

Sanskrit Medical Scholasticism

—Jajjaṭa's *Nirantarapadavyākhyā* and Other Commentaries on the *Carakasamhitā*, Cikitsāsthāna 2.1*—

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Abstract

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

* The authors of this paper would like to express their appreciation to the late Gerrit Jan Meulenbeld for the support, encouragement, and learning he has provided over the years.

1. Introduction

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

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

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

¹ See HIML IA: 141; IB: 230-231.

² I may point out that a few of the manuscripts of Ca lack these two chapters at the beginning of Ci. The author (Zysk) based this fact on information provided by Dr. Ernst Pretz, who was responsible for collecting most of the manuscripts used in the Vienna project headed by Dr. Karin Preisendanz, entitled "Philosophy and Medicine in Early Classical India" (FWF project P19866). It may be simple omission, but it could also point to a recension that did not contain this material. In addition, I may point out that another Sanskrit medical treatise, the extant *Bhelasamhitā* which is closely related to Ca also lacks these two chapters at the beginning of Ci. In any case, it indicates that the two chapters (CaCi chaps. 1 and 2) probably originally constituted a single set of knowledge that derived from another source than much of the medical material.

The extant portion of Jajjāṭa's commentary, the *Nirantarapadavyākhyā* on the *Carakasamhitā* begins with the Cikitsāsthāna (therapeutics section) chapter 1, quarter 3, verse 32 (CaCi 1.3.32).³ However, our study begins with the opening part of CaCi chapter 2 (CaCi 2.1.1) because CaCi chapter 2 is the first entire chapter of the *Carakasamhitā* to contain the full commentary of Jajjāṭa. In this way, our examination begins with a complete rather than a partial chapter of the earliest extant Sanskrit commentary on the *Carakasamhitā*, Jajjāṭa's *Nirantarapadavyākhyā*. We have also included the complete translation of a further three extant and printed commentaries on the *Carakasamhitā*, so that we might trace any innovations and developments in the scholarly medical tradition up to the beginning of the twentieth century.

Jajjāṭa's date

Little is known about Jajjāṭa, other than what has been present in the earlier articles.⁴ However, some information has come to light that helps to confirm his probable date. Most reliable authorities put Jajjāṭa in the seventh-eighth century A.D., due to his possible tutorship with Vāgbhaṭa, whose treatises probably date from the seventh century.⁵ The likelihood of this time period is supported by a citation found in the extant portion of Jajjāṭa's commentary on CaCi 1.4.37-38:⁶

varṇāgamo varṇaviparyayaś ca dvau cāparau varṇavikāranāśau |
dhātos tadarthātīśayena yogas⁷ tad ucyate pañcavidhaṃ niruktam ||⁸

³ E^L (see 6. Bibliography, *Carakasamhitā*, E^L): 817.

⁴ On Jajjāṭa and his work, see Kenneth G. Zysk, "Sanskrit Commentaries on the *Carakasamhitā* with Special Reference to Jajjāṭa's *Nirantarapadavyākhyā*," *eJournal of Indian Medicine* 2.3 (2009): 83-99; B. Rama Rao, "Commentators on Classical Texts, Jajjāṭa," in *History of Medicine in India (From Antiquity to 1000 A.D.)*, ed. Priya Vrat Sharma (New Delhi: Indian National Science Academy, 1992), 301-302; P.V. Sharma & G. P. Sharma, "Jejjāṭa (9th Century A. D.) and His Information about Indian Drugs," *Indian Journal of History of Science* 7.2 (1972): 87-98.

⁵ See HIML, IA: 191-94; IB: 295-300.

⁶ E^L: 833.

⁷ yogas] M^T; yo 'rthaḥ (gaḥ) *em.* E^L; yothaḥ M^M; yo'rtha | M^I.

⁸ In an early article by Zysk, this verse was listed as an unidentified quotation. See Kenneth G. Zysk, "Citations in Jajjāṭa's *Nirantarapadavyākhyā*," *eJournal of Indian Medicine* 3.2 (2010): 95.

Dr. David Buchta (Brown University) has pointed to two possible sources for this quotation,⁹ referring to A. M. Gornall's recent article.¹⁰

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

varṇāgamo varṇaviparyayaś ca dvau cāparau varṇavikāranāśau |
*dhātos tadarthātiśayena yogas tad ucyate pañcavidhaṃ niruktam ||*¹¹

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

varṇāgamo varṇaviparyayaś ca dvau cāparau varṇavikāranāśau |
*dhātos tadarthātiśayena yoga etac ca tatpañcavidhaṃ niruktam ||*¹²

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

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

¹⁰ A. M. Gornall, "Some Remarks on Buddhaghosa's Use of Sanskrit Grammar: Possible Hints of an Unknown Pāṇinian Commentary in Buddhaghosa's Grammatical Arguments," *Journal of the Oxford Centre for Buddhist Studies* 1 (2011): 89-107.

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

¹² *Ibid.*, 95-96. Translation by Gornall: "Letter insertion, letter metathesis, the next two, viz. letter modification, and letter elision, and the connection of roots through the extension of its meaning — this is their five-fold semantic analysis."

The structure and content of the chapter on potency-therapy

Each of the quarters (*pāda*) of the chapter (*adhyāya*) on potency-therapy (CaCi chap. 2) is devoted to a single basic substance that is part of different recipes that fill out the chapter. At the beginning and end of the quarters, interpretative verses¹³ are added to harmonise this type of medical information with the overall Brahmanic ideology of the *Carakasaṃhitā*.

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

The first quarter of the chapter on potency-therapy (CaCi 2.1), devoted to the recipes that contain the roots of the *śara*⁽¹¹⁾ plant,¹⁵ establishes the Brahmanic context for the use of these recipes. Although not formulated precisely as is found in the *Dharmaśāstras*, the expressions used by Jajjāṭa to communicate fundamental notions about *dharma* reflect a clear understanding of Brahmanic principles and practices. Jajjāṭa seems to undertake a plan to elaborate and clarify the Brahmanic point of view on potency-therapy and thereby justifying the inclusion of potency-therapy in the *Carakasaṃhitā*. Through him we can begin to understand the academic and intellectual process by which potency-therapy which advocated the use of meats and meat-broths was permitted in a Brahmanic socio-religious context.¹⁶

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

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

¹³ For example, CaCi 2.1.3-24, 50-53.

¹⁴ The name "Jajjāṭa" (ending in -ṭa) is considered as a Kashmiri name. See Rao, *op. cit.*, 301. On the variations of orthography of the name, Jajjāṭa (Jaḍa, Jejjāṭa, Jaijjāṭa, Jaijjāṭa, Jaijjhāṭa, Jaiyyāṭa, Jaiyyāṭa, Jajjāṭa, Jarjāṭa, Jayyāṭa, Jejjāḍa, and Jejjhāṭa), see HIML IB: 297, footnote 387.

¹⁵ For the names of medicinal plants, see 4. List of Medicinal Plants in this paper.

¹⁶ Besides, in other chapters of Ca, some varieties of meats are enumerated as foods, e.g., CaSū chaps. 25-27.

¹⁷ For a discussion of potency-therapy in the Indian medical tradition, see Kenneth G.

Subsequent commentaries

In order to follow the intellectual development of potency-therapy in the Sanskrit medical literature, the remaining three extant major commentaries are also translated from the existing printed editions.¹⁸ These three commentaries are Cakrapāṇidatta's *Āyurvedadīpikā* (*Illumination of Āyurveda*) in the eleventh century;¹⁹ Gaṅgādhara's *Jalpakaḷpataru* (*Fruitful Source of Discourses*) in the mid-nineteenth century;²⁰ and Yogīndranāth Sen's *Carakopaskāra* (*Supplement to the Caraka-[saṃhitā]*) in the early-twentieth century.²¹ Although there are major gaps in time between these earlier and latter commentators, it is remarkable that only minor changes have occurred in the medical thinking on the topic over time.

Although Cakrapāṇidatta knew Jajjaṭa's commentary, so far in this chapter (CaCi chap. 2), very few of Jajjaṭa's comments are mentioned by him,²² who clearly emerges as the principal commentator on the *Carakasamhitā* in the Āyurvedic scholastic tradition. His comments are closely followed eight centuries later by Gaṅgādhara, whose commentary in turn is the basis for Yogīndranāth Sen's commentary, both of whom resided in Bengal during the British colonial period.

Since Cakrapāṇidatta's commentary is often too brief, it is at times so obscure that even the later commentators are left guessing.²³ Nevertheless, it is clear that by the eleventh century, potency-therapy was fully accepted as a part of the literary tradition of *Āyurveda*. The later commentators pay scant attention to the need to justify its inclusion in the treatise.

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

Zysk, "Potency Therapy in Classical Indian Medicine," *Asian Medicine, Tradition and Modernity* 1.1 (2005): 101-118.

¹⁸ See 6. Bibliography, *Carakasamhitā* in this paper.

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

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

²¹ For details of the *Carakopaskāra*, see HIML IA: 199-200; Asit K. Panja, *A Scientific Exploration of "Carakopaskara" Commentary, Critical Study of "Carakopaskara" Commentary*, (Saarbrücken: Lambert Academic Publishing, 2012).

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

²³ A critical edition of Cakrapāṇidatta's *Āyurvedadīpikā* is on the list of desiderata in the studies of Sanskrit medical literature.

have been modified over time to accommodate local ingredients, the basic sequence of steps was likely the same as that found in the *Carakasamhitā*. In this way, the efficacy was preserved by repeating the steps in exact order and concentration; ingredients were substituted only when availability required it and by scrupulously finding the appropriate replacement.

The enumeration of formulae

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

The structure of the study

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

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

²⁴ Another commentator, Gaṅgādhara (in the mid-nineteenth century) curiously does not comment on the numbers of formulae clearly.

2. Text of the *Nirantarapadavyākhyā*²⁵

Introduction to the *Nirantarapadavyākhyā*

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

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

Manuscripts of the *Nirantarapadavyākhyā*

M^M: Paper manuscript in Malayāḷam scripts in Madras (1919-1920)

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

²⁵ We use copies of the manuscripts made available to us, under an Agreement of Cooperation and Agreement for Use of Manuscript Materials, by the research project "Philosophy and Medicine in Early Classical India II" (FWF project P19866) directed by Dr. Karin Preisendanz and conducted at the Institute for South Asia, Tibet and Buddhist Studies at the University of Vienna.

M^T: Paper manuscript in Devanāgarī scripts in Trivandrum (1930)

The Devanāgarī copy in modern papers, occurring in three parts, corresponds to manuscript No. T.850 in the collection of the University of Trivandrum, Library and to no. 835 in the collection of the Curator's Office Library, Trivandrum. The two numbers refer to the same manuscript. According to K. Mahādeva Śāstrin, the owner of the copies was a certain Nārāyaṇa Müss Mūttatu, from Idayindathu in British Cochin.²⁶ This is confirmed by the title pages. Although the pages are numbered consecutively from 1 to 307, the manuscript is divided into three parts and appears to be by two different scribes, and was completed in 1930.

M^J: Paper manuscript in Devanāgarī scripts in Jamnagar (*circa* 1945)

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

Printed edition of the *Nirantarapadavyākhyā*

E^L: Printed edition edited by Haridatta Śāstrin published in Lahore (1941)

There is only one printed edition of the *Nirantarapadavyākhyā* that was published in 1941.²⁷ It was made by Haridatta Śāstrin and was based on the Malayāḷam transcript (the above-mentioned **M^M**), R. 2983 in Government Oriental Manuscript Library, Madras. Haridatta Śāstrin explains that the original is a palm-leaf manuscript and that the gaps in the text were filled in by his own hand which, he says, was guided by the context of the subject-matter surrounding the missing parts. Although Haridatta Śāstrin's attempt to provide clarity and consistency is commendable, at times his eagerness transgresses the boundary of what is considered acceptable.

Text of the *Nirantarapadavyākhyā*

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

²⁶ Suranad Kunjan Pillai, *Alphabetical Index of Sanskrit Manuscripts in the University Manuscripts Library, Trivandrum*, vol. 1 (A to Na), (Trivandrum: The Alliance Printing Works, 1957), 216. K. Mahādeva Śāstrin, *A Descriptive Catalogue of Sanskrit Manuscripts in the Curator's Office Library, Trivandrum*, vol. 5, (Trivandrum: V.V. Press Branch, 1939), 1817-18.

²⁷ See 6. Bibliography, *Carakasamhitā*, E^L in this paper.

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

Apparatus 1-5 (numbered beginning at the top)

- Apparatus 1: the pages and line numbers of the manuscripts and printed ed.
- Apparatus 2: variant readings found in the manuscripts and printed ed.
- Apparatus 3: quotation marks, breaks, equal marks (=), *daṇḍas*, double *daṇḍas*, commas, and periods found in the manuscripts and the printed ed.
- Some indications are overlapped in Apparatuses 2 and 3.
- Apparatus 4 (if indicated): quotations from Ca: the *Carakasamhitā* (E^B), Ah: the *Aṣṭāṅgahrdayasamhitā* (Kunṭe's ed.), and As: the *Aṣṭāṅgasamgraha* (Āṭhavaḷe's ed.).
- Apparatus 5 (if indicated): quotations from the Sanskrit texts of the areas other than Āyurveda.
- For the indications of multiple manuscripts, e.g., M^{MT} means M^M and M^T; M^{MTJ} means M^M, M^T, and M^J in the apparatuses.

Signs

- []: insertion (the number of verse, etc.) by the editor
- [·]: an illegible portion
- [-]: an illegible portion by the page bounding (only in M^J) (if necessary to be indicated)
- (?): an unreadable part or questionable reading
- = : a synonym, equivalent word, or medicinal plant presumed to has an equivalent quality
- < - >: a letter or *akṣara* missing in verse
- < ··· >: a missing portion in prose, indicated by the scribes giving a space. In the text, all of the missing portions in prose are shown as < ··· >.
- In the apparatuses, the spaces are roughly indicated in three seize, namely, small space: < · >, middle space: < ··· >, and big space: < ····· > according to the roughly estimated seize of the space in the manuscripts.
- < a > or < - >: a deleted letter probably by the scribe

- < >: a corrective insertion (interlinear or in margin) probably made by the same scribe
- <²α> or <²=>: a deleted letter by a second hand
- <²>: a corrective insertion (interlinear or in margin) probably made by a second hand
- <ac.>: *ante correctionem* or before correction
- <pc.>: *post correctionem* or after correction probably by a second hand
- n_, m_: *virāma* (if necessary to be indicated)
- Cf. : the text considered to be indirectly relevant
- em.: emendation or emended
- lacuna: a wide missing portion
- om.: omission or omitted

Text of the *Nirantarapadavyākhyā* on the *Carakasamhitā* Cikitsāsthāna 2.1

The *Nirantarapadavyākhyā* on CaCi 2.1.1-2

- 1 *svasthasyorjaskaram yat tu tad vṛṣyam tad rasāyanam* ityuktatvād rasāya-
2 nam vājīkaraṇam api tad bhavati, na tu tadātva eva. yathā vājīkaraṇam tasya
3 prayojanam abhidhāsyaty atraiva, tadanantaram vājīkaraṇārambhaḥ. tac ca
4 caturṣv api pādeṣv eka evādhyāyaḥ. dvayam apy etad adhyāyadvayam ucyata
5 iti. tasmāt saṃyogaśaramūlādīnām ekādhyāyatvād eka eva saṃbandho 'tra ca
6 saṃyogaśaramūliye vājīkaraṇaprayojanādi sarvam ucyata iti. tasmāt saṃ-
7 yogaḥ śaramūlādīnām yasmin pāde vidyate, taṃ saṃyogaśaramūliyaṃ vājī-
8 karaṇapādam.

1 **svastha-**] M^M p.23, l.1; M^T p.21, l.1; M^J p.16, l.1; E^L p.838, l.6

1 **svasthasyorjaskaram**] M^{MJ}E^L; svasthasyorjnaskarā M^T * **tad**¹] M^{MJ}E^L; mad M^T * **ity-**
uktatvād] M^{MJ}E^L; ityukta< >ri M^T 2 **tad**] M^J; tat M^M; taṃ tad M^T; sad E^L 3 **atraiva,**
tad-] M^{MTJ}; atraivaitad- E^L * **ca**] *om.* M^J *only* 4 **evādhyāyaḥ. dvayam**] M^{MJ}E^L;
evādhyā< >dvayam M^T 5 **saṃyogaśara-**] M^{MJ}E^L; saṃyogaśāra- M^T * **ekādhyāyatvād**] M^TE^L;
ekā(~~eva~~)dhyāyatvād M^M; ekādhy[-]yatvād M^J 6 **-prayojanādi**] M^ME^L; -prayo-
(~~gādi~~)janādi M^T; -pr[-]janādi M^J * **saṃyogaḥ...7 śaramūlādīnām**] M^{MJ}E^L; saṃyoga< >
>dīnām M^T 7 **taṃ**] *om.* M^T *only*

1 **rasāyanam**] M^{MT}E^L; rasāyanam || M^J 2 **bhavati,**] bhavati | M^{TJ}; bhavati M^ME^L * **eva.**] eva | M^TE^L; eva M^M; eva[-] M^J 3 **abhidhāsyaty**] M^{MTJ}; abhidhāsyati | E^L * **atraiva, tad-**] atraiva | tad- M^T; atraiva tad- M^{MJ}; atraivaitad- E^L * **-ārambhaḥ.**] -ārambhaḥ | M^{TJ}E^L;
-ārambhaḥ M^M 4 **evādhyāyaḥ.**] M^J; evādhyāyaḥ M^ME^L; evādhyā< > M^T * **ucyata 5 iti.**] ucyata iti | M^T; ucyate iti M^M; ucyate. iti | M^J; ucyate iti | E^L 6 **ucyata iti.**] ucyata iti | M^TE^L;
ucyate iti M^M; ucyate. iti M^J 7 **vidyate,**] vidyate | M^T; vidyate. M^J; vidyate M^ME^L * 8 **-pādam.**] M^J; -pādam ||1-2|| E^L; -pādam M^{MT}

1 **svasthasyorjaskaram ... rasāyanam**] CaCi 1.1.5cd

The *Nirantarapadavyākhyā* on CaCi 2.1.3-4ab

- 1 **vājīkaraṇam** anvicchet puruṣo nityam ātmavān ityādi vājīvāśvasadharmā
 2 yena kriyate taṃ vājīkaraṇam hi. **vājīvātibalo yena yāty apratihataḥ striya**
 3 iti. kuto nu rasāyanāt tasya hi samupacitadhātoḥ pradhānadhātuparikṣayo mā
 4 bhūd iti.
 5 **anuśabdo** bahuṣv apy artheṣu< . . . >paścād vacanam yat sevyam, maithunād
 6 anu, paścād ity arthaḥ.
 7 **puruṣagrahaṇam** bālātyantavṛddhanirāsārtham. vakṣyati,
 8 **atibālo hy asaṃpūrṇasarvadhātuḥ striyo vrajan,**
 9 **upatapyeta sahasā taṭākam iva nirjalam.**
 10 **śuṣkam rūkṣam yathā kāṣṭham jantu jagdham vijarjaram,**

1 **vājīkaraṇam**] M^M p.23, l.9; M^T p.21, l.10; M^I p.16, l.8; E^L p.838, l.29 * **vājīvāśva-**] E^L p.839, l.1 7 **bālātyanta-**] bālā- M^T p.22, l.1 -tyanta-

1 **vājīkaraṇam**] M^{MT}E^L; vājī[-]ṇam M^I 2 **yena**¹] M^{MJ}E^L; yona M^T * **vājīkaraṇam**] M^{MJ}E^L; vājīkara< . > M^T * **-hataḥ striya**] -hataḥ striyaḥ M^{MJ}E^L; -hatastraya M^T; -hataḥ stri<²śea><²ya>ḥ M^I 3 **kuto nu**] M^{MT}E^L; kuto 'nu M^I 5 **artheṣu**< . . . >**paścād**] M^{MJ}; artheṣu (prayujyate | atra tu) paścād E^L em.; atve< . >paścād M^T * **sevyam**] sevyam M^{MJ}E^L; sevyate M^T * **maithunād**] M^{MJ}E^L; < . >nād M^T 7 **-grahaṇam**] M^{MT}E^L; -grah[-] M^I 8 **atibālo**] M^{MJ}E^L; atibalo M^T * **-sarvadhātuḥ**] em., cf. CaCi 2.4.41b; -sarvadhātu M^T; - (sarva)dhātuḥ E^L em.; -dhātuḥ M^M; -dhā[-] M^I 9 **upatapyeta sahasā**] M^{MJ}E^L; upa< . > M^T * **taṭākam**] M^TE^L; taṭākam M^{MJ} * **nirjalam**] M^{MT}E^L; nirmalam M^I 10 **jantu jagdham**] M^{MJ}E^L; jantujaḍam M^T * **vi jarjaram**] M^IE^L; vi jarjjaram M^M; vi jarjam M^T

1 **vājīkaraṇam ... ātmavān**] “vājī[-]ṇam ... ātmavān” M^I only * **ityādi**] M^{MT}; ityādi. M^I; ityādi || E^L 2 **hi.**] M^I; hi | E^L; hi M^{MT} * **vājīvātibalo ... striya**] “vājīvātibalo ... stri<²śea>-<²ya>ḥ” M^I only * **striya** 3 **iti.**] striyaḥ iti M^M; -straya iti | M^T; stri<²śea>-<²ya>ḥ” iti | M^I; striyaḥ || iti E^L 4 **iti.**] ity M^{MTJ}E^L 5 **sevyam,**] sevyam M^{MJ}E^L; sevyate M^T 6 **anu,**] anu M^{MTJ}E^L * **arthah.**] arthaḥ | M^{TJ}E^L; arthaḥ M^M 7 **-nirāsārtham.**] M^{TJ}; -nirāsārtham | E^L; - nirāsārtham M^M * **vakṣyati,**] E^L; vakṣyaty M^{MTJ} 8 **atibālo**] M^{MJ}; atibalo M^T; “atibālo E^L without a closing quotation mark * **vrajan,**] vrajan | M^{TJ}E^L; vrajan_ M^M 9 **nirjalam.**] nirjalam || E^L; nirjalam M^{MT}; nirmalam | M^I 10 **vi jarjaram,**] vi jarjaram | M^IE^L; vi jarjjaram M^M; vi jarjam M^T

1 **vājīkaraṇam ... ātmavān**] CaCi 2.1.3ab; cf. AhUtt 40.1ab, AsUtt 50.2ab 2 **vājīvātibalo ... striya**] cf. CaCi 1.1.9cd, AhUtt 40.2cd, AsUtt 50.3ab 8 **atibālo ... striyo vrajan**] cf. CaCi 2.4.41ab, AsSū 9.59ab 9 **upatapyeta ... nirjalam**] cf. CaCi 2.4.41cd, AsSū 9.59cd 10 **śuṣkam ... jantu jagdham vi jarjaram**] AsSū 9.60ab; cf. CaCi 2.4.42ab

- 11 *spṛṣtam āśu viśīryeta tathā vṛddhaḥ striyo vrajan.*
 12 na punaḥ strīṣaṇḍavyudāsārtham, teṣāṃ vājīkaraṇāprāpteḥ.
 13 nityagrahaṇaṃ sadā sevanaṃ jñāpayati. yathā rasāyanaṃ prayuktaṃ sarva-
 14 dhātūnāṃ puṣṭim ādadhāti, naivāṃ vājīkaraṇam. tad dhi satatam upayujya-
 15 mānam āhāravac chukradhātuvṛddhim ādadhātīti.
 16 ātmavadgrahaṇena dhṛtim ato 'nujñāṃ vidadhāti. ya eva dhṛtyā niyantum
 17 paradārādibhyaḥ śaknoti, sa evādhikriyate. na paśur ivāgamyāgamana< . . .
 18 >m ullaṅghya pravartate.
 19 sarvadā jitendriyasyādhikāreṇa prayojanāyāha,
 20 yadāyattau hi dharmārthau prītiś ca yaśa eva ca,
 21 putrasyāyatanam hy etad guṇāś caite sutāśrayā iti.

12 vājīkaraṇāprāpteḥ.] vājīkaraṇāprā- M^M p.24, l.1 -pteḥ 20 yadāyattau] M^J p.17, l.1

11 *spṛṣtam*] M^{MJEL}; praṣṭam M^T * *vṛddhaḥ striyo*] M^{MJEL}; vṛddhastriyo M^T 12 *-vyud-*
āsārtham ... 13 jñāpayati] -vyuda< . >jñāpayati M^T only 13 *yathā*] M^{MJEL}; tathā M^T 14
-dhātūnām] M^{MJEL}; -bhūtānām M^T; [-]tūnām M^J 15 *āhāravac*] M^{MTJ}; ahāravac E^L
chukradhātu-] E^L; chukladhātu- M^{MJ}; cha< . >tu- M^T 17 *evādhi-*] M^{MTJEL}; [-]dhi- M^J
ivāgamyā-] M^{MJEL}; iva gamyā- M^T * *-āgamana< . . . 18 >m*] M^{MJ}; -ā< . >gam M^T; -āga-
 mana(niṣedhaśāstra)m E^L em. 19 *-kāreṇa*] E^L; -kāraṇ na M^M; -kāraṃ na M^J; -kāraṇa M^T
 21 *putrasyāyatanam*] em., cf. CaCi 2.1.4a; putrasya yatanam M^{MJEL}; putravāyatanam
 M^T * *etad*] M^J; etat M^{MJEL}; ekaṃ M^T * *caite sutāśrayā*] M^M; caite sutāśrayāḥ M^{JEL}; cai< .
 . . > M^T * *iti....22 sutāśrayā*] om. M^J<ac.> only

11 *viśīryeta*] M^{MJEL}; viśīryeta | M^T * *vrajan.*] vrajan | M^{TJ}; vrajan || E^L; vrajan_ M^M 12
-vyudāsārtham,] -vyudāsārtham. M^J; -vyudāsārtham M^{MJEL}; -vyuda< . > M^T
vājīkaraṇāprāpteḥ.] vājīkaraṇāprāpteḥ | E^L; vājīkaraṇāprāpteḥ M^{MJ}; lacuna M^T 13
jñāpayati.] jñāpayati | M^{TJEL}; jñāpayati M^M * *yathā*] M^{MJEL}; yathā. M^J; tathā M^T 14
ādadhāti,] ādadhāti. M^J; ādadhāti | M^T; ādadhāti M^{MJEL} * *vājīkaraṇam.*] M^J; vājīkaraṇam |
 M^T; vājīkaraṇam, E^L; vājīkaraṇam M^M 15 *ādadhātīti.*] ādadhātīti | E^L; ādadhātīti M^{MJ};
 ādadhātīty M^T 16 *vidadhāti.*] M^J; vidadhāti | M^{TJEL}; vidadhāti M^M 17 *śaknoti,*] śaknoti.
 M^J; śaknoti M^{MTJEL} * *-kriyate.*] M^J; -kriyate | M^{TJEL}; -kriyate M^M 18 *pravartate.*] M^{TJ}; pra-
 vartate | E^L; pravartate M^M 19 *prayojanāyāha,*] prayojanāyāha. M^M; prayojanāyāha —
 M^{TJEL}; prayojanāyāha[-] M^J 20 *yadāyattau*] M^{MJ}; “yadāyattau M^T; yadā ‘yattau E^L * *ca,*]
 ca | M^{TJEL}; ca M^M 21 *sutāśrayā iti.*] sutāśrayāḥ || iti M^J<2pc.>; sutāśrayāḥ iti || E^L; < . . . > ||^T
 M^T; sutāśrayā iti M^M

11 *spṛṣtam ... striyo vrajan*] CaCi 2.4.42cd; cf. AsSū 9.60cd 20 *yadāyattau ... ca*] cf.
 CaCi 2.1.3cd 21 *putrasyāyatanam ... sutāśrayā*] CaCi 2.1.4ab

- 22 dharmārthayaśaḥprītiḥ putrāptyāḥ prayojanam iti. katham sutāśrayā dharmā-
 23 daya ucyate. dharmasya putrotpādanāt. tathā ca śrutiḥ,
 24 brāhmaṇas tribhir ṛṇair ṛṇavān bhavati. agnihotreṇa devānām, brahmacar-
 25 yeṇa ṛṣiṇām, prajāyā pitṛṇām, tathā nāputrasya loko 'stīti.
 26 sarve vai paśavo vidur ye na te mātary api mithunaṃ carantīti.
 27 athavā< . . . >pitarau dharmam kārayati. vittaṃ cānyato 'py arjayitvā
 28 prayacchati. prītiś cābhimānikī putradarśanāt. āha ca vyāsabhaṭṭārakah,
 29 putrajanmaviyogābhyām na paraṃ sukhaduḥkhyor iti.

24 devānām] M^T p.23, l.1

22 -yaśaḥ-] M^{MT}E^L; -yaśāḥ- M^l(2pc.) * -prītiḥ] em.; -prīti M^T; -kīrti M^M M^l(2pc.) E^L
 putrāptyāḥ] em.; putrāptāptayaḥ M^T; putrāptayaḥ M^{ME}L^L; putrāvāptayaḥ M^l(2pc.)
 sutāśrayā] M^{ME}L^L; sutāśrayāḥ M^T; sutāśraya M^l(2pc.) * dharmādaya] M^T; dharmādayaḥ
 M^M; dharmādayaḥ ?[sic] E^L; dharmā (śrayāḥ) <dayaḥ> M^l 23 dharmasya] em.; dharmah
 M^{TE}L^L; dharmam M^{MJ} * ca] M^{MJ}E^L; hi M^T 24 brāhmaṇas] M^{ME}L^L; jāyamāno brāhmaṇas
 M^T; bhrāhmaṇais M^l * ṛṇair] M^M; (ṛ)nair E^L em.; ṛṇaiḥ M^T; om. M^l(ac.); ṛṇai M^l(2pc.)
 ṛṇavān bhavati agni-] E^L; ṛṇavān< >agni- M^{MJ}; ṛṇa< . >agni- M^T 25 ṛṣiṇām]
 ṛṣiṇām M^{ME}L^L; ṛṣiṇām M^{TJ} 26 vai] M^{MTJ}; om. E^L * carantīti] E^L; carantīty M^T; caratīti
 M^{MJ} 27 athavā< . . . >pitarau] M^{MTJ}; athavā (suto hi) pitarau E^L em. * vittaṃ] M^{TE}L^L;
 vittaṇ M^M; pittaṃ M^T * arjayitvā] E^L; ārjjayitvā M^M; ārjayitvā M^{TJ} 28 vyāsa-
 bhaṭṭārakah] M^{MT}E^L; vyāsabhaṭṭā(2rakah) M^l 29 paraṃ] M^{MT}E^L, M^l(2pc.); puram M^l(ac.)

22 iti.] iti | M^{TE}L^L; iti M^M, M^l(2pc.) 23 ucyate.] M^T; ucyate — M^l; ucyate | E^L; ucyate
 M^M * putrotpādanāt.] putrotpādanāt | M^l; putrotpādanāt || E^L; putrotpādanāt_ M^M; putrot-
 pādanāt M^T * śrutiḥ,] śrutiḥ. M^M; śrutiḥ — M^{TJ}E^L 24 bhavati.] bhavati | E^L; lacuna
 M^{MTJ} * devānām,] E^L; devānām M^{MTJ} 25 ṛṣiṇām,] E^L; ṛṣiṇām M^M; ṛṣiṇām M^{TJ} * pitṛ-
 ṇām,] M^{TE}L^L; pitṛṇām M^{MT} * loko 'stīti.] loko 'stīti | E^L; loko 'stīti M^T; loko 'sti iti" M^l
 without a beginning quotation mark; loko stīti M^M 26 carantīti.] carantīti | E^L; caratīti |
 M^l; caratīti M^M; carantīty M^T 27 kārayati.] M^{TJ}; kārayati M^{ME}L^L 28 prayacchati.] M^{TJ};
 prayacchati | E^L; prayacchati M^M * -darśanāt.] -darśanāt | E^L; -darśanād M^{MTJ} * -bhaṭṭā-
 rakah,] -bhaṭṭārakah — M^T; -bhaṭṭā — (2rakah —) M^l; -bhaṭṭārakah, — E^L; -bhaṭṭārakah
 M^M 29 putra-] M^M; “putra- M^{TE}L^L, M^T without a closing quotation mark * -duḥkhyor
 iti.] -duḥkhyoḥ | iti. M^T; -duḥkhyoḥ” iti. M^l; -duḥkhyoḥ l’ iti | E^L; -duḥkhyor iti M^M

24 brāhmaṇas ... 25 loko 'sti] cf. TS 6.3.10.5; ŚB 1.7.2.1-6; BauDhS 2.6.11.33-34,
 2.9.16.7; VāDhS 11.48; ŚKD vol.1, p.284 29 putrajanmaviyogābhyām ...
 sukhaduḥkhyor] The source is unverified.

- 30 yaśaś ca pitroḥ pratanoti, satputratvāt. ete ca guṇāḥ putrāśrayāḥ. tasmād
 31 **vājīkaraṇam anvicched** iti yuktam.
 32 pravartakam ca dharmam svargaprāptilakṣaṇam āśritya tad ucyate yan
 33 nivṛttikṛte hi. sa upadeśaḥ,
 34 *kośakāro yathā hy aṃśūn upādatte vadhapradān,*
 35 *tathāgnikalpān arthāñ jñō jñātvā tebhyo nivartata* iti.
 36 naiḥśreyasikam dharmam āśritya brahmacaryopadeśaḥ, ayaṃ cābhyudayi-
 37 kam iti, na parasparavirodhāśaṅketi. tatraitat syāt,
 38 *traya upaṣṭambhakā bhavanty āhāraḥ svapno brahmacaryam* iti, ebhir upa-
 39 ṣṭabdhām ityāder upadeśāt. katham atra strīniṣevaṇam abhihitam. yathā,
 40 *ebhis tribhir yuktīyuktair upaṣṭabdhām śarīraṃ bhavatīti*.

30 satputratvāt.] M^M p.25, l.1

30 yaśaś] M^T; yaś M^{MJEL} * pitroḥ] M^{MJEL}; pitrau M^T * ete ca guṇāḥ] M^{MJEL}; alpaguṇāḥ
 M^T 32 ucyate] M^{MJEL}; ucyante M^T * yan 33 nivṛttikṛte] M^{MJEL}; kan nivartaka te M^T 34
 kośakāro] M^{MTL}; kośakāśe M^J 35 arthāñ] *em.*; arthān M^{MJEL}; anarthān M^T 36
 naiḥśreyasikam] E^L; naiśreyasikam M^{MTJ} * dharmam ... brahmacaryopadeśaḥ] dharma<
 · >padeśaḥ M^T only * cābhyudayikam] M^{MJEL}; cābhyudayam M^T 37 -virodhāśaṅketi]
 M^{MTJ}; -virodhaprasaktir iti E^L 38 upaṣṭambhakā] M^{MJEL}; uṣapastambhā M^T * āhāraḥ]
 M^{MJEL}; āhāra M^T * iti] M^{MJEL}; *om.* M^T * upaṣṭabdhām] M^{MJEL}; upastabdhām M^T 39
 strīniṣevaṇam] M^{MJEL}; < · >ṣevaṇam M^T 40 upaṣṭabdhām] E^L; upastabdhām M^{MTJ}

30 pratanoti.] pratanoti | M^T; pratanoti M^{MJEL} * satputratvāt.] satputratvād M^{MTJEL}
 putrāśrayāḥ.] putrāśrayāḥ | M^{PEL}; putrāśrayāḥ M^M; putrāśrayās M^T 31 yuktam.] M^{TJ};
 yuktam M^{MEEL} 32 ucyate] M^{MEEL}; ucyate. M^J; ucyante. M^T 33 hi.] hi M^{MTJEL}
 upadeśaḥ.] upadeśaḥ. M^T; upadeśaḥ | M^{PEL}; upadeśaḥ M^M 34 vadhapradān.] M^J;
 vadhapradān | E^L; vadhapradān_ M^M; vadhapradāt M^T 35 nivartata iti.] M^T; nivartata iti
 M^{MJ}; nivartate || iti || E^L 36 brahmacaryopadeśaḥ.] brahmacaryopadeśaḥ | M^{PEL}; < ·
 >padeśaḥ | M^T; brahmacaryopadeśaḥ M^M 37 iti.] iti. M^T; iti M^{MJEL} * -virodhāśaṅketi.]
 -virodhāśaṅketi. M^T; -virodhāśaṅketi M^{MJ}; -virodhaprasaktir iti | E^L * syāt.] syāt. M^{TJ};
 syāt | E^L; syāt_ M^M 38 iti.] iti. M^J; iti | E^L; iti M^M; *om.* M^T 39 upadeśāt.] M^T; upadeśāt_
 M^{MJEL} * abhihitam.] M^J; abhihitam | M^{TEEL}; abhihitam M^M * yathā.] yathā M^{MTJEL} 40
 bhavatīti.] bhavatīti | E^L; bhavatīti M^{MTJ}

34 kośakāro ... vadhapradān] cf. CaŚā 1.96ab 35 tathāgnikalpān ... nivartata] cf. CaŚā
 1.97ab 38 traya ... iti] cf. CaSū 11.35, AsSū 9.18 39 strīniṣevaṇam] cf. CaCi 1.1.9cd
 40 ebhis ... bhavatīti] cf. CaSū 11.35, AsSū 9.18

41 śukravīdhāraṇe ca doṣābhīdhānam. *śukraveganigrahaṇaṃ śāṇḍyakarāṇām.*
 42 tathā *medhre vṛṣaṇayoś copadaṃśādivyāpad bhavet pratihate tu śukra* iti.
 43 tasmād yuktam niṣevaṇam iti.
 44 *putrāyattā hi dharmādaya* iti vyabhicāri, putratatām itareṣāṃ prāpti-
 45 darśanāt. satyam etat. kiṃ tu vidhiparihāra< . . . >dharmādihānir na
 46 yathoktavidhyutpāditebhyaḥ satputrebhya iti.
 47 *putrasyāyatanaṃ vājīkaraṇam* ity anekāntam, upayuktavājīkaraṇebhyo 'pi
 48 stry utpatteḥ. atrāpi pūrva eva samādhiḥ.
 49 athavā vājīkaraṇena śukravṛddhis tadvṛddhyā ca putrotpādaḥ. putra-
 50 prādhānyāc caivam abhīdhānam, duhitṛprāptāv api dharmādayo bhavanti.
 51 tathā hi smaraṇam vacaḥ,

41 ca] M^T p.24, l.1 44 prāptidarśanāt.] E^L p.840, l.1 47 putra-] M^I p.18, l.1 <satputrebhya
 ii> putra- 48 atrāpi] atrā- M^M p.26, l.1 -pi

41 śukra-¹] M^{MJEL}; śutra- M^T * śukra-²] *em.*; śukla- M^{MJEL}; śutra- M^T * -nigrahaṇam]
 M^{MJEL}; -vinigrahaṇa M^T * śāṇḍya-] M^{MJEL}; śaṇḍya- M^T * -karāṇām] M^{TEL}; -karaṇam
 M^I; -karaṇan M^M 42 vṛṣaṇayoś copadaṃśādi-] E^L; vṛṣaṇayoś cāpadaṃśādi- M^{MJ};
 vṛṣaṇayo< . >di- M^T * -vyāpad] M^{TEL}; -vyāpat M^M; -yāvad M^T * tu] M^{MTEL}; *om.* M^T
 śukra] E^L; śukla M^{MJ}; śutra M^T 43 yuktam] M^{MTEL}; yuktā M^T 45 -parihāra< . . . >
 dharmādi-] M^{MJ}; -pariha< . . . >dharmādi- M^T; -parihāra(dvārotpāditaṃputraiḥ) dharmādi-
 E^L *em.* 46 -utpāditebhyaḥ] M^{MJEL}; -utpādite<hi>bhyaḥ M^T * satputrebhya iti] M^{MTEL};
 satputrebhya iti. <satputrebhya-iti> M^I repetition 47 anekāntam] M^{MJEL}; anekāntā M^T 48
 samādhiḥ] M^{MEL}; sapimādhi< . > M^T; samādhi[-] M^I 49 śukra-] M^{TEL}; śukla- M^{MJ}
 putrotpādaḥ] M^{MJEL}; putrotpādaṃ M^T 50 duhitṛprāptāv] M^{MTEL}; duhitṛ<pra>prāptāv M^I
 51 smaraṇam] E^L; smārṇam M^M; smārnam M^{TJ}

41 doṣābhīdhānam.] M^{TJ}; doṣābhīdhānam M^{MEL} * śukravega- ... śāṇḍyakarāṇām.]
 “śuklavega- ... śāṇḍyakarāṇām” E^L only 42 bhavet] M^{MTEL}; bhavet. M^I * iti.] M^{TJ}; iti |
 E^L; iti M^M 43 iti.] M^I; iti || E^L; iti M^{MT} 44 dharmādaya iti] M^{MTEL}; dharmādayaḥ. iti
 M^I * vyabhicāri,] E^L; vyabhicāri M^{MTJ} * -darśanāt.] -darśanāt | M^{TEL}; -darśanāt_ M^{MJ} 45
 etat.] M^T; etat | M^{TEL}; etat_ M^M 46 iti.] M^I; iti | E^L; iti M^{MT} 47 anekāntam,] anekāntam
 M^{MJEL}; anekāntā M^T 48 utpatteḥ. atrāpi] utpatteḥ | atrāpi E^L; utpatter atrāpi M^{MTJ}
 samādhiḥ.] samādhiḥ | E^L; samādhiḥ M^M; samādhi[-] M^I; sapimādhi< . > M^T 49 putrot-
 pādaḥ.] M^I; putrotpādaḥ | E^L; putrotpādaḥ M^M; putrotpādaṃ M^T 50 abhīdhānam,]
 abhīdhānam. M^T; abhīdhānam M^{MJEL} * bhavanti.] M^T; bhavanti | E^L; bhavanti M^{MJ} 51
 vacaḥ,] vaco | E^L; vaco M^{MJ}; vaco< . > M^T

41 śukraveganigrahaṇaṃ śāṇḍyakarāṇām] cf. CaSū 25.40, AsSū 13.3 42 medhre
 vṛṣaṇaś ... tu śukra] cf. CaSū 7.10 47 putrasyāyatanaṃ vājīkaraṇam] cf. CaCi 2.1.4

52 *nāgnicin narakaṃ yāyān na satputrī na kutracit.*
 53 *< - - - - - >jantur yo 'dbhiḥ kaṇyāṃ prayacchati.*
 54 *kiṃ ca putrikāputrā apy abhyudayaḥetavaḥ. tathā hy aitihiyam,*
 55 *yayātiḥ kila svargāt paricyutaḥ putrikāputrair aṣṭakādibhiḥ svargam eva*
 56 *punaḥ prāpita iti. evaṃ jaratkāror eva me putrāḥ putrikāputrā iti. tasmād*
 57 *guṇavadapatyalābhād dharmādayaḥ, tasya ca putrasya hetur vājīkaraṇam iti,*
 58 *tad evaiṣṭavyam.*

58 *tad*] M^T p.25, l.1

52 *nāgnicin*] M^{MJ}E^L; < · >cin M^T * *yāyān*] M^{MJ}; yāyāt E^L; ya< · > M^T * *kutracit* 53 < - - - - - >*jantur*] *kutracit* < · · · · · >*jantur* M^M; *kutra*< · >*jantu* M^T; *kutraci*[-]< · · · >*jantur* M^J; *kutracit* (satyavādī tathā) *jantur* E^L *em.* 54 *abhyudaya-*] M^{MTJ}E^L; *ubhaya-* M^T 55 *paricyutaḥ*] M^{MJ}E^L; *paricyutaṃ* M^T * *svargam*] *em.*; *svarga* M^{MTJ}E^L 56 *prāpita*] M^{MTJ}E^L; *prā<hi>pita* M^J * *jaratkāror eva*] M^{MJ}E^L; *ca vatkāro*< · >*va* M^T * *putrikāputrā*] M^{ME}E^L; *putrikā*[-]*trā* M^J; *putrikā* M^T 57 *putrasya*] M^{MJ}E^L; *putrasya* *ca* M^T

52 *nāgnicin*] “*nāgnicin* E^L *without a closing quotation mark* * *kutracit.*] *kutracit* | E^L; *kutracit_* M^M; *kutraci*[-]< · · · > M^J; *kutra*< · > M^T 53 *prayacchati.*] M^T; *prayacchati* | M^J; *prayacchati* || E^L; *prayacchati* M^M 54 *-hetavaḥ.*] M^J; *-hetavaḥ* | E^L; *-hetavaḥ* M^M; *-hetavas* M^T * *aitihiyam,*] *aitihiyam* — M^{TJ}; *aitihiyaṃ* M^{ME}E^L 55 *yayātiḥ*] “*yayātiḥ* E^L *only, without a closing quotation mark* 56 *prāpita iti.*] *prā<hi>pita* *iti.* M^J; *prāpita* *iti* | E^L; *prāpita* *iti* M^M; *prāpita* *ity* M^T * *iti.*¹] M^J; *iti* | E^L; *iti* M^M; *ity* M^T * *iti.*²] M^{TJ}; *iti* | E^L; *iti* M^M 57 *dharmādayaḥ,*] *dharmādayaḥ* E^L; *dharmādayas* M^{MTJ} * *iti,*] *iti* M^{MTJ}E^L 58 *evaiṣṭavyam.*] *eveṣṭavyam.* M^{TJ}; *eveṣṭavyam* || 3 || E^L; *eveṣṭavyaṃ* M^M

52 *nāgnicin ... kutracit*] cf. the *Varāhapurāṇa* 205.19 53 < - - - - - >*jantur ... prayacchati*] The source is unverified.

The *Nirantarapadavyākhyā* on CaCi 2.1.4cd-8ab

- 1 sarvavājīkaraṇebhyo 'pi stry eva vājīkaraṇam ānandahetutvāt. na kevalam
2 vājīkaraṇam, kṣetram ca putrasya.
3 tasyā idānīm guṇopavarṇanam āha. na hi yā kācid yoṣā vājīkaraṇam, kiṃ tu
4 strī yāpraharṣiṇy api kṣetram bhavati. kiṃ tv apatyam vikṛtam janayati.
5 uktaṃ ca, *mandālpabījāv abalāv aharṣau klībau ca hetur vikṛtidvayasya*.
6 tasmād yā praharṣiṇī saiva vājīkaraṇam agryam kṣetram, ca kṣetram iva
7 kṣetram apatyādhārabhūtatvāt.
8 kasmād vājīkaraṇam agryam strīty ata āha, iṣṭā hy ekaikaśo 'py arthā
9 viṣayāḥ, param prītikarāḥ śabdādayaḥ, vihaṅgānām rutair iṣṭaiḥ strīṇām

1 sarvavājīkaraṇebhyo] M^M p.26, l.11; M^T p.25, l.1; M^J p.18, l.11; E^L p.840, l.24 9 viṣayāḥ,]
M^M p.27, l.1 viṣayāḥ

1 stry eva] M^{MJEL}; stryaiva M^T * vājīkaraṇam ānanda-] M^{MEL}; vājīkara< >nanda- M^T;
vājī[-]raṇam ānanda- M^J 3 tasyā] M^{MJEL}; tasya M^T * guṇopavarṇanam] M^{TEL}; guṇo<syā
ea putrasya>pavarṇanam M^M; guṇopavartanam M^J * na hi] M^{MJEL}; na mā hana hi M^T 4
strī yāpraharṣiṇy] M^M; strīyāpraharṣiṇy M^T; [-]yāpraharṣiṇy M^J; strī yā 'praharṣiṇy
E^L * kṣetram bhavati] M^{MJEL}; ke< >vati M^T 6 praharṣiṇī] em.; prahārṣiṇī E^L; harṣiṇī
M^{MTJ} * ca kṣetram ... 7 apatyādhāra-] M^{MEL}; ca kṣetram iva kṣet[-]m apatyā<ghā>(dhā)-
ra- M^J; ca kṣetra< >apatyādhāra- M^T 8 ekaikaśo 'py] E^L; ekaikaśo<hy>py M^{MT};
ekaikaśopy M^J * arthā] M^{TEL}; arthā M^M; arthāḥ M^J 9 param prīti-] M^{MJEL};
paramaprīti- M^T * rutair] M^{MJEL}; virutair M^T

1 -hetutvāt.] -hetutvāt | M^{TEL}; -hetutvāt_ M^{MJ} 2 vājīkaraṇam,] vājīkaraṇam. M^J; vājī-
karaṇam M^{MTEL} * putrasya.] putrasya M^{MTJEL} 3 āha.] āha — M^{TJEL}; āha M^M * vājī-
karaṇam,] vājīkaraṇam. M^{TJ}; vājīkaraṇam M^{MEL} 4 bhavati.] M^J; bhavati | E^L; < >vati.
M^T; bhavati M^M 5 janayati.] janayati | M^T; janayati || E^L; janayati — M^J; janayati M^M
ca,] E^L; ca — M^{TJ}; ca M^M * mandālpa-] M^{MJ}; 'mandālpa- M^T; "mandālpa- E^L * -
dvayasya.] -dvayasya | E^L; -dvayasya' M^T; -dvaya[-] M^J; -dvayasya M^M 6 kṣetram,]
kṣetram M^{TJEL}; kṣetraṇ M^M 7 -bhūtatvāt.] M^J; -bhūtatvāt | E^L; -bhūtatvāt_ M^{MT} 8 āha,]
āha — M^{TEL}; āha M^M; a[-] M^J 9 viṣayāḥ,] viṣayāḥ M^{MTJEL} * śabdādayaḥ,] śabdādayo
M^{MTJEL} * iṣṭaiḥ] M^{MTEL}; iṣṭaiḥ. M^J

1 stry] strī CaCi 2.1.4d * vājīkaraṇam] CaCi 2.1.4c 2 kṣetram] CaCi 2.1.4d 5
mandālpabījāv ... vikṛtidvayasya.] CaŚā 2.19cd 6 yā praharṣiṇī] CaCi 2.1.4d
vājīkaraṇam agryam] CaCi 2.1.4c * ca kṣetram] CaCi 2.1.4cd 8 vājīkaraṇam
agryam] CaCi 2.1.4c * iṣṭā ... arthā] CaCi 2.1.5a, AhUtt 40.38a, AsUtt 50.116a 9
param prītikarāḥ] CaCi 2.1.5b; cf. AhUtt 40.38b, AsUtt 50.116b * vihaṅgānām ... 10
cābharāṇasvanaiḥ.] CaCi 2.3.25ab

- 10 *cābharāṇasvanaiḥ*. tathā sparśo 'pi, *saṃvāhanair varastrīṇām iṣṭānām ca*
 11 *vṛṣāyate*. rūpam api, *mattadvirephāpatitāḥ sapadmāḥ salilāśayāḥ*.
 12 gandho'pi, *jātyutpalasugandhīni śītagarbhagrāṇi ca*. raso 'pi, vṛṣyaḥ sa
 13 yaḥ. yasmai yaugika ity evam arthānām vṛṣyakaraṇe sāmartyam.
 14 **kim punaḥ strīśārīre ye saṅghātena pratiṣṭhitāḥ**.
 15 nanu **strīgrahaṇena paryāptatvāc charīragrahaṇam kim ucyate**. ekadeśānām
 16 ātmamanasām ca vyāvartanārtham. ātmany api kecid vyavasthitāḥ, manasy

11 salilāśayāḥ. 12 gandho] salilāśayāḥ l' iti | E^L p.841, l.1 gandho **15 ucyate. ekadeśānām**] [-
 .] M^T p.26, l.1 ekadeśānām **16 ca vyāvartanārtham.**] ca M^J p.19, l.1 vyāvartanārtham

10 cābharāṇa-] M^{MJEL}; cābhāṣaḥarāṇa- M^T * **tathā sparśo 'pi**] M^{LE}; tathā spaśopi M^M;
 ta< >sparśā M^T * **'pi ... 11 vṛṣāyate**] *om.* M^T *only* * **saṃvāhanair vara-**] *em.*;
 saṃvāha(naiḥ) vara- E^L *em.*; saṃvāha< >vara- M^M; saṃvāha[-(ṣa)⟨²va⟩ra- M^J; *om.* M^T
11 vṛṣāyate] M^{MJ}; vṛṣāyate iti E^L; *om.* M^T * **-dvirephāpatitāḥ**] E^L; -dvirephapatitāḥ M^M; -
 dvirephapatitā[-] M^J; -dvirephāvadi[-] M^T * **sapadmāḥ**] M^{MJEL}; sa< >tmā M^T
salilāśayāḥ] M^{MJEL}; salilāśayaḥ M^T **12 gandho 'pi, jāty-**] gandho vijāty- M^T *only*
vṛṣyaḥ] M^{MJEL}; vṛṣyam M^T * **sa...13 yaḥ**] sa yo M^{MJEL}; sadyaḥ M^T **13 yasmai**] M^{MJEL};
 yad yasmai M^T * **yaugika**] M^{MJEL}; yaugikam M^T **14 kim...strīśārīre**] kim < >re M^T
only * **pratiṣṭhitāḥ**] M^{MJEL}; pratiṣṭhitām M^T **15 paryāptatvāc**] M^{LE}; paryāptatvāc M^M;
 paryuptatvāc M^T * **ucyate**] M^{MJEL}; [-.] M^T

10 -svanaiḥ] M^J; -svanaiḥ || E^L; -svanaiḥ M^{MT} * **sparśo 'pi**] sparśo 'pi — E^L; sparśo 'pi
 M^J; spaśopi M^M; sparśā M^T **11 vṛṣāyate**] vṛṣāyate M^{MJ}; vṛṣāyate iti | E^L; *om.* M^T * **api**]
 api M^{MT}; api — M^{LE} * **matta-**] M^{MT}; “matta- M^J; ‘matta- E^L * **salilāśayāḥ**] salilāśayāḥ
 l' M^J; salilāśayāḥ M^M; salilāśayaḥ M^T; salilāśayāḥ l' iti | E^L **12 gandho 'pi, jāty-**] gandho
 'pi. “jāty- M^J; gandho 'pi — “jāty- E^L *without a closing quotation mark*; gandhapi jāty-
 M^M; gandho vijāty- M^T * **ca**] ca | E^L; ca ||” M^J; ca M^{MT} * **raso 'pi**] raso 'pi M^{TJEL}; rasopi
 M^M * **sa 13 yaḥ**] sa yo M^{MJEL}; sadyaḥ M^T **13 sāmartyam**] sāmartyam | M^{TJEL};
 sāmartyam M^M **14 pratiṣṭhitāḥ**] pratiṣṭhitāḥ | M^J; pratiṣṭhitāḥ || E^L; pratiṣṭhitāḥ M^M;
 pratiṣṭhitām | M^T **15 kim**] M^{TJ}; kim M^M; kim ?[sic] E^L * **ucyate**] ucyate, E^L ucyate — M^J;
 ucyate M^M; [-.] M^T **16 vyāvartanārtham**] vyāvartanārtham | E^L; vyāvartanārtham M^T;
 vyāvartanārtham M^J; vyāvartanārtham M^M * **vyavasthitāḥ**] vyavasthitāḥ | M^{TJ};
 vyavasthitāḥ M^{MEL}

10 saṃvāhanair ... 11 vṛṣāyate] CaCi 2.3.25cd **11 mattadvirephāpatitāḥ ...**
salilāśayāḥ] CaCi 2.3.26ab **12 jātyutpalasugandhīni ... ca**] CaCi 2.3.26cd * **śīta-**
garbhagrāṇi ... raso] CaCi 2.3.26cd **14 kim ... pratiṣṭhitāḥ**] CaCi 2.1.5cd, AhUtt
 40.38cd, AsUtt 50.116cd **15 strī-**] CaCi 2.1.5c * **charīra...**] -śārīre CaCi 2.1.5c

- 17 api kecīt. tasmāc charīre ye pratiṣṭhitā ity arthaḥ.
 18 kiṃ ca guṇaguṇinor anyatvaṃ cānena prakāśitaṃ bhavatīti.
 19 nanu ca kāryadravye sarvasminn eva pañcāpi śabdādayaḥ, ko 'tiśayaḥ strīṣv
 20 ity ata āha, **saṅghāto hīndriyārthānām strīṣu nānyatra vidyate.** etad uktaṃ
 21 bhavati, yathā tasyāntarāvīrbhūtās tathā nānyatraikaśo dviśaśtriśo vā prīti-
 22 janakā bāhyāḥ. strīśarīre tu sarva eva prakarṣeṇa prītijanakāḥ. **stryāśrayaś**
 23 **cendriyārtho yaḥ sa prītijanako bhṛṣam,** atyartham. tasmāt stry eva vājī-
 24 karaṇam utkṛṣṭam.
 25 kiṃ cāmī na ca guṇā na kevalaṃ vājīkaraṇam.
 26 **strīṣu prītir viśeṣeṇa strīṣv apatyam pratiṣṭhitam.**

26 prītir] prī- M^M p.28, l.1 -tir

17 **pratiṣṭhitā ity arthaḥ.**] M^{LE}; pratiṣṭhitā ity arthtaḥ M^M; pra< · >rthāḥ M^T 19 **kārya-**
dravye] M^{TE}; kāryam dravye M^I; kāryam dravye M^M * **eva]** M^{TE}; <e>va M^M 20
nānyatra vidyate] M^{ME}; < · >dyate M^T 21 **tasyāntarāvīr-]** M^M; tasyānta āvir- M^T;
 tasyāntarāvīr- E^L * **nānyatraikaśo]** E^L; nānyatrānyatraikaśo M^{MT} * **dviśaśtriśo]**
 M^{TE}; dviśaśtriśo M^I 22 **strīśarīre]** M^{TE}; strī(-)śarīre M^M * **-janakāḥ. stryāśrayaś]** -
 janaka< · >śrayaś M^T only 23 **cendriyārtho yaḥ]** M^{ME}; cendriyārtho 'yam M^T * **stry**
eva] M^{ME}; straiva M^T 24 **utkṛṣṭam]** M^{TE}; utkṛṣṭam M^M; utkaṣṭam M^I 25 **na ca]** M^{MT};
 eva E^L * **guṇā]** M^T; guṇāḥ M^{ME}; guṇāḥ. M^I 26 **strīṣu prītir]** M^{ME}; strīprītir M^T
strīṣv ... pratiṣṭhitam] strī< · >tiṣṭham M^T only

17 **kecīt.]** kecīt | E^L; kecīt_ M^T; kecīt M^M * **arthaḥ.]** arthaḥ | M^{LE}; < · >rthāḥ | M^T;
 arthtaḥ M^M 18 **ca]** M^{TE}; ca, M^I * **bhavatīti.]** bhavatīti | M^T; bhavatīti || E^L; bhavatīti
 M^M 19 **śabdādayaḥ.]** E^L; śabdādayaḥ. M^I; śabdādayaḥ M^{MT} * **ko 'tiśayaḥ]** M^{TE}; ko
 'tiśayaḥ. M^I; kotiśayaḥ M^M 20 **āha.]** āha — M^{TE}; āha M^M * **vidyate.]** vidyate | E^L;
 vidyate |" M^I without a beginning quotation mark; vidyate M^M; < · >dyate. M^T 21 **bhavati.]**
 bhavati. M^T; bhavati — E^L; bhavati M^M 22 **bāhyāḥ.]** M^T; bāhyāḥ | E^L; bāhyāḥ M^M
prītijanakāḥ.] prītijanakāḥ | M^{LE}; prītijanakāḥ M^M; prītijanaka< · > M^T * **stryāśrayaś]**
 M^{ME}; "stryāśrayaś M^I; < · >śrayaś M^T 23 **bhṛṣam.]** bhṛṣam" M^I; bhṛṣam M^{ME}
atyartham.] atyartham. M^I; atyartham M^{ME} 24 **utkṛṣṭam.]** utkṛṣṭam | M^T; utkṛṣṭam || E^L;
 utkaṣṭam. M^I; utkṛṣṭam M^M 25 **guṇā]** M^T; guṇāḥ M^{ME}; guṇāḥ. M^I * **vājīkaraṇam.]**
 vājīkaraṇam. M^I; vājīkaraṇam || E^L; vājīkaraṇam M^M; vājīkaraṇa(ṃ)<ṃ> M^T 26 **strīṣu]**
 M^{MT}; "strīṣu M^{LE} * **pratiṣṭhitam.]** pratiṣṭhitam | M^{LE}; < · >tiṣṭham M^T; pratiṣṭhitam M^M

20 **saṅghāto ... vidyate.]** CaCi 2.1.6ab E^{CKD}; (saṅghāto ... vidyate) *parenthesized* E^{BJ}; om.
 E^L 22 **stryāśrayaś ... 23 bhṛṣam.]** cf. CaCi 2.1.6cd 26 **strīṣu ... pratiṣṭhitam.]** CaCi
 2.1.6ef

- 27 **dharmārthau strīṣu lakṣmīś ca strīṣu lokāḥ pratiṣṭhitāḥ.**
 28 **surūpā yauvanasthā yā lakṣaṇair yā vibhūṣitā,**
 29 **yā vaśyā śikṣitā yā cetyādi, yā yeti** bahuśaḥ kim ucyate. pṛthag api vṛṣyā-
 30 dvitrāḍibhir vṛṣyatarā, samastair **vṛṣyatamety** asyārthasya prāpaṇārthaṃ yā
 31 yeti bahutvam.
 32 saurūpyam eka eva paryāpto guṇaḥ prathamam, **yauvanam** atra dvitīyaś ca
 33 parigṛhyate. **lakṣaṇair** bāhyair āntarair vidyāvinayādibhiś cānvitety arthaḥ.
 34 <...> sā **matābhipretā vṛṣyatameti.**

33 **parigṛhyate.** [· · ·] M^T p.27, l.1 grhyate

27 **dharmārthau**] M^{MJ}E^L; adharmārthau M^T 28 **yā¹...29 bahuśaḥ**] yuvatyādi bahuśo yā yeti M^T only * **yā¹**] M^{ME}L^L; yār M^I; om. M^T 29 **cetyādi**] M^{MJ}E^L; om. M^T * **api**] E^L; vi M^{MJ}; avi M^T 30 **samastair**] M^{MJ}E^L; < · · · > mastair M^T * **asyārthasya prāpaṇārthaṃ**] asya < · · · > vaṇārthaṃ M^T only 32 **dvitīyaś ...** 33 **parigṛhyate**] dvitīya [· · ·] rigrhyate M^T only 33 **āntarair...34 sā**] āntarai < · · · > sā M^T only * **āntarair vidyāvinayādibhiś**] M^{MJ}; āntarai < · · · > M^T; āntaravidyār vinayādibhiś E^L * **cānvitety**] E^L; ca yānvitety M^{MJ}; lacuna M^T 34 **<...> sā**] M^T; < · · · · · > sā M^{MJ}; (sarvaguṇasamanvitā khalu yā) sā E^L em. * **matābhipretā**] M^{MJ}; matā 'bhipretā E^L; mātṛābhipretā M^T

27 **pratiṣṭhitāḥ.**] pratiṣṭhitāḥ || M^IE^L; pratiṣṭhitāḥ M^{MT} 28 **vibhūṣitā,**] vibhūṣitā | M^IE^L; vibhūṣitā M^M; om. M^T 29 **cetyādi,**] ca' ityādi. M^I; ca' ityādi E^L; ca ityādi M^M; om. M^T **yā yeti**] 'yā yeti' E^L only * **ucyate.**] M^I; ucyate, E^L; ucyate M^{MT} 30 **vṛṣyatarā,**] vṛṣyatarā. M^I; vṛṣyatarā M^{MT}E^L 31 **bahutvam.**] bahutvam | E^L; bahutvaṃ M^{MTJ} 32 **guṇaḥ**] M^{MT}E^L; guṇaḥ. M^I * **prathamam,**] prathamam, E^L; prathamam M^{MTJ} 33 **parigṛhyate.**] M^I; parigṛhyate | E^L; parigṛhyate M^M; [· · ·] rigrhyate | M^T * **arthaḥ.**] arthaḥ | M^IE^L; arthaḥ M^M; lacuna M^T 34 **vṛṣyatameti.**] vṛṣyatameti || 4-7 || E^L; vṛṣyatamety M^{MTJ}

27 **dharmārthau ... pratiṣṭhitāḥ.**] CaCi 2.1.7ab 28 **surūpā ... vibhūṣitā,**] CaCi 2.1.7cd 29 **yā vaśyā śikṣitā yā ce...**] CaCi 2.1.8a * **yā ye...**] yā, yā CaCi 2.1.7cd-8a 30 **vṛṣyatame...**] vṛṣyatamā CaCi 2.1.8b 32 **yauvana...**] yauvanasthā CaCi 2.1.7c 33 **lakṣaṇair**] CaCi 2.1.7d 34 **matā**] CaCi 2.1.8b * **vṛṣyatame**] vṛṣyatamā CaCi 2.1.8b

The *Nirantarapadavyākhyā* on CaCi 2.1.8cd-16ab

- 1 ete 'pi guṇā nānābhaktyā lokasya prāktanakarmākṣepāc ca tam tam
 2 puruṣaṃ prāpya vivardhante rūpādayo guṇā iti rūpādayo vyākhyātāḥ.
 3 mṛjā śārīralāvaṇyam uktam. dhairyam sarvavastuṣv acāpalaṃ gāmbhīryam.
 4 hāvaḥ śṛṅgārākārasūcako netravibhramaḥ. ebhir yā yasya paramāṅganā
 5 praviśaty āśu hṛdayam daivāt, karmaṇa iti aihikāt karmaṇaḥ praviśati
 6 hṛdayam.
 7 hṛdayotsavabhūtā yā, yā sadaiva hṛdayam abhinandati. yā samānāmanaḥ-

1 ete 'pi] M^M p.28, l.11; M^T p.27, l.2; M^I p.19, l.19; E^L p.842, l.11 7 abhinandati. yā]
 abhinandati. M^I p.20, l.1 yā

1 guṇā] M^T; guṇāḥ. M^I; guṇāḥ M^{ME}L 2 vivardhante] M^{EL}; vivarddhante M^M; nivartate
 M^T * rūpādayo vyākhyātāḥ] M^{ME}L; rūpādayo 'py ākhyātāḥ M^I; < >vyākhyātāṃ M^T 3
 -lāvaṇyam uktam] E^L; -lāvaṇya yuktā M^M; -lāvaṇya< > M^T * dhairyam] M^{EL};
 dhairyam M^M; dharyam M^T 4 hāvaḥ] E^L; bhāvaḥ M^{MT} * śṛṅgārākāra-] M^{MT}E^L; śṛṅ-
 gārākāra(vibhra)- M^I 5 praviśaty āśu] M^{MT}; pravity āśu E^L; praviśyāśu M^I
 hṛdayam...iti] hṛdaya[...iti M^T only * karmaṇaḥ praviśati hṛdayam] em., cf. CS Ci
 2.1.10ab; karmaṇaḥ (prabhāvāt) hṛdayam E^L em.; karmaṇaḥ<...>hṛdayam M^M;
 karmaṇa< >yam M^T 7 -bhūtā yā, yā] -bhūtā yā yā M^T; -bhūtā yā = yā E^L; -bhūtāyā yā
 M^M * abhinandati] M^ME^L; abhinanda(ḥ)yati M^T

1 guṇā] M^T; guṇāḥ. M^I; guṇāḥ M^{ME}L * ca] M^ME^L; ca | M^T 2 iti] M^{MT}; iti. M^I; iti | E^L
 vyākhyātāḥ.] vyākhyātāḥ | E^L; vyākhyātāṃ | M^T; vyākhyātāḥ M^M; ākhyātāḥ. M^I 3 mṛjā
 śārīra- ...] mṛjā = śārīra- ... E^L only * uktam.] uktam | E^L; yuktā M^M; lacuna M^T * dhair-
 yam sarva- ...] dhairyam = sarva- ... E^L only * gāmbhīryam.] gāmbhīryam | E^L; gāmbhīr-
 yam, M^I; gāmbhīryam M^T; gāmbhīryam M^M 4 hāvaḥ] E^L; bhāvaḥ M^{MT}; bhāvaḥ. M^I
 hāvaḥ śṛṅgārākāra- ...] hāvaḥ = śṛṅgārākāra- ... E^L only * -vibhramaḥ.] M^I; -vibhramaḥ |
 M^{TE}L; -vibhramaḥ M^M 5 daivāt,] daivāt M^{EL}; daivāt_ M^M; lacuna M^T * iti] M^{MT}; iti | E^L
 6 hṛdayam.] hṛdayam | E^L; hṛdayam M^M; < >yam M^T 7 -bhūtā yā, yā] -bhūtā yā yā M^T;
 -bhūtā yā = yā E^L; -bhūtāyā yā M^M * abhinandati.] M^I; abhinandati | E^L; abhinandati M^M;
 abhinanda(ḥ)yati | M^T

1 nānābhaktyā lokasya] cf. CaCi 2.1.8c * tam tam] CaCi 2.1.9a, AsUtt 50.117c 2
 prāpya vivardhante rūpādayo guṇā] cf. CaCi 2.1.9ab, AsUtt 50.117cd 4 hāvaḥ] CaCi
 2.1.9c * yā yasya paramāṅganā] CaCi 2.1.9d 5 praviśaty āśu hṛdayam daivāt] CaCi
 2.1.10ab * karmaṇa] cf. CaCi 2.1.10b 7 hṛdayotsavabhūtā yā] cf. CaCi 2.1.10c * yā
 samānāmanaḥśayā] CaCi 2.1.10d

- 8 śayā sadaiva tulyakāmety arthaḥ. samānasattvā tulyasattveti yāvat.
 9 yā yasya prīyate priyaiḥ. etad uktaṁ bhavati, ye priyā bhāvā dayitasya te
 10 tasyā api, taiś ca ramata ity arthaḥ.
 11 yā pāsabhūtā sarveṣāṁ indriyāṇāṁ iti bhūtaśabda upamānavācī, pāśam iva
 12 cakṣūrūpeṇa badhnāti caivaṁ< . . . >dhairyam.
 13 yayā viyukta ityādi yāvat gatvā gatvā ca bahuśo yām tṛptim naiva
 14 gacchatīty asyānekapramadākhyānasyedam aidamparyam.
 15 nānābhāvā mānavā nānecchāsaṅkalpāḥ. kasyacit kācit prītidāyinī, yaivaṁ-
 16 vidhā na sā sarvābhinandanīyā.

10 tasyā api,] tasyā M^M p.29, l.1 api 16 sarvābhinandanīyā.] [·]nīyā M^T p.28, l.1

8 -sattvā tulya-] E^L; -satvā tulya- M^T; -satvāt tulya- M^M; -satvāt tul[-] M^J * -sattveti] E^L; -satveti M^{MJ}; -citteti M^T 9 uktaṁ ... priyā bhāvā] M^ME^L; uktaṁ ... priy[-]vā M^J; ukta< · >priyā bhāvā M^T 10 ramata] ramate, E^L; rama M^{MJ}; ranta M^T 11 sarveṣāṁ] M^TE^L; sar-
 vveṣāṁ M^M; sa[-]ṣāṁ M^J 12 cakṣūrūpeṇa] M^{MT}E^L; ca[-]rūpeṇa M^J * caivaṁ< . . . >dhairyam.] caivaṁ< >dhairyam M^J; caivaṁ (svapriyam bhartāram iti) dhairyam
 E^L em; caivaṁ< >dhairryam M^M; vaipa< · >ryā M^T 13 ityādi] M^{MT}E^L; i[-]di.
 M^J * gatvā gatvā] M^{MJ}E^L; ga< · >gatvā M^T 14 asyānekapramadā-] M^ME^L; asyā[-]kapa-
 madā- M^J; asyānekavyapramadā- M^T 15 mānavā] M^{MJ}E^L; mānavā M^T * -saṅkalpāḥ]
 M^ME^L; [-]ṅkalpāḥ M^J; -saṅkalpāḥ M^T * kasyacit] M^{MJ}E^L; kasyaścit M^T * kācit prīti-
 dāyinī] E^L; kācit prītidāyinī(ḥ) M^M; kācit prītid(ḥ)āyinī M^J; kāci< · >nīdānī M^T 16 sā
 sarvābhinandanīyā] E^L; sā sarvvābhinandanīyā M^M; sā sarvā[-]nandinīyā M^J; sāra[·]nīyā
 M^T

8 arthaḥ.] arthaḥ | M^{TJ}E^L; arthaḥ M^M * yāvat.] yāvat | M^{TJ}E^L; yāvat_ M^M 9 priyaiḥ.]
 priyaiḥ | E^L; priyaiḥ — M^J; priyaiḥ M^M; priyaiḥ M^T * bhavati.] bhavati | M^J; bhavati — E^L;
 bhavati M^M; lacuna M^T 10 api,] api M^{MTJ}E^L * ramata] ramate, E^L; rama M^{MJ}; ranta M^T
 arthaḥ.] M^J; arthaḥ | M^TE^L; arthaḥ M^M 11 iti] M^{MJ}; iti. M^T; iti | E^L * upamānavācī,]
 upamānavācī. M^{TJ}; upamānavācī M^ME^L 12 dhairyam.] dhairyam M^JE^L; dhairryam M^M; <
 · >ryā M^T 13 ityādi] M^{MT}E^L; i[-]di. M^J * yāvat] yāvat_ M^{MT}E^L; yāvat | M^J * gatvā¹]
 ‘gatvā E^L without a closing quotation mark 14 gacchatīty] M^{MTJ}; gacchati | iti | E^L
 aidamparyam.] M^J; aidamparyam_ M^T; aidamparyam E^L; aidamparyam M^M 15 -saṅ-
 kalpāḥ.] -saṅkalpāḥ M^ME^L; -saṅkalpāḥ M^T; [-]ṅkalpāḥ M^J * prītidāyinī,] prītid(ḥ)āyinī.
 M^J; prītidāyinī E^L; prītidāyinī(ḥ) M^M; < · >nīdānī M^T 16 sarvābhinandanīyā.]
 sarvābhinandanīyā | E^L; sarvvābhinandanīyā M^M; sarvā[-]nandinīyā M^J; [·]nīyā M^T

8 samānasattvā] CaCi 2.1.11a 9 yā yasya prīyate priyaiḥ] CaCi 2.1.11b 11 yā
 pāsabhūtā sarveṣāṁ indriyāṇāṁ] CaCi 2.1.11cd 13 yayā viyukta] cf. CaCi 2.1.12a,
 AsUtt 50.121c * gatvā gatvā ca bahuśo yām tṛptim naiva gacchatīty] cf. CaCi 2.1.14cd
 15 nānābhāvā mānavā] cf. CaCi 2.1.15b

- 17 na ca ratyartho 'yam ārambhaḥ, kiṃ tv apatyārthaḥ. tasmān niyamayann āha,
 18 **atulyagotrām** ityādi gotraṃ bharadvājādi tadatulyaṃ yasyāṃ sā.
 19 tathā **vṛṣyāṃ** pūrvoktair guṇai rūpayauvanādibhiḥ. **prahr̥ṣṭā**, yā nityaṃ
 20 saṃveśanakāle ca. **nirupadravā**, śārīramānasavyādhirahiteti yāvat.
 21 **śuddhasnātām** gate purāṇe rajasy apetadoṣāṃ snānena tāṃ **vrajen nārīm**
 22 **apatyārthī**, katham nu nāma putraṃ guṇavantam paśyeyam iti.

17 na ca] M^{MJ}E^L; ta[.] M^T * ārambhaḥ] M^JE^L; ārambhaḥ M^M; ārambham M^T
 apatyārthaḥ] M^JE^L; apatyārthaḥ<ārambha> M^M; apatyārthaṃ M^T 18 bharadvājādi]
 M^ME^L; bhāradvājādi M^{TJ} * yasyāṃ] M^{MJ}E^L; yasyāḥ M^T 19 vṛṣyāṃ pūrvoktair] M^{MJ}E^L;
 vṛṣya< . >voktair M^T * guṇai rūpa-] M^{MJ}; guṇaiḥ rūpa- E^L; guṇai rūpa- M^T * prahr̥ṣṭā]
 M^{MJ}E^L; < . >hr̥ṣṭā M^T 20 nirupadravā] M^{MT}E^L; nirupadravā ca M^J * -mānasavyādhī-]
 M^{MT}E^L; -māna[-]< >vyādhī- M^J 21 apetadoṣāṃ] E^L; apetadoṣā M^{MTJ} * tāṃ] M^{TJ}E^L;
 <tra>tām M^M * vrajen nārīm 22 apatyārthī] E^L; vrajen nārīm apatyārthī M^M; vrajen
 nārī[-]patyārthī M^J; vraje< . >thī M^T 22 iti] M^{MJ}E^L; i< . > M^T

17 ārambhaḥ,] ārambhaḥ. M^J; ārambhaḥ E^L; ārambhaḥ M^M; ārambham I M^T
 apatyārthaḥ.] apatyārthaḥ<ārambha> I M^M; apatyārthaḥ I M^JE^L; apatyārthaṃ M^T * āha,]
 āha — M^{TJ}E^L; āha M^M 18 ityādi] M^M; ityādi I M^JE^L; ityādi — M^T * sā.] M^J; sā I E^L; sā
 M^{MT} 19 -yauvanādibhiḥ.] -yauvanādibhiḥ M^{MT}E^L; -yauvanādi[-] M^J * prahr̥ṣṭā,]
 prahr̥ṣṭā M^{MJ}E^L; < . >hr̥ṣṭā M^T 20 ca.] ca, E^L; ca M^{MTJ} * nirupadravā,] nirupadravā
 M^{MT}E^L; nirupadravā ca M^J * yāvat.] yāvat I M^{TJ}E^L; yāvat_ M^M 21 apetadoṣāṃ]
 apetadoṣāṃ, E^L; apetadoṣā M^{MTJ} 22 apatyārthī,] [-]patyārthī. M^J; apatyārthī E^L;
 apatyārthī M^M; < . >thī M^T * iti.] iti || 8-15 || E^L; iti M^{MJ}; i< . > M^T

18 atulyagotrām] CaCi 2.1.15c 19 vṛṣyāṃ] CaCi 2.1.15c * prahr̥ṣṭā] cf. CaCi 2.1.15d
 20 nirupadravā] cf. CaCi 2.1.15d 21 śuddhasnātām] CaCi 2.1.15a * vrajen nārīm
 apatyārthī] CaCi 2.1.16ab

The *Nirantarapadavyākhyā* on CaCi 2.1.16cd-22ab

- 1 nirapatyasya bhūyāṃso doṣāḥ. **acchāyaś caikaśākhaś cetyādi yāvan mantavyo niṣkriyaś caiva yasyāpatyaṃ na vidyate.**
 2
 3 vṛkṣapakṣe bhūrīṇi chāyādārukusumaphalāni prāptilakṣaṇāni. **acchāyatvād**
 4 **anāśrayaṇīyatvam. ekaśākhatvād** dārvartho 'pi nāsti. puṣpādyabhāve 'pi niṣ-
 5 prayojanatvam. tatsv api teṣu tv anupādeyatvam. evaṃ **nirapatyo nara** iti.
 6 ante kimartham **ekopādānam. ekavacanād** eva gamyate **eko** nārthas tad-
 7 upādānena. tathocyate, bahubhir vṛkṣair jāyamānaḥ, punar bahubhir api nir-
 8 apatyair ity etad **ekagrahaṇena lambhitam** bhavati.
 9 sarvathā nirapatyasyeyaṃ nindeti. punar anyair nidarśanair niṣprayojanatvam

1 **nirapatyasya**] M^M p.29, l.14; M^T < . > patyasya p.28, l.8; M^I p.20, l.15; E^L p.843, l.17
 5 **nirapatyo**] nirapa- M^M p.30, l.1 -tyo 8 **ekagrahaṇena lambhitam**] ekagraha[.] M^T
 p.29, l.1 -bhitam

1 **nirapatyasya**] M^{MJEL}; < . > patyasya M^T 2 **niṣkriyaś**] M^{ME}L; ni[-]yaś M^I; niṣkriyaś M^T
 3 **vṛkṣapakṣe**] M^{MJEL}; vṛkṣa< . > M^T * **chāyā-**] M^{IE}L; cchāyā- M^M; bhāyā- M^T 4
dārvartho 'pi] M^{IE}L; dārvartho pi M^{MT} 5 **teṣu tv**] M^{MJEL}; te< . > tv M^T * **anupādeya-**
 M^{MJEL}; anāpādeya- M^T 6 **ekopādānam**] M^{MT}EL; ekopādhanam M^I 7 **-upādānena.**
tathocyate,] *em.*; -upādāne[-]tathocyate. M^I; -upādānenetathocyate M^M; -upādānene< . >
 >trocyate. M^T; -upādānena tataḥ ucyate | E^L * **vṛkṣair jāyamānaḥ**] M^{MJEL}; vṛkṣaic chāya<
 . >na M^T * **api**] M^{MJEL}; [.] M^T 8 **etad**] M^{MTJ}; etat E^L * **-grahaṇena**] M^{MJEL}; -graha[.]
 M^T * **lambhitam**] M^{IE}L; lambhitam M^M; [.]bhitam M^T 9 **sarvathā**] M^{IE}L; sarvvathā M^M;
 sarthavā M^T * **nidarśanair**] M^{MJEL}; darśanair M^T * **niṣprayojanatvam ... 10 darśayann**]
 M^{ME}L; niṣprayojanam iti darśayann M^I; niṣprayojana< . >vann M^T

1 **doṣāḥ.**] M^I; doṣāḥ | M^{TE}L; doṣāḥ M^M * **cetyādi**] M^{MTJ}; cetyādi, E^L 2 **caiva**] M^{MJEL};
 caiva | M^T * **vidyate.**] vidyate | M^{IE}L; vidyate M^{MT} 3 **vṛkṣapakṣe**] M^{ME}L; vṛkṣapakṣe, M^I;
 vṛkṣa< . > M^T * **-lakṣaṇāni.**] -lakṣaṇāny M^{MT}EL; -lakṣaṇā<vā>ny M^I 4 **-tvam.**] -tvam
 M^{MTJ}EL * **nāsti.**] M^{TJ}; nāsti | E^L; nāsti M^M * **-yojanatvam.**] -yojanatvam, E^L; -yojanatvam
 M^{MTJ} 5 **anupādeyatvam.**] anupādeyatvam M^{MJEL}; anāpādeyatvam M^T * **iti.**] iti | M^{IE}L; iti
 M^M; ity M^T 6 **ekopādānam.**] ekopādānam M^{MT}EL; ekopādhanam M^I * **gamyate**] M^{ME}L;
 gamyate | M^{TJ} 7 **-upādānena. tathocyate,**] *em.*; -upādāne[-]tathocyate. M^I; -upādānene-
 tathocyate M^M; -upādānene< . >trocyate. M^T; -upādānena tataḥ ucyate | E^L * **jāyamānaḥ,**]
 jāyamānaḥ M^{MJEL}; chāya< . >na M^T 8 **bhavati.**] bhavati | M^{TJ}EL; bhavati M^M 9 **sarvathā**]
 E^L; sarvathā. M^I; sarvvathā M^M; sarthavā M^T * **nindeti.**] M^T; nindeti | E^L; nindeti M^M;
 ni[-]iti M^I

1 **acchāyaś caikaśākhaś ca**] CaCi 2.1.16c; cf. AsUtt 50.8 * **mantavyo ... 2 vidyate.**]
 CaCi 2.1.19ab

- 10 iti darśayann āha, **citradīpas saraś śuṣkam adhātur dhātusam̐nibha** iti.
 11 **citradīpo** hi na prakāśārthas sarvathā bhavati. **saraś śuṣkam** nāvagāhādi
 12 kāryakṛt. **adhātur** dhātur iva gamyamāno 'pi sa dhātvartho na kanakādi-
 13 kāryakṛc ceti.
 14 **tṛṇapūly** apy apatyam utpādayitum akṣamo yaḥ **puruṣākṛt**ivijñānīyo **nagnaś**
 15 **cānapatyatvād** eva prakāṭitakaupīnaḥ ṣaṇḍha iti.
 16 nāsyā pratiṣṭhā vidyata ity **apraṭiṣṭhaḥ**. dṛṣṭāpatyo nāvaśapraṭiṣṭha iti darśi-
 17 taṃ bhavati. **nagno** nirāvaraṇo vā tadabhāvāc **chūnya** iva. prajārahitatvād

11 **citradīpo**] M^f p.21, l.1 citradīpo

10 **citradīpas...11 citradīpo**] citradīpa< . . . >dīpo M^T only 11 **prakāśārthas**] M^{ME}L; prakāśārthaḥ M^f; prakāśārthaṃ M^T * **sarvathā bhavati**] M^{MJ}E^L; sarvan ādayati M^T **saraś śuṣkam**] M^fE^L; saraś śuṣkan M^M; saraḥ śuṣkam M^T * **nāvagāhādi ... 12 gamyamāno** 'pi sa] nāvanāhādi naṣānu sā ivotharmyamānau vi sa M^T only * **nāvagāhādi**] M^{ME}L; gā(ḥ)hādi M^f; nāvanāhādi M^T 12 **kāryakṛt**] E^L; kāryakṛd M^f; kāryyakṛd M^M; lacuna M^T * **adhātur**] M^{MTJ}; adhātuḥ E^L * **gamyamāno 'pi**] E^L; dharmyamāno pi M^M; dharmyamāno 'pi M^f; lacuna M^T * **sa**] M^{MTJ}; na E^L * **dhātvartho**] E^L; dhātvarthan M^M; dhātvarthaṃ M^{TJ} * **kanakādikāryakṛc**] M^{MJ}E^L; kanakādi muñcati. kāryaṇ M^T 14 **-pūly apy apatyam**] M^M; -pūly apy apadye< . >m M^T; -pūly a<py a>patyam M^f; -pūly apatyam E^L * **yaḥ**] M^{MJ}E^L; yaṃ M^T * **puruṣākṛt**ivijñānīyo] M^{MJ}E^L; puru< . >nīyam M^T 15 **eva prakāṭitakaupīnaḥ**] M^{MTJ}; eva prakāṭitatvād eva prakāṭitakaupīnaḥ E^L * **ṣaṇḍha**] em; ṣaṇḍa M^{MTJ}E^L 16 **apraṭiṣṭhaḥ**] M^{MJ}E^L; apraṭiṣṭhitaḥ M^T * **dṛṣṭāpatyo nāvaśa-**] M^{MJ}E^L; dṛṣatyena ṣaśa- M^T * **-praṭiṣṭha iti**] M^{ME}L; -praṭiṣṭhita, iti M^f; -praṭiṣṭheti M^T 17 **prajārahitatvād ekendriya-**] M^{MJ}E^L; prajārahitatvā< . >driya- M^T

10 **āha,**] āha — M^fE^L; āha M^M * **citradīpas ... dhātusam̐nibhaḥ**] "citradīpas ... dhātusam̐nibhaḥ l" E^L only * **-sam̐nibha iti.**] -sannibhaḥ l iti M^f; -sam̐nibhaḥ l" iti l E^L; -sannibhabha iti M^M; lacuna M^T 11 **citradīpo hi**] M^{MT}E^L; citradīpo, hi, M^f * **bhavati.**] bhavati l E^L; bhavati (2 l) M^f; bhavati M^M; ādayati. M^T * **nāvagāhādi**] M^M; nāvagāhādi, E^L; gā(ḥ)hādi M^f; nāvanāhādi M^T 12 **kāryakṛt.**] kāryakṛt l E^L; kāryakṛd M^f; kāryyakṛd M^M; lacuna M^T 13 **ceti.**] ceti l E^L; ceti M^{MTJ} 14 **akṣamo yaḥ**] M^{ME}L; akṣamo, yaḥ, M^f; akṣamo yaṃ M^T * **puruṣākṛt**ivijñānīyo] M^{MJ}E^L; puruṣākṛt'ivijñānīyo, M^f; puru< . >nīyam. M^T 15 **cānapatyatvād**] M^{MTJ}; ca, anapatyatvād E^L * **iti.**] iti l E^L; iti M^{MTJ} 16 **nāsyā**] M^{ME}L; nāsyā, M^f * **apraṭiṣṭhaḥ.**] apraṭiṣṭhaḥ l E^L; apraṭiṣṭhaḥ M^{MJ}; apraṭiṣṭhitaḥ M^T * **-praṭiṣṭha iti**] M^{ME}L; -praṭiṣṭhita, iti M^f; -praṭiṣṭheti M^T 17 **bhavati.**] M^T; bhavati l M^fE^L; bhavati M^M * **iva.**] iva l E^L; iva M^{MTJ}

10 **citradīpas ... dhātusam̐nibhaḥ**] CaCi 2.1.17cd 14 **tṛṇapūly**] tṛṇapūli CaCi 2.1.18a **puruṣākṛti**] CaCi 2.1.18b * **nagnaś ca**] CaCi 2.1.18c 16 **apraṭiṣṭhaḥ**] CaCi 2.1.18c 17 **chūnya**] śūnyaś CaCi 2.1.18d

18 **ekendriyaśabdāḥ** śarīrābhīdhānako 'ta eva **niṣkriyo** nāsyānavadyā kācit
 19 kriyā vidyata ity arthaḥ. athavā nāsyā dharmādayo vidyanta iti.
 20 evam anapatyasya nindām abhīdhāya sapatyasya guṇān upadiśati, **bahu-**
 21 **mūrtir** ityādi yāvat **yaśo lokāḥ sukhodarkās tuṣṭiś cāpatyasamśritā** iti.
 22 etarhi **bahumūrti**ādayaḥ śabdāḥ pratāyante'patyabahutvam ātmā cāpatyam.
 23 tathā ca śrutiḥ, *aṅgād aṅgāt saṃbhavasi. hṛdayād abhijāyase. ātmā vai putra-*
 24 *nāmāsīty* evam lakṣaṇayā sarvam upapannam. apatyabahutvād **bahumūrti-**
 25 **ādivyapadeśaḥ.** bahusaṅghāta ekaikasya bahuprajātvāt.

21 yāvat] E^L p.844, l.1 “yāval 23 aṅgād] aṅgā- M^M p.31, l.1 -d

20 nindām] M^{MJ}; niṇḍām E^L; nindāyam M^T * upadiśati] M^{MJ}E^L; u< · > M^T 21 yāvat
 yaśo lokāḥ] *em.*, cf. CaCi 2.1.22ab; yāval lokāḥ M^{MJ}E^L; yāvat. lokāḥ M^T 22 etarhi]
 M^{MJ}E^L; ata< · > rhi M^T * pratāyante'patya-] M^J; pratāyante patya- M^M; pratāyante |
 apatya- M^T; pratāyante apatya- E^L * -bahutvam] M^{MJ}E^L; -bahutvād M^T 23 aṅgād...28
 iti] aṅga< · · · > nīcakarmāṇiṣyan[· · ·] iti M^T only * saṃbhavasi] E^L; saṃbhavati M^{MJ};
lacuna M^T * abhijāyase] E^L; abhijāyate M^{MJ}; *lacuna* M^T 24 -bahutvād] E^L; -bahutvāt_
 M^{MJ}; *lacuna* M^T 25 -saṅghāta] -saṅghāta M^{MJ}; -saṅghātaḥ E^L; *lacuna* M^T

19 arthaḥ.] arthaḥ | M^{TJ}E^L; artthaḥ M^M * iti.] iti | E^L; ity M^{MJT} 20 upadiśati.] upadiśati.
 M^J; upadiśati — E^L; upadiśati M^M; u< · > M^T 21 ityādi] M^{MJT}; ityādi. M^J; ityādi || E^L
 yāvat yaśo lokāḥ] *em.*, cf. CaCi 2.1.22ab; yāvat. lokāḥ M^T; “yāval lokāḥ M^JE^L; yāval
 lokāḥ M^M * -saṃśritā iti.] -saṃśritā iti M^M; -saṃśritā” iti. M^J; -saṃśritā I” iti | E^L; -
 saṃśritety M^T 22 pratāyante'patya-] M^J; pratāyante patya- M^M; pratāyante | apatya- M^T;
 pratāyante apatya- E^L * cāpatyam.] cāpatyaṃ. M^J; cāpatyaṃ M^TE^L; cāpatyan M^M 23
 śrutiḥ.] śrutiḥ — M^JE^L; śrutiḥ M^M; śrutir M^T * aṅgād] M^M; “aṅgād M^JE^L; aṅga< · · · >
 M^T * abhijāyase.] abhijāyase | E^L; abhijāyate. M^J; abhijāyate M^M; *lacuna* M^T 24 -
 nāmāsīty] M^M; -nāmāsi” ity M^J; -nāmāsi”ty E^L; *lacuna* M^T * upapannam.] upapannam |
 E^L; upapannam. M^J; upapannam M^M; *lacuna* M^T * -vyapadeśaḥ.] M^J; -vyapadeśaḥ | E^L; -
 vyapadeśaḥ M^M; *lacuna* M^T 25 bahuprajātvāt.] bahuprajātvāt | E^L; bahuprajātvāt_ M^{MJ};
lacuna M^T

18 ekendriya] caikendriyaś CaCi 2.1.18d * niṣkriyo] niṣkriyaś CaCi 2.1.19a 20
 bahumūrtir] CaCi 2.1.19d 21 yaśo ... cāpatyasamśritāḥ] CaCi 2.1.22ab

23 aṅgād aṅgāt saṃbhavasi. hṛdayād abhijāyase. ātmā vai putranāmāsi] BAU 6.4.9;
 ŚB 14.9.4.26; KBU 2.11; *Baudhāyana Dharmasūtra* 2.2.3.14; MBh 1.68.62; AhUtt 1.3;
 AsUtt 1.5; cf. CaŚā 4.7.

- 26 **lokāḥ sukhodarkā** ity anena putrā hi guṇavanto dharmādaya< . . . >na hi
 27 sautrāmiṇo dharmā< . . . >nīcakarmāṇīṣyante.
 28 tasmād ātmaiva putra iti yuktam.

28 iti] M^T p.30, l.1

26 **sukhodarkā**] E^L; sukhodarkkā M^M; sukhodarkāḥ M^I; *lacuna* M^T * **dharmādaya**< . . . >**na**] dharmādaya< >na M^M; dharmādaya(ś ca taiḥ pravartante) na E^L *em.*; *lacuna* M^T 27 **dharmā**< . . . >**nīca-**] dharmā< >nīca- M^M; dharmā< >nica- M^I; < . . . >nīca- M^T; dharmāḥ (pālyante kuputraiḥ, teṣu hi) nīca- E^L *em.* 28 **yuktam**] E^L; yuktam M^M; yukta<ḥ>²m_ M^I; yuktas M^T

27 **-karmāṇīṣyante.**] M^I; -karmāṇīṣyante | E^L; -karmāṇīṣyante M^M; -karmāṇīṣyan[. . .] M^T 28 **yuktam.**] yuktam | E^L; yuktam M^M; yukta<ḥ>²m_ M^I; yuktas M^T

26 **lokāḥ sukhodarkās**] CaCi 2.1.22a

The *Nirantarapadavyākhyā* on CaCi2.1.22cd-24ab

- 1 **tasmād apatyam anvicchan guṇāmś cāpatyasamśritān,**
 2 **vājīkaraṇanityaḥ syād icchan kāmasukhāni ca.**
 3 viṭṭṛṇāpy ājñā anta<...>syāt.
 4 āhārasadharmāṇas ca tasmāt, **upabhogasukhān siddhān,**
 5 **vājīkaraṇasaṃyogān pravakṣyāmy ata uttaram.**
 6 etad uktaṃ bhavati, vājīkaraṇaṃ saṃyogāś ca madhurasnigdhaśītās ta **upa-**
 7 **bhogasukhāḥ, vīryāpatyavivardhanāḥ.**
 8 kaṭukādīni yāni tāny apy udarke sukhayanti, na **tūpabhogasukhāni.**
 9 idam atra cintyate, śleṣmaprakṛter gurusnigdhamadhuraśītāni sāmānyāt

1 **tasmād**] M^M p.31, l.7; M^T p.30, l.1; M^I p.21, l.20; E^L p.844, l.7 7 **vīryā-**] M^I p.22, l.1
 vīryā-

1 **guṇāmś ... -samśritān**] guṇa<...>śrayān M^T only 2 **-nityaḥ**] M^{MJ}E^L; -nitya M^T
kāmasukhāni] M^{MT}E^L; kāmusukhāni M^I 3 **anta<...>syāt.**] anta<...>syād M^{MJ};
 anta<...>syād M^T; anta(taḥ yathodarkaduḥkaphalikaiva khalu na) syāt | E^L *em.* 4
ca...upabhogasukhān] ca<...>bhogasukhān M^T only 6 **etad**] M^{MJ}E^L; ity etad M^T
vājīkaraṇaṃ saṃyogāś] M^{MJ}E^L; vājīkaraṇasaṃyogāś M^T * **upabhogasukhāḥ ... 8 kaṭu-**
kādīni] upayoga<...>kaṭukādīni M^T only * **upabhogasukhāḥ**] upabhogasukhā E^L; upa-
 yogasukhā M^M; upayogasukhāḥ M^I; upayoga<...> M^T 8 **yāni**] M^{MJ}E^L; *om.* M^T * **udarke**]
 M^IE^L; udarkke M^M; udarkai M^T * **sukhayanti**] M^ME^L; su[-]yanti M^I; <...>nti M^T * **tūpa-**]
 M^{MJ}E^L; rūpa- M^T 9 **-prakṛter**] M^{MJ}E^L; -prakṛte M^T

1 **-samśritān.**] -samśritān || M^I; -samśritān_ M^ME^L; <...>śrayān_ M^T 2 **syād**] M^{MTJ}; syāt |
 E^L * **ca.**] ca || M^I; ca | E^L; ca M^{MT} 3 **syāt.**] syād M^{MTJ}; syāt | E^L 4 **ca**] M^{MTJ}; ca | E^L
tasmāt.] tasmād M^{MJ}E^L; *lacuna* M^T * **siddhān.**] siddhān_ M^{MTJ}E^L 5 **pravakṣyāmy**] M^{MTJ};
 pravakṣyāmi | E^L * **uttaram.**] uttaram | E^L; uttaram. M^I; uttaram M^{MT} 6 **bhavati.**] E^L;
 bhavati | M^T; bhavati — M^I; bhavati M^M * **vājīkaraṇaṃ**] M^{MT}E^L; vājīkaraṇaṃ. M^I * **upa-**
bhogasukhāḥ.] upabhogasukhā E^L; upayogasukhā M^M; upayogasukhāḥ M^I; upayoga<...>
 M^T 7 **-vardhanāḥ.**] M^I; -vardhanāḥ | E^L; -vardhanāḥ M^M; *lacuna* M^T 8 **apy**] M^T; api
 M^{MJ}; api, E^L * **sukhayanti.**] sukhayanti M^ME^L; su[-]yanti. M^I; <...>nti M^T * **-sukhāni.**
idam] -sukhāni | idam E^L; -sukhāni | [*line break*] idam M^I; -sukhāni idam M^M; -su-
 khānidam M^T 9 **cintyate.**] E^L; cintyate | M^T; cintyate — M^I; cintyate M^M

1 **tasmād ... cāpatyasamśritān.**] CaCi 2.1.22cd 2 **vājīkaraṇanityaḥ ... ca.**] CaCi
 2.1.23ab 4 **upabhogasukhān siddhān**] CaCi 2.1.23c 5 **vājīkaraṇasaṃyogān ...**
uttaram.] CaCi 2.1.24ab 6 **upabhogasukhāḥ**] cf. CaCi 2.1.23c 7 **vīryāpatyavivardha-**
nāḥ] cf. CaCi 2.1.23d 8 **upabhogasukhāni**] cf. CaCi 1.2.23c

- 10 kaphavṛddhim ādadhāti. katham teṣām **upabhogasukhatety** atra vidhāsyati.
 11 atraiva, **srotassu śuddheṣv amale śarīre vṛṣyaṃ yadāyaṃ mitam atti kāle,**
 12 **vṛṣāyate tena paraṃ manuṣyas tad br̥mhaṇaṃ caiva balapradam ca.**
 13 **tasmāt pūrvam śodhanam eva kāryam.**
 14 **na punar maline śarīre vṛṣyayogāḥ sidhyanti,**
 15 **kliṣṭe yathā vāsasi rāgayogā** iti.
 16 etad uktaṃ bhavati, kṛtasamśodhanasyāpahṛtakaphapittasyaidhitāgner na
 17 doṣāya vājīkaraṇayogāḥ.
 18 uktaṃ ca, kṣīṇadoṣasya cāpathyaṃ nāvaśyaṃ doṣakṛd bhavet. atimandāgner
 19 anirvāhitadoṣasyāpariṇatāni doṣakṛnti nānyathā.

13 **eva**] e- M^M p.32, l.1 -va

10 **ādadhāti**] M^J; ādadhati M^{MT}E^L * **katham**] M^JE^L; kathan M^M; kapham M^T * **upa-**
bhoga- ... vidhāsyati.] u< >dhāsyaty M^T only * **upabhogasukhatety**] u(ka)pabhoga-
 sukhatety M^M; upabhogasukhateti | E^L; upabhogasukhatet[-] M^J; u< > M^T * **atra**] M^ME^L;
 [-] M^J; **lacuna** M^T 11 **srotassu śuddheṣv**] srotassu i< >ṣv M^T only * **amale**] M^TE^L;
 a(ma)le M^M; (ā)ama(ve)le M^J * **yadāyaṃ**] E^L; yadāyaṃ M^M; yadāyām M^T; yadādy[-] M^J
 12 **tad**] M^JE^L; tat_ M^{MT} 13 **tasmāt...eva**] tasmāt< >m eva M^T only * **pūrvam**] M^JE^L;
 pūrvam M^M; **lacuna** M^T 14 **vṛṣyayogāḥ**] M^{MT}; [-]yogāḥ M^J; vṛṣyayogā E^L 15 **rāgayogā**]
 M^ME^L; rāgayogāḥ. M^J; rāga M^T 16 **-śodhanasyāpahṛtakapha-**] M^ME^L; -śodhanasya
 kapha- M^T 17 **doṣāya...18 uktaṃ**] doṣāya< ... >ktam M^T only 18 **cāpathyaṃ**] M^JE^L;
 cāpa(tya)tthyan M^M; cāthya M^T * **nāvaśyaṃ**] M^ME^L; nāpaśyan M^T

10 **ādadhāti.**] M^J; ādadhati M^ME^L; ādadhati | M^T * **-sukhatety**] M^M; -sukhatet[-] M^J; -
 sukhateti | E^L; **lacuna** M^T * **vidhāsyati.**] vidhāsyaty M^ME^L; < >dhāsyaty M^T 11 **atraiva,**]
 atraiva | M^J; atraiva — E^L; atraiva M^{MT} * **srotassu**] M^{MT}E^L; “srotassu M^J * **atti**] M^ME^L;
 atti | M^T * **kāle,**] kāle | M^J; kāle | E^L; kāle M^{MT} 12 **ca.**] M^T; ca ||” M^J; ca || E^L; ca M^M 13
kāryam.] M^J; kāryam | M^TE^L; kāryam. M^M 14 **sidhyanti,**] sidhyanti. M^M; sidhyanti |
 M^TE^L 15 **kliṣṭe**] “kliṣṭe E^L only, without a closing quotation mark * **rāgayogā**] M^ME^L;
 rāgayogāḥ. M^J; rāga M^T * **iti.**] iti | E^L; ity M^{MT} 16 **bhavati,**] bhavati | M^T; bhavati, — E^L;
 bhavati — M^J; bhavati M^M 17 **-yogāḥ.**] -yogāḥ | M^JE^L; -yogāḥ M^M; **lacuna** M^T 18 **ca,**] ca.
 M^T; ca M^M; ca — [line break] M^JE^L * **bhavet.**] bhavet | M^TE^L; bhavet_ M^M 19 **nānyathā.**]
 nānyathā | E^L; [-]nyathā | M^J; nānyathā M^{MT}

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

- 20 yo 'pi tatra sāmānyāt kaphalavas so 'pi vyavāyād apacīyate, yathoktād
 21 adhikaniḥsṛtaṃ vyādhaye saṃpadyata eva.
 22 yady evaṃ vṛṣayogārambho doṣavattvāt. etac ca na, apatyārthapravṛtteḥ,
 23 anapatyasya ca ninditatvāt, sāpatyasya ca praśasyatvāt.
 24 na hi mṛgās santīti yavā ne<...>bhikṣukās santīti sthālyo nādhiśrīyante.
 25 tasmād doṣeṣu pratividheyam. vakṣyati ca, *na hi kiñcid adoṣanirguṇaṃ*
 26 *guṇabhūyiṣṭham ato vicintyata* iti yat kiñcid etat.

20 apacīyate,] [...] M^T p. 31, l.1 -cīyate |

20 vyavāyād apacīyate] M^{ME}L; [...] cīyate M^T; vyavāyād a[-]cīyate M^J 21 adhikaniḥ-
 sṛtaṃ] E^L; adhikanissṛtaṃ M^{MJ}; <...>dhikaṃ nissṛtaṃ M^T 22 doṣavattvāt] doṣavatvād
 M^{MTJ}; doṣakṛt syāt ?[sic] E^L em. 23 ca¹] E^L; <ea> M^M; [-] M^J; om. M^T * ninditatvāt,
 sāpatyasya] ninditatvāt_ sāpatyasya M^M; [-]nditatvāt_ sāpatyasya M^J; ninditatvāt_ sapatya-
 sya E^L; ninditāpatyasya M^T 24 yavā ne<...>bhikṣukās] yavā ne<...>bhikṣukās M^M;
 ya[-] ne<...>bhikṣukās M^J; yavā<...>kṣukāḥ M^T; yavā no ('py ante kṣetreṣu | na ca)
 bhikṣukās E^L em. * nādhiśrīyante] E^L; nādhiśrayante M^M; [-]śrayante M^J; nādhiśriyante
 M^T 25 adoṣanirguṇaṃ] M^T; cf. CaSi 11.11c; doṣaṃ nirguṇaṃ M^{ME}L; d[-]nirguṇaṃ M^J

20 yo 'pi] E^L; yo pi M^{MJ}; yo pi | M^T * apacīyate,] apacīyate | E^L; a[-]cīyate. M^J; [...]
 cīyate | M^T; apacīyate M^M 21 eva.] M^T; eva | M^J; eva || E^L; eva M^M 22 doṣavattvāt.]
 doṣavatvād M^{MTJ}; doṣakṛt syāt ?[sic] E^L em. * na, apatyārtha-] E^L; nāpatyārtha- M^M;
 nāpatyārtha- M^{TJ} * -pravṛtteḥ,] -pravṛtter M^{MTJ}E^L 23 ninditatvāt,] ninditatvāt_ M^{ME}L;
 [-]nditatvāt_ M^J; ninditāpatyasya M^T * praśasyatvāt. na] praśasyatvāt | na E^L;
 praśasyatvān na M^{MTJ} 24 nādhiśrīyante.] nādhiśrīyante | E^L; nādhiśriyante | M^T;
 [-]śrayante. M^J; nādhiśrayante M^M 25 pratividheyam.] pratividheyam | M^T; prativi-
 dheyam | E^L; pratividheyam M^{MJ} * ca,] ca | M^J; ca — [line break] M^T; ca — E^L; ca M^M
 na ... 26 vicintyata] “na ... vicintyate” M^T only 26 guṇabhūyiṣṭham] M^{MJ}M^T;
 guṇabhūyiṣṭham | E^L * iti] M^{MJ}E^L; iti | M^T * etat.] M^J; etat || 16 || 23 || E^L; etat_ M^{MT}

25 na ... 26 vicintyata] CaSi 11.11cd

The *Nirantarapadavyākhyā* on CaCi 2.1.24cd-53 and colophon

- 1 śaramūlekṣumūlānīty ārabhya yāvad gulikāḥ kṛtvā tā yathāgni pr-
 2 yojayed ity eko yogaḥ. kāṇḍekṣuḥ śaraḥ. ikṣuvālikā mahatī. payasyārka-
 3 puṣpī. vīrā kṣīrakākolī. ātmaguptā kapikacchuḥ. phalgūni kāṣṭhodumbarikā-
 4 phalāni. tugākṣīrī vaṃśarocanānukāri bhaumaṃ dravyam.

1 śara-] E^L p.845, l.17; śare- M^M p.32, l.15; śare- M^T p.31, l.8; ś[-] M^J p.22, l.19-20

1 śaramūlekṣumūlānīty] E^L; śarekṣumūlādīny M^M; śarekṣudarbhamūlādīny M^T; ś[-]mūlādīny M^J * gulikāḥ ... 2yogaḥ] gulikā< · >kā yogaḥ M^T only * gulikāḥ] M^{PE}; gulikāḥ M^M; gulikā< · > M^T * yathāgni] M^{MT}E^L; yathāgniṃ M^J 2 śaraḥ] M^{MJ}E^L; śarā M^T ikṣuvālikā] M^{ME}E^L; ikṣupālikā M^T; <ṛ>ikṣupālikā M^J * mahatī] M^{MJ}E^L; mahatīra[-]ṃ M^T payasyārkapuṣpī] M^T; payasyā = arkapuṣpī E^L; payasyā arkkapuṣpī M^M; payasyā arka[-]ṣpī M^J 3 kṣīrakākolī] M^{TJ}E^L; kṣīrakākolī M^M * kapikacchuḥ] E^L; kapikacchaḥ M^T; kacikacchuḥ M^{MJ} * phalgūni] M^{ME}E^L; phalgunī M^T; phalguni M^J * kāṣṭhodumbarikā-phalāni] E^L; kāṣṭhodumbarikāphalāni M^M; joṣṭhodumbarikāphalāni M^T; [-]ṣṭhodumbarikāphalāni M^J 4 tugākṣīrī] E^L; tukākṣīrī M^{MTJ} * -rocanānukāri] M^{ME}E^L; -virocanānukāri M^J; < · >kāri M^T * dravyam] E^L; dravyaṃ M^M; davyam M^T; [-] M^J

2 yogaḥ.] M^J; yogaḥ l E^L; yogaḥ M^{MT} * kāṇḍekṣuḥ śaraḥ.] kāṇḍekṣuḥ śaraḥ M^{MJ}; kāṇḍekṣuḥ = śaraḥ l E^L; kāṇḍekṣuś śarā M^T * śaraḥ.] śaraḥ l E^L; śaraḥ M^{MJ}; śarā M^T mahatī.] mahatī l E^L; mahatī M^{MJ}; mahatīra[-]ṃ M^T * payasyārkapuṣpī.] payasyārkapuṣpī M^T; payasyā = arkapuṣpī l E^L; payasyā arkkapuṣpī M^M; payasyā arka[-]ṣpī M^J 3 vīrā kṣīrakākolī.] vīrā = kṣīrakākolī l E^L; vīrā kṣīrakākolī M^{TJ}; vīrā kṣīrakākolī M^M ātmaguptā kapikacchuḥ.] ātmaguptā = kapikacchuḥ l E^L; ātmaguptā kapikacchaḥ M^T; ātmaguptā kacikacchuḥ M^{MJ} * phalgūni kāṣṭhodumbarikā-] phalgūni kāṣṭhodumbarikā- M^M ; phalgūni = kāṣṭhodumbarikā- E^L; phalgunī joṣṭhodumbarikā- M^T; phalguni [-]ṣṭhodumbarikā- M^J * -phalāni.] -phalāni l E^L; -phalāni M^{MJ}; -palāni M^T 4 tugākṣīrī vaṃśa-] tugākṣīrī = vaṃśa- E^L; tukākṣīrī vaṃśa- M^{MTJ} * dravyam.] dravyam || 24-32 || E^L; dravyaṃ M^M; davyam M^T; [-] M^J

1 śaramūlekṣumūlāni] CaCi 2.1.24c * gulikāḥ kṛtvā tā yathāgni prajojayed] cf. CaCi 2.1.32ab 2 kāṇḍekṣuḥ] CaCi 2.1.24d * śaraḥ] CaCi 2.1.24c * ikṣuvālikā] CaCi 2.1.24d * payasyā] CaCi 2.1.25a 3 vīrā] CaCi 2.1.25d * ātmaguptā] CaCi 2.1.26b

- 5 **māṣāṇām ātmagupteti yāvat palam pūrvam ato līḍhveti dvitīyo yogaḥ.**
 6 **śarkarā māṣavidalā ityādi yāvad eṣa piṇḍaraso vṛṣya iti tṛtīyaḥ.**
 7 **śīkhitittirihaṃsānām evaṃ pūrvakalpanety anenaite trayo yogaḥ. evaṃ ṣaṭ.**
 8 **ghṛtaṃ māṣān sabastāṇḍān ityādi yāvat, bṛmhaṇaś ca rasottama iti. iti**
 9 **saptamaḥ.**
 10 **caṭakāms tittirirase tittirīn kaukkuṭe rase, kukkuṭān bārhiṇarase bārhi-**
 11 **ṇaṃ haṃsaje rasa ity ete catvāraḥ. pūrvaiḥ saptabhiḥ sahaikādaśaḥ.**

5 **māṣāṇām**] E^L p.846, l.2 * **ātmagupteti**] ātma- M^M p.33, l.1 -gupteti 6 **śarkarā**] E^L p.846, l.14 7 **śīkhitittirihaṃsānām**] M^J p.23, l.1 8 **ghṛtaṃ**] E^L p.847, l.9 10 **caṭakāms**] [...] M^T p.32, l.1 -ṭakāms

5 **māṣāṇām**] M^{MJ}E^L; māyāṣāṇam M^T * **ātmagupteti**] M^{MJ}E^L; ātma< >yā M^T * **yāvat palam**] E^L; yāvat phalam M^{MJ}; yathotpala M^T * **līḍhveti**] M^{MJ}E^L; līḍheccatī M^T 6 **māṣavidalā**] M^JE^L; māṣavidalā M^M; māṣabidalā M^T * **vṛṣya**] M^J; vṛṣyaḥ M^{MT}E^L * **iti tṛtīyaḥ. śīkhitittirihaṃsānām**] [.]m M^T *only* 7 **pūrvakalpanety**] M^JE^L; pūrvva-kalpanety M^M; pūrvakalpenety M^T * **anenaite**] M^{MJ}E^L; a< >te M^T * **evaṃ**²] M^{MJ}E^L; *om.* M^T * **ṣaṭ**] M^{TJ}E^L; ṣaḥ M^M 8 **sabastāṇḍān**] E^L; samastāṇḍān M^{MJ}; samatsyāṇḍān M^T **bṛmhaṇaś**] M^{MJ}E^L; bṛmhaṇaṃ M^T * **iti. iti saptamaḥ.**] iti | iti saptamaḥ || 42-43 || E^L; iti iti saptamaḥ M^M; iti <iti> saptamaḥ | M^J; iti [.] M^T 10 **caṭakāms**] M^{MJ}E^L; [.]ṭakāms M^T * **tittirīn kaukkuṭe rase**] tittiri< >rase M^T *only* * **kukkuṭān**] M^{MJ}; kukkuṭaṃ M^T; kukṭān E^L * **bārhiṇarase**] M^{MJ}; vārhiṇarase E^L; bārheṇarase M^T * **bārhiṇaṃ...11 ity**] bārhiṇaḥ< >rasa ity M^T *only* 11 **rasa**] M^T; rase M^{MJ}E^L * **saptabhiḥ**] E^L; saptabhiḥ saptabhiḥ M^{MJ}; saptatibhiḥ M^T * **sahaikādaśaḥ**] M^{MJ}; sahaikādaśa M^TE^L

5 **yāvat**] M^{MJ}E^L; yāvat | M^J; yāveti M^T * **yogaḥ.**] yogaḥ || 33-37 || E^L; yogaḥ M^{MT}; yo[-] M^J 6 **ityādi**] M^{MT}E^L; ityādi | M^J * **tṛtīyaḥ.**] tṛtīyaḥ | E^L; tṛtīyaḥ M^M; [. . .] M^T; tṛtī[-] M^J 7 **yogaḥ.**] M^J; yogaḥ M^{MT}E^L * **ṣaṭ.**] ṣaṭ || 38 41 || E^L; ṣaṭ M^{TJ}; ṣaḥ M^M 8 **yāvat,**] yāvat_ M^{MJ}; yāvat | M^TE^L * **iti.**] iti | E^L; iti M^{MJ}; iti [.] M^T 9 **saptamaḥ.**] saptamaḥ | M^J; saptamaḥ || 42-43 || E^L; saptamaḥ M^M; [.] M^T 10 **caṭakāms ... 11 rasa**] “caṭakāms ... rase ||” M^J *only* * **rase,**] rase | M^J; rase M^{MT}E^L 11 **rasa ity**] M^T; rase ity M^{MJ}E^L; rase ||” ity M^J **catvāraḥ.**] catvāraḥ | E^L; catvāraḥ M^{MTJ} * **sahaikādaśaḥ.**] sahaikādaśaḥ | M^J; sahaikādaśaḥ M^M; sahaikādaśa || 44-45 || E^L; sahaikādaśa M^T

5 **māṣāṇām ātmaguptā**] cf. CaCi 2.1.33c * **palam pūrvam ato līḍhvā**] CaCi 2.1.37c 6 **śarkarā māṣavidalā**] CaCi 2.1.38c * **eṣa piṇḍaraso vṛṣya**] CaCi 2.1.40c 7 **śīkhitittirihaṃsānām evaṃ**] CaCi 2.1.41cd 8 **ghṛtaṃ māṣān sabastāṇḍān**] CaCi 2.1.42ab **bṛmhaṇaś ca rasottamaḥ**] CaCi 2.1.43d 10 **caṭakāms tittirirase tittirīn kaukkuṭe rase,**] CS Ci 2.1.44ab; cf. AsUtt 50.82ab * **kukkuṭān bārhiṇarase bārhiṇaṃ haṃsaje rase**] cf. CaCi 2.1.44cd

- 12 **tṛptim caṭakamāṃsānām** ityādi dvādaśaḥ.
 13 **yo bhuktvā māṣayūṣeṇetyādi** trayodaśaḥ.
 14 **tṛptānām** ityādi caturdaśaḥ.
 15 **niḥsrāvya matsyāṇḍarasam** ity ayam prthagyoḡaḥ. **haṃsabarhiṇadakṣāṇām**
 16 **evam aṇḍāni bhakṣayed** iti nāyam prthagyoḡaḥ. atideśo 'yam iti kecit. etan
 17 na yad etad yogadvayaṃ kṛtam. ayam eko yoḡaḥ. caturdaśo 'tidesāyoḡaḥ
 18 pañcadaśa ity āhuḥ.
 19 **vājīkaraṇasāmarthyam, yadāyattau hi dharmārthāu** ity evam ādi.

19 vājīkaraṇa-] E^L p.848, l.6

12 **caṭakamāṃsānām**] M^{MJ}E^L; caṭamakāṃsānām M^T 14 **tṛptānām**] tṛpta< . >nām M^T
only * **caturdaśaḥ**] M^JE^L; caturddaśaḥ M^M; [.]du M^T 15 **niḥsrāvya**] M^{MJ}E^L; niṣrāvya M^T;
 niṣsrāvya M^J * **matsyāṇḍarasam**] M^{MJ}E^L; matsyā< . >m M^T * **prthagyoḡaḥ haṃsa-**
barhiṇa-] M^{MJ}E^L; prthagyoḡaḥamṣṭābarhiṇa- M^T * **prthagyoḡaḥ**] M^{MJ}E^L; prthagyoḡa
 M^T * **haṃsabarhiṇa-**] M^{MJ}E^L; haṃṣṭābarhiṇa- M^T 16 **prthagyoḡaḥ. ati-**] prthagyoḡaḥ |
 ati- E^L; prthagyoḡo 'ti- M^J; prthagyoḡo ti- M^M; prthagyoḡos ti- M^T * **-deśo 'yam**] M^{TJ}E^L; -
 deśo yam M^M 17 **ayam eko yoḡaḥ**] E^L; ayam eko yoḡaś M^{MJ}; aya< . . . >gaś M^T
caturdaśo 'tidesāyoḡaḥ] M^JE^L; caturddaśo tidesāyoḡaḥ M^M; caturdaśair atidesāyoḡaḥ M^T
 18 **pañcadaśa ity āhuḥ**] M^{MJ}; pañcadaśa< . > M^T; evaṃ pañcadaśa ity āhuḥ E^L 19
yadāyattau] M^{MJ}E^L; yadāyattā M^T * **hi**] M^{MJ}E^L; *om.* M^T * **dharmārthāu**] M^{TJ};
 dharmārthau E^L; dharmārthau M^M

12 **dvādaśaḥ.**] dvādaśaḥ | M^J; dvādaśaḥ || 46 || E^L; dvādaśaḥ M^{MT} 13 **trayodaśaḥ.**] trayodaśaḥ | M^J; trayodaśaḥ || 47 || E^L; trayodaśaḥ M^{MT} 14 **caturdaśaḥ.**] caturdaśaḥ | [*line break*] M^J; caturdaśaḥ || 48 || E^L; caturddaśaḥ M^M; cadu M^T 15 **prthagyoḡaḥ.**] M^J;
 prthagyoḡaḥ | E^L; prthagyoḡaḥ M^M; prthagyoḡā M^T 16 **bhakṣayed**] M^{MTJ}; bhakṣayet | E^L
prthagyoḡaḥ.] prthagyoḡaḥ | E^L; prthagyoḡo M^{MJ}; prthagyoḡos M^T * **kecit.**] kecit | M^JE^L;
 kecit_ M^M; kecid M^T 17 **na**] M^{MJ}E^L; na. M^{TJ} * **kṛtam.**] kṛtam | E^L; kṛtam M^{MTJ} * **yoḡaḥ.**] yoḡaḥ | E^L;
 yoḡaś M^{MJ}; < . . . >gaś M^T * **-yoḡaḥ**] M^{MJ}E^L; -yoḡaḥ | M^T 18 **āhuḥ.**] āhuḥ —
 M^J; āhuḥ || 49 || E^L; āhuḥ M^M; *lacuna* M^T 19 **-sāmarthyam,**] -sāmarthyam M^{TJ}E^L; -
 sāmarthyam M^M * **ādi.**] M^J; ādi M^{MT}E^L

12 **tṛptim caṭakamāṃsānām**] CaCi 2.1.46a; AsUtt 50.83a 13 **yo bhuktvā māṣayūṣeṇa**] cf. CaCi 2.1.47a; AsUtt 50.87ab 14 **tṛptānām**] cf. CaCi 2.1.48c 15 **niḥsrāvya matsyāṇḍarasam**] CaCi 2.1.49a; cf. AsUtt 50.77 * **haṃsabarhiṇadakṣāṇām evam aṇḍāni bhakṣayet**] CaCi 2.1.49cd; cf. AsUtt 50.77 19 **vājīkaraṇasāmarthyam**] CaCi 2.1.52a * **yadāyattau hi dharmārthau**] cf. CaCi 2.1.3cd

- 20 **kṣetram, vājīkaraṇam agryam ca kṣetram, yā strī praharṣiṇī.** tathā strī
 21 **yasya caiva yā** vṛṣyety upaskāras tadyathetyādi yāvat **sā strī vṛṣyatamā**
 22 **matā.**
 23 **ye doṣā nirapatyānām, acchāyaś caikaśākhaś cetyādayaḥ.** guṇāḥ putra-
 24 **vatām ye ca, bahumūrtyādayaḥ.** daśa pañca ca saṃyogā vīryāpatya-
 25 **vivardhanāḥ,** te vyākhyātā iti.
 26 **srotaḥsu śuddheṣv** ityādi vyākhyātam eva.
 27 **iti śrī vāhaṭaśiṣyasya jajjaṭasya** kṛtau nirantarapadavyākhyāyām saṃyoga-
 28 **śaramūliyaḥ pādaḥ samāptaḥ.**

26 vyākhyātam] M^M p.34, l.1

20 yā] M^{MJEL}; om. M^T * strī¹] M^{MJEL}; striyā M^T 21 tadyathetyādi] M^{MJEL}; tadya < · >tyādi M^T 22 matā] M^{MJEL}; matā matā M^T 23 doṣā] M^{MJEL}; < · >ṣā M^T * guṇāḥ] M^{MJEL}; guṇaḥ M^T 24 ca] M^{MTJ}; om. E^L * saṃyogā] M^{MJEL}; saṃyogaḥ M^T * vīryāpatya-vivardhanāḥ] M^{JEL}; vīryāpatyavivardhanāḥ M^M; vī < · >gās M^T 25 iti....26 vyākhyātam] om. E^L only 27 vāhaṭaśiṣyasya] M^{MJEL}; bāhaṭe M^T * jajjaṭasya] M^{MJEL}; jarjaṭasya M^T 28 samāptaḥ] M^{MJEL}; om. M^T

20 kṣetram,¹] kṣetraṃ M^{MTJEL} * kṣetram,²] kṣetraṃ, E^L; kṣetraṃ. M^J; kṣetraṃ M^{MT} praharṣiṇī.] praharṣiṇī M^{MTJEL} 21 yāvat] M^{MTJEL}; yāvat | M^J 22 matā.] matā | E^L; matā, M^J; matā M^M; matā matā M^T 23 nirapatyānām,] nirapatyānām M^{MTJEL} * -ādayaḥ.] M^J; -ādayaḥ | E^L; -ādayaḥ M^{MT} 24 ca,] ca M^{MTJEL} * -ādayaḥ.] -ādayaḥ | E^L; -ādayaḥ M^{MTJ} daśa pañca] M^{MTJEL}; “daśa pañca M^J 25 -vivardhanāḥ,] -vivardhanāḥ |” M^J; -vivardhanāḥ E^L; -vivardhanāḥ M^M; < · >gās M^T * iti.] M^J; iti M^{MT}; om. E^L 26 ityādi] M^{MT}; ityādi — M^J; om. E^L * eva.] M^{MT}; eva || [line break] ——— M^J; eva || 50-53 || E^L 28 samāptaḥ.] samāptaḥ | E^L; [line break] samāptaḥ M^M; [line break] samāptaḥ [line break] “śrīḥ — śrīḥ — śrīḥ” M^J; om. M^T;

20 kṣetram¹] CaCi 2.1.52b * vājīkaraṇam agryam ca kṣetram] CaCi 2.1.4cd * yā strī praharṣiṇī] cf. CaCi 2.1.4d * strī yasya caiva yā] CaCi 2.1.52b 21 sā strī vṛṣyatamā matā] CaCi 2.1.8b; AsUtt 50.123d 23 ye doṣā nirapatyānām] CaCi 2.1.52c * acchāyaś caikaśākhaś ca] CaCi 2.1.16c; cf. AsUtt 50.8 * guṇāḥ putratvatām ye ca] cf. CaCi 2.1.52d 24 bahumūrtyi] CaCi 2.1.19c * daśa pañca ca saṃyogā vīryāpatyavivardhanāḥ] CaCi 2.1.53ab 26 srotaḥsu śuddheṣv] CaCi 2.1.50a; AsUtt 50.136a

3. Translations

Introduction to the translations

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

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

The quarter (*pāda*) of potency-therapy (*vājīkaraṇa*) that has the roots of *śara*⁽¹⁾ in the formula (*saṃyogaśaramūlīyaṃ vājīkaraṇa-pādam*) [1].

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.1-2

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

commencement of [the formulae of] potency-therapy.

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

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

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

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.1-2

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

Gaṅgādhara, the *Jalpakaḥ* on CaCi 2.1.1-2

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

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.1-2

Because it comes under the jurisdiction of strength-promotion, potency-therapy (*vājīkaraṇa*) begins after rejuvenation-therapy (*rasāyana*). In that case, be-

ginning with **now** (*athātaḥ*) [1], [the author] explains the first quarter called *saṃyoga-śaramūlīya* [1]. [Because of the rule that states:] After the principal dentals, etc. (*rājadantādi*), there is an irregular word order [in *tatpuruṣa* compounds] whose last connection is a genitive relationship; the compound *saṃyoga-śaramūlīya* [1] means the formula of *śara* root (*śaramūlasya saṃyogaḥ*). **Formula** (*saṃyoga*) [1] is the last word of this potency-therapy formula currently under discussion, and the roots of *śara* (*śaramūla*) is the first [word] of the [formula] *the roots of śara and roots of iḥṣu* (*śaramūlekṣumūlāni*) [CaCi 2.1.24c] or else, taking it as twofold (*dvaya*), it consists of **sexual union** (*saṃyoga*) [1] and the roots of *śara* (*śaramūla*). With these possibilities in mind, (the compound word) *saṃyogaśaramūlīya* [1] was formed. So be it.

Discussion of CaCi 2.1.1-2

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

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

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

Translation of CaCi 2.1.3-4ab original (*mūla*) text

A self-disciplined man (*ātmavān puruṣaḥ*) should always (*nityam*) seek potency-therapy (*vājīkaraṇa*) after [sexual intercourse] [3ab].

If [he] achieves right conduct (*dharma*) and gains wealth (*artha*), both of

which rest on (*āyattau*) [potency-therapy]; and moreover, [if he gains] affection (*prīti*) and fame (*yaśas*), this [potency-therapy] would certainly become an abode (*āyatana*) of the son. These qualities (i.e., right conduct, wealth, affection, and fame) would then become inherences (*āśraya*) in the son [3cd-4ab].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.13-4ab

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

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

<3-4> Now, [if rejuvenation-therapy (*rasāyana*) were applied here instead of potency-therapy (*vājīkaraṇa*),] would it not be the case that due to rejuvenation-therapy (*rasāyana*), in which [all] the tissues (*dhātu*) are accumulated, there would be the decline in his first tissue (*śukra* or semen)?¹

<5-6> The word, *anu* [in 3a: *anvicchet*] [is appropriate for many] meanings < · · · >,² [but in this case,] the meaning, “after” (*paścāt*) is what is used, as “after sexual intercourse”.

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

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

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

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

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

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

² The translation follows E¹em.: *artheṣu [prayujyate | atra tu] paścād*.

the tissue of semen. Thus, [it is said].

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

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

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

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

<24-25> [When he is born,] the Brahman becomes indebted by means of [these] three debts, [namely,] the Agnihotr-sacrifice, the gods, the celibacy (brahmacarya) of the seers, [and] the progeny of the ancestors. Thus, the world is not without a son.⁴

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

<27-28> Or again, < . . . > [a son]⁵ makes his parents carry out right conduct (*dharma*). When he (i.e., the son) has gained wealth (*vitta*) even from another [person], he offers [it to his parents]; and **affection** (*prīti*) [3d], [i.e.,] pride (*abhimānikā*), [occurs] because of [the parents' affectionate] gazing upon [their] son. The venerable Vyāsa says:

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

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

⁴ This passage seems to be based on the *Taittirīyasamhitā* 6.3.10.5; the *Śatapathabrāhmaṇa* 1.7.2.1-6; the *Baudhāyanadharmasūtra* 2.6.1.33-34, 2.9.16.7, etc. Its meaning in this context is, however, obscure.

⁵ The translation follows E^L em.: *athavā [suto hi] pitarau*.

a son.⁶

<30-31> He extends **fame** (*yaśas*) [3d] of [his] parents on account of being a virtuous son. [Hence,] these qualities (i.e., right conduct, wealth, affection, and fame) would be inferences in the son. Therefore, the statement that [**a self-disciplined man**] should [always] seek potency- therapy after [sexual intercourse] [3ab] is appropriate.

<32-33> After having recourse to that promoting **right conduct** (*dharma*) that is characterised by the attainment of the heaven, which is said [to happen] when a man renounces the world.⁷

This is the instruction:

<34> As a silkworm gathers up threads which bring about its death [CaŚā 1.96ab] [So, an ignorant man (*ajñā*) acts in the same way. [CaŚā 1.96cd]].⁸

<35> [However,] an intelligent man (*jñā*), after knowing that some sense objects have fire-like qualities, keeps away from them [CaŚā 1.97ab].⁹

<36-37> The instruction of celibacy (*brahmacarya*) has recourse to **the right conduct** (*dharma*) [3c] that leads to the final bliss (*naiḥśreyasika*), and it is said that this (celibacy) brings a good result (*abhyudayaika*); and [therefore,] there is no fear of mutual conflict [between celibacy and potency-therapy]. In this regard, there is the instruction:

<38-39> There are three supports (*traya upaṣṭambhakāḥ*), namely, food (*āhāra*), sleep (*svapna*), and celibacy [CaSū 11.35 paraphrased]. [And] by these three [supports], [the human body is] maintained, and so forth. [Then, if so,] why is “frequent visiting of women” (*strīniṣeṇa*) [CaCi 1.1.9cd paraphrased] mentioned in this context?

<40> It is because, [it says that] *the body is maintained by these three* [*sup-*

⁶ The source is unverified.

⁷ The main clause seems to be missing here. What follows are quotations from CaŚā 1.96-97ab where the opposition between an ignorant and a wise man is made with respect to things that bring about death. All this is by way of introducing idea of celibacy in order to show that it is not in contradiction to the teachings of potency-therapy, but also has a place in the medical tradition via *dharma*.

⁸ Actually, CaŚā 1.96cd is not quoted here.

⁹ This passage is quoted from CaŚā (E^B) 1.96ab and 1.97ab.

CaŚā 1.95ab: *upadhā hi paro hetur duḥkhaduḥkhāśrayapradāḥ*.

CaŚā 1.95cd: *tyāgaḥ sarvopadhānām ca sarvaduḥkhavyapohakaḥ*.

CaŚā 1.96ab: *koṣakāro yathā hy aṁśūn upādatte vadhapradān*.

CaŚā 1.96cd: *upādatte tathārthebhyas tṛṣṇām ajñāḥ sadāturaḥ*.

CaŚā 1.97ab: *yas tv agnikalpān arthān jñō jñātvā tebhyo nivartate*.

CaŚā 1.97cd: *anārambhād asaṁyogāt taṁ duḥkhaṁ nopatiṣṭhate*.

ports when they are] under proper conditions (yuktiyuktaiḥ) [CaSū 11.35 paraphrased].

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

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

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

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

<52> *The one who arranges [the sacrificial] fire will not go to hell; the one who has a virtuous son will not [go to hell]; and [they will] not go elsewhere.*¹³

¹⁰ For unwholesome effects of retention or suppression of natural urges (*vegadhāraṇa*), see BheSū chap. 6; CaSū chap. 7; SuCi chap. 24.

¹¹ E^L emends: *vidhiparihāra[dvārotpāditaputraiḥ] dharmādihānir*. ([By sons produced by means of] the avoidance of the precepts.)

¹² For the difference of male and female children, see CaŚā 2.12: By a *bīja* in which blood is predominant, [the woman] brings forth a daughter; by a *bīja* in which semen is predominant, [the woman] brings forth a son (*raktena kanyām adhikena putraṃ śukreṇa ... bījēna ... sūte*.)

¹³ The meaning of the entire quotation is obscure. The first half verse (*nāgnicīn narakam*

<53> <----->¹⁴ *the man who gives a young girl [in marriage] along with water.*¹⁵

<54> [Furthermore,] a daughter's sons who have become the sons of [her] father by an agreement (*putrikā-putra*)¹⁶ are also the causes of good results (*abhyudaya*). For thus, the tradition says:

<55-56> It is said that Yayāti (king of the lunar race), who had fallen from heaven, attained the same heaven again owing to his daughters' sons who have become [Yayāti's] sons by means of an agreement of sons (*putrikā-putra*) involving, among others, Aṣṭaka.¹⁷

<56> Thus, just like Jaratkāru's [son], my sons are my daughters' sons, who have become [my] sons by means of an agreement of sons (*putrikā-putra*).¹⁸

<56-58> Therefore, [it should certainly be accepted that] from the acquisition of offspring (*apatya*) possessing good qualities, there are those beginning with right conduct (i.e., right conduct, wealth, affection, and fame); and that the reason (*hetu*) for the [birth of] a son is potency-therapy. [Therefore,] this (potency-therapy) is indeed desirable.

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.3-4ab

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

yāyān na satputrī na kutracit) is similar to the *Varāhapurāṇa* 205.18ab (Gupta's ed.); 207.19ab (Śāstrī's ed.): *nāgnicīn narakam yāti na putrī na ca bhūmidah*. (*The one who arranges [the sacrificial] fire will not go to hell; the one who has a virtuous son will not [go to hell]; and the one who donates his land will not [go to hell].*)

¹⁴ Six *akṣaras* are missing in this verse. E^L emends: [*satyavādī tathā*] *jantur*. ([Thus, the truth-speaker] is the man.)

¹⁵ The source of quotation is unverified.

¹⁶ See the *Manusmṛti* 3.11, 9.127-141.

¹⁷ This passage seems to be based on the Yayāti's story found in the *Mahābhārata*, Ādiparvan, chaps. 65-142 and Udyogaparvan, chaps. 121-122; the *Matsyapurāṇa*, chaps. 33-42; the *Bhāgavatapurāṇa*, Skandha 9, chaps. 18-19. See "Yayāti" in Vettam Mani, *Purāṇic Encyclopaedia, A Comprehensive Dictionary with Special Reference to the Epic and Purāṇic Literature*, 1st English ed., (Delhi: Motilal Banarsidass, 1975), 896-898.

¹⁸ For the story of Jaratkāru, see the *Mahābhārata* Ādiparvan, chaps. 13-14 and 38-43; the *Devībhāgavatapurāṇa*, Skandha 9, chaps. 47-48. See "Jaratkāru I" and "Jaratkāru II" in Mani, *Purāṇic Encyclopaedia*, 348-349.

One **should seek** (*anvicchet*) [3a] means that since rejuvenation-therapy yields high results, one should seek potency-therapy, whose results are small in comparison, afterwards (*paścāt*). The word, **man** (*puruṣa*) [3b] means a young man (*taruṇa-puruṣa*). A young boy and an old man are excluded, because it is said that *if a very young boy, whose every tissue has been underdeveloped, has sexual intercourse with women, he at once would be scorched like a waterless pond* [CaCi 2.4.41].

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

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

Gaṅgādhara, the *Jalpakaalpataru* on CaCi 2.1.3-4ab

[Now] that beginning with **potency-therapy** (*vājīkaraṇam*) [3a]. A **self-disciplined** (*ātmavān*) [3b] **man** (*puruṣaḥ*) [3b] **should always** (*nityam*) [3b] **seek** (*anvicchet*) [3a], [i.e.,] make a search after (*anveṣaṇām kuryāt*), the medicine of potency-therapy (*vājīkaraṇa-dravyam*).

Why? Hence, [the author] explains [this] beginning with *tadāyattau* [3c]. For, it is because **both right conduct and wealth** (*dharmārthau*) [3c] **rest on** (*āyattau*) [3c], [i.e.,] depend on (*ādhīnau*), the medicine of potency-therapy;

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

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.3-4ab

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

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

[Now that beginning with] **an abode of the son** (*putrasyāyatanaṁ*) [4a]. Why do those beginning with right conduct (*dharma*) (i.e., right conduct, wealth, affection, and fame) depend on potency-therapy? For, it is because this potency-therapy is **an abode** (*āyatana*) [4a], [i.e.,] the cause (*kāraṇa*), of a son. These stated qualities, beginning with right conduct, are **inherences in the son**

(*sutāśrayāḥ*) [4b], [i.e.,] inherences in the son (*putrāśrayāḥ*), [i.e.,] the reason (*nimitta*) for a son. And thus, by the reason of potency-therapy's effect in producing a son in conformity with those beginning with right conduct (i.e., right conduct, wealth, affection, and fame), they depend on potency-therapy.

Discussion of CaCi 2.1.3-4ab

AsUtt 50.2-3 (Āṭhavalē's ed.) and AhUtt 40.1-2 (Kuṇṭe' ed.) express the same idea in different terms.

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

In the context of Brahmanic ideology, Jajjaṭa makes what seems to be a rather bold statement. He states as fact that sometimes females are produced, but points out that this is acceptable when potency-therapy is used, since she too will be virtuous because of it. He cites a story from Epic and Purāṇic literature, where even if a man has no male offspring, he can obtain a son from his daughter's sons by a special agreement called *putrikā-putra*. Jajjaṭa's viewpoint indicates a modification of the strict dharmic preference for male progeny.

Cakra drastically reduces Jajjaṭa's comments, citing only most relevant points

but avoids the issue of female offspring. Jajjāṭa's point about coitus and celibacy is not followed by Cakra, who prefers to explain the latter in terms of the Brahmanic notion of the appropriate and inappropriate times for sexual intercourse, during the woman's monthly fertile period (*rtukāla*). That is to say, that according to the precepts taught in the *Dharmaśāstra* and the *Ratīśāstra*, sexual intercourse is forbidden at certain times, and especially outside of the woman's monthly fertile period.

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

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

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

Translation of CaCi 2.1.4cd-8ab original (*mūla*) text

A woman who is sexually stimulating (*praharṣiṇī*) is the best potency-therapy (*vājīkaraṇam agryam*) and a field (*kṣetra*) [4cd], for the desired [sense]-objects (*artha*) [in a woman's body], even individually, are taught to be, above all, the causes of affection (*prītikara*) [5ab].

How much more are those [objects] that are founded as a mass (*saṅghāta*) in a woman's body (*strīśarīre*)? [5cd]

The mass of the sense-objects indeed exists in women and nowhere else [6ab].

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

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

She, who has exquisite bodily form (*surūpā*), who is youthful (*yauvanasthā*), who is adorned (*vibhūṣitā*) with auspicious marks (*lakṣaṇaiḥ*), who is submissive (*vaśyā*), and who has been instructed (*śikṣitā*), is considered to be the foremost sexual stimulant (*vṛṣyatamā*) [7cd-8ab].

Jajjaṭa, the Nirantarapadavyākhyā on CaCi 2.14cd-8ab

<p. 17, lines 1-2> Surely, from among all of the potency-therapies, **woman (strī)** [4d] alone is [the best] **potency-therapy (vājīkaraṇa)** [4c] because woman is the cause (*hetu*) of bliss (*ānanda*). [Woman is] not only potency- therapy, but is also **a field (kṣetra)** [4d] for a son (*putra*).

<3-4> Now, [the author] gives the detailed description of her qualities (*guṇa*). Indeed, not every woman is [regarded as] potency-therapy, nevertheless, even a woman, who is not sexually stimulating (*apraharsinī*), is [at least] **a field (kṣetra)** [4d] [of a son]. However, she [, who is not sexually stimulating,] generates a defective (*vikṛta*) offspring.

<5-7> And [in this regard,] it is said that [if the parents] *have weak and small seed and are vulnerable, joyless and impotent, it is the cause of twofold defects [namely, male and female sterilities]* [CaŚā 2.19cd]. Because of that [potential of defective offspring,] only she (i.e., the woman), **who is sexually stimulating (yā prahr̥ṣinī)** [4d], is both **the best potency-therapy (vājīkaraṇam agryam)** [4c] **and a field (ca kṣetram)** [4cd]. **Field (kṣetra)** [4d] [means] “just like a field” (*kṣetram iva*) because [a woman becomes] the support (*ādhāra*) for offspring (*apatya*).

<8-10> Why is a woman **the best potency-therapy (vājīkaraṇam agryam)** [4c]? To this [question, the author] henceforth says: **for the desired objects, even individually (iṣṭā hy ekaikaśo 'py arthāḥ)** [5a]. [In this expression, objects (*arthāḥ*) means] sense-objects (*viśayāḥ*). **Above all, the causes of affection (paraṃ prītikarāḥ)** [5b] mean those beginning with sound (*śabdādayaḥ*) [i.e., the five sense-objects]. [In this regard, it will be said that his hearing (*śabda*) is aroused] by *desirable songs of birds and the jingling of women's ornaments* [CaCi 2.3.25ab].

<10-12> Likewise, his touch (*sparśa*) *is aroused by caresses of the desirable and the most excellent women* [CaCi 2.3.25cd]; and his form [or sight] (*rūpa*), [is aroused when he sees objects] *like the ponds with lotus flowers being descended on by intoxicated black bees (dvirepha)* [CaCi 2.3.26ab]; furthermore, [his] scent (*gandha*) [is aroused when he smells objects] *like the fragrances of jasmine (jātī) and lotus flower (utpala) (or the fragrances of red and white lotus flowers) and the chilly inner chambers of a temple (or sleeping rooms of a house)* [CaCi 2.3.26cd]. Likewise, [his] taste (*rasa*) [is aroused when he tastes] the [object] that is a sexual stimulant (*vṛṣya*).

<13> Since it has just been stated for what it is useful, it is appropriate [to count women] as one of the sense-objects bringing about sexual simulation.

<14> [The author says:] **How much more are those [objects] that are founded as a mass (saṅghāta) in a woman's body? (kiṃ punaḥ strīśarīre ye saṅghātena pratiṣṭhitāḥ)** [5cd]

<15> Now, one might well ask: [Although] it is sufficient to use the word, **woman** (*strī*) [5c], why is the word, **body** (*śarīra*) [5c] mentioned [as in a woman's body (*strīśarīre*) [5c]]?

<15-17> [On this question,] it is mentioned in order to exclude certain parts, namely, the soul (*ātman*) and the mind (*manas*). Some are established in the soul and some are in the mind. Therefore, the meaning [in this case] is [those] which are bodily (*śarīre*).

<18> [One may ask:] What is the distinction between the qualities (*guṇa*) and the one who possesses the qualities (*guṇin*); and what is clarified by this [distinction]?

<19> Furthermore, one might well ask: If the five [sense-objects], beginning with sound, exist in everything that acts (*kāryadraya*), is there then pre-eminence [for them] in women?

<20-22> Thus, in response to this, [the author] says: **The mass of the sense-objects indeed exists in women and nowhere else** (*saṅghāto hīndriyārthānām strīṣu nānyatra vidyate*) [6ab]. [And] it is said as follows: [Since the sense-objects] are inside of her [body], therefore the generators of affection (*prīṭijanaka*) occur nowhere singly, in pairs, or in threes, outside [the woman's body].¹⁹ Now then, in the woman's body, definitely all [her sense-objects] are the best generators of affection.

<22-24> [The author says:] **The sense-object that generates affection very much has woman as its seat.** (*stryāśrayaś cendriyārtho yaḥ sa prīṭijanako bhṛśam*) [6cd paraphrased] [In this expression, **very much** (*bhṛśam*) (6d: variant)²⁰ means] exceedingly (*atyartham*). Therefore, only a woman is the superior (*utkr̥ṣṭa*) potency-therapy.

<25> And what are these [sense-objects] if they are neither qualities nor ultimately potency-therapy?²¹

<26> [To answer this question, the author replies:] **Affection [is created] especially in women; offspring is created in women** (*strīṣu prītir viśeṣeṇa strīṣv apatyam pratiṣṭhitam*) [6ef].

<27> **Right conduct and wealth as well as good fortune [are created] in women. The worlds have been created in women** (*dharmārthau strīṣu lakṣmīś ca strīṣu lokāḥ pratiṣṭhitāḥ*) [7ab].

¹⁹ Reference to numerical system of human marks (*puruṣa-strī-lakṣaṇāni*), usually pertaining to men. See Kenneth G. Zysk, *The Indian System of Human Marks, with Editions Translations and Annotations*, vol. 1 (Leiden and Boston: Brill, 2016), 149-160.

²⁰ E^B and E^L read *adhikam*, not *bhṛśam*.

²¹ The Sanskrit construction is incomprehensible here, because of the double *na*. E^L's emendation to *eva* for *na ca* may point in the right direction.

<28-29> **She, who has exquisite bodily form, who is youthful, who is adorned with auspicious marks, who is submissive, and who has been instructed** (*surūpā yauvanasthā yā lakṣaṇair yā vibhūṣitā, yā vaṣyā śikṣitā yā ca*) [7cd-8a], and so forth.

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

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

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

<34> <...>²² **she is considered** (*matā*) [8b], [i.e.,] [she is] thought of (*abhipretā*) as **the foremost sexual stimulant** (*vr̥ṣyatamā*) [8b].

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.4cd-8ab

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

²² E^L emends: [*sarvagūṇasamanvitā khalu yā*] *sā* (she who is indeed fully endowed with all of the [good] qualities).

²³ The source is unverified.

there is the accumulation of wealth (*dhanasaṃpad*).²⁴ **Submissive** (*vaśyā*) [8a] means docile (*āyattā*); and **instructed** (*śikṣitā*) [8a] means educated in the sixty-four arts (*kalā*) beginning with singing (*gīta*), playing musical instruments (*vādītra*), and dancing (*lāsya*) mentioned in the *Kāmasāstra*.²⁵

Gaṅgādhara, the *Jalpakalpataru* on CaCi 2.14cd-8ab

[Now with] that beginning **potency-therapy** (*vājīkaraṇam*) [4c], [the author] explains at first the most excellent (*śreṣṭha*) potency-therapy. **The best** (*agrya*) [4c], [i.e.,] the most excellent potency-therapy, is **a field** (*kṣetram*) [4d] and, [the author] says that a field is **a woman** (*strī*), etc. [4d]. Therefore, **a woman who is sexually stimulating** (*praharṣiṇī yā strī*) [4d paraphrased] is **a field** (*kṣetram*) [4d], and this is the most excellent potency-therapy.

Is only a woman the cause of sexual stimulation, or is there here mentioned another, and why is a woman sexually stimulating? Hence, [the author] explains [this] with that beginning, **for the desired** (*iṣṭā hi*) [5a] [sense- objects]. [In 5a], *hi* [means] “for”; and *iṣṭāḥ* [means] longed for [sense]-objects (*abhimatā arthāḥ*), [namely,] sound, touch, bodily form, taste, and smell, which **even individually** (*ekaikaśo ’pi*) [5a] **are taught to be** (*smṛtāḥ*) [5b] in things everywhere, **above all, the causes of affection** (*param prīṭikarāḥ*) [5b]. In this regard, [5cd means:] **in a woman’s body** (*strīśarīre*) [5c], **as a mass** (*saṅghātena*) [5d], i.e., in great numbers, the desired [sense]-objects are situated; what is better than them (i.e., the desired sense-objects) as the cause of affection?

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

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

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

²⁵ For example, the *Kāmasūtra* 1.3.14-17 and its commentary, Yaśodhara’s *Jayamaṅgala*. This is a rather early reference to the *kalās* or *vidyās*, especially connected with *Kāmasāstra*. At the *Kāmasūtra* 1.3.14, Vātsyāyana calls them “disciplines” (*yoga*) and Yaśodhara, who gives both “states of being” (*bhāva*, with reference perhaps to *Nāṭyaśāstra*) and “basic arts” (*mūlakaḷā*, which are mentioned in another *śāstra* and evoke some kind of action). With clear reference to the theatre, at the *Kāmasūtra* 1.3.16, both Vātsyāyana and Yaśodhara mention the sixty four “knowledges of the stage” (*raṅgavidyā*); and at the *Kāmasūtra* 1.3.17 a further group of sixty-four from the *Pāñcāla*-school is mentioned.

with sound **exists** (*vidyate*) [6b] only **in women** (*strīṣu*) [6b] and **nowhere else** (*nānyatra*) [6b], [i.e.,] the mass of the desired objects exists [only in women]. If the mass of objects exists in other places, then it is not the mass of the desired objects. And even if the desired objects could exist [in other places], in this case, however, the mass of the desired sense-objects does not exist in other places. Therefore, **the woman** (*strī*) [4d], **who is sexually stimulating** (*yā praharṣiṇī*) [4d], **is a field** (*kṣetra*) [4d], and the most excellent (*śreṣṭha*) **potency-therapy** (*vājīkaraṇa*) [4c].

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

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

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

Beginning with **[who has] exquisite bodily form** (*surūpā*) [7c], [the author] explains the particular characteristics among the [women]. The woman, who has **exquisite bodily form** (*surūpā*) [7c], who is **youthful** (*yauvanasthā*) [7c], who is endowed with auspicious marks (*śobhanacihnair yuktā*), **who is adorned** (*yā vibhūṣitā*) [7d] with various ornaments (*nānālaṅkārair*), who is adorned with a special bodily form (*viśeṣarūpeṇa bhūṣitā*), **who is submissive** (*yā vaśyā*) [8a], **who is instructed** (*yā śikṣitā*) [8a paraphrased] in the rules pertaining to the traditional teaching on conjugal love (*ratiśāstravidhiṣu śikṣāvati*) is recog-

nized as **the foremost sexual stimulant** (*vr̥ṣyatamā*) [8b], [i.e.,] the best suited (*hitatamā*) for sexual stimulation.

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.4cd-8ab

[Now beginning with] **potency-therapy** (*vājīkaraṇa*) [4c], [the author] explains at first that the woman's bodily form (*strīrūpa*) is the most excellent (*śreṣṭha*) potency-therapy. The woman, who is **sexually stimulating** (*praharsinī*) [4d], [i.e.,] who causes a man's sexual arousal, is precisely **a field** (*kṣetra*) [4d], [i.e.,] "being a field" (*kṣetrabhūta*), because the germination of the seed whose form is semen [occurs there]; or else she is the receptacle of sensual desires (*kāmādhikaraṇa*). **The best** (*agrya*) [4c], [i.e.,] the most excellent (*śreṣṭha*), **potency-therapy** (*vājīkaraṇa*) [4c].

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

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

In that case, what more is to be said? [That beginning with] **the mass** (*saṅghātaḥ*) [6a]. **The mass** (*saṅghātaḥ*) [6a], [i.e.,] the aggregate (*samavāya*) of the five **sense-objects** (*indriyārthānām*) [6a] beginning with sound **exists** (*vidyate*) [6b] **only in women** (*strīṣu*) [6b] [and] **exists nowhere else** (*nānyatra vidyate*) [6b].²⁶

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

²⁶ CaCi 2.1.6ab is parenthesized as (*saṅgāto ... vidyate*) in E^B and E^I, omitted by E^L.

the potency-therapies belongs to a woman.

[That beginning with] **in women (*strīṣu*)** [6e]. **In women, affection (*strīṣu prītiḥ*)** [6e] is **especially (*viśeṣeṇa*)** [6e], [i.e.,] excessively (*ādhikyena*), created (*pratiṣṭhitā*), because the sense-objects existing in a woman's body cause unsurpassed affection (*niratiṣayapṛitīkaratva*).

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

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

Discussion of CaCi 2.1.4cd-8ab

AsUtt 50.116 (Āṭhavalē's ed.) is a close variant of verse CaCi 2.1.5; and AsUtt 50.123d (Āṭhavalē's ed.) is verse CaCi 2.1.8b.

Jajjāṭa details the reason why the woman is like a field (*kṣetra*)²⁷ and regarded as the best form of potency-therapy, and explains that she is sexually stimulating to men because of the combined effect of her feminine qualities or female marks, which implies knowledge of the *strīlakṣaṇāni* found in early *Jyotiḥśāstra*.²⁸ Jajjāṭa seems also to draw primarily on medical sources, which describe feminine characteristic and their corresponding sense faculties, relying on philosophical ideas found, among others, in the early Upaniṣads. In terms of education, Jajjāṭa mentions that she receives proper knowledge and

²⁷ Similar usages and meanings of *kṣetra*, *saṅghāta*, and *dhr̥ti* are found in the *Bhagavad-gītā* chap. 13 (MhB 6 chap. 35).

²⁸ See Zysk, *The Indian System of Human Marks*, vol. 2, 461-707.

training, but does not specify in what subjects she is taught and trained. It is left to Cakra to clarify this point and make the connection to *Kāmasāstra*. It is therefore uncertain if Jajjaṭa had knowledge of the *Kāmasūtra*.

Cakra cites an unidentified passage, probably from the *Dharmaśāstra*, which stresses that *dharma* should be observed in the treatment of one's wife. He explicitly refers to the *Kāmasūtra* as the source of her instruction and training in the sixty-four arts. By the time of Cakra, then, the *Kāmasāstra* might be familiar to the students of āyurvedic literature.

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

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

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

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

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

She, who has a [bodily] form (*rūpa*) which touches [a man's] heart (*hṛdaya*), whose thought (*manahśayā*) is the same [as his], who has the same character (*sattva*) [as he does], who is submissive (*vaśya*), and who is pleased by [states of mind] that are pleasing to him, is the woman who is like a snare (*pāśabhūtā*) for all [his] sense-faculties with [her] best qualities [10cd-11cd]. The one who is separated from a woman considers that a world (*jagat*) without woman (*nistrīka*) is joyless (*arati*) [12ab].

Without her, a man maintains his body as if it were void of the sense-faculties [12cd].

Seeing her, grief, anxiety, joylessness, and fear do not overwhelm him; obtaining her, he becomes confident; [and] seeing her, he is intensely aroused [13ab-cd].

On account of [his] exhilaration coming from excessive sexual arousal, he goes to her as if she were a new [woman for him] [14ab].

Even after making frequent visits to her, he is never satisfied [14cd].

That woman is the foremost sexual stimulant [only] to him, because men have various natures [15ab].

A healthy man, whose purpose is offspring, should make love to the woman who has [first] been purified by a bath, who comes from a different *gotra*, who is sexually stimulating, who is sexually aroused, and who is free from infirmities [15cd-16ab].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.8cd-16ab

<p. 21, lines 1-2> These qualities (*guṇa*) [mentioned in CaCi 2.1.7cd-8ab], [namely,] the qualities, beginning with bodily form (*rūpādayo guṇāḥ*) [9b], increase after reaching (*prāpya vivardhante*) [9a] a particular (*taṁ taṁ*) [9a] man (*puruṣa*) because of mankind's diversity (*nānābhakya lokasya*) [8c] and because of the casting off previous actions. Thus, [the qualities] beginning with bodily form (*rūpādayo*) [9b] are explained [in CaCi 2.1.8cd-9ab].

<3-6> “Clear complexion” (*mṛjā*) is said to be body's loveliness. “Steadiness” (*dhairyam*) is non-fickleness [or] earnestness in all matters.²⁹ Coquetry (*hāvaḥ*) [9c] is rapid eye-movement, indicative of the gesture of the love sentiment. With these [qualities], she who has superior bodily charm enters quickly into [a man's] heart (*yā yasya paramāṅganā praviśaty āśu hṛdayam*) [9d-10a] by chance (*daivāt*) [10b]; [or] by [her own] effort (*karmanāḥ*) [10b], [namely,] by means of [her] action (*karmanāḥ*), [she] enters (*praviśati*) into [a man's] heart (*hṛdayam*).

<7-8> She, who has a [bodily] form which touches [a man's] heart (*hṛdayotsavabhūtā yā*) [10c] [means] she continually applauds [his] mind. She, whose thought is the same [as his] (*yā samānamanaḥśayā*) [10d] [means] she has the same sensual desire (*tulyakāmā*) [as his]. She who has the same character (*samānasattvā*) [11a] [means] she has a similar character (*tulyasattvā*) [as he does].

<9-10> She who is pleased by [states of mind] that are pleasing to him (*yā yasya prīyate priyaiḥ*) [11b]. It is said [the meaning is] that those sentiments (*bhāvāḥ*) that are pleasing to the lover are also [pleasing] to her; and she delights in them.

²⁹ Jajjaṭa seems to comment on “clear complexion” (*mṛjā*) and “steadiness” (*dhairyam*) at CaCi 2.1.9c. The words, *mṛjā* and *dhairyam* are not found in the original (*mūla*) text of Ca in E^B, E^C, E^I, and E^L (*vayorūpavacohāvair*) [9c]. However, E^K and E^D's variant read *vayorūpamṛjāhāvair* [9c].

<11-12> **She who is like a snare for all [his] sense-faculties** (*yā pāśabhūtā sarveṣām indriyāṇām*) [11cd]. [Here] the word, *bhūtā* [in 11c, *pāśabhūta*] expresses an analogy [namely,] she entraps [him] like a snare with the beauty of her eyes; and likewise, < . . . > [her] steadiness (*dhairya*).³⁰

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

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

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

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

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

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.8cd-16ab

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

³⁰ E^L emends: *svapriyaṃ bhartāram iti* ([Steadiness (*dhairya*) means] self-adorned, [i.e.,] master.)

quetry (hāva) [9c] means the women's particular gestures that are expressive of the love sentiment (*śṛṅgāra*) directed toward a man; and it is mentioned by Bharata: *The supreme seers said that having visible form of character (sattva), the manifestation of character (sattva), and [their] simultaneous occurrence; from these, there was the performance of coquetry, and so forth.*³¹

By chance (daivāt) [10b] means from previous actions (*prāktanakarmanah*). **By [her own] effort (karmanah)** [10b] [means] by action in this world beginning with seduction-techniques (*vaśīkaraṇa*). **Thought (manahśayaḥ)** [10d] is sensual desire (*kāma*); [and] she is like a snare (*pāśabhūtā*) [11c] because of the connection between the mind and sense-faculties (*manendriyabandhahetutvāt*). He explains that **because men have various natures (nānābhāvā hi mānavāḥ)** [15b] [means] the attraction of women towards all men is (not [only])³² on account of her qualities beginning with bodily form.

Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.1.8cd-16ab

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

³¹ The exact citation in the *Nāṭyaśāstra* has not yet been found.

³² Here, the editor of Cakra (E^B) inserts "na": *rūpādiguṇayogena (na) sarvapuruṣān prati strīṇāṁ priyatvam*.

³³ E^B reads: *nānābhaktyā* [8c].

³⁴ E^B reads: *vivardhante* ("increase") [9a].

³⁵ E^B reads: *paramāṅganā* [9d].

the mind (as the man's) (*yā samānamanaḥśrayā*);³⁶ *yā* [10d], [i.e.,] a woman (*strī*), [who has] the same mind's refuge (*āśrayā*) (as that), *yasya* [11b], of whom, [i.e.,] of the man; **who has the same character** (*samānasattvā*) [11a] as that of the man; **who is submissive** (*vaśyā*) [11a] to the man; **who is pleased** (*prīyate*) [11b] by states (*bhāvaiḥ*) [of mind] **pleasing** (*priyaiḥ*) [11b] to the man; [and] who is a healthy woman (*svasthā*), and **who is like a snare** (*pāśabhūtā*) [11c], [i.e.,] who has the form of a rope for the purpose of the entrapment, **by [her] best** (*paraiḥ*) [11d], [i.e.,] by [her] excellent (*utkr̥ṣṭaiḥ*), **qualities** (*guṇaiḥ*) [11d], beginning with beauty of bodily form, **for all [his] sense-faculties** (*sarveṣāṃ indriyāṇām*) [11cd].

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

Without her (*yasyā rte*) [12c], as if it were void of the sense-faculties (*indriyaiḥ śūnyam iva*) [12d paraphrased], [i.e.,] [just like] having handed over all sense-faculties to women, a man **maintains** (*dhatte*) [12d] [his] **body** (*śarīram*) [12c] as if it were void of all of sense-faculties (*sarvendriyaśūnyavat*). **Seeing her** (*yāṃ dṛṣṭvā*) [13b], [i.e.,] [seeing] the woman, the man **is not overcome** (*nābhibhūyate*) [13b] **with grief, anxiety, joylessness, and fear** (*śokodvegāratibhayaiḥ*) [13a].

Obtaining (*prāpya*) [13c] **her** (*yāṃ*) [13c], [i.e.,] [obtaining] the woman, the man **becomes** (*yāti*) [13c] **confident** (*visrambham*) [13c], [i.e.,] [becomes] trusting (*viśvāsam*).

Seeing (*dṛṣṭvā*) [13d] **her** (*yāṃ*) [13d], [i.e.,] [seeing] the woman, the man is **intensely** (*atīva*) [13d] **aroused** (*hṛṣyati*) [13d].

Due to continuous sexual arousal (*nityaharṣavegataḥ*);³⁷ [i.e.,] due to incessant arousal of sensual desire (*aviśrāntakāmavegāt*), the man **goes to** (*yāti*) [14a], [i.e.,] visit her (*yāṃ*) [14a], [i.e.,] the woman, **as if she were a new [woman]** (*apūrvām iva*) [14a], [i.e.,] as if not previously [known to him].

Even after making frequent visits (*bahuśo' pi gatvā gatvā*) [14c paraphrased] **to her** (*yāṃ*) [14d], [i.e.,] to the woman, the man **is never satisfied** (*tr̥ptim naiva gacchati*) [14d].

A particular woman is **the foremost sexual stimulant** (*vṛṣyatamā*) [15a], [i.e.,] the most beneficial (*hitatamā*) as a sexual stimulant (*vṛṣa*), of a particular man. *Vṛṣa* surely means the semen-tissue (*śukradhātu*).

³⁶ E^B reads: *yā samānamanaḥśayā* [10d].

³⁷ E^B reads: *nityaṃ harṣātivegataḥ* [14b].

Why is this woman for this man, or that woman for that man, **the foremost sexual stimulant** (*vr̥ṣyatamā*) [15a]? Hence, [the author] explains [this] beginning with **various** (*nānā*) [15b].

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

In the same way, may it not be asked: If a particular woman has the same natures [as many men's], why does she go only to [him]?³⁸

If it is so, then there is no need for adding [the statement] beginning with **if [he] achieves right conduct and gains wealth, both which rest on [potency-therapy]** (*tadāyattau hi dharmārthau*) [3c], because it is contrary to right conduct, and so on, when a man makes love to women, such as another man's wife (*paradāra*), or one from his own *gotra* (*sagotra*). Hence, [the author] explains [this] beginning with **a different** (*atulya*) [*gotra*] [15c].

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

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

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

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

³⁸ The meaning is not entirely clear. From what follows, it seems that he is trying to argue for some kind of monogamy as a part of *dharma*, an idea that could well have been the thinking in early-nineteenth-century Calcutta, the environment in which this commentary (Gaṅgādhara's *Jalpakaḥ*) was written.

reaching (*prāpya*) [9a] a particular (*taṃ tam*) [9a] man (*naram*) [9b], [i.e.,] the man who has various pleasures (*tattadrucimantaṃ pumāṃsam*).

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

With youth, bodily form (*vayorūpa*) [9c] etc. She who (*yā*) [9d], the woman (*aṅganā*) [9d], [i.e.,] the female (*strī*); the youth (*vayaḥ*) [9c], [i.e.,] young (*yauvanam*); the bodily form (*rūpa*) [9c]; the speech (*vacaḥ*) [9c]; and the coquetry (*hāvaḥ*) [9c], [i.e.,] the various gestures suggestive of the sentiment of love (*śṛṅgāracesṭhāviśeṣa*); with these, the superior (*paramā*) [9d], [i.e.,] the excellent (*utkrṣṭā*) or the best (*uttamā*), [woman] by youth and bodily form etc.; by chance (*daivāt*) [10b], [i.e.,] on account of the influence of past actions (*prāktanakarmavaśāt*); or by effort (*karmaṇaḥ*) [10b], [i.e.,] by the temporal actions generating affection etc. (*aihiḥkāt prītikaraṇādīkarmaṇaḥ*), quickly (*āśu*) [10a] enters into (*praviśati*) [10a] whose (*yasya*) [9d], [i.e.,] the man's (*pumaḥ*), heart (*hṛdayam*) [10a].

The purport is made afterward that the woman is the foremost sexual stimulant to him (*sā strī tasya vṛṣyatamā*) [15a paraphrased]. [The author says] this [also] in another place. *utsavasvarūpā* (10c: *hṛdayotsavarūpā*)³⁹ [means] she who (*yā*) [10c], [i.e.,] the woman (*strī*), [gives] the state of delight (*utsavabhūtā*) to whose (*yasya*) [11b], [i.e.,] to the man's (*pumaḥ*) heart (*hṛdayasya*).

[A state that] rests (*śete*) in the mind (*manasi*) is thought (*manaḥśayā*) [10d], [i.e.,] the sensual desire (*kāma*) [in this context]; it is [the same as] hers, and she is previously identified [in the phrase, "she who has superior bodily charm" *yā paramāṅganā*]. [In 10d, *samānasattvā* means] she (*yā*) [10d] who has the same (*samānam*) character (*samānam sattvam*) [11a paraphrased] as his (*yasya*) [11b]. She who (*yā*) [11a] is submissive (*vaśyā*) [11a] to him. She who (*yā*) [11b] is pleased (*prīyate*) [11b] by [the states of mind] that are pleasing (*priyaiḥ*) [11b], [i.e.,] by things etc. (*vastvādibhiḥ*) that cause affection (*prītikaraiḥ*), to him (*yasya*) [11b].

She who (*yā*) [11c], [i.e.,] the woman (*strī*), with the best (*paraiḥ*) [11d], [i.e.,] the most excellent (*śreṣṭhaiḥ*), qualities (*guṇaiḥ*) [11d] is like a snare (*pāśabhūtā*) [11c] for all his sense-faculties (*sarveṣāṃ indriyāṇām*) [11cd], because they bind (*bandhana hetutāt*) [and] only because of the very strong [force] of capture in all the sense-objects in [her] body. [Therefore,] she (*yā*) [11c] is like a snare (*pāśabhūtā*) [11c] for all [his] sense-faculties (*sarveṣāṃ*

³⁹ E^B reads: *hṛdayotsavarūpā* [10c].

indriyāṇām) [11cd].

The man, who is **separated** (*viyuktaḥ*) [12a], [i.e.,] is removed (*virahitaḥ*), **from a woman** (*yayā*) [12a], [i.e.,] from a female (*striyā*), **considers** (*manyate*) [12b] that **the world** (*jagat*) [12b] without women (*niḥstrikam*)⁴⁰ is **joyless** (*aratir*) [12b].

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

Seeing her (*yām dṛṣtvā*) [13b], **he is not overcome** (*nābhībhūyate*) [13b] by these, [namely,] **grief** (*śoka*) [13a], **anxiety** (*udvega*) [13a], **joylessness** (*arati*) [13a] and **fear** (*bhaya*) [13a].

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

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

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

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

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

However, not one type of woman is for all men. Why? [In 15b] **hi** [15b], [i.e.,] because **men** (*mānavāḥ*) [15b], [i.e.,] males (*pumāṃsaḥ*), **have various natures** (*nānābhāvāḥ*) [15b], [i.e.,] have different pleasures (*bhinnarucayaḥ*). [Therefore] a particular woman alone is **the foremost sexual stimulant** (*vr̥ṣyatamā*) [15a] just for each man who has a different sexual preference

⁴⁰ E^B reads: *nistrikam* [12a].

⁴¹ E^B reads: *visrambham* [13c].

(*tattadrucimantam*).⁴²

A healthy man (*nirāmayah*) [16b], [i.e.,] non-diseased man (*nīrogaḥ pumān*), **whose purpose is offspring** (*apatyārthī*) [16b], **should make love** (*vrajet*) [16a] on the fourth day, starting from her menses, **to the woman** (*nārīm*) [16a], [i.e.,] to [his] wife (*ūḍhām*), **who has been purified by a bath** (*śuddhasnātām*) [16a], [i.e.,] who has at first been purified after a bath and **who comes from a different gotra** (*atulyagotrām*) [15c], [i.e.,] who does not have the same ancestors (*asamānapravarām*). In this regard, there is the [the passage from the] *Viṣṇu[dharma]sūtra* [24.9]: *One should find a wife who does not have same gotra and who does not have the same ancestors* (*na samānagotrām na samānapravarām bhāryām vindeta*)⁴³ — ; **who is sexually stimulating** (*vr̥ṣyām*) [15c], **who is sexually aroused** (*prahr̥ṣtām*) [15d] [and] **who is free from infirmities** (*nirupadravām*) [15d], [i.e.,] who free from disease (*arogām*).

Discussion of CaCi 2.1.8cd-16ab

Because of the restrictions of English syntax, the rendering of relative constructions in these verses and in the commentaries is freer than normal. AsUtt 50.118-123 (Āṭhavale's ed.) are variants of these verses. AhUtt 40.39-40 (Kunṭe's ed.) also presents similar information.

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

The following commentators follow a similar style, but refer to and quote from different sources, including Bharata's *Nāṭyaśāstra*, AsUtt, and the *Viṣṇudharma-sūtra*. Cakra cites Bharata, but omits any reference to the *Dharmaśāstra*.

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

⁴² This line is unclear. It would appear to be an argument for polygamy. It explains that a man can have different women because he has different natures or characters each suitable to a different woman.

⁴³ The *Viṣṇudharmasūtra* 24.9: *na sagotrām na samānārṣapravarām bhāryām vindeta*.

Gaṅgā's statement that coitus is permissible during a woman's menses out of sexual passion (*rāga*) is revealing. The normal Brahmanic precepts strictly forbade it, as is expressed already in Jajjaṭa. By not mentioning it, Yogīndra probably does not support Gaṅgā on this matter. Nor does he seem to agree with Gaṅgā's interpretation of monogamy, since he seems to justify a form of courtly polygamy, where a man could have many concubines, each suited to his different whims and tastes. Both commentators seem to present opposing views on polygamy in Indian royal and aristocratic life of 19th century Bengal under British rule. All of the commentators use phrases known in the *Kāmaśāstra* and *Nāṭyaśāstra*.

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

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

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

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

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

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

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

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

Hence, in the following, I shall explain the formulae of potency-therapy, which are pleasurable to consume, which are successful, and which increase virility and offspring [23cd-24ab].⁴⁴

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.16cd-22ab

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

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

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

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

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

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

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

⁴⁵ The meaning of this quotation is unclear in the context. Moreover, the original source of the quotation is unknown. We can only guess that the analogy is to one tree among many that do not bear fruit, so that a man without issue is one among the group issueless men.

as he whose offspring is visible is not one whose position is unstable (*nā vaśapratīṣṭha*). [Being] **naked** (*nagna*) [18c] [means that] he is without clothes, and because of the absence of the [offspring], [he is] as it were **empty** (*śūnya*) [18d].

<17-19> Because of [his] childlessness, there is the expression, **with one sense-faculty** (*ekendriya*) [18d] as an expression of the [whole] body [of a childless man], and just because of it, [he is] **without action** (*niṣkriyo*) [19a], namely, he does not have any action which is without fault; or else he lacks [those qualities] beginning with right conduct (*dharma*) (i.e., right conduct, wealth, affection, and fame).

<20-21> In this way, after having explained the defamation of the childless man, [the author] specifies the qualities of the one who has offspring, beginning with [the phrase, he has] **multiple shapes** (*bahumūrti*) [19c] to [the phrase as] **fame, the worlds which have happiness as the end result, and satisfaction** — [all these] **depend on offspring** (*yaśo lokāḥ sukhodarkās tuṣṭiś cāpatyasamśritāḥ*) [22ab].

<22-24> Now, the words beginning with [he has] **multiple shapes** (*bahumūrti*) [19c] have a pregnant [meaning as it refers to both] the state of multiple offspring and the self (*ātman*) as an offspring. And thus, the scripture (*śruti*) says: *You are born from each and every limb. You are born again from the heart. Surely, you are the self and named as son.*⁴⁶ In this way, complete [understanding] is gained through implication.

<24-25> On account of the multiplicity of offspring, there are expressions such as **multiple shapes** (*bahumūrti*) [19c]. [The word,] “multiple” (*bahu*) is joined to every single word because there are many offspring.

<26-27> By [the expression,] **the worlds that have happiness as the end result** (*lokāḥ sukhodarkā*) [22a], the sons are the ones who possess good qualities beginning with right conduct <...> are surely meant.⁴⁷ For, the right conducts pertaining to Indra’s sacrifices [are] not <...> desired as worthless occupations.⁴⁸

<28> Therefore, it is appropriate to say that the self (*ātman*) is indeed the son (*putra*).

⁴⁶ The source is unverified.

⁴⁷ E^L emends: ... *dharmādaya[ś ca taiḥ pravartante]* (... beginning with right conduct [are produced by those].)

⁴⁸ E^L emends: ... *dharmāḥ [pālyante kuputraiḥ, teṣu hi] nīca-* ... (For, the right conduct pertaining to Indra’s sacrifices [are] not [observed by bad sons, since they] desire worthless occupations.)

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.22cd-24ab

<p. 28, lines 1-2> Therefore, both he who seeks offspring and the qualities depended on offspring, and he who seeks pleasures from sensual desire should always use potency-therapy (*tasmād apatyam anvicchan guṇāṃś cāpatyasaṃśritān. vājīkaraṇanityaḥ syād icchan kāmasukhāni ca*) [22cd-23ab].

<3> Even if permission is granted, there should be <...>.⁴⁹

<4-5> Therefore, [the formulae] have the same properties as foods, **hence, in the following, I shall explain the formulae of potency-therapy, which are pleasurable to consume, which are successful** (*upabhogasukhān siddhān*) [23c], (*vājīkaraṇasaṃyogān pravakṣyāmy ata uttaram*) [24ab].

<6-7> It is said that potency-therapy and [its] formulae have [the following qualities, namely,] sweet (*madhura*), oily (*snigdha*) and cold (*śīta*). These [qualities] **are pleasurable to consume** (*upabhogasukhāḥ*) [23c paraphrased], [and] **increase virility and offspring** (*vājīkaraṇasaṃyogāḥ*) [23d paraphrased].

<8> [There are other formulae] that have [the qualities] pungent (*kaṭuka*) and so on [namely, pungent (*kaṭuka*), dry (*rūkṣa*) and hot (*uṣṇa*)]. These [formulae] give pleasure (*sukhayanti*) in the later age (*udarke*), but are not **pleasurable to consume** (*upabhogasukhāni*) [23c paraphrased].

<9-10> In this regard, it is considered that [the previously mentioned qualities of the formulae of potency-therapy, namely,] heavy (*guru*),⁵⁰ oily (*snigdha*), sweet (*madhura*) and cold (*śīta*) cause increase of *kapha* in general, because [they have] the nature of *kapha*. How can it be said here that [they are] **pleasurable to consume** (*upabhogasukhatā*) [23c paraphrased]?

<11> In this respect, [the author will say:] When [his] channels (srotas) are cleansed and his body is pure, [and] when a man consumes this sexual stimulant in proper dose at the [right] time [CaCi 2.1.50ab],

<12> he, thereby, acts very much like a bull [towards women]. That [sexual stimulant] has both bulk-promoting and strength-giving [effects] [CaCi 2.1.50cd].

<13> Therefore, precisely [body]-cleansing should be performed first [CaCi 2.1.51a paraphrased].

<14> Moreover, the sexual stimulating formulae do not succeed in an unclean body [CaCi 2.1.51bc paraphrased],

<15> just like dyes [do not succeed] on a dirty garment [CaCi 2.1.51d].

<16-17> It is said that the man whose [body] has been completely cleansed, for

⁴⁹ E^L emends: ... *anta[taḥ yathodarkaduḥkaphalikaiva khalu na] syāt* (If a permission is granted, there should [surely not] be [a painful result in accordance with the consequences].)

⁵⁰ “Heavy” (*guru*) is not included in lines 6-7 of Jajjaṭa, the *Nirantarapadavyākhyā*.

the man whose *kapha* and *pitta* have been removed, [and] for the man whose digestive fire has been increased, the formulae of potency-therapy are not for the purpose of [removing his] *doṣa*.

<18-19> Furthermore, it is said that for the one whose *doṣa* has been eliminated, even unwholesome [foods, behaviours, etc.,] would not necessarily cause [disorders] provoked by the *doṣas*. For the one whose digestive fire is extremely weak [and] the one whose *doṣa* has not been removed, undigested [foods] cause *doṣa*. There are no other [situations].

<20-21> Therefore, he who has a little bit of *kapha* is generally injured in health by sexual intercourse, because, as already mentioned, additional out-flow [of semen] leads to disorder.

<22-23> [Someone may rise an objection,] if so, then, there is the application of the formula of a sexual stimulant on account of there being a *doṣa*-like state. This is not the case. It is because its use is for the purpose of offspring, because a childless man is despised and a man with a child is praised.

<24> There are no animals; there are no barley [seeds] < . . . >;⁵¹ there are no ascetics cast out like broken pots.⁵²

<25-26> Therefore, [they must take a formula which] counteracts the *doṣas*; and [in this regard, the author] will mention: *There is nothing which has [no] doṣas or which has no good qualities. Therefore, one should carefully select [the ingredients in] which good qualities are predominant* [CaSi 11.11cd]. Then, [the patient should take] this kind of [formula].

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.16cd-24ab

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

⁵¹ E^L emends: *yavā [no 'py ante kṣetreṣu, na ca] bhikṣukās* (There are no barley seeds [in the field and there are no] ascetics). The meaning remains obscure.

⁵² This sentence is obscure. It would appear that the missing text may hold the key.

pleasures from sensual desire (*kāmasukhāni ca*) [23b], [the author] mentions a not very laudable result [of sexual intercourse], different from the birth of offspring. Surely, the pleasures from sensual desire (*kāmasukhāni*) [23b] are only [the pleasures] of this world (*aihikāni*), and afterwards, are not suitable for the both worlds (*ubhayalokopakāraṇāni*) like a son is. The word, **pleasurable to consume** (*upabhogasukhāḥ*) [23c paraphrased] [means that] they cause pleasure during sexual enjoyment (*upabhoge*), [i.e.,] during love-making (*maithune*); or **pleasurable to consume** (*upabhogasukhāḥ*) [23c paraphrased] [means] pleasures (*sukhāḥ*) for the sake of sexual enjoyment (*upabhoktum*). The word, **virility** (*vīryam*)⁵³ [23d paraphrased] [means] semen (*śukram*).

Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.1.16cd-24ab

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

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

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

He should [likewise] be considered (*mantavyāḥ*) [19a] as a man (*pumaṣaḥ*)

⁵³ E^B shows a variant: *bījam* [23d].

of whom (*yasya*) [19b] offspring (*apatyam*) [19b] is not known (*na vidyate*) [19b], and without action (*niṣkriyaḥ*) [19a].

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

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

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

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

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

May it not be asked: Is there just the woman alone or is there another potency-therapy? Hence, [the author] explains this beginning with **upabhoga-** [23c].⁵⁴ **Which are successful** (*siddhān*) [23c], [i.e.,] which obtain [good] results (*siddhaphalān*).

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

In the case of potency-therapies that cause offspring, [the author, beginning with] **no shadow** (*acchāyāḥ*) [16c], explains the reason for the use of [potency-therapy by reference to] the childless man's defects. **A single- branched** (*ekaśākhāḥ*) [16c], [i.e.,] single in its own form (*ekasvarūpaḥ*); **solitary** (*ekaḥ*) [17a], [i.e.,] devoid of creepers (*latāvirahitaḥ*) because it cannot bear them; **no shadow** (*acchāyāḥ*) [16c], [i.e.,] devoid of shadows; **fruitless** (*niṣphalāḥ*) [16d]; **ill-smelling** (*aniṣṭagandhāḥ*) [17a], [i.e.,] having foul-smelling flowers

⁵⁴ It seems like something is missing here, because an answer to the question is not given.

(*pūṭigandhikusumaḥ*); **tree** (*drumaḥ*) [16d], [i.e.,] a tree (*vṛkṣaḥ*) of such a kind is useless, [i.e.,] is not resorted to by people; so also is a **childless** (*nirapatyaḥ*) [17b] **man** (*naraḥ*) [17b], [i.e.,] a man (*pumān*) devoid of lineage (*niḥsantānaḥ*). And it is said [at AsUtt 50.8]: *A childless man is just like a fruitless, solitary, single-branched tree with foul-smelling flowers and that casts no shadow.*⁵⁵

[Now] that beginning a **lamp in a picture** (*citrādīpaḥ*) [17c]. **An issueless** (*niṣprajaḥ*) [18a] [means] a childless (*nirapatyaḥ*) man (*pumān*). **A lamp in a picture** (*citrādīpaḥ*) [17c] is like a lamp drawn in a picture (*citrālikhita-pradīpa iva*); **a lamp in a picture** (*citrādīpaḥ*) [17c] does not cast light (*nālokaḥ*). **A dry pond** (*śuṣkaṇ saraḥ*) [17c paraphrased] is like a reservoir of water (*jalāśaya iva*). **A non-metallic substance** (*adhātuḥ*) [17d] is not a metal (*na dhātuḥ*); a metal (*dhātuḥ*) is gold, etc. (*suvarṇādīḥ*); **that resembles metal** (*dhātusannibhaḥ*) [17d] [means that] it shines like a metal (*dhātuvaḍ ābhāsamānaḥ*), in other words, it is something like an ornamental bracelet covered with lac (*jatukaṇkanādi*).

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

[Now] that beginning with **and unstable** (*apraṭiṣṭhaś ca*) [18c]. **A man** (*nā*) [18d], [i.e.,] a male (*pumān*), of whom offspring does not exist, is **unstable** (*apraṭiṣṭhaḥ*) [18c] [means that] he is devoid of stability (*praṭiṣṭhārahitaḥ*). **Naked** (*nagnaḥ*) [18c] is like a naked ascetic (*digambara iva*) because of not being surrounded by children. **Empty** (*śūnyaḥ*) [18d], [i.e.,] without a companion (*sahāyarahitaḥ*). **With one sense-faculty** (*ekendriyaḥ*) [18d] [means] he of whom there is one sense-faculty such as eye, etc. (*caḥśurādīkaṁ*). He **should be considered** (*manavyaḥ*) [19a] as **without action** (*niṣkriyaḥ*) [19a], [i.e.,] devoid of action (*kriyārahitaḥ*). Since a self is born in the form of a son (*ātmanaḥ putrarūpeṇa jāyamānatvāt*), when sons are generated, a man (*lokaḥ*) is the one with **multiple selves** (*bahvātmā*) [20b], **multiple shapes** (*bahumūrtiḥ*) [19c], [i.e.,] multiple sense-faculties (*bahvīndriyaḥ*), and accompanied with action (*sakriyaḥ*).

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

The man (*pumān*), **who has multiple offspring** (*bahuprajaḥ*) [20b] [means he] who has multiple issues (*bahvapatyaḥ*). [The man] **who has multiple selves**

⁵⁵ AsUtt 50.8 cited by Yogīndra: *acchāyaḥ pūṭikusumaḥ phalena rahito drumaḥ | yathaikaś caikaśākhaś ca nirapatyas tathā pumān ||* (*pumān*) Tarṭe's ed.; *naraḥ* Āṭhāvāle's ed.)

(*bahvātmā*) [20b] [means that] there are multiple selves (*bahvātmā bhavati*) by the births of multiple sons (*bahubhiḥ putrair jātaiḥ*), because a self is born in the form of a son (*ātmanaḥ putrarūpeṇa jāyamānatvāt*).

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

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

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

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

⁵⁶ E^B reads: *praśasyo* [20c].

⁵⁷ E^B reads: *vipulam* and shows a variant: *vibhavaḥ* [21d].

⁵⁸ E^B reads: *tuṣṭiś ca* (and satisfaction) [22b].

man (*puruṣaḥ*) should always use potency- therapy (*vājīkaraṇanityaḥ syāt*) [23a], [i.e.,] always (*nityam*), he should resort to (*upayunījīta*) potency-therapy (*vājīkaraṇam*).

[The author] sets forth, beginning with *upabhogasukhān* [23c], to explain the formulae of potency-therapy. **Hence, in the following** (*ata uttaram*) [24b] [means] henceforth (*ataḥ param*). [The formulae] which cause pleasures (*sukhakarāḥ*), [i.e.,] the pleasures (*sukhāḥ*) during the enjoyment (*upabhoge*), [i.e.,] during coitus with women (*strīsambhoge maithune*); **which are successful** (*siddhān*) [23c], [i.e.,] which have definite results (*nīścitaphalān*). **I shall explain** (*pravakṣyāmi*) [24b] **the formulae of potency-therapy** (*vājīkaraṇasamyoḡān*) [24a], [i.e.,] the formulae of sexual stimulants (*vṛṣṣayogān*), [i.e.,] the augmenting agents (*vivardhanān*) of virility (*vīryasya*), [i.e.,] [those] of semen (*śukrasya*), and of offspring (*apatyasya*).

Discussion of CaCi 2.1.16cd-24ab

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

AsUtt 50.8-10 (Āṭhavaḷe's ed.) are variants and versions of these verses. Yogīndra quotes AsUtt 50.8. In CaCi 2.1.23c, the compound, *upabhogasukhāḥ*, is interpreted in two ways. Cakra, Gaṅgā, and Yogīndra understand it to refer to the formulae of potency-therapy, which cause pleasures during sexual intercourse, where *upabhoga* has the meaning of "sexual intercourse". Jajjaṭa, on the other hand, considers it to refer to "the formulae", which are pleasurable to eat, in which *upabhoga* is understood in its normal meaning of "consumption of food". Since *kāmasukha* in CaCi 2.1.23b already express the meaning of pleasure during intercourse, and because Jajjaṭa is the earliest of the commentators, his interpretation is preferred. Furthermore, Jajjaṭa provides a detailed commentary, which is only partly followed by Cakra, with the notable variant already mentioned. Jajjaṭa's important discussion of the effects of the formulae of potency-therapy on the *doṣas* is of fundamental importance, but the later commentators have not given it attention. Jajjaṭa maintains that because of the various defects of the tree, it should not be resorted to for protection and sustenance. This is also the opinion of Yogīndra, who arrived at it independent of Jajjaṭa. Gaṅgā understands the simile to be between a defective tree and a flawed man, who is both childless and without a woman, while the other commentators consider the man to be defective only because he has no children.

Jajjaṭa clearly understands that one form of issueless man to be a celibate ascetic. This is clear from his explanation of the metaphorical use of the word, "solitary" or "one" (*eka*). He says that solitary refers to a man without purpose,

like a useless tree. He goes on perhaps to make a veiled reference to a celibate ascetic, also indicated later by the word, *nagna* (naked), who, when he becomes spiritually born in the woods, stands together in groups, like trees, with other issueless men. If correct, it reflects a condemnation of such men for not fulfilling the dharmic duty of producing offspring. Moreover, his further comments show a preference of *dharma* over *kāma* and a strong disdain for using the formulae of potency-therapy solely for sensual pleasure. He indicates familiarity with metallurgy, which is absent in the later commentators. His description of the eunuch could reflect the dramatic arts and his understanding of the “self” or “soul” (*ātman*) tends to reflect a philosophical conception, which is supported by an unidentified quotation. Finally, he is the only commentator to introduce the following formulae by stating the why and how of the use of potency-therapy, which, moreover, is not *doṣa*-based but purely for the purpose of reproduction. Cakra’s comments are considerably truncated and do not indicate a deep knowledge of Jajjaṭa or, at least, a will to follow him. Reference to metallurgy is absent in him. He understands issueless men merely as impotent men who cannot fulfil the Hindu’s principal aims (*puruṣārtha*), without any implied or stated reference to ascetics. In Cakra, the Brahmanical framework for potency-therapy follows that present in Ca and developed in Jajjaṭa. The later commentators provide extensive word-glosses and explanations that reflect a solid Brahminical background and make explicit reference to naked ascetics (for example, Jaina *digambara*).

Translation of CaCi 2.1.24cd-33ab original (*mūla*) text

Bulk-Producing Pills (*Bṛmhaṇī Guṭikā*)

A physician (*bhīṣak*) should boil down (*vipācayet*) in one *droṇa*⁵⁹ of water [and] should cause to remain until one fourth [of the following:] a three *pala*⁶⁰ portion each these of *śara*^[1] roots, *ikṣu*^[2] roots, *kāṇḍekṣu*^[3] [roots], together with *ikṣuvālikā*^[4] [roots]; *śatāvarī*,^[5] *payasyā*,^[6] *vidārī*^[7] [roots], and *kaṇṭakārikā*^[8] [roots]; *jīvantī*,^[9] *jīvaka*,^[10] *medā*,^[11] *vīrā*,^[12] *ṛṣabhaka*,^[13] and *balā*,^[14] *ṛddhi*,^[15] *gokṣuraka*,^[16] *rāśnā*,^[17] *ātmaguptā*,^[18] and *punarnavā*,^[19] along with one *āḍhaka*⁶¹ of fresh *māṣa*^[20] [24cd-27ab].

Into this, he (i.e., the physician) should add (*dadyāt*), after they have been pounded (*peṣyāṇī*), *madhuka*,^[21] *drākṣā*,^[22] *phalgu*,^[23] *pippalī*,^[24] *ātmaguptā*,^[18] *madhūka*,^[25] [blossoms], *kharjūra*,^[26] and *śatāvarī*,^[5] one

⁵⁹ One *droṇa* = four *āḍhakas* are approximately 12kg288g (= 12.288l water) (W&M).

⁶⁰ Three *palas* are approximately 144g (W&M).

⁶¹ One *āḍhaka* is approximately 3,072g (W&M).

*āḍhaka*⁶² each of the juice of *vidārī*,^[7] *āmalaka*,^[27] and *ikṣu*,^[12] and [one *āḍhaka*] of clarified butter (*sarpis*); and one *droṇa*⁶³ of [cow's] milk. [The physician] should prepare (*sādhayet*) it (*tad*) [by boiling down] until the clarified butter remains (*ghṛtaśeṣam*) [27cd-29c].

Once again, he (i.e., the physician) should combine (*yojayet*) that [clarified butter (*ghṛta*)], after it has been well strained (*supūtam*) [through a cloth], with powders amounting to one *prastha*⁶⁴ each of sugar (*śarkarā*) and *tugākṣīrī*,^[28] [with powders of] four *palas*⁶⁵ of *māgadhi*,^[29] [with powders of] one *pala*⁶⁶ of *marica*; with powders amounting to a half *pala*⁶⁷ each of *tvac*, *elā*, and *keśara*^[30] and two *kuḍavas*⁶⁸ of honey (*madhu*).

The physician (*bhiṣak*) should form (*kārayet*) that into the one *pala*-sized (*palikā*)⁶⁹ semi-solid pills (*gulikā-styānās*) and should administer (*prayojayet*) them according to the [patient's digestive] fire [29d-32ab].

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.24cd-33ab

<p. 31, lines 1-2> Commencing with *śara* roots, *ikṣu* roots (*śaramūlekṣumūlāni*) [24c], up to and including after forming them into pills, [the physician] should administer them according to the [patient's digestive] fire (*gulikāḥ kṛtvā tā yathāgni prayojayet*) [32ab],⁷⁰ this is one formula.

<2-4> [Among the ingredients,] *kāṇḍekṣu* [24d], *śara* [24c],⁷¹ *ikṣuvālikā* [24d] = *mahatī*, *payasyā* [25a] = *arkapuṣpī*, *vīrā* [25d] = *kṣīrakākolī*, *ātmaguptā* [26b]

⁶² *Idem*.

⁶³ One *droṇa* = four *āḍhakas* are approximately 12kg288g (= 12.288l water) (W&M).

⁶⁴ One *prastha* is approximately 768g (W&M).

⁶⁵ Four *palas* are approximately 192g (W&M).

⁶⁶ One *pala* is approximately 48g (W&M).

⁶⁷ A half *pala* is approximately 24g (W&M).

⁶⁸ Two *kuḍavas* are approximately 384g (W&M).

⁶⁹ One *pala* is approximately 48g (W&M).

⁷⁰ E^B reads: *palikā gulikāstyānās tā yathāgni prayojayet* [32ab].

⁷¹ E^L interprets that *kāṇḍekṣu* is [the same as] *śara* (*kāṇḍekṣu* = *śara*). However, as a plant variety, *kāṇḍekṣu* is different from *śara*, and even if *kāṇḍekṣu* were the same as *śara*, it would be strange that *śara* is repeated here as *śaramūla* and *śara* (= *kāṇḍekṣu*).

Rama Rao points to one case of Jajjaṭa's mistake in identification of a medicinal plant and says: "He (Jajjaṭa) was not an expert in the knowledge of drugs." See Rao, "Commentators on Classical Texts, Jajjaṭa," 302.

= *kapikacchu*, **phalgūni** [27d] = fruit of *kāṣṭhodumbarikā*, and **tugākṣīrī** [30a] is an earthy substance (*bhaumaṃ dravyam*), and is mimicking bamboo-manna (*vaṃśarocanānukāri*).

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.24cd-33ab

kāṇḍekṣu [24d] = *br̥hadikṣu*, **ikṣuvālikā** [24d] = *khaggālikā*, **payasyā** [25a] = *kṣīraavidārī*, **vīrā** [25d] = *kṣīrakākolī*, **phalgu** [27d] = *kāṣṭhodumbarikā*, those ending with **śatāvarī** [28b] are ground into a paste. **Tugākṣīrī** [30a] = *vaṃśarocanā*. Others say that it (**tugākṣīrī**) is *tāladhī*,⁷² an earthen substance (*pārthivadavyam*), mimicking bamboo-manna (*vaṃśarocanānukāri*). **Semi-solid (styāna)** [32a] means compact mass (*ghana*).

Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.1.24cd-33ab

Which [formulae] are they? Hence, [the author] explains [this] beginning with **śara roots (śaramūla)** [24c]. Having made a **three pala portion (tripalikān bhāgān)** [26c] of each these (**eṣāṃ**) [26c], [i.e.,] the nineteen drugs, [namely,] the roots of **śara** [24c]; the roots of **ikṣu** [24c]; **kāṇḍekṣu** [roots] [24d], which is *laṭā* in vernacular; **ikṣuvālikā** [roots] [24d], which is *kasāḍa* in vernacular and its roots; **payasyā** [25a] = *kṣīrakākolī*; and **vīrā** [25d] = *śālaparṇī*; and one **āḍhaka** [26d], [i.e.,] eight *śarāvas*⁷³ of **fresh (nava)** [26d], [i.e.,] new (*nūtana*) **māṣa** [26d]. [In this case,] it should be noted that [the word,] **nava** [26d] does not mean a quantity as “nine” (*navatva*), but means [the quality] of **māṣa** [26d] as “freshness” (*navatva*).

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

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

⁷² The editor of Cakra (E^B) shows a variant: *tāladhīkṣī*.

⁷³ Among the four commentators, Gaṅgā only uses *śarāva* as a measure.

⁷⁴ The meaning of this passage may be that he has not become a wondering ascetic, hidden from the world.

[27c] and ending with *śatāvarī* [28b], after they have been pounded (*peṣyāṇi*) [27c] into pastes (*kalkān*); [as well as] one *āḍhaka* [29a], [i.e.,] sixteen *śarāvas*, of *vidārī* [28c] juice (*rasa*) [28d]; one *āḍhaka* [29a], [i.e.,] sixteen *śarāvas*, of *āmalaka* [28c] juice (*rasa*) [28d]; and one *āḍhaka* [29a], [i.e.,] sixteen *śarāvas*, of *ikṣu* [28c] juice (*rasa*) [28d]; one *āḍhaka* [29a], [i.e.,] sixteen *śarāvas*, of *sarpis* [29a], [i.e.,] over a year old clarified butter (*ghṛta*) from cow's [milk]; and one *droṇa* [29b], [i.e.,] sixty-four *śarāvas*, of frothless (*niṣphenīkṛta*) cow's milk (*kṣīra*) [29b].

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

Once again (*punaḥ*) [29d], after that clarified butter (*ghṛta*) has been well strained (*supūtam*) [29d] through a cloth, he should combine (*yojayet*) [29d] it together, [i.e.,] mix (*melayet*) it together with powders (*cūrṇaiḥ*) [30b] amounting to one *prastha* (*prasthonmitaiḥ*) [30b], [i.e.,] two *śarāvas*, [each] of *śarkarā* (*śarkarāyās*) [30a] and of *tugākṣīrī* (*tugākṣīryāś*) [30a], [i.e.,] of *vaṃśamocanā*; with powders [amounting to] four (*caturbhir*) [30c] *palas* (*palaiś*) [30c]⁷⁵ of *māgadhi* (*māgadhyāḥ*) [30c], [i.e.,] of *pippalī*; with one *pala* (*palena*) [30d] of the powders of *marica* (*maricasya*) [30d]; and with powders (*cūrṇair*) [31b] amounting to a half *pala* (*ardhapalonmitaiḥ*) [31b] of *tvac* (*tvag*) [31a], [i.e.,] of *guḍatvac*; with powders (*cūrṇair*) [31b] measured a half *pala* (*ardhapalonmitaiḥ*) [31b] of *elā* [31a]; and with powders (*cūrṇair*) [31b] amounting to a half *pala* (*ardhapalonmitaiḥ*) [31b] of *keśara* [31a], [i.e.,] of blossoms of *nāgakeśara* (*nāgakeśarapuṣpa*).

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

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

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

⁷⁵ The word, *prasthonmitaiḥ* is inserted here in the text of Gaṅgā (E^D) probably by mistake.

⁷⁶ Gaṅgā (E^D) reads: *liṅgam arpayet striyām*; E^B reads: *balī liṅgam samarpayet* [33b].

Yogīndranāth Sen, the Carakopaskāra on CaCi 2.1.24cd-33ab

With *śara* roots, *ikṣu* roots (*śaramūlekṣumūlāni*) [24c], [the author] explains the first formula. *Śara* roots, *ikṣu* roots (*śaramūlekṣumūlāni*) [24c] are the roots of *śara* and the roots of *ikṣu*. *Kāṇḍekṣu* [roots] together with *ikṣuvālikā* [roots] (*kāṇḍekṣuḥ sekṣuvālikā*) [24d] [means] *kāṇḍekṣu* and *ikṣuvālikā*. *Kāṇḍekṣuḥ* [24d] is a kind of *ikṣu* (*ikṣu-bheda*). *Ikṣuvālikā* [24d] is a kind of *kāśatṛṇa* (*kāśatṛṇa-bheda*). [The meaning is] the roots of *kāṇḍekṣu* and *ikṣuvālikā*. *Śatāvarī* [25a]. *Payasyā* [25a] = *kṣīrakākolī*. *Vidārī kaṇṭakārikā* [25b] [means] the roots of *vidārī* and *kaṇṭakārikā*. And thus it is said [at AsUtt 50.21ab-c]: *śarekṣukusākāśānām vidāryā vīraṇasya ca, mūlāni kaṇṭakāryāś ca*.

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

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

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

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

Into this (*tatra*) [27c] a quarter-remaining juice, [the physician should add the followings:] *madhuka* [27c] = *yaṣṭimadhu*, *drākṣā* [27d], *phalgu* [27d] = *kākodumbarikā*, *pippalī* [27d], *ātmaguptā* [28a], *madhūka* [28a] = blossoms of *madhūka* (*madhūkapuṣpa*), *kharjūra* [28b], and *śatāvarī* [28b], after these eight drugs have been pounded (*peṣyāni*) [27c], [i.e.,] after having made them into a paste (*kalkikṛtya*).

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

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

⁷⁷ Yogīndra (E^c) reads: *prthak tripalikān*; E^b reads: *eṣāṃ tripalikān* [26c].

(*ghṛtaśeṣaṃ*, [i.e.,] *bhṛtāvaśeṣaṃ*) [29c] through a cloth, the physician, **once again** (*punaḥ*) [29d], **should combine** (*yojayet*) [29d] [that clarified butter] **with powders** (*cūrṇaiḥ*) [30b] **amounting to one** *prastha* (*prasthonmitaiḥ*, [i.e.,] *prasthamitaiḥ*) [30b] each (*pratyekaṃ*) of *śarkarā* [30a], and *tugākṣīrī* [30a] = *vaṃśalocanā*; **with four** (*caturbhiḥ*) [30c] *palas* (*palaiḥ*) [30c] of powdered *māgadhi* [30c] = *pippalī*; **one** *pala* (*palena*) [30d] of powdered *marica* [30d]; **with powders** (*cūrṇair*) [31b] **amounting to a half** *pala* (*ardhapalonmitaiḥ*) [31b] each of *tvac* [31a], *elā* [31a] = *sūkṣmā*, and *keśara* [31a] = *nāgakeśara*; and **two** (*dvābhyām*) [31d] *kuḍavas* (*kuḍhavābhyām*) [31c] of honey (*madhunaḥ*) [31c].

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

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

Thus, beginning with **this** (*eṣaḥ*) [32c]; **this** (*eṣaḥ*) [32c] **formula** (*yogaḥ*) [32c] is **very** (*paraṃ*) [32c], [i.e.,] excessively (*atyartham*), **sexually simulating** (*vr̥ṣyaḥ*) [32c], [i.e.,] semen-producing (*śukrakṛt*), **bulk-** producing (*br̥mhaṇaḥ*) [32d], and **strength-promoting** (*balavardhanaḥ*) [32d].

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

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

Discussion of 24cd-33ab

AhUtt 40.12cd-21ab (Kuṇṭe's ed.) and AsUtt 50.21-29 (Āṭhavaḷe's ed.) are variants of this part. Yogīndra quotes AsUtt 50.21ab-c.

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

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

⁷⁸ Yogīndra (E^c) reads: *liṅgaṃ arpayet striyām*; E^B reads: *balī liṅgaṃ samarpayet* [33b].

Cakra disagree on the gloss of *tugākṣīrī* [30a]. Jajjaṭa understands it to be an earthy substance (*bhaumaṃ dravyam*), mimicking bamboo-manna (*vaṃśa-rocanānukāri*), and Cakra glosses it as bamboo-manna (*vaṃśarocanā*), but provides the vernacular name, *tāladhī* (or *tāladhīkṣī*). He refers to the earlier view of Jajjaṭa, who explains it as an earthy substance that mimics bamboo-manna (*vaṃśarocanānukāri*). The later commentators (Gaṅgā and Yogīndra) follow Cakra's first explanation.

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

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

Beginning with this formula, the details of the recipes are better presented in the later commentaries; such particulars are wanting in Jajjaṭa and Cakra; and importantly Jajjaṭa, and later Yogīndra enumerate the formulae from one onwards; Cakra mentions the enumeration of formulae only occasionally. The counting by Jajjaṭa provides an early record of the formulae assimilated into the corpus, and Yogīndra serves as a check at a later point in time, in order to determine the addition or subtraction of formulae over the course of time. Jajjaṭa's enumeration of the formulae points to a canonization process taking place at his time. The difference in the amount of details provided by the early and the later commentators is revealing. The early commentators reflect a tradition in which the step-by-step process of preparing formulae was passed down by word of mouth from teacher to student. The textbook provided the basic information, but the teacher filled in the details. It also implies that these formulae were secret, and should not be known by everyone. However, by the time of the later commentators, there is no longer the need to maintain the strict teacher to student transmission, and hence the formulae can be known to a wider group of students and physicians. The missing details are written down so that they would be preserved for later generations. Although it is not known if the details provided by the later commentators were the same as those known to the earlier students and scholars, but they do reflect a version that was common in early-nineteenth-century Bengal.

Translation of CaCi 2.1.33cd-38ab original (*mūla*) text

Potency-Producing Clarified Butter (*Vājīkaraṇaṃ Ghṛtam*)

He (i.e., the physician) should prepare [by boiling down] one *āḍhaka*⁷⁹ of fresh *māṣa*^[20] and *ātmaguptā*^[18] seeds;⁸⁰ and [each of] *jīvaka*,^[10] *ṛṣabhaka*,^[13] *vīrā*,^[12] *medā*,^[11] *ṛddhi*,^[15] *śatāvarī*,^[5] *madhuka*,^[21] and *aśvagandhā*,^[31] having the measure of one *kuḍava*⁸¹ [33cd-34cd].

After having added into this decoction (*rasa*) one *prastha*⁸² of clarified butter (*ghṛta*), [its] ten times quantity (i.e., ten *prasthas*) of cow's milk (*gavyam payas*), one *prastha*⁸³ of *vidārī*^[7] juice, and one *prastha*⁸⁴ of *ikṣu*^[2] juice, [all of them] should be cooked (*sādhya*) over a mild fire. [Thus,] the prepared (*siddham*) clarified butter (*sarpis*) should be preserved (*nidhāpayet*) [35-36ab].

He (i.e., the physician) should mix (*āvapet*) this [prepared clarified butter] with four *pala*-portions⁸⁵ each of sugar (*śarkarā*), *tugākṣīrī*,^[28] and honey (*kṣaudra*); and one *pala*⁸⁶ of *pippalī*^[24] [36cd-37ab].

Henceforth, he (i.e., a patient), who desires not to lose semen and the highest strength of [his] penis, after licking one *pala*⁸⁷ [of this medicine] before [eating], then, should be fed (*prayojayet*) a meal [37cd-38ab].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.33cd-38ab

<p. 32, line 5> The second formula is from of *māṣa* and *ātmaguptā* (*māṣāṇām ātmaguptāyāḥ*) [33c] up to and including after licking one *pala* [of this medicine] before [eating] (*palaṃ pūrvam ato līdhvā*) [37c].

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.33cd-38ab

In the second [formula], *rase* [35a] is [used in the sense of] “into the decoction” (*kvāthe*).

⁷⁹ One *āḍhaka* is approximately 3,072g (W&M).

⁸⁰ Another interpretation: “nine *āḍhakas* (*āḍhakaṃ navam*) of *māṣa* and *ātmaguptā* seeds”. See CaCi 2.1.26cd.

⁸¹ One *kuḍava* is approximately 192g (W&M).

⁸² One *prastha* is approximately 768g (W&M).

⁸³ *Idem*.

⁸⁴ *Idem*.

⁸⁵ Four *palas* are approximately 192g (W&M).

⁸⁶ One *pala* is approximately 48g (W&M).

⁸⁷ *Idem*.

Gaṅgādhara, the *Jalpakaalpataru* on CaCi 2.1.33cd-38ab

Beginning with *māṣāṇām* [33c], [the author] explains another sexual stimulating formula (*vr̥ṣayayoga*). **One *āḍhaka* (*āḍhakam*)** [33d], [i.e.,] eight *śarāva*⁸⁸ of fresh *māṣa*, [and] **one *āḍhaka* (*āḍhakam*)** [33d], [i.e.,] eight *śarāva* of fresh *ātmaguptā* (*ātmaguptāyāḥ*) [33c] fruits (*phala*).

Vīrā [34a] = *śālaparnī*. ***Madhūkam***⁸⁹ [34c] = blossom or fruit of *madhūka*.

One *kuḍava* [34d], [i.e.,] four *śarāva*, each of those beginning with *jīvaka* [34a] and ending with *aśvagandhā* [34c]⁹⁰ — after blended everything to the extent that it has been measured, **he (i.e., the physician) should then prepare (*sādhayet*)** [34d] it [by boiling down] in water of eight times⁹¹ [its quantity]. Accordingly, there are twenty *śarāvas*⁹² of the ten drugs beginning with *māṣa* [33c]. After cooking all that together in one hundred sixty (*ṣaṣṭyuttaraśata*) *śarāvas*⁹³ of water over a very weak fire, [he] should let a forty *śarāva* decoction remain (i.e., until forty *śarāvas* remain).

Into this (*tasmin*) [35a] forty *śarāva* decoction (*rase*, [i.e.,] *kvāthe*) [35a], **having added (*dattvā*)** [36a] **one *prastha* clarified butter (*ghṛtaprasthaṃ*)** [35a], [i.e.,] four *śarāvas* clarified butter from cow's [milk] (*gavyaghrta*) that is more than one-year-old (*vatsarātītaṃ*), four *śarāvas* of *ikṣu* juice (*ikṣurasasya*) [35d] — it is four *śarāvas*, because [the quantity is] doubled,⁹⁴ **one *prastha* of *vidārī* juice (*vidārīnāṃ rasaprasthaṃ*)** [35c], [i.e.,] four *śarāvas* of the own juice of *bhūmikuṣmāṇḍā*, and **cow's (*gavyaṃ*)** [35b] **milk (*payas*)** [35b] of **ten times quantity (*daśaguṇaṃ*)** [35b], [i.e.,] forty *śarāvas* of the clarified butter (*ghṛta*); [all of this] **should be cooked (*sādhyaṃ*, [i.e.,] *pācyaṃ*)** [36a] **over a mild fire (*mṛdvagninā*)** [36a].

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

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

⁸⁹ E^B reads: *madhukam* [34c].

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

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

⁹² Eight *śarāvas* (*māṣa*) + eight *śarāvas* (*ātmaguptā*) + four *śarāvas* (*jīvaka*, etc., eight ingredients) = twenty *śarāvas*.

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

⁹⁴ See CaKa 12.98cd-99; AhKa 6.23ab; AsKa 8.27; Śār 1.1.33cd-35ab.

ed] **clarified butter** (*sarpīr*) [36b] is **prepared** (*siddham*) [36b].⁹⁵ Then, [the medicated clarified butter] after having been removed [from the fire, and] having been filtered through a fine cloth, **should be preserved** (*nīdhāpayet*, [i.e.,] *sthāpayet*) [36b] in a pot (*pātre*). This [medicated] clarified butter is free from impurity (*akalka*).

He (i.e., the physician) **should mix** (*āvapet*) [37b] it (*tatra*) [37a], [i.e.,] the prepared clarified butter (*siddhe ghṛte*), when it is cooled, with **four palas'** (*catuṣpalāms*) [37a] **portion** (*bhāgāms*) [37a] of *śarkarā* (*śarkarāyās*) [36c], **four palas** (*catuṣpalāms*) [37a] **portions** (*bhāgāms*) [37a] of *tugākṣīrī* (*tugākṣīryāḥ*) [36c], [i.e.,] *vaṃśalocanā*, and one (*ekam*) **pala** (*palam*) [37b] of powdered (*cūrṇam*) **pippalī** (*pippalyāś*) [37b].

After stirring (*ālōḍya*), [i.e.,] mixing (*miśrīkrtya*) everything together, when it has become well cooled,⁹⁶ [the physician] **should mix** [it] with **four pala-** (*catuṣpalāms*) [37a] **portions** (*bhāgāms*) [37a] of fresh (*navasya*) **honey** (*kṣaudrasya*) [36d].

Thereafter, [the physician] **should keep** this mixed medicine well hidden. **After** (*ato*) [37c] **licking** (*līḍhvā*) [37c] **one pala** (*palam*) [37c], [i.e.,] eight *tolakas*⁹⁷ of [this] medicine (*auśadhāt*) **before** (*pūrvam*) [37c], [i.e.,] not in the early morning, but **before** (*pūrvam*) [37c] mealtime. [After having licked one *pala* of this medicine, **then** (*tato*) [37d], [i.e.,] afterwards (*anantaram*), **he** (i.e., a patient) **should be fed** (*prajayet*) [37d] a meal (*annam*) [37d].

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

Beginning with *māṣāṇām* [33c], [the author] explains the second formula. [*Māṣāṇām ātmaguptāyā bījānām āḍhakaṃ* [33cd] means one *āḍhaka*] of *māṣa* (*māṣāṇām*) [33c]; and [one *āḍhaka*] of the seeds (*bījānām*) [33d] of *ātmaguptā* (*ātmaguptānām*)⁹⁸ [33c], [i.e.,] [one *āḍhaka*] of the seeds of *śūkaśimbī*. *Navam āḍhakaṃ* [33d]⁹⁹ [means] one *āḍhaka* (*ekam āḍhakaṃ*) of fresh *māṣa* (*navānām māṣāṇām*); [and] one *āḍhaka* of the seeds of *ātmaguptā*. Likewise, *jīvakaṣabhakau* [34a], [i.e.,] both *jīvaka* and *ṣabhaka*; *vīrām* [34a] = *śālaparṇī*; *medām* [34b]; *rddhiṃ* [34b]; *śatāvarīm* [34b]; *madhukaṃ* [34c] = *yaṣṭimadhu*; and *aśvagandhām* [34c] **having the measure of one kuḍava**

⁹⁵ Cf. AsKa 8.23-25.

⁹⁶ This part is not found in the original (*mūla*) text of E^B.

⁹⁷ *Karṣārḍha* = *tolaka*; 1 *kola* = 1 *tola* (or *tolaka*) (Monier-Williams).

2 *kola* = 1 *akṣa*; 2 *akṣa* = 1 *śukti*; 2 *śukti* = 1 *pala* (AhKa 6.25cd-29ab; AsKa 8.26).

Therefore, 1 *pala* = 8 *kola* = 8 *tola*.

⁹⁸ E^B reads: *ātmaguptāyā* [33c].

⁹⁹ E^B reads: *āḍhakaṃ navam* [33d].

(*kuḍavonmitām*) [34d], [i.e.,] a *kuḍava*-measure each of the eight [ingredients] beginning with *jīvaka* [34a] and ending with *aśvagandhā* [34c]. Thereby, the word, *kuḍavonmitām* [34d] is qualified as appropriate [in form when applied to each ingredient] by virtue of the changes in gender and number on the part of those beginning with *jīvaka* and *ṛṣabhaka*.

He (i.e., the physician) should prepare (*sādhayet*) [34d], [i.e.,] cook (*pacet*), all that in the eight times¹⁰⁰ [the quantity of] water, and should cause one quarter (*pāda*) to remain (*avaśeṣayet*).

After that, the quarter-remaining decoction, having been removed [from the fire], having been filtered (*parisrutam kṛtvā*), [and] after having added (*dattvā*) [36a] one *prastha* of clarified butter (*ghṛtaprastham*) [35a], [i.e.,] *ghṛtasya prastha*; ten times quantity of cow's milk (*gavyam daśaguṇam payah*) [35b], [i.e.,] *daśaguṇam gavyam payo*, [i.e.,] milk (*dugdha*); [one *prastha*] of *vidārī* juice (*vidārīṇām*) [35c], [i.e.,] one *prastha* of *bhūmikuṣmāṇḍa* juice; and one *prastha* of *ikṣu* juice (*prastham ikṣurasasya ca*) [35d], [i.e.,] *ikṣurasasya prastham ca*) into this decoction (*tasmin rase*)¹⁰¹ [35a]; all that (*tatsarvaṃ*) should be cooked (*sādhyam*) [36a], [i.e.,] *pācyam*) over a mild fire (*mṛdvagninā*) [36a], [i.e.,] *mṛdunā agninā*).

After that, when the sound [of cooking] and the froth have stopped, and the smell, color, taste, and so on are in a good condition, the clarified butter (*sarpīr*) [36b], [i.e.,] *ghṛta* is prepared (*siddham*) [36b], [i.e.,] successfully prepared (*samyak siddham*). Then, after having been removed [from the fire] and having been filtering through cloth, [the prepared clarified butter] should be preserved (*nidhāpayet*) [36b], [i.e.,] should be kept (*sthāpayet*) in a pot.¹⁰²

With that clarified butter, he (i.e., the physician) should mix (*āvapet*) [37b], [i.e.,] should toss in (*prakṣipet*) four *pala*-portions (*catuṣpalān bhāgān*)¹⁰³ [37a] each (*prthak prthak*) [36d], [i.e.,] one by one (*pratyekaṃ*), of *śarkarā* (*śarkarāyās*) [36c], *tugākṣīrī* (*tugākṣīryāḥ*) [36c] = *vaṃśalocanā*, honey (*kṣaudrasya*) [36d] = *madhu*, and one *pala* (*palam*, [i.e.,] *palam ekaṃ*) [37b] of *pippalī* (*pippalyās*) [37b], [i.e.,] of powdered [*pippalī*].

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

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

¹⁰¹ E^B reads: *rase tasmin* [35a].

¹⁰² Cf. AsKa 8.23-25.

¹⁰³ E^B reads: *bhāgāṃś catuṣpalāṃś* [37a].

cine, **before** (*pūrvam*) [37c], [i.e.,] first, **then** (*tato*) [37d], **should be fed** (*upayojayet*) [37d], [i.e.,] should enjoy (*bhuñjīta*) **a meal** (*annam*) [37d].

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

He (i.e., the physician) should boil one *prastha* of fresh clarified butter (*havis*) with two *prasthas* [each] juice of *vidārī* and *ikṣu* along with milk equal to all [liquids].

And into this boiled [liquid], he should add four *palas* each of those called *sitā*, honey (*kṣaudra*), and bamboo manna (*tugā*); [and] one *pala* of *kaṇa*.

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

Discussion of CaCi 2.1.33cd-38ab

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

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

¹⁰⁴ AsUtt 50.30-33 cited by Yogīndra: *māṣātmaguptābījānām āḍhakam prasṛtonmitam | medāśvagandhādvivarīvīrāyaṣṭīdvijīvakam || (-gandhādvī-) Tarte's ed.; -gandhardhi- Āṭhavaḷe's ed.; -jīvakam] Āṭhavaḷe's ed.; -jīrakam Tarte's ed.) śūrpe' pām vipacet tena pādaśeṣeṇa pācayet | vidārīkṣurasaprasthadvayena sadṛśeṇa ca || sarvairiḥ kṣīreṇa haviṣo navāt prastham śṛtena ca | (śṛtena ca] Tarte's ed.; śṛte' tra ca Āṭhavaḷe's ed.) sitākṣaudratugākhyānām prthag dadyāc catuspalam || (-tugākhyānām] Tarte's ed.; -sitākhyānām Āṭhavaḷe's ed.) palam kaṇāt puro bhuktaṁ lihaṁs tatpalapūrvakam | (bhuktaṁ] Tarte's ed.; bhaktaṁ Āṭhavaḷe's ed.) taruṇīṣv atitrptāsu prasabham rāsabhāyate || (atitrptāsu] Tarte's ed.; avatrptāsu Āṭhavaḷe's ed.)*

The reading, *atitrpta* (*atitrptāsu* in AsUtt 50.33c), “very satisfied,” (also in Tarte's edition) implies that the women become sexually satiated with such aggressive behavior on the part of the man who acts like a donkey. Srikantha Murthy translates *avatrpta* as “unsatisfied” (AsUtt 50.33c, Srikantha Murthy's trans. vol. 3: 524).

also counts the formulae. At CaCi 2.1.35, some readings reverse *pādas* 35a and 35b. As indicated in Gaṅgā and Yogīndra, it means that the sequence by which the ingredients are added is different, i.e., *vidārī* follows *ikṣu*. In the same verse, Gaṅgā doubles the quantities,¹⁰⁵ whereas Yogīndra maintains the quantities specified in the original text. Finally, Gaṅgā mentions that the decoction should be cool before sweets and spices are added.

Translation of CaCi 2.1.38cd-41 original (*mūla*) text

Potency-Producing *Pinḍa* Soup (*Vājīkaraṇapīṇḍarasa*)

In clarified butter (*sarpis*), [the physician] should cook an *utkārīkā*-cake [made out of these ingredients]: sugar (*śarkarā*), split *māṣa*⁽²⁰⁾ (*māṣavidala*), *tugākṣīrī*,⁽²⁸⁾ [cow's] milk (*payas*), clarified butter (*ghṛta*), and the sixth, wheat flour (*godhūmacūrṇa*) [38cd-39ab].

He should [then] soak (*prakṣipet*) that [cake], which is not over cooked, [and] crushed, in sweetened (*madhura*), well-scented (*sugandha*), and hot (*uṣṇa*) cock's [meat] soup (*kaukkuṭa-rasa*), so that the soup (*rasa*) becomes thick (*sāndrībhavet*) [39cd-40ab].

This *pinḍa* soup (*pinḍarasa*) is sexually stimulating (*vr̥ṣya*), bulk-producing (*pauṣṭika*), and strength-promoting (*balavardhana*). By means of it, [a man] thrusts his penis, like an aroused and strong horse [40cd-41ab].

The *pinḍa* soup (*pinḍarasa*) of peacock's (*śikhin*), partridge's (*tittiri*), or swan's (*haṃsa*) [meat] is regarded [to be made] in the same way. It promotes strength, complexion, and voice. By means of it, a man acts, like a bull (*vr̥ṣāyate*) [41cd-41ef].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.38cd-41

<p. 32, lines 6-7> The third [formula] is from *śarkarā māṣavidalās* [38c], up to and including *eṣa pinḍaraso vr̥ṣyaḥ* [40c]. In the same way (*evam*) [41d], the previous mode of preparation of [*pinḍa* soup (*pinḍarasa*) applies also to the preparation] of peacock's (*śikhi*), partridge's (*tittiri*), or swan's (*haṃsa*) [meat broth] (*śikhitittirihaṃsānām*) [41c]. Thus, by means of this, there are three formulae; so, [the total] is six.

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.38cd-41

An *utkārīkā*-cake (*utkārīkā*) [39b] has the appearance of rubbish piled up by mice (*mūṣikotkarākārā*).¹⁰⁶ With the *pinḍa* soup (*pinḍarasa*) [41c] of peacock's, partridge's or swan's [meat broth] (*śikhitittirihaṃsānām*) [41c], there

¹⁰⁵ See CaKa 12.98cd-99; AhKa 6.23ab; AsKa 8.27; Śār 1.1.33cd-35ab.

¹⁰⁶ The editor of Cakra (E^B) puts a question mark on *mūṣikotkarākārā*.

are four *piṇḍa* soups taken separately and collectively [as one].

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

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

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

[With] that beginning with peacock (*sikhi-*) [41c]. In the same way (*evam*) [41d], [i.e.,] in clarified butter (*ghṛteṣu*), as before, having cooked a *utkārikā*-cake from the five ingredients of the six [ingredients] mentioned in the previous formula, beginning with *śarkarā* [38c], so that it is not too liquid (*nātidravām*), and having crushed (*vimṛdya*) it [by hand], he should soak (*prakṣipet*) it, as before, in sweetened (*madhure*), well-scented (*sugandhe*), and hot (*uṣṇe*) peacock's meat soup (*sikhimāṃsarase*), partridge's meat soup (*tittirimāṃsarase*), or swan's meat soup (*haṃsamāṃsarase*), so that it becomes thick (*sāndrībhavet*). So, the *piṇḍa* soup is regarded [to be made] in the same way (*evam piṇḍaraso mataḥ*) [41d].

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

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

[With] that beginning *śarkarā*, [the author] explains the third formula. *Śarkarā* [38c]; *māṣavidalās* [38c], [i.e.,] split of *māṣa*; *tugākṣīrī* [38d], [i.e.,] *vaṃśalocanā*; milk (*payo*) [38d], [i.e.,] cow's (*gavyam*) milk; and clarified butter (*ghṛtam*) [38d], [i.e.,] cow's (*gavyam*) clarified butter; these are the five [ingredients]; the sixth, wheat flour (*godhūmacūrṇaśaṣṭhānī*) [39a], [i.e.,] wheat flour is the sixth [ingredient]; [the physician] should cook (*pacet*) [39b] in

clarified butter (*sarpiṣi*, [i.e.,] *ghṛte*) [39b], an *utkārikā*-cake (*utkārikām*) [39b] [made out of] all of these [ingredients]. The *utkārikā*-cake (*utkārikā*) [39b] is well-known as *halvā*-cake.¹⁰⁷

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

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

[Now, that beginning with] peacock (*śikhi-*) [41c] in the same way as the cock's *piṇḍa* soup (*kaukkuṭapiṇḍarasa*). Peacock (*śikhī*, [i.e.,] *mayūraḥ*) [41c]; partridge (*tittirī*) [41c]; swan (*hamsa*) [41c]; this [version of] *piṇḍa*-soup (*piṇḍaraso*) [41d] is regarded (*mataḥ*) [41d] [to be made] in the same way as the previous one. So that, in clarified butter (*sarpiṣi*), [the physician should cook] an *utkārikā*-cake [made out of] the six ingredients beginning with *śarkarā*. [And the physician] should soak (*prakṣipet*) that (*tām*) [*utkārikā*-cake], which is not over cooked (*nātipakvām*), and crushed (*mṛditām*), into sweetened (*madhure*), well-scented (*sugandhe*), hot (*uṣṇe*), peacock's (*mayūre*), partridge's (*tittire*), or swan's (*hāmse*) soup (*rase*), so that (*yathā*) the soup (*sa rasaḥ*) becomes thick (*sāndrībhavet*).

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

Discussion of CaCi 2.1.38cd-41

AsUtt 50.70-71 (Āṭhavalē's ed.) are variants of these verses. The enumeration of the formulae shows variation among the commentators. Jajjaṭa counts specif-

¹⁰⁷ In Hindi, *halwā*.

¹⁰⁸ E^B reads: *aśva ivodīrṇo balī*; E^B shows a variant: *aśva ivodīrṇabalaḥ* [41ab].

ically four formulae; Cakra indicates that there could be either four individual formulae or just one formula with four variations; and Yogīndra, preferring the latter of Cakra's possibilities, counts only one formula. Since, according to verse CaCi 2.1.53, below, the total number of formulae in this quarter is fifteen, such differences of opinion among the commentators is expected.

Yogīndra calls this type of cake, *halvā*, which today is a "sweet made of flour, *ghī* and sugar, or of semolina, *ghī*, syrup, coconut and spices."¹⁰⁹

Translation of CaCi 2.142-43 original (*mūla*) text

Sexually Stimulating Buffalo's Meat Soup (*Vṛṣyamāhiṣarasa*)

[The physician] should boil clarified butter (*ghṛta*) and *māṣa*^[20] with the addition of ram's testicles (*bastāṇḍa*) in buffalo's soup (*māhiṣa-rasa*) [42ab]. [The physician] should fry (*bharjayet*) that soup in fresh clarified butter (*navasarpis*), after it has been strained and acidified with sour fruit- [juice of *dāḍima* (pomegranates), and so on]^[110] [42cd].

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

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.142-43

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

Cakrapāṇidatta has no comments for CaCi 2.142-43

Gaṅgādhara, the *Jalpakaḥpāṭaru* on CaCi 2.142-43

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

¹⁰⁹ R. S. McGregor, *The Oxford Hindi-English dictionary*, (New York: Oxford University Press, 1993), 1064.

¹¹⁰ The translation follows the interpretations of Gaṅgā and Yogīndra.

strained (*taṃ rasam pūtaṃ*) [42c], [i.e.,] filtered (*gālitam*) through a cloth (*vastreṇa*).

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

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

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.142-43

That beginning with **clarified butter and** *māṣa* (*ghṛtaṃ māṣān*) [42a], [the author] explains the fourth formula. **Clarified butter** (*ghṛtaṃ*) [42a]; *māṣa* [42a]; those existing with ram's testicles (*bastāṇḍa*), [i.e.,] he-goat's testicles (*chāgāṇḍa*); those **with the addition of ram's testicles** (*sabastāṇḍān*) [42a] [means that] [the physician] **should boil** (*sādhayet*) [42b] clarified butter (*ghṛta*), *māṣa*, together with he-goat's testicles and scrota (*chāgāṇḍa-koṣaphala*) **in buffalo's soup** (*māhiṣe rase*) [42b], [i.e.,] in buffalo's meat soup (*māhiṣamāṃsarase*).

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

Discussion of CaCi 2.142-43

AsUtt 50.80-81 (Āthavale's ed.) is a close variant of this formula. Jajjāta counts it as the seventh and Yogīndra as the fourth formula. Cakra is curiously silent. Both Gaṅgā and Yogīndra interpret the word, *sa-bastāṇḍān* [42a] as ram's testicles along with their scrota. The earlier commentators are silent on the matter. This indicates that the word should be understood in the normal way. In recipes, whose ingredients are prefixed with Sanskrit word, *sa-*, the meaning is "with such and such added" as the final ingredient(s). It is likely that

the later commentators learned a slightly different version of the formula, in which the testicles were not removed from their scrota before being boiled. Gaṅgā and Yogīndra differ in their respective interpretations of the sequence of ingredients. Yogīndra understands that the frying (or scorching) should be done after all the ingredients have been added to the soup, but Gaṅgā, before they are added and after the broth has been strained. Gaṅgā's interpretation is preferred because it follows closer the original text of Ca. The process of frying (or scorching) the clear broth in hot clarified butter causes it to become emulsified.

Translation of CaCi 2.144-45 original (*mūla*) text

Other Sexually Stimulating Soups (*Anye Vṛṣyarasāḥ*)

[A physician should cook] sparrow's meat (*caṭaka*) in partridge's meat soup (*tittirirase*); partridge's meat in cock's meat soup (*kaukkuṭe rase*); cock's meat in peacock's meat soup (*bārhiṇarasa*); and likewise, peacock's meat in swan's meat soup (*hāmse*) [44].

[The physician] should make [those] soups (*rasān*) hot (*saṃtaptān*) in fresh clarified butter, acidified with sour fruits (*phalāmlān*)¹¹¹ or sweetened (*madhurān*) depending on [the patient's] nature (*yathāsātmyam*), and scented (*gandhāḍhyān*), [so that they become] strength-producing (*bala-vardhanān*) [45].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.144-45

<p. 32, lines 10-11> There are these four [formulae]: [A physician should cook] sparrow's meats in partridge's meat soup (*caṭakāṃ stittirirase*) [44a]; partridge's meats in cock's meat soup (*tittirīn kaukkuṭe rase*) [44b]; cock's meats in peacock's meat soup (*kukkuṭān bārhiṇarase*) [44c]; peacock's meat in swan's meat soup (*bārhiṇaṃ hamsa je rase*)¹¹² [44d].

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

Cakrapāṇidatta has no comments for CaCi 2.144-45

Gaṅgādhara, the *Jalpakaḷpataru* on CaCi 2.144-45

[Now] that beginning with sparrow's meats (*caṭakān*) [44a]. Having boiled partridge-meat (*tittirimāṃsa*) in water, and having made the soup (*rasaṃ*) clearer and clearer (*accham acchataraṃ*), [i.e.,] having filtered it through a cloth, [the physician] should cook (*sādhayet*) sparrow's meat (*caṭakānāṃ māṃsaṃ*) in that soup (*tatra rase*).

¹¹¹ Cf. CaCi 2.1.42cd.

¹¹² E^B reads: *kukkuṭān bārhiṇarase hāmse bārhiṇaṃ eva ca* [44cd].

After that [the physician] should make that soup, after it has been strained through cloth (*vastrapūtaṃ*), to be **hot** (*saṃtaptam*) [45a], [i.e.,] to be fried in **fresh clarified butter** (*navasarpīṣi*) [45a].

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

In the same way, after cooking **partridge's meats** (*tittirīn*, [i.e.,] *tittirimāṃsāni*) [44b] in **cock's meat soup** (*kaukkuṭe rase*) [44b]; **cock's meats** (*kukkuṭān*, [i.e.,] *kukkaṭamāṃsāni*) [44c] in **peacock's meat soup** (*bārhiṇarase*,¹¹³ [i.e.,] *mayūra-māṃsarase*) [44c]; **peacock's meat** (*bārhiṇam*,¹¹⁴ [i.e.,] *mayūramāṃsam*) [44d] in **swan's meat soup** (*hāmse*, [i.e.,] *haṃsamāṃsarase*) [44d]. After that, [the physician] should make that soup, after it has been strained (*pūtā*), to be fried (*sambhr̥ṣṭam*) in **fresh clarified butter** (*navasarpīṣi*) [45a]; after making it **acidified with sour fruits** (*phalāmla*) [45b] or (*vā*) [45c] [making it] **sweetened** (*madhura*) [45c] **depending on [the patient's] nature** (*yathāsātmyam*) [45c]; and after making [it] **scented** (*gandhāḍhya*) [45d]. In this way, [the physician] should prepare (*yojayet*) it. Thus, the sexually stimulating soups (*vṛṣyarasāḥ*) [are explained].

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.44-45

[Now] that beginning with **sparrow's meats in partridge's meat soup** (*caṭakāṃs tittirirase*) [44a]. [The physician] should cook (*sādhayet*) **sparrow's meats** (*caṭakān*) [44a] in **partridge's meat soup** (*tittirirase*) [44a] or [the physician] should cook (*sādhayet*) **partridge's meats** (*tittirīn*) [44b] in **cock's meat soup** (*kaukkuṭe rase*) [44b] or [the physician] should cook (*sādhayet*) **cock's meats** (*kukkuṭān*) [44c] in **peacock's meat soup** (*bārhiṇarase*, [i.e.,] *māyūrarase*) [44c] or [the physician] should cook **peacock's meat** (*bārhiṇam*,¹¹⁵ [i.e.,] *mayūram*) [44d] in **swan's meat** (*hāmse*) [44d] soup.

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

¹¹³ E^B reads: *bārhiṇarase* [44c].

¹¹⁴ E^B reads: *bārhiṇam* [44d].

¹¹⁵ *Idem*.

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

Discussion of CaCi 2.144-45

AsUtt 50.82 (Āṭhavaḷe's ed.) is a variant of CaCi 2.144. Both Jajjaṭa and Yogīndra, the earlier and the later commentators, agree that there are four formulae in these verses. However, their respective totals at this point remain different: Jajjaṭa counts eleven, and Yogīndra eight formulae. In the sequence of steps to process the different soups, Gaṅgā does not mention that the broth should be strained before it is fried in clarified butter. Yogīndra includes this in his commentary, and, as previously, puts the frying process as the last step.

Translation of CaCi 2.146 original (*mūla*) text

Sexually Stimulating Meat (*Vṛṣyamāṃsa*)

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.146

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

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.146

By this **during a night (*nīśi*)** [46d], [the author] indicates: even during coitus all night long (*sakalanīśāmaithune 'pi*).

Gaṅgādhara, the *Jalpakaḷpataru* on CaCi 2.146

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

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.146

[Beginning with] **satiation (*tr̥ptim*)** [46a], [the author] explains the ninth

formula. The man, **who** (*yaḥ*) [46b], **having reached** (*gatvā*) [46b] [his] **satiation** (*trptim*) [46a] of **sparrow's meats** (*caṭakamāṃsānām*) [46a] — [here, the meats] for the two purposes of nourishing (*pūṣ*) and satiation (*trpti*). The genitive [as *caṭakamāṃsaiḥ*], [i.e.,] [the man, who] **having reach** (*gatvā*) [46b] [his] **satiation** (*trptim*) [46a], [i.e.,] satiety (*sauhityam*) by means of sparrow's meats (*caṭakamāṃsaiḥ*), **afterwards drinks** (*anupibet*) [46b] **milk** (*payah*, [i.e.,] *dugdham*) [46b], **during a night** (*nīśi*, [i.e.,] *rātrau*) [46d], he would not have **flaccidity of his penis** (*liṅgaśaithilyam*) [46c], and he would not have **loss of semen** (*śukrakṣaya*) [46d].

Discussion of CaCi 2.146

AsUtt 50.83ab (Āthavale's ed.) is a variant of CaCi 2.146ab. Jajjaṭa counts twelve and Yogīndra nine formulae. The mention of semen retention during coitus over a long period points to tantric erotic practices. In this connection, moreover, meat¹¹⁶ was consumed here for strength and virility.

Having already established the brahminical justification for potency-therapy, the commentators do not try to explain it away or apologize for it. The vitality provided by meat takes the form of a sustained erection and non-ejaculation during prolonged coitus. Both the eating of meat and intercourse without ejaculation are contrary to Brahminical teachings. It is likely, therefore, that the source for this formula and other meat-based formulae was among men who used them for to achieve coitus without procreation, such groups included the Kaula tantrics.

Translation of CaCi 2.147 original (*mūla*) text

Sexually Stimulating *Māṣa* Formula (*Vṛṣyamāṣayoga*)

Who, after eating, with *māṣa*^[20] soup (*māṣayūṣa*), *ṣaṣṭika*-rice^[35] porridge (*ṣaṣṭikaudana*), liberally mixed with clarified butter, [then] drinks milk, he, being aroused, stays awake the entire night [47].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.147

<p. 33, line 13> [There are] thirteen [formulae with that] beginning with **who, after eating, with *māṣa* soup (*māṣayūṣeṇa* yo *bhuktvā*)** [47a].

¹¹⁶ In Kaula Tantrism, meat (*māṃsa*) is regarded as one of the five “M”s (*pañcamakāra*): *madya* (wine), *matsya* (fish), *māṃsa* (meat), *mudrā* (fermented grain), and *maithuna* (sexual intercourse). They are part of the Kaula-pūjā worship. See Douglas Refrew Brooks, *The Secret of the Three Cities. An Introduction to Hindu Śākta Tantrism*, (Chicago: University of Chicago Press, 1990), 69 and 125.

Cakrapāṇidatta has no comments for CaCi 2.1.47

Gaṅgādhara, the *Jalpakaḥpataṛu* on CaCi 2.1.47

[Now,] that beginning *māṣa*- [47a]. The man, **who** (*yaḥ*) [47a], **after eating** (*bhuktṛvā*) [47a], **with** *māṣa* soup (*māṣayūṣeṇa*) [47a], *ṣaṣṭika*-rice porridge (*ṣaṣṭikaudanaṃ*) [47b] liberally mixed with clarified butter (*ghṛtāḍhyaṃ*) [47b], **drinks milk** (*payah pibati*) [47c], **he** (*sa*) [47c], **being aroused** (*vegavān*) [47d], [i.e.,] being sexually aroused (*kāmavegavān*), **stays awake** (*jāgarti*) [47d] **the entire** (*kṛtsnām*) [47d] **night** (*rātriṃ*) [47c].

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.47

[Beginning with] **with** *māṣa* soup (*māṣayūṣeṇa*) [47a], [the author] explains the tenth formula. The man, **who** (*yaḥ*) [47a], **with** *māṣa* soup (*māṣayūṣeṇa*) [47a], **after eating** (*bhuktṛvā*) [47a] *ṣaṣṭika*-rice porridge (*ṣaṣṭikaudanaṃ*) [47b], **drinks milk** (*payah pibati*) [47c]. **He** (*sa*) [47c], **being aroused** (*vegavān*) [47d], [i.e.,] being aroused by increased sexual desire (*udīrṇakāmavegaḥ*), **stays awake** (*jāgarti*) [47d] throughout (*vyāpya*) **the entire** (*kṛtsnām*) [47d], [i.e.,] all (*sarvām*) **night** (*rātriṃ*) [47c], engaging in sexual intercourse (*ramamāṇaḥ*) with women.

Discussion on CaCi 2.1.47

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

Translation of CaCi 2.1.48 original (*mūla*) text

Sexually Stimulating Cock's Meat Formula (*Vṛṣyaḥ Kukkuṭamāṃsaprayogaḥ*)

Satiated by cock's meat fried in crocodile's semen (*nakraretas*),¹¹⁷ **the man,** with [his] penis ever stiff, does not sleep during the nights [48].

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.48

<p. 33, line 14> [There are] fourteen [formulae with that] beginning with of satiated (*trptānām*) [48c].¹¹⁸

¹¹⁷ Crocodile's semen (*nakraretas*) is cited as the best item (*prādhānya*) among sexual stimulants (*vṛṣyas*) in CaSū 25.40.

¹¹⁸ E^B reads: *trptaḥ* [48c].

Cakrapāṇidatta has no comments for CaCi 2.148

Gaṅgādhara, the *Jalpakaḷpataru* on CaCi 2.148

[Now] that beginning with *na nā* [48a]. Satiated (*trptaḥ*) [48c] by cock's meat (*kukkuṭamāṃsānām*) [48c] fried (*bhṛṣṭānām*) [48d] in crocodile's semen (*na-kraretasi*) [48d], [i.e.,] in *kumbhīra*'s semen (*kumbhīraśukre*), the man (*nā*, [i.e.,] *puruṣaḥ*) [48a], with [his] penis (*śephasā*) [48b] fixed (*niḥstabdhena*),¹¹⁹ does not (*na*) [48a] sleep (*svapiti*) [48a] during the nights (*rātrīṣu*) [48a].¹²⁰

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.148

With *na nā* [48a], [the author] explains the eleventh formula. Satiated (*trptaḥ*) [48c] by cock's meat (*kukkuṭamāṃsānām*) [48c] fried (*bhṛṣṭānām*) [48d] in the semen (*retasi*) of the crocodile (*nakrasya*), [i.e.,] in the semen (*śukre*) of *kumbhīra* (*kumbhīrasya*), the man (*nā*, [i.e.,] *puruṣaḥ*) [48a], being characterized (*upalakṣitaḥ*) with [his] penis (*śephasā*, [i.e.,] *liṅgena*) [48b] fixed (*niḥstabdhena*),¹²¹ [i.e.,] firm like a staff (*daṇḍavat*) and not flaccid, does not (*na*) [48a] sleep (*svapiti*, [i.e.,] *nidrāti*) [48a] during the nights (*rātrīṣu*) [48a],¹²² but stays awake (*jāgarti*) performing sexual intercourse with women.

Discussion of CaCi 2.148

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

¹¹⁹ E^B reads: *nityastabdhena*; E^B shows a variant: *nistabdhena* [48b].

¹²⁰ E^B reads: *rātrīṣu* [48a].

¹²¹ E^B reads: *nityastabdhena*; E^B shows a variant: *nistabdhena* [48b].

¹²² E^B reads: *rātrīṣu* [48a].

Translation of CaCi 2.149 original (*mūla*) text

Sexually Stimulating Egg Soup (*Vṛṣyo'ṇḍarasa*)

The one (i.e., the patient) should consume the soup of fish eggs (*matsyāṇḍa-rasa*) fried in clarified butter, after having strained [it] [49ab].

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

Jajjāṭa, the *Nirantarapadavyākhyā* on CaCi 2.149

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

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

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.149

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

Gaṅgādhara, the *Jalpakaalpataru* on CaCi 2.149

[Now,] that beginning after having strained (*niḥsrāvyā*) [49a]. After having boiled fish eggs (*matsyāṇḍam*, [i.e.,] *matsyaḍimban*) in water, having made a soup (*rasam*), and having strained (*niḥsrāvyā*) [49a] [it] by a cloth, [the patient] should consume (*bhakṣayet*) [49b] [it] with food (*sahānnena*), after it has been fried (*bhr̥ṣṭam*, [i.e.,] *sambhr̥ṣṭam*) [49b] [it] in fresh (*nūtane*) clarified butter (*sarpiṣi*) [49b].

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

In like manner (*tathā*), after having cooked (*sādhayitvā*) peacock's (*barhiṇām*) eggs (*aṇḍāni*), and, in like manner, after having cooked cock's (*dakṣāṇām*, [i.e.,] *kukkuṭānām*) eggs (*aṇḍāni*), and having fully strained (*parisrāvyā*) the soup

(*rasam*), **the one should consume (*bhakṣayet*)** [49d] [it] with food.

[The purport of *hāmsabārhiṇadākṣāṇām* [49c] is] that belonging to a swan (*hāmsasyedaṃ*), [i.e.,] it is a swan's (*hāmsaṃ*); that belonging to a peacock (*barhiṇasyedaṃ*), [i.e.,] it is a peacock's (*bārhiṇaṃ*); and that belonging to a cock (*dakṣasyedaṃ*), [i.e.,] it is a cock's (*dākṣaṃ*). And these [belonging to the different birds] are [their] eggs (*aṇḍāni*). This is the meaning.

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.49

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

[The word,] *matsyāṇḍarasam* [49a] [means] after having pressed (*nipīḍya*) fish eggs (*matsyāṇḍam*), **having strained (*niḥsrāvyā*)** [49a] it's juice (*rasam*), having fried (*bhr̥ṣṭam*) [49b] [it], [i.e.,] having roasted (*bharjayitvā*) [it] **in clarified butter (*sarpiṣi*)** [49b], **the one should consume (*bhakṣayet*)** [49b] [them]. [The word,] *hāmsa-[barhiṇadākṣāṇām]* [49c] [means] the eggs (*aṇḍāni*) of the swan (*hāmsaḥ*), peacock (*barhiṇaḥ*, [i.e.,] *mayūraḥ*), and cock (*dakṣaḥ*).

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

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

The formulae (*yogaḥ*) of swan's, peacock's, and cock's eggs (*hāmsabarhiṇadākṣāṇḍānām*) are, one by one, three [in number]. In this case, truly, fifteen formulae are fulfilled.

Discussion of CaCi 2.1.49

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

Translation of CaCi 2.1.50-51 original (*mūla*) text

And here are two [verses] —

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

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

Jajjaṭa has no comment for CaCi 2.1.50-51

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.50-51

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

Gaṅgādhara, the *Jalpakaḥpataru* on CaCi 2.1.50-51

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

And that **man (*manuṣyas*)** [50c], **by that (*tena*)** [50c] medicine (*auśadhena*), acts (*ācarati*) **very much (*param*, [i.e.,] *utkr̥ṣṭam*)** [50c] **like a bull (*vr̥ṣāyate*, [i.e.,] *vr̥ṣa iva*)** [50c].

Because of that (*tasmāt*) [51a], [i.e.,] by the reason (*hetor*) [of that], the man, who desires to use (*upayuyukṣuṇā*) potency-therapy (*vājīkaraṇam*), **at first (*purā*)** [51a], **purification (*śodhanam*)** [51a], emetic therapy (*vamanam*) and

purgation (*virecana*) **should be administered** (*kāryam*) [51a] **according to [the man's] strength** (*balānurūpaṃ*) [51b].

Why? Hence, [the author] explains [this] beginning with *na hi* [51b]. For, [it is] because successful formulae¹²³ **do not** (*na*) [51b] **succeed** (*siddhyanti*) [51c] **in a body that has not been cleansed** (*dehe maline*) [51c]. For, **in the same way** (*yathā*) [51d], dyes (*raṅgayogo*)¹²⁴ applied on a sullied (*mliṣṭe*)¹²⁵ garment (*vāsasi*) [51d], [i.e.,] cloth (*vastre*), do not succeed to brighten it.

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.50-51

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

When [his] channels (*srotasū*) [50a], which convey the essential fluid and so on, **have been cleansed** (*śuddheṣu*) [50a], and **when [his] body** (*śarīre*) [50a] **is purified** (*amale*) [50a], [i.e.,] when its impurities are removed (*nirhṛtamale*), [i.e.,] when it is cleansed (*śuddhe*), by purification methods (*śodhanena*); **the sexual stimulant** (*vr̥ṣyaṃ*) [50b] to be eaten (*ādyam*, [i.e.,] *bhakṣyaṃ*),¹²⁶ **after having been [properly] dosed** (*mitam*) [50b], [i.e.,] measured (*parimitam*) with regard to the power of [his] digestive fire (*agnibalāpekṣiṇyā*); **the man** (*manuṣyaḥ*) [50c] **consumes** (*atti*) [50b], [i.e.,] eats (*bhakṣayati*) [it] **at the [right] time** (*kāle*) [50b].

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

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

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

¹²³ Gaṅgā (E^D) reads: *siddhayogāḥ*, but it must be a mistype as *siddhiyogāḥ*.

¹²⁴ E^B reads: *rāgayogāḥ* [51d].

¹²⁵ E^B reads: *kliṣṭe*; E^B shows a variant: *mliṣṭe* [51d].

¹²⁶ Yogīndra (E^C) reads: *yat [sic] ādyam*; E^B reads: *yadā nā*; E^B shows a variant: *yad ādyam* [50b].

Why? For, [it is] because **sexually stimulating formulae** (*vr̥ṣyayogāḥ*) [51b] **used** (*prayuktāḥ*) [51c] **in a body** (*dehe*) [51c] **that has not been cleansed** (*maline*) [51c], [i.e.,] non-purified (*aśuddhe*) [body], [i.e.,] a body, whose impurities have not been removed (*anirhr̥tamale*) by purification (*śodhanena*), **do not** (*na*) [51b] **succeed** (*sidhyanti*) [51c]; **for, in the same way** (*yathā*) [51d], **dyes** (*rāgayogāḥ*, [i.e.,] *raṅgayogāḥ*) [51d] **used on a garment** (*vāsasi*, [i.e.,] *vastre*) [51d] **sullied** (*mliṣṭe*)¹²⁷ by dust and so on (*dhūlyādimaline*) **do not succeed**.

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

Discussion of CaCi 2.1.50-51

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

Translation of CaCi 2.1.52-53 original (*mūla*) text

Here are two verses —

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1.52-53

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

¹²⁷ E^B reads: *kliṣṭe*; E^B shows a variant: *mliṣṭe* [51d].

belongs to which man (*strī yasya caiva yā*) [52b] refers to a woman who is sexually stimulating (*yā strī praharṣiṇī*) [CaCi 2.1.4d]. There is an additional explanation, namely, that it includes [*pādas* (quarters)] through that woman is considered to be the foremost sexual stimulant (*sā strī vṛṣyatamā matā*) [CaCi 2.1.8b].

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

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

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1.52-53

In [this] summary (*saṃgrāhe*), **and also which woman belongs to which [man] (*yasya caiva yā*)** [52b] means “which woman is sexually stimulating to which man” (*yasya yā vṛṣya*).

Gaṅgādhara has no comments for CaCi 2.1.52-53

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1.52-53

[Beginning with] the suitability for potency-therapy (*vājīkaraṇa-sāmarthyam*), [the author] explains the summary of the meanings of the first quarter.

The suitability (*sāmarthyam*) [52a] of potency-therapy (*vājīkaraṇasya*); **the woman (*strī*)** [52b] **as a field (*kṣetram*)** [52b]; which kind of woman is sexually stimulating to which man (*yasya*) [52b]; **which defects (*ye doṣāḥ*)** [52c] **belong to issueless men (*nirapatyānām*)** [52c]; **and (*ca*)** [52d] **which (*ye*)** [52d] **qualities (*guṇāḥ*)** [52d] **belong to men with children (*putravatām*)** [52d]; all that, **as well as the fifteen (*daśa pañca ca*)** [53a], [i.e.,] *pañcadaśa* formulae (*saṃyogāḥ*, [i.e.,] *yogāḥ*) [53a], **which increase virility and offspring (*vīryāpatyavivardhanāḥ*)** [53b] **and provide bulk and strength (*puṣṭibalapradāḥ*)** [53d]; all of these (*te*) [53c] **are mentioned (*uktāḥ*)** [53c] by Lord Ātreya Punarvasu in this, the first quarter (*pāde*) [53d] of potency-therapy, [named as] *śālamūlīya* [53c] [quarter].

Discussion of CaCi 2.1.52-53

The two summary verses established the limit of this quarter (*pāda*). At CaCi 2.1.52ab, there is difference in the grouping of words. Cakra considers *kṣetram strī* and *yasya caiva yā* to be two separate and complete phrases. Jajjaṭa breaks the sequence differently: *kṣetram* and *strī yasya caiva yā*. Yogīndra also may follow this, but it is not clear from his comments. Since the original verse (CaCi 2.1.4cd) distinguishes a field (*kṣetra*) as a separate and foremost potency-therapy (*vājīkaraṇam agryam*), Jajjaṭa's reading is preferred. Jajjaṭa specifies which parts of this quarter correspond to the different topics mentioned in the summary verses. They are in order: CaCi 2.1.3c, 4cd, 8ab, 16c, and 19c. Cakra does not follow the practice, nor, of course, does Yogīndra. Jajjaṭa felt compelled to justify the final verses in relationship to the rest of the quarter, whereas the later commentaries considered it unnecessary.

Translation of CaCi 2.1 Colophon

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

Jajjaṭa, the *Nirantarapadavyākhyā* on CaCi 2.1 Colophon

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

Cakrapāṇidatta, the *Āyurvedadīpikā* on CaCi 2.1 Colophon

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

Gaṅgādhara, the *Jalpakaḷpataru* on CaCi 2.1 Colophon

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

Yogīndranāth Sen, the *Carakopaskāra* on CaCi 2.1 Colophon

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

Discussion of CaCi 2.1 Colophon

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

4. List of Medicinal Plants

- {1} *Śara*: *Saccharum munja* Roxb. (GVDB: 391); *Saccharum munja* Roxb. is a synonym of *Saccharum bengalense* Retz. (PL).
- {2} *Ikṣu*: *Saccharum officinarum* Linn., sugar cane (IMP 5: 31; GVDB: 40-41).
- {3} *Kāṇḍekṣu*: a variety of cane sugar (*ikṣu*) called *kāṭhagannā* or *kāṣṭhekṣu* (GVDB: 90).
- {4} *Ikṣuvālikā*: synonym, *ikṣvālikā* and *ikṣuraka* (*Asteracantha longifolia* Nees.) (GVDB: 42-43). *Asteracantha longifolia* Nees. is a synonym of *Hygrophila auriculata* (Schumach.) Heine (PL).
- {5} *Śatāvārī*: *Asparagus racemosus* Willd. (IMP 1: 196; GVDB: 389).
- {6} *Payasyā*: “*Ḍalhaṇa* has identified it (*payasyā*) with *arkapuspi* in general, but sometimes also with *kṣīravidārī* and *kṣīrakākolī*, while others have at some places called it *kṣīriṇī*. ...” (GVDB: 238).
- {7} *Vidārī*: *Pueraria tuberosa* DC. (IMP 4: 391; GVDB: 370-371). *Pueraria tuberosa* (Willd.) DC. (PL).
- {8} *Kaṇṭakārikā*: a synonym of *kaṇṭakārī* (*Solanum xanthocarpum* Schrad & Wendle) (GVDB: 68-69). *Solanum xanthocarpum* Schrad & H. Wendle is a synonym of *Solanum virginianum* L. (PL).
- {9} *Jīvanti*: *Leptadenia reticulata* W. & A. (GVDB: 170-171); *Holostemma adakodien* Schultes, a synonym of *H. annulare* (Roxb.) K. Schum (IMP 3: 167).
- {10} *Jīvaka*: *Malaxis acuminata* D. Don, a synonym of *Microstylis wallichii* Lindl. (IMP 3: 367). “This is one of the group of eight drugs called *aṣṭavarga*, about whose identity nothing definite is known. ...” (GVDB: 170).
- {11} *Medā*: *Polygonatum cirrhifolium* (Wall.) Royle (IMP 4: 333); a synonym of *medādvaya* and *mede*; “This is one of the drugs of the *aṣṭavarga* (group of eight drugs) which have not been identified satisfactorily as yet ...” (GVDB: 319-320).
- {12} *Vīrā*: “As regards its botanical source, Cakra, at one place, has mentioned it to be what is known as *jalandhara śāka*. We are, however, inclined to believe that it may be some

- water plant armed with spines like *Lasia spinosa* Thwaites. Some spinous variety of *Asparagus* may be another possibility of having been named as *vīrā*...” (GVDB: 375; Cf. IMP 2: 137).
- {13} *Ṛṣabhaka*: *Malaxis muscifera* (Lindley) Kuntze, synonym, *Microstylis muscifera* (Lindley) Ridley (IMP 3: 371; Cf. GVDB: 55).
- {14} *Balā*: *Sida cordifolia* Linn.; *bariyarā* and *khareṇṭī*; synonyms: *bhadraudanī*, *vāṭyapuṣpī*, *vāṭyāhva*, *vāṭyābhidhāna* (GVDB: 269-270); *Sida rhombifolia* Linn. ssp. *retusa* (Linn.) Borssum (IMP 5: 135).
- {15} *Rddhi*: *Habenaria edgeworthii* Hook.f. ex Collett. (IMP 3: 110). *Habenaria edgeworthii* Hook.f. ex Collett is a synonym of *Platanthera edgeworthii* (Hook.f. ex Collett) R.K.Gupta (PL). “This is one of the drugs of *aṣṭavarga* which have not been identified as yet. *Vārāhikanda* was recommended as a substitute by Bāva Miśra...” (GVDB: 55).
- {16} *Gokṣuraka*: synonyms, *gokṣura*, *gokharu*, *gokaṇṭaka*, *trikaṇṭaka*, *śvadamṣṭrā*; *Tribulus terrestris* Linn. (GVDB: 144; IMP 5: 311).
- {17} *Rāsnā*: synonyms, *rosanā*, *vāyasurā*, *atirasā* (?) [sic], *elāparṇī*, *muktā* (yuktā), *surabhi*; *Pluchea lanceolata* Oliver and Hiern. (GVDB: 337-338). *Pluchea lanceolata* (DC.) C.B.Clarke (PL).
- {18} *Ātmaguptā*: a synonym of *kapikacchu*; *Mucuna pruriens* (Linn.) DC. (IMP 4: 68; Cf. GVDB: 34, 461).
- {19} *Punarnavā*: a synonym of *śophaghñī*; Hogweed, Pigweed; *Boerhavia diffusa* Linn. (IMP 1: 253). “Two kinds of *punarnavā* have been mentioned and used. They are called as *śveta* (white) and *rakta* (red). As regards the *rakta* variety, any of the red-flowered species of *Boerhaavia* i.e., *B. diffusa* Linn., *B. repens* Linn., and *B. repanda* Willd. may be used and in practice the first these is being used. But there is difference of opinion with regard to the *śveta* (white) variety. White flowered species i.e., *B. verticillata* or any of the *Trianthema* species, i.e., *T. decandra* Linn., *T. pentandra* Linn. or *T. portulacastrum* Linn. are generally believed to be *śveta-punarnavā*...” (GVDB: 253-254).
- {20} *Māṣa*: *Phaseolus mungo* Linn. (GVDB: 308; IMP 5: 367). *Phaseolus mungo* L. is a synonym of *Vigna mungo* (L.) Hepper (PL).
- {21} *Madhuka*: synonyms, *madhu*, *madhukāhva*; *Glycyrrhiza glabra* Linn. (GVDB: 292; IMP 3: 84).
- {22} *Drākṣā*: synonyms, *amṛtaphalā*, *mṛdvikā*; *Vitis vinifera* Linn. (GVDB: 208-209).
- {23} *Phalgu*: “*Phalgu* and *malapū* are said to be two varieties of it (*kākodū(du)mbarikā* or *kākodumbarī* etc.; *Ficus hispida* Linn. f.). *Ficus cunia* Ham. ex. Roxb. may be one of the two.” (GVDB: 89). *Ficus cunia* Buch.-Ham. ex Roxb. is a synonym of *Ficus semicordata* Buch.-Ham. ex Sm. (PL).
- {24} *Pippalī*: *Piper longum* Linn. (GVDB: 249-250; IMP 4: 290).
- {25} *Madhūka*: *Madhuca indica* J. F. Gmel. (GVDB: 295); *Madhuca longifolia* (Koenig) Macbride (IMP 3: 362). *Madhuca indica* J. F. Gmel. is a synonym of *Madhuca longifolia* var. *latifolia* (Roxb.) A.Chev. (PL).

- {26} *Kharjūra*: *Phoenix dactylifera* Linn. (IMP 4: 240). “*Kharjūra* is the name of the fruit, *Kharjūri* of the source plant, ... Different kinds of *kharjūrī* belong to different species of *Phoenix*, i.e., *Phoenix sylvestris* Roxb., *P. dactylifera* Linn. (the true Arabian Date Palm), *P. humilis* Royle and *P. acaulis* Buch.-Ham. which are generally called *kharjūra*, but the fruits of the former two only are used.” (GVDB: 131).
- {27} *Āmalaka*: synonym, *āmalakī*; *Emblica officinalis* Gaertn. (GVDB: 36). *Phyllanthus emblica* Linn. (IMP 4: 256). *Emblica officinalis* Gaertn. is a synonym of *Phyllanthus emblica* L. (PL).
- {28} *Tugākṣīrī*: synonym, *vaṃśalocana*; *Bambusa arundinacea* Willd.; synonym, *B. bambos* Druce. (GVDB: 353). *Bambusa arundinacea* Willd. is a synonym of *Bambusa bambos* (L.) Voss (PL). *Maranta arundinacea* Linn. (IMP 4: 1).
- {29} *Māgadhī*: a synonym of *pippalī* (GVDB: 305; IMP 4: 290). Synonyms, *yūthikā*, *sūcimallikā*; *Jasminum auriculatum* Vahl (IMP 3: 245).
- {30} *Keśara*: *Crocus sativus* Linn. (IMP 2: 212). Synonyms: *keśarāhvaya*, *kesara*, or *nāgakesara* (GVDB: 117-118).
- {31} *Aśvagandhā*: *Withania somnifera* Dunal. (GVDB: 29; IMP 5: 409).
- {32} *Dhānya*: a synonym of *dhānyaka*; *Coriandrum sativum* Linn. (GVDB: 213; IMP 2: 184).
- {33} *Jīraka*: *Cuminum cyminum* Linn., *Carum carvi* Linn., or *Nigella sativa* Linn. (GVDB: 169).
- {34} *Nāgara*: synonyms, *ārdraka* (fresh rhizome of ginger) and *śuṇṭhī* (dried ginger) (GVDB: 221-222).
- {35} *Ṣaṣṭika*: “The *ṣaṣṭika* variety of paddy (*Oriza sativa* Linn.) is supposed to grow and be harvested during summer or rainy seasons and usually take about sixty days...” (GVDB: 418-419).

5. Abbreviations

Ah: *Aṣṭāṅgahrdayasaṃhitā*

As: *Aṣṭāṅgasanīgraha*

Ca: *Carakasamhitā*

Cakra: Cakrapāṇidatta or Cakrapāṇidatta's *Āyurvedadīpikā*

Ci: *Cikitsāsthāna*

E^B, E^C, E^D, E^J, E^L, and E^K: the printed editions of the *Carakasamhitā*, see 6. Bibliography, *Carakasamhitā*; e.g., E^{BCJL} means E^B, E^C, E^J, and E^L.

Gaṅgā: Gaṅgādhara or Gaṅgādhara's *Jalpakaḥpataru*

GVDB: *Glossary of Vegetable Drugs in Bṛhatrayī*, see Bibliography, Singh and Chuneekar, 1999.

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

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

Ka: Kalpasthāna

M^J, M^M, and M^T: the manuscripts of the *Nirantarapadavyākhyā*, see 2. Text of the *Nirantarapadavyākhyā*, Manuscripts; e.g., M^{MJ} means M^M and M^J; M^{MT} means M^M, M^J, and M^T.

MhB: *Mahābhārata*

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

Śā: Śārīrasthāna

Śār: *Śārṅgadharasaṃhitā*

Si: Siddhisthāna

Su: *Suśrutasaṃhitā*

Sū: Sūtrasthāna

PL: *The Plant List, A Working List of All Plant Species*, see Bibliography, Royal Botanic Gardens, Kew and Missouri Botanical Garden.

Utt: Uttaratāntra or Uttarasthāna

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

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

chap.: chapter; chaps: chapters

ed.: edition, edited or editor; eds.: editors

em.: emendation or emended

om.: omission or omitted

trans.: translation or translated

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

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

[E^D] (Sengupta & Sengupta's ed. with Gaṅgādhara, the *Jalpakaḥ*): *Caraka-Samhitā. mahāmuniṇā bhagavatāgniveśena praṇītā maharṣicarakeṇa dṛḍhabalena ca pratisaṁskṛtā, carakacaturānana-śrīmaccakrapāṇidattapraṇītayā āyurvedadīpikākhyaṭīkāyā mahāmahopādhyāya-śrīgaṅgādharakaviratnakavirājaviracitayā jalpakaḥ parusamākhyayā ṭīkāyā ca samalaṅkṛtā. kavirāja-śrīnarendranāthasenapuptena kavirāja-śrībalāicandra-senaguptena ca sampādītā saṁśodhitā prakāśitā ca*. Cikitsita-kalpa-siddhināmakaśthānatrayasamanvitaḥ Tṛtīyaḥ Khaṇḍaḥ. Calcutta: Si. Ke. Sena and Company (C.K. Sen and Company), (śaka 1855) 1933.

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

[E^G] (Vidyāsāgara's ed.): *Carakasamhitā, Sūtra-nidāna-vimāna-śārīrendriya-cikitsita-kalpa-siddhisthānātmakā | āyurvedīyā bhagavatā Ātreyeṇa Punarvasunā upadiṣṭā Agniveśa-nāmadheyena tat śiṣyeṇa viracitā Carakābhīdhena ṛṣiṇā pratisaṁskṛtā*. vi. e. upādhihāriṇā Śrī Jivānanda Vidyāsāgara Bhaṭṭācāryeṇa bahūni ādarśapustakāni samālocya saṁskṛtā prakāśitā ca. Kalikātā: Sarasvatī Yantra, 1877. dvitīyasamskaraṇam, Kalikātā: Nārāyaṇyantra, 1896.

[E^H] (Śāstrin's ed. with Jajjāṭa, the *Nirantarapadavyākhyā*): *Maharṣipunarvasuśiṣyeṇa ṛṣivareṇa agniveśena praṇītā mahāmuniṇā carakeṇa kāpilabalena dṛḍhabalena ca pratisaṁskṛtā, Carakasamhitā mahāmahopādhyāyacarakacaturānanaśrīcakra-pāṇidattaviracitayā Āyurvedadīpikāvyākhyayā (tathā cikitsāsthānataḥ siddhisthānaṁ yāvāt) śrīvāgbhaṭaśiṣyācāryavarajajjāṭaviracitayā Nirantarapadavyākhyayā ca saṁvalitā*.

Āyurvedācāryeṇa Paṇ Śrīharidattaśāstriṇā saṃśodhitā, pūritajajjaṭaṭīkātrūṭitāṃśabhāga ca. dvitīyo bhāgaḥ. Lāhaur (Lahore): Motīlāl Banārsīdās, 1941.

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