

THE DRUG TERMINALIA CHEBULA IN AYURVEDA AND TIBETAN MEDICAL LITERATURE

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The medicinal plant Terminalia chebula is held in high esteem both in Ayurveda & Tibetan medicine for its property to prevent and cure diseases. In Ayurveda it is known as Harītakī and in Tibetan medicine it is called A-ru-ra. While in Tibetan medicine it is called Sman-mchog rgyal-po,¹ that is the king of the best of medicines, in Ayurveda it is described to be useful to human beings like a mother, "At times even a mother becomes angry but Harītakī never causes any harm to a person who takes it".²

Data on this medicinal plant is available in all classics³ as well as Nighantus⁴ or works on materia medica of Ayurveda. In Tibetan literature an exhaustive collection of data is available in the books "An illustrated Tibeto-Mongolia materia Medica of Ayurveda"⁵ and "Principles of Lamaist Pharmacognosy".⁶

Madanapāla Nighaṅṭu⁷ gives the derivation of this term "harītakī" as follows:

- 1) Because it grows in the place of residence of Hara, that is the Himalayas so it is called Harītakī.
- 2) Because it is by nature harita (greenish yellow) in colour, so it is called Harītakī, and
- 3) Because it takes away (Hṛ = to take away) diseases, therefore it is called Harītakī.

In Tibetan language, Haritaki is known as A-ru-ra. In Shel phreng one of the commentaries is quoted to explain the signif-

icance of these syllables. According to this, 'A' indicates that it is the best of medicines and it cures all diseases caused by vāyu, pitta and kapha., 'Ru' indicates that it has flesh, bone and skin which clear diseases of all the three doṣa., and 'Ra' indicates that its body is like that of the Rhinoceros and it clears the diseases of all seven dhātus.

MYTHOLOGICAL STORIES

Many mythological stories about the origin of this drug are found in both Ayurvedic and Tibetan medical literature. They are as follows:

(1) Seven drops of nectar fell down upon the earth from the mouth of Viṣṇu (also according to some from the mouth of Brahmā) giving origin to seven types of Harītakī.⁸

(2) Drops of nectar fell down upon the earth from the mouth of Indra giving rise to Harītakī.⁹

(3) In the Tibetan literature the above mentioned stories are described in detail. In addition, it has been stated, "For the benefit of sentient creatures, the heavenly nun Matisaṅkarī gathered together a bunch of bluish Vijayā, which were like the head of the horse. She offered that to Manohārī Devī who was Siddha Devī and nirmāṇakāya of Amṛtā, the goddess of medicine. While doing so she said, "Manohārī Devī, kindly hear me. This is the bunch of Vijayā the best of medicines, complete with guṇas and beautiful as well as good in shape. I offer it to you Siddha Devi because of your love for me. Please accept it for the benefit of the later generations of sentient creatures. Please plant this seed of prayer. Its ripe fruit will undoubtedly be good."

In accordance with that saying Manohari Devi took that Haritakī and went to Vajrāsana in Bhārata and offered āvāhana, stuti and pūjā to the Jina prasara of the ten directions. She also requested the guru and Tri-ratnas to have compassion and said, "I am motivated by the force of purity which is free from the deception of hetu and phala. Let there be Siddhi in accordance with the prayer by the strength of truth. Thus Haritakī came into being".¹⁰

(4) According to Zur-mkhar dharma-svami quoted in Shel phreng¹¹ "In the mountain of Gandhamardana situated towards the east of Vārāṇasi, the god of earth Lag-pa-chen-po and the goddess of water Gtsang-chen (Brahmaputra) both had sexual enjoyment by embracing each other and out of that the vīrya and ārtava got mixed up on the earth. Thus the forest of Haritakī came into being.

SYNONYMS

In Sanskrit literature the following synonyms of this drug have been described:

- (1) Abhayā, (2) Amoghā, (3) Amṛtā, (4) Avyathā, (5) Kāyasthā,
- (6) Girijā, (7) Cetakī, (8) Cetanikā, (9) Jayā, (10) Jīvanti,
- (11) Jīvantikā, (12) Jīvapriyā, (13) Jivyā, (14) Divyā, (15) Devī,
- (16) Nandanī, (17) Pathyā, (18) Pācanī, (19) Pūtanā, (20) Pramathyā,
- (21) Prapathyā, (22) Prāṇadā, (23) Balyā, (24) Bhiṣag priyā,
- (25) Bhiṣag varā, (26) Rasāyana phalā, (27) Rudra priyā, (28)
- Rohiṇī, (29) Vayasthā, (30) Vanatiktā, (31) Vijayā, (32) Vṛtatha,
- (33) Sāka, (34) Śivā, (35) Śukra śṛsta, (36) Śreyasī, (37) Śudhā,
- (38) Śudhobhavā, (39) Haritakī, (40) Himajā, (41) Haimajā, (42)
- Hemavatī.

In Shel phreng¹² the following synonyms are given:

- (1) Abhaya ('Jigs med), (2) Amogha (Don Yod), (3) Amṛta ('Chi Med or Bhud rtsi), (4) Aroha dīrgha (Mchu snyung), (5) Avyathā (Nad sel), (6) Cetaki (Sems byed), (7) Dhanyā (Dpal yon can) (8) Dīrghamarghatha (Mchu rings), (9) Divya (Lha rdzas), (10) Haritaki (Tshad pa'ai mdangs 'phrog), (11) Hvava (Bde byed), (12) Jivanti ('Tsho byed), (13) Kaṣāyaka (Bska shas Idan), (14) Kāyasthā (Lus gnas byed), (15) Kumbha kanṭha (Bum mgrin), (16) Kṛsa (Skem po), (17) Krzsālāka (Skem po), (18) Mahā balama (Sa chen), (19) Mahāvita (Gser Idan), (20) Mūla Dīrgha (Rtsa rings), (21) Mūlārārā (Rtsa snyung), (22) Pavani (Dag byed), (23) Prmatha (Nad rab 'homs), (24) Phalā ('aBras bu can), (25) Prni (Nad 'dor), (26) Raja hutira (Rgyal bo skem po zer la), (27) Rasa kalkala (Ro bska), (28) Rasavati (Roldan), (29) Rasayana (Bcud len), (30) Samarphka (Nus ldan), (31) Śakravṛṣṭa (Brgya byin spros), (32) Sona barna (Gser mdog), (33) Sivā (Zi ba), (34) Śreyasī (Dge legs can), (35) Sūdana (Tshi can), (36) Vardhakara ('Phel byed), (37) Vayasthā (Na tshod gnas), (38) Vijayā (Rnam par rgyal ba).

From the above, it will be seen that seventeen of the synonyms described in Tibetan Medical Literature are identical with those described in Ayurveda and the remaining Twenty one bear some difference.

VARIETIES

In Ayurvedic literature the classification of Haritaki varies considerably. A statement providing information regarding Haritaki in different Ayurvedic texts and nighantus is given following:

Name of the Variety	H.S., R.N. S.G.N., B.P.	R.B.N.	A.S.	D.N.	N.R.
Vijayā	(x)	(x)	(-)	(-)	(x)
Rohinī	(x)	(x)	(-)	(-)	(x)
Pūtanā	(x)	(x)	(x)	(x)	(x)
Amrtā	(x)	(x)	(-)	(x)	(x)
Cetakī	(x)	(-)	(x)	(x)	(-)
Abhayā	(x)	(x)	(x)	(x)	(x)
Jīvantī	(x)	(x)	(x)	(-)	(x)
Kālikā	(-)	(x)	(-)	(-)	(-)
Pathyā	(-)	(-)	(-)	(x)	(-)
Jayā	(-)	(-)	(-)	(x)	(-)
Haimavatī	(-)	(-)	(-)	(x)	(-)

Legends: H.S. = Hārīta saṁhitā, R.N. = Rāja Nighantu,
S.G.N. = Sāligrāma nighantu, B.P. = Bhāva-prākāśa,
R.B.N. = Rājavallabha nighantu,
A.S. = Ātreya saṁhitā,
D.N. = Dhanvantari nighantu,
N.R. = Nighantu ratnākara,
(x) = description available,
(-) = description not available)

In the book Lamaist Pharmacognosy, Views of various authors, both Indian and Tibetan, are quoted in connection with the classification of this drug. According to Bdud-rtsi-snying-po it is of seven types.¹³ They are (1) Rnam par rgyal ba (Vijayā), (2) Bum gyi mgrin (Kalāśa kantha), (3) Gso byed (Āyuh-varḍhaka), (4) Bdud rtsi (Amrta), (5) 'Jigs med (Abhayā), (6) 'phel byed (Vrddhikarī) and (7) Skam po (Śuska).

According to Tibetan medical Literature, Vijayā is the most important type and it is exceedingly useful in the treatment of diseases. Other varieties are considered to be only secondary or subsidiary to Vijayā in therapeutic attributes. In Ayurvedic literature only Rāja nighntu¹⁴ has laid emphasis on the superiority of Vijayā over others.

IDENTIFICATION OF VARIOUS TYPES

Physical characteristics as well as therapeutic attributes of various types of Haritakī are described both in Ayurveda and Tibetan medical Literature with a view to help in their identification.

According to Bhāva prakāsa nighantu,¹⁵ Vijayā has the shape of a gourd, Rohinī is round in shape, Pūtanā contains proportionately a bigger stone, Amrtā is fleshy, Abhayā contains five ridges, Jivantī is golden in colour and Cetaki has three ridges. In this regard, there are different types of description in other Ayurvedic works.

According to Brang-ti-pa, as quoted in Shel Phreng¹⁶ the variety Rnam par rgyal ba (Vijayā) is characterised by closed lips, and fine neck, Gser mdog (Kanaka varnā) is of golden colour and like a round bulb and it possesses either five or eight ridges (wrinkles),. Sa chen (Māmsalā) is fleshy,. "Bigs byed (Vindkyā) is black and it has no stone in the centre and Snung (Sūksmā) has many wrinkles.

According to Shel phreng,¹⁷ Vijayā which is the best of all varieties, grows in the celestial palace of the Yaksa Vaisrāvāna and from there it was taken to the mountain Gandhamārdana (Sposngad-ldan).¹⁸ It is emphasized by various Tibetan authors that the Vijayā type of Harītakī, which is the best of all, is available only on this mountain.

It is stated in Gso-dpyad phrang bu¹⁹ that it was difficult for non-Aryans to procure this drug from the magical mountain of Gandhamārdana. Therefore, the seeds of this were planted in other places of the earth. According to Zur-mkhar Dharmaswami,²⁰ all the varieties of Harītakī that grow in Bhārata are collectively called Tra-la-ha and that of Tibet is Klu-sin 'θ-'bu.

According to Zur-rdol,²¹ all the five types of Harītakī grow in the same tree in the centre is Vijayā, in the eastern side is Abhavā, in the Southern side is Māmsalā, in the western side is Rohinī, in the northern side is Suskā. In Brang-ti-pa similar type of description is also available but only the names of the varieties differ.

In this connection the description available in Ayurvedic literature is different. Even though all Ayurvedic works are not unanimous in their view, still in the majority of them it is stated that Vijayā grows in Vindhya mountain (Gandhamārdana according to Tibetan literature), Cetakī and Pūtana grow in the Himalayas, Rohini grows in Sindh, Amrtā and Abhayā in Campa(?) and Jivantī grows in Saurāstra.

Thus, unlike Tibetan literature, in Ayurveda not much signif-

importance is attached to Gandhamārdana regarding the habitat of this drug.

BOTANICAL CHARACTERISTICS

According to Khrungs-dpe,²² this tree possesses a great trunk, its leaves are thick, the flower is yellow and fruit is blackish-yellow. In various other texts the characteristic features of this fruit are described. Such type of descriptions are not available in the extant Ayurvedic texts.

SIMILIES

In literature on Tibetan medicine similies for different parts of this drug are available. According to Gso-dpyad Phrang-bu²³ leaves of this drug are like Pa-nca-li-ka (?) and flowers like those of U-dam-bar (fig tree). According to 'Dra-yig²⁴ (Upamāna tantra), Harītakī is like a small dried piece of tumeric.

According to 'Dra-dpe,²⁵ another work on similies, Vijayā is like the tail of a gourd (Alābu). Its flowers are golden yellow, like a golden egg. They are like a swollen frog. Abhayā is like the egg of tadpole. It is like a rounded pot. This type of upamā are rare in extant Ayurvedic works.

RASA, VIRYA, VIPAKA AND GUNA

According to Ayurvedic literature, Harītakī has five different tastes viz., madhura (sweet), amla (sour), katu (pungent), tikta (bitter) and kaśāya (astringent). It has been repeatedly emphasized that this drug is free from lavana (saline) taste. In Tibetan medical literature this point has been discussed in detail and various

Indian authors have been quoted in this connection. But some Tibetan scholars do not agree with the observation of Indian authors. The author of Shel phreng²⁶ seems to have contacted various yogis from India but he was not convinced by the arguments advanced by them. Therefore, he holds that Harītakī has all the six types of tastes viz., mnar-ba (sweet), skyur ba (sour) lan-tshwa ba (saline), tsha ba (pungent), kha ba (bitter) and bska ba (astringent).

According to Ayurvedic literature, this drug is usna or hot in vīrya (potency). In Tibetan medical literature²⁷ it is considered to possess eight nus pas (vīrya or potency), viz. (1) lci va (guru or heavy), (2) snum pa (snigdha or unctuous), (3) bsil ba (atisita or excessively cold), (4) rtul-ba (manda or dull), (5) yang ba (laghu or light), (6) rtsub pa (rukṣa or dryness), (7) tsha ba usna or hot) and (8) rno ba (tīksna or sharp).²⁸

Vipāka²⁹ of this drug according to Ayurveda is madhura (sweet). But according to Tibetan medical literature the Zhu rjes (vipāka) of this drug is mnar ba (madhura or sweet), skyur ba (amla or sour) and kha ba (katu or pungent).³⁰

Laghu (lightness) and rukṣa (dryness) - these two are considered in Ayurvedic literature to be the gunas (attributes) of Harītakī. According to the Tibetan medical literature however this drug has seventeen yon tan (guna or attribute)³¹, viz., (1) 'aJam pa (mrdu or soft), (2) lci ba (guru or heavy), (3) dro ba (usna or hot), (4) snum pa (snigdha or unctuous), (5) brtan pa (sthira or stable), (6) grang ba (sīta or cold), (7) rtul ba (manda or dull),

(8) bshil ba (ati sīta or excessively cold), (9) mnyen ba (slaksna or smooth), (10) sla ba (drava or liquid), (11) skam pa (suska or dry), (12) skya ba (sāndra or density), (13) tsha ba (usna or hot) (14) yang ba (laghu or light), (15) rno ba (tiksna or sharp), (16) rtsub pa (kathina or hard) & (17) gyo ba (sara or fluid).³² The manner in which these attributes help in correcting the vitiated dosas and dhātus is described in detail in the Tibetan medical literature. Ayurvedic literature is very specific about the five rasas of this drug.

THERAPEUTIC ATTRIBUTES

According to some authors of Tibetan medicine, other varieties of Harītakī have therapeutic properties almost similar to Vijayā. This view has been strongly repudiated by other scholars of Tibetan medicine according to whom "the wise laugh at such description by the stupid".³³ In Ayurvedic literature, as stated before, Vijayā variety is not given that much of importance even though by some it is considered to be a cure for all types of diseases. Other varieties of Harītakī have different specific therapeutic properties. According to Rāja-Vallabha Nighantu, Jivantī is useful as a medicine for oleation therapy, Rohinī is useful in the treatment of Ksayaroga (Consumption), Vijayā is useful in all types of therapies, Pūtana is useful in medicines for external application, Amṛta is useful as a purgative, Abhayā is useful in eye diseases and Kalika is useful in the removal of foul smell of ulcers.

In Tibetan Medical Literature different parts of the plant are stated to have different therapeutic properties. According to

Zur mkhar Dharma Svami,³⁴ its root clears the diseases of the bone, the stem clears the diseases of the muscles the bark clears skin diseases, the branches clear the diseases of the vessels, the leaves clear diseases of āśayas (viscera) and the fruits clear diseases of the vital organs and heart. In Ayurvedic literature such a type of description is not available.

S U M M A R Y

Medical literatures of India and Tibet are closely inter-related. In spite of it, there are conspicuous and significant differences between these two types of literature while describing various aspects of medicine. The drug Terminalia chebula is very popular and commonly used by the practitioners of the traditional systems of medicine of both these countries. In this paper an attempt has been made to briefly survey the literature of both these systems.



¹Principles of Lamaist Pharmacognosy: Folio-172.

²Harītakī manusyānām māteva hitakārinī //

Kadācit kupyate mātā nodarasthā harītakī //

³The following are the most important Ayurvedic classics:

(I) Caraka saṁhitā originally composed by Agnivesa and subsequently redacted by Caraka. It was composed prior to 700 B.C.

(II) Suśruta saṁhitā originally composed by Suśruta and subsequently redacted by Nāgārjuna. It was composed prior to 700 B.C.

(III) Astāṅga hrdaya by Vāgbhata (300 A.D.).

The above mentioned three books are jointly known as Vrddha trayī (Edler-trio) or Brhat trayī (Great-trio). Other Ayurvedic classics are Kāśyapa saṁhitā originally composed by Kāśyapa and subsequently redacted by Vrddha Jīvaka, Bhela saṁhitā by Bhela, Astāṅga saṁgraha by Vāgbhata and Hārīta saṁhita by Hārīta.

⁴Nighantus are compilations on synonyms, general description and therapeutics of drugs which include vegetables, minerals, and animal products. The important ones are Dhanvantarī nighantu (1100 A.D.), Rāja nighantu (1200 A.D.), Madanapāla nighantu (1400 A.D.), Sodhala nighantu (1400 A.D.), Kayadeva nighantu (1500 A.D.), and Bhāvaprakāśa nighantu (1600 A.D.). These works were compiled during the medieval period from some classical works many of which are no more extant.

⁵Composed by a 'Jan-dpal-rdo-rje of Mongolia and published by Dr. Lokesh Chandra, International Academy of Indian Culture, New Delhi, (1971). Drawings and Paintings of drugs of vegetable, mineral and animal origin are rare in Ayurvedic literature whereas such works are available in considerable number in Tibetan medical literature.

⁶This work contains three texts, i.e. Dri med shel gong, Dri med shel phreng and the Lag len gces bsdus of Dil-dmar dge-bshes Bstan-'dzin-phun-tshogs. In the Shel gong descriptions of many drugs are available, and the Shel phreng is an auto-commentary in

prose on the former. This was composed in the 18th century in Eastern Tibet (Khams) by the exceptionally learned Kargyupa (Dkar-brgyud-pa) scholar. He was a contemporary of the great Si-tu Pan-chen Chos-kyi-'byung-gnas (1699/1700-1774). The Shel gong and Shel phreng are based largely on Ayurvedic sources (both Indic and Tibetan) but the author also seems to have studied Chinese medicine. There are extant separate works by him on Acupuncture and Moxa.

He has arranged all medicinal substances and treatments into thirteen categories, viz. (1) Rin po che'i sman (Gems and metals), (2) Rdo sman (Medicinal substances derived from rocks and minerals), (3) Sa sman (Medicinal earths), (4) Rtsi sman (Exudates and secretions), (5) Shing sman (Medicinal substances obtained from trees), (6) Thang sman (Medicines prepared from the boiled extracts of various parts of plants), (7) Sngo sman (Medicinal plants herbs and grasses), (8) Lan tshwa'i sde tshan (Medicinal salts), (9) Srog chags las byung ba'i sman (Medicines obtained from sentient creatures), (10) Zhing gi lo tog (Cultivated plants), (11) Chu'i sman (Medicinal waters), (12) Me'i sman (Medicinal fires), (13) Gdugs pa'i sman (Use of fire and water in medicinal preparations). In the Shel phreng, while describing various aspects of the drug Terminalia chebula, the following important sources or authors, among others have been quoted: (1) Gso dpyad phran bu (a small bundle of medical works), (2) Gyu-thog-rnying-ma (the eldest of a family of famous doctors), (3) 'Tsho-mdzad Gzhon-nu (Kumāra Jivaka), (4) Zur rdol (a book of the famous Zur school of medicine), (5) Zur-mkhar Dharma-Swāmi, (6) Brang-ti-pa (a family of famous

physicians), (7) Rtsa rgyud (Mūla tantra), (8) Bshad rgyud (Ākṣyāta tantra), (9) Yan lag nag po'i rgyud (Kṛsnāṅga tantra), (10) Bdud rtsi bum pa (Amṛta kalasa), (11) Gser-'od (Suvarna prabhāsa), (12) Drang-srong Tsa-ra-ka (Caraka muni), (13) A-tsa-ra'i rdo skor (name of a work on magic), (14) Yan lag brgyad pa (Astāṅga) (15) 'Dra dpe (a work on similes), (16) 'Dra yig (a work on similes), (17) Klu-sgrub (Nāgārjuna), (18) Bdud-rtsi-snying-po (Amṛta hrdaya), (19) Tsa-ra-ka'ai Bdud rtsi (Amṛta of Caraka), (20) Rin-po-che Tsa-pa-shila-ha (Lama Campasilaha), (21) Rgyu mtshan rgyud (Pramāna tantra), (22) Klu-rgyud (Nāga tantra) (23) Phyi-ma rgyud (Uttara tantra), (24) Tsa-ra-ka'i 'grel pa (Commentary of/on Caraka), (25) 'Khrungs dpe (name of a compilation work).

⁷ Harasya bhavane jātā haritāsca svabhāvatah.

Hārayet sarvarogānsca tena proktā haritakī Madanapāla Nighantu: 1:8.

⁸ Bhavabrakāśa:

⁹ Bhāvaprakāsa Nighantu: 1:5.

¹⁰ Lamaist Pharmacognosy: Folio 173.

¹¹ Ibid: Folio - 175.

¹² Lamaist Pharmacognosy: Folios - 186 & 187.

¹³ Lamaist Pharmacognosy: Folio - 181.

¹⁴ Rājanighantu: 11:318.

¹⁵ Bhāva prakāsa Nighantu: 1:8-9.

¹⁶ Lamaist Pharmacognosy: Folio - 176.

¹⁷ Lamaist Pharmacognosy - Folio - 173.

¹⁸ There are two mountains in Orissa at present - one in Bolangir District and the other in Mayurbhanj District-which are known as Gandhamārdana. They belong to the range of the Eastern Ghats and

these two mountains are full of Haritakī trees. In fact this plant, which is also used in tanning, in addition to its medicinal properties, is one of the important minor forest products of the State.

¹⁹Lamaist Pharmacognosy - Folio - 174.

²⁰Ibid: Folio - 175.

²¹Ibid: Folio - 176.

²²Ibid: Folio - 187.

²³Ibid: Folio - 173.

²⁴Ibid: Folio - 188.

²⁵Ibid: Folio - 188.

²⁶Lamaist Pharmacognosy: Folio - 180.

²⁷Ibid: Folio - 178.

²⁸Lamaist Pharmacognosy: Folio - 178.

²⁹The taste developed after digestion of a drug or food ingredient is known as vipāka.

³⁰Lamaist Pharmacognosy: Folio - 178.

³¹Lamaist Pharmacognosy: Folio - 178.

³²These gunas or attributes are named with a symbolic meaning. It is not that this drug is both heavy and light or hot and cold and the like. These gunas or attributes actually indicate the effect this drug produces on the body. Depending upon the various circumstances prevailing in the body this drug produces different effects-even opposite ones-on the body. For details about these attributes a reference may be made to the book "Concept of Agni in Ayurveda: published by Chawkhamba Sanskrit Series Office, Varanasi, India.

³²Lamaist Pharmacognosy: Folio - 175.

³⁴Lamaist Pharmacognosy: Folio - 175.

B I B L I O G R A P H Y

- (1) Principles of Lamaist Pharmacognosy being the Text of the Dri med shel gong, Dri med shel pheng and the Lag len gces bsdus by Dik dmar dge bses Bstan 'dzin phun tshogs, published by S.W. Tashi Ganpa, Leh (1970).
- (2) An Illustrated Tibeto Mongolian Materia Medica of Ayurveda by 'aJam dpal rdo rje Published by International Academy of Indian Culture, New Delhi (1971).
- (3) Caraka saṁhitā by Agnivesa, published by Nirnayasagara press, Bombay (1941).
- (4) Suśruta saṁhaitā by Suśruta published by Nirnaya sagara press, Bombay (1954).
- (5) Aṣṭāṅga hr̥daya by Vāgbhata published by Nirnayasagara press, Bombay (1925).
- (6) Kāśyapa saṁhitā by Kāśyapa published by Chawkhamba Sanskrit Series Office, Varanasi (1953).
- (7) Hārīta saṁhitā by Hārīta published by Ksemaraja Srikrishna das, Bombay (19).
- (8) Dhanvantarī Nighaṅṭu, Anandasrama, Poona (1896).
- (9) Rāja Nighaṅṭu, Anandasrama, Poona (1925).
- (10) Madana pāla Nighaṅṭu, Laxmi Venkateswar Press, Bombay (1961).
- (11) Bhāva Prakāsa Nighaṅṭu, Laxmi Venkateswar Press, Bombay (1931).
- (12) Sāligrāma Nighaṅṭu, Venkatesvara Press Bombay (1953).
- (13) Vaṅga Sena, Khemaraja Srikrishna das, Bombay (19).
- (14) Nighaṅṭu Ratnakara, Nirnaya sagara Press, Bombay (1936).

