

TOWARDS A CRITICAL EDITION OF THE *CARAKASAMHITĀ VIMĀNASTHĀNA* — FIRST RESULTS*

PHILIPP A. MAAS**

The present paper highlights first results of a series of research projects that aim, among other things, at a critical edition of the *Carakasamhitā* Vimānasthāna on the basis of more than fifty paper manuscripts from the northern part of South Asia. In taking a special focus on the application of the so-called “stemmatical method” to this large textual tradition, the paper illustrates how a well established hypothesis concerning the textual history of the *Carakasamhitā* is frequently useful — and in some cases even indispensable — in order to judge the genealogical relationship of different versions of the same text. The fundamental importance of stemmatics for the editorial process may not, however, distract from the simple truth that in dealing with large and ancient traditions of Sanskrit texts the application of this method does not automatically result in the reconstruction of a historically correct textual version.

Key words: *Carakasamhitā* Vimānasthāna, Sanskrit textual criticism, stemmatology

Among the sources of classical Āyurveda written in Sanskrit, the comprehensive compendium entitled *Carakasamhitā* figures most prominently. According to MEULENBELD (*HIML* IA/114), this work must have been composed

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** Department for South Asian, Tibetan and Buddhist Studies, University of Vienna, Austria & Institute of Oriental and Asian Studies, University of Bonn, Germany, Mailing Address: Hardtstr. 24, 40629 Duesseldorf, Germany, e-mail: phmaas@arcor.de

between about 100 B.C. and A.D. 200. The *Carakasamhitā* (from hereon CS) is very well-known from a large number of printed editions, the most widely read of which is presumably the edition published by JĀDAVJI TRIKAMJI ĀCĀRYA (Bombay 1941).

In 1901, forty years before TRIKAMJI's edition appeared for the first time, the German Indologist JULIUS JOLLY published an exposition of Indian medicine, which until today has remained one of the most reliable and comprehensive outlines of this branch of indigenous Indian science. Jolly made extensive use of the CS and in a somewhat casual remark he mentioned the bad state of transmission of the CS and the discrepancy between manuscripts and printed editions.¹ Two years later, his French colleague PALMYR CORDIER remarked on the superiority of the Kashmiri recension as compared with the printed text of the vulgate.² Unfortunately, these observations did not result in their natural consequence, i.e., an endeavour to prepare a critical edition of this work based on a large variety of manuscripts, presumably because of the enormous difficulties that a project aiming at a critical edition at that time would have had to cope with. At the beginning of the 20th century it was almost impossible for an individual scholar to achieve an edition based on a large variety of witnesses from different parts of the Indian subcontinent. In our time travel in South Asia has become easier and we are in the fortunate position to transform technical progress concerning the reproduction of manuscript materials and processing of large amounts of complex data into a deeper knowledge of the textual history of Sanskrit works. It was this improvement of the technical means available that made it possible, only one hundred years after the publication of the German original of JOLLY's "Indian Medicine",³ for a series of research projects in Vienna, Austria, to be initiated that aim at a critical edition along with an annotated English translation of the CS's third book, the *Vimānasthāna*.

In the course of these projects, which have been generously funded by the Austrian science fund FWF, images of fifty four manuscripts were collected from libraries in India, Europe and Nepal.⁴ All of these manuscripts originate from the northern part of India, with the only exception of a quite modern paper manuscript from Mysore (siglum *M^k*). Unfortunately, we have not yet been able to trace a single handwritten textual witness containing the CS's *Vimānasthāna* in any manuscript library in South India.

With regard to scripts, the manuscripts fall into four groups: besides the already mentioned manuscript in Kannaḍa script, we have forty three

manuscripts written in Devanāgarī, nine in Bengali script and one single manuscript written in Śāradā.

In the first phase of our still ongoing editorial work, the “collation”, all textual witnesses are compared with the widely known edition of TRIKAMJĪ, which we chose as our standard version. In the course of this comparison all differences in readings between the manuscripts and the text as edited by TRIKAMJĪ are noted with very few exception, like, for example, *sandhi*-variants, variants of punctuation, variants of consonant gemination after *r*, and variants of homograph and semi homograph *akṣaras*.

For the last couple of years, I have been working upon the final section of the CS Vimānasthāna, i.e. Vi 8.67-157 in TRIKAMJĪ’s edition. As a result of the work done so far, nine out of fifty four manuscripts were found to be direct copies of other manuscripts available to us.⁵ Two manuscripts are in fact fragments that do not even contain the passage under investigation.

The passage Vimānasthāna 8.67-157 has approximately 4100 words and nominal stems in compounds. Since the collation of 52 manuscripts records ca. 4000 variants, more than 97% of all words and nominal stems in TRIKAMJĪ’s edition have at least one variant in one or several manuscripts. Or, to put it differently, less than three percent of TRIKAMJĪ’s text are transmitted without a variant in the manuscripts at our disposal. Admittedly, the majority of variants are insignificant scribal mistakes that can be corrected easily. Nevertheless, there is a considerable number of variants that affect the meaning of the text.

How then can we explain the huge number of variants in the manuscripts? In copying a not too short passage of text any scribe will make mistakes and, at some instances may even deliberately change the wording of his exemplar. In this way, he creates a new textual version which differs from the version of his exemplar in containing variant readings. This processes of creating new versions with every new copy has probably kept changing the CS ever since the first copy of the final redaction by Dṛḍhabala was prepared, presumably about 1500 years ago. When a new version is copied, the scribe reproduces the variants which were created in the previous copy, and in addition, introduces new variants himself. The process of copying and recopying produces a hierarchical pattern of variants, so that some variant readings can be identified as being characteristics of whole lines of the transmission. Based on their identification, it is possible to create a genealogical tree, i.e. a “stemma”, of all available and inferable versions.⁶

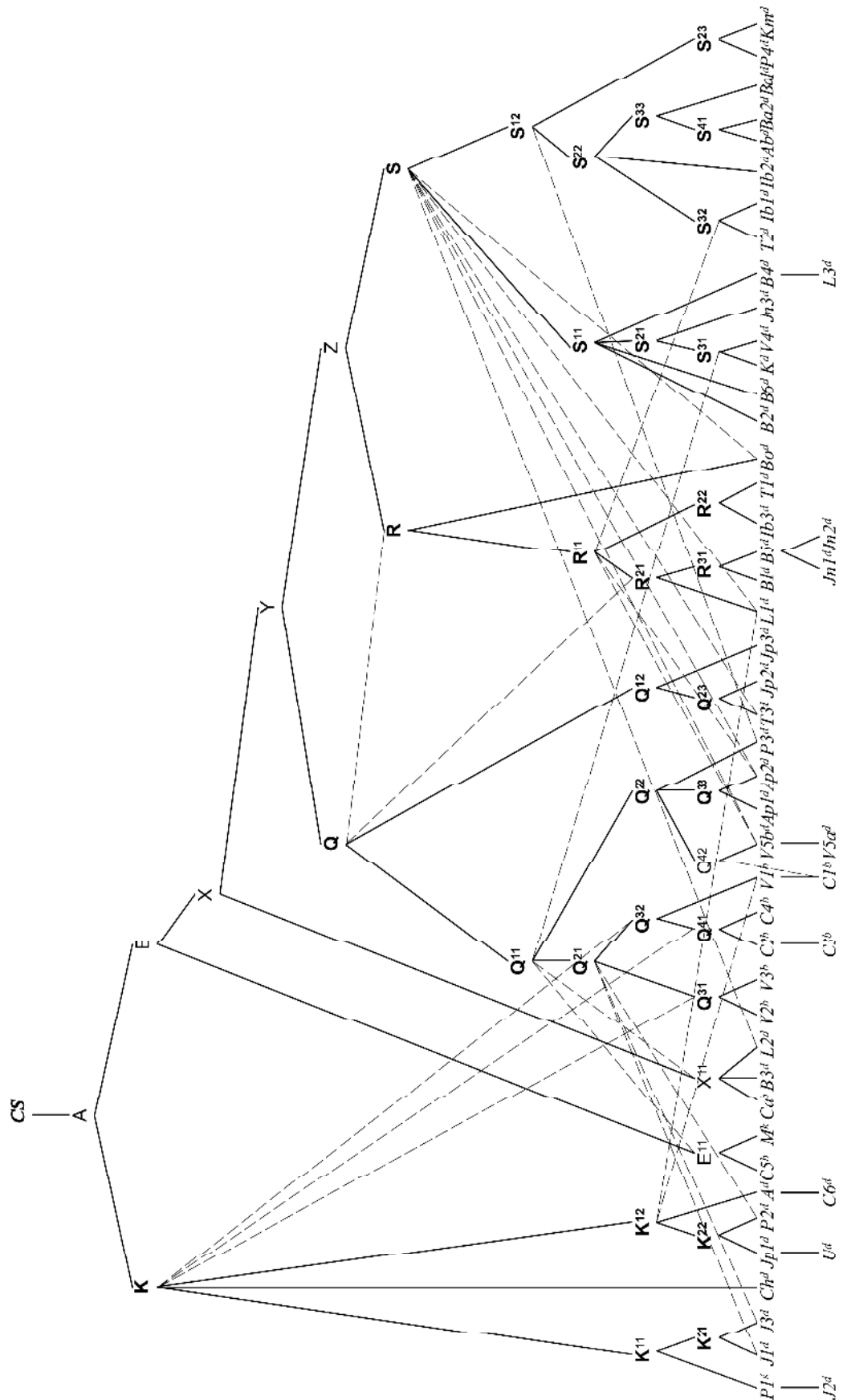


Fig. 1: Hypothetical Stemma of the CS Vimānasthāna (October 2008). Continuous lines indicate direct dependence, broken lines show contamination. Sigla printed in bold type are used as group sigla for collated and critically edited text passages. For an even more reliable stemmatical hypothesis cf. Maas 2009.

The methods I used to create this stemma for the CS Vimānasthāna are the subject of a paper I read in 2007 at Freiburg, Germany (an extended and revised version of which is to be published in MAAS 2009). Therefore I do not want to go into details here. Very briefly stated, I analyzed different sets of variant readings from the collation with cladistic computer software and modified the initial results on philological principles. The present stemma is well established in its overall structure, it remains, however, subject to an ongoing revision.

In the following part of this paper, I would like to demonstrate the benefits as well as the limits of taking recourse to a stemmatical hypothesis in the editorial process.

The development of a stemmatical hypothesis is important because usually no external evidence for the development of a text in time exists. The evidence derived from the comparison of different versions, thus, is the only source of information about the textual history of a given work. On a practical level, anyone concerned with critical editing will try to become familiar with the transmission history of the text under investigation as closely as possible, since this knowledge holds crucial clues for answering the often difficult question which version of a text is original and which version is the result of a transmissional or redactional change.

Two examples may illustrate the point:

Tri ^{ed}	sāndratvād upacitaparipūrṇasarvāṅgāḥ
selected variants ⁷	-sarvāṅgāḥ] Q ²¹ Ch ^d ; sarvagātrāḥ K (-Ch ^d) B ^{3d} L ^{2d} M ^k Q ²³ Q ²² R ¹¹ (-B ^{5d} Jn1 ^d Jn2 ^d) S Bo ^d ; † B ^{5d} Jn1 ^d Jn2 ^d Jp3 ^d
Crit ^{ed}	sāndratvād upacitaparipūrṇasarvagātrāḥ

Table 1: CS Vi 8.96, 6.

In Vimānasthāna 8.96, according to TRIKAMJĪ's numeration, we find a description of patients whose nature (*prakṛti*) is said to be predominated by the humour (*doṣa*) phlegm. After enumerating the characteristics of phlegm, the passage continues to establish a correspondence between the essential qualities of phlegm and certain characteristics of the patient's body parts. In this context we read in all manuscripts:⁸ *sāndratvād upacitaparipūrṇasarvagātrāḥ*. "All limbs [of the patient] are strong and full since [phlegm] is stout". The manuscripts that share the inferred witness Q²¹ as their common ancestor, i.e. the Bengali manuscripts C1^b C2^b C3^b C4^b V1^b V2^b V3^b as well as the Kashmir manuscript from Chandigarh Ch^d, read *sarvāṅgāḥ* instead of *sarvagātrāḥ* at the end of the sentence (cf. Table 1). An editor with-

out knowledge of the transmission would have severe difficulties to decide, which of these two different readings is the original one, since they are synonyms. With a well-founded hypothesis on the transmission, however, the decision is easily made in favour of *sarvagātrāḥ*. The original was replaced by *sarvāṅgāḥ* when manuscript Q²¹ was copied, and an identical change happened in the course of the preparation of *Ch^d* or one of its immediate exemplars.

A stemmatical hypothesis is not only useful when decisions in favour of one out of two synonyms (or words with similar meanings) are concerned. It also allows to decide the frequently difficult question, whether a passage that is missing in one or several witnesses was part of the oldest reconstructable text.

An instructive example for this is to be found at the end of *Vimānasthāna* 8.87. This passage explains the topic *karāṇa* (“instrument”) as the second out of ten topical complexes (*prakaraṇa*) that a physician has to examine in order to treat a patient successfully. Among the discussed “instruments”, medical substances (*bheṣaja*) are said to be in need of an examination with regard to their original qualities (*guṇa*), their potency (*prabhāva*), place (*deśa*) and season (*ṛtu*) of origin, and with respect to a number of additional points, the list of which ends with the effectiveness to eliminate or to calm down the *doṣas*. Immediately after a concluding remark, which states that besides the medical substance under investigation there are different others which could serve as an alternative, all manuscripts stemming from the inferred witness S, as well as *Ap2^d Bo^d L1^d T3^d V5a^d V5b^d* read the following nine *anuṣṭubh*-stanzas, introduced by *bhavanti cātra*:⁹

ānūpaḥ prāyaśo yo 'smin deśaḥ saṃparikīrtitaḥ |
 ajasraṃ jāyate tatra madhuraḥ snigdhaśītalāḥ || 1 ||
 ye 'mbhaḥsamīpe deśāḥ syur nityam arkāṃśutāpitāḥ |
 jāyate 'mlo rasas tatra snigdhoṣṇo lavaṇas tathā || 2 ||
 alpodakāś ca ye deśā nityaṃ sūryāṃśutāpitāḥ |
 jāyate prāyaśas tatra rūkṣoṣṇaḥ kaṭuko rasaḥ || 3 ||
 asvedāś cāpi ye deśāḥ prāyeṇānilasevitāḥ |
 kaṣāyatiktau tebhyo 'pi jāyete rūkṣaśītalau || 4 ||
 jāyante 'nyeṣv api prāyo vyaktā deśeṣu ṣaḍ rasaḥ |

na teṣāṃ tādṛśaṃ vīryaṃ sparśo vāpy upalabhyate || 5 ||

yathā svayonau jātānāṃ mahābhūtaviśeṣataḥ |

santi hy anurasāḥ kecin madhurā uṣṇasaṃmataḥ || 6 ||

yathā gokṣurako dṛṣṭaḥ svādur uṣṇaḥ svavīryataḥ |

kapittham amlam uddiṣṭam tac ca rūkṣagaṇaṃ smṛtam || 7 ||

kṣāras tu lavaṇeṣv eva saṃgato rūkṣasaṃmataḥ |

sasnehāḥ sarṣapāś cāpi lakṣyante kaṭukā rase || 8 ||

vīśālāṃ rasataś cāhuḥ tiktāṃ uṣṇguṇānvitāṃ |

uṣṇāṃ ca trivṛtāṃ āhuḥ kaṣāyāṃ rasatas tathā || 9 || iti

In its first four stanzas this passage describes four different regions in which special varieties of the six tastes (*rasa*) are generated: The wet region (*ānūpa*) produces an oily and cool sweet taste, whereas hot regions, close to water produce sour and salty tastes, which are both said to be oily and hot. Dry and hot regions, on the other hand, generate a rough and hot pungent taste. Finally, wet regions “free from sweat” (*asveda*), i.e. cool wet regions, are said to produce bitter and astringent tastes, which are regarded as rough and cool. Stanza 5 and 6ab state that these six tastes are also produced in other regions, but without the mentioned tangible qualities (*sparśa*) and characteristic efficiency (*vīrya*). The concluding stanzas, i.e. stanzas 6cd-9, deal with secondary tastes (*anurasa*) in a number of medical plants, which deviate in their tangible qualities (*sparśa*) and characteristic efficiency (*vīrya*) from the outline given in the first four stanzas.

The metrical passage is thematically just faintly connected with the preceding prose passage, because although it does deal with the already mentioned topics of the origin of medical substances and with their qualities as well as with their potencies, it does not refer to the topics “season of origin”, “mode of collection”, “preparation” etc. In terms of style, moreover, it does not fit in with the remaining discussion of the ten topical complexes, which is exclusively in prose. Therefore, even without knowledge of the history of the *Vimānasthāna*’s transmission, one would suspect these nine stanzas to be of secondary origin. This suspicion can be turned — as far as possible — into certainty. Given the fact that all manuscripts stemming from the inferred witness S transmit the stanzas, one can conclude that these verses

were inserted into the *CS* when *S* was copied. The fact that *Ap*^{2d} *Bo*^d *L*^{1d} *T*^{3d} *V*^{5b} *V*^{5a}^d also transmit this metrical passage, must accordingly be explained as the result of horizontal transmission, i.e. contamination.

A stemmatical hypothesis is almost indispensable for the reconstruction of an archetypal text version when considerations concerning sense, style, and the possible course of the transmission which lead to the extant variant readings¹⁰ fail to provide a decisive clue in favour of the one or other reading. This situation occurs quite frequently within Caraka's lists of medical substances.

Tri ^{ed}	-citrakasomavalkaśatāvarī-
selected variants ¹¹	- citraka -] <i>L</i> ^{2d} <i>Q</i> <i>R</i> <i>S</i> <i>B</i> ^{3d} ; <i>tp.</i> <i>K</i> <i>M</i> ^k (<i>cf. note on śatāvarī</i>) - somavalka -] <i>L</i> ^{2d} <i>M</i> ^k <i>Q</i> <i>R</i> <i>S</i> <i>B</i> ^{3d} <i>J</i> ^{3d} ; somavalkaka <i>K</i> (- <i>J</i> ^{3d} <i>Ch</i> ^d); somavalkala <i>Ch</i> ^d - śatāvarī -] <i>Q</i> ¹¹ (- <i>Ap</i> ^{2d} <i>P</i> ^{3d}) <i>B</i> ^{3d} <i>T</i> ^{2d} (<i>pc</i>); citraka <i>K</i> <i>M</i> ^k ; <i>om.</i> <i>L</i> ^{2d} <i>Q</i> ¹² <i>R</i> <i>S</i> (<i>ac</i> <i>T</i> ^{2d}) <i>Ap</i> ^{2d} <i>P</i> ^{3d}
Crit ^{ed}	-somavalkacitraka-

Table 2: *CS* Vi 8.135, 6f.

Within a list of medical substances to be used for the preparation of emetics (*vamana*) in *CS* Vimānasthāna 8.135, TRIKAMJĪ's edition lists the three substances *citraka*, *somavalka* and *śatāvarī* (*cf.* Table 2). When judging the variants of the manuscripts with recourse to the stemmatical hypothesis it becomes quite obvious that TRIKAMJĪ's version differs considerably from the version of the oldest reconstructable witness, i.e. archetype *A*. All manuscripts belonging to the Kashmir group as well as *M*^k read the two substances *citraka* and *somavalka* in inversed sequence as *citrakasomavalka*. Since all Kashmiri manuscripts on the one hand and *M*^k on the other hand go back to two different hyparchetypes, i.e. *K* and *E* respectively, it is highly probable that it was exactly this reading that was also part of the oldest reconstructable witness *A*.

Moreover, all manuscripts belonging to the Kashmir group (i.e. all manuscripts sharing the hyparchetype *K* as their common ancestor) read *somavalkaka* or *somavalkala* instead of *somavalka*. Although the stemmatical hypothesis fails to provide any clue whether or not one of these readings was transmitted to *K* from the archetype *A*,¹² or whether either *somavalkaka* or *somavalkala* became part of the Kashmiri version only when *K* was copied, it is quite save to regard *somavalka* as the more original reading, simply because neither *somavalkaka* nor *somavalkala* is attested as a medical substance in the dictionaries *MW*, *pw* and *Apte*.

Finally, *śatāvarī* is exclusively attested by manuscripts that share the common ancestor Q¹¹, either directly or as a source of contamination. It is therefore highly probable that it was the scribe of this very witness, who introduced *śatāvarī* into the list of emetic substances in CS Vi 8.135.

The stemmatical hypothesis is not only important to establish the correct wording of a text, it may also play an important role to detect instances, in which already the oldest reconstructable version did not contain the historically correct wording.

A fine example can again be found in Vi 8.87, in the passage mentioned above that deals with the examination of medical substances.

Tri ^{ed}	idam evaṃprakṛtyaivaṃguṇam evaṃprabhāvam asmin deśe jātam asminn ṛtāv evaṃgrhītam evaṃnihitam evamupaskṛtam anayā ca mātrayā yuktam asmin vyādhāv evaṃvidhasya puruṣasyaiva tāvantam doṣam apakarṣaty upaśamayati vā.
selected variants ¹³	vyādhāv] L2 ^d Q R; ṛtāv K (-C6 ^d J3 ^d) S ¹² B3 ^d Jn3 ^d ; ṛtām S ¹¹ (-B2 ^d Jn3 ^d) C6 ^d ; dhā.au C5 ^b ; vyādhāv asmin ṛtau J3 ^d ; roge M ^k ; † B2 ^d puruṣasyaiva tāvantam] puruṣasyaitāvantam Σ
Crit ^{ed}	idam evaṃprakṛtyaivaṃguṇam evaṃprabhāvam asmin deśe jātam asminn ṛtāv evaṃgrhītam evaṃnihitam evamupaskṛtam anayā ca mātrayā yuktam asmin <u>vyādhāv</u> evaṃvidhasya puruṣasyaitāvantam doṣam apakarṣaty upaśamayati vā.
	This [medical substance] has these qualities since it has such a nature, it has this potency, it is grown in this region and in this season, it has thus been plugged, it has thus been stored, it has thus been prepared, it is suitable in this dose, in case of this disease, for such a patient, it diminishes or pacifies a “humour” (<i>doṣa</i>) being of this extent.

Table 3: CS Vi 8.87, 14f.

The version edited by TRIKAMJI differs from the text of all manuscripts in having *puruṣasyaiva tāvantam doṣam* instead of *puruṣasyaitāvantam doṣam* (cf. Table 3). The latter reading is clearly preferable, since the context requires the deictic pronoun *etāvat* and not the anaphoric *tāvat*; moreover, the emphatic particle *eva* right behind *puruṣasya* is quite dispensable.

More interesting than these stylistic variants which only slightly affect the meaning of the sentence under investigation, is, however, the reading *asmin vyādhau*. Since this reading is almost exclusively attested by manuscripts that have either of the two inferred witnesses Q and R as their common ancestor,¹⁴

it seems not to have been the reading of the archetype A. In contrast to *asmin vyādhau*, nearly all manuscripts belonging to the Kashmir group share the variant *asminn ṛtau* “in this season”. The manuscripts belonging to the S-group fall into two sub-groups. All witnesses going back to the inferred manuscript S¹² and also Jn3^d agree in their reading with the Kashmir-group, while the remaining witnesses of the group S¹¹ read *asminn ṛtām*. The fact that *asminn ṛtāv* is transmitted along both main branches of the stemma indicates that presumably it was this reading that was transmitted in the archetype A. The reading *asminn ṛtāv* is, however, difficult to accept, since the topic “season” is dealt with right at the beginning of the passage under investigation. It is easy to conceive that the word *ṛtāv* was miscopied from its occurrence at the beginning of the passage to its present position when a scribe took a look at the wrong line of text in his exemplar. Admittedly, the initial passage deals with the medical plant’s season of origin, and not with the time of the year when the medical plant is actually used. Nevertheless, would one not expect a passage dealing with the examination of medical plants to refer to disease as such, and not only to the *doṣas* as the cause of disease?

This very problem is obviously reflected in the readings transmitted in the remaining witnesses. Manuscript J3^d, a Kashmiri witness strongly contaminated with a Bengali version of the CS — combines the two alternative variants and reads *asmin vyādhāv asminn ṛtau*. The manuscript in Kannaḍa script from Mysore (M^k) transmits *asmin roge*, instead of *asminn ṛtāv*. This variant presumably reflects a second endeavour of a scribe to correct the — in his assessment faulty — reading *ṛtāv*. Finally, the witness C5^b presumably reads *dhātāv* with an illegible second consonant. *dhātau* could either be a third attempt to emend *ṛtau* or it is an erroneous reading for *vyādhau*.

Taken all our findings into consideration, we must conclude that the original version cannot be reconstructed with any certainty. *asminn ṛtāv* could be the archetypal reading, but then the investigation of medical substances in our passage would refer twice to the seasons of the year and it would not deal with diseases at all. *vyādhau*, on the other hand, was not the version of the archetype A. It is presumably a well chosen emendation, similar to the emendation *roge*. If this is true, the original version may also have contained a completely different word, which is altogether lost today.

Although in this case the stemmatical hypothesis does not provide an argument in favour of one of the variants under discussion, it proves to be helpful,

since it prevents the uncritical acceptance of *asmin vyādhau* as the original reading.

The next textual passage I am going to discuss is meant to illustrate that it is by no means sufficient to determine the node of the stemma at which a variant reading may have occurred for the first time, in order to arrive at the original text. No reading may be accepted only because it is transmitted by whatever manuscripts there may be. An editor who follows a stemmatical hypothesis blindly — that is, without a constant reference to the meaning of the text — is necessarily lead astray.

The passage occurs within the discussion of the seventh out of the ten topical complexes (*prakaraṇa*) mentioned above, i.e. place (*deśa*), or, to be more specific, in the context of the second variety of place, viz. the diseased patient (*ātura*). For a successful medical treatment, the patient has to be examined with regard to a number of specific points, among which the particular disposition (*prakṛti*) of the patient is discussed first. In this discussion appears a list of causal factors which determine the natural constitution of the body of an embryo. Here we read in TRIKAMJĪ's edition that the “body of an embryo depends ... upon the nature of the *patient's* food and lifestyle” (cf. Table 4).

Tri ^{ed}	śukraṣṇītaprakṛtiṃ kālāgarbhāśayaparakṛtiṃ āturāhāravihāraprakṛtiṃ mahābhūtavikāraprakṛtiṃ ca garbhaśarīram apekṣate. The body of the embryo depends upon the nature of sperm and blood, upon the nature of time and uterus, upon the nature of the <i>patient's</i> food and lifestyle and upon the nature of the modification of the gross elements.
selected variants ¹⁵	kālāgarbhāśayaparakṛtiṃ] kālāgarbhāśayaparakṛtiṃ B1 ^d B3 ^d B5 ^d C3 ^b C4 ^b J2 ^d Jn2 ^d P1 ^s P3 ^d
Crit ^{ed}	śukraṣṇītaprakṛtiṃ kālāgarbhāśayaparakṛtiṃ mātur āhāravihāraprakṛtiṃ mahābhūtavikāraprakṛtiṃ ca garbhaśarīram apekṣate. The body of the embryo depends upon the nature of sperm and blood, upon the nature of time and uterus, upon the nature of the <i>mother's</i> food and lifestyle and upon the nature of the modification of the gross elements.

Table 4: CS Vi 8.95, 2-4.

The “nature of the patient's food and lifestyle” obviously is not only odd but clearly a wrong reading. Which *patient* would be capable to determine the constitution of an embryo by his food and by his lifestyle?

A look at the variants in the manuscripts alone does not immediately help to solve the problem. Only nine manuscripts — *B1^d B3^d B5^d C3^b C4^b J2^d Jn2^d P1^s P3^d* — read *kālagarbhāśayaprakṛtiṃ* seemingly with two final nasal sounds, one *anusvāra* plus one labial nasal *m*. At first sight, this seems to be just a trivial scribal error, i.e. an erroneous doubling of the word final. Taking regard to the stemmatical hypothesis, one could find support for this assessment: None of the manuscripts that seem to read a double final nasal is particularly trustworthy, neither do these manuscripts form a solid genealogical group. From a purely stemmatical point of view, the double nasal would have to be judged as a case of parallelism, i.e. the independent occurrence of an identical error in different parts of the transmission. Cakrapāṇidatta's comment on this passage shows, however, that this assessment is simply wrong. His gloss *matur āharavihārau* “food and life style of the mother” (Tri^{ed} p. 277a, l. 19) provides the decisive clue. The four mentioned manuscripts do not at all read an superfluous *anusvāra*; on the contrary, they are the only witnesses that have the original reading *mātur āhāravihāraprakṛtiṃ* “food and lifestyle of the mother” instead of *āturāhāravihāraprakṛtiṃ* “food and lifestyle of the patient”, presumably because the scribes of each of them independently from the others, correctly inserted an *anusvāra* that was lost in their respective exemplars.

I have selected the variant readings discussed so far in order to illustrate on the one hand the usefulness — and in fact the indispensability — of the application of a stemmatical hypothesis within the editorial process, and on the other hand to hint at the perils of blind trust in its results. In the real, existing editorial process, any editor is, however, frequently confronted with cases of textual variation that escape any stemmatical analysis. Due to its very nature, even the best stemmatical hypothesis cannot provide a clue to decide, which out of two hyparchetypal readings derived from the archetype. Moreover, no stemmatical hypothesis helps to reconstruct an original reading if the archetypal reading is found to be of secondary origin. And finally, numerous cases are to be met with, in which parallelism and contamination blur the picture of the transmission to such an extent that it is simply impossible to establish when and where which variant entered the transmission. In these cases, however, editors of the CS are not left without help. A constant reference to the meaning of the passage under discussion, considerations of the author's (or: the authors') style, reference to parallel passages in the CS, in other works of Āyurveda and in Sanskrit literature in general, are the most important means for the judgement of variant readings.¹⁶ Needless to say that their application also calls for care and caution.

These limitations, do not, however, affect the value of the stemmatical method as such. The gain of security in the judgement of many variant readings on the basis of a well founded stemmatical hypothesis clearly justifies the enormous amount of time and energy that has to be invested in order to thoroughly collate a great number of manuscripts and to investigate their genealogical relationship in detail.

APPENDIX: A FULL COLLATION OF CITED PASSAGES¹⁷

CS Vi 8.87, 14f.

idam evaṃprakṛtyaivaṃguṇaṃ evaṃprabhāvaṃ asmin deśe jātam asminn ṛtāv evaṃgrhītaṃ evaṃnihitaṃ evamupaskṛtaṃ anayā ca mātrayā yuktam asmin vyādhāv evaṃvidhasya puruṣasyaiva tāvantaṃ doṣaṃ apakarṣaty upaśamayati vā.

87.1 idam] K(-Jp1^d) B3^d C5^b L2^d M^k Q R S (-Km^d); ivam Km^d; inavadam Jp1^d U^d **evaṃ-1]** K(-A^d Pl^s) B3^d C5^b L2^d M^k Q(-Jp2^d Jp3^d) R(-B1^d) S; evaḥ C6^d; eva A^d B1^d J2^d Jn2^d Jp3^d Pl^s; e Jp2^d **-prakṛtyaivaṃ-]** Q⁴¹ S(-S²³ V4^d) C1^b; prakṛ | tyāivaṃ V4^d; prakṛtyaiva S²³; prakṛtyā evaṃ K(-K⁴¹ Ch^d) C5^b M^k; parīkṣāṃ prakṛtyā evaṃ C6^d; prakṛty evaṃ K⁴¹ B3^d L2^d Q¹¹ (-Q⁴¹ V3^b) R(-B5^d); [... ..] prakṛty evaṃ V3^b; prakṛty e[...]vaṃ Ch^d; prakṛty eva B5^d Jn1^d Jn2^d; prakṛty enaṃ Q²³ (2pc T3^d); prakṛty ena Jp3^d; ntattaty enaṃ T3^d (ac) **-guṇaṃ]** K B3^d C5^b L2^d M^k Q (2pc T3^d) R(-Ib3^d) S; gaṇaṃ Ib3^d; raṇay T3^d (ac) **evaṃ-2]** K B3^d C5^b L2^d M^k Q(-Jp2^d; pc T3^d) R²² S(-S²³ B6^d) B6^d; evaṃvaṃ Jp2^d; eva S²³ B6^d; evāṃ T3^d (ac); etaṃ R²¹ **-prabhāvaṃ]** K B3^d L2^d M^k Q(-Jp3^d T3^d; pc C2^b) R S(-B2^d Jn3^d); prabhāv Jn3^d; prabhavaṃ B2^d C2^b (uc); prābhāvaṃ Jp3^d; .. bhāvaṃ C5^b; --- T3^d **asmin]** K(-A^d) C5^b L2^d M^k Q(-Q⁴¹; pc T3^d) R(-Ib3^d) S; <asmi> n A^d C6^d; asmi Q⁴¹ Ib3^d; asmi◊d B3^d; asmen* T3^d (ac) **deśe...2 asmin]** K B3^d C5^b L2^d M^k Q R(-B5^d) S; om. B5^d Jn1^d Jn2^d **deśe jātaṃ asminn]** K B3^d C5^b L2^d M^k Q R (R³¹) S; om. B1^d; † B5^d Jn1^d Jn2^d **deśe]** K B3^d L2^d M^k Q (pc C2^b) R (R³¹) S (Jn3^d V4^d); deśer Jn3^d; deśo V4^d; deśa C5^b; deveśe C2^b (ac); kṣeśe U^d; † R³¹ **jātaṃ]** K B3^d C5^b L2^d M^k Q(-C4^b) R(-R³¹) S; yātaṃ C4^b; † R³¹ **asminn]** K B3^d C5^b L2^d M^k Q R(-R³¹) S(-Jn3^d); āsmni Jn3^d; † R³¹ **ṛtāv]** K R3^d C5^b L2^d M^k Q(-C4^b Jp3^d T3^d V5b^d) S (pc P4^d) Ro^d I1^d T1^d; ṛtāṣ P4^d (ac); ṛtām Q¹² (-Jp2^d) Ib3^d; ṛtov C4^b; ṛtav V5a^d V5b^d; † tān B1^d; † B5^d Jn1^d Jn2^d **2 evaṃ-grhītaṃ]** K C5^b L2^d M^k Q(-T3^d) R(-B5^d) S; om. B3^d T3^d; † B5^d Jn1^d Jn2^d **evaṃ-1]** K C5^b L2^d M^k Q(-Ap1^d C4^b) R(-R³¹) S(-B4^d B6^d); eva B1^d B4^d B6^d I3^d; avam Ap1^d C4^b; om. B3^d T3^d; † B5^d Jn1^d Jn2^d **-grhītaṃ]** K(-J1^d Jp1^d) C5^b L2^d M^k Q(-T3^d V3^b V5b^d) R(-B5^d) S (pc K^d); grhī-taḥ J1^d; grhītay V5b^d; grhīm Jp1^d; grhetam K^d (ac); gahītay V5a^d; <... ..> V3^b; om. B3^d T3^d; † B5^d Jn1^d Jn2^d **evaṃ-2]** K L2^d M^k Q(-V3^b) R(-B5^d L1^d) S; eva.. C5^b; eve B3^d; eva L1^d; om. V3^b; † B5^d Jn1^d Jn2^d **-nihitaṃ]** K(-A^d Jp1^d) C5^b L2^d M^k Q(-Ap1^d C4^b Jp2^d P3^d V1^b) R(-B5^d L1^d) S¹¹ (-B4^d); nihitaṃ evaṃnihitaṃ K¹² (-P2^d); nihataṃ Jp2^d; vihitaṃ B3^d Q³² (-C2^b) S(-S²¹ B2^d B6^d) Ap1^d L1^d P3^d; † B5^d Jn1^d Jn2^d **evaṃ-]** K(-Ch^d J3^d) B3^d C5^b L2^d M^k Q(-C4^b

V5b^d) R(-B5^d) S(pc Km^d); evaṃ C4^b Ch^d V5a^d V5b^d; evaṃ | m C6^d; evas J3^d; evem Km^d (ac); † B5^d Jn1^d Jn2^d -upaskṛtam] K(-Ch^d J1^d) B3^d C5^b L2^d M^k Q(-Ap1^d V5b^d) R(-R31) S(-B4^d); upaskṛtyam J1^d; upaskṛ[tye]tam B4^d; upaskatam B1^d V5a^d V5b^d; upakṛtam Ap1^d; uraskṛtam Ch^d; † B5^d Jn1^d Jn2^d anayā] K(-J1^d) B3^d L2^d M^k Q(-Ap1^d) R(-B5^d) S; anayām Ap1^d; anuyā J1^d; ayā C5^b; † B5^d Jn1^d Jn2^d ca] om. K B3^d C5^b L2^d M^k QR(-B5^d) S; † B5^d Jn1^d Jn2^d mātrayā] K B3^d C5^b L2^d M^k QR¹¹ (-B5^d) S(-Km^d); [tra]mātrayā Bo^d; om. Km^d; † B5^d Jn1^d Jn2^d yuktam] Tri^{ed} 87, 18 tac] K B3^d C5^b L2^d M^k QR(-B5^d) S(-R7^d); om. R7^d; † B5^d Jn1^d Jn2^d yuktam] K B3^d C5^b L2^d M^k Q(-V5b^d) R(-B5^d) S(-B2^d); yuktayuktam V5a^d V5b^d; † B2^d B5^d Jn1^d Jn2^d asmin] K(-Jp1^d) B3^d C5^b L2^d M^k QR¹¹ (-B5^d) S(-B2^d); asmin^a Bo^d; āsmin Jp1^d U^d; † B2^d B5^d Jn1^d Jn2^d vyādhāv] L2^d Q(-Q²³ Ap1^d) R¹¹; vyādhov Bo^d; vyādhāv T3^d; vyāyāv Jp2^d; cādhānv Ap1^d; ṛtāv K(-J3^d) B3^d S(-S³¹ B2^d B4^d B6^d); ṛtām S¹¹ (-B2^d Jn3^d) C6^d; dhā.au C5^b; atām L3^d; vyādhāv asmin ṛtau J3^d; roge M^k; † B2^d 3 evaṃ-] K(-P2^d) B3^d C5^b L2^d M^k Q(-V5b^d) R(-L1^d) S(-B2^d); eva V5a^d V5b^d; evevaṃ P2^d; avaṃ L1^d; † B2^d -vidhasya] K B3^d C5^b L2^d M^k QR S(-B2^d P4^d); vidhaṃsya P4^d; † B2^d puruṣasyaiva tāvantam] puruṣasyaitāvantam K C5^b L2^d M^k Q(-Q²³ Ap1^d; pc C4^b) R(-B1^d) S(-B2^d Ib1^d K^d); puruṣasyaitāvantam Jn2^d; puruṣasya etāvattam B3^d; puruṣasyaitācatam Jp2^d; puruṣasyaitavanta B1^d K^d; puruṣasyaivamtam C4^b (ac); puruṣasyetāvamtam Ap1^d; puruṣasyetāvattam Jn1^d; puruṣasyaitāmu - - T3^d; guruṣasyaitāvantam Ib1^d; † B2^d doṣam] K(-P2^d; pc Jp1^d) B3^d C5^b L2^d M^k Q(-Q⁴¹ Ap1^d T3^d) RS(-B2^d); doṣamṃ Q⁴¹ Ap1^d; dauṣam K²² (ac Jp1^d); - - m T3^d; † B2^d apa-] K B3^d C5^b L2^d M^k Q(-T3^d) R(-R31; pc Jn2^d) S²¹ B6^d Ib2^d; a B4^d L3^d; upa S¹² (-Ib2^d) B5^d Jn2^d (ac) T3^d; ana B1^d; † B2^d -karṣaty] C5^b S(-B2^d) Ib3^d; karṣaty K B3^d L2^d M^k Q(-Ap1^d C2^b) R(-B1^d Ib3^d); karṣamṃty Ap1^d; karṣany L3^d; karṣa C2^b C3^b; rthayam B1^d; † B2^d upa-] K B3^d C5^b L2^d M^k QR(-Ib3^d) S(-B2^d); apa Ib3^d; † B2^d -śamayati] K B3^d C5^b L2^d M^k Q¹¹ (-Q³²) S(-Ab^d B2^d P4^d) Ro^d Jp3^d T1^d (2pc); śamayasi Ab^d; śamayayāti Q³² (-C2^b); śamayamati C2^b C3^b; śayati B1^d; śamayati P4^d; śaya iti Jn1^d L1^d; śama iti Jn2^d; samayati Q²³; samabhati B5^d; rūpayati R²² (ac T1^d); † B2^d vā] K C5^b M^k Q²¹; cā B3^d B6^d Ba2^d Ib1^d Ib2^d Jn3^d; ca L2^d Q²² S(-B2^d B6^d Ba2^d Ib1^d Ib2^d Jn3^d Km^d) T1^d; om. Q¹² R(-T1^d) Km^d; † B2^d

Interpolated Passage after 8.87, 19 in S Ap2^d Bo^d L1^d T1^d (2pc) T3^d Va5^b V5b^b

bhavanti cātra —

ānūpaḥ prāyaśo yo 'smin deśaḥ saṃparikīrtitaḥ |
ajasraṃ jāyate tatra madhuraḥ snigdhaśītalāḥ || 1 || 18

1 cātra] S(-B6^d; 2pc Ab^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; cāca Ab^d (ac); cātra ślokāḥ B6^d a ānūpaḥ] S(-S²³) Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; ānūpa S²³; ānuprā T3^d prāyaśo] S(-B2^d) Ap2^d Bo^d L1^d T1^d (2pc); prāyaśo L3^d; prāyaśo B2^d V5a^d V5b^d; puśe T3^d yo 'smin] S(-S³¹ B2^d B6^d P4^d) Ap2^d L1^d T1^d (2pc); yosmi B6^d; yāsmin K^d; ye yo smin P4^d; yasmin B2^d Bo^d V4^d; so 'smin* V5a^d V5b^d; - - - T3^d b deśaḥ] S(-K^d) Ap2^d Bo^d L1^d T1^d (2pc) V5a^d

V5b^d; *deśa K^d*; *daśaḥ T3^d* **samparikīrtitaḥ**] *Ap2^d*; *sa parikīrtitaḥ S (-K^d) Bo^d L1^d T1^d (2pc)*
V5b^d; *sa parikartitaḥ V5a^d*; *.m aparikīrtitaḥ K^d*; *parikīrtitaḥ T3^d* **c ajasraṃ**] *S (-Ba2^d Ib1^d)*
Ap2^d Bo^d L1^d T1^d (2pc); *ajasra T3^d*; *ajasvaṃ Ba2^d*; *ajastvaṃ Ib1^d*; *bhajasraṃ V5a^d V5b^d* **jāya-**
te] *S Ap2^d Bo^d L1^d T1^d (2pc) T3^d*; *jāyeta V5a^d V5b^d* **tatra**] *S (-Ba2^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d*
V5a^d V5b^d; *tra Ba2^d* **d madhuraḥ**] *S¹¹ (-S³¹) Ap2^d Bo^d T3^d V5a^d V5b^d*; *madhuraṃ Ib2^d*;
madhura S (-B2^d B4^d B6^d Ib2^d Jn3^d) L1^d T1^d (2pc) **snigdha-**] *S (-V4^d) Ap2^d Bo^d L1^d T1^d (2pc)*
T3^d V5b^d; *snigdhaṃ V4^d*; *snidha V5a^d* **-śīṭalaḥ**] *S (-Ib2^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d*
V5b^d; *śīṭalaṃ Ib2^d*

ye 'mbhaḥsamīpe deśāḥ syur nityam arkāṃśutāpitāḥ |
 jāyate 'mlo rasas tatra snigdhoṣṇo lavaṇas tathā || 2 ||

a ye] *S Ap2^d L1^d T1^d (2pc) V5a^d V5b^d*; *ya T3^d*; *yo Bo^d* **'mbhaḥ-**] *S (-Ib1^d K^d) Ap2^d L1^d*
T1^d (2pc) T3^d V5b^d; *m[ttā] <bha>dc Bo^d*; *bhaḥ Ib1^d K^d V5a^d* **-samīpe**] *S (-S²³) Ap2^d T1^d (2pc)*
T3^d V5a^d V5b^d; *saṃīpa S²³*; *saṃīpe Bo^d*; *saṃmīpe L1^d* **deśāḥ syur**] *Ap2^d B2^d B6^d P4^d*
T1^d (2pc); *deśāḥ syu Ib2^d*; *deśā syur Ab^d Km^d T3^d V5a^d V5b^d*; *deśā syur L1^d*; *deśā syu S (-S²³)*
Ab^d B2^d B6^d Ib2^d; *deśe Bo^d* **b arkāṃśu-**] *S (-Km^d V4^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d*; *arkāśu*
Km^d; *athāṃśu V4^d*; *ekāṃśu V5a^d V5b^d* **-tāpitāḥ...3b.1 sūryāṃśu-**] *S Ap2^d (pc) Bo^d L1^d*
T1^d (2pc) T3^d V5a^d V5b^d; *om. Ap2^d (ac)* **-tāpitāḥ**] *S (-B2^d) Ap2^d (pc) Bo^d L1^d T1^d (2pc) T3^d*; *tā-*
pitā B2^d; *tāpitāḥ V5a^d V5b^d*; *† Ap2^d (ac)* **c jāyate**] *S (-S³³ S³² B4^d) Bo^d L1^d T1^d (2pc) T3^d*
V5a^d V5b^d; *jāyante S²² (-Ib2^d) Ap2^d (pc) B4^d L3^d*; *† Ap2^d (ac)* **'mlo**] *S (-K^d) Ap2^d (pc) Bo^d L1^d*
T1^d (2pc) T3^d (pc) V5a^d V5b^d; *ślo K^d*; *allo T3^d (ac)*; *† Ap2^d (ac)* **tatra**] *S (-Ab^d B2^d) Ap2^d (pc)*
Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; *ta[ra]tra Ab^d*; *tastūva B2^d*; *† Ap2^d (ac)* **d snigdhoṣṇo**]
em.; *snigdhoṣṇa S (-Ib2^d) Ap2^d (pc) Bo^d T1^d (2pc)*; *snidhoṣṇa V5a^d*; *snidhoṣṭhyā V5b^d*; *sn-*
gdhoha L1^d; *snigdhe - - T3^d*; *sa snigdho Ib2^d*; *† Ap2^d (ac)* **lavaṇas**] *S (pc V4^d) Ap2^d (pc) Bo^d*
L1^d T1^d (2pc) T3^d; *lavaṇas V4^d (ac)*; *lavarās V5a^d V5b^d*; *vaṇas L3^d*; *† Ap2^d (ac)*

alpodakāś ca ye deśā nityam sūryāṃśutāpitāḥ |
 jāyate prāyaśas tatra rūkṣoṣṇaḥ kaṭuko rasah || 3 ||

a alpodakāś] *S (-Ba1^d V4^d) Ap2^d (pc) Bo^d L1^d T1^d (2pc) T3^d*; *[...] alpodakāś V4^d*; *alpodakāś*
V5a^d V5b^d; *śnalpodakāś Ba1^d*; *† Ap2^d (ac)* **ca**] *S Ap2^d (pc) Bo^d L1^d T1^d (2pc) T3^d*; *caś ca V5b^d*;
caś ya V5a^d; *† Ap2^d (ac)* **ye**] *S (-Ba2^d) Ap2^d (pc) Bo^d L1^d T1^d (2pc) T3^d*; *yo V5a^d V5b^d*; *om.*
Ba2^d; *† Ap2^d (ac)* **deśā...4a.1 ye**] *S¹¹ (-B4^d) S³² Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d*; *om.*
S (-S²¹ S³² B2^d B6^d) **deśā**] *Ap2^d (pc) B2^d B6^d Bo^d Jn3^d L1^d T1^d (2pc) T2^d T3^d*; *deśāḥ Ib1^d V4^d*;
deśo K^d; *deśa† V5a^d V5b^d*; *† S (-S²¹ S³² B2^d B6^d) Ap2^d (ac)* **b nityaṃ...3c.1 jāyate**]
S¹¹ (-B4^d) S³² Ap2^d (pc) Bo^d L1^d T1^d (2pc) T3^d; *om. V5a^d V5b^d*; *† S (-S²¹ S³² B2^d B6^d)*
Ap2^d (ac) **nityaṃ**] *S¹¹ (-B4^d) S³² Ap2^d (pc) L1^d T3^d*; *nitya Bo^d T1^d (2pc)*; *† S (-S²¹ S³² B2^d*
B6^d) Ap2^d (ac) V5a^d V5b^d **suryaṃsu-**] *S²¹ S³² Ap2^d (pc) Bo^d Bo^d L1^d T1^d (2pc) T3^d*; *suryaṃsu*
B2^d; *† S (-S²¹ S³² B2^d B6^d) Ap2^d (ac) V5a^d V5b^d* **-tāpitāḥ**] *S¹¹ (-B4^d V4^d) S³² Ap2^d Bo^d L1^d*
T1^d (2pc) T3^d; *tāpitāḥ V4^d*; *† S (-S²¹ S³² B2^d B6^d) V5a^d V5b^d* **c jāyate**] *S¹¹ (-B4^d V4^d) Ap2^d*

*Bo^d T3^d; [...]*jāyate *V4^d; jāyamte S³² L1^d T1^d (2pc); † S (-S²¹ S³² B2^d B6^d) V5a^d V5b^d prāyaśas]*
S²¹ S³² Ap2^d B6^d Bo^d L1^d T1^d (2pc); prāyaśas T3^d; prāyastas B2^d; † śas V5a^d V5b^d; † S (-S²¹ S³² B2^d B6^d) d rūkṣoṣṇa] *Bo^d; rūkṣoṣṇa S¹¹ (-B4^d) S³² Ap2^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; † S (-S²¹ S³² B2^d B6^d) kaṭuko]* *S¹¹ (-B4^d) Ap2^d Bo^d T3^d V5a^d V5b^d; kaṭukā S³² L1^d T1^d (2pc); † S (-S²¹ S³² B2^d B6^d) rasah]* *S¹¹ (-B4^d) Ap2^d Bo^d T3^d V5a^d V5b^d; rasāḥ S³² L1^d T1^d (2pc); † S (-S²¹ S³² B2^d B6^d)*

asvedāś cāpi ye deśāḥ prāyeṇānilasevitāḥ |
 kaṣāyatiktau tebhya 'pi jāyete rūkṣaśītalau || 4 ||

a asvedāś] *B2^d B6^d L1^d; asvedā S³²; asvedāś S²¹ Ap2^d T1^d (2pc) T3^d V5a^d V5b^d; āsvedāś Bo^d; † S (-S²¹ S³² B2^d B6^d) ye]* *S¹¹ (-B4^d) S³² Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; om. T3^d; † S (-S²¹ S³² B2^d B6^d) deśāḥ]* *S (-S³¹ B4^d B6^d) Ap2^d T3^d; deśā S¹¹ (-B2^d Jn3^d; pc B4^d) Bo^d L1^d T1^d (2pc) V5a^d V5b^d; doṣā B4^d (ac)* **b prāyeṇānila-] *S Ap2^d Bo^d L1^d T1^d (2pc); proyeṇāni V5a^d V5b^d; prāyeṇ. T3^d -sevitāḥ...5c.1 tādṛśam]* *S Ap2^d Bo^d L1^d T1^d (2pc) T3^d; om. V5a^d V5b^d -sevitāḥ]* *S (-Km^d V4^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d; [(k.)]sevitāḥ V4^d; semvitāḥ Km^d; † V5a^d V5b^d c -tiktau]* *S (-Ib1^d) Ap2^d Bo^d L1^d T1^d (2pc); tiktau [] T3^d; tikau Ib1^d; † V5a^d V5b^d tebhya 'pi]* *S (-Ba1^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d; tabhya pi Ba1^d; † V5a^d V5b^d d jāyete...7d.1 -guṇam]* *S Ap2^d Bo^d L1^d T1^d (2pc); rp. T3^d (cf. note on smṛtam in 7d below); † V5a^d V5b^d jāyete]* *S (-S³¹ B4^d B6^d) Ap2^d T1^d (2pc); jāyate S¹¹ (-B2^d In3^d) Bo^d L1^d T3^d; yate T3^d (vl); † V5a^d V5b^d rūkṣa-]* *S (-B4^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d; rukṣa B4^d L3^d; † V5a^d V5b^d -śītalau]* *S (-K^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d; śītalau K^d; śītalau | jāyante rūkṣaśīta T3^d (vl); † V5a^d V5b^d***

jāyante 'nyeṣv api prāyo vyaktā deśeṣu ṣaḍ rasāḥ |
 na teṣāṃ tādṛśaṃ vīryaṃ sparśo vāpy upalabhyate || 5 ||

a jāyante] *S (-S²³ B4^d Ba1^d Ba2^d) Ap2^d L1^d T1^d (2pc) T3^d (vl); jāyate S³³ (-Ab^d) S²³ B4^d Bo^d L3^d; jā[yām] <yām>te T3^d; † V5a^d V5b^d 'nyeṣv]* *S (-S²³ S³¹) Ap2^d Bo^d L1^d T1^d (2pc); nyc S²³; 'nyc py T3^d; ṣv S³¹; om. T3^d (vl); † V5a^d V5b^d api]* *S Ap2^d L1^d T1^d (2pc) T3^d; abhi Bo^d; † V5a^d V5b^d b vyaktā]* *S (-B2^d) Ap2^d Bo^d; vyakta B2^d L1^d T1^d (2pc); vyukkā T3^d (vl); pyuk-tā T3^d; † V5a^d V5b^d ṣaḍ]* *S Bo^d L1^d T1^d (2pc) T3^d; yad Ap2^d; d L3^d; † V5a^d V5b^d rasāḥ]* *S (-K^d Km^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d (vl); ravasā T3^d; [kā]sāḥ Km^d; usāḥ K^d; † V5a^d V5b^d c tādṛśam]* *S (-Ib1^d Km^d; pc P4^d) Ap2^d T3^d; tādṛśa Km^d; tādṛśam P4^d (ac); tādāsam L3^d; tā-vṛśam T3^d (vl); vādṛśam Bo^d; dṛśam Ib1^d; dṛśyate L1^d T1^d (2pc); † V5a^d V5b^d vīryam]* *S Ap2^d L1^d T1^d (2pc) T3^d; vīrya T3^d (vl); vīryam Bo^d; † rya V5a^d d sparśo]* *S (-B6^d T2^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; sparśā B6^d; śpaso T2^d; tyarśo L1^d vāpy...7a.1 yathā]* *S Ap2^d Bo^d L1^d T1^d (2pc) T3^d; rp. V5a^d V5b^d (cf. note on gokṣurako in 7a below) vāpy]* *S Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5b^d; cāpy V5a^d V5b^d (vl); yāpy T3^d (vl) upalabhyate]* *S Ap2^d Bo^d L1^d T1^d (2pc); upalaḥ -- T3^d; upakalate V5b^d; upakalate te V5a^d V5b^d (vl)*

yathā svayonau jātānām mahābhūta viśeṣataḥ |
santi hy anurasāḥ kecin madhurā uṣṇasammatāḥ || 6 ||

a yathā] S Ap2^d Bo^d L1^d T1^d (2pc) T3^d (vl) V5a^d V5b^d; - thā T3^d svayonau] S Ap2^d Bo^d T1^d (2pc); svayono V5a^d V5b^d; smayottau L1^d; stathaunau T3^d; --- T3^d (vl) **jātānām**] S (-B6^d Ra^d K^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; jā[ṇ]tānām R6^d; jātāyām Ra^d; jācānām K^d
b mahābhūta-] S Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d (vl); mahābhūta V5b^d **c santi**] S Ap2^d L1^d T1^d (2pc) T3^d V5b^d; samati Bo^d; śati V5a^d V5b^d (vl) **hy**] S Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5b^d; s V5a^d **anurasāḥ**] S¹⁷ (-K^u) Ap2^d Bo^d (pc) L1^d T3^d (vl) V5b^d; anurasā S (-S²² L⁴) Bo^d (ac) T1^d (2pc); avurasāḥ V5a^d V5b^d (vl); atvarasā T3^d **kecin**] S Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; keci T3^d (vl); kevi T3^d **d madhurā**] S (-Ib1^d) Ap2^d Bo^d L1^d T1^d (2pc); madhu V5a^d V5b^d; madurān T3^a; madurāt T3^a (vl); pradhurā Ib1^a **uṣṇa-**] S Ap2^a Bo^a L1^a T1^a (2pc); uṣṭha V5b^d; uṣu T3^d; ukṣaṣṇa V5a^d V5b^d (vl) **-sammatāḥ**] S (-S³³ Ib2^d) Ap2^d T1^d (2pc) T3^d V5a^d V5b^d; sammataraḥ L1^d; samgatāḥ Bo^d Ib2^d; sambhṛtāḥ Ab^d; sambhataḥ S³³ (-Ab^d)

yathā gokṣurako dṛṣṭaḥ svādur uṣṇaḥ svavīryataḥ |
kapittham amlam uddiṣṭam tac ca rūkṣaguṇam smṛtam || 7 ||

a gokṣurako] S Ap2^d Bo^d L1^d T1^d (2pc) T3^d; go cāpy...yathā gokṣurako V5a^d V5b^d (cf. rp. in note on vāpy...yathā in 5d above) **dṛṣṭaḥ**] S Ap2^d Bo^d T3^d V5a^d V5b^d; [dṛṣyaḥ] <dṛṣṭaḥ> T1^d (2pc); dṛṣṭā T3^d (vl); vṛṣya L1^d **b svādur**] S (-K^m; pc Ib2^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; svāur K^m; svāurā Ib2^d (ac) **uṣṇaḥ** **sva-**] B2^d B6^d Bo^d; uṣṇaḥ ca S¹⁷ (-K^u) Ap2^d T1^d (2pc) V5a^d V5b^d; uṣṇaḥ K^m; uṣṇasva B4^d Jn3^d L1^d L3^d; uṣṇasya V4^d; uṣṇasya K^d; uṣṇa-sta T3^d (vl); uṣṇatra T3^d **-vīryataḥ**] S Ap2^d L1^d T1^d (2pc) T3^d V5a^d V5b^d; vīryatā T3^d (vl); vīryajaḥ Bo^d **c kapittham**] S Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; kapittham T3^d (vl); kadi[stha]- <tya> m T3^d **amlam**] S (-K^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5b^d; amla K^d T3^d (vl); a..m V5a^d **uddiṣṭam**] S (-T2^d) Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; uddiṣṭaḥ T2^d; tu diṣṭam T3^d (vl); u T3^d **d tac ca**] S Ap2^d Bo^d L1^d V5a^d V5b^d; tatra T1^d (2pc); tadya T3^d (vl); T3^d **rūkṣa-**] S (-Ab^d B4^d K^m) Ap2^d T1^d (2pc) T3^d V5a^d V5b^d; rūkṣa^u Bo^d; rūkṣa Ab^d B4^d L1^d L3^d T3^d (vl); nūkṣa K^m **-guṇam**] S (-Ib1^d) Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; guṇa Ib1^d T3^d; gu - T3^d (vl) **smṛtam**] S (-K^m) Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; smṛta K^m; smṛtam || yate...gu --- T3^d (cf. rp. in note on jāyete...guṇam in 4d above)

kṣāras tu lavaṇeṣv eva saṃgato rūkṣasammatāḥ |
sasneḥāḥ sarṣapās cāpi lakṣyante kaṭukā rase || 8 ||

a kṣāras...9d.1 tathā] S Ap2^d Bo^d L1^d T1^d (2pc) V5a^d V5b^d; tp. T3^d (to mohayitum in Vimānasthāna 8.82,3) **lavaṇeṣv eva**] S (-Ba2^d Ib2^d P4^d) Ap2^d Bo^d L1^d T1^d (2pc) V5b^d; lavaṇeṣeva P4^d; lavaṇeṣ V5a^d; lavaṇeṣeva Ba2^d T3^d; kṣāras tu Ib2^d **b saṃgato**] S (-P4^d) Ap2^d Bo^d T1^d (2pc) T3^d V5a^d V5b^d; saṃgāto L1^d; gaṃto P4^d **rūkṣa-**] S (-B4^d Ba2^d) Ap2^d Bo^d T1^d (2pc)

$T3^d$; rūkṣma $V5b^d$; rukṣa $B4^d Ba2^d L1^d L3^d$; rūkṣma $V5a^d$ -saṃmataḥ] $S Ap2^d Bo^d T1^d (2pc)$
 $V5a^d V5b^d$; saṃnimataḥ $T3^d$; saṃsmṛtaḥ $L1^d$ c sasnehāḥ] $S (-S^{23} S^{31}) Ap2^d Bo^d L1^d$
 $T1^d (2pc) T3^d$; sasnehā S^{31} ; rusnohāḥ Km^d ; rusnehāḥ $P4^d$; snehāḥ $V5a^d V5b^d$ sarṣapāś] S
 $Ap2^d Bo^d L1^d T1^d (2pc)$; sarṣapāś $T3^d$; sasaivaśyāś $V5a^d V5b^d$ cāpi] $S Ap2^d Bo^d L1^d T1^d (2pc)$
 $T3^d$; rāyī $V5a^d V5b^d$ d lakṣyante] $S (-B2^d) Ap2^d L1^d T1^d (2pc)$; lakṣyam $T3^d$; lakṣante $B2^d$
 $V5a^d V5b^d$; lavaṇam te Bo^d kaṭukā] $S (-P4^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d$; kuṃṭuru-
kā $P4^d$ rase] $S Ap2^d Bo^d L1^d T1^d (2pc) T3^d (pc) V5a^d V5b^d$; raso $T3^d (ac)$

vīśālām rasataś cāḥus tiktām uṣṇaguṇānvitām |
uṣṇām ca trivṛtām āhuḥ kaṣāyām rasatas tathā || 9 || iti

a vīśālām] $S^{11} (-B2^d K^d) Ap2^d Ib1^d Km^d L1^d T1^d (2pc) V5a^d V5b^d$; vīśālām $B2^d$; vīśālām] $T3^d$;
vīśāla $S^{22} (-Ib1^d Ib2^d) Bo^d P4^d (pc)$; vīśālām K^d ; vīśālā $Ib2^d$; vīśālo $L3^d$; vīśārālā $P4^d (ac)$
rasataś] $S (-K^d) Ap2^d L1^d T1^d (2pc) V5a^d V5b^d$; rasamtaś Bo^d ; raseś K^d ; rases $T3^d$ cāḥus] S^{11}
 $Ap2^d Bo^d L1^d T1^d (2pc)$; rāhus $V5a^d V5b^d$; vāduś $T3^d$; cāpi] S^{12} b tiktām] $S (-B2^d P4^d)$
 $Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d$; tiktām $B2^d P4^d$ -guṇānvitām] $S (-B6^d Jn3^d P4^d) Ap2^d$
 $Bo^d L1^d T1^d (2pc) V5a^d V5b^d$, [..u]guṇānvitām $B6^d$, guṇānvī[ma] < tā > $T3^d$, guṇānvitām $P4^d$,
guṇāśvīmtām $Jn3^d$ c uṣṇām] $S (-B2^d B4^d Ba2^d) Ap2^d Bo^d L1^d T1^d (2pc) T3^d V5a^d V5b^d$; uṣṇo
 $B4^d L3^d$; uṣṇām $B2^d Ba2^d$ trivṛtām] $S L1^d T1^d (2pc) V5a^d V5b^d$; trivṛtām $Ap2^d Bo^d T3^d$ āhuḥ]
 $S (-V4^d) Ap2^d Bo^d L1^d (2pc) T3^d V5a^d V5b^d$; ā[..]huḥ $V4^d$; āhu $L1^d$ d kaṣāyām] $S (-P4^d)$
 $Ap2^d Bo^d T1^d (2pc) T3^d$; kaṣāyā $L1^d V5a^d V5b^d$; kaṣāyo $P4^d$ rasatas tathā] $S Ap2^d L1^d$
 $T1^d (2pc) T3^d V5a^d V5b^d$; rasatasvaye Bo^d iti] $S Ap2^d T1^d (2pc) V5a^d V5b^d$; ti Bo^d ; om. $L1^d T3^d$

CS Vi 8.95, 2-4

śukraśoṇitaprakṛtim, kālagarbhāśayaprakṛtim, āturāhāravihāraprakṛtim, mahābhū-
tavikāraprakṛtim ca garbhaśarīram apekṣate.

95.1 śukra-] $K (-Pl^s) B3^d C5^b L2^d M^k Q (-Jp2^d) RS (-Jn3^d)$; śukrā $J2^d Pl^s$; śukro $Jn3^d$; ś.kra
 $V5a^d$; † $Jp2^d$ -śoṇita-] $K B3^d C5^b L2^d M^k Q (-Jp2^d; 2pc T3^d) RS$; co | nita $T3^d (ac)$; † $Jp2^d$
-prakṛtim kālagarbhāśaya-] $K B3^d C5^b L2^d M^k Q (-Q^{23}) RS$; om. $T3^d$; † $Jp2^d$ -prakṛtim¹] $K (-P2^d) C5^b L2^d M^k Q (-Q^{23} Ap2^d V5b^d) S^{11} (-B2^d V4^d) Ab^d Ib1^d T1^d$; pra | kṛtīm $P2^d$; prakṛti
 $B3^d R (-T1^d) S (-Ab^d B4^d B6^d Ib1^d Jn3^d K^d) Ap2^d C6^d V5b^d$; p.k.ti $V5a^d$; † Q^{23} kāla-] $K B3^d C5^b$
 $L2^d M^k Q (-Q^{23}) RS (-B4^d Km^d)$; kālam $B4^d$; kāmla $Km^d L3^d$; † Q^{23} -garbhāśaya-] $K B3^d C5^b$
 $L2^d M^k Q (-Q^{23}) R (-Ib3^d) S$; garbhāśaya $C3^b$; garbhāśaya $V5a^d$; garbhāśaya $Ib3^d$; † Q^{23}
-prakṛtim²] $K (-Pl^s) B3^d C5^b L2^d M^k Q (-Jp2^d; 2pc T3^d) RS$; prakṛtis $Jn1^d$; prattatim $T3^d (ac)$;
om. $J2^d Pl^s$; † $Jp2^d$ āturāhāra-] $K (-Pl^s P2^d) C5^b Q (-Ap2^d C4^b Jp2^d P3^d V5b^d) R^{11} (-R^{31})$
 $S^{12} (-Ab^d)$; ātu(rā)hāra $P2^d$; āturāhāram Ab^d ; āturādāra Bo^d ; ātuś cāhāra $S^{11} Ap2^d$; mātuś
cāhāra $B3^d$; āturālpāhāra $L2^d$; ātrāhāra M^k ; ahāmahābhūta $V5a^d V5b^d$; mātūr āhāra $R^{31} C3^b$
 $J2^d Pl^s$; mātūr āhāra $P3^d$; sātūr āhāra $Jn2^d$; mātūr a $C4^b$; † $Jp2^d$ -vihāra-] $K C5^b L2^d M^k$
 $Q (-Ap1^d Jp2^d V5b^d) RS (-B4^d V4^d)$; vikāra $V5a^d V5b^d$; om. $B3^d Ap1^d B4^d C3^b L3^d V4^d$; † $Jp2^d$

-prakṛtim³] K B3^d C5^b L2^d M^k Q (-Q²³ Ap1^d V1^b) R (-L1^d) S (-S²³ B2^d T2^d); prakṛtiḥ V5^a^d; prakṛti S²³ Ap1^d B2^d Jn2^d L1^d T2^d T3^d (2pc) U^d V1^b; prattati T3^d (ac); † Jp2^d mahābhūtavikāraprakṛtim] K (-J3^d) B3^d C5^b L2^d M^k Q (-Q²³ V5^b^d) S²² Bo^d; mahābhūtavikāraprakṛti P4^d; mahābhūtavikāraprakṛtim U^d; mahābhūtavikāraprakṛtim Km^d; om. R¹¹ S¹¹ J3^d T3^d V5^a^d V5^b^d; † Jp2^d 2 ca] K C5^b M^k; om. B3^d L2^d Q (-Jp2^d) R S; † Jp2^d -śārīram] K B3^d C5^b L2^d M^k Q (-Jp2^d P3^d) R S; śārīramabh P3^d; śārīrabh C6^d; śārīrām Jn2^d; † Jp2^d apekṣate] K (-J1^d) B3^d L2^d M^k Q¹¹ (-C2^b V5^b^d) S (-Km^d) T1^d (2pc); apekṣa J1^d; apekṣyate Km^d; apekṣyāramte T3^d; apakṣate Jp3^d; api kṛte R²² (ac T1^d); avekṣate C2^b C3^b; avekṣeta Jn2^d; evevekṣeta B5^d; avekṣet* B1^d; avekṣyate C5^b L1^d; evevekṣeta Jn1^d; ape† V5^a^d V5^b^d; om. Bo^d; † Jp2^d

CS Vi 8.96, 6

sāndratvād upacitaparipūrṇasarvāṅgāḥ.

96.1 sāndratvād] K (-Ch^d) B3^d L2^d M^k Q (-Jp3^d; 2pc T3^d) R (-R³¹) S (-Ib1^d Km^d); sāndratathād B1^d; sāmnutvād T3^d (ac); sāndratvād Ib1^d Km^d; sāndratvād Ch^d; sāndratvād U^d; † B5^d Jn1^d Jn2^d Jp3^d upacita-] K B3^d L2^d M^k Q (-Jp3^d) R¹¹ (-R³¹) S (-S⁴¹ Jn3^d); u(pacita) P3^d (vf); upacitā B1^d; upaccitta Bo^d; upasvita S⁴¹; udupacita Jn3^d; † B5^d Jn1^d Jn2^d Jp3^d -paripūrṇa-] K (pc P2^d) B3^d L2^d M^k Q (-Jp3^d V5^b^d) R¹¹ (-B5^d) S; paripūrṇā P2^d (ac); paripūrṇam V5^b^d; paritūrṇa Bo^d; † B5^d Jn1^d Jn2^d Jp3^d -sarvāṅgāḥ] Q²¹ Ch^d; sarvagātrāḥ K (-Ch^d) B3^d L2^d M^k Q²² Q²³ S (-S³¹ B4^d P4^d) Bo^d C3^b L1^d; sarvagātrā B4^d; sarvagātra S³¹ B1^d; sarvagotrā P4^d; sasarvagātrāḥ R²²; † B5^d Jn1^d Jn2^d Jp3^d

CS Vi 8.135, 6f.

-citrakasomavalkaśatāvarī-

135.1 -citraka-] B3^d L2^d Q (-V5^b^d) R S (-B6^d Ib2^d); citraka | B6^d; cīkra Ib2^d; trika V5^a^d V5^b^d; om. Km^k -somavalka-] B3^d L2^d M^k Q (-C4^b P3^d T3^d) R¹¹ S J3^d; somavalkaka K (-Ch^d J3^d); somavalkala Ch^d; somaya T3^d; somakalka Bo^d; somavalka P3^d; somavalka C4^b -śatāvarī-] B3^d Q²¹; śatāvarī Ap1^d; śatārī T2^d (pc) V5^a^d V5^b^d; citraka K (-A^d) M^k; citrakam A^d C6^d; om. L2^d Q¹² R S (ac T2^d) Ap2^d P3^d

SIGLA OF MANUSCRIPTS

Scripts: ^b Bengali ^d Devanāgarī ^k Kannaḍa ^s Śāradā

Σ	all manuscripts, except the one(s) mentioned
A ^d	Alwar, RORI 2498
Ab ^d	Ahmedabad, B.J. Institute of Learning and Research 758
Ap1 ^d	Alipur, Bhogilal Leherchand Institute of Indology 5283
Ap2 ^d	Alipur, Bhogilal Leherchand Institute of Indology 5527

- B1^d* Bikaner, RORI 1566
B2^d Bikaner, Anup Sanskrit Lib. 3985
B3^d Bikaner, Anup Sanskrit Lib. 3986
B4^d Bikaner, Anup Sanskrit Lib. 3995
B5^d Bikaner, Anup Sanskrit Lib. 3996
B6^d Bikaner, Anup Sanskrit Lib. 3997
Ba1^d Baroda, Oriental Institute OI 12489
Ba2^d Baroda, Oriental Institute 25034
Bo^d Bombay, Asiatic Society 172
C1^b Calcutta, National Lib. RDS 101
C2^b Calcutta, Lib. of Calcutta Sanskrit College 23
C3^b Calcutta, Lib. of Calcutta Sanskrit College 24
C4^b Calcutta, Asiatic Society G 4474/3
C5^b Calcutta, Asiatic Society G 2503/1
C6^d Calcutta, Asiatic Society G 4391
Ca^b Cambridge, Trinity College Lib. R 15.85
Ch^d Chandigarh, Lal Chand Research Library 2315
Ib1^d Ilāhābad, G. Jha Kendriya Sanskrit Vidyapeetha 25398
Ib2^d Ilāhābad, G. Jha Kendriya Sanskrit Vidyapeetha 8783/87
Ib3^d Ilāhābad, G. Jha Kendriya Sanskrit Vidyapeetha 37089
J1^d Jammu, Raghunath Temple Lib. 3266
J2^d Jammu, Raghunath Temple Lib. 3209
J3^d Jammu, Raghunath Temple Lib. 3330
Jn1^d Jamnagar, Gujarat Ayurved University Lib. GAS 103
Jn2^d Jamnagar, Gujarat Ayurved University Lib. GAS 118
Jn3^d Jamnagar, Gujarat Ayurved University Lib. GAS 96/2
Jp1^d Jaipur, Maharaja Sawai Man Singh II (MSMS) Museum 2068
Jp2^d Jaipur, MSMS Museum 2069
Jp3^d Jaipur, MSMS Museum 2561
K^d Koṭa, Rajasthan Oriental Research Institute (RORI) 1563
Km^d Kathmandu, N-GMPP E-40553
L1^d London, India Office Lib. (IOL) Skt. ms. 335
L2^d London, IOL Skt. ms. 881
L3^d London, IOL Skt. ms. 1445b
M^k Mysore, Oriental Research Institute 902
P1^s Pune, Bhandarkar Oriental Research Institute (BORI) 555 of 1875-76
P2^d Pune, BORI 534 of 1892[sic?]-95
P3^d Pune, BORI 925 of 1891-95
P4^d Pune, Ānandāśrama 1546
T1^d Tübingen, Universitäts Bibliothek (UB) I.458
T2^d Tübingen, UB I.459
T3^d Tübingen, UB I.460 + I.474
U^d Udaipur, RORI 1474

<i>V1^b</i>	Varanasi, Sarasvati Bhavan 44842
<i>V2^b</i>	Varanasi, Sarasvati Bhavan 108824
<i>V3^b</i>	Varanasi, Sarasvati Bhavan 108685
<i>V4^d</i>	Varanasi, Benares Hindu University C3688
<i>V5a^d</i>	Varanasi, Sarasvati Bhavan 44870
<i>V5b^d</i>	Varanasi, Sarasvati Bhavan 44870

Signs and Abbreviations in Collated and Edited Passages

..	Illegible <i>akṣara</i>
.	part of an illegible <i>akṣara</i>
–	missing <i>akṣara</i> indicated by the scribe
◇	blank space in a line of text with the breadth of ca. one <i>akṣara</i>
*	<i>hālantacihna</i>
†	Witness/ess does/do not transmit the variant under discussion due to a lacuna
[xy]	text in square brackets was deleted in the manuscript
<xy>	text in angle brackets was added in the margin of the manuscript or elsewhere
<xy> ²	text added by a second hand
<u>ab</u>	wavy underlining indicates that the reconstructed text is uncertain. Possible alternative readings are underlined in the apparatus.
<i>ac</i>	(<i>ante correctionem</i>) before a correction was applied
<i>om.</i>	omitted
<i>pc</i>	(<i>post correctionem</i>) after a correction was applied
² <i>pc</i>	after a correction was applied by a second hand
<i>rp.</i>	repetition. Text was miscopied a second time
<i>tp.</i>	transposed. Text is omitted here, but occurs at a different position
<i>vl</i>	variant reading within a repeated passage

NOTES AND REFERENCES

¹ JOLLY 1901, p. 11.

² Cf. CORDIER 1903, p. 329. Cordier's source was the Śāradā manuscript of the CS preserved at the Bhandarkar Oriental Research Institute, Pune (*PI*⁶). I am indebted to Karin Preisendanz for drawing my attention to CORDIER's publication.

³ JOLLY 1951.

⁴ Cf. the list of "Sigla of Manuscripts" on p. 181.

⁵ Cf. the "Hypothetical Stemma of the CS Vimānasthāna" in Fig. 1, p. 166.

⁶ The invention of the classical method of textual criticism is frequently ascribed to the German Classicist KARL LACHMANN (1793-1851). TIMPANARO (2005) clearly shows, however, that the set of rules called Lachmann's method was neither invented nor actually applied by KARL LACHMANN. The theoretical principles of textual criticism have been formulated by PAUL MAAS (1958), WEST (1973) and others.

⁷ For all variant readings, cf. Appendix, p. 181.

⁸ Manuscripts *B5^d Jn1^d Jn2^d Jp3^d* do not transmit the passage under discussion, due to lacunae.

⁹ For variant readings, cf. Appendix, pp. 176-17.

¹⁰ Cf. WEST 1973, p. 48.

¹¹ For variant readings, cf. Appendix, p. 181.

¹² According to Paul Maas (1958, § 19, p. 18), the occurrence of an error in one out of two hyparchetypes justifies the conclusion that the archetype read the correct reading. This is not entirely correct, since MAAS' conclusion does not take into consideration that the seemingly original reading may be the result of an emendation.

¹³ For variant readings, cf. Appendix, p. 175.

¹⁴ With all likelihood, *L2^d* shares the reading *vyādhāv* with Q and R because it was contaminated.

¹⁵ For variant readings, cf. Appendix, p. 180.

¹⁶ These means are also to be used in order to test the reliability of a hypothetical stemma.

¹⁷ The main text of the collation is cited from the text in TRIKAMJI's edition. The variant readings of the manuscripts are recorded in the apparatus, which is organized with lemmata printed in bold type. These lemmata cite the main text. Numbers in bold type refer to line numbers of the main text in prose passages. In metrical passages, the letters a, b, c and d printed in bold are used to indicate *pādas*. If lemmata refer to text occurring more than once in the same line of the main text, the lemmata are numbered consecutively. Next, all textual witnesses in support of the main text are listed (for sigla, cf. the "Sigla of Manuscripts", on. p. 181). A semicolon separates the list of witnesses from the first variant, which in turn is followed by the sigla of witnesses that share this reading etc. Witnesses that do not transmit the variant under discussion due to a lacuna are listed at the end of each entry with a preceding dagger. For additional signs and abbreviation, cf. p. 183.

¹⁸ Stanzas are not numbered in the manuscripts.

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CORDIER 1903	PALMYR CORDIER, "Récentes découvertes de mss. médicaux sanscrits dans l'Inde (1898-1902). Mémoire présenté au Congrès des Orientalistes de Hanoï (1902)". <i>Le Muséon nouv. série</i> 4 (1903), 321-352.
Crit ^{ed}	critical edition of <i>Carakasamhitā</i> Vimānasthāna 8
CS	<i>Carakasamhitā</i>

- HIML* GERIT JAN MEULENBELD, *A History of Indian Medical Literature*. 3 vols (in 5 parts). [Groningen Oriental Studies 15]. Groningen: Forsten, 1999-2002.
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- PAUL MAAS 1958 PAUL MAAS, *Textual Criticism*. Translated from the German by BARBARA FLOWER. Oxford: Clarendon, 1958.
- MW* MONIER MONIER-WILLIAMS, *A Sanskrit-English Dictionary*. Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages. New Ed. Greatly Enlarged and Improved with the Collaboration of E. LEUMANN ... C. CAPPELER ... [et. al.] Oxford: Clarendon Press, 1899.
- pw* OTTO BÖHTLINGK, *Sanskrit-Wörterbuch in kürzerer Fassung*. Vol. 1-7. St. Petersburg: Kaiserliche Akademie der Wissenschaften [et al.], 1879-1889.
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- Tri^{ed} *Carakasamhitā* ed. TRIKAMJĪ 1941
- TRIKAMJĪ 1941 *Caraka Samhitā* by Agniveśa. Revised by Caraka and Drḍhabala. With the *Āyurveda-Dīpikā* Commentary of Cakrapāṇidatta. Ed. by JĀDAVJĪ TRIKAMJĪ ĀCĀRYA. [Krishnadas Ayurveda Series 66]. Varanasi: Krishnadas Academy, 2000 (repr. of the ed. Bombay 1941).
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- WEST 1973 MARTIN L. WEST, *Textual Criticism and Editorial Technique*. Applicable to Greek and Latin texts. Stuttgart: Teubner, 1973.