

## Introduction

*Anthony Cerulli and Philipp A. Maas*

Because the range of Dominik's research interests is vast, we invited a diverse group of contributors who could touch on the major areas of his output. In the end, we have assembled a *samhitā* that hits on some of his primary areas of interest, including linguistics, early Ayurveda, Rasaśāstra, Yoga, Jyotiṣa, Dharmaśāstra, and methodological considerations in philology, translation, and the study of medicine. The thirteen essays in this book touch on other areas, too, areas that Dominik has trod a bit less, but areas he no doubt spent time writing and thinking about, such as Mīmāṃsā and medical anthropology.

We opted to start the book with Stefan Baums's contribution, whose opening chapter, "Whatever Happened to Gāndhāri? Prakrit, Sanskrit, and the 'Gāndhāri Orthography,'" looks at some of the earliest manuscript evidence that informs philological work on textual traditions in ancient South Asia. Baums examines the relationship between different forms of the Gāndhāri language and Sanskrit. He draws attention to the fact that Sanskrit in the Karoṣṭhī script can be written in two different orthographies, one corresponding to Gāndhāri orthography, the other faithfully representing all phonetic peculiarities of Sanskrit, as is also the case for Brāhmī-derived writing systems. In his analysis of two verses written in the Karoṣṭhī script, Baums reveals that the original pronunciation of these verses may have been quite close to that of Sanskrit, even though the verses may appear to be in the Gāndhāri language at first sight. The opposite phenomenon can be observed in a further textual example that Baums discusses. There, the Sanskrit pronunciation is fully revealed in its orthography to such an extent that the application of an Old Indo-Aryan phonetic rule recorded in the Prātiśākhya of the Taittirīya school is actually reflected in the orthography. The textual examples Baums analyzes indicate that Sanskrit and Gāndhāri were intimately related in Gandhāra from the earliest time onwards.

Moving into the realm of Jyotiṣa and omens, in chapter two, Kenneth G. Zysk's "The Knowledge of the Crow (*vāyasavidyā*): *Gārgīyajyotiṣa*, *aṅga* 19" takes a cross-cultural look at ways in which the crow and its larger cousin, the raven, have almost universally been recognized as the birds *par excellence* to divine the future. Most often, he contends, they are considered birds of ill-omen. Yet, in ancient Indian augury they take on a nuanced character that is both inauspicious and auspicious. His study focuses on the Sanskrit omen-verses addressed to the crow in "The Knowledge of the Crow" in the *Gārgīyajyotiṣa*, which possibly

dates from the first century CE and was composed in a vernacular form of Sanskrit. Zysk comprehensively introduces this unique text, to which very few parallels exist. He then presents a first-ever critical edition on the basis of up-to-now neglected manuscript sources, and he provides his edition with a philological commentary and an annotated translation.

Chapters three and four present close studies of early Ayurveda as it reveals itself in the Sanskrit medical classics. In chapter three, Philipp Maas tackles the entanglements of medicine, religion, and cultural identity in “The Religious Orientation and Cultural Identity of Early Classical Ayurveda.” Scrutinizing the *Carakasamhitā* in particular, he looks at previous scholarship and advances new ideas about the religious orientation of ayurvedic physicians in the first century CE. His analysis leads to the conclusion that already the author of the oldest text stratum of the *Carakasamhitā* adroitly combined religious conceptions of Vedic Brāhmaṇism with religious ideas from the *śramaṇa* milieu of Greater Magadha, possibly to create wide acceptance for the newly emerging ayurvedic system of healing. The hybridity of Ayurveda is, thus, apparently not the result of the Brahmanization of a system of healing that originated in the *śramaṇa*-milieu, but instead appears to result from more complex historical processes, in which different medical currents were integrated into ayurvedic schools. To disentangle this complex process, Maas contextualizes the mythological account of the origin of longevity therapy (*rasāyana*) in Ayurveda as presented in *Carakasamhitā* Cikitsāsthāna 1.4 with the early historical account of Indian physicians in Strabo’s *Geography*.

Cristina Pecchia’s study of early Ayurveda in chapter four also presents a close reading of the *Carakasamhitā*. But in this chapter, the focus is on the text’s presentation of the interactions between doctors and patients. Thus, in “The Doctor, the Patient, and Their Interaction: Reading the *Carakasamhitā*,” Pecchia assembles and interprets several passages about values, obligations, and expectations of the doctor and the patient, as well as discussions concerning not only diseases but also situations that may lead somebody to suffer from a disease. She argues that, on the one hand, communication has a vital role in the interaction between doctor and patient and this communication reveals a combined preventive and therapeutic framework in early Ayurveda. On the other hand, her study suggests that a doctor’s agency and efficacy depend upon a set of emotional-relational skills, skills that are not seen in isolation from ethical values, and which are sometimes specific to Ayurveda and motivated by its primary aims of maintaining and restoring health. In the end, Pecchia concludes that the paternalistic model that characterizes the relationship between the ayurvedic doctor and the patient seems to be highly nuanced, especially in consideration of a doctor’s caring attitude to address patients as agents of their own health.

From early Ayurveda, the book turns to Rasaśāstra in chapters five and six. In the former, Dagmar Wujastyk’s “The Forge and the Crucible: Images of Alchemical Apparatuses on Manuscripts of the *Rasendramaṅgala*” examines how the *Rasendramaṅgala* breaks the general pattern in Indian alchemical texts to contain neither detailed descriptions of the apparatuses used for alchemical operations nor illustrations. Several manuscripts of the *Rasendramaṅgala*

actually contain a series of diagrams of various apparatuses, and in chapter five she explores these diagrams and their placement in the manuscripts. She also discusses the relationship of these diagrams to the instruments described in the text and considers the use of diagrams as an aid for alchemical practice.

In chapter six, Patricia Sauthoff's "Cannabis in Traditional Indian Alchemy" responds to Dominik Wujastyk's 2002 paper "Cannabis in Traditional Indian Herbal Medicine" and provides an update to Wujastyk's study in the wake of twenty years of cannabis legalization efforts in North America. In the chapter, she traces descriptions and uses of cannabis in non-Sanskritic alchemical traditions and discusses the mythology, morphology, cultivation, and use of cannabis in the thirteenth century alchemical Rasaśāstra work, the *Anandakanda*.

Chapters seven and eight engage Dharmaśāstra literature. In chapter seven, Patrick Olivelle's philological study, "On the Meanings of *smṛtyantara*," traces the term *smṛtyantara* in Dharmaśāstra commentaries and *nibandhas*, with special attention to four texts: Bhārucci's (seventh century) and Medhātithi's (ninth century) commentaries on *Manu*, and Viśvarūpa's (ninth century) and Vijñāneśvara's (twelfth century) commentaries on the *Yājñavalkyasmṛti*. Olivelle argues, contra much of the existing literature on the topic, that when an author uses the term *smṛtyantara* in citing a text, the term does not, or at least does not usually, refer to passages or verses whose origin or authorship were unknown. Moreover, the term is used with a spectrum of related but distinct meanings depending on the context and the preferred style of the respective author.

In chapter eight, Elisa Freschi examines Dharmaśāstra through the philosophical lens of permissions as presented in Mīmāṃsā. In "Mīmāṃsā and Dharmaśāstra Sources on Permissions," she looks especially at the topic of permissions in works of Śābara (fifth cent. CE?) and Kumārila (seventh cent. CE?). She shows how permissions are not inter-definable with prohibitions and obligations and how Mīmāṃsā authors conceived Vedic permissions as always specifying a less desirable output. In this way, Freschi explains that Mīmāṃsā authors were able to avoid open-ended situations created by free-choice permissions, in which the deontic outcome is not specified. Furthermore, permissions in Mīmāṃsā only occur as exceptions to previous negative obligations or prohibitions and, she suggests, with regard to actions one would be naturally inclined to undertake had they not been prohibited. She concludes with discussions of permissions in two Dharmaśāstra authors, Medhātithi and Vijñāneśvara, who were clearly influenced by Mīmāṃsā deontics. Their analyses presuppose a theory of permissions that is not identical to that of Kumārila, however, and she asks: Did they have an alternative, systematic theory of permissions or were they just less systematic?

The following two chapters are about Yoga. Christopher Minkowski's study in chapter nine, "The *Yogasāra* Cited in Vimalabodha's Commentary on the *Mahābhārata*," moves through five sections. After a brief summary of the nature and format of Vimalabodha's commentary, Minkowski examines the text's verses cited from the *Yogasāra*, as reconstructed from manuscripts currently available to him. He then reflects on the verses and commentaries in

which these citations appear, along with echoes or repetitions of these passages in later commentaries. A sifting of the more than thirty texts known to the *New Catalogus Catalogorum* by the title of *Yogasāra* follows in order to identify the most likely source of the quotation, while ruling out others. In conclusion, he offers a discussion of why Vimala has cited these verses and what is distinctive about them with reference to the history of yoga.

Johannes Bronkhorst's study of Yoga in chapter ten, "The Psychology of Yoga," makes the case that both Pātañjala Yoga and the Buddhist practices that influenced it were concerned with a psychological transformation of the practitioner. Psychology and neuroscience have recently discovered that psychological transformations can result from what is called memory reconsolidation. Apparently, no attempt has yet been made to understand the processes described in the relevant early texts in light of this new discovery. And yet, as Bronkhorst's chapter demonstrates, certain passages lend themselves most readily to such an interpretation.

The last three chapters of the volume concern questions of method. Alessandro Graheli probes typography in chapter eleven's "The Choice of Devanāgarī." While philological considerations are mostly about retrieval, analysis, and interpretation of data, or about editorial strategies in the choice of variants, Graheli argues that typographical decisions needed for the output of philologists' efforts, by contrast, are seldom addressed and discussed, even though such decisions are increasingly taken by philologists themselves, in our digital age of camera-ready productions. The liminal decision of choosing either Devanāgarī or Roman script and the selection of one among the many available fonts to typeset either script are mostly and uncritically taken for granted. In fact, while in South Asia editions are customarily typeset in Devanāgarī, elsewhere Roman script has often been the Indologist's first choice. This election of the script is influenced by technological, philological, sociological and even ideological factors. In this chapter, Graheli examines the reasons in support of the use of the two scripts and discusses the criteria for the evaluation of the available fonts for the sake of typesetting Sanskrit literature. He reflects on related typographical aspects, advocating the importance of considering the functional aspects of typography.

Wendy Phillips-Rodriguez' study in chapter twelve, "Sequencing, Assembling, and Annotating: A Genomic Approach to Text Genealogy," addresses the text genealogy of multiple versions of the *Mahābhārata* that were used for the critical edition of this work by means of traditional and computerized methods. In doing so, she assesses the following two large issues. First, what is the standing of the traditionally made *Mahābhārata* critical edition against the current state of research in stemmatology? Second, what can we learn from this case study, and how can we use it to portray a bigger picture of textual evolution? In the end, Rodriguez-Phillips concludes that besides borrowing computational tools developed to study biological evolution, chances are that textual scholars could also profit from concepts and epistemological approaches that have proven helpful in the biological sciences.

The final study in the volume, chapter thirteen, is Anthony Cerulli's "Always Already Theorizing . . . in the Field, Elsewhere, All at Once." Reflecting on his fieldwork experiences between 2003 and 2017 at the same healing center in central Kerala, in this chapter Cerulli addresses continuity and change in medical ethnographers' awareness of themselves and the people, places, and things they study in the field. He draws on experiences in south India and in the classroom teaching a seminar on ethnography to explore some of the ways that ethnographers have articulated and, moving forward, might express novel insights about health and healing. Consideration of ethnography as a theory-generating process *vis-à-vis* the study of theory and method in the classroom before entering the field lies at the heart of this reflection.

We are truly delighted to present these thirteen studies in honor of Dominik Wujastyk. We are confident readers will see his far-reaching scholarly impact and influence across them all and on the scholars who wrote them. Dominik's books, articles, and essays are rife throughout the bibliographies, and many of the studies make direct reference to the impact that Dominik had in bringing this research to light.

