A FRAGMENT OF THE KĀŚYAPA-SAMHITĀ IN CHINESE

By Prabodh Chandra Bagchi

A short medical treatise entitled Kā-ye siên jen shuo yì niu jen kong (=Kāśyapa-rśi-prokta-śrīcikitsā-sūtra) has been preserved in Chinese translation and is included in the Tripitaka (Nanjio, 883; Dobogók 1385, Bagchi—Le Canon Bouddhique II, p. 589). The translation is due to an Indian scholar who is known in Chinese either as Fa-tien (Dharmadeva) or as Fa-hsien (Dharmabhadra). Dharmabhadra was a Buddhist monk of the Nālandā monastery. He went to China in 673 A.D. and was much honoured by the Song Emperor. He lived till 690 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 Kumārājunātra of Rāvana which has been studied and translated by me in another article (Indian Culture, VII, pp. 260ff.). The Śrīcikitsā (sūtra) of Kāśyapa was translated by Fa-tien sometime between 682 and 690 A.D.

In my article on the Kumārājunātra of Rāvana I pointed out its affinity with a newly published medical text entitled Kāśyapa-samhitā. The Śrīcikitsā-sūtra translated by Fa-hsien also bears the name of sage Kāśyapa and seems to have been connected with the school to which the Kāśyapa-samhitā belonged. The Śrīcikitsā is in the form of an interlocution between the sage Jīvaka (Jīvaka) and the sage Kāśyapa. Jīvaka felt great pity for those women who suffer from various kinds of trouble 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; for example the beginning of the Lekhāyāsa (Sūstrasthāna). Jīvaka asks—

\[\text{किन्ना लेखकित्वर्त्यं किन्ना लेखित्वर्त्तम्} \]
\[\text{अतिविस्मादित्वोऽके व धेर्या अवतिस्तिः} \]
Thañ Kasyapa-samhita

... "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 Kasyapa, 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 Kasyapa-sanhitā with the commencement of the *Strī-śiṣṭā* of Kasyapa of which I have given a translation below will clearly show that the two texts are very closely connected. I believe that the *Strī-śiṣṭā* is only an extract from the Kasyapa-sanhitā. That there is room for such supposition will be clear from a further examination of the Kasyapa-sanhitā.

About the authorship of the Kasyapa-sanhitā the text itself records the following tradition (Kalpasūtra, p. 191). "Kasyapa, being appointed by Brahma, compiled this Tantra for the good of mankind. Jivaka, the son of Reka, received this great Tantra and summarised it. Jivaka later on came to be known as Vṛddha-Jivaka. The Tantra was then preserved by Anājīsana Yaksā who narrated it later to Vāsya, a descendant of Vṛddha-Jivaka. Vāsya revised and edited the work." Hence the work is known under both the names: Kasyapa-sanhitā and Vṛddha-Jivakīyam Tantra.

The Rāja-guru Hennūja Sāṁśā in his learned introduction to the Kasyapa-sanhitā 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-sanhitā and the Bheda-tantra. The Sūstruta differs from all other works in this respect.

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"What is fit for licking? What are the evil effects of over-licking? What are the things difficult to lick and what are the diseases that arise from avaran, you should tell me all about it. Disease of children depend on licking, which is committed by all, being thus requested replied to all beings.

The Kāśyapa-sāṁhitā has besides a supplement (Khila) which is its ninth 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-sāṁhitā 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 Cikitsā-thākātha is missing (see pp. 62-63).

In the chapter on Garbhikā-cikitsāthākātha (p. 69) the treatment of certain diseases of pregnant women have been described, such as prameka, kāluka, śilā, ādhereṇa, hikṣāvyā etc. Something must have been said on the treatment of miscarriage in this connection, but that portion is missing.

The *Sūcita* 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 Sarvābhāvanā of Caraka. In fact the whole of the 8th section of Sarvābhāvanā deals with pre-natal and post-natal care (*Jātisūtrīya Sarvābhāvanā*), 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 fetus the decoction of the following drugs with milk or ghee-anūṃa, bhrūhā, sātadhī, sahasra-vīrya, amogha, avyā, sūva, bāla-vastra, nāyaprapājī, visahasaṇa and tāntā. 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 (*Śūrīra, VIII, 21*).

Caraka then gives the following prescription to be followed by pregnant women month by month (ibid. viii, 21). "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
tolás 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 (Kākoli etc.). In the seventh month it is to be performed the dhanada 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 (yavāg), and ghee boiled together. In the ninth month she should have as an additional measure an emema of oil in which the drugs, called sweets (Kākoli 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 badami mixed with cheese and boiled with the drugs called sweets (Kākoli etc.). For application on the affected parts he recommends a paste of candana and mūla, or of śrīga, dhāraki, sarāpā and liquorice, or of kutaja, arjuna seeds, musta and turmeric or of mūla, kola, sanaśī and manjishthā or an oil medicated with the leaves of karapīra. For washing he recommends an infusion of triphala mixed with the blood of a small deer (prat) and of a hare and also water boiled with mālati and liquorice.

There is also a similar chapter in the Śārirasthāna of the Kāśyapa-saṁhitā which is equally called Jātisvāriya (pp. 52 ff.). This is also, as in Caraka, the last and the 8th chapter of the Śārirasthāna. 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 8th folio) is missing. This seems to have contained the matter now found in the *Śrīciñkītā of Kāśyapa. The introductory portion of the *Śrīciñkītā dealing with the meeting of Jivaka 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-saṁhitā.

In the supplement (Khitāsthāna) of the Kāśyapa-saṁhitā there is a chapter called Antaraśāntiśīrṣī (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 Jātisvāriya of the Kāśyapa-saṁhitā. The 10th chapter of the supplement says that regular treatment of pregnant women should be undertaken from the fourth...
In the fifth month the quantity of sixth and seventh months ghee should be taken (Kāśoli etc.). In the seventh month, the general food, should consist of such items as are given day and night. In the eighth month, the breasts should be fed with milk, barley gruel (kāyāgī), and sweet barley gruel (kāyāgī vātika). For washing he recommends an infusion of a small deer (jīrṣat) and a mālatt and liqueur.

This seems to have contained the kṣītsa of Kaśyapa. The introductory section with the corresponding portion where we should have expected the description for the pregnant woman, several months after pregnancy is lost. One complete palin.

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Thus a comparison of the mutilated Jātisūtrīyaṃ section of the Kāṣyapa-samhitā with the corresponding chapters of the Carakasāṃhitā, the Bhedasāṁhitā and the Khilaśhānam of the Kāṣyapa-samhitā itself shows that the short treatise in Chinese translation, the *Strīcikitsā of Kāṣyapa, formed a part of the Jātisūtrīyaṃ of the Kāṣyapa-samhitā. It must have been based on that portion of the Jātisūtrīyaṃ which is now lost.

The two medical treatises translated by Fa-Tien (Dharmadeva), a monk of Nālandā—the Kumāra-tātra of Rāvana and the *Strīcikitsā of Kāṣyapa bear a Buddhist stamp. The Kumāra-tātra, as we have said in another article (Indian Culture, VII, pp. 260 ff. ), is of Buddhist inspiration. Rāvana is a Yakṣa, and it is only in Buddhism that the Yakṣas have been considered as beneficent beings. The Kāṣyapa-samhitā, of which *Strīcikitsā is a part, is also said to have been handed down by another Yakṣa—Yakṣa Anāśā, who is invoked in the Mahāmāyūri (S. Lévi, Le Catalogue Géographique des Yakṣa. J. As. 1915). Rāvana is the Yakṣa protector of the country of Ramatha in North-Western India, while Anāśā is the Yakṣa protector of the city of Kauśāṃbi. The Kāṣyapa-samhitā like the *Strīcikitsā has another Buddhist association. Its author was Jīvaka. The sage Kāṣyapa 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 Taksāli under Āriyā. For a detailed study on Jīvaka, his role 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 Kāṣyapa 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 Kāṣyapa-samhitā with which the *Strīcikitsā is directly connected is specially a Kaumārabhṛtyaym 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. Juj-t'ang* 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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Second month.—The medicine prescribed is the powder of blue
upala flower, root of ku-mu-na (kumuda), ling-kio and kiesi-lukhia,
mixed with milk. Ling-kio is supposed to be Gokṣuraka—
tribulus lanuginosus in Mahāvyutpatti (Sakaki)—558e (ii). But it
is really śāpita-raka-bicornis or a kind of water cattrop. Kies-ri-
ksa is kaśeṣuha. It is a kind of root which when taken
helps the regular secretion of bile and cools the system (raktap-
tila-praśīmanatvaṃ, śāleṣu, dāhaśamāparatvaṇa—cf. Sādakāla-
paduma). Caraka prescribes for the second month—milk boiled with
drugs called sweets (madha). The group of these drugs, according
to the commentary, begins with Kākolī. Kākolī, however, is prescribed
here from the third month.

Third month.—The medicine prescribed is equal portions of kie-
ku-kus-kiśu-ku-ku and the root of pi-nu rubbed and
mixed with milk, milk sugar and honey. Kie-ku-kus-kiśu-ku
and kie-ko-kus-kiśu-ku are kākolī and kāi-kākolī. Kākolī is described
as a medical plant with aromatic berries—Lavunga Scandens.
Kie-ko-kus-kiśu-ku is described as a root from the Himalayas—yielding a
Pusā is castor oil plant, Sanskrit evanda—Ricinus Communis. Caraka
prescribes for the third month only ‘milk mixed with ghee and honey.’

Fourth month.—The medicine prescribed is the equal proportion
of the root of tsi-li its branch and leaf, upala flower and
its stalk, rubbed and mixed with milk. Tsi-li is Tribulus terrestris.
In the pen yu jing (Bagchi, Deux Lexiques, 109) Tsi-li is koku-ku (gokṣura).
Caraka and Bheda prescribe for the fourth month only
these 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), and upala
flower mixed with grape-juice (pu-tao ēh), milk and milk-
sugar. Caraka prescribes simply ‘milk and ghee,’ while Bheda only
barley-gurā (yavaq) and milk. Hu tseu is literally ‘gourd plant,’ but
it is not clear what sort of gourd it is. Pu-tao literally means ‘grape
juice’—dāka-pānaka (Mahāvyutpatti 5717-36). Pu-tao has been

(2) 萩角 (3) 粉細骨炭 (4) 還集 (5) 比 …
(6) 魚脂 (7) 藻策 (8) 銀子 (9) 蒲薬
proved by Laufer (Sino-Iranica, p. 237) to be a borrowed Iranian word; p'u-’t’ao (*budaha) has been restored by him in its old Iranian form *budāwa or *budāvān formed with a suffix -a or -an, from a stem budā which may be connected with new Persian bādā “wine”—probably a dialectal form of Avestan mažan, “wine from berries.” In the present case however p'u-’t’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* is piyāla, mo-ti-kia-lo-jo* is probably a wrong transcription for mātułąga which is a kind of citron plant, and sa-ki(h)i-lo-jo is sahetava. The properties of piyāla are given as—madhuratvam, snigdhatvam, vātanāyāti vam, &c., and the properties of mātułąga are—hrdayatvam, amalatvam, laghitliam, &c. (Sabelakulpadruma). 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 tsī-li—tribulus terrestrīs—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-nge* lotus flower, blue upala flower and tribulus terrestrīs, rubbed and mixed with milk, milk-sugar and honey. I have not been able to find out what plant san-han-nge 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-kia-lo—kākoli, she-lo-po-han-ni*, Sarapahan (?), mei-li-han-ti* (Bṛhāti?) 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 Bṛhāti which is according to some sources the same as kantakāri. Its properties
are given as—*tiktrom, usнатин, vātja-parāvācakānākāśā-ḥṛtyoṃśītraṃ* (see Sahadakapadtra). Caraka prescribes only for the outer 'oil in which kākoli has been boiled.'

*Teeth month.—*The medicine prescribed is equal portions of *liu* beans and *upala* 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. Bheda 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*.

*Eleventh month.—*The medicine prescribed is equal portions of blue *upala* flower, *sha-lu-kang* (śālaka) plant, *lotus* flower and *lotus* stalk, rubbed in cold water and boiled in milk mixed with milk-sugar. *Sha-lu-kang* is Śālaka—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-kua-lei* (kākoli), *ch-e-lo-kua-lei* (kūra-kākoli), *liquorice* (kan-tāνo)* and *upala* flower ground and boiled in milk. *Kan-tāνo* is liquorice—Śkt. *yaśti-māduḥ*.

迦葉仙人說毘那女人經

[Kaśyapaśāstra-mukha-sūtra]—"The sūtra on curing women spoken by the sage Kaśyapa."

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 Kaśyapa. He prostrated himself before the teacher and after saluting him said—

The great teacher Kaśyapa is possessed of vast knowledge. I want to ask him a question and pray him to listen to me and reply. The sage Kaśyapa 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.
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 Kaśyapa 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 chèn-tun (candana) scent, the lotus flower, and the vu-po-lo (upatala) 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 upatula flower, the root of the ku-mu-na (kumuda), water-caltrops (ling kia), hie-sidin-kia (baierubae). 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 kia-kie-dei (kakoli), ch'è-lo kie-kie-dei (kia-kakoli) and the root of pi-mu; 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, upatula 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 upatula flower, equal portion of each, grind them and make them fine, mix them with grape juice (p'iu-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.
in this period for which the foetus gets unsteady then take pi-o-lo (piyada), mō-i-ku-lo-lo (mātulāṅga?), sa-ki-lo-fu (sahe-tocut) 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 one 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 sa-ku-ku-go (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-oi (castor oil plant), kia-kia-tu (kākot), še-lo-po-hu-ti (sahe-pu) herb and me-ki-lo-hu-ti (kyhātī) 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 (liu 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, še-lo-ku-lo (sāluka) 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* (kākoli), *ch'e-lo kia-kiu-lei* (kṣira-kākoli) herbs, liquorice (*kaus-t's'o*, *yastimadhu*), and upal 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 Ṛṣi had heard the master on this method of treating pregnant women he became exceedingly happy, bowed unto him and went away.


Now this medicine can keep the pregnant woman in good condition. When Jivaka Ṛṣi heard the master on this method of treating pregnant women he became exceedingly happy, bowed unto him and went away.