

A FRAGMENT OF THE KĀŚYAPA-SAMHITĀ IN CHINESE

By PRABODH CHANDRA BAGCHI

A short medical treatise entitled *Kia-ye sien jen shuo yi niu jen kmg* (=Kāśyapa-ṛṣi-prokta-strīcikitsā-sūtra) has been preserved in Chinese translation and is included in the Tripitaka (Nanjio, 883; Hobogirin 1385, Bagchi—Le Canon Bouddhique II, p. 589). The translation is due to an Indian scholar who is known in Chinese either as Fa-t'ien (Dharmadeva) or as Fa-hien (Dharmabhadra). Dharmabhadra was a Buddhist monk of the Nālandā monastery. He went to China in 973 A.D. and was much honoured by the Song Emperor. He lived till 1001 A.D. He was very active during his long sojourn in China and translated 118 works into Chinese. Another medical treatise translated by him is the *Kumāra-tantra* of Rāvaṇa which has been studied and translated by me in another article (*Indian Culture, VII*, pp 269ff). The **Strīcikitsā (sūtra)* of Kāśyapa was translated by Fa-t'ien sometime between 982 and 1001 A.D.

In my article on the *Kumāra-tantra* of Rāvaṇa I pointed out its affinity with a newly published medical text entitled *Kāśyapa-samhitā*. The **Strī-cikitsā-Sūtra* translated by Fa-hien also bears the name of sage Kāśyapa and seems to have been connected with the school to which the *Kāśyapa-samhitā* belonged. The **Strī-cikitsā* is in the form of an interlocution between the sage Ji-p'o-kia (=Jīvaka) and the sage Kia-ye (=Kāśyapa). Jīvaka felt great pity for those women who suffer from various kinds of troubles during the period of pregnancy and went to Kāśyapa "a great teacher possessed of vast knowledge" to ascertain the method of their treatment. At his request Kāśyapa narrated the method of treating the diseases of pregnant women according to the various stages of their pregnancy. The *Kāśyapa-samhitā* is also in the form of an interlocution between Jīvaka and Kāśyapa. Although the text is mutilated and incomplete there are many indications which clearly bring out this form of the presentation; cf. for example the beginning of the *Lehādhyāya* (Sūtrasthāna). Jīvaka asks —

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..... ||
किंवा लेहयितव्यं च किंवा लेहितलक्षणम् ।
अतिलेहितदोषाः के के च दोषा अलेहिते ॥

मन्दलीदस्य किं रूपं गुणदोषाश्च तत्र के ।
 के लेहनोद्भवा रोगाः कश्च तेषामुपक्रमः ॥
 पतन्मे भगवन् सर्वं वक्तुमर्हसि तत्ततः ।
 सुखं दुःखं हि बालानां दृश्यते लेहनाश्रयम् ॥
 इति पृष्टो महाभागः कश्यपो लोकपूजितः ।
 ब्रह्मं भोवाच निखिलं प्रजानां हितकाम्यया ॥

[Jivaka asks Kaśyapa]. "What is fit for licking? What are the things to be licked? What are the evil effects of over-licking? What is bad in not licking? What are the things difficult to lick and what are their bad and good effects? What are the diseases that arise from licking? How do they arise? Bhagavan, you should tell me all about it. It seems that the health and the disease of children depend on licking. The great sage Kaśyapa, venerated by all, being thus requested replied to the question thus for the good of all beings."

A comparison of this form of the narration of the *Kāśyapa-saṁhitā* with the commencement of the **Strī-cikitsā-sūtra* of Kāśyapa of which I have given a translation below will clearly show that the two texts are very closely connected. I believe that the **Strī-cikitsā* is only an extract from the *Kāśyapa-saṁhitā*. That there is room for such supposition will be clear from a further examination of the *Kāśyapa-saṁhitā*.

About the authorship of the *Kāśyapa-saṁhitā* the text itself records the following tradition (*Kalpasthāna*, p. 191). "Kaśyapa, being appointed by Brahmā, compiled this Tantra for the good of mankind. Jivaka, the son of Rciḥa, received this great Tantra and summarised it. Jivaka later on came to be known as Vṛddha-Jivaka. The Tantra was then preserved by Anāyāsa Yakṣa who narrated it later to Vātsya, a descendant of Vṛddha-Jivaka. Vātsya revised and edited the work." Hence the work is known under both the names: *Kāśyapa-saṁhitā* and *Vṛddha-jivakīyaṁ Tantram*.

The Rājaguru Hemrāj Sarmā in his learned introduction to the *Kāśyapa-saṁhitā* has compared the work with other medical treatises and come to the conclusion that the treatment of subjects in the present work is similar to that in the *Caraka-saṁhitā* and the *Bheḍa-tantra*. The Śūsruta differs from all other works in this respect.

	Kāśyapa	Caraka	Bheḍa
Sūtrasthāna, Chaps.	30	30	30
Nidāna°	8	8	8
Vimāna°	8	8	8

गुणदोषाश्च तत्र के ।
 कश्च तेषामुपक्रमः ॥
 यक्तुं महसि तत्तुतः ।
 ज्ञानां दृश्यते लेहनाश्रयम् ॥
 कश्यपो लोकपूजितः ।
 प्रजानां हितकाम्यया ॥

	Kāśyapa	Caraka	Bheda
Saṁhita	8	8	8
Indriya	12	12	12
Cikitsa	30	30	30
Siddhi	12	12	9 (?)
Kalpa	12	12	8 (?)

The Kāśyapa-samhitā has besides a supplement (*Khila*) which is its 6th section. This is evidently a later addition and contains many repetitions of subjects treated in the main body of the work.

The complete text of the *Kāśyapa-samhitā* has not yet been discovered. The unique manuscript from which the text has been edited was fragmentary and hence long portions of the text are missing. A considerable portion of the *Cikitsādhya* is missing (see pp. 62-63). In the chapter on *Garbhīnī-cikitsādhya* (p. 63) the treatment of certain diseases of pregnant women have been described, such as *pravalaka*, *kāmalā*, *sūla*, *urdhvanīla*, *hikkāśvāsa* etc. Something must have been said on the treatment of miscarriage in this connection, but that portion is missing.

The *Strīcikitsā* of Kāśyapa however is more concerned with pre-natal care than with regular medical treatment. This text shows considerable agreement with the 31st chapter of the 8th section of the *Sārvaśāstra* of Caraka. In fact the whole of the 8th section of *Sārvaśāstra* deals with pre-natal and post-natal care (*Jāti-sūtriyam Sārvaśāstra*)—conception, the diet of a pregnant woman, the causes of miscarriage, preventive measures prescribed month by month. As a general method of treatment Caraka prescribes for the preservation of the foetus the decoction of the following drugs with milk or ghee—*aindi*, *brāhmī*, *śatavirya*, *sahasra-vīrya*, *amogha*, *avyathā*, *śivā*, *balā*, *arista*, *cātyapuspī*, *viśvakasēnā* and *kāntā*. It is also recommended that the expectant mother should rub her body daily with an ointment of these drugs and bathe in the water in which these drugs have been boiled (*Sāvira*, VIII, 21).

Caraka then gives the following prescription to be followed by pregnant women month by month (ibid. viii, 31). "In the *first* month the diet should mainly consist of medicated milk which has been properly boiled and cooled and given in proper measure. Her principal meals should consist of such items as may be easily assimilated. In the *second* month her diet principally should consist of milk boiled with the group of drugs called sweets (*Kākolī* etc.). In the *third* month the milk is to be mixed with ghee and honey. In the *fourth* month two

"What is fit for licking? What are the evil effects of over-licking? What are the things difficult to lick and what

What are the diseases that arise from licking? What should you tell me all about it. What diseases of children depend on licking. What should be done by all, being thus requested replied that of all beings."

From the narration of the *Kāśyapa-samhitā* and the *Strīcikitsā-sūtra* of Kāśyapa of which the latter will clearly show that the two texts are different. It is clear that the *Strī-cikitsā* is only an extract from the *Kāśyapa-samhitā* and there is room for such supposition will be clear from the narration of the *Kāśyapa-samhitā*.

The *Kāśyapa-samhitā* the text itself records the name of the author as *Yakṣa* (p. 191). "Kāśyapa, being the author of this Tantra for the good of mankind. He was known as *Vṛddha-Jīvaka*. The Tantra was narrated by *Yakṣa* who narrated it later to *Vātsya*, who revised and edited the work."

Under both the names: *Kāśyapa-samhitā* and *Strī-cikitsā*.

Yakṣa in his learned introduction to the *Kāśyapa-samhitā* compares the work with other medical treatises and mentions the treatment of subjects in the present *Caraka-samhitā* and the *Bheda-tantra*. He mentions his works in this respect.

Kāśyapa	Caraka	Bheda
30	30	30
8	8	8
8	8	8

tolās of cheese should be given. In the *fifth* month the quantity of ghee should be increased. In the *sixth* and *seventh* months ghee should be boiled with the drugs, called sweets (*Kākolī* etc.). In the *seventh* month is to be performed the *dohada* ceremony. The general food should be given in small measures, should consist of such items as are regarded sweet and alleviative of wind and should contain oil and salts as little as possible. In the *eighth* month she should be given daily, at proper intervals, a drink prepared of milk, barley gruel (*yavāgu*), and ghee boiled together. In the *ninth* month she should have as an additional measure an enema of oil in which the drugs, called sweets (*Kākolī* etc.) are boiled."

Caraka also gives the method of treatment in case the chest is affected which is usual in the seventh month of pregnancy. He prescribes first of all a decoction of *badara* mixed with cheese and boiled with the drugs called sweets (*Kākolī* etc.). For application on the affected parts he recommends a paste of *candana* and *mṛṅgāla*, or of *śirīṣa*, *dhātakī*, *sarṣapa* and liquorice, or of *kuṭaja*, *arjjaka* seeds, *musta* and turmeric or of *nimba*, *kola*, *surasā* and *mañjiṣṭhā* or an oil medicated with the leaves of *karavīra*. For washing he recommends an infusion of *triphalā* mixed with the blood of a small deer (*prṣat*) and of a hare and also water boiled with *mālatī* and liquorice.

There is also a similar chapter in the *Śārīrasthāna* of the *Kāśyapa-saṃhitā* which is equally called *Jātisūtrīya* (pp. 52 ff.). This is also, as in Caraka, the last and the 8th chapter of the *Śārīrasthāna*. The first portion of the chapter shows a general agreement with the corresponding chapter of Caraka, but its middle portion where we should have expected the more specific prescriptions for the pregnant woman according to the various stages of pregnancy is lost. One complete palm-leaf (the 85th folio) is missing. This seems to have contained the matter now found in the **Strī-cikitsā* of Kāśyapa. The introductory portion of the **Strī-cikitsā* dealing with the meeting of Jīvaka and Kāśyapa might not have been there, but the remaining portion of the text giving prescription, month by month, seems to have been taken from this chapter of the *Kāśyapa-saṃhitā*.

In the supplement (*Khilasthāna*) of the *Kāśyapa-saṃhitā* there is a chapter called *Antarvatnīcikitsā* (chap. x) which contains similar information on the treatment of pregnant women. As the supplement is a sort of later elaboration of the matter given in the main text it gives an idea of the missing portion of the chapter of *Jātisūtrīya* of the *Kāśyapa-saṃhitā*. The 10th chapter of the supplement says that regular treatment of pregnant women should be undertaken from the fourth

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In the *fifth* month the quantity of *sixth* and *seventh* months ghee should sweets (*Kākoli* etc.). In the *seventh* *lohada* ceremony. The general food es, should consist of such items as are wind and should contain oil and salts *h* month she should be given daily, at d of milk, barley gruel (*yavāgu*), and *uth* month she should have as an oil in which the drugs, called sweets

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ter in the *Sārīrasthāna* of the *Kāśyapa- iāṭisūtrīya* (pp. 52 ff.). This is also, as chapter of the *Sārīrasthāna*. The first eneral agreement with the correspond- middle portion where we should have escriptions for the pregnant woman pregnancy is lost. One complete palm- This seems to have contained the *cikitsā* of *Kāśyapa*. The introductory ng with the meeting of *Jīvaka* and ere, but the remaining portion of the by month, seems to have been taken a-samhitā.

thāna) of the *Kāśyapa-samhitā* there is *tsā* (chap. x) which contains similar pregnant women. As the supplement ie matter given in the main text it gives of the chapter of *Jāṭisūtrīya* of the pter of the supplement says that regular should be undertaken from the fourth

month of pregnancy (मासाच्चतुर्थात् प्रभृति भिषगभेषजमाचरेत् sl. 11). This method of treatment is given in slokas 147 ff.

चतुर्थे मासि नारीणामिदं कुर्याच्चिकित्सितम् ॥ १४७ ॥
 सर्पिर्भिरन्नपानैर्वा क्षीरेणेश्वरसेन वा ।
 वासयेत् फलयुक्तेन यथावदिति कश्यपः ॥ १४८ ॥
 चतुरंगुलसिद्धेन रसेन पयसाऽपि वा ।
 विरेचयेत् भूतिमान् य इच्छेत् सुखमात्मनः ॥ १४९ ॥
 पूतीकपत्रैर्भृष्टैर्वा पुष्पैर्वाश्वालकस्य वा ।
 अम्लं यवागूं प्रपिचेन्नातिवेगा यथा भवेत् ॥ १५० ॥
 परण्डपत्रं क्षीरेण वातरोगान्विता पिबेत् ।
 वातमूत्रविरोधे तु शूले वाऽपि समुत्थिते ॥ १५१ ॥
 पञ्चमे मासि गर्भिण्या व्यक्ताम्लवर्णं ततः ।
 आस्थापनं हितं नार्या मधुरं चामुवासनम् ॥ १५२ ॥
 ग्रन्थीनां पीडकानां च शोथे चैव विशाम्पते ।
 गेहिण्यां चिद्रथौ वाऽपि षष्ठमासे विशेषतः ।
 यथाभलं भेषजं कुर्याद्धारुणं शास्त्रपारगः ॥ १५३ ॥
 योजमांसोपशमनं क्षारकमाग्निर्कर्म च ।
 भग्नास्थिरक्षेपणं चैव शस्त्रकर्म तथैव च ॥ १५४ ॥
 सप्तमे मासि नारीणां सर्वमेतत् प्रयोजयेत् ।

The *Bheda-samhitā*, which we have seen, follows the same tradition as that of Caraka, has also in its extant South Indian version a chapter called *Jāṭisūtrīyam*, (which is the chapter viii of its *Sārīrasthāna*). It is an abridged version, but still it agrees with the corresponding passages of the *Carakasamhitā* and the *Kāśyapa-samhitā* (specially the supplement). It may be quoted here for a comparison with other texts—

चतुर्थे खलु मासे प्रतिविहिते क्षीरे नवनीतं प्राश्नीयात् । पञ्चमे क्षीरयवागूः ।
 षष्ठे क्षीरसर्पिः, सप्तमे तु खलु मासे गर्भप्रपीडिता पित्तध्माणो प्राप्य विदह्यमाना कण्डुं
 अमयन्ति । तेन त्रिकिसानि जायन्ते । स्त्रीणां त्रिफलचूर्णं शशरुधिरेण पिष्ट्वा
 तेनास्याः स्तनान्यवलेपयेत् । अष्टमे तु खलु मासे प्रतिविहिते सति सूतिकागारं सम्यक्
 प्राग्द्वारमुद्गद्दारं वा कारयेत् तिन्दुकपलाशाश्वत्थैः ॥ (*Bhedasamhitā*, p. 95).

Thus a comparison of the mutilated *Jātisūtrīyam* section of the *Kāśyapa-saṃhitā* with the corresponding chapters of the *Carakasāṃhitā*, the *Bheṣṭasāṃhitā* and the *Khilāsthānam* of the *Kāśyapa-saṃhitā* itself shows that the short treatise in Chinese translation, the **Strīcikitsā* of *Kāśyapa*, formed a part of the *Jātisūtrīyam* of the *Kāśyapa-saṃhitā*. It must have been based on that portion of the *Jātisūtrīyam* which is now lost.

The two medical treatises translated by Fa-t'ien (Dharmadeva), a monk of Nālandā—the *Kumāra-tantra* of Rāvaṇa and the **Strīcikitsā* of *Kāśyapa* bear a Buddhist stamp. The *Kumāra-tantra*, as we have said in another article (*Indian Culture*, VII, pp. 269 ff.), is of Buddhist inspiration. Rāvaṇa is a Yakṣa, and it is only in Buddhism that the Yakṣas have been considered as beneficent beings. The *Kāśyapa-saṃhitā*, of which **Strīcikitsā* is a part, is also said to have been handed down by another Yakṣa—Yakṣa Anāyāsa, who is invoked in the *Mahāmāyūrī* (S. Lévi, *Le Catalogue Géographique des Yakṣa*, J. As. 1915). Rāvaṇa is the Yakṣa protector of the country of Ramaṭha in North-Western India, while Anāyāsa is the Yakṣa protector of the city of Kauśāmbī. The *Kāśyapa-saṃhitā* like the **Strīcikitsā* has another Buddhist association. Its author was Jīvaka. The sage *Kāśyapa* communicated it to Jīvaka who recorded it and gave publicity to it for the good of humanity. Jīvaka is well-known in the Buddhist texts as a great authority on medicine. He was a contemporary of Buddha and was educated in medical science at Takṣaśilā under Ātreya. For a detailed study on Jīvaka, his rôle as a medical authority, his association with Buddha etc., see *The History of Indian Medicine* by G. N. Mukherji, vol. iii, pp. 681 ff.

The contents of the **Strīcikitsā* of *Kāśyapa* may now be discussed and compared with prescriptions in other sources. It will be seen that the prescription given in the **Strīcikitsā* is much more detailed than that in other sources. This is probably because the *Kāśyapa-saṃhitā* with which the **Strīcikitsā* is directly connected is specially a *Kaumārabhṛtyam* and as such is more concerned with the diseases of expectant mothers and children.

First month (of pregnancy).—The medicine prescribed is a powder of *candana* scent and *utpala* flower mixed with milk and milk-sugar. *Ju-t'ang*¹ literally means 'milk-sugar' but I do not know what kind of sugar it really is. Caraka prescribes only milk properly boiled and cooled.

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nutilated *Jātisūtrīyam* section of the ending chapters of the Carakasamhitā, thānam of the Kāśyapa-samhitā itself Chinese translation, the **Strīcikitsā* of *isūtrīyam* of the Kāśyapa-samhitā. It tion of the *Jātisūtrīyam* which is now

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Second month.—The medicine prescribed is the powder of blue utpala flower, root of *ku-mu-na* (kumuda), *ling-kio* and *kie-si-lu-kia*, mixed with milk. *Ling-kio*² is supposed to be *Goksuraka*—tribulus lanuginosus in Mahāvīyutpatti (Sakaki)—5782 (ii). But it is really *śrīgātaka*—trapa bicornis or a kind of water caltrops. *Kie-si-lu-kia*³ is *kaśeruka*. It is a kind of root which when taken helps the regular secretion of biles and cools the system (*rakta-jiṭṭa-prāśmanatvaṃ, śītatvaṃ, dāhaśramāpahatvaṅca*—cf. Śabdakalpa-*druma*). Caraka prescribes for the second month—'milk boiled with drugs called sweets (*madhura*)'. The group of these drugs, according to the commentary, begins with *Kākoli*. *Kākoli*, however is prescribed here from the third month.

Third month.—The medicine prescribed is equal portions of *kiā-kiu-lei*, *ch'e-to kiā-kiu-lei* and the root of *pi-ma*⁴ rubbed and mixed with milk, milk sugar and honey. *Kiā-kiu-lei*⁵ and *ch'e-to-kiu-kiu-lei*⁶ are *kākoli* and *kṣīra-kākoli*. *Kākoli* is described as a medical plant with aromatic berries—Luvunga Scandens. *Kṣīra-kākoli* is described as a 'root from the Himalayas yielding a milky juice'—*Tritilliria Stracheyi* (Woolner—J.R.A.S., 1925, p. 631). *Pi-ma*⁷ is castor oil plant, Sanskrit *eraṇḍa*—*Ricinus Communis*. Caraka prescribes for the 3rd month only 'milk mixed with ghee and honey.'

Fourth month.—The medicine prescribed is the equal proportion of the root of *tsi-li*⁸ its branch and leaf, utpala flower and its stalk, rubbed and mixed with milk. *Tsi-li* is *Tribulus terrestris*. In the *Fan yu tsa ming* (Bagchi, *Deux Lexiques*, 1003) *Tsi-li* is *kokšura* (*gokšura*). Caraka and Bheḍa prescribe for the fourth month only cheese and milk. But the supplementary section of the Kāśyapa-samhitā already referred to gives a more detailed prescription for the fourth month according to the nature of the troubles,—ghee, milk, juice of sugarcane, leaf of castor oil plant boiled in milk etc.

Fifth month.—The medicine prescribed is the powder of equal proportion of the root of gourd plant (*hu tseu*⁹), and utpala flower mixed with grape-juice (*p'u-t'ao che*¹⁰), milk and milk-sugar. Caraka prescribes simply 'milk and ghee,' while Bheḍa only barley-gruel (*yavāgū*) and milk. *Hu tseu* is literally 'gourd plant,' but it is not clear what sort of gourd it is. *P'u-t'ao* literally means 'grape juice'—*drākṣā-pānaka* (Mahāvīyutpatti 5717-36). *P'u-t'ao* has been

(2) 菱角 (3) 鷄細嚙迦 (4) 迦集喙 (5) 叱 ...

(6) 蕪麻 (7) 蒺藜 (8) 銀子 (9) 蒲萄

proved by Laufer (*Sino-Iranica*, p. 225) to be a borrowed Iranian word; *p'u-l'ao* (**bu-daw*) has been restored by him in its old Iranian form **budāwa* or **buḍawa* formed with a suffix *wa* or *awa*, from a stem *buda* which may be connected with new Persian *bāda* "wine"—probably a dialectal form of Avestan *maḍav*, "wine from berries." In the present case however *p'u-l'ao che* means "fresh grape juice" and not a variety of grape wine.

Sixth month.—The medicine prescribed is equal portions of *pi-o-lo*, *mo-ti-kia-lo-jo* and *sa-ki-i'o-fu* herbs rubbed and boiled in milk mixed with milk-sugar and honey. *Pi-o-lo*¹⁰ is *piyāla*, *mo-ti-kia-lo-jo*¹¹ is probably a wrong transcription for *mātuluṅga* which is a kind of citron plant, and *sa-ki(hi)-lo-fu* is *sahetava*. The properties of *piyāla* are given as—*madhuratvam*, *snigdhatvam*, *vātapittanāśitvam* etc., and the properties of *mātuluṅga* are—*hr̥dyatvam*, *amlatvam*, *laghutvam*, *agnidīpatvam* etc. (*Sabdakalpadruma*). Caraka prescribes for the sixth month the drugs called sweets—*Kākoli* etc. boiled in ghee, whereas Bheda prescribes ghee and milk only.

Seventh month.—The medicine prescribed is pills made with the powder of *tsi-li*—*tribulus terrestris*—branch and leaf mixed with milk-sugar and honey, to be taken with meat soup. Caraka prescribes for general treatment the same medicine as for the previous month. Bheda follows him. For the skin infection which is usual in the 7th month Caraka makes an elaborate prescription; our text, however does not refer to it.

Eighth month.—The medicine prescribed is equal portions of *san-han-ngo*¹² lotus flower, blue utpala flower and *tribulus terrestris*, rubbed and mixed with milk, milk-sugar and honey. I have not been able to find out what plant *san-han-ngo* is. For the eighth month Caraka prescribes a drink made of ghee, barley gruel and milk mixed together.

Ninth month.—The medicine prescribed is equal portions of the roots of *pi-ma*—castor oil plant, *kia-ku-lei-kākoli*, *she-lo-po-han-ni*¹³—*Śarapāhanī* (?), *mei-li-han-ti*¹⁴ (*Bṛhatī*?) rubbed and boiled in milk. I have not been able to find out what *she-lo-po-han-ni* is. The last *mei-li-han-ti* seems to be *Bṛhatī* which is according to some sources the same as *kaṇṭakārī*. Its properties

(10) 閱阿羅 (11) 摩地迦羅惹 (12) 三鈴識

(13) 舍羅鉢被尼 (14) 沒哩智底

p. 225) to be a borrowed Iranian word restored by him in its old Iranian form with a suffix *wa* or *awa*, from a stem with new Persian *bāda* "wine"—probably *maḍav*, "wine from berries." In the text it means "fresh grape juice" and not a

prescribed is equal portions of *pi-o-lo*, beans rubbed and boiled in milk mixed with *Pi-o-lo*¹⁰ is *piyāla*, *mo-ti-kia-lo-jo*¹¹ a prescription for *mātuluṅga* which is *sa-ki(hi)-lo-fu* is *sahetava*. The medicine is as—*madhuratvam*, *snigdhatvam*—the properties of *mātuluṅga* are—*m*, *agnidīpatvam* etc. (Śabdakalpā) in the sixth month the drugs called sweets are as Bheḍa prescribes ghee and milk

the medicine prescribed is pills made with the stem—branch and leaf mixed with milk and meat soup. Caraka prescribes for the seventh month as for the previous month. Bheḍa prescribes a medicine which is usual in the 7th month in the text; our text, however does not

the medicine prescribed is equal portions of the stem of utpala flower and tribulus mixed with milk, milk-sugar and honey. The text says what plant *san-han-ngo* is. For the medicine the drink made of ghee, barley gruel and

the medicine prescribed is equal portions of the stem of lotus, *kia-ku-lei-kūkōlī*, *she-lo-po-li-han-ti*¹² (*Bṛhatī*?) rubbed and boiled in milk. I have not been able to find out what *mei-li-han-ti* seems to be *Bṛhatī* is the same as *kaṅṭakārī*. Its properties

羅惹 (12) 三鈴識

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are given as—*tiktatvam*, *uṣṇatvam*, *vāta-juarārocakāmakāśvāsa-hyd-rogamāśitvam* (see Śabdakalpādruma). Caraka prescribes only for outer use "oil in which *kākōlī* has been boiled."

Tenth month.—The medicine prescribed is equal portions of *liu-ten*¹³ beans, and utpala flower, rubbed and boiled in milk mixed with milk-sugar and honey. Caraka and other sources do not give any prescription for the 10th, 11th and 12th months, as these stages of pregnancy are uncommon. Bheḍa stops with the eighth month and recommends that the labour room should be made ready in the 8th month. I have not been able to find out what kind of beans was *liu-ten*.

Eleventh month.—The medicine prescribed is equal portions of blue utpala flower, *sha-lu-kang*¹⁴ (*śāluka*) plant, lotus flower and lotus stalk, rubbed in cold water and boiled in milk mixed with milk-sugar. *Sha-lu-kang* is *śāluka*—a plant like the lotus which grows in water. There is no prescription for the eleventh month in other sources.

Twelfth month.—The medicine prescribed is equal portions of *kia-ku-lei* (*kūkōlī*), *ch'e-lo-kia-ku-lei* (*kyira-kūkōlī*), liquorice (*kan-ts'ao*)¹⁵ and utpala flower ground and boiled in milk. *Kan-ts'ao* is liquorice—Skt. *yaṣṭi-madhu*.

迦葉仙人說醫女人經

[*Kāśyapaṣiprokta-strīcikitsā-sūtra*].—"The sūtra on curing women spoken by the sage Kāśyapa."—

Once upon a time the sage Jivaka was worried by this thought : In the world all beings get their body from women. The women at first get pregnant for full ten months and some even longer for twelve months and then they give birth (to the child). In this period they suffer from sickness which afflicts them with pain. I shall now ask the teachers about the means of getting the medicine for curing their diseases. On thinking thus he went to see the teacher, the sage Kāśyapa. He prostrated himself before the teacher and after saluting him said—The great teacher Kāśyapa is possessed of vast knowledge. I want to ask him a question and pray him to listen to me and reply. The sage Kāśyapa replied : What do you want to ask me? Then the sage Jivaka said : The woman remains pregnant for ten months or twelve months. When the days are completed she gives birth to the child.

(15) 菜豆 (16) 婆路剛 (17) 甘草

Why do they suffer from diseases in this period for which the foetus gets shaky and uneasy. Some get spoilt whereas others suffer from unlimited pain. My teacher is all-knowing. I request him to speak on the treatment of these diseases and on the medicine to cure them. When he had finished he waited quietly to listen (to the reply).

Then the sage Kāśyapa said to the sage Jivaka: The women, when pregnant, do not know how to protect themselves. So the foetus gets unsteady. I shall now briefly speak, month by month, on the medicine for protecting it.

If the foetus gets unsteady in the first month of pregnancy the woman should take the *chen-tan* (*candana*) scent, the lotus flower, and the *yu-po-lo* (*utpala*) flower, put them in water and grind them. She should then mix it with milk and the milk-sugar boiled together. This medicine, if taken when tepid, can save the foetus from all harm and pain and make it steady in the first month of pregnancy.

He then told Jivaka: If in the second month of pregnancy the foetus gets unsteady then take the blue utpala flower, the root of the *ku-mu-na* (*kumuda*), water-caltrops (*ling kio*), *kie-si-lu-kiu* (*haśeruka*). Grind equal portions of these herbs into powder, mix the powder with milk and boil it. It should be taken when cool. This medicine can keep the foetus in its place, remove the pain and keep the pregnant woman in good condition.

If in the third month of pregnancy the foetus gets unsteady then take equal portions of *kie-kiu-lei* (*kākolī*), *ch'e-lo kie-kiu-lei* (*ksira-kākolī*) and the root of *pi-ma*: rub them in water and make them exceedingly fine, put them in milk and boil it well. Put some milk-sugar and honey in it, mix up and take it when cool. This medicine can keep the foetus in its place, remove pain and fear and keep the pregnant woman in good condition.

If in the fourth month of pregnancy the foetus gets unsteady then take the root of the *tribulus terrestris* (*tsi-li*), take also its branch and leaf, utpala flower and its stalk, take equal portion of each, rub them in water and make them exceedingly fine, put them in milk and boil. Give it when cool. This medicine can keep the foetus in its place, remove pain and fear and keep the pregnant woman in good condition.

If in the fifth month of pregnancy the foetus gets unsteady take the root of the gourd plant (*hu-tseu*), the utpala flower, equal portion of each, grind them and make them fine, mix them with grape juice (*p'u-t'ao*), milk, and milk-sugar, boil them, and give it when cool. This medicine can keep the foetus in its place, remove pain and fear and keep the pregnant woman in good condition.

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If in the sixth month of pregnancy the foetus gets unsteady then
take *pi-o-lo* (*piyāla*), *mo-ti-kia-lo-jo* (*mātulūṅga?*), *sa-hi-to-fu* (*sahe-*
tuca?) herbs, equal portion of each, rub them in water and make them
extremely fine, boil them in milk, and then put some milk-sugar and
honey in it. Give it when cool. This medicine can keep the foetus in
its place, remove pain and fear and keep the pregnant woman in good
condition.

If in the seventh month of pregnancy the foetus gets unsteady then
take the *tribulus terrestris*, its branch, leaf and root, grind them into
powder, put some milk-sugar and honey and make pills. Give each
pill with meat soups. It may be taken also as food with the meat soup
or with the soup of green beans. Whether taken as medicine or food
it can keep the foetus in its place, remove pain and fear and keep the
pregnant woman in good condition.

If in the eighth month of pregnancy the foetus gets unsteady then
take *san han-ngo* (medicine), lotus flower, blue utpala flower and
tribulus terrestris, equal portion of each, rub them in cold water and
make them extremely fine, mix them with milk, sugar and honey, boil
them and give it when cool. This medicine can keep the foetus in its
place, remove pain and fear and keep the pregnant woman in good
condition.

If in the ninth month of pregnancy the foetus gets unsteady then
take the root of *pi-ma* (castor oil plant), *kia-kiu-lei* (*kākolī*), *she-lo-po-*
han m (*Sarapā?*) herb and *mei-li-han ti* (*bṛhatī*) herb, equal portion
of each, rub them in cold water and make exceedingly fine, put them
in milk and boil. Give when cool. This medicine can keep the foetus
in its place, remove pain and fear and keep the pregnant woman in good
condition.

If in the tenth month of pregnancy the foetus gets unsteady then
take green beans (*lin ten*) and utpala flower, equal portion of each,
mix them with water, rub them extremely fine, put some milk-sugar
and honey in them and boil them in milk. Give it when cool. This
medicine can keep the foetus in its place, remove pain and fear and
keep the pregnant woman in good condition.

If in the eleventh month of pregnancy the foetus gets unsteady
then take blue utpala flower, *sha-lu-kang* (*śāluka*) herb, lotus flower
and stalk, equal portion of each, rub them in cold water and make them
extremely fine, mix them with milk, put some milk-sugar in it and boil.
Give one dose of it when cool. This medicine can keep the foetus in its
place, remove pain and fear and keep the pregnant woman in good
condition.

If in the twelfth month of pregnancy the foetus gets unsteady,

then take *kia-kiu-lei* (*kākolī*), *ch'e-lo kia-kiu-lei* (*ksīra-kākolī*) herbs, liquorice (*kan-ts'ao*, *yaṣṭimadhu*), and utpala flower, equal portion of each, grind them and make them fine, rub them in water and boil in milk. Give one dose of it when cool. This medicine can keep the pregnant woman in good condition.

When Jivaka Rṣi had heard the master on this method of treating pregnant women he became exceedingly happy, bowed unto him and went away.

Cf. *Carakasamhitā, Sāvira* III. 31

परमती निर्विकारमाप्यायमग्नस्य गर्भस्य प्रासे प्रासे कर्मोपदेश्यामः प्रथमे प्रासे शङ्खेत् चेद्गर्भभापजा, क्षीरमनुपस्कृतं मालावच्छीतं काले काले पिवेदन्तर्वली, सात्स्यमेव च पुत्रमोजनं सायं प्रातश्च भुञ्जीत । द्वितीये प्रासे क्षीरमेव न मधुरीपधसिद्धम्, तृतीये प्रासे क्षीरं मधुरीपधसिद्धम्, चतुर्थे प्रासे क्षीरनवनीतमक्षमालमश्रोयात्, पञ्चमे प्रासे क्षीरसर्पिः, षष्ठे प्रासे क्षीरसर्पिः मधुरीपधसिद्धम्, तदेव सप्तमे प्रासि, तत्र गर्भस्य केशा जायमाना मातुर्विदाहं जनयन्तीति स्त्रियो भापन्ते ; तन्नेति भगवानात्रेयः, किन्तु गर्भोत्पीडनाद्धि वातपित्तश्लेष्माण उरः प्राप्य चिदहन्ति । ततः कण्डूषपजायते ; कण्डूसूला किक्किसावाप्तिः ; तत्र कोलोदकेन नवनोतस्य मधुरीपधसिद्धस्य पाणितलमालं काले कालेऽस्य दद्यात्, चन्दनमृणालकल्कैश्चास्याः स्तनोदरं विभृश्रीयात् । शिरीषघातकीसर्पपमधूकचूर्णैः कुटजाजंकवीजमुस्तहरिद्राकल्कैर्वा निम्बकोलकसुरसमञ्जिष्ठाकल्कैर्वा पृषतहृदिणशशरुधिरयुतया त्रिफलया वा, करवीरपत्रकसिद्धेन वा तैलेनाभ्यङ्गः, परिपेकः पुनर्मालतीमधुकसिद्धेनाम्भसा, जातकण्डूश्च कण्डूयनं वर्जयेत् त्वग्मेद्वैरूप्यपरिहारार्थम्, असह्यायान्तु कण्डामुन्मर्दनोद्घर्षणाभ्यां परिहारः स्यात्, मधुरमाहारजातं घातहरमल्पमस्नेहलवणमल्पोदकानुपानं भुञ्जीत । अष्टमे तु प्रासे क्षीरयवागूँ सर्पिषमतीं काले काले पिवेत् ; नेति भद्रकाप्यः पैङ्गल्यावाधो हि अस्या गर्भमागच्छेदिति ; अस्तुत पैङ्गल्यावाध इत्याह भगवान् पुनर्घसुरात्रेयः, न त्वेवैतन्न कार्यम्, एवं कुर्वती ह्यारोगाऽरोगवलवर्णस्वरसंहननसम्पदुपेतं ज्ञातीनां श्रेष्ठमपत्यं जनयति ; नवमे तु खल्वेनां प्रासे मधुरीपधसिद्धेन तैलेनानुवासयेत् ; अतश्चवास्यास्तैलपिच्छुं योनीं प्रणयेत् गर्भस्थानमागस्नेहनाथम् । यदिदं कर्म प्रथमं मार्सं समुपादायोपदिष्टमानवममासात्, तेन गर्भिण्या गर्भसमये गर्भधारणे कुक्षिकटीपार्श्वपृष्ठं मृदु भवति, घातश्चानुलोमः सम्पद्यते, मूत्रपुरीषे च प्रवृत्तिभूते सुखेन मार्गाथापद्यते, चर्मनखानि च मार्दवंमुपयान्ति, बलयणीं चोपचीयेते पुत्रं चेष्टं सम्पदुपेतं सुखिनं सुखेनैषा काले प्रजायते । इति ।

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