

Textual Archaeology of an Ayurvedic Manuscript: Deciphering the Medical Knowledge in *Upakramakhanda* of *Bheshajapaddhati*

Adarsh K R¹, Sunitha G R²

¹Department of Samhita and Siddhant, Mannam Ayurveda Co-operative Medical College, Pandalam, Kerala

²Department of Samhita, Samskrita and Siddhanta, Government Ayurveda College, Thiruvananthapuram, Kerala.

Corresponding author email: adarshrajendran1992@gmail.com

Receiving Date: Oct 28, 2021 || Accept Date: Aug 29, 2025

Abstract

Manuscripts constitute handwritten knowledge repositories recorded on various materials including palm leaves, birch bark, leather, cloth, and paper. These documents hold substantial scientific and historical importance for Ayurvedic scholarship. The existence of numerous unpublished and unexplored Ayurvedic manuscripts reveals that currently available published literature represents only a fraction of this medical tradition. This reality necessitates comprehensive study of historical Ayurvedic texts through examination of multiple manuscript versions to preserve authentic medical knowledge. As a part of this scholarly endeavour, the present study examines *Bheshajapaddhati*, authored by *Purushottama*. Among its four sections (*khaG as*), the *UpakramakhaG a* was selected for critical edition and English translation due to its systematic presentation of disease treatment protocols and therapeutic formulations. Based on available evidence, the text likely dates between the 16th and 20th century CE. While *UpakramakhaG a* shares similarities with other Ayurvedic texts, it demonstrates unique value through its concise presentation of treatment principles and effective medicinal formulations composed in dedicated verses. The text's distinctive therapeutic approaches include both classical preparations and innovative remedies not commonly found in other Ayurvedic compendia.

Keywords – Manuscript, *Bheshajapaddhati*, *Purushottama*, Critical edition

How to cite this article

Adarsh K R, Sunitha G R, Textual Archaeology of an Ayurvedic Manuscript: Deciphering the Medical Knowledge in *Upakramakhanda* of *Bheshajapaddhati*, *Annals Ayurvedic Med.* 2026;15(1.1) 261-270, DOI.10.5455/AAM. 136363

Key Message

- Manuscripts as Knowledge Repositories – Ayurvedic manuscripts, written on diverse materials, preserve vast yet largely unpublished medical knowledge, with existing printed texts reflecting only a small portion of the tradition.
- Need for Critical Study – Multiple manuscript versions must be examined to safeguard authentic Ayurvedic wisdom and ensure accurate preservation of the medical heritage.
- Focus of Present Study – The research critically edits and translates the *Upakramakhanda* of *Bheshajapaddhati* by *Purushottama*, chosen for its systematic disease management protocols and therapeutic formulations.
- Unique Contribution – While aligned with classical

Ayurvedic literature, *Upakramakhanda* stands out for its concise treatment principles and innovative remedies not widely documented elsewhere.

Introduction

India's manuscript heritage stands unparalleled in its linguistic and scriptural diversity. For centuries, these manuscripts have captivated global attention by documenting the subcontinent's rich civilization and cultural achievements across intellectual and artistic domains. Among this vast corpus, Ayurvedic manuscripts constitute a substantial portion, preserving invaluable medical knowledge. To safeguard this authentic wisdom, scholarly examination of historical Ayurvedic texts through comparative manuscript study becomes imperative. As a modest contribution to this endeavour, our research

focuses on *Bheshajapaddhati* by *Purushottama*, preserved at Oriental Research Institute and Manuscript Library, HV6Q+CR2, Karyavattom Main Campus, Karyavattom, Thiruvananthapuram, Kerala- 695581. This significant text comprises four sections (*khandas*):

1. *Rogavichārakhanda* (Disease examination)
2. *Bhecajavikalpakhanda* (Medicinal preparations)
3. *Kriyābhedakhanda* (Therapeutic procedures)
4. *Upakramakhanda* (Treatment protocols)

The *Upakramakhanda* was selected for critical edition and English translation due to its concise yet comprehensive coverage of treatment methodologies for diseases along with rare medicinal formulations. Our study investigates multiple aspects including:

- Authorial identity and lineage
- Geographical context
- Textual reception history
- The author's influence on subsequent scholars
- Historical periodization

This critical edition and translation of *Upakramakhanda* promises to enrich our understanding of classical Ayurvedic traditions while serving as a valuable resource for contemporary and future scholars in therapeutic applications.

Materials and Methods

The study was based on the source manuscript '*Bheshajapaddhati*' MS No T.861 preserved at Oriental Research Institute and Manuscript Library, Karyavattom, Thiruvananthapuram. The manuscript with similarity in title, author and content was obtained from Government Sanskrit College library, Tripunithura, Kerala with MS No 182C. The former manuscript has been taken for critical edition. The following steps were adopted in the study:

1. Transcription of the collected manuscripts were done
2. Mutual relationship among the collected manuscripts was analysed.
3. Critical edition of the entire text was done following the method of lower criticism including heuristics, recension and emendation.
4. The manuscript was translated to English language by the Author. English translation of the technical terms and drugs were not done as it may affect the technicality of the verses, considering the readers of the text.
5. The influence of *Ayurveda* literatures especially *Ashtangahridaya* & *Sahasrayoga* on *Upakramakhanda* of *Bheshajapaddhati* and its contributions were evaluated.

Results and discussion

Derivation of the title

Bheshajapaddhati comprises of two words – *Bheshaja* and *paddhati*. *Bheshaja* denotes a remedial agent or medicine while *paddhati* denotes a manual or methodology. As the name indicates, *Bheshajapaddhati* is a guide book which deals with remedial agents in a simplified manner. Likewise *Upakramakhanda* also comprises of two words – *Upakrama* and *Khanda*. *Upakrama* is a term used to denote treatment and *Khanda* denotes a section of the work.

Historical review of the Manuscript

The *Upakramakhanda* section of *Bheshajapaddhati* was authored by *Purushottama*, who identifies himself as a disciple of *Nilakantha*. As documented in the *New Catalogus Catalogorum*, two surviving manuscript copies exist - one preserved at the Oriental Research Institute and Manuscript Library in Karyavattom, and another at the Government Sanskrit College Library in Tripunithura. The former is a scribal copy made by A. Kunjukrishna Pillai, bearing a cover page date of 2.11.1105 (Kollam

era), corresponding to June-July 1930 in the Gregorian calendar (specifically the 2nd day of the Malayalam month Mithunam). The latter, having suffered significant deterioration, was transcribed and published in 1973 by The Sanskrit College Committee. According to the published preface, this copy originated from the personal collection of the late Trikkovil Uzhuthra Warier, a distinguished physician who served the Cochin royal family for 45 years and was a disciple of the renowned Ayurvedic scholar Thaikat Itteeri Moos. Complete codicological details for both manuscripts are systematically presented in Table 1.

Date and authorship of the manuscript

The authorship of *Bheshajapaddhati* is firmly established through the concluding colophons of each *khanda*, which consistently identify Purushottama as the compiler. In the opening verses of the *Rogavichārakhanda*, Purushottama explicitly declares himself a disciple of Nilakanmha and acknowledges composing the text under his teacher's guidance. While G. Jan Meulenbeld's *A History of Indian Medical Literature* categorizes Purushottama among 'miscellaneous authors' of uncertain chronology [2], several internal and external evidences help situate the work historically. The text's reference to *AcmāEgah[daya]* in *Upakramakhanda*'s final verses clearly indicates a post-Vāgbhama composition, while the consistent use of Malayalam terminology (distinct from later scribal additions) and inclusion of medicinal formulations popular in Kerala strongly suggest the author's regional origin. Significant chronological markers include the employment of the term *m[gamada]* for musk, which appears in several 15th-16th century CE pharmacological texts (*RājanighaGmu*, *Kaiyyadeva nighaGmu*, and *Bhāvaprakāśa nighaGmu*), along with parallel references to classic Kerala Ayurvedic texts like *Sahasrayoga* and *Cikitsāmañjari*, suggesting either contemporaneity or posteriority to these works. The surviving manuscript from the Government Oriental Manuscript Library, Karyavattom, copied by A. Kunjukrishna Pillai in 1105 ME (1930 CE), provides a

definite terminus ante quem. Considering this cumulative evidence from textual references, pharmacological terminology, and manuscript history, Purushottama's period can be reasonably placed between the 16th and 20th centuries CE, positioning *Bheshajapaddhati* as an important link between classical Ayurvedic knowledge and Kerala's distinctive therapeutic traditions

Information regarding the scribe

The manuscript preserved at the Oriental Research Institute and Manuscript Library, Karyavattom, bears a cover page indicating that it is a scribal copy made by A. Kunjukrishna Pillai. Based on his surname, it can be inferred that he was a Keralite Hindu. The manuscript is dated to the Malayalam year 1105 (1930 CE), placing the scribe in the early 20th century. In contrast, the identity of the scribe responsible for the copy held at the Government Sanskrit College Library, Tripunithura, remains unknown. Nevertheless, the inclusion of invocations to Lord Śrī K[ṛ]Ga at the beginning of each *khanda* suggests that this scribe also adhered to Hindu religious traditions. This devotional practice further reinforces the cultural and religious milieu in which these manuscripts were transcribed, reflecting the scribes' reverence for traditional Hindu beliefs even as they preserved Ayurvedic knowledge.

Discussion on Chandas (Meters)

As one of the six VedāEgas (auxiliary Vedic disciplines), *chandas* (meter) was developed by ancient scholars to preserve the structural integrity of sacred and literary texts. The *Upakramakhanda* of *Bheshajapaddhati* employs this traditional framework, composed entirely in Sanskrit verse form. Our metrical analysis has identified approximately twenty distinct meters utilized throughout the text, with their distribution and frequency systematically presented in Table 2. This finding not only demonstrates the author's mastery of classical Sanskrit prosody but also reflects the deliberate application of Vedic preservative techniques to Ayurvedic knowledge transmission. The variety of meters employed suggests

both a sophisticated compositional approach and a possible pedagogical intent, as different chandas serve varying mnemonic and aesthetic functions in traditional śāstric literature.

Discussion on subject matter dealt

Treatment protocols of diseases and their respective formulations are the predominant concern of *Upakramakhanda* of *Bheshajapaddhati*. Though *Upakramakhanda* predominantly deals with *Kayachikitsa*, other seven branches are also described minimally. Treatment protocols and respective formulations of 30 diseases of *Kayachikitsa* starting from *Jvara* to *Vatavyadhi* are initially described. Among them, the treatment of *Jvara* is presented elaborately. The text systematically presents treatment protocol of *Jvara*, beginning with general principles followed by specific indications such as peya administration. Regarding *jvara* management, the text describes approximately twelve medicinal formulations, encompassing both well-known preparations like Nāgarādi kacāya and unique decoctions not commonly found in other classical texts.

Notably, the work offers:

- Distinct treatment protocols for *agantu jvara*
- Innovative approaches for memory loss caused by tridoca imbalance, including topical oil application to nails and oral mucosa
- Sensory stimulation therapies featuring *nasya* (nasal administration) with specially prepared coconut oil or neem oil, along with guidelines for their oral consumption

The materials of *Shalyatantra* which includes treatment protocols of *Vrana*, *Bhagna* and their respective formulations are presented in minimal number of verses. Even though diseases of *Shalakya tantra* are explained minimally, the author paid attention to enumerate the names and prognosis of 21 eye diseases in dedicated verses. The treatment protocol of *Balaroga* is described in a single verse. Other branches including *Bhutavidya*, *Rasayana*

and *Vajikarana* are also incorporated in a single verse. Even though the term *Vishatantra* is mentioned, no treatment procedures and formulations are described.

Discussion on drugs used in the manuscript

The *Upakramakhanda* of *Bheshajapaddhati* highlights several medicinal substances, including plant-based, mineral, and animal-derived drugs, which were commonly used in traditional treatments. Among the most frequently mentioned plant drugs are **nagara** (ginger, *Zingiber officinale*), known for its digestive and anti-inflammatory properties; **haritaki** (chebulic myrobalan, *Terminalia chebula*), valued for its rejuvenative and laxative effects; **musta** (nutgrass, *Cyperus rotundus*), used as an antipyretic and digestive aid; **lashuna** (garlic, *Allium sativum*), recognized for its antimicrobial and cardiovascular benefits; and **amrita** (guduchi, *Tinospora cordifolia*), prized for its immunomodulatory and fever-reducing qualities. However, some plant drugs remain unidentified due to linguistic and historical gaps in interpretation. The text also references around seven mineral-based medicines, including **akhuvisha** and **gairika**, with further details listed in **Table 4**. Additionally, animal-derived products such as **mrigamada**, **shvavidroma**, and **tatakashukti** are mentioned in specific therapeutic contexts, with their descriptions provided in **Table 3**. These substances collectively reflect the diverse pharmacopeia of traditional medicine, though some remain obscure due to the challenges of translating ancient terminology and understanding historical usage.

Correlation of subject dealt with other classics

The *Upakramakhanda* of *Bheshajapaddhati* exhibits notable similarities and differences when compared to other classical Ayurvedic texts, particularly in the arrangement of diseases. While its formulations show a resemblance to those in *Sahasrayoga*, the order of diseases does not align with that text. Instead, the disease sequence in *Upakramakhanda* bears a closer resemblance to *Chikitsamanjari*, an ancient Kerala-

based compendium of treatment principles. Both texts follow a similar progression, starting from *Jvara* and ending with *Yakshma*, with only minor variations - such as the placement of *Somaroga* and slight positional differences in diseases like *aruci*, *chardi*, *svarasada* and *Trishna*. However, *Upakramakhanda* excludes certain conditions like *Bhaktarodha* and *Hridroga*, which are present in *Chikitsamanjari*. Beyond these parallels, the remaining disease arrangement shows only partial similarities. A detailed tabulation of the disease order in *Upakramakhanda* is provided in Table 5 of the manuscript, offering a clearer comparative framework for further study. This observation suggests regional or textual influences in the structuring of therapeutic knowledge, highlighting the diversity within Ayurvedic literature.

Conclusion

The *Upakramakhanda* of *Bheshajapaddhati*, authored by Purushottama as a disciple of Nilakantha, stands as a significant Ayurvedic text composed in Sanskrit verses. Through metrical analysis, twenty meters were identified, with *Shardulavikriditam* emerging as the most prevalent, followed by *Anushtup* and *Vasantatilaka*. The text systematically organizes diseases and their treatment protocols, emphasizing *Kayachikitsa* (internal medicine) while briefly addressing the other seven branches of Ayurveda. Its uniqueness lies in the concise yet comprehensive presentation of disease management principles and the curation of simple yet highly effective formulations—distinguishing it from other classical Ayurvedic texts.

Limitations of the Study

1. Textual Scope: The analysis focused primarily on metrical patterns and treatment principles, leaving room for deeper exploration of pharmacological preparations (*Bheshaja Kalpana*) or comparative studies with other Ayurvedic texts.

2. Historical Context: Limited biographical details about Purushottama and Nilakantha restrict a fuller

understanding of the text's philosophical or regional influences.

3. Manuscript Variants: The study relied on available versions of the text; unexamined manuscripts or commentaries might offer additional insights.

Future Research Directions

1. Comparative Studies: Investigate parallels between *Upakramakhanda* and other Ayurvedic texts (e.g., *Charaka Samhita*, *Ashtanga Hridaya*) to trace doctrinal influences or innovations.

2. Pharmacological Analysis: Validate the efficacy of the formulations mentioned through contemporary pharmaceutical or clinical studies.

3. Linguistic and Metrical Deep Dive: Explore the poetic and rhetorical strategies employed in the verses to understand how meter aids memorization and practical application.

4. Digital Humanities Approaches: Use text-mining tools to analyze the frequency of disease mentions, herbal ingredients, or cross-branch linkages.

Despite its brevity, *Upakramakhanda* offers a valuable synthesis of Ayurvedic therapeutics, deserving further scholarly attention to unravel its historical, medical, and literary contributions.

Acknowledgement

The source manuscript '*Bheshajapaddhati*' with MS No T.861 is available at Oriental Research Institute and Manuscript Library, HV6Q+CR2, Karyavattom Main Campus, Karyavattom, Thiruvananthapuram, Kerala-695581. The manuscript with similarity in title, author and content is available at Government Sanskrit College library, Sanskrit College Road, Tripunithura, Ernakulam, Kerala – 682301, with MS No 182C.

The authors would like to extend their sincere gratitude to the anonymous peer reviewers for their insightful

feedback, constructive criticism, and valuable suggestions, which significantly strengthened this review. Their expertise and thoughtful engagement were instrumental in refining the manuscript.

CRedit Author Statement

A K R: Conceptualization, Methodology, Software, Data curation, Writing- Original draft preparation, Reviewing and Editing. **S G R:** Supervision.

Acknowledgement

The authors gratefully acknowledge the invaluable support and cooperation of the faculties of the Oriental Research Institute and Manuscript Library, Karyavattom, Thiruvananthapuram, and the Government Sanskrit College Library, Tripunithura, for granting access to rare and authentic manuscripts. Their assistance in preserving, cataloguing, and making available these precious resources has been instrumental in the successful completion of this study. The authors would like to extend their sincere gratitude to the anonymous peer reviewers for their insightful feedback, constructive criticism, and valuable suggestions, which significantly strengthened this article. Their expertise and thoughtful engagement were instrumental in refining the manuscript.

Conflict of interest

The authors declare that there is no conflict of interest regarding the publication of this article.

Funding sources

The authors received no financial support for the research, authorship, and/or publication of this article.

Use of AI in preparation of the manuscript

The authors employed *Deep seek AI* and *ChatGPT AI* solely for grammar and spelling checks. No AI or AI-assisted tools were used in the study design, data analysis, or decision-making process.

References

1. Mooss NS (Vayaskara). *The All India Ayurvedic Directory*. Kottayam: The Vaidya Sarathy; 1937;1:39.
2. Meulenbeld GJ. *A History of Indian Medical Literature*. Netherlands: Egbert Forsten Groningen; 2000;2A:465

Table 1: Observations on the manuscripts selected for critical edition

Criteria	Codex A	Codex B
Manuscript name	Upakramakhanda of Bheshajapaddhati	Upakramakhanda of Bheshajapaddhati
Mss Number	T.861	182C
Language	Sanskrit	Sanskrit
Script	Devanagari	Malayalam
Total folios	11	16
Type of manuscript	Paper manuscript	Paper manuscript
Scheme	Verses	Verses
Author	Purushottama	Purushottama
Date	Not mentioned	Not mentioned
Condition	Good, legible	In between damaged, legible
Lines / folio	8	4-5
Scribe	A. Kunjukrishna Pillai	Not mentioned
Style of writing	The text is written on paper probably with a black ink. Writing is full from top to bottom leaving some blank space in the top and bottom, following the rule of 8 lines per folio. Handwriting of the text is maintained all through except some scribal additions.	The text is written on paper probably with black ink. Writing is full from top to bottom leaving some blank space in the top and bottom, following the rule of 4 to 5 lines per folio. Handwriting of the text is maintained all through.
Present condition of the Manuscript	The copy of the manuscript is complete, no folio is missing and omissions due to physical damage are seen in some folios.	The copy of the manuscript is complete, no folio is missing.
Marginalia	Folio number is mentioned in the left side and right side of the folios. Name of the text and chapter are mentioned in alternate folios respectively.	Folio number is mentioned in the left side of the folios. Name of the text and chapter are mentioned in alternate folios respectively.

Table 2: Meters used in Upakramakhanda of Bheshajapaddhati

Name of meter	Number of times used
Shardulavikriditam	35
Anushtup	21
Vasantatilaka	11
Rathoddhata	7
Indravajra	5
Sragdhara, Upendravajra	3 each
Vani, Upajati	2 each
Maya, Shalini, Ardra, Kilikita, Indravamsha, Vishvamukhi, Akhyaniki, Kathinasthi, Malini, Drutavilambita, Arya	1 each

Table 3: List of Animal products mentioned in Upakramakhanda of Bheshajapaddhati

1.	Mrigamada	Substance with a persistent odor, obtained from the caudal glands of the male musk deer (<i>Moschus moschiferus</i> L.)
2.	Pancagavya	Five products of the cow viz cow dung, urine, milk, curd and ghee.
3.	Shvavidroma	Quills of porcupine
4.	Tataakashukti	Shell of apple snail (<i>Pomacea canaliculata</i> Lam.)
5.	Vasa	Muscle fat

Table 4: List of minerals mentioned in Upakramakhanda of Bheshajapaddhati

1.	Akhuvisha	Arsenic trioxide	As ₂ O ₃
2.	Gairika	Hematite	Fe ₂ O ₃
3.	Gandhaka	Sulphur	S
4.	Kanta	Magnetite	Fe ₃ O ₄
5.	Kittam	Ferric oxide	Fe ₂ O ₃
6.	Makshika	Chalcopyrite	CuFeS ₂
7.	Rasa	Mercury	Hg

Table 5: Order of diseases in Upakramakhanda of Bheshajapaddhati

1	Jvara	19	Vridhhi
2	Raktapitta	20	Vidradhi
3	Asrigdhara	21	Gulma
4	Asthisrava	22	Shula
5	Somaroga	23	Pandu

6	Kasa	24	Shopha
7	Shvasa	25	Visarpa
8	Hidhma	26	Kustha
9	Yakshma	27	Krimi
10	Aruci	28	Kilasa
11	Chardi	29	Vatarakta
12	Svarasada	30	Vatavyadhi
13	Trishna	31	Vrana
14	Arshas	32	Bhagna
15	Atisara	33	Drik Roga
16	Udavartta	34	Nasa-Karna-Mukha Roga
17	Grahani	35	Shiroroga
18	Prameha	36	Balaroga

Table 6: Glossary of Ayurveda terms mentioned in the article for non-specialist readers

Term	Meaning / Explanation
Bheshajapaddhati	Bheṣaja (medicine/remedy) + Paddhati (manual/methodology); a guidebook on remedies.
Upakramakhaṇḍa	Upakrama (treatment) + Khaṇḍa (section); section dealing with treatment protocols.
Rogavichāraḥkhaṇḍa	Section on disease examination (roga = disease, vichāra = examination).
Bheṣajavikalpakhaṇḍa	Section on medicinal preparations (bheṣaja = medicine, vikalpa = variations/formulations).
Kriyābhedaḥkhaṇḍa	Section on therapeutic procedures (kriyā = action/therapy, bheda = types).
Āṣṭāṅgahr̥daya	Classical Ayurvedic text by Vāgbhaṭa (Āṣṭāṅga = eight branches, hr̥daya = heart).
Sahasrayoga	Kerala compendium of one thousand formulations (sahasra = thousand, yoga = formulations).
Cikitsāmañjari	Kerala-based compendium of treatment principles (cikitsā = treatment, mañjari = cluster/compilation).
Jvara	Fever.
Agantu Jvara	Fever due to external causes.
Tridoṣa	The three doṣas – Vāta, Pitta, Kapha – primary bodily humors.
Nasya	Nasal administration of medicine.
Śalyatantra	Branch of Ayurveda dealing with surgery (śalya = foreign body, tantra = system).
Vrana	Wound.
Bhagna	Fracture.
Śālākya Tantra	Branch dealing with diseases of eye, ear, nose, throat, and head.
Bālaroga	Branch dealing with pediatrics (bāla = child, roga = disease).
Bhūtavidyā	Branch dealing with

	psychological/psychiatric disorders.
Rasāyana	Branch dealing with rejuvenation therapy (rasa = essence, ayana = path).
Vājīkaraṇa	Branch dealing with aphrodisiac and fertility treatments.
Viṣatantra	Branch dealing with toxicology (viṣa – poison).
Nāgarādi Kaṣāya	A decoction beginning with ginger (nāgara = ginger, kaṣāya = decoction).
Harītakī	Chebulic myrobalan (<i>Terminalia chebula</i>).
Musta	Nutgrass (<i>Cyperus rotundus</i>).
Lashuna	Garlic (<i>Allium sativum</i>).
Amṛta (Guduchi)	<i>Tinospora cordifolia</i> , an immunomodulatory herb.
Mrgamada	Musk obtained from musk deer.
Śvavidroma	Quills of porcupine.
Tātakaśukti	Shell of apple snail.
Pañcagavya	Five products of cow: dung, urine, milk, curd, and ghee.
Vātarakta	Disease caused by vitiated Vāta and Rakta (akin to gout/arthritis).
Yakṣmā	Phthisis, consumption, tuberculosis-like disease.
Aruci	Anorexia, loss of appetite.
Chardi	Vomiting.
Svarasāda	Hoarseness of voice.
Tṛṣṇā	Thirst.
Ārsās	Hemorrhoids.
Atisāra	Ayurvedic counterpart on Diarrhea.
Udāvarta	Upward movement of Vāta leading to abdominal disorders.
Grahani	Chronic digestive disorder, malabsorption syndrome.
Prameha	Urinary disorders, including diabetes mellitus.
Vṛddhi	Hernia, enlargement.
Vidradhi	Abscess.
Gulma	Abdominal lump, gaseous distension.
Śūla	Colic pain.
Pāṇḍu	Anemia-like condition.
Śopha	Edema, swelling.
Visarpa	Erysipelas, spreading skin disorder.
Kuṣṭha	Skin diseases, leprosy group.
Krimi	Worm infestations, parasites.
Kilāsa	Leukoderma-like condition.
Vatavyadhi	Diseases caused by aggravated Vāta doṣa.