



Present Status of

# **Traditional Medicines and Medicinal & Aromatic Plants Related Resources & Organizations in Nepal**

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# Acknowledgement

Health status promotion in developing countries like Nepal is almost impossible without developing existing traditional medical systems (TRM) and incorporating it into the national health care system. Every traditional medical system has its own concept, quality, principle and philosophy. However, all systems use mostly plant resources, minerals and animal parts, especially for preparation of drugs. Nepal is rich in both- traditional medical knowledge as well as natural resources. So this country has a promising future. Effective policy and planning on TRM not only promote the health status of the people but also uplift the economic status of the citizens.

We are losing our century old cultural-based indigenous knowledge and practices including herbal resources in many ways – either depleting rich biodiversity from the nature or knowledge being pirated in the name of IPR by the financially rich and technically skilled countries in recent years. So, it is an urgent to identify the nation's properties first, and then design appropriate mechanism for protection developing effective Act adopting international trends, rules and regulations as the country is one of the signatory of many agreements related to IPR. This report is an example that shows the country's richness in natural resources and indigenous knowledge, and also shows how these valuable wealth are in threats.

This report is based on the research conducted in April-July, 2008. We are glad to get this opportunity to do study on present status of traditional knowledge and organizations working in the sectors of traditional medicine and Medicinal and Aromatic plant resources. We do hope our endeavor to provide adequate data and information that may be highly useful for further study and management in the future.

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Comment and suggestion from other organizations and individuals are always welcome.

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## Executive summary

This study focused mainly on traditional medical knowledge holders and practitioners, codified literatures/ Prior arts, non-codified legends of medical knowledge, organizations or individual preserving classical manuscripts and working in the sectors of Ayurveda and Medicinal and Aromatic Plants (MAPs). Various localities including Kathmandu Valley, Biratnagar, Pokara, Banke and Bardiya were visited to collect relevant data and information. Besides, data and information were gathered surfing websites of various national-level organizations and telephone talk with the concerned persons. In course of the study, information based on about 150 traditional healers from the visited areas, nearly 5 dozens I/NGOs working in the sectors of MAPs and Ayurveda were documented. Some of the traditional healers and organizations were found to have valuable classical manuscripts, which are not in the national records.

Research/scholarly articles published in various national and international journals, specimens taken by international research institutions, etc. has been threatening the local resources and knowledge rather than their preservation and promotion since no laws, Acts, Rules and regulation has been developed to protect them resulting in their easy piration. Traditional medicinal practitioners and medical knowledge holders are not in national resource list and they are in a state of erosions/extinction, codified knowledge or prior arts, non-codified knowledge or practices or technologies are under serious threat.

Government organizations, academic institutions, legal institutions/individuals, research institutions - medical and bio-prospecting research, floral research, genetic research - individuals from different fields, IT specialists, language specialists for different languages are the national stake holders and also responsible for the work.

National laws, inventory or documentation on national, regional & local level, TKDL, protection of IPR, Bio-prospecting research exercising of TRIPs are important. Steps must be taken to identify traditional healers in the country, document their knowledge and identify the locally used medicinal plants and other medicinal resources. Their recognition and registration, monograph development, digital recording of classical manuscripts, recording of traditional technology and recipes are of primary importance. A clear national policy to protect knowledge, to identify the role of practitioners, to develop and utilize traditional medicine for national health care would help not only the development of the health sector but also various inter-related sectors of development. Community knowledge and community innovation should be encouraged by scouting, spawning and protecting these rights. Laws and guidelines to ensure benefit sharing with the communities for commercial use of traditional knowledge should be developed. International cooperation for implementation and enforcing legislation to protect and promote traditional medicinal knowledge should be encouraged.

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# Introduction

## Background

Nepal's location in the centre of the Himalayan range places the country in the transitional zone between western and eastern Himalaya. Nepal is rich in both biological and cultural diversity. Although the country represents only 0.1% of the world's land area, it supports a comparatively high percentage of earth biodiversity.

Significant numbers of traditional healers and their indigenous medical knowledge, recipes, technologies, herbal resources, minerals, animal parts etc. are important components and resources of traditional medicines. These resources are normally two types- codified knowledge (also known as Prior Arts) and non-codified knowledge. Classical manuscripts (texts), books, research paper etc. are the prior arts that are in either written or recorded in any form. However, non-codified knowledges have been transferring from generation to generation as a tradition but have not recorded.

Despite having immense potentialities to promote public health as well as to capture the national as well as international markets, the country is still far behind to grab the opportunities utilizing available resources.

Traditional medicine in Nepal has strong cultural and religious background. It exists in different ways such as ethnic or tribal group, ritual or ceremonial practices, spiritual practices, diet or self-healing practices. Indigenous and local communities have been using traditional and indigenous knowledge for centuries under local laws, customs and traditions. Based on various sources, it is estimated that there are more than 400,000 of such knowledge holders. They are using significant numbers of medicinal and aromatic plants in diverse health conditions and livelihood. More than 4500 codified manuscripts (some of them are available only in Nepal) and huge tradition of non-codified tradition of medical knowledge have been recorded in Nepal.

Traditional medicines systems have close relationship with the nature and natural resources. There is no exaggeration in saying that preservation of traditional medical systems and preservation of natural resources are the two sides of a coin. Indigenous knowledge not only identifies but also provides the system of management of natural resources.

Government organizations, I/NGOs and international agencies working in the field of plant resources, bio-diversity, environmental

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conservation, wildlife etc are directly or indirectly contributing for preservation and promotion of traditional medicine.

Obviously, every organization has its own interest, priorities, resources, system, policy and limitations, however, their common activities should be integrated. Overall outcomes of the projects conducted by such organizations working for similar activities related to traditional medicine should be disseminated developing an intersectoral network among them. Collective effort with effective cooperation and coordination is the most needed step for preservation, promotion and development of various systems of traditional medicine and the related resources.

## Opportunity Vs threats: in the context of WIPO/WTO

World Trade Organization's Trade Related Intellectual Property Rights (TRIPs) that covers four types of Intellectual Property Rights (IPR) - patents, geographical indication, undisclosed information (trade secret) and trademarks; and Convention on Bio-diversity (CBD) are the two important international conventions related to IPR. Nepal is a signatory of CBD and has adopted some other international treaties - WIPO Convention (Stockholm Convention) since Feb 4, 1997 (Member), Paris Convention (Industrial Property) since June 22, 2001 (Member), Trade Related Aspects of IPR and WTO since 2003 (Member) and Berne Convention (Literary and Artistic works) since Jan 2006<sup>1</sup>.

There are several provisions in WTO agreements that are in favor of developing countries and the country has potentialities to be benefited as a signatory. However, appropriate system and infrastructures should be developed to take benefit. Otherwise, the country will definitely

lose not only the century-old culture based knowledge but also rights over the natural resources.

There also a need to promote and exchange experience among developing countries (like Traditional Knowledge Digital Library system from India<sup>2</sup>, national registration or documentation and bio prospecting researches) on national strategies for TMK development, *sui generis* system for the development of TMK and the commercialization of TMK-based products and services, specially within the Ministry of Health and Population, government of Nepal.

## Objectives

Objective of this study was to review present situation of indigenous medical knowledge and its resources, and activities of government and non-government organization in this sector. This study mainly focused on -

1. Identification of government and non-government organizations and their activities that directly or indirectly contributing traditional medicine
2. Study on present situation of traditional medicine, knowledge holders, practitioners and resources in the context of preservation, protection and development
3. Developing a profile of organizations related to traditional medicine, its resources including medicinal and aromatic plants
4. Development of a project proposal for documentation, registration and digitalization of indigenous medical knowledge and its resources (as a next step of the study)

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<sup>1</sup> <http://anlus.wordpress.com/2008/01/11/article-intellectual-property-law/> (Retrieved 1 Aug 209)

<sup>2</sup> India has documented more than 35000 recipes in traditional knowledge digital library in seven different UN-languages associating with WIPO

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## Rationale of the study

This research has some long term impact on at least the following issues:

- Documentation and digitalization of indigenous knowledge, recipes and technologies and codified or non-codified resources
- Data bank development (inventory) of Traditional knowledge (TK) holder & Traditional Medicine Practitioners (TMP) and useful natural resources- plant, mineral and animal parts
- Preservation of Intellectual Property Rights (IPR) of the practitioners
- Assurance of equal benefit sharing (EBS)
- Inter-sectoral cooperation and cooperation for collective efforts for conservation and development of TM and natural resources

- Further research on TM & IK with scientific interventions

## Limitations

Only certain places were possible to visit due to limited time and resources. Name list of the traditional healers available in Ayurveda health centers and personal contact were collected, and few were interviewed during the study. Relevant organizations were identified either visiting websites or making personal contact or available information from experts. Main focus was given to traditional knowledge holders, knowledge practitioners, sources of medical plants, organization working in the sectors. Literature study focused on the global scenario of documentation and registration of traditional medical knowledge and its resources for preservation, protection of Intellectual Property Rights (IPRs), and development of Traditional Knowledge Digital Library (TKDL).

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## 2

# Study methodology

### Internet search:

Information about organizations working in the field of traditional medicine and medicinal plants, biodiversity conservation were collected through the internet search. Name and address of the organization, contact address, contact person, and major activities were collected retrieving the websites of concerned organization.

### Individual contact/Interview:

Data and information about present activities, planning and program relevant to traditional system of medicine and its resources were gathered by interaction with responsible persons of organizations.

### Field visit:

Following places where significant numbers of traditional healers from various cultural and ethnic backgrounds are providing health service to the local people utilizing locally available resources were visited.

- Inside Kathmandu valley: Kathmandu, Lalitpur, Bhaktapur and peripheral areas<sup>1</sup>
- Outside Kathmandu valley: Biratnagar, Lamjung, Tanahun, Pokhara, Nepalganj, Banke and Bardiya area.

### Target Organizations

The following types of organizations<sup>2</sup> in Kathmandu valley as well as outside the valley were visited.

- Government sectors/organizations working for Ayurveda and other traditional medicines, herbal resources and researches
- I/NGO working in preservation, promotion and sustainable utilization of herbal resources
- Educational and research institutions regarding medicine and herbal resources
- Professional organizations of traditional medicine practitioners
- Organizations working for the rights of

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1 See appendix-5 the name of the organizations

2 See appendix-3 for the name of the organizations

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indigenous people and their overall well-beings

- Private health service, research, educational and manufacturing companies
- Community forestry related organizations

This study focused on how the organization/institution has been contributing by its activities to:

- Traditional Medical Knowledge Holders/ Practitioners
- Codified literatures/ Prior arts
- Non-codified legend of medical knowledge
- Medicinal & Aromatic Plants

## **Rationale of field work**

Main objectives of the field visit were to bring the fresh data and information from the places where traditional healers are practicing their century old knowledge using local resources. It was like a pilot study to know the situation about codified and non-codified knowledge, knowledge-holders, herbal resources, organizations working in this sector, intersectoral networks. Besides, the reason to visit some places was to interact with the traditional healers to know about their present situation, attitude and practices.

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## 3

# Findings

### 1. Organizations preserving codified knowledge/texts

#### Present Situation

Several individual, private firms/organizations, community organizations, Guthhi, temples, etc have been storing Ayurveda and other principle based various medical classical manuscripts, technologies and recipes. They are well preserved and well managed by some of the state-run organizations like Singh Durbar Vaidya Khana (e.g Chandra Nighantu), National Archieve (several Ayurveda based literatures); and private firm like Piyushvarshi Ausadhalya, Mahabauddha, and professional associations like Himalayan Amchi Association (Tibetal medicine literatures), and individuals (e.g. Pandit Hem Raj).

These classical manuscripts are the reliable source of various informations. They are equally important for:

- innovation of drugs, and recipes
- identifying the origin of the concepts and technology
- the development of native technology

- valid references
- the hypothesis or leading points for research
- product development, design and research
- the Intellectual property rights issues
- the exploitation as a wealth of the nation

The following are some examples, possible storage of classical manuscripts and other properties<sup>1</sup>.

#### Public organizations

1. Singh Durbar Vaidya Khana, Anamnagar
  - Chandra Nighantu
  - Tarkip
  - Published documents
  - Unpublished materials: Especially documents on formulation of drugs either internally (using the knowledge and the experience of the organization) or hiring national as well as international experts

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<sup>1</sup> Information based on the formal and informal conversations with the local people and professionals

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## 2. National Achieve, Ramsahpath<sup>2</sup>

- Seven hundred forty five handwritten classical manuscripts
- Eighty-six handwritten manuscripts in Tadpatra
- Other major language are Sanskrit, Nepal, Nepali, Maithili, Devanagari, Tibetan and others (total 14 lipis)

## 3. Nardevi Ayurveda Hospital, Nardevi: *Hand written amnuskrips particularly about treatments and receipes.*

### Individual/ Private organizations

- Piushvarshi Ausadhalya, Mahabauddha, Kathmandu
- Other Traditional healers of various places: e.g.- Late Siddhi Gopal Bajrachary, Patan; Kamal Raj Joshi, Bajhang; Indrakumar Kathmandu, Biswonath Banepa, many others

### Professional or community based organizations

- Himalayan Amchi Association
- Traditional healers association

### Libraries

- Keshara Mahal library
- Central library
- Harihar Bhavan library
- Nepal Sanskrit University library

## Others

- The then Royal Palace: Some important hand written manuscripts
- Late Pandit Hem Raj's collections are in Rajaguru home
- Some of the Rana Families
- Patan Krishna Mandir
- Changunarayan temple, Changu
- Janaki temple, Janakpur
- Various other Math/Mandir, Guthhi, Mahaguthhi
- Tibetan Medicine Practitioners of northern Nepal

## Problems

People, especially from non-government, private organizations and individual, seldom discourse about the classical manuscripts and other types of wealth although they have been keeping them since generations. Most of the traditional healers, mentioned in the appendixes, may have certain kinds of manuscripts, technologies and recipes, however are not willing to discourse with any individual researchers scaring of piracy of their knowledge and experiences.

## Manuscripts are in danger

Nepal, which is rich in such valuable manuscripts, is loosing its ancient properties, and several neighboring countries, as well as many European countries have already taken this wealth of knowledge in Ayurveda and other forms of traditional medical systems, for patenting for their own benefit. For example, Kashyap Samhita, Toderananda and Ayurveda Saukhyam are important ancient texts. These

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<sup>2</sup> Details of the Ayurveda texts and manuscripts are given in appendix:

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books were exploited from Nepal to India (legally or illegally) and India has sold millions of copies by their own name, without due recognition of our nation. Nepal has not still published such manuscripts.

The WIPO explains that in case of unpublished works where the identity of the author is unknown, but where there is every ground to presume that he is a national of a country of the union, it shall be a matter for legislation in that country to designate the competent authority which shall represent the author and shall be entitled to protect and enforce his rights in the countries of union. (*WIPO Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore Aug 8, 2001*)

Regarding this issue, the extent of knowledge and information about the documents which were taken as original copies, microfilmed, scanned, or photocopied, is a serious question. But it seems this may not be a matter of worry for this country. Some books are already published and can be found in the library shelves of many other countries. Furthermore, consensus regarding what action needs to be taken with the manuscripts still in our possession is yet to be established. Thus, many valuable books that contain numerous innovative ideas are still held within the libraries or in the possession of individuals. Generally understanding, these manuscripts are already documented in writing and are based on Ayurveda concepts that have been practiced since early times for the promotion of health, and prevention and cure of diseases.

Another critical danger is that there are very few people existing who understand the original language and nature of these texts. Many so called anti- Sanskrit movements and lack of seriousness of the respective scholars has further worsened this situation.

Although some state-run-organizations have been preserving the codified knowledge and manuscripts like National Archive and Singh Durbar Vaidya Khana Vikas Samiti, they are not officially registered in national inventory data base. We can get any pages of manuscripts if we paid certain amount of royalty to the National Archive. It does not protect piracy of the stored manuscripts. [See appendix:2 for samples]

## 2. Non-codified knowledge and knowledge-holder

### Present Situation

Traditional healers are readily available, work as a health service provider to close relatives or family members, capable of managing a diversity of health problems with locally available resources, and are the repository of cultural based medical knowledge (see some cases in the following boxes, studied during field visit). Their health care techniques are deeply rooted in the culture of Ayurveda. Ayurveda and the other traditional medical wisdom and practices are prevalent in the community and are totally dependent on locally available medicinal herbs, knowledge, technology and their application.<sup>3</sup> However their knowledge, experience, technologies, recipes have not been properly recorded. As a result, such knowledge and experience get eroded along with the practitioners<sup>4</sup>. [See appendix:1 for some cases studied]

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3 See appendix - 7 for a list of traditional healers identified during the field visits

4 See an example, the researchers found that, Sami Ullah, a renowned traditional healer of Pohara, who was registered in Nepal Ayurveda Medical Council also, died couple of years ago and his son also died recently. They were famous for treating various kinds of common ailments. But, there was nothing recorded. Their knowledge and experiences expired with their life.



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## Problems

Piracy or loss of non-codified knowledge, practices, recipes and other resources is one of the major problems of traditional medicine.

Traditional practitioners are deeply rooted in the culture of Ayurveda. They have aspired to reach the cultural values, norms, and respect of the people. They are the repository of this culture and science and capable of managing a diversity of health problems with locally available resources. A large number of the population still depends upon these practitioners. Traditional and indigenous knowledge has been used for centuries by indigenous and local communities under local laws, customs and traditions. Fundamentally, they follow and practice Ayurvedic, ethno-botanical, ethno-traditional, religious, tantrik, spiritual and Amchi knowledge.

This knowledge has been transmitted from generation to generation with considerable inclusions, refinements and modifications in course of time. The estimated number of these practitioners in Nepal is 400,000. Although they are not included in the official system of health care as a health practitioner, their services have been highly utilized by the communities, especially in remote and rural areas. Some of them who are currently practicing are the 23rd generation of practitioners in their family. This generation to generation practice is handed down through the family and also through master-disciple tradition. In course of the field survey, four hundred fifty five traditional practitioners were identified and interviewed. These represented 142 villages of six Village Development Committees of Gorkha district. Most of the practitioners were utilizing the knowledge and experiences gained from their

parents that had been passed down through generations.<sup>5</sup>

The major problem that traditional practitioners and healers have been facing is their exclusion from the national health system and mainstream institutions. The nation itself is not able to provide the traditional healers their due credit despite their immense contributions in maintaining the health status of the country.

We have not still been able to formalize the development of inventory of traditional knowledge, recipes and technology. As a result, knowledge, experience and immense potentials of every traditional healer is dying together with the death of the practitioner. Similarly, due to on-going changes in socio-psychology, socio-economy and educational patterns, majority the present generation of traditional healers are not keen to follow their parents' traditions and practices.. As the result, there are realistic threats of extinction of this type of valuable traditional knowledge in our country. The state has scarcely done anything to preserve this knowledge and promote the tradition. The role of I/NGOs' are also short-sighted and insignificant in this regard.

The global scenario in this context is, however, quite different. Most developed countries have recognized the usefulness and merits of traditional healing systems and incorporated these as a complementary healing system and medicinal knowledge. Very recently, there has been a growing competition for capturing such knowledge and practices. Furthermore, in some cases, diverse forms of this knowledge have been appropriated under intellectual property rights by researchers and commercial enterprises without any compensation to the knowledge's creator, owners or possessors'.

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5 Prof. L.M.Singh Green Health in Nepal a study report  
– pg 9-10 &14 Amruth Vol. 1 Issue 10, August 1997

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### 3. Medicinal and Aromatic Plants (MAPs) resources

#### Present situation

There are significant numbers of organizations working in the sector of Medicinal and Aromatic plants (MAPs) in Nepal. Most of the organizations work in the name of non-timber forest products (NTFPs) or non-wood forest products (NWFPs) and primarily focused on the conservation, sustainable management and development of the herbal resources. These organizations are mainly committed to biodiversity conservation through natural products based enterprises for commercialization of resources, capacity building of grassroots stakeholders and primary producers including members of community forest user groups and prioritizing women and disadvantaged rural communities. Generally different types and levels of training programs, organization of workshops, seminars, group discussions has been observed with objectives of developing an enabling policy environment.

Similarly, there are some organizations established for conservation, development and management of Ayurveda and other systems of traditional medicine including the natural resources needed for the same<sup>6</sup>. However, their activities have not been observed effective in the real sense.

#### Problems

There are significant number of I/NGOs that are working in the NTFP and MAP sectors including their cultivation, conservation, management and development including commercialization of the resources for the benefit of the poor. However the major question is how they are contributing towards the conservation of these indigenous knowledge and practices. Research

on traditional knowledge, for example ethnobotanical research, and dissemination of research outcomes may indicate the potentiality of the system, region or the country but it does not assure the protection of the disseminated knowledge in terms of ownership and hence, directly or indirectly, they are assisting in the piracy of the knowledge, tradition and practices.

There have been several publications, researches and initiatives done in this sector by different government, academic, international, national organizations. Research findings have been published in national and international journals, periodicals, reports, books, etc. These efforts have helped to keep up-to-date information, but they have not been able to protect our knowledge system and biodiversity, rather promoting the leakages of knowledge and losing the ownership. In the name of non-alien species we have or may lose indigenous species and associated knowledge as well. Activities in these areas have to get focused on conservation, preservation, protection and management of biodiversity, sui generis and IP rights. Effective measures of protection system of plant biodiversity from national to grass route level are urgently needed in our country.

### 4. Potential organization for inter-sectoral development:

#### Present situation

There are several organizations<sup>7</sup>, although many of them not directly associated with traditional medicine system but their activities are important to preserve, promote and develop traditional medical knowledge and associated resources. Most of I/NGOs, donor agencies, and government agencies working in the medicinal and aromatic plants (MAPs),

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6 See appendix:2

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7 See appendix 7 and 8

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and biodiversity conservation sectors, are the important sectors for Ayurveda and other systems of traditional medicine. Similarly educational institutions including modern medical system, manufacturing industries, and health service centers have potentialities to contribute for the development of traditional medicine systems and its resources.

## Problems

- There is no coordination within Government organizations in terms of policy, programs, and approaching the stakeholders. No single agency is working effectively and satisfactorily in this complex issue.
- Development Partners and I/NGO are working with their own manner and interest but it is difficult to find the recorded field-based data bases and outcomes of their initiatives.
- No IPR guidelines and policy have so far been formulated in the country context.
- Lack of priority and overall policy, and planning. Policies are formulated without enough exercise and discussion. There is lack of far-sighted vision, and are far behind international standards and trends,
- Inconsistent policies, planning and activities,
- Rules and regulations are more regulatory instead of facilitatory
- Budget allocated for these purposes makes it impossible to run activities on a long-term basis,
- Lack of prioritization to utilize Ayurveda and other forms of traditional medicines as a country resource,
- Lack of sound interrelationship amongst public, development partners, I/NGOs and private organizations and institutions to

develop policies, planning, research work and services activities.

- It is difficult to assess the outcomes of all involved institutions/organizations for their contributory role in the over-all development of the country and Intellectual Property rights.

## 5. Threats

- Different research/scholarly articles published in national and international journals, no national documentation or registration available
- Different specimens are taken away by the international researches, institutions, etc
- Shortage of authentic books on medicinal plants and flora and fauna issues
- Data of medicinal flora study by different institutions or museums are not access
- Different INGOs/ development partners taking these resources without any information or prices
- No national coordination or scholarly bio-prospecting researches conducted
- Sparing available information without the provisions of royalty or IPR protections, resulting into degradation and piracy of knowledge and traditions
- No biodiversity registration system, while Biodiversity act ineffective
- No IPR policy or guidelines and TRIPs in the national context
- Alien or indigenous species not adequately declared
- No national integrated, multidisciplinary efforts
- No proper identification and documentation mechanisms for national stakeholders

- Nobio-prospecting, preservation, protection researches that are needed urgently have been yet initiated seriously

## 6. Challenges ahead

- Traditional medicinal practitioners/ medical knowledge holders are not in national resource list and they are facing threats to erosions/extinction
- Codified knowledge or prior arts, non-codified knowledge or practices or technologies are under serious threat
- Medicinal and aromatic plants are also under threats of extinction
- Every day codified or non-codified knowledge are being pirated or patented by other nationals
- Some examples:
  - Codified knowledge: Todaranada Ayurveda Saukhyam, Kasyapa samhita, Sushruta nighantu
  - Process or product which are linked with Traditional Medicine practitioner or holders are being patented
  - Medicinal & aromatic plants are patented

## 7. National stakeholders

- Government organizations
- Academic institutions
- Legal institutions/individuals
- Research institutions: medical & bio-prospecting research, floral research, genetic research
- Individuals from different fields,
- IT specialists
- Language specialists for different languages

- Bio-prospecting research exercising of TRIPs

## 8. Still lacking

- Identifying and clustering inventions that have distinct possibilities of being commercially worked.
- Building and strengthening the core technical and scientific competencies of its various research groups.
- Exploiting external and internal technology relationships by creating linkages between participation in national and international research, and development programs to benefit innovation system.
- Identifying and documenting traditional knowledge for external protection, or scrutinizing filing of non original inventions.
- Capturing the knowledge
- IP declaration
- Operational Research; Traditional knowledge, innovate research, family traditional research, community based research, institutional and industrial research.
- Institutional collaboration, cooperation, goal identification and plan formation.
- Identification of the importance of Nepal's physiographic position and phytogeographic zones.
- Explanation of the history of plant exploration and recent development in plant sciences in Nepal.
- Study of the status and value of plant diversity, the protected area system and endemic and threatened plant species.
- Conservation of medicinal and aromatic plant resources.

## Suggestions

### Documentation and development of digital Library

#### Traditional knowldge documentation<sup>1</sup>

Ulike traditional ways of preserving and passing on knowledge within the community, documentation of traditional knowledge is recording of knowledge in a way that not only preserves it but also make available for others to learn about it. It includes recording, writing down, taking pictures or filming and so on.

#### Traditional Knowledge Digital Library (TKDL)<sup>2</sup>

TKDL is an innovative application of Information and Communication Technology for inventorisation of Traditional Knowledge (TK) in particular Traditional Medicine (TM) and intangible cultural heritage for the purpose of preservation, safeguarding and protection. Objective of TKDL is to preserve, safeguard, protect and get recognized Traditional Knowledge and Cultural heritage at National and International level.

TKDL technology is fully adoptable to the area of TK and intangible cultural heritage. This issue has been examined at World Health Organisation's Regional Forum for sub-Asia held at DPR Korea whereby recommendation No. 5 which is reproduced below reconfirms the adoption:-

"WHO should develop a model framework on replicating Traditional Knowledge Digital Library (India) suitable for adapting to individual Country needs" Similarly, UNESCO at its sub-regional forum held at Bangkok during December 12-16, 2005 has also found TKDL technologies to be fully adoptable for inventorisation of intangible cultural heritage.

International standards, WIPO GRTKF/IC/4/14 and setting up of databases and registries in the area of TK and associated genetic resources are fully based on TKDL technologies and methodologies. These provide adequate evidence that these are fully adoptable and replicable in other countries also. Efforts and initiatives of countries such as Mongolia, South Africa, ARIPO, Thailand, Malaysia, SAARC member-states have fully demonstrated the capability for adoption of this technology.

<sup>1</sup> Source: WIPO/GRTKF/IC/5/5; Annex, page 4

<sup>2</sup> Source: WIPO/GRTKF/IC/5/5

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## **Urgent steps that should be initiated**

*Regarding codified (prior-arts) knowledge and resources:*

- Policy, planning and an effective network for coordination and cooperation should be developed that assures all individual, institutions and organizations for the security and due importance of these valuable traditional resources.

*Regarding non-codified knowledge and resources:*

- Identification of traditional healers, herbalist, bone setters, mid-wives, Shamans, herb collectors, traders and so on
- Documentation of knowledge, knowledge holders, practitioners, technologies and recipes
- Registration of knowledge, knowledge holders, practitioners, technologies and recipes

- Development of Traditional Knowledge Digital Library (TKDL)

*Regarding codified Medicinal and Aromatic Plants (MAPs):*

- Identification of Medicinal and Aromatic Plants (MAPs) of every part of the country
- Documentation and registration of both codified and non-codified knowledge and information about MAPs as a national wealth
- Digitalization and library establishment

*Regarding Intellectual Property Rights (IPRs):*

- Develop National laws to make strong regulatory system
- Develop inventory or database at national, regional and local level
- Follow the international commitments

## Recommendations

Steps must be taken to identify traditional healers in the country, document their knowledge and identify locally used medicinal plants. Their recognition and registration, monograph development, digital recording of classical manuscripts, recording of traditional technology and recipes are of primary importance. A clear national policy to protect knowledge, to identify the role of practitioners, to develop and utilize traditional medicine for national health care would help development. Community knowledge and community innovation should be encouraged by scouting, spawning and protecting these rights. Laws and guidelines to ensure benefit sharing with the communities for commercial use of traditional knowledge should be developed. International cooperation for implementation and enforcing legislation to protect and promote traditional medicinal knowledge should be encouraged.

- A. National effort or mechanism (legal, data system) has to be developed and implemented at all levels to protect, preserve and promote traditional knowledge/medical and cultural biodiversity, codified and non-codified knowledge resources.
- B. Develop an appropriate guideline for the inventory development of traditional medical knowledge should be developed as per the WIPO recommended format.
- C. Establish national documentation or inventory centre
- D. Human Resource Development: it is complex system so there is need of multi-disciplinary specialized manpower
- E. Establish research and Development Centre for-
  - Operational Research; Traditional knowledge, innovate research, family traditional research, community based research, institutional and industrial research.
  - Institutional collaboration, cooperation, goal identification and plan formation.
  - Identification of the importance of Nepal's physiographic position and phytogeographic zones.
  - Explanation of the history of plant exploration and recent development in plant science within Nepal.

- 
- Study of the status and value of plant diversity, the protected area system and endemic and threatened plant species.
  - Conservation of medicinal and aromatic plant resources.
- F. Establish Intellectual Property Right Research and Development Centre For the preparation of IPR guidelines
- Identifying and clustering inventions that have distinct possibilities of being commercially worked.
  - Building and strengthening the core technical and scientific competencies of its various research groups.
  - Exploiting external and internal technology relationships by creating linkages between participation in national and international research, and development programs to benefit innovation system.
  - Identifying and documenting traditional knowledge for external protection, or scrutinizing filing of non original inventions.
  - Capturing the knowledge.
  - IP declaration form.
  - The lab note book.
- G. For Patent System of TM knowledge resource
- Licensing of IP
  - Publicity
  - Collaboration with the industries
  - Creation of Digital Library
  - Research base interventions
  - Transliteration

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#### **Documents retrieved from the website of World Intellectual Property Organization**

- WIPO/GRTKF/IC/5/5; Annex, page 4
- WIPO/GRTKF/IC/5/5
- WIPO/GRTKF/IC/5/5; Annex, page 2
- WIPO-SAARC/GRTK/DEL/03/xx; Annex, page 6
- WIPO-SAARC/GRTK/DEL/03/xx; Annex, page 7

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## Appendix: 1

### Methodology used for TKDL : An Example

Slokas from ayurvedic texts are first identified. Each sloka is read and converted into structured language using Traditional Knowledge Resource Classification (TKRC). TKRC is innovative in itself. The TKRC classification has been evolved for about 5000 subgroups as against one group in the International Patent Classification (IPC) for traditional knowledge. The TKDL portal would be based on XML standards and would be platform-independent. The codes for each sloka are fed into a data entry screen and also saved on the database. Computer-savvy ayurveda experts carry out the data entry. These are then decoded in different languages. The ayurvedic formulations can be presently decoded in English, French, German, Hindi, Japanese and Spanish. In future, it would be available in 20 foreign languages and all Indian languages. The decoded format of the formulation is easy to read and understand, even by the layman.

The web version of TKDL would include a web-based search interface. This would provide for a full text search and retrieval of traditional knowledge information on IPC and keywords in multiple languages. TKRC would be an integral part of TKDL, and would provide a background on Ayurveda concepts, definitions and scientific basis of Indian systems of medicine. In addition, it would carry information on practitioners, hospitals and dispensaries. There are several search features incorporated in the format. According to V. K. Gupta, Director of National Institute of Science Communication, the TKDL software developed in-house does not do transliteration but it does smart translation. Once abstracted, data from the slokas are converted into several languages using unicode meta data methodology. The software developed can perform smart translation of botanical names and Ayurveda descriptions from traditional terminology into modern terminology. Examples of this are 'Kumari' to 'Aloe vera', or 'Mussorika' to 'small pox', etc.

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## Appendix: 2

### The Toolkit for the documentation<sup>1</sup>

The Toolkit should empower to take decisions about how to safeguard your interests and to keep control over IP rights and options. It can be used to define your goals and strategies before, during and after the documentation. This list summarizes four key steps at each stage:

#### A. Before documenting:

1. Consult widely with all in the community who have an interest in the TK and biological resources, and work out what is needed to make sure they have agreed in advance to the documentation process and are fully aware of the implications ('prior informed consent').
2. Set your objectives for the documentation project and identify any concerns about IP.
3. Assess your TK and all your IPR options, before disclosing your TK.
4. After considering your options, set your IP strategy to implement your objectives.

#### B. During documentation:

1. Do not disclose your TK to anyone beyond the traditional circle, unless you have taken a conscious decision to do so.
2. Record your TK and associated genetic resources, but don't make the records or documents publicly available unless or until this fits in with your strategy.
3. Identify those who provided the information and who claim ownership and record this information, including any conditions or limitations they impose on its use.
4. Clarify and structure your relationship with your project partners through contractual agreements (e.g. confidentiality agreements and research agreements).

#### C. After documentation:

1. Review possibilities of protecting your TK and genetic resources through IP and other rights - and work out what elements of your TK could be protected as IP;
2. Only disclose your TK and genetic resources if this is part of your strategy;

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<sup>1</sup> Source: WIPO/GRTKF/IC/5/5; Annex, page 2

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3. Decide whether you wish to use databases and registries to achieve your IP objectives;
  4. Use and enforce your IP rights in your TK and genetic resources, if any

## **When TK or biological resources are being documented<sup>2</sup>:**

### **It's vital to remember that:**

- Documentation does not ensure legal protection for your TK and genetic resources. In fact, in some cases it can destroy your rights and options, if you proceed without an IP strategy;
- “Documentation” is not the same as putting TK and genetic resources in the public

domain, and documented TK and genetic resources can still be kept confidential or restricted; and

- There is no single way to approach documentation of TK and biological resources. The range of IP interests involved is as diverse as the range of traditional communities concerned. Since there are many ways of defining and protecting IP interests, you should carefully consider all your options and consult widely before undertaking a documentation project.

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2 Value addition to local Kani tribal knowledge: patenting, licensing and benefit-sharing (see appendix)

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## Appendix: 3

### SAARC level activities

#### Basic Principles of TK Protection<sup>1</sup>

- A principle of prior informed consent: Traditional knowledge should not be collected, used or commercialized without the prior informed consent of traditional knowledge holders;
- A principle of exceptions for educational and customary uses;
- A principle of indication of source: Use and publication of traditional knowledge should indicate the source of the knowledge;
- A principle that any false, misleading or culturally offensive references to traditional knowledge, and any false or misleading indications of linkage with or endorsement by TK holders, should be legally suppressed;
- A principle of *ordre public* and morality should be respected;
- A principle of fair and equitable benefit-sharing for the commercial use of TK;
- A principle of holistic recognition: A system of traditional knowledge protection should respect and be in harmony with rights relating to associated genetic resources, expressions of folklore, and other valid intellectual property rights;
- A principle of social equity: the protection of traditional knowledge should be undertaken in a manner conducive to social and economic welfare, and to a balance of rights and obligations;
- A principle that IP issues arising in the fields of TK and GR should be dealt with in conjunction;
- A principle of safeguard and promoting customary uses of TK and associated biological resources: customary uses shall not be restrained through legal protection of TK from non-customary uses by outsiders.

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<sup>1</sup> WIPO-SAARC/GRTK/DEL/03/xx; Annex, page 6

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*The following priority objectives should guide the development of TK protection:<sup>2</sup>*

- to evolve mechanisms for scientifically re-validating the TK, wherever possible;
- to create an appropriate system for access to TK;
- to ensure fair and equitable sharing with TK holders (tribes, communities included) of benefits arising from the use of TK and associated genetic resources;
- to promote respect, preservation, wider application and development of TK and

associated genetic resources;

- to provide mechanisms for the enforcement of rights of TK holders;
- to prevent misappropriation and misuse of TK and associated genetic resources;
- to enhance scientific capacity at the national and community levels;
- to promote the transfer of technologies which make use of TK and associated genetic resources;
- to promote and recognize innovation based on TK

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2 WIPO-SAARC/GRTK/DEL/03/xx; Annex, page 7

## Appendix: 4

### Some cases: Traditional healers of different places

#### 1. Biratnagar

हाल बिराटनगरमा परम्परागत चिकित्सा र जडिवुटी व्यावसाय गर्दै आएका सेतै फुलेका ६५ वर्षिय केशव पौडेल भोजपुरे हुन । भोजपुर र त्यस वरपरका क्षेत्रका वनस्पतीहरुको बारे उनकै शब्दमा भन्दा उनलाई राम्रो ज्ञान छ । उनको पसलमा भण्डै १५० थरी जडीबुटी छन र अधिकांश जडिवुटी उतैबाट आउछन् । कहिले धरानमा पुगेर ल्याउछन भने कहिले ठेकेदारले घरमै ल्याईदिन्छन् । तयारी अवस्थामा औषधी खासै राख्दैनन् । बिरामी आएर आफ्नो समस्या भने पछि मात्रै आवश्यकता अनुसारका जडिवुटी मिसाएर औषधी बनाउछन् । संखुवासभा, ताप्लेजुङ्ग, भोजपुर लगायत ३-४ जिल्लाका जडिवुटी बढि प्रयोग गर्ने गरेका छन् ।

जण्डिस, गानोगोला, छारे रोग, पुरुषका यौन सम्बन्धि रोगहरु र स्त्रीका प्रसुती सम्बन्धि रोगहरु उनको विधि र औषधीले च्वाट्टै पार्ने उनको दावी छ । यस बाहेक, बात, दम, हेपाटाईसिस, यो पेशामा लागेको १६-१७ वर्ष भयो । बिराटनगरमै काम गर्न थालेको पनि ५ वर्ष भयो । आजसम्म कसैले पनि उनका आपधी बारे कुनै पनि खालको खोट लगाएका छैनन् । एक पटक आएको मान्छे खुशी भएर

पटक पटक आएर औषधी लिएर गएका घटनहरु नै उनले दावी गर्ने आधार हो ।

आफ्नै परिवार लगायत अन्य गाउलेहरु नै उनको ज्ञानको श्रोत हुन । जडिवुटी प्रसस्त पाईने क्षेत्र भएकोले जडिवुटी चिन्न र त्यसको उपयोग बारे जान्न उनलाई खासै गाह्रो भएन । काम गर्दै जादा सकारात्मक अनुभव भएपछि आफ्नो सेवा अझै प्रभावकारी बनाउन आजभोलि ग्रन्थहरु र बजारमा पाईने पुस्तकहरु सङ्कलन गरेर अध्ययन पनि गर्ने गरेका छन् ।

दाँत माभने मंजन, रुघाखोकीका लागि भिक्स, जोर्नी दुख्ने समस्याकालागी तेल आफैं उत्पादन गर्छन र प्रभावकारी भएको दावी गर्छन । सामान्यतया यस्तो समस्या छ भनेर बिरामी आफैं भन्छन र सो अनुसारको औषधी बनाएर दिन्छन् । क्यान्सरका बिरामीले पनि उनका औषधीको प्रशंसा गरेका छन ।

लोठसल्ला, कुट्की, बिषमा, अर्जुनसाल, वनमुला, पाँचऔले आदि औषधी बनाउने महङ्गा जडिवुटी हुन । सामान्यतया १५ दिनका लागि औषधी दिन्छन् र त्यसको प्रभाव अवलोकन गरी आवश्यक परे अरु थप गर्छन । सरकारले सहयोग गरे सरकारलाई सहयोग गर्ने उनको प्रतिबद्धता छ । उनमा भएको ज्ञान जोगाउन र सबैको स्वास्थ्य रक्षाका लागि आफ्नो अनुभव प्रभावकारी ढङ्गले

उपयो गर्न सरकारी सहयोगको अपेक्षा गर्छन् । स्थानीय जडिबुटी खाजेर ल्याउन कानुनले दिदैन । चाहिए अनुसारको खरिद गर्न पनि ठुलो लगानी चाहिन्छ ।

जडिबुटीमा बचपन देखिकै प्रभाव परेकोले यस पेशामा लागेको हुन र सन्तोष पनि छन् । जिल्ला वन कार्यालयबाट प्रशंसा-पत्र पनि पाएका छन् । तर पनि कुनै पनि सरकारी निकायका मान्छे आएर सोधपूछ गर्ने, तथ्याङ्क तथा जानकारी लिने-दिने, सहयोग गर्ने नगरेको देख्दा दुखि छन् । कतै गएर सहयोगको कुरा गर्यो भने उल्टै तगारो हाल्ने, मुना भाँच्ने काम हुन्छ । तालीम आदि लिन पाइदैन ।

## 2. Kathmandu valley:

Significant numbers of traditional healers<sup>1</sup>, having a family tradition going back to generations, still exist in Kathmandu Valley. These groups of traditional practitioners are deeply rooted in the culture of Ayurveda. They have aspired to reach the cultural values, norms, and respect of the people. They are readily available and work as a member of close relatives or family members and are capable of managing a diversity of health problems with locally available resources. They are the repository of this culture and science, and are the wealth of the nation.

Traditional healers continuing their practice from generation to generation as family profession are able to treat majority of common diseases, and they prepare varieties of Ayurvedic drugs themselves. But those who have learned the knowledge from different sources, are just treat only certain particular diseases like jaundice, stomachache, gastric, *gano-gola* etc, and don't have adequate knowledge or don't put interest on other health disorders.

<sup>1</sup> See the appendix-7 for some renowned traditional healers of Kathmandu valley

## 3. Nepalgunj

There are significant number of traditional medicine knowledge holders and practitioners in Banke Bardiya area, especially from Tharu communities, and also herbs trading peoples continuing the job from several generations. They hold abundant knowledges about local medicinal plants and their uses for treatment of common ailments, bone factors and other problems. Name list of the healers is mentioned in appendix-7. Some observations during the study is given blow- .

### Tradional helares:

- Ramesh Chandra Prajapati: treating jaundice
- Shiva Prasad gupta: who treats mostly jaundice, cut wound, cholelithiasis and sexual weakness
- Akil Ahmad Anshari treats Jaundice
- Khalil Chacha is also famoud for Jaundice
- Bhadra Bahadur Tharu, Deudahakala Bardiya is famous for his knowledge and practices for sexual weakness, jaundice, joints pain
- Phula Ram Tharu Naindara Bardiya: He is an example of successful bone-setters. Researchers met him while treating several cases of bone fracture, sprain, and mal union of bones, abdominal pain, and arthritis. He is lving in remote arearof Bardiya district sorrouded by forest, collecting fresh herbs, preparing pastes, oils, having three assitence. He is 60 years old man practicing since generations. He does not ask for money but accepts whatever peoples offers. We saw him accepting donations or honorarium ranging from Rupees 5 - 55 by A patient.



- Mr. Kesahba Acharya from Jumla knows several renowned traditional healers of his district, gave information about some practitioner and herb traders Tilak bahdur Bhandari, Gorakha Bahdur Pachain, Bishanu Bahdur Shahi, Galbo Lama, Nirbhu Lama, Sindhe Kunwar, Birkha Nepali, Shiva Chandra Khatri, Bhim Bahdur Kathayat, Satal Singh Dhami, Bhim Bahadur Bhandari, Nanda Lal Jaishi, Karma Tamang; some organizations working in Jumla area: CECI, ANSAB, WUPAP, ICIMOD, SNV, FECOFUN

### 3. पोखरा

पोखरामा परम्परागत चिकित्सा व्यावसायी भन्ने बित्तिकै तेर्सपट्टी क्षेत्र र त्यहाँ पुस्तौं देखि यस पेसामा लागेका परिवारहरुको नाम आउँछ। बाजे बराजुको पालादेखि नै वैद्यको रुपमा परिचित र सम्मानित, जडिबुटी र चिकित्सा पेशा अंगालेका यी स्थानीय व्यवसायीहरु आज भोलि भने ब्लडप्रसेसर नाम्ने यन्त्र, स्टेथेस्कोप, थर्मामिटर आदि प्रयोग गर्छन र विभिन्न कम्पनीहरुका रेडीमेड औषधीहरु समेत बिक्री गर्छन।<sup>2</sup> यिनीहरुले प्राक्टीस गर्ने ज्ञानको श्रोत र आधार भनेको आफ्नै बाजेहरु, सो पेसामै संलग्न अन्य व्यावसायीहरु र जडिबुटी संकलन गर्ने स्थानीय व्यक्तिहरु हुन। तर आजभोलि भने बजारमा पाईने नेपाली तथा हिन्दी भाषामा प्रकाशित पुस्तकहरु पनि स्वः अध्ययन गरेको पाईन्छ।

पोखरा क्षेत्रमा आयुर्वेद, होमियोपेथी लगायत आधुनिक चिकित्साका सबै खाले सुविधाहरु सम्पन्न अस्पतालहरु उपलब्ध हुँदा पनि यि व्यवसायीहरु वर्षौं देखि लगातार परम्परागत चिकित्सा पेशामा संलग्न रहनु र यिहरुको पेशा नियमित भै रहनुले यि दुई तथ्यको प्रमाणित गर्दछ।

<sup>2</sup> एक जना आयुर्वेद चिकित्सकका अनुसार यसो गर्नुको दुईवटा कारण छन। पहिलो सजिलै उपलब्ध हुने साधनका प्रयोगले काम सरल बनाईदिनु हो र दासो विरामीले आज भोलि यस्ता सामान्य साधनको प्रयोग गरेन भने चिकित्सक नै ठान्दैनन्। आजभोलि वनजङ्गल गएर जडिबुटी खोजेर ल्याएर औषधी बनाउने कार्य ऐन कानून र पुँजीको हिसाबले पनि कठिन भएकोले रेडीमेड औषधी नै प्रयोग गर्नु परेको राय पाईन्छ।

- निश्चित रोग र शारीरिक अवस्थाका लागी यिनीहरुको ज्ञान र सेवा प्रभावकारी छ।
- यिनीहरु आफ्नो ज्ञान र पेशा प्रति ईमान्दार छन्।

आफैले बनाएर दिने औषधीको कम्पोजिसनको वैज्ञानिक आधार व्याख्या गर्न नसकेपनि धेरै जसो सकारात्मक परिणाम पाएको आधारमा औषधीले काम गरेको र प्रभावकारी रहेको स्वयं विरामीहरुको प्रतिक्रियाको आधारमा उनिहरु आफ्नो ज्ञान र अनुभवका बारे दावी गर्छन। उदाहरणका लागी, तेर्सपट्टीका ७४ वर्षिय एक वैद्यको दावी छ - “बहुला कुकुरले टोकेको मान्छेलाई तीन वटा किराहरु र केही जडिबुटी मिसाएको उनको औषधी खान दिएर सो विरामीलाई एक छिन कोठामा थुने पछि उसले केही बेर छटपटिएर बहुला कुकुरले जस्तै व्यवहार गर्छ। केही बेर पछि उसले पिसाब गरे गयो भने रोग निको हुन्छ। अरु उपचारै चाहिन्न”। आधुनिक चिकित्सालाई समेत गतिलो पाठ हुने यस प्रकारको दावी प्रमाणित गराउन भने उनीसंग कुनै पनि प्रकारको तथ्याङ्क रेकर्ड छैन।

“तर कहिलेकाही निको होला जस्तो देखिन भने तुरूतै अस्पताल लैजाने सल्लाह दिन्छु।” उनको यो भनाईले पेसा प्रतिको ईमान्दारीता देखाउँछ।

कुराकानी गरिरहँदा एक जना ३० वर्ष जतिकी महिला आईन। चकटीमा बसीन। कानमा स्टेथेस्कोप अड्काएर वैद्यले पेटमा बेस्सरी दवाएर निकै बेर अध्ययन गरे। ती दुईको वार्तालाप सुन्दा ती महिलालाई मासिक स्राव सम्बन्धि समस्या रहेको अनुमान गर्न सकिन्थ्यो।

यस्ता थुप्रै रोगहरुका नाम छन जुन उनको शब्दमा उनी सजिलै निको पार्न सक्छन। डायबिटीज, स्वेतप्रदर, रक्तप्रदर, कामला (जण्डीस), अम्लपित्त आदि समस्या लिएर आउनेको संख्या अरुको भन्दा बढि हुन्छ। नवरस, चन्द्रशेखर, आनन्दभैरव, मृत्युञ्जय, सेतोपलादी, अभिपत्तिकर उनले आफै बनाउने औषधीहरु हुन।<sup>3</sup>

<sup>3</sup> आजसम्म कस्ता खाले कति जना विरामीलाई उपचार भयो भन्ने तथ्याङ्क छैन तर यदि यो उनको यस प्रकारका दावी सत्य छन् र एउटा मात्र विरामी निको भएको छ भने पनि उनको यो ज्ञानले आधुनिक चिकित्सालाई समेत महत्वपूर्ण योगदान गर्ने निश्चित छ।

अन्दाजी ४५ वर्षका अश्विनीकुमार विगत २०-२१ वर्ष देखि यस पेशामा छन् । बाबुको शेषपछि बाल्यकालमै जाने सिकेको ज्ञान र पछि पछि विभिन्न नेपाली र हिन्दी भाषामा उपलब्ध भएका किताबहरु पुस्तकहरुको स्व अध्ययन गरी यस पेसा निरन्तर राखेको उनको भनाई छ ।

साठी वर्ष नागेका कर्ण बहादुर ताम्राकार पनि पोखराका प्रसिद्ध वैद्य हुन । शारीरिक रुपमा कमजोर भएर होला उनको पसलमा छोराले बिरामीहरुसंग कुराकानी गर्दै औषधी दिएको पाईयो । औषधी सेवन गर्ने विधि प्याकिङ्ग गरिएको बट्टामा लेखेर दिएको देखियो ।

डाबर नेपालका होलसेल बिक्रेता नन्द श्रेष्ठसंग कुराकानी गर्दा उनले दुलेगौँडामा एक जना बाहुन बुढा रहेका जसले जोखना पनि हेर्ने, फारफुक पनि गर्ने र आयुर्वेद औषधी खुवाउने कुरा सुनाए । बैदार बाजे भनेर चिनिने उनको घर

खोज्दै त्यहाँ पुग्दा बजार बन्दको दिन भएपनि उनकोमा आउने मानिसहरुको कमी देखिएन । हातमा चामल, फूल र दक्षिणा लिएर जोखना हेरेर उपचार गराउन आउनेहरुका लाईनमा कुरेका थिए । रोगको पहिचान गर्ने विधि जे सुकै भए पनि औषधी जडिबुटीकै र सिद्धान्त आयुर्वेदकै । यिनको ज्ञान र औषधीले काम गर्दैनथ्यो त यिनको नाम पोखरा बजारमा सुनिन्थेन होला ।

टिकाराम पौडेल नाम गरेक फारफुकै वैद्य पनि यसै ईलाकामा रहेको पोखरा बजारमै सुनेर थाहा पाए पनि भटेर कुराकानी गर्न भने सकिएन ।

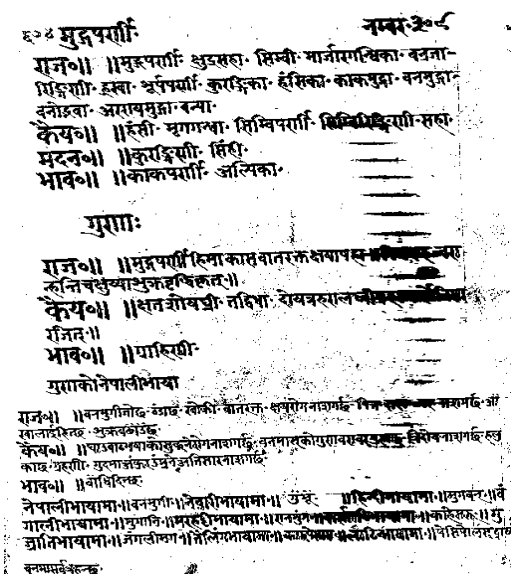
पोखराकै समिउल्लाह नाम गरेका नामुद वैद्य जो आयुर्वेद चिकित्सा परिषदमा समेत दर्ता थिए, तिनको र छोराको समेत निधन भएको पाईयो । उनी संगसंगै उनको ज्ञान पनि मरेर गयो ।

## Appendix: 5

Some pages from Chandranighantu



An illustration from Chandra Nighantustored  
in SD Vaidya Khana



A text from Chandra Nighantus stored in  
SDVaidya Khana

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## Appendix: 6

### List of the major organization/ places visited during the study

#### Kathmandu

1. Singh Durbar Vaidya Khana, Anamnagar
2. National Archieve, Ramsahpath
3. Nardevi Ayurveda Hospital, Nardevi
4. Department of Ayurveda, Teku
5. IUCN-Nepal
6. SNV/Nepal
7. Department of Plant Resources, Thapathali
8. Botanical Gadrden, Godawari
9. Central Department of Botanty, TU
10. Department of Ayurveda, TU
11. Ethnobotanical Society of Nepal, Kirtipur,
12. ICIMOD
13. Nepal Aadibasi Mahasangh
14. Janajaati Uthhan Pratisthan
15. Changu Narayan Mandir
16. Local herb traders
17. Local traditional medical practitioners (healers)

#### Biratnagar

1. Regional Drug Administration Office
2. District Forest Office
3. Regional Agricultural Office
4. Nepal Homeopathy Medical College
5. District Ayurveda Health Centers
6. Local herb traders
7. Local traditional medical practitioners (healers)

#### Pokhara

1. Manipal Medical College
2. Institute of Forest
3. Pokara Univervity

- 
4. Zonal Ayurveda Health Center
  5. District Ayurveda Health Center
  6. Community Forest Consumers' Committee
  7. District Forest Office
  8. Annapurna Area Protection Project
  9. Local herb traders
  10. Local traditional medical practitioners (healers)

### **Banke & Bardiya**

1. District Ayurveda Centres Banke/Baridya
2. District Forest offices, Banke/Bardiya
3. JABAN (Jadibuti Association of Nepal)
4. SNV/Nepalgung
5. Rural Developement Offices
6. Nepalganj Medical College

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## Appendix: 7

### Name list of the traditional healers

#### A. Traditional healers of Kaski<sup>1</sup>

1. Lekh Nath Ghimire
2. Keshab Raj Poudel
3. Megh Nath Acharya
4. Dina Nath Sahrma
5. Bishnu Prasad Ghimire
6. Mina Poudel
7. Nanda Lal Ranavat
8. Krishna Lal Sapkota
9. Krishna Chandra Poudel
10. Purna Bahadur Chhetry
11. Til Prasad Adhikary
12. Keshab Bahadur Adhikary
13. Vidhya Lamichhane
14. Khum Maya Tamang
15. Purna Maya Pun
16. Laxmi Karki
17. Shanti Lamichhane
18. Bishnu BK
19. Bishnu Maya Kumal
20. Bhanu Bhakta Devkota
21. Gyan Bahadur BK
22. Netra Bahadur Gurung
23. Deu Lama
24. Man Bahadur Gurung
25. Devi Ram Pariya
26. Krishna Prasad Devkota
27. Ramu Devkota
28. Hari Dutta Devkota
29. Kul Pati Devkota
30. Tek Bahadur Nepali
31. Babu Ram Devkota
32. Ran Bahadur Gurung
33. Bal Krishna Devkota
34. Krishna Devkota
35. Ram Mani Bhattarai

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<sup>1</sup> Details address of these practitioners are available in the District Ayurveda Health Center, Kaski

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36. Indra Prasad Bhattarai
  37. Kala Pati Bhattarai
  38. Gayatri Devi Pariya
  39. Dina Nath Khanal
  40. Atma Ram Bhattarai
  41. Fatik Bahadur Nepali
  42. Buddhi Kumar Shrestha
  43. Padam Lal Dhakal
  44. Mission Bahadur
  45. Hari Prasad Sapkota
  46. Tna Nath Khanal (?)
  47. Jank Datta Jamarkattel (?)
  48. Bhairab Lal Shretha
  49. Buddhi Maya Thapa
  50. Ramji Prasad Poudel

#### **B. Traditional healers of Tanahun**

- Lok Bahadur Thapa Magar, Jamune Bhanjyang-2
- Mukti Nath Wagle, Manpang-6
- Man Bahadur Thapa Magar, Tanahunsur-8
- Pushpa Hari Ranabhat, Bhirkot-7
- Chet Bahadur Darai, Vyas-11
- Kul Prasad Ghimire, Khairenitar-8
- Aniridra Bagale, Kyamin-6
- Bhakta Bahadur Shretha, Basantapur-7
- Jgannath Acharya, Pokharibhanjyang-1
- Bishnu Prasad Neupane, Syamgha-6
- Dhruba Prasad Adhikary, Risti-3
- Ek Bahadur Gurung, Milung-1
- Nar Bahadur Chhetri, Vyas-1
- Nar Prasad Poudel, Khairenitar-8

- Harka Man Kayastha, Chhang-3
- Kedar Kumar Piya, Bandipur-1
- Bishnu Prasad Pandit, Manpang-8
- Chiranjivi Dhakal, Ramjakot-5
- Shesh Kanta Bhandari, Dhorphirdi-4

#### **C. Dhami/Jhankri and traditional healers of Banke district**

- Ram Ratan Chaudhari, Baijapur-3
- Buddhi Ram Tharu, Baijapur-3
- Saban Tharu, Binuna-3
- Ram Bahadur Tharu, Kamadi
- Lok Mani Sharma, Kohalpur
- Chhanda Prasad Sharma, Bidhanagar-2
- Mahad Tharu, Jaispur-2
- Darbari Kandu, Puraina-2
- Lal Bahadur Mall, Sitapur-3
- Sita Ram Baba, Kohalpu-3
- Jagu Tharu, Thapawa-6

#### **D. Some traditional healers of Kathmandu**

1. Krishna Bahadur Manandhar, 66/M, Danda PouwaVDC-4, Ramko
2. Vaikunthha Ranjit, 52/M, KMC-15, Swayambhu
3. Makhan Dhungana, 75/F, KMC, Tahachal
4. Piyush Bajra Bajracharya, 52/M, Ha:Kha, Laitpur
5. Bhuwan R. Shakya, 61/M, LSMC-9, Chyasal, Bholakhel
6. Mukta Raj Bajracharya, Guruju, 85/M, LSMC-20

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- |   |  |
|---|--|
| 7. Narayan Khatri, 68/M, Sipadol VDC-1, Chalise Gaun, Bhaktapur | 14. Ram Manandhar, Sitapaila, Kathmandu        |
| 8. Purna Bahadur Lama, 53/M, Sipadol VDC-2, Katunje             | 15. Madhu Bajra Bajaracharya, Mahabauddha      |
| 9. Lalit Raj Bajracharya, M, Na:Tol, Lailtpur                   | 16. Lokman Baidya, Patan, Raju Thapa Sitapaila |
| 10. Saptaman Vaidya, 61/M, BM-6, Inacho                         | 17. Siddha Gopal Bajracharya, Patan            |
| 11. Narayan Gopal Vaidya, 88/M, BM-6, Inacho                    | 18. Shiva Ratna Vaidya, Bhaktapur              |
| 12. Tarka Raj Bajracharya, M, LSMC-20                           | 19. Hari Bahadur Manandhar, Ramkot             |
| 13. Divya Raj Bajracharya, M, LSMC-20                           |  |



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## Appendix: 8

### **Some international organizations and agreements related to traditional medicine and IPR**

- World Intellectual Property Rights Organization (WIPO)
- International Union for the Protection of New Varieties of Plants (UPON)
- World Health Organization (WHO)
- World Trade Organization (WTO)
- Global Environment Facilities (GEF)
- United Nations Educational Scientific and Cultural Organization (UNESCO)
- United Nations Conference on Trade and Development (UNCTAD)
- United Nations Industrial Development Organization (UNIDO)
- United Nations Development Programme (UNDP)
- Worldwide Fund (WWF)
- Bangladesh, India, Myanmar, Sri Lanka, Thailand Economic Cooperation (BIMSTEC)
- Conservation of Bio-Diversity (CBD)
- Convention on International Trade in Endangered Species (CITES)
- Trade Related Aspects of Intellectual Property Rights (TRIPS)

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## Appendix: 9

### Institutions involved in the Promotion of NTFPs<sup>1</sup>

#### Asia Network for Sustainable Agriculture and Bio-resources (ANSAB)

Asia Network for Sustainable Agriculture and Bioresources (ANSAB) is an independent, non-political and not-for-profit non-governmental organization with its headquarters in Kathmandu, Nepal. ANSAB has been working in the field of biodiversity and allied disciplines since 1993. ANSAB is committed to biodiversity conservation through natural products based enterprises, community forestry capacity growth of key stakeholders, and creation of enabling policy environment by working directly with local community and collaborating with major stakeholders. ANSAB has a focal position in the field through its work for a decade in biological, technological, economic and socio-cultural fronts associated to people-centered conservation, management and use of biodiversity, especially the non-timber forest products (NTFPs), both within and outside Nepal.

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1 \* Information supplied by Mr. Ram Hari Subedi, ANSAB

ANSAB has accomplished a program at the central level to improve the MIS system geared towards the benefits of NTFP traders and collectors for equitable benefits.

#### RADP CARE International in Nepal

RADP CARE is basically involved in conducting seminars, workshops and NTFP management training and other types of training programs to create a common forum for all the stakeholders working in the field of NTFPs. Its objective is to identify the problems and constraints on cultivation, collection and processing and marketing of NTFPs. It is also working in Bajhang district in the identification of the NTFPs and medicinal plants. It has provided training to FECOFUN members on Chiraito (*Swerita chiraita*) cultivation and nursery management and the sustainable harvesting, management and marketing and networking system development. It has provided support to establish NTFP enterprises producing Allo and Bhangro products in Bajura district.

#### SNV/Nepal, Bakhundol

The SNV/Nepal is contributing to biodiversity conservation and sustainable management of resources through increased benefits to forest users. One of the major programs is

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national capacity building for the promotion of community based forest enterprises in Nepal. In this context, capacity building has been initiated through national partners in the NTFP sub-sector. It is basically trying to deliver the business development services to forest based enterprises and has contributed to policy advocacy, reform and implementation of community forestry and NTFP enterprises.

### **Canadian Centre for International Studies and Cooperation (CECI), Baluwatar**

CECI/Nepal since recent past has been involved in the natural resource management in selected districts of far western Nepal. It was involved in the development of methodologies for sustainable management of endangered and high value medicinal plants in Jumla. In 1997-98 it had conducted field-testing of methodology for NTFP inventory taking and provided recommendations for future inventories. Information dissemination on the management and marketing of endangered and high altitude medicinal and aromatic plants as well as their conservation for sustainable livelihood are some of its on-going programs.

### **DEPROSC/Nepal, Thapathali**

Development Projects Services Center (DEPROSC) Nepal is involved in the identification of strategic NTFPs for poverty reduction programs in collaboration with ICIMOD, Dabur/ Nepal and IFAD. Capacity building of 60 CFUGs for NTFP harvesting, capacity building of 230 leasehold forest groups of poor farmers for cultivation of NTFP and marketing were among the major programs of DEPROSC/Nepal.

### **GTZ/Churia Forest Development Project, Lahan, Siraha**

The project was involved in NTFP related activities such as cultivation, land productivity increment by introducing NTFPs, protection

of valuable species and improve economic opportunity by promoting NTFP processing and marketing. The promotion of NTFP processing and marketing was confined to the low-income groups of Siraha and Saptari. With its assistance some community-based organizations were actively involved in processing and marketing of NTFPs. Besides, the Ministry of Forests and Soil Conservation and the Department of Forest are supporting NTFP cultivation, processing and marketing through various policy measures.

### **Center for Community Development and Research (CCODR), Samakhushi, Kathmandu**

CCODAR has been involved in community development program through sustainable use of NTFPs. Its target groups are the farmers of Gorkha district and the Gorkha Aurved Company (GAC). It has initiated income generating activities through nursery establishment and cultivation practice of NTFPs through local farmers as well as processing of NTFPs through GAC and marketing the processed products. The products of the GAC are also utilized in primary health care of the local farmers.

### **Center for Environmental and Agricultural Policy, Research, Extension and Development (CEAPRED), Shanti Basti, Lalitpur**

Promotion of NTFPs through nursery establishment in community forests as well as private lands is the main activity, which creates market access for NTFPs for rural development and poverty reduction. CEAPRED is also involved in undertaking community based economic development projects for strengthening local institutions and promoting natural resource management, such as harvesting and marketing of NTFPs and awareness creation through training and other support.

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### **Dabur Nepal Ltd. Tinkune, Kathmandu**

Dabur Nepal is an Ayurvedic Company and is operating green house seedlings of high value MAPs such as *Taxus wallichiana*, *Swertia chirayita*, *Valerina jatamansii*, etc., and distributing the saplings to local farmers and institutions. It is also involved in the cultivation of MAPs through out-grower program, contract cultivation as well as action research in order to strengthen the production mechanism of MAPs in the country.

### **Department of Forest (DoF), NG, Babarmahal, Kathmandu**

Conservation and protection of forest resources are the major functions of the department. The DoF generates revenue from NTFPs by issuing collection permits to collectors and trades. Almost all of the 75 district forest offices generate revenue from NTFPs.

### **Department of Soil Conservation and Watershed Management**

The main purpose of the Department is soil conservation and watershed management. The program is promoting conservation of development infrastructure and various soil conservation programs through production and distribution of seedlings/saplings. It is also involved in community mobilization and empowerment through conservation education, maintenance, management and protection of conservation efforts, training and workshops and monitoring and evaluation activities. These programs implemented in 17 districts have been empowering local farmers and enhancing the capacity of local institutions, such as GOs, NGOs, CBOs, and CFUGs.

### **Department of Plant Resources (DPR), NG, Thapathali, Kathmandu**

The department is involved in the management and improvement of NTFP resources. It has many farms, botanical gardens and herbariums established to undertake action research activities and piloting of extension activities. *Ex-situ* conservation of endangered as well as high value NTFPs is the major activity of these farms. Data and information collection on MAPs, integrated research activities, publication of documents and extension materials on NTFPs are the major focus area of the department. It has established a distillation unit at Jumla, Tistung, Hetauda and Dhangadifor the production of high value aromatic oils. It is also undertaking demonstration of cultivation management of high value MAPs and information dissemination through training.

### **Environment, Culture, Agriculture, Research and Development Society (ECARDS)/ Nepal**

Sustainable soil management, advocacy for community forestry and study and inventory on forest resources are the major area of focus of ECARDS/Nepal. The main purpose of these programs is to provide conservation education and promotion of soil fertility through management of organic components of the soil, access to and control over forest resources and inventory taking of plant resources. This organization has also been promoting *in-situ* conservation of forest resources through conservation education and training to farmers, GOs, NGOs, CBOs, local leaders and CFUGs.

### **Federation of Community Forestry Users Nepal (FECOFUN)**

FECOFUN is the federation of CFUGs scattered all over the country. It is encouraging mainly on conservation of MAPs for sustainable

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livelihoods of its members. It has been promoting advocacy programs thorough training to create awareness among forest user groups in order to uplift their livelihood status through sustainable use of NTFPs and MAPs.

#### **Forest Action, Ekanta Kuna, Lalitpur**

This organization is mainly focussing on the preparation of bibliography on NTFPs in order to provide consolidated information and relevant literature on NTFPs. It is also involved in awareness creation, training of manpower on forest management practice and research on biodiversity conservation with the involvement and active participation of the local communities.

#### **Forest Product Development Board (FPDB), NG, Babarmahal, Kathmandu**

FPDB through its farm at Sagarnath (east Nepal) is basically growing and managing Eucalyptus trees. Full-grown Eucalyptus trees are used for the supply of poles mainly to Nepal Electricity Authority. Its leaves are collected to extract Eucalyptus oil. FPDB is also managing *in-situ* conservation of Pipla. Local people of the Sagarnath area are encouraged to manage and conserve Pipla. Collection and management of Pipla is providing income incentives to the local people.

#### **Green Energy Mission, Anamnagar, Kathmandu**

This organisation has so far conducted various types of research on herbal and medicinal plants and for their potential use as herbal medicines. It has undertaken chemical analysis of about a 100 medicinal plants including some high value MAPs. It has undertaken action research and analysis on Bel and its cultivation and management and awareness on its ethnobotanical use has been highlighted.

#### **Herbs Production and Processing Co. Ltd. (HPPCL), Koteswor, Kathmandu**

HPPCL is a government undertaking that is involved in the farming of aromatic plants on its own farms and also involving the participation of farmers living in the adjoining area. It has its own distillation and processing plants where it extracts high value aromatic oils. It also purchases aromatic oil extracts for its own medicinal and aromatic products as well as for export to foreign countries. HPPCL collects resin (khoto) and *Taxus wallichiana*, which is again sold to local as well as foreign buyers. The main function of the HPPCL is resource collection, its processing, sustainable utilization and generation of revenue through sales and royalty payments to the government.

#### **The World Conservation Union (IUCN), Lalitpur**

IUCN is involved in the conservation and sustainable use of medicinal plants and other NTFPs through community participation. It has been making concerned central, regional, district and local level authorities and the stakeholders aware of its programs and activities being undertaken as conservation initiatives. It works for human resource development through documentation, training and dissemination of information on ethnobotanical value and importance of NTFPs. The main objective of IUCN run initiatives are to contribute to better livelihoods and poverty reduction of the local community through linkages with the conservation of biodiversity and sustainable use of natural resources.

#### **National Trust for Nature Conservation (NTNC); Annapurna Conservation Area Project (ACAP), Lalitpur**

NTNC through its ACAP program has been issuing harvesting and collection permits of annually perishable NTFPs found in the ACAP area. It is also producing and distributing NTFP seedlings through nursery establishments.

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Apart from the income generating activities for the people living along/within the corridor of the ACAP area, action research is also conducted on growth stock measurement specifically for *Taxus wallichiana* (loth sallo) and its sustainable harvesting techniques. The project awards scholarship to Masters level students to generate relevant database and other information on NTFPs as well as to enhance the management and utilization practice of the local people on NTFPs. Various training programs and exposure tours are organized to identify biodiversity hotspots, enhance knowledge about the potentials of NTFPs and skills on management methods of the field level staff. Most typical of its activities is the study of Yarsha Gumba (*Ophiocordyceps sinensis*), a miracle NTFP, jointly with the local community and ACAP rangers to find out its density and distribution as well as discourage its illegal collection.

#### **Livelihoods and Forestry Program (LFP), Baluwatar, Kathmandu**

LFP is engaged in NTFP networking coordination in order to undertake advocacy in policy, information and experience sharing. It is also providing management training for nursery establishment, identification of NTFPs and their harvesting practices. It organizes workshops to make people and the field level staff aware of the importance and use of NTFPs and transfer the technology on cultivation, management and marketing of NTFPs that would in return enhance the livelihoods of the community people by establishing linkages with the forestry sector as well as the markets.

#### **Nepal Agroforestry Foundation, Balkumari, Lalitpur**

This organization is working with CFUGs in the mid hill areas and private forest groups of the terai. The main activities are focussed on the

promotion of NTFPs through identification and their marketing linkages in order to generate higher benefit to the rural people. It has been focussing on the expansion of agroforestry that motivates the farmers to adopt the cultivation of potential and high value NTFPs without losing the immediate agricultural subsistence products that are grown on the farmers' marginal land pieces.

#### **Nepal Forest Resources and Institutions (NFRI), Research Program, Pulchowk, Lalitpur**

Basically NFRI is undertaking research activities to establish a long-term database on NTFPs and generate policy documents. The main purpose of the research is to investigate relationship between human beings and their actions in forest, the biological and socio-economic system and institutional factors that are affected by human action towards forests.

#### **Nepal Swiss Community Forestry Project, Lalitpur**

The major activities of this project are a) inventory of NTFPs in community forests, b) cultivation of various types of NTFPs like Chiraito, Lokta and Argeli in community forests and private lands and c) promotion of enterprise and local processing of NTFPs. Training on NTFP management, *in-situ* and *ex-situ* conservation and information about market opportunities and linkages to the CFUGs and the field workers are also the major activities of the project.

#### **Nepal Academy of Science and Technology (RONAST), Lalitpur**

Conservation and management of selected MAPs in Dang district is the main program of NAST. The major purpose of the program is biodiversity conservation, sustainable use of MAPs, equitable benefit sharing among the

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cultivators and the local people involved in the cultivation and management of MAPs and establishment of MAPs centers and germplasm conservation.

**Rural Reconstruction Nepal (RRN),  
Lazimpat, Kathmandu**

One of the major programs of RRN is sustainable resource use and management pilot demonstration. The program aims to mitigate major threats to natural resources, especially forest and water from anthropogenic activities with the integration of local community participation in the management of natural resources. It is conducting action research to explore NTFP based livelihoods opportunities that could be replicated to other areas. It is also working for the integration of health and biodiversity resource management in order to improve nutritional conditions of the rural people by empowering and educating women with a focus on women and children.

**SAFEConcern, Bijuli Bazar, Kathmandu**

This organization is undertaking people centered development through environmental conservation and promotion of NTFPs and MAPs. One of the major program interventions of SAFEConcern has been the establishment of nurseries and distribution of saplings/seedlings to farmers and motivate/aware them on the socio-economic importance of NTFPs and MAPs. It has also been conducting action research on various NTFPs for their potentials of mass scale domestication and cultivation so as to generate income and employment opportunities to the rural people. Awareness creation, training and demonstration and advocacy for biodiversity conservation have been the major activities targeted on the CFUGs. Marginal farmers have also been motivated to adopt agroforestry practices and get benefited from the economic potentials of cultivation/conservation of MAPs.

**Singhadurbar Vaidyakhana Development  
Committee, Anamnagar, Kathmandu**

This is a government-managed organization involved in the production of ayurvedic medicines for general use. The main function of this organization is purchasing of MAPs and their processing for the production of ayurvedic medicines to be marketed inside the country as well as export.. It has been supplying ayurvedic preparations to the government managed district level Ayurvedic centers (Vaidyakhana), as well. It also meets other domestic requirements of the private sector practitioners through its well-established marketing mechanisms. MAPs collectors within the country are getting a reasonable and fair price, which in turn works as incentive to cultivate/sustainably manage MAPs.

**Center for Agro-ecology and  
Development (CAED), Baneshwor,  
Kathmandu**

CAED is focussing on the underprivileged groups such as Praja (Chepang) and Dalit (occupational caste group). It is assisting the Praja and Dalit households to acquire and manage their forestlands as community forests and increase benefits from NTFPs as a sustainable livelihoods program. Local institutions are provided training for their capacity building in order to acquire the forests as community forests, empower and enable the marginalised ethnic groups, manage the CFs once acquired and share benefits afterwards on an equitable basis among the users.

**World Wildlife Fund (WWF)- Nepal,  
Baluwatar, Kathmandu**

WWF through its Parks and People Initiative program is working for the conservation of medicinal herbs, conservation of indigenous knowledge, traditional practices, education of



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amchi students and improvement of livelihoods through improved primary health care and income generation. It is also conducting Northern Mountain Conservation and Terai Arc Landscape program mainly for biodiversity conservation. The focus of these programs is the improved livelihoods of the indigenous people through education and awareness on biodiversity conservation for the benefit of the community.

**Department of National Parks and Wildlife Conservation (DNPWC), NG, Babarmahal, Kathmandu**

The main purpose of the DNPWC is the conservation of biological diversity. It is responsible for the management and operation of national parks and wildlife sanctuaries and maintenance of habitat and ecosystem. Collection and sale of NTFPs from these areas is prohibited according to the National Parks and Wildlife Conservation Act. But in some national parks the local people residing in the corridor are permitted to collect certain NTFPs as raw materials to use in their own cottage enterprises. The local people can also collect certain construction materials, fodder and thatches for their domestic use.

**Department of Forest Research and Survey (DFRS), NG, Babarmahal, Kathmandu**

The department has five research centers at all of the five development regions of Nepal. The function of the department is to undertake research and survey on timber as well as non-timber forest products. Preparation of operational plan for community forests, formulation of agro-forestry models and propagation techniques, laboratory research on plant disease and its control are the main activities of the DFRS. Action research on bamboo and rattan and its publication has

been one of the remarkable functions of the department.

**National Drugs Limited, Babarmahal, Kathmandu.**

The major activity of this institution is the production and distribution of about 100 types of allopathic medicines. However, it also produces medicines using some of the locally available NTFPs and MAPs. There are only about five products based on NTFPs and MAPs being manufactured and marketed.

**Ministry of Forests and Soil Conservation (MFSC), Singhadurbar, Kathmandu**

The ministry formulates rules, regulations and makes forest and forestry-related policy decisions in order to conserve the forest resources and enhance the income and employment status of the rural forest-dependent communities. It also coordinates among various departments and projects within the ministry. Foreign Aid Coordination Division (FACD) of the ministry is responsible for overall coordination with donors and the recipients, among the government agencies, and I/NGOS working in the field of NTFPs and MAPs. Policy formulation, conflict resolution, information dissemination and information on markets and marketing mechanisms are being provided by the FACD. Biodiversity conservation, research and monitoring and evaluation, cultivation management and establishment of marketing channels are the major focus of the FACD. Recently the Government has established a high level NTFP Board for the development and promotion of herbs and NTFP sectors to manage the resources to facilitate conservation and help economic development of the stakeholders.



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## Appendix: 10

### Organization working for Ayurveda and other traditional medicine

#### The Himalayan Amchi Association

The Himalayan Amchi Association (HAA) is dedicated to the preservation and development of traditional amchi system of medicine, or sowa rigpa, in Nepal. HAA has networked with and mutually supported the scattered amchis including those in the Himalayan districts of Nepal and beyond including those in Central Asia.

#### Objectives are to:

- Improve the quality of and support for amchi medicine throughout the greater Himalayan region.
- Obtain government recognition and support for amchi medicine. --Improve and standardize traditional medicines.
- Coordinate communication within and between amchis and their networks.
- Organize sustainable collection of medicinal herbs while promoting their cultivation.

- Expand the knowledge of and support for traditional amchi medicine practitioners regionally and internationally.

#### Activities

1. Recognition and Support
2. Development of Medical Education Systems
3. Health Care Delivery: Serving rural Communities
4. Conservation, Cultivation, and Sustainable Utilization of Medicinal Plants
5. Research, Documentation, and Intellectual Property Rights

#### Ethnobotanical Society of Nepal (ESON)

- Promoting research activities through information exchange among plant scientists and institutions at national and international levels;
- Increasing public awareness on different issues related to indigenous knowledge and ensure Intellectual Property Rights;
- Organizing seminars, conferences,

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and exhibitions on issues related to economically important plants of Nepal;

- Strengthening communities' capacity through training programmes for both skill and leadership development.
- Initiating and promoting cultivation on medicinal plants and other economically important plants for conservation and sustainable use of natural resources.
- Publishing books, newsletter, and journal related to Ethnobotany;
- Mobilise scientific knowledge and technology especially for the development of indigenous knowledge, and economically important plants.
- Networking and co-ordination with NGOs/ Government organisations working at the grass roots level and other regional NGOs and INGOs at the international levels.

### **Ayurveda Doctors' Association-Nepal**

Ayurveda Doctors' Association-Nepal (ADAN) is a national organization of Ayurveda Physicians of Nepal. Ayurveda is a culture based health system of Nepal practiced since antiquity. This long tradition can be found in many different ethnic group and culture in our country. This is a national health system and officially practiced in Nepal. Academic history of Ayurvedic is also very old in Nepal. This organization (ADAN) is a legend of Ayurveda tradition of Nepal. This is a non-governmental, non-political and non-profit making organization, registered in Kathmandu District Administration Office (Registration no. 244) in 1997 (BS 2054). In this organization academically university qualified (at least five and half year university graduate) Ayurveda physicians can be registered as a member. So, the main objective of this organization is to gather professionals together, exchange and

share their knowledge, enrich professional ethics, build capacity and plead for professional advocacy, rights and duties and provide services to the people .

### **Nepal Ayurveda Medical Students' Society**

- To publish different magazines and Newspapers as a mouthpiece of NAMSS with a view to promote the Ayurveda system and its coverage
- To organize various programs like seminar, workshop and interaction in order to identify and find ways to resolve Ayurveda related problems.
- To counsel and put recommendation to authorized bodies while promulgating the Ayurveda policies.
- To establish bilateral relationship with national and international organizations and institutions and work in collaboration for the fortification of Ayurveda

### **Piyushabarshi Aushadhalaya**

**Piyushabarshi Aushadhalaya**, Ayurvedic Clinic of Vaidya (Doctor) Mana Bajra Bajracharya is one of the oldest Ayurvedic Clinics in Kathmandu, Nepal. As mentioned by the owner, this Ayurvedic Clinic has been serving the public since last 700 years as a family tradition.

During an interview, Mr. Madhu B. Bajracharya mentioned: "Our traditional way of Ayurvedic Treatment has cure on many chronic diseases. Definitely the effect of our medicine is slow, but our medicines do not have any side effects. We have many cases of successful result in treatment of many major diseases like Hepatitis (any type), Multiple Sclerosis, any type of Arthritis, many cancerous diseases like Breast Cancer, Prostrate Cancer, and also many

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cases of tumor and cysts, Metastatic conditions, Immunity, etc. Beside these diseases, Ayurvedic treatment can cure almost all other diseases.”

### **Contact Address:**

Mr. Madhu B. Bajracharya  
Piyushabarshi Aushadhalaya  
9/35, Masangalli,  
Mahabouddha, Kathmandu,

### **SOLID Nepal**

Solid Nepal has wide-ranging experiences and capacity in media and publications. It has been publishing a bi-monthly Health Magazine, YOUNV, since last four years. Its objective is to impart the information related with Young Peoples’ sexual, reproductive and development issues (10-24 years) at large. It is quite popular and being circulated throughout the nation.

Also, it has published Ayurveda Science- Basic Principles of Ayurvedic system of medicine for the promotion of indigenous system of medicines. It is popular among the practitioners and students of Ayurveda and other indigenous medicines. One thousand copies had been published in 2055. Based on the popularity and demand of the readers, they have printed additional one thousand copies this year. It is also quite friendly to general people who are interested in the basic principle of Ayurveda and herbs<sup>1</sup>.

### **Singhadurbar Vaidyakhana Development Committee, Anamnagar, Kathmandu**

This is a government-managed organization involved in the production of ayurvedic medicines for general use. The main function of this organization is purchasing of MAPs and

their processing for the production of ayurvedic medicines to market in the country as well as export.. It has been supplying ayurvedic preparations to the government managed district level Ayurvedic centers (Vaidyakhana), as well. It also meets other domestic requirements of the private sector practitioners through its well-established production and marketing mechanisms. MAPs collectors in the country are getting reasonable and fair prices, which in turn has worked as incentive to cultivate/ sustainably collect MAPs.

### **Singhadurbar Vaidyakhana Development Committee, Anamnagar, Kathmandu**

Committee for the Promotion of Public Awareness and Development Studies (COPPADES)

<http://www.coppades-nepal.org/> 27 April 2008

### **Nepal Ayurveda Society**

This organization is currently working for Ministry of Health and Population as a consultant for the development of policy on traditional systems of medicine, Intellectual Property Rights (IPRs), and study on service effectiveness of Ayurveda health service organizations. Main objectives of the organizations are:

- To develop Ayurvedic medical system, fighting for its existence as an integral and primary system of the medical service
- To launch different programs to explore, identify, preserve and utilize the valuable herbs
- To organize different programs and seminars to create environmental and public health awareness
- To conduct different programs to popularize

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1 Source: <http://www.ayurnepal.com/ayurveda/ngonepal.htm> (7th May08)

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the Ayurveda education not only in the nation but also abroad

- To conduct different programs to identify Nepal as a country of effective and specific Ayurveda education, health and research.
- To emphasize the sentiment, “Ayurveda for healthy, happy and pleasurable (pleasant?) life”
- To conduct effective programs for the companionship among different national and international governmental and non-governmental organizations working in public health, environment and development sector of Ayurveda and other systems of traditional medicines.

**Address:**

Dharsi, Kathmandu,  
Web: [www.nepalayurveda.org](http://www.nepalayurveda.org)

## Appendix: 11

राष्ट्रिय अभिलेखालयमा संरक्षित आयुर्वेद  
ग्रन्थहरु

सूचिपत्र

विषय : आयुर्वेद

- १ अजीर्ण मञ्जरी
- २ अजीर्ण मञ्जरी
- ३ अजीर्ण मञ्जरी
- ४ अजीर्ण मञ्जरी
- ५ अजीर्ण मञ्जरी
- ६ अजीर्ण मञ्जरी
- ७ अजीर्ण मञ्जरी
- ८ अञ्जन निदानम्
- ९ अनुपान मञ्जरी
- १० अपामार्गस्तोत्रम्
- ११ अमृत मञ्जरी
- १२ अर्क प्रकाश
- १३ अर्क प्रकाश
- १४ अर्क प्रकाश
- १५ अर्क प्रकाश

- १६ अष्टवर्ग
- १७ अष्टाङ्क हृदय संहिता
- १८ अष्टाङ्क हृदय वैद्यशास्त्र
- १९ अष्टाङ्क हृदय टीका
- २० आतङ्क दर्पणम् (माधव निदानम्)
- २१ आतङ्क दर्पणम्
- २२ आनन्द मालिका
- २३ आयुर्वेद
- २४ आयुर्वेद
- २५ आयुर्वेद
- २६ आयुर्वेद
- २७ आयुर्वेद (सुत्रधार्य दर्पण)
- २८ आयुर्वेद प्रकाश
- २९ आयुर्वेद प्रकाश
- ३० आयुर्वेद प्रकाश
- ३१ आयुर्वेद प्रकाश
- ३२ आयुर्वेद प्रकाश
- ३३ आयुर्वेद मोदधि
- ३४ आयुर्वेद विज्ञानम्
- ३५ उपवन विनोद

|    |                            |    |                               |
|----|----------------------------|----|-------------------------------|
| ३६ | उपवन विनोद                 | ६७ | कक्षपुट                       |
| ३७ | उपवन विनोद                 | ६८ | कक्षपुट सिद्ध नागार्जुन       |
| ३८ | आश्चर्य योगमाला            | ६९ | कक्षपुट                       |
| ३९ | औषध निर्माण विधि           | ७० | कक्षपुट                       |
| ४० | औषध प्रकृया                | ७१ | कक्षपुट                       |
| ४१ | औषधनाम संग्रह              | ७२ | काक चण्डेश्वरी मतम्           |
| ४२ | औषध भाग नाम संग्रह         | ७३ | काक चण्डेश्वरी                |
| ४३ | औषध भाग नाम संग्रह         | ७४ | काक चण्डेश्वरी मतम्           |
| ४४ | औषध संग्रह                 | ७५ | काक चण्डेश्वरी मतम्           |
| ४५ | औषध संग्रह काशिराज निघंटु  | ७६ | काक चण्डेश्वरी मतम्           |
| ४६ | औषध संग्रह                 | ७७ | कामधेनु                       |
| ४७ | औषध संग्रह                 | ७८ | काशिनाथ पद्धति                |
| ४८ | औषधादि तन्त्रम्            | ७९ | काश्यप संहिता                 |
| ४९ | औषधि प्रयोग                | ८० | काश्यप संहिता                 |
| ५० | कना चिन्तामणि              | ८१ | काश्यप संहिता भूमिका          |
| ५१ | कल्पना चतुष्क (चरक संहिता) | ८२ | कोक मञ्जरी                    |
| ५२ | कल्पलता                    | ८३ | कोषकौमुदी                     |
| ५३ | कल्पावली                   | ८४ | कौतुक चिन्तामणि               |
| ५४ | कक्षपुटम्                  | ८५ | कौतुक चिन्तामणि               |
| ५५ | कक्षपुट                    | ८६ | कौतुक चिन्तामणि               |
| ५६ | कक्षपुट                    | ८७ | कौतुक चिन्तामणि               |
| ५७ | कक्षपुट                    | ८८ | कौतुक निरुपणम्                |
| ५८ | कक्षपुट                    | ८९ | क्षेमकुतूहलम्                 |
| ५९ | कक्षपुट                    | ९० | क्षेमकुतूहलम्                 |
| ६० | कक्षपुट                    | ९१ | क्षेमकुतूहलम्                 |
| ६१ | कक्षपुट                    | ९२ | क्षेमकुतूहलम्                 |
| ६२ | कक्षपुट                    | ९३ | गदामृतम्                      |
| ६३ | कक्षपुट                    | ९४ | गरुड संहिता सार संग्रह        |
| ६४ | कक्षपुट                    | ९५ | घरायसी वैद्य (गार्हस्थ वैद्य) |
| ६५ | कक्षपुट आश्चर्य योगमाला    | ९६ | गोरक्ष संहिता                 |
| ६६ | कक्षपुट                    | ९७ | चमत्कार चिन्तामणि             |

|     |                         |     |                       |
|-----|-------------------------|-----|-----------------------|
| ९८  | चरक संहिता              | १२९ | टोडरानन् वैद्यकम्     |
| ९९  | चरक संहिता              | १३० | टोडरानन् वैद्यकम्     |
| १०० | चरणव्यूह परिशिष्ट       | १३१ | टोडरानन् वैद्यकम्     |
| १०१ | चारु चर्पा              | १३२ | तन्त्रसार कोष         |
| १०२ | चिकित्सा                | १३३ | तन्त्रसार             |
| १०३ | चिकित्सा कलिका          | १३४ | तान्त्रिक             |
| १०४ | चिकित्सा चिन्तामणि माला | १३५ | ताम्बुल कल्प          |
| १०५ | चिकित्सामृतम्           | १३६ | ताम्बुल शोधन विधि     |
| १०६ | चिकित्सामृतम्           | १३७ | ताम्बुल शोधन विधि     |
| १०७ | चिकित्सामृतम्           | १३८ | टुना मुना वैद्य       |
| १०८ | संग्रह चिकित्सा         | १३९ | तैल निर्माण विधि      |
| १०९ | चिकित्सा सार            | १४० | भारफुके               |
| ११० | चिकित्सा सार            | १४१ | सत्रदोष शनमनी         |
| १११ | चिकित्सा सार            | १४२ | त्रिशति               |
| ११२ | चिकित्सा सार            | १४३ | त्रिशति टीका          |
| ११३ | ज्योतिष्मती रसायनम्     | १४४ | दशकल्प                |
| ११४ | जिह्वा शोधन विधि        | १४५ | द्रव्यगुण शतकम्       |
| ११५ | जिह्वाशोधन मन्त्र       | १४६ | द्रव्य नाम गुण कथनम्  |
| ११६ | जिह्वाशोधन मन्त्र       | १४७ | द्रव्य निर्णय निघण्टु |
| ११७ | ज्वर तर्पण              | १४८ | धनञ्जय निघण्टु        |
| ११८ | ज्वरतिमिर भाष्कर        | १४९ | धनञ्जय निघण्टु        |
| ११९ | ज्वरतिमिर भाष्कर        | १५० | धनञ्जय निघण्टु        |
| १२० | ज्वरतिमिर भाष्कर        | १५१ | धनञ्जय निघण्टु        |
| १२१ | ज्वर निर्णय             | १५२ | धनवन्तरी निघण्टु      |
| १२२ | ज्वर निर्णय             | १५३ | नागार्जुननोपाख्यानम्  |
| १२३ | ज्वर निर्णय विवरणम्     | १५४ | नाडी जीवनम्           |
| १२४ | ज्वर समूच्चय            | १५५ | नाडी परीक्षा          |
| १२५ | ज्वरानुसन्धानम्         | १५६ | नाडी परीक्षा          |
| १२६ | ज्वरोत्पत्ति            | १५७ | नाडी परीक्षा          |
| १२७ | ज्वरारोगहर कल्प         | १५८ | नाडी परीक्षा          |
| १२८ | भारफुके                 | १५९ | नाडी परीक्षा          |

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| १६० | नाडी परीक्षा           | १९१ | पाकावलि                             |
| १६१ | नाडी परीक्षा           | १९२ | पाकावलि                             |
| १६२ | नाडी परीक्षा           | १९३ | पित्त श्लेश्म निदानम्               |
| १६३ | नाडी परीक्षा           | १९४ | पुरुषोत्तम दत्त वैद्यकम्            |
| १६४ | नाडी परीक्षा           | १९५ | पुरुषोत्तम वैदकम्                   |
| १६५ | नानाग्रन्थ समुच्चय     | १९६ | पेयदि निर्माण विधि                  |
| १६६ | नानौषकल्प              | १९७ | प्रसताव रतनाकर                      |
| १६७ | निघण्टु                | १९८ | वालबोध (वैद्यसार चिकित्सा)          |
| १६८ | निघण्टु                | १९९ | वालचिकित्सामृतम्                    |
| १६९ | निघण्टु                | २०० | भाव प्रकाश                          |
| १७० | निघण्टु                | २०१ | भाव प्रकाश                          |
| १७१ | निघण्टु दर्पणाम्       | २०२ | भाव प्रकाश                          |
| १७२ | निघण्टु दर्पण          | २०३ | भाव प्रकाश                          |
| १७३ | निघण्टु शाकदिवर्ग      | २०४ | भाव प्रकाश                          |
| १७४ | निघण्टु                | २०५ | भाव प्रकाश                          |
| १७५ | निघण्टु सार            | २०६ | भीमसेन विनोद                        |
| १७६ | निदानम् (आयुर्वेद)     | २०७ | भीमसेन विनोद                        |
| १७७ | नीलकण्ठधर वैद्यकम्     | २०८ | भीमसेन विनोद                        |
| १७८ | नृसिंह नारायण तैल विधि | २०९ | भीमसेन विनोद                        |
| १७९ | पथ्यापथ्य विधि         | २१० | भेषजावलोक                           |
| १८० | पथ्यापथ्य विधि         | २११ | भैषज्य नाममाला                      |
| १८१ | भेषजावलोक              | २१२ | मदनपाल निघण्टु                      |
| १८२ | पथ्यापथ्य विबोधक       | २१३ | मदनपाल निघण्टु                      |
| १८३ | पथ्यपाथ्य संग्रह       | २१४ | मदनपाल निघण्टु                      |
| १८४ | पाक विधि               | २१५ | मदन विनोद निघण्टु(काशीराज निघण्टु)  |
| १८५ | पाक विधि               | २१६ | माधव निदान (मधुकोष व्याख्या)        |
| १८६ | पाक शास्त्रम्          | २१७ | मधुकोष व्याख्या                     |
| १८७ | पाक शास्त्रम्          | २१८ | मल्हम निर्माण विधि                  |
| १८८ | पाकावलि                | २१९ | माधव कलिङ्ग परिभाषा                 |
| १८९ | पाकावलि                | २२१ | मदन विनोद निघण्टु (काशीराज निघण्टु) |
| १९० | पाकावलि                | २२२ | मदनविनोद निघण्टु                    |



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| २२३ | मदनविनोद निघण्टु          | २५४ | योगसार                     |
| २२४ | मदनविनोद निघण्टु          | २५५ | योग सुधा                   |
| २२५ | मदनविनोद निघण्टु          | २५६ | योगसुधा निधि               |
| २२६ | मदनविनोद                  | २५७ | रत्नगिरीनाम वैद्यशास्त्रम् |
| २२७ | चिकित्सा सार (माधव निदान) | २५८ | रसकल्प                     |
| २२८ | माधव निदान                | २५९ | रसकल्पद्रुम                |
| २२९ | माधव निदानम्              | २६० | रसचिन्तामणि                |
| २३० | माधव निदान                | २६१ | रसदर्पण                    |
| २३१ | माधव निदान                | २६२ | रसपद्धति                   |
| २३२ | माधव निदानम्              | २६३ | रसमञ्जरी                   |
| २३३ | माधव निदान                | २६४ | रसमञ्जरी                   |
| २३४ | माधव निदान व्याख्या       | २६५ | रसमञ्जरी                   |
| २३५ | माधव निदान व्याख्या       | २६६ | रसमञ्जरी                   |
| २३६ | माधव निदान व्याख्या       | २६७ | रसरत्नम्                   |
| २३७ | मौक्तिक शोधन विधि         | २६८ | रसरत्न प्रदीप              |
| २३८ | यक्षणी कल्प               | २६९ | रसरत्न प्रदीप              |
| २३९ | युक्तायुक्त विचार         | २७० | रसरत्न प्रदीप              |
| २४० | योग चन्द्रिका             | २७१ | रसरत्न प्रदीप              |
| २४१ | योगतरङ्गिणी               | २७२ | रसरत्नम्                   |
| २४२ | योगतरङ्गिणी               | २७३ | रसरत्न प्रदीप              |
| २४३ | योगतरङ्गिणी               | २७४ | रसरत्न                     |
| २४४ | योगमाला                   | २७५ | रसरत्नाकर                  |
| २४५ | योगरत्न संग्रह            | २७६ | रसरत्नाकर                  |
| २४६ | योगरत्न संग्रह            | २७७ | रसरत्नाकर                  |
| २४७ | योगरत्नावली               | २७८ | रसरत्नाकर                  |
| २४८ | योगशतकम्                  | २७९ | रसरत्नाकर                  |
| २४९ | योगशतकम्                  | २८० | रसरत्नाकर                  |
| २५० | योगशतकम्                  | २८१ | रसरत्नाकर                  |
| २५१ | योगशतकम्                  | २८२ | रसरत्नाकर                  |
| २५२ | योगशत सूत्रम्             | २८३ | रसरत्नाकर                  |
| २५३ | योग संग्रह                | २८४ | रसवर्ण                     |

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| २८५ | रस शोधनम्                    | ३१६ | लेहचिन्तामणि        |
| २८६ | रससंहिता                     | ३१७ | वङ्गसेन             |
| २८७ | रससार                        | ३१८ | वङ्गसेन             |
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| २८९ | रससार                        | ३२० | वङ्गसेन             |
| २९० | रससार                        | ३२१ | वाग्भट्ट            |
| २९१ | रस सिद्ध प्रकाश              | ३२२ | वाग्भट्टीय चिकित्सा |
| २९२ | रस स्वच्छन्द                 | ३२३ | विश्वनाथ प्रकाश     |
| २९३ | रस हृदय                      | ३२४ | वाराचन कौमुदी       |
| २९४ | रसायनाधिकार चिकित्सा शास्त्र | ३२५ | वीर सिंहावलोक       |
| २९५ | रसायनानुपान विधि             | ३२६ | वीर सिंहावलोक       |
| २९६ | रसायन रसेश्वराधन विधि        | ३२७ | वीर सिंहावलोक       |
| २९७ | रसायन रसेश्वराधन विधि        | ३२८ | वीर सिंहावलोक       |
| २९८ | रसेन्द्र चिन्तामणि           | ३२९ | वीर सिंहावलोक       |
| २९९ | रसेन्द्र चिन्तामणि           | ३३० | वीर सिंहावलोक       |
| ३०० | राम विनोद                    | ३३१ | वैद्यकम्            |
| ३०१ | रुग्वनिश्चय                  | ३३२ | वैद्यकम्            |
| ३०२ | रुग्वनिश्चय                  | ३३३ | वैद्यकम्            |
| ३०३ | रुग्वनिश्चय                  | ३३४ | वैद्यकम्            |
| ३०४ | रुग्वनिश्चय                  | ३३५ | वैद्यकम्            |
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| ३०६ | रुग्वनिश्चय                  | ३३७ | वैद्यकम्            |
| ३०७ | लङ्कावतार                    | ३३८ | वैद्यकम्            |
| ३०८ | लघुचरक संहिता                | ३३९ | वैद्यकम्            |
| ३०९ | लघु चिकित्सा चिन्तामणि       | ३४० | वैद्यकम्            |
| ३१० | लघु चिकित्सा                 | ३४१ | वैद्यकम्            |
| ३११ | लघु चिकित्सा                 | ३४२ | वैद्यकम्            |
| ३१२ | लघु चिकित्सा                 | ३४३ | वैद्यकम्            |
| ३१३ | लघुपत्रिका                   | ३४४ | वैद्यकम्            |
| ३१४ | लेह चिन्तामणि                | ३४५ | वैद्यकम्            |
| ३१५ | लेह चिन्तामणि                | ३४६ | वैद्यकम्            |

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| ३४७ | वैद्यकम्               | ३७८ | वैद्यकम्                                |
| ३४८ | वैद्यकम्               | ३७९ | वैद्यकम् (भाषा)                         |
| ३४९ | वैद्यकम्               | ३८० | वैद्यकम् (वैदाङ्ग) (हिन्दी नेपाली भाषा) |
| ३५० | वैद्यकम्               | ३८१ | वैद्यकम्                                |
| ३५१ | वैद्यकम्               | ३८२ | वैद्यकम्                                |
| ३५२ | वैद्यकम्               | ३८३ | वैद्यकम्                                |
| ३५३ | वैद्यकम्               | ३८४ | वैद्यकम्                                |
| ३५४ | वैद्यकम्               | ३८५ | वैद्यकम्                                |
| ३५५ | वैद्यकम्               | ३८६ | वैद्यकम्                                |
| ३५६ | वैद्यकम्               | ३८७ | वैद्यकम्                                |
| ३५७ | वैद्यकम्               | ३८८ | वैद्यकम्                                |
| ३५८ | वैद्यकम्               | ३८९ | वैद्यकम्                                |
| ३५९ | वैद्यकम्               | ३९० | (वैद्यमनोत्सव)वैद्यक संग्रह             |
| ३६० | वैद्यकम्               | ३९१ | वैद्यक संग्रह                           |
| ३६१ | वैद्यकम्               | ३९२ | वैद्यक संग्रह                           |
| ३६२ | वैद्यकम्               | ३९३ | वैद्यक संग्रह                           |
| ३६३ | वैद्यकम्               | ३९४ | वैद्यक संग्रह                           |
| ३६४ | वैद्यकम्               | ३९५ | वैद्यक संग्रह                           |
| ३६५ | वैद्यकम्               | ३९६ | वैद्यशास्त्र संग्रह                     |
| ३६६ | वैद्यकम्               | ३९७ | वैद्यक संग्रह                           |
| ३६७ | वैद्यकम्               | ३९८ | वैद्यक संग्रह                           |
| ३६८ | वैद्यकम्               | ३९९ | वैद्यक संग्रह                           |
| ३६९ | वैद्यकम्               | ४०० | वैद्यक संग्रह                           |
| ३७० | वैद्यकम्               | ४०१ | वैद्यक संग्रह                           |
| ३७१ | वैद्यक (माधवनिदान)     | ४०२ | वैद्यक संग्रह                           |
| ३७२ | वैद्यक (माधवनिदानम्)   | ४०३ | वैद्यक संग्रह                           |
| ३७३ | वैद्यकम् (माधवनिदानम्) | ४०४ | वैद्यक संग्रह                           |
| ३७४ | वैद्यकम् (माधवनिदानम्) | ४०५ | वैद्यक संग्रह                           |
| ३७५ | वैद्यकम् (निघण्टु)     | ४०६ | वैद्यक संग्रह                           |
| ३७६ | वैद्यकम्               | ४०७ | वैद्यक संग्रह                           |
| ३७७ | वैद्यकम्               | ४०८ | वैद्यक संग्रह                           |

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| ४०९ | वैद्यक संग्रह            | ४४० | वैद्यक संग्रह       |
| ४११ | वैद्यक संग्रह            | ४४१ | वैद्यरत्नोद्योत     |
| ४१२ | वैद्यक संग्रह            | ४४२ | वैद्यरन्तद्योत      |
| ४१३ | वैद्यक संग्रह            | ४४३ | वैद्यरहस्यम्        |
| ४१४ | वैदाङ्ग सार              | ४४४ | वैद्यरहस्यम्        |
| ४१५ | वैद्यकसार                | ४४५ | वैद्यरहस्यम्        |
| ४१६ | वैद्यकसार                | ४४६ | वैद्यवल्भ           |
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| ४१८ | वैद्य चन्द्रोदय          | ४४८ | वैद्यविनोद          |
| ४१९ | वैद्य चन्द्रोदय          | ४४९ | वैद्यविनोद          |
| ४२० | वैद्य चन्द्रोदय          | ४५० | वैद्यमृतम्          |
| ४२१ | वैद्य चन्द्रोदय          | ४५१ | व्यास यक्षिणी संवाद |
| ४२२ | वैद्य चन्द्रोदय          | ४५२ | शतश्लोकी            |
| ४२३ | वैद्य जीवन               | ४५३ | शतश्लोकी व्याख्या   |
| ४२४ | वैद्य जीवनम्             | ४५४ | शरीर निबन्ध संग्रह  |
| ४२५ | वैद्य जीवनम्             | ४५५ | शरीर निबन्ध संग्रह  |
| ४२६ | वैद्य जीवन               | ४५६ | शारङ्गधर संहिता     |
| ४२७ | वैद्य जीवन               | ४५७ | शारङ्गधर संहिता     |
| ४२८ | वैद्य जीवनम्             | ४५८ | शारङ्गधर संहिता     |
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| ४२९ | वैद्य जीवनम्             | ४६० | शारङ्गधर संहिता     |
| ४३० | वैद्यजीवन टीका           | ४६१ | शारङ्गधर संहिता     |
| ४३१ | वैद्यजीवन टीका           | ४६२ | शारङ्गधर संहिता     |
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| ४३९ | वैद्यमाधव                | ४७० | सिद्धिरस प्रबन्ध    |

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| ५  | औषध                    |
| ६  | कस्यचिन्निदानस्य टीका  |
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 ५० लङ्कावतार  
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 ५७ वैद्यकम् (ने.भा.)  
 ५८ वैद्यकम् (ने.भा.)  
 ५९ वैद्यकम् (ने.भा.)  
 ६० वैद्यकलमूल सं.पं. ३९४, वि.सं. ६०(क), पत्र ११  
 ६१ वैद्यकम्  
 ६२ वैद्यकम्  
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 ६५ वैद्यकम् (मूलकोष)  
 ६६ वैद्यकम् (प्रकीर्ण पत्राणि)  
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 ७० सार संग्रह  
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७७ सुश्रुता संहिता  
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 ८० हरमेखला  
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 २ अतिसार  
 ३ नुपान मञ्जरी  
 ४ अमृत मञ्जरी (नेपाली भाषा)  
 ५ आयुर्वेद निदान चिकित्सा  
 ६ आयुर्वेदका फुटकर पत्र  
 ७ अजमोदाको वर्णन (नेपाली भाषा)  
 ८ अधिकमासको वर्णन  
 ९ अजमोदाको वर्णन  
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 ११ अश्वगन्धाको वर्णन  
 १२ अगस्तिको वर्णन  
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| २० अमलाको माहात्म्य   | ५० गुग्गुलुको वर्णन            |
| २१ असुराको वर्णन  | ५१ गुर्जोको वर्णन              |
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| २३ अम्लवेतको वर्णन  | ५३ चन्द्रशुरको वर्णन           |
| २४ आलुको वर्णन  | ५४ चित्तुको वर्णन              |
| २५ आयुर्वेदको विषयका जरीबुटी नामावली                            | ५५ चित्रकल्पम्                 |
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| २७ आँपको वर्णन  | ५७ छुतिवनको                    |
| २८ आँकको वर्णन  | ५८ जुहिको वर्णन                |
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| ३१ ऐभेरुको वर्णन  | ६१ टुनीको वर्णन                |
| ३२ ओलको वर्णन   | ६२ ठूलो सुपको वर्णन            |
| ३३ औषधिको प्रयोग  | ६३ ताल मखानको वर्णन            |
| ३४ कवेको वर्णन  | ६४ ताडको वर्णन                 |
| ३५ कदमको वर्णन  | ६५ तितो लौकाको वर्णन           |
| ३६ कपूरको वर्णन   | ६६ तुलसीको वर्णन               |
| ३७ काउछोको वर्णन  | ६७ दार्बीको वर्णन              |
| ३८ काकोलीको वर्णन   | ६८ दुग्ध रक्षा गाढा गर्ने उपाय |
| ३९ काँसको वर्णन   | ६९ द्रोण पुष्पको वर्णन         |
| ४० काक चुच्चेको वर्णन   | ७० धतुरोका वर्णन               |
| ४१ काठे ज्यामिरको वर्णन   | ७१ नरिवलको वर्णन               |
| ४२ कुशको वर्णन  | ७२ नव ग्रहको वर्णन             |
| ४३ केराको वर्णन   | ७३ नागको केशरको वर्णन          |
| ४४ कैथको वर्णन  | ७४ नागवालाको वर्णन             |
| ४५ कोइरालाको वर्णन  | ७५ निलको वर्णन                 |
| ४६ कंटकारीको वर्णन  | ७६ दालचिनीको वर्णन             |
|   | ७७ देशी रंग                    |

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| ७८ परबरको वर्णन                      | १०९ मञ्जिष्ठाको वर्णन            |
| ७९ पलाशको वर्णन                      | ११० रक्तचन्दनको वर्णन            |
| ८० पाठाको वर्णन                      | १११ रास्नाको वर्णन               |
| ८१ पानको वर्णन                       | ११२ रुख कटहरको वर्णन             |
| ८२ पिपलको वर्णन                      | ११३ देवा चिनीको वर्णन            |
| ८३ पिपलाको वर्णन                     | ११४ लवंगको वर्णन                 |
| ८४ पुष्करमूलको वर्णन                 | ११५ लक्ष्मणाको वर्णन             |
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| ८६ पृश्निाको वर्णन                   | ११७ बापचिको वर्णन                |
| ८७ पेष्टलोजीको वर्णन                 | ११८ विज्ञानको चमत्कार            |
| ८८ फसलको शत्रु                       | ११९ शतावरी                       |
| ८९ वराही कन्दको वर्णन                | १२० शंखपुष्पीको वर्णन            |
| ९० वलुको वर्णन                       | १२१ शालीपर्णीको वर्णन            |
| ९१ विजुलीको चूलो                     | १२२ श्रावणी तथा उपाकर्म विधि     |
| ९२ विदारी कन्दको वर्णन               | १२३ श्रीखण्डको वर्णन             |
| ९३ विधाराको वर्णन                    | १२४ श्वेतवाचाको वर्णन            |
| ९४ विमिराको वर्णन                    | १२५ सल्लोको वर्णन                |
| ९५ वेलको वर्णन                       | १२६ सिमलको वर्णन                 |
| ९६ वेलीको वर्णन                      | १२७ सर्वश्रेष्ठ बनाउने शिक्षा हो |
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| ९८ वंशलोचनको वर्णन                   | १२९ सिउँडिको वर्णन               |
| ९९ बन्ध्याकर्कोदकीको वर्णन           | १३० सनको वर्णन                   |
| १०० भारंगीको वर्णन                   | १३१ सुखमेलको वर्णन               |
| १०१ महानिवको वर्णन                   | १३२ सुघन्धित तेल                 |
| १०२ मालकागुनुको वर्णन                | १३३ सूर्यमुखिको वर्णन            |
| १०३ महावलाको वर्णन                   | १३४ सेतो अपराजिताको वर्णन        |
| १०४ मुद्गपर्णीको वर्णन               | १३५ सेतो पुनर्ननवाको वर्णन       |
| १०५ मूलाको वर्णन                     | १३६ सौवर्चलको वर्णन              |
| १०६ महा शतावरीको वर्णन               | १३७ स्वदेशी रङ्ग थान३            |
| १०७ मोचरसको वर्णन                    | १३८ स्थल कलमको वर्णन             |
| १०८ मौलसरीको वर्णन                   | १३९ हर्रोको वर्णन                |



१४० हाडे वेरको वर्णन  
 १४१ हिङ्गको वर्णन  
 १४२ हंसदीपको वर्णन  
 १४३ घृतकुमारीको वर्णन  
 १४४ उपवन विनोद  
 १४५ औषधि विषय(आयुर्वेद)  
 १४६ पुष्पसार (उपवन विनोद)  
 १४७ चरक संहिता शारीर स्थान  
 १४८ नानावैद्य भारफुक मन्त्र (चित्र सहित)  
 १४९ सनघण्टु दर्पणम्  
 १५० निदानोक्त परिक्रमानुसारी चिकित्सा प्रयोग  
 १५१ पथ्यापथ्यको पुस्तक  
 १५२ पाकावाली भाषा  
 १५३ पाकावली  
 १५४ बालबोध रसायन  
 १५५ भावप्रकाश (आयुर्वेद)  
 १५६ भावप्रकाश  
 १५७ भावप्रकाश  
 १५८ भावप्रकाश  
 १५९ भीम विनोद  
 १६० भृङ्गराज कल्प (इन्द्रजाल)  
 १६१ योगतरङ्गिणी  
 १६२ माधव निदानम्  
 १६३ माधव निदानम्  
 १६४ माधवनिदान टीका  
 १६५ माधव निदानम्  
 १६६ माधव निदानम् (आतङ्क दर्पण व्याख्या सहितम्)  
 १६७ श्री माधव निधानम्  
 १६८ रससार  
 १६९ रससागरम्  
 १७० रसमञ्जरी

१७१ रसदर्पण  
 १७२ वङ्गसेन (वैद्यकम्)  
 १७३ वङ्गसेन (पञ्जिका सहित)  
 १७४ विशनाथ प्रकाश  
 १७५ वैद्यजीवन टीका  
 १७६ विश्व प्रकाश  
 १७७ वैद्यजीवनम्  
 १७८ वैद्यसम्बन्धि पत्रम्  
 १७९ शतश्लोकी व्याख्या  
 १८० पथ्यापथ्य  
 १८१ शतश्लोकी व्याख्या (रत्नपरिक्षा)  
 १८२ शार्ङ्गधर संहिता (सम्पूर्ण मध्यमखण्ड)  
 १८३ शार्ङ्गधर संहिता (व्याख्या सहित)  
 १८४ शार्ङ्गधर संहिता (दीपिका व्याख्या)  
 १८५ सात्मदर्पणम्

### आयुर्वेद र परिशिष्ट (क)

१ आयुर्वेद पुस्तकम्  
 २ आयुर्वेद पुस्तकम्  
 ३ आयुर्वेद पुस्तकम्  
 ४ आयुर्वेद पुस्तकम्  
 ५ कामधेनु रसजारण विधि  
 ६ चिकित्सा शास्त्रम्  
 ७ धनवन्तरि निघण्टु  
 ८ नाडी लक्षणम्  
 ९ निदानोक्ति परिक्रमः  
 १० भावचूडा मणिरियं  
 ११ माधव निदान टीका  
 १२ माधव निदान (नेपाली भाषा)  
 १३ रसराजारण विधि (रस दर्पण)

- १४ रसप्रदीप (हिन्दी भाषा)
- १५ रस रत्नाकर
- १६ रससार
- १७ रससार
- १८ बंगल सेन
- १९ वैदाङ्ग
- २० वैदाङ्ग
- २१ वैदाङ्ग पुस्तकम्
- २२ वैदाङ्ग संग्रह
- २३ वैद्यशास्त्रम् मंगल तैल संग्रह नेवारी भाषा
- २४ शार्ङ्गधर पद्धति
- २५ शार्ङ्गधर पद्धति
- २६ सिद्धनागार्जुन कक्षपुट
- २७ हरमेखला टीका
- २८ शालिहोत्र सार संग्रह

### आयुर्वेद छयासमिसबाट (विविध)

- २९ वाग्भट्ट
- ३० निघण्टु
- ३१ बालरोग सममन विधि नेपाली भाषा
- ३२ शालिहोत्र नेवारी तथा नेपाली भाषामा
- ३३ साधारण चल्तीको औषधी नेपाली भाषा
- ३४ चिकित्सा सार (क्षेमकुतुहल)
- ३५ कम्प परीक्षा
- ३६ कौतुक चिन्तामणि
- ३७ पाकावलि
- ३८ आयुर्वेद चिकित्सा काल ज्ञान विविध षष्ठम्
- ३९ पुष्प चिन्तामणि विविध षष्ठम् लगतबाट
- ४० वैद जीवन (विविध षष्ठम् लगतबाट)
- ४१ शालिहोत्र (विविध) षष्ठम् लगतबाट
- ४२ आयुर्वेद पुस्तकम् विविध षष्ठम् लगतबाट
- ४३ वैदाङ्ग कुटी प्रकरण विविध षष्ठम् लगतबाट नेपाली भाषा
- ४४ स्वयं वैद्य विविध षष्ठम् लगतबाट नेपाली भाषा

### गजार्युर्वेद

- १ करटिकौतुकम्
- २ गजप्रसंसा
- ३ गज प्रसंसा
- ४ गजहोत्र
- ५ गजायुर्वेद (गजा चिकित्सा)
- ६ गजायुर्वेद (पालकाव्य) नेपाली भाषा
- ७ गजायुर्वेद
- ८ गजायुर्वेद (पालकाव्य)
- ९ गजायुर्वेद पालकाव्यम्
- १० पालकाव्य (गजायुर्वेद)
- ११ पालकाव्य (गजायुर्वेद)
- १२ गज प्रसंसा (षष्ठम् परिशिष्टबाट)

### श्येनायुर्वेद

- १ कुमार विनोद
- २ वाज (श्येन)
- ३ वाज लक्षणम्
- ४ बाजि शालि होत्रम्
- ५ बाजि शालिहोत्रम्
- ६ वाज शालिहोत्रम्
- ७ वाज शालि होत्रम्

### अश्वायुर्वेद

- १ अश्वचिकित्सा
- २ अश्वचिकित्सा
- ३ अश्वचिकित्सा
- ४ अश्वदर्पण
- ५ अश्वदोष निरूपणम्

- ६ अश्व नेत्र परीक्षा  
 ७ अश्व परीक्षणम्  
 ८ अश्व लक्षणं हस्तिलक्षणांच सभिन्नम्  
 ९ अश्व लक्षणं सचित्रम्  
 १० अश्व वैद्यक शास्त्रम्  
 ११ अश्व वैद्यक शास्त्रम्  
 १२ अश्व वैद्यक शास्त्रम्  
 १३ अश्व वैद्यक शास्त्रम्  
 १४ अश्व वैद्यक शास्त्रम्  
 १५ अश्व वैद्यकम्  
 १६ अश्व वैद्यक शास्त्रम्  
 १७ अश्व वैद्यक शास्त्रम्  
 १८ अश्व वैद्यक शास्त्रम्  
 १९ अश्व वैद्यक शास्त्रम्  
 २० अश्व वैद्यक शास्त्रम्  
 २१ अश्व वैद्यक शास्त्रम्  
 २२ अश्व वैद्यक शास्त्रम्  
 २३ अश्व वैद्यक शास्त्रम्  
 २४ अश्व वैद्यक शास्त्रम्  
 २५ अश्व वैद्यक शास्त्रम्  
 २६ अश्व वैद्यक शास्त्रम्  
 २७ अश्वायुर्वेद (सिद्धयोग संग्रह नाम अश्वशास्त्र)  
 २८ नकुल चिकित्सा  
 २९ नकुल चिकित्सा  
 ३० नकुल चिकित्सा  
 ३१ नकुल चिकित्सा  
 ३२ नकुल चिकित्सा  
 ३३ नकुल चिकित्सा  
 ३४ अश्वशास्त्रम् (नानाग्रन्थ समुच्चय)  
 ३५ अश्वशास्त्रम् (नानाग्रन्थ समुच्चय)  
 ३६ अश्वशास्त्रम् (नानाग्रन्थ समुच्चय)  
 ३७ अश्वशास्त्रम् (नानाग्रन्थ समुच्चय)  
 ३८ अश्वशास्त्रम् (नानाग्रन्थ समुच्चय)

- ३९ योगमञ्जरी  
 ४० वाहन सार  
 ४१ वाहन सार  
 ४२ वाजि रहस्यम्  
 ४३ वाजि रहस्यम्  
 ४४ वाजि रहस्यम्  
 ४५ वाजि रहस्यम्  
 ४६ वाजि रहस्य प्रकाश  
 ४७ शालिहोत्रम्  
 ४८ शालिहोत्रम्  
 ४९ शालिहोत्रम्  
 ५० शालिहोत्रम्  
 ५१ शालिहोत्रम्  
 ५२ शालिहोत्रम्  
 ५३ शालिहोत्र भाषा  
 ५४ शालिहोत्रम् नेपाली भाषा  
 ५५ शालिहोत्रम् नेवारी भाषा  
 ५६ शालिहोत्रम् नेपाली भाषा  
 ५७ शालिहोत्रम् (सहिता)  
 ५८ शालिहोत्र सार संग्रह  
 ५९ शालिहोत्र  
 ६० सिद्धयोग संग्रह

### अन्यबाट अश्वायुर्वेद

- १ अश्ववैद्यकम्  
 २ शालिहोत्रम्  
 ३ शालिहोत्र सार संग्रह  
 ४ शालिहोत्र सार संग्रह षष्ठम परिशिष्टबाट

## Appendix: 12

**An example of treasure of Medicinal & Aromatic Plants: reported in Gorkha District in 1996<sup>1</sup>**

| Nepali Name   | Scientific Name         |
|---------------|-------------------------|
| 1. Aamla      | Phyllanthus emblica     |
| 2. Aduwa      | Zingiber officinale     |
| 3. Alainchi   | Amomum subulatum        |
| 4. Alas       | Linum usitatissimum     |
| 5. Alichhi    | Amomum subulatum        |
| 6. Allo       | Griardania diversifolia |
| 7. Amalbed    | Rheum moorcroftianum    |
| 8. Amaltas    | Cassia fistula          |
| 9. Ambashtha  | Cissampelos pareira     |
| 10. Amilche   | Hippophae salicifolia   |
| 11. Amilche   | Hippophae tibetana      |
| 12. Amp       | Mangifera indica        |
| 13. Anantamul | Hemidesmus indicus      |
| 14. Anar      | Punica granatum         |
| 15. Ander     | Ricinus communis        |
| 16. Ankh      | Calotropis gigantea     |

|                      |                        |
|----------------------|------------------------|
| 17. Ankhataruwa      | Heynea trijuga         |
| 18. Apamarga         | Achyranthes aspera     |
| 19. Asuro            | Justicia adhatoda      |
| 20. Aryili           | Edgeworthia gardenieri |
| 21. Aryuili          | Edgeworthia gardenieri |
| 22. Ashuk            | Hippophae salicifolia  |
| 23. Ashuk            | Hippophae tibetana     |
| 24. Asuro            | Justicia adhatoda      |
| 25. Aswagandha       | Withania somnifera     |
| 26. Atibala          | Abutilon indicum       |
| 27. Atis             | Aconitum heterophyllum |
| 28. Babari phool     | Ocimum basilicum       |
| 29. Bael             | Aegle marmelos         |
| 30. Bajradanti       | Potentilla fulgens     |
| 31. Bala             | Sida cordifolia        |
| 32. Ban lunde        | Amaranthus spinosus    |
| 33. Bansiochan       | Bambusa arundinaceae   |
| 34. Barahijand       | Tacca aspera           |
| 35. Barhamasay phool | Hibiscus rosa-sinensis |
| 36. Barro            | Terminalia bellirica   |
| 37. Bathndu          | Cissampelos pareira    |
| 38. Bayer            | Zizyphusmauritiana     |
| 39. Bayubidanga      | Embelia ribes          |

<sup>1</sup> Field Research Report by Prof. L.M. Singh, Dr. R.R.Koirala and Team in 1995

|                     |                           |
|---------------------|---------------------------|
| 40. Bel             | Aegle marmelos            |
| 41. Belyattra       | Butea monosperma          |
| 42. Bhirung pati    | Vitis vinifera            |
| 43. Bhumi amiaki    | Phyllanthus niuri         |
| 44. Bhutle          | Nardostachys grandiflora  |
| 45. Bhyakur         | Dioscorea deltoidea       |
| 46. Bidarikand      | Ipomoea paniculata        |
| 47. Bijayasal       | Pterocarpus marsupium     |
| 48. Bikh            | Aconitum spicatum         |
| 49. Bikh            | Aconitum ferox            |
| 50. Bikhama         | Aconitum bisma            |
| 51. Bikhma          | Aconitum bisma            |
| 52. Bisfej          | Polypodium vulgare        |
| 53. Bojho           | Acorus calamus            |
| 54. Botulpate       | Cissampelos pareira       |
| 55. Bringraj        | Eclipta prostrata         |
| 56. Buchhe chyou    | Morchella esculenta       |
| 57. Chabo           | Piper chaba               |
| 58. Chandmaruwa     | Rauvolfia serpentina      |
| 59. Chhatiwan       | Alstonia scholaris        |
| 60. Chiraito        | Swertia chirayita         |
| 61. Chitu           | Plumbago zeylanica        |
| 62. Chulthi amilo   | Rheum australe            |
| 63. Chutro          | Berberis aristata         |
| 64. Chutro          | Berberis asiatica         |
| 65. Chyou           | Withania somnifera        |
| 66. Citronella      | Cymbopogon winterianus    |
| 67. Dahiri          | Woodfordia fruticosa      |
| 68. Dalchini        | Cinnamomum zeylanicum     |
| 69. Dalchini (bark) | Cinnamomum tamala         |
| 70. Daruharidra     | Berberis asiatica         |
| 71. Dhainyaro       | Woodfordia fruticosa      |
| 72. Dhangre salla   | Taxus wallichiana         |
| 73. Dhaniya         | Coriandrum sativum        |
| 74. Dhasingaray     | Gaultheria fragrantissima |
| 75. Dhaturu         | Datura stramonium         |

|                      |                        |
|----------------------|------------------------|
| 76. Dhaturu          | Datura metel           |
| 77. Dhupi            | Juniperus communis     |
| 78. Dhupi            | Juniperus indica       |
| 79. Dhupi            | Juniperus recurva      |
| 80. Dhupi            | Rhododendron arboreum  |
| 81. Digitalis        | Digitalis purpurea     |
| 82. Dudal            | Taraxacum officinale   |
| 83. Eklebir          | Lobelia pyramidalis    |
| 84. Gaikhure jahr    | Tribulus terrestris    |
| 85. Gaitihare        | Inula cappa            |
| 86. Galainchi        | Plumeria rubra         |
| 87. Gamari           | Gmelina arborea        |
| 88. Gamdol           | Orchis spp.            |
| 89. Gedi             | Elaeocarpus sphaericus |
| 90. Ghans            | Equisetum debile       |
| 91. Ghante jahr      | Leucas cephalotes      |
| 92. Ghiukumari       | Aloevera               |
| 93. Ghodtapre        | Centella asiatica      |
| 94. Ghortapray       | Centella asiatica      |
| 95. Ghuchi chau      | Morchella esculenta    |
| 96. Ghyekumari       | Aloe vera              |
| 97. Gokukdhup        | Commiphora mukul       |
| 98. Guggulu          | Commiphora mukul       |
| 99. Gune mauro       | Dioscorea deltoidea    |
| 100. Gurjo           | Tinosporasinensis      |
| 101. Hakulal         | Symplocos paniculata   |
| 102. Haldi           | Curcuma domestica      |
| 103. Halhale sag     | Rumex crispus          |
| 104. Harro           | Terminalia chebula     |
| 105. Hattibar        | Agave sp.              |
| 106. Himalcheri      | Antidesma bunius       |
| 107. Hinguwa         | Camellia kissi         |
| 108. Imali           | Tamarindus indica      |
| 109. Indrajau (seed) | Holarrhena pubescens   |
| 110. Indrayani       | Trichosanthes palmata  |
| 111. Indryani        | Citrullus colocynthis  |

|                     |                                 |
|---------------------|---------------------------------|
| 112. Isabgol        | <i>Plantago major</i>           |
| 113. Jai patri      | <i>Myristica fragrans</i>       |
| 114. Jamuno         | <i>Szygium cumini</i>           |
| 115. Jangali biheen | <i>Solanum nigrum</i>           |
| 116. Japa puspi     | <i>Hibiscus rosa-sinensis</i>   |
| 117. Jara           | <i>Dryopteris filix-mas</i>     |
| 118. Jatamansi      | <i>Nardostachys grandiflora</i> |
| 119. Jhyau          | <i>Lichen ssp.</i>              |
| 120. Jhyau          | <i>Permelia spp.</i>            |
| 121. Jiwanti        | <i>Desmotrichum fimbriatum</i>  |
| 122. Kachur         | <i>Curcuma zeodoaria</i>        |
| 123. Kachur         | <i>Hedychium spicatum</i>       |
| 124. Kafal          | <i>Myrica esculenta</i>         |
| 125. Kakati path    | <i>Daphne papyracea</i>         |
| 126. Kala sirish    | <i>Albizia lebbec</i>           |
| 127. Kali dhaturu   | <i>Datura metel</i>             |
| 128. Kali nyuro     | <i>Tectaria macrodonta</i>      |
| 129. Kali sarson    | <i>Brassica campestris</i>      |
| 130. Kalmegh        | <i>Andrographis paniculata</i>  |
| 131. Kalo           | <i>Datura metel</i>             |
| 132. Kamala         | <i>Mallotus philipinensis</i>   |
| 133. Kamel          | <i>Mallotus philipinensis</i>   |
| 134. Kamila         | <i>Mallotus philipinensis</i>   |
| 135. Kampillak      | <i>Mallotus philipinensis</i>   |
| 136. Kanghi         | <i>Abutilon indicum</i>         |
| 137. Kanike kuro    | <i>Cynoglossum zeilanicum</i>   |
| 138. Kante baans    | <i>Bambusa arundinaceae</i>     |
| 139. Kanthakari     | <i>Solanum xanthocarpum</i>     |
| 140. Kanukpa        | <i>Evodia fraxinifolia</i>      |
| 141. Kaphal         | <i>Myrica esculenta</i>         |
| 142. Kapur          | <i>Cinnamomum camphora</i>      |
| 143. Kapur kachari  | <i>Hedychium spicatum</i>       |
| 144. Karanji        | <i>Pongamia pinnata</i>         |
| 145. Karingi)       | <i>Holarrhena pubescens</i>     |
| 146. Karpur         | <i>Cinnamomum camphora</i>      |

|                   |                                     |
|-------------------|-------------------------------------|
| 147. Karu         | <i>Gentiana kurroa</i>              |
| 148. Karu         | <i>Aesculus indica</i>              |
| 149. Kasandi      | <i>Cassia occidentalis</i>          |
| 150. Katchoor     | <i>Curcuma zeodoaria</i>            |
| 151. Kauso        | <i>Mucuna prurita</i>               |
| 152. Kera         | <i>Musa paradisica</i>              |
| 153. Keshar       | <i>Crocus sativus</i>               |
| 154. Khadir       | <i>Acacia catechu</i>               |
| 155. Khair        | <i>Acacia catechu</i>               |
| 156. Khamari      | <i>Gmelina arborea</i>              |
| 157. Khas khas    | <i>Vetiveria zizanioides</i>        |
| 158. Khayer       | <i>Acacia catechu</i>               |
| 159. Khurpu       | <i>Hippophae salicifolia</i>        |
| 160. Khurpu       | <i>Hippophae tibetana</i>           |
| 161. Khursani     | <i>Capsicum annuum</i>              |
| 162. Kormalito    | <i>Hippophae salicifolia</i>        |
| 163. Kormalito    | <i>Hippophae tibetana</i>           |
| 164. Kuchia       | <i>Strychnos nux-vomica</i>         |
| 165. Kuchila      | <i>Strychnos nux-vomica</i>         |
| 166. Kukur tarul  | <i>Dioscorea deltoidea</i>          |
| 167. Kukur tarul  | <i>Dioscorea bulbifera</i>          |
| 168. Kurilo       | <i>Asparagus racemosus</i>          |
| 169. Kurkure      | <i>Equisetum debile</i>             |
| 170. Kutaja)      | <i>Holarrhena pubescens</i>         |
| 171. Kutaki       | <i>Picrorhiza scrophulariiflora</i> |
| 172.              |                                     |
| 173. Kutki        | <i>Picrorhiza scrophulariiflora</i> |
| 174. Laghu patra  | <i>Podophyllum hexandrum</i>        |
| 175. Lahare jhyau | <i>Lycopodium clavatum</i>          |
| 176. Laharejai    | <i>Jasminum officinale</i>          |
| 177. Lapsi        | <i>Choerospondis axillaris</i>      |
| 178. Lauth salla  | <i>Taxus wallichiana</i>            |
| 179. Lodh         | <i>Symplocos racemosus</i>          |
| 180. Lokta        | <i>Daphne papyracea</i>             |
| 181. Lokta        | <i>Daphne bholua var. glacialis</i> |

|                       |                                  |
|-----------------------|----------------------------------|
| 182. Loth             | <i>Symplocos paniculata</i>      |
| 183. Lunde            | <i>Amaranthus viridis</i>        |
| 184. Machino          | <i>Gaultheria fragrantissima</i> |
| 185. Madesi souf      | <i>Foeniculum vulgare</i>        |
| 186. Mahaphala        | <i>Aegle marmelos</i>            |
| 187. Maharangi        | <i>Onosma echioides</i>          |
| 188. Majitho          | <i>Onosma echioides</i>          |
| 189. Malagiri         | <i>Cinnamomum glaucescens</i>    |
| 190. Marich           | <i>Piper nigrum</i>              |
| 191. Mawo             | <i>Carum carvi</i>               |
| 192. Methi            | <i>Trigonella foenum-graecum</i> |
| 193. Mitsumata        | <i>Edgeworthia papyrifera</i>    |
| 194. Mothe            | <i>Cyperus rotundus</i>          |
| 195. Musali           | <i>Curculigo orchoides</i>       |
| 196. Musk seed        | <i>Abelmoschus moschatus</i>     |
| 197. Mustak           | <i>Cyperus rotundus</i>          |
| 198. Nagbeli          | <i>Lycopodium clavatum</i>       |
| 199. Nagesar          | <i>Mesua ferrea</i>              |
| 200. Nakali-Jatamansi | <i>Valeriana hardwickii</i>      |
| 201. Naswa            | <i>Nardostachys grandiflora</i>  |
| 202. Neem             | <i>Azadirachta indica</i>        |
| 203. Nilo bikh        | <i>Aconitum ferox</i>            |
| 204. Majitho          | <i>Rubia manjith</i>             |
| 205. Nirmansi         | <i>Aconitum orochryseum</i>      |
| 206. Nishotha         | <i>Operculina turpathum</i>      |
| 207. Okhar            | <i>Juglans regia</i>             |
| 208. Padamchal        | <i>Rheum australe</i>            |
| 209. Padh             | <i>Cissampelos pareira</i>       |
| 210. Padina           | <i>Ocimum basilicum</i>          |
| 211. Padmachal        | <i>Rheum moorcroftianum</i>      |
| 212. Pakhanbed        | <i>Bergenia ciliata</i>          |
| 213. Palansi          | <i>Butea monosperma</i>          |
| 214. Palasi           | <i>Butea monosperma</i>          |
| 215. Palimara         | <i>Alstonia scholaris</i>        |
| 216. Panchaunle       | <i>Orchis latifolia</i>          |

|                  |                                  |
|------------------|----------------------------------|
| 217. Pangra      | <i>Aesculus indica</i>           |
| 218. Pankhaphool | <i>Hedychium spicatum</i>        |
| 219. Panvar      | <i>Cassia occidentalis</i>       |
| 220. Pashanved   | <i>Bergenia ciliata</i>          |
| 221. Patha       | <i>Cissampelos pareira</i>       |
| 222. Patindu     | <i>Cissampelos pareira</i>       |
| 223. Patpate     | <i>Gaultheria fragrantissima</i> |
| 224. Phirse      | <i>Hippophae salicifolia</i>     |
| 225. Phirse      | <i>Hippophae tibetana</i>        |
| 226. Pipla       | <i>Piper longum</i>              |
| 227. Pothi       | <i>Swertia chirayita</i>         |
| 228. Pudina      | <i>Mentha spicata</i>            |
| 229. Pudinah     | <i>Mentha arvensis</i>           |
| 230. Punranava   | <i>Boerhaavia diffusa</i>        |
| 231. Rai         | <i>Brassica nigra</i>            |
| 232. Rajbriksha  | <i>Cassia fistula</i>            |
| 233. Rudilo      | <i>Nyctanthes arbor-tristis</i>  |
| 234. Rudraksha   | <i>Elaeocarpus sphaericus</i>    |
| 235. Sahasrapal  | <i>Asparagus abscendens</i>      |
| 236. Sainsarbuti | <i>Asparagus abscendens</i>      |
| 237. Sajiwan     | <i>Jatropha curcas</i>           |
| 238. Chiraito    | <i>Swertia chirayita</i>         |
| 239. Sal         | <i>Shorea robusta</i>            |
| 240. Sano lodo   | <i>Symplocos paniculata</i>      |
| 241. Ppala       | <i>Piper longum</i>              |
| 242. Sariva      | <i>Hemidesmus indicus</i>        |
| 243. Sarmaguru   | <i>Swertia multicaulis</i>       |
| 244. Sarpagandha | <i>Rauvolfia serpentina</i>      |
| 245. Satawari    | <i>Asparagus racemosus</i>       |
| 246. Satisal     | <i>Dalbergia latifolia</i>       |
| 247. Satuwa      | <i>Paris polyphylla</i>          |
| 248. Setak Chini | <i>Embllica ribes</i>            |
| 249. Seto phuli  | <i>Lepigathis incurva</i>        |
| 250. Shatamuli   | <i>Asparagus abscendens</i>      |
| 251. Shatawari   | <i>Asparagus abscendens</i>      |

|                         |                             |
|-------------------------|-----------------------------|
| 252. Shati              | Hedychium spicatum          |
| 253. Shingujira         | Carum carvi                 |
| 254. Shirish            | Albizzia lebbec             |
| 255. Sihundi            | Euphorbia royleana          |
| 256. Sikakai            | Acacia rugata               |
| 257. Simali             | Vitex negundo               |
| 258. Sindur             | Mallotus philipinensis      |
| 259. Sinudi             | Euphorbia royleana          |
| 260. Siris              | Albizzia lebbec             |
| 261. Sisno              | Urtica dioica               |
| 262. Sissoo             | Dalbergia sissoo            |
| 263. Somlata            | Ephedra gerardiana          |
| 264. Soph               | Pimpinella anisum           |
| 265. Sugandha<br>kokila | Cinnamomum<br>glaucescens   |
| 266. Sukan<br>dhawal    | Valeriana jatamansii        |
| 267. Sunpati            | Rhododendron<br>anthopogon  |
| 268. Szran              | Amorphophallus<br>campanula |
| 269. Talispatra         | Taxus wallichiana           |
| 270. Talispatra         | Abies spectabilis           |

|                        |                        |
|------------------------|------------------------|
| 271. Tarul             | Dioscorea bulbifera    |
| 272. Tejpat<br>(leave) | Cinnamomum tamala      |
| 273. Thulo<br>okhate   | Astilbe rivularis      |
| 274. Til               | Sesamum indicum        |
| 275. Timoor            | Zanthoxylum armatum    |
| 276. Timur             | Zanthoxylum armatum    |
| 277. Tine              | Arctium lappa          |
| 278. Tiptaka)          | Holarrhena pubescens   |
| 279. Tuki phul         | Taraxacum officinale   |
| 280. Tulasi            | Ocimum sanctum         |
| 281. Tulsi patra       | Ocimum sanctum         |
| 282. Tulu              | Hippophae salicifolia  |
| 283. Tulu              | Hippophae tibetana     |
| 284. Tumeric           | Curcuma domestica      |
| 285. Ukuche jhar       | Rungia parviflora      |
| 286. Uniu              | Dryopteris filix-mas   |
| 287. Vasaka            | Justicia adhatoda      |
| 288. Vyakur            | Dioscorea deltoidea    |
| 289. Yandita           | Parnassia mubicola     |
| 290. Yarsagumba        | Ophioordyceps sinensis |



## Photos



A Bone-setter of Nepalgunj



Physical processing for medicine preparation



Traditional healer in store room (Banke)



A Traditional Healer of Biratnagar



Conversation with a Healer during field work



*Sida rhombifolia* L.



*Tinospora cordifolia* Linn





*Cheilanthes albomarginata* C.B. Clarke



*Boerhavia diffusa* L.



*Rauvolfia serpentina* (L.) Benth. ex Kurz.



*Calotropis procera* (Aiton) Dryand