

Chapter 1 Works on pākāśāstra

Medical treatises with a title containing the word pāka are either works on cookery in the service of medicine or collections of formulae for the type of pharmaceutical preparation called pāka.

Information on the contents of a treatise is necessary in order to be able to determine to which group it belongs.

AUŚADHAPĀKĀVALĪ.¹

BHOJANAKUTŪHALA by Raghunātha Paṇḍita.²

BRHATPĀKASAMGRAHA by Kṛṣṇaprasādatrivedin.³ This is probably a modern work.

BRHATPĀKĀVALĪ, compiled by Gaṅgāprasādaśarman,⁴ son of Guru Dīnalāla Śarman of Dvivedipura, from sources not mentioned by name,⁵ is a collection of seventy-one pākas and related types of preparation.

The statement found in the introductory verses that the essence of therapy consists of pākavidyā and rasāyana relates to the numerous pāka formulae used for rasāyana purposes.

A pāka is defined as a variety of avaleha (linctus), the difference being that an avaleha is a soft, a pāka a solid type of preparation. The general procedures for preparing a pāka and an avaleha are described in the introductory verses. Although pākas, together with avalehas, constitute the majority of the formulae, the treatise also contains recipes for a guḍa, some khaṇḍas, a lauha, and some modakas.

Substances frequently used as ingredients are ākalla(ka),⁶ opium,⁷ and the seeds and seed capsules of *Papaver somniferum* Linn.⁸ Some other noteworthy substances are ciṅkībāba,⁹ copacīni,¹⁰ kḥurāsāna,¹¹ mastakī,¹² and uṭāṅgaṇa.¹³

A number of recipes which, on account of the presence of ingredients of later origin, cannot be very old, are nevertheless attributed to ancient authorities like Ātreya (15–16: jātipatryavaleha) and Bhāradvāja (108–109: copacīnīpāka). One formula (an avaleha called muphara: 106–107) has been borrowed from Islamic medicine; the same may apply to the sālimapāka (36).

The *Bṛhatpākāvalī* dates from the beginning of the twentieth century.¹⁴

KṢEMAKUTŪHALA by Kṣemaśarman.¹⁵

PĀKACANDRIKĀ by Āṇṇajī Ballāla Bāpāta Indurakara Vaidya.¹⁶

PĀKĀDARPAṆA or *Nalapāka*,¹⁷ ascribed to king Nala,¹⁸ is a work on the culinary art, intended for the royal kitchen.

The treatise consists of 760 verses,¹⁹ arranged in eleven chapters (*prakaraṇa*),²⁰ and has been composed in the form of a dialogue between king Ṛtuparṇa and king Nala.²¹ The latter, who has adopted the name of Bāhuka after his encounter with the serpent king Karkoṭaka, offers his services as an expert in cookery to king Rtuṇa, who then asks him questions on the origin of his knowledge. Nala begins telling the story of his journey to Damayanti's *svayaṃvara* and his meeting a group of four gods, the four guardians of the quarters of the sky, also going there. These gods promise to grant him four boons if he is willing to act as their messenger. After Nala's acceptance and deliverance of the message to Damayanti, Indra bestowed on Nala the faculty of making himself invisible, Agni that of controlling fire, Yama the expertise in cookery, and Varuṇa the faculty of controlling the watery element.²² Having listened to Nala's narrative, Rtuṇa requests him to expound his knowledge of the culinary art (1.1–22). Nala complies and proceeds with giving detailed answers to Rtuṇa's questions.

Chapter one, by far the longest (499 verses), deals first with some general topics: the six kinds of food,²³ the importance of food in preventing diseases, the characteristics of a good cook, the eight faults (*doṣa*)²⁴ to be avoided in well-prepared rice dishes (1.23–56), and the right way of preparing various rice dishes, *utrāṇodaka* (meat broth), *taharī*,²⁵ and rice boiled in broth (*māmsaudana*); this section ends with the prevention of the production of *garala*²⁶ (1.57–119). The chapter proceeds with the description of various varieties of *sūpa*²⁷ (1.121–141), *temana*²⁸ and *khala*,²⁹ dishes made of *kulitha* beans, and recipes for flavoured types of *navanita* (fresh butter) and ghee (1.142–199). The remaining part of the chapter is devoted to dishes prepared with vegetables or fruits (1.200–497).

Chapter two is concerned with the regimen during the seasons (*ṛtudharma*) and the six parts of day and night corresponding to them. Chapters three to eleven are successively about *bhakṣya* (sweets), *pāyasa* (milk pudding) and *pānaka* (refreshing drinks), *pānaka* again, *yūsa* (soups), *ghṛtāna* (dishes with rice and ghee as their main ingredients), *lehya* (soft dainties), *śaityajāla* (cool and scented water), *kṣīrapāka* (boiled milk with water, sugar, fragrant flowers or fruits added to it), and *dadhi* (thick sour milk with flavouring and fragrant substances added).

The recipes of the *Pākadarpaṇa* are modelled on a common pattern and written in a clear style. Each recipe is followed by an enumeration of the medicinal properties and actions of the dish.

Nala is quoted by Cakrapānidatta,³⁰ Ḍaḥaṇa,³¹ Meghadeva in his commentary on the *Mādhavadvayagūṇa*, Niścalakara,³² Śīlāṅka,³³ Śivadāsasena,³⁴ Toḍara,³⁵ Trimalla,³⁶ and Vopadeva.³⁷ Nala is referred to in the *Kāśyapīyākṣīsūkti*,³⁸ Kṣemaśarman's *Kṣemakutūhala*,³⁹ and the anonymous *Pākaśāstra*. Nala was one of the sources of Basava's *Śivatattvaratnākara*.

Some noteworthy terms employed by the author of the *Pākadarpaṇa* are: *aṭṭālaka* (a refrigerating device; 1.94, 197, 209, 217; 4.29), *haratṭaka* (a grinding stone; 1.129), *kalkinī* (a knife; 1.219 and 287), *pravaṇī* (a wide-mouthed pot; 1.222, 132, 138, 147, 202), *pūgapāṭṭa* (1.173, 216, 226, 231, 245),⁴⁰ *taharī* (1.81–85), *temana* (1.142–150

and 155–157),⁴¹ and *utrāṇodaka* (1.65–70).

Interesting names of vegetables and fruits are: *ākālī* (1.485), *alasanḍī* (1.262),⁴² *ālopā* (1.484),⁴³ *bāṣpa* (1.341),⁴⁴ *cakravarta* (1.323),⁴⁵ *culī* (1.336), *cūrnīkā* (1.484), *huṃkāra* (1.295), *kṣudradantī* (1.263 and 494), *kurpātaka* (1.265), *latāculī* (1.338), *madapitkā* (1.484), *mahābāṣpa* (1.356), *mahāculī* (1.339), *nameru* (6.10), *rājarambhā* (1.211), *raktabāṣpa* (1.357), *saikasa* (1.494), *sāmudraphala* (6.20),⁴⁶ *sāraṅga* (6.22), *satphalā* (6.7; 10.18), *śilāchillī* (1.340), *uṇḍūka* (1.377), *virūpaka* (1.296),⁴⁷ and *viṣaghnī* (1.484).⁴⁸

No particulars are known about the actual author.

The date of composition of the *Pākadarpaṇa* remains undetermined. The quotations from Nala are of no avail because they cannot be traced in the printed text.⁴⁹ The earliest author to refer to some work on cookery by Nala is Cakrapānidatta. Some names of plants may point to a period not earlier than about A.D. 1200.⁵⁰ Since chilli is absent from the *Pākadarpaṇa*, it dates probably from before the introduction of this type of pepper into India in the seventeenth century.⁵¹

PĀKĀDHIKĀRA.⁵²

PĀKĀDHIKARANA.⁵³

PĀKĀDHYĀYA, anonymous.⁵⁴

PĀKĀDHYĀYA by Harṣakīrti Upādhyāya.⁵⁵

PĀKĀDISAMGRAHA.⁵⁶

PĀKAKRIYĀ.⁵⁷

PĀKAMĀRTANḌA.⁵⁸ Sources quoted are: *Pākasudhākara*, *Pākāvalī*,⁵⁹ *Sārasamgraha*, *Śāriṅgadhara*, *Vaidyavilāsa*, *Vaṅgasena*, *Vṛnda*, *Yogacintāmaṇi*, *Yogarātna*, and *Yogarātnavālī*.⁶⁰

One of the introductory verses claims that the essence of the medical art consists of *pākavidyā* and *rasāyana*.⁶¹

PĀKANIGHANṬU.⁶²

PĀKAPARIBHĀṢĀ.⁶³

PĀKAPRADĪPA by Gaṇeśaśarman.⁶⁴ This work, in 535 verses, consists of a collection of eighty-six *pākas* and *avalehas*, preceded by an exposition on the preparation of a *pāka* and various rules connected with this subject (2–17).

Sources are not referred to, except once (465–466: *pāṭhāvaleha* from the *Āśvina-saṃhitā*).

Many *pākas* are attributed to particular authorities: the *Āsvins* (55–68; 214–228; 326–335; 374–382; 388–392; 424–430), *Ātreya* (232–239), *Bhāradvāja* (310–317; 352–357), *Bhṛgu* (165–169), *Brahmā* (336–344), *Dhanvantari* (487–499), *Gahana-nātha* (502–508), *Gorakha* (529–532), *Mahādeva* (469–482), and *Śiva* (33–39).

Noteworthy items of the materia medica are: *ākalla* (245), *ākallaka* (88; 134; 217; 279; 319; 408; 420; 433), *arkakarabha* (24), *asāla* (345), *cīnikabābā* (88), *copacīnī* (220; 310; 318), *jhiṅjhiṅī* (151), *kaḥāba* (235), *kaḥābaka* (448), *kallaka* (59), *karabha*

(97), kauñca (76), khasaphala (24), khurāsāna (235), khurāsānikā (24), kuhū (25), lobāna (220), mājū (200), mājūphala (24), mastakī (97; 220), and siñāvāsika (211).

Information on the author is not available.

PĀKAPRADĪPA by Ravidattavaidya.⁶⁵ Probably a modern work.

PĀKĀRŪVA.⁶⁶ This work⁶⁷ contains the recipes of fifty-three pākas.⁶⁸ Some of these are: āhaphenapāka, akalakarāpāka, aradūsāpāka, bhilāvāpāka,⁶⁹ dālacīnīpāka,⁷⁰ kauchapāka,⁷¹ kuḍāpāka,⁷² rīngāñīpāka,⁷³ sālimapāka,⁷⁴ and sopārīpāka.⁷⁵

One of the pākas described, the godhūmapāka, is said to derive from Rudra and was also proclaimed by Svayambhū for the benefit of Pārvaṭī.⁷⁶ Opium (ahiphena), sarsaparilla (copacīnī), and rose water (gulābapāka) are mentioned.

Works and authors quoted are: *Ānandamālā* (by Ānandabhāratī), *Bhāvaprakāśa*, *Manoramā*,⁷⁷ *Ṭodarānanda*, *Vaidyavallabha*,⁷⁸ Vaṅgasena, and *Yogacintāmañi*.⁷⁹

The references to the *Bhāvaprakāśa* and *Ṭodara* prove that the work cannot be earlier than about A.D. 1600.⁸⁰ The MS is written on paper that may be about two hundred years old.⁸¹

PĀKASAMGRAHA.⁸²

PĀKĀŚĀSTRA, anonymous.⁸³

This work deals with the preparation of various dishes and gives their medicinal properties. It begins with a bhaktādi prakaraṇa; the second prakaraṇa is about phalaśā-kādi; the treatise ends with a bhojanaprakaraṇa.⁸⁴

Some of the preparations described in the bhaktādi prakaraṇa are: mañḍa, yūṣa, sūpa, pāpara,⁸⁵ pāyasa, polikā, mañḍikā, yamalaroṭikā, pūrikā, kacavallī, vataka, pakvavañī, pānaka, rāgakhāṇḍava, śikhariñī, vāsavañī, phenikā, laḍuka, bindumodaka, dugdhakarāñjika,⁸⁶ lāpasi,⁸⁷ candrahāsi, jālebī, kasāra,⁸⁸ kohari, bahurī, and umbikā.⁸⁹

The description of jālebī in this *Pākaśāstra* was regarded as the earliest one known by P.K. Gode.⁹⁰

The only authority quoted is Nala.⁹¹

The manuscript of this work dates from A.D. 1677/78.⁹²

PĀKĀŚĀSTRA by Bhīmasena.⁹³

Subjects dealt with are: the mode of forming clarified oil from the milk of jack fruits and from bananas; the preparation of ghee, curds and buttermilk; asclepias berry and wild palma christi shrub; the preparation of a curry from the seeds of the nimba tree that is not bitter; the preparation of pulse dishes; the use of the juices of lime and tamarind; the preparation of various cakes; the preparation of pāyasa and various pānakas.⁹⁴

The author calls himself Pāñḍusūnu and Pavana- or Samīraṇasūnu (i.e., Bhīmasena).⁹⁵ The work, said to have been written in Virāṭanagara,⁹⁶ is called a sūpa-tantra.⁹⁷

The Pāñḍavas lived in the thirteenth year of their exile, disguised as servants, at

the court of Virāṭa, king of the Matsyas; Bhīmasena served as the cook of the royal household.⁹⁸

Other works attributed to Bhīmasena are the *Abhidhānacandrikā*,⁹⁹ *Vaidyabhūṣa-ñā*,¹⁰⁰ and *Vaidyabodhasaṃgraha*.¹⁰¹

The Bhīmasena who wrote the *Abhidhānacandrikā*, *Pākaśāstra* or *Sūpaśāstra*, and *Vaidyabhūṣaṇā* lived in the nineteenth century according to A. Rahman.¹⁰²

PĀKĀŚĀSTRA by Devīsiṃha.¹⁰³

PĀKĀŚĀSTRA by Jayagovinda.¹⁰⁴ This work, written in Hindī, deals with the preparation of various dishes for a feast and describes their physiological effects.¹⁰⁵

The author enjoyed the patronage of a certain Hṛdayanarendra.¹⁰⁶

PĀKĀŚĀSTRA by Śrīmalla.¹⁰⁷

PĀKĀŚĀSTRA by Vindu.¹⁰⁸

PĀKASUDHĀKARA.¹⁰⁹ Quoted in the *Pākamārtaṇḍa*.

PĀKĀVALĪ.¹¹⁰ Several texts of this title are known.¹¹¹

One of these texts, edited under the title of *Pākāvalī*¹¹² and by an unknown author, is of the same type as a yogasaṃgraha, containing formulae for compound medicines against various diseases in the form of a pāka, avaleha, āsava, modaka, vañī, etc. Among the disorders mentioned are, for example, ślesmapitta (36; 43), somaroga (46), and jaratpitta (36).

Noteworthy substances prescribed in this treatise are: opium (ahiphena: 5; 16; 41; 42; phaṇiphena: 48; sarpaphena: 41), ākalkala (39), akalkara (16), ākalkara (4; 32; 45; 47), ākarakarabha (41), copacīnī (47), covacīnī (34), drekkā (25),¹¹³ dvandvaparnī (43),¹¹⁴ dvipaśvā (47: = copacīnī), dvīpottharāśnā (34: = covacīnī), gulāba (42), hemāmbhodhara (13),¹¹⁵ khākhasa (28; 41), mastakī (38; 43), pārasi vacā (43),¹¹⁶ uṣṭraṅṅata (45), and uṣṭraphala or -phalā (42).

Two recipes for a śaṅkhadrāva are given (31–33).

The only treatise quoted is the *Rasārṇava* (23).

The above evidence indicates that this *Pākāvalī* is later than the *Śāringadhara-saṃhitā* (jaratpitta; ākarakarabha) and *Bhāvamiśra* (copacīnī; pārasi vacā). The presence of a recipe for the preparation of rose water (gulābapāka) and the two recipes for the preparation of a mineral acid (śaṅkhadrāva) point to a period of composition not earlier than the seventeenth century.

PĀKĀVALĪ by Govindarāja, son of Nāganātha.¹¹⁷

PĀKĀVALĪ by Kāśinātha.¹¹⁸

PĀKĀVALĪ by Kulāvataṃsa.¹¹⁹

PĀKAVIDHI by Divākaracandra.¹²⁰

SŪDAŚĀSTRA.¹²¹ A work of this name on cookery is quoted or referred to by Anantakumāra,¹²² Cakrapāñḍidatta,¹²³ Hārāñcandra,¹²⁴ Jejjāṭa,¹²⁵ Kṣīrasvāmin,¹²⁶ Niśca-

lakara,¹²⁷ Rāyamukuta,¹²⁸ Śivadāsasena,¹²⁹ Śrīdāsapaṇḍita,¹³⁰ Śrīkaṇṭhadatta,¹³¹ and Todara.¹³² Some of these quotations may be from Nala's *Pākadarpaṇa*. Bhavyadatta's *Yogaratnākara* contained a sūdaśāstrapariccheda.¹³³

SŪPAŚĀSTRA.¹³⁴ A *Sūpaśāstra* is quoted in Vācaka Dīpacandra's *Laṅghanapathyanirṇaya*¹³⁵ and Vopadeva's *Siddhamantraprakāśa*.¹³⁶

Chapter 2 Works on nāḍīśāstra

ABHINAVANĀDĪTANTRA by Viśvanāth Dvivedī.¹

BHĀRĀTĪYANĀDĪVIJÑĀNA by Prabhākaraśarmaṇ Caṭṭopādhyāya² is a modern monograph on the pulse in about 500 verses, divided into seven chapters.

Chapters one to four deal with general aspects of the examination of the pulse and the recognition of disorders of the doṣas. Chapter five is about pulses which indicate a fatal outcome within a specified period of time and about special cases which, although seemingly grave, are prognostically favourable. Chapter six describes the pulses characteristic for a long series of diseases and chapter seven signs indicating the approach of death.

The author does not indicate his sources,³ but a large part of his treatise is based upon the works of Kaṇāda, Rāvaṇa and others.⁴

The colours of the vāta-, pitta- and kaphanāḍī are described as respectively dark blue (mīla), pale (pāṇḍura) and white (śveta).⁵ The problem of the conflicting views on the location of the pulses of the doṣas with respect to the three fingers of the examiner⁶ is solved by declaring that no importance should be given to this location because the doṣas are sufficiently characterized by the movements of the pulse.⁷ The list of diseases together with their pulses is longer than in the works of Kaṇāda, Rāvaṇa and Bhūddharabhāṭṭa.⁸

The author was a Principal of the Calcutta College of Āyurveda and wrote his book between the years 1930 and 1934.

BHAVĀNĪNĀDĪVIJÑĀNA.⁹

DHARMAVAIDYAKANĀDĪPARĪKṢĀ by Merutuṅga.¹⁰
NĀDĪBHEDA.¹¹

NĀDĪCAKRA¹² is a remarkable treatise on the examination of the pulse, full of interesting details on this subject and other medical topics.

The work¹³ consists of 292 verses, arranged in twelve chapters (paṭala). It is composed in the form of a dialogue between Śiva and Pārvaṭī. The maṅgala is addressed to Śiva.

The introductory verse says that the *Nāḍītantra* will be expounded. The next few verses (2-6ab) relate that Pārvaṭī asked Śiva for instruction in the difficult art of nāḍīśāstra. Śiva replies that he will transmit to her the very subtle *Nāḍīcakra*.

The exposition begins with the statement that the nāḍīs are said to be 72,000 in

number¹⁴ by the great sages; authorities and works referred to are: Bhela, the *Caraka-sāstra*, Suśruta, the *Tantravistara*, the *Karṇīkoka*,¹⁵ Yājñavalkya, and the *Yogaratanāvalīyaka* (7).

The importance of the science of the pulse is highlighted (10–12). Three diagnostic methods are mentioned: touching (*sparśana*), questioning (*praśna*) and examining (*darśana*) a patient (13–14).¹⁶ Touching, i.e., feeling the pulse at the wrist (*hastamūla*), ankle (*pādamūla*), or both wrist and ankle, enables a physician to diagnose fever, disorders of the *doṣas*, the state of the digestive fire, ailments caused by fasting and waking at night, an intensive activity of the digestive fire (*atyagni*), deficiency of the semen (*hinavīryatva*), disorders arising from fear (*bhaya*), grief (*śoka*) and confusion (*bhrama*), ailments arising from food of a particular taste,¹⁷ painful conditions brought about by (an excess of) physical exercise and sexual activity, and disorders of digestion (*ajīrṇa*) (15–19ab). Questioning reveals the presence of *kukṣiśūla*, *udāvarta*, *pārśvaśūla*, *bhagandara*, *sandhivāta*, haemorrhoids (*arśāṃsi*), the twenty urinary disorders (*mūtraroga*), *skhaladvīrya*,¹⁸ *śīroroga*, poisoning (*viṣasevā*), *anraniḥṣṭi*,¹⁹ *hastapādādīdāha*,²⁰ diseases of the penis, bladder and anus, and bleeding from the female genital organs (*raktasāva bhagothita*) (19cd–22ab). Examination discloses the presence of *kāsa*, *śvāsa*, eye diseases, *piṭākāḥ*, *vraṇa*, *aṇḍavāta*, *śoṣa*, *pāṇḍu(roga)*, *kāmila*, *pīnasa*, *asthibhaṅga*, *ūrubhaṅga*, *nāḍībhedā*,²¹ *galagraha*, *karṇārbuda*, *mūrchā*, *arśāṃsi* (haemorrhoids), *plīhan*, *ānāha*, *udara*, *sakthīśoṣa* (swelling of the thighs or legs), *galagranthi*, *upajihvā*, *masūrīkā*, the eighteen forms of *kuṣṭha*, *damaru*,²² and *ganḍamālikā* (22cd–25).

Finally, the pulse at the wrist is said to reveal all diseases, in the same way as the strings of a *viṇā* may produce all the *rāgas* (26–28ab).

Chapter two (28cd–46) mentions a *kanda* (bulbous structure), located somewhat downward from the navel, and measuring four *āṅgula* in breadth and two *āṅgula* in height,²³ as the place of origin of the 72,000 *nāḍīs* (28cd–32), which are divided into 30,000 male, 30,000 female, and 10,000 neuter ones, distributed, respectively, over the right, left and middle part of the body (33–34). One hundred and one among these are of more importance; thirteen is the number of the most prominent ones (35ab).

A main group of *nāḍīs* is formed by the pentad consisting of *Idā*, *Pīṅgalā*, *Suṣumnā*,²⁴ located in the upper half of the body, together with *Subalā* and *Balā*, located in the lower half. *Idā* is found on the left, *Pīṅgalā* on the right, and *Suṣumnā* in the middle. *Idā* is the main carrier of the *doṣas* in females; *Pīṅgalā* is its counterpart in males. The *Suṣumnā*, the seat of *Brahmā*, transports *vāyu*, the basis of breathing (38–43ab). A human being is said to breathe 21,600 times each day and night (43cd–44ab).²⁵

Chapter three (47–55) describes where the main *nāḍī* should be examined by a physician: in males at the left, in females at the right side of the body, in cows at both sides of the nose, in horses at the ears, and in elephants at the mouth, tip of the nose, eyes, tail, and cheeks (51–52).

Chapter four (56–65) is concerned with the way of feeling the pulse and the exact places where to put the fingers (56–59). It describes in which disorders which pulse should be taken (60–63), and which pulse should preferentially be examined in the various periods of life (64–65).

Chapter five (66–80) is about characteristics of the pulse during the three parts of day and night (66) and during the six seasons (67–69ab). Each season endows the pulse with a characteristic type of pulsation (*gati*), resembling the way in which a particular animal moves about. The chapter proceeds with signs of the pulse connected with the preponderant taste of the food enjoyed;²⁶ these signs consist again of ways of pulsation resembling the gait of particular animals (69cd–72ab). A combination of the sweet and sour tastes gives rise to the same signs as those attributed to *kapha*, a combination of the pungent and saline tastes to the signs of *pitta* (72cd–73ab).²⁷ The tastes which should predominate in the food taken in a particular season are mentioned (75–76ab), as well as the relationships between the *doṣas* and the seasons (76cd–79ab) and those between the *doṣas* and the *mahābhūtas* (79cd–80).

Chapter six (81–92ab) describes the radial pulse (*jīvanāḍī*), the way to take it, the signs of the *doṣas*, signs indicating curability or incurability, and conditions in which it is either practicable or impracticable to feel the pulse.

Chapter seven (92cd–95) instructs the physician to diagnose *vāta* disorders with the index, *pitta* disorders with the middle finger, and *kapha* disorders with the little finger. Patients up to the age of fifty should be examined with the fingers of the right, older patients with those of the left hand.

Chapter eight (96–100) specifies the types of pulsation characteristic of disorders of one *doṣa* or two *doṣas*; each *doṣa* or combination of two *doṣas* presents a type of pulsation resembling the movement of a particular animal.

Chapter nine ((101–153) describes first the pulse that is typical of involvement of all three *doṣas* (101–102). Subsequently, it enumerates a group of ten *nāḍīs*: *Idā*, *Pīṅgalā*, *Suṣumnā*, *Gāndhārī*, *Hastabīja*, *Pūṣā*, *Payasvīnī*, *Alambu*, *Lakala*, and *Śaṅkhīnī* (103–104ab).²⁸ The six *cakras* are mentioned,²⁹ their seats, and the parts of the body where the ten *nāḍīs* are found (104cd–108).

The remaining part of the chapter is devoted to anatomy. All the verses on this subject have been borrowed from the *Śāringadharaśaṃhitā* (L5), with the exception of 125–130, dealing with the seven layers of the skin and the diseases located in these layers.³⁰

Chapter ten (154–182) describes the five *mahābhūtas* (154–158), disorders arising from deficiency of one of these (159–160), the connections between the *mahābhūtas* and the *doṣas* (161), between the *mahābhūtas* and the seven bodily elements (162) and the tastes (163–164), the colours of the *mahābhūtas* (165), the *mahābhūtas* preponderantly present in particular constituents of the body (166–170), the ratios of the *mahābhūtas* in several groups of animals (171–180), and the connections between the *mahābhūtas* and the seasons (181–182).

Chapter eleven (183–273) is devoted to a classification of diseases. Almost the whole of this chapter has been taken from the *Śāringadharaśaṃhitā* (L7). Exceptions are verses 184–185,³¹ 186ab, 204–207,³² and 272–273.³³

Chapter twelve (274–292) describes that *Pārvatī* wonders how disorders of the *doṣas*, which have their seats in various parts of the body, can be diagnosed by means of the radial pulse. Being puzzled, she asks *Śiva* for elucidation.

Śiva informs her of some anatomical facts. He declares that the *mūlādharacakra*³⁴ contains a *vidhigranthi*, which is the seat of *vāta*; similarly, the heart-lotus³⁵ has a