

A Translation of the Nepalese Text of the  
*Suśrutasamhitā*

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# **Sūtrasthāna**







# Nidānasthāna



# Śārīrasthāna



# Śārīrasthāna 2: On Semen and Menstrual Fluid

## Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.<sup>155</sup> Das (2003: chs 6–8) also studied topics of this chapter and in chapter 13 provided an overview of the conceptual background of ayurveda on the topics discussed in this chapter.

## Translation

- 1 We shall now explain the anatomy that is the purification of sperm (*śukra*) and blood (*śoṇita*).
- 3 Semen (*retas*)<sup>156</sup> is incompetent to produce offspring if it is [characterized by] wind, bile, phlegm, blood (*śoṇita*),<sup>157</sup> decomposition (*kūṇapa*), clumps (*granthi*),<sup>158</sup> stinking pus (*pūtipūya*), low volume (*kṣīṇa*), urine, or feces.

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<sup>155</sup> [HIML](#): IA, 244–246.

<sup>156</sup> The Nepalese version has -रेतांसि “semen” (in the plural) as the subject of the sentence: “seeds are unable to produce offspring....” In the vulgate, -रेतसः is a masculine bahuvrīhi, making “men whose semen has...” the subject of the sentence.

<sup>157</sup> Note that the list begins with the four entities, wind, bile, phlegm and blood, hinting at a four-humour system (see Wujastyk 2000: 485–486).

<sup>158</sup> Modern Establishment Medicine (MEM) understands that normal ejaculate contains coagula which, however, dissolve after about half an hour. But coagula that do not dissolve may sometimes be a sign of an underlying disorder (see, e.g., Lamming and Marshall 1990: 2, 614–615; Cohen 1990).

## Diagnosis by humours

- 4 When the disfunction is caused by wind, there is a colour and a type of pain that typically goes with wind problems. If caused by bile the colour and the pain are typical of bile afflictions. If caused by phlegm the discoloration and suffering are characteristic for phlegm disease. And if caused by blood (*śoṇita*) there will be a coloration due to blood and a sensation of a bile affliction. Moreover, when caused by blood (*rakta*) there is the smell of decomposition (*kuṇapa*).<sup>159</sup> Phlegm with wind causes the appearance of clumps, bile with blood (*śoṇita*) causes the appearance of foul-smelling pus (*pūtipūya*). Bile with wind (*māruta*) cause a weakening of semen. Humoral colligation (*sannipāta*) causes the smell of urine and feces.<sup>160</sup>

Cases of foul-smelling sperm, sperm with clumps, and when it reeks of pus are hard to treat.

However, when sperm contains urine or faeces there is no treatment.<sup>161</sup>

- 5 Moreover, seasonal blood (*ārtava*) too can become afflicted (*upasṛṣṭa*), seedless (*abīja*) because of the three humours, and blood as the fourth, taken individually, in pairs or triples or all together.<sup>162</sup>

This can also be known by means of the humour, colour and pain.

In these cases, that which displays decomposition (*kuṇapa*), clumps and the putrid smell of pus is incurable (*asādhya*). And otherwise it is curable (*sādhya*).

Among these, the kind which shows decomposition, or coagula, or putrid pus is incurable. The other types, however, can be treated.

- 6 And there is a verse on this.

*An expert should overcome the first three of these sperm pathologies*

159 Note that the text mentions both शोणित and रक्त. This raises the question of whether the author considered these to be different, or whether it is an artefact of textual transmission.

160 The expression “humoral colligation,” translating सन्निपात, refers to the simultaneous disorder of three humors at the same time, a condition that is difficult to treat (see Wujastyk 2016: 38 *et passim*).

161 Note that the above characterizations presuppose the direct inspection of an ejaculate. The process of collection is not described in the sources in this chapter.

162 This translates the text of the oldest surviving witness, N, and the vulgate. But MS H, that normally follows K very closely, has a negative particle, न, reversing the sense of the sentence.



*with special treatments such as unction and sweating, as well as by means of a urethral instillation (uttarabasti).<sup>163</sup>*

find out  
about ut-  
tarabasti

### Therapies by humour

- 6a In that context, when the sperm is of the nature of wind, there is a tisane (*āsthāpana*) consisting of **Bengal quince** and **Indian kudzu**. One may use an oily preparation in the instillations, with well-cooked **mahua**, **grey orchid**, **deodar**, and **chir pine**. One can also make the patient drink clarified butter cooked with **pomegranate**, **citron fruit**, **rock salt**, a caustic (*kṣāra*), and **two kinds of salt**.
- 6b When the sperm is of the nature of bile, there is a tisane (*āsthāpana*) consisting of the cooked milky sap of **Malay beechwood** and **liquorice** with milk. One should also apply a paste (*kalka*) of a **white dammer tree** and **axlewood** in the vagina. One should apply an oily enema (*anuvāsana*) of sesame oil cooked with **liquorice**; and it should only be applied as an upper enema.<sup>164</sup>  
One should make him swallow ghee cooked with **wild sugar cane**, **common smilax**, **heart-leaved moonseed**, **white teak**, **false daisy**, and the **five roots**.
- 6c When the sperm is of the nature of phlegm, there is a tisane (*āsthāpana*) consisting of a decoction (*kaṣāya*) of **golden shower tree**. And one should also apply an oily enema (*anuvāsana*) of sesame oil cooked with **long pepper**, **embelia** and honey; and it should only be applied as an upper enema. He should be given to drink a ghee cooked with **hairy bergenia**, **white teak**, **emblic**, **long pepper**, **bearded premna**, and **prickly chaff-flower**.
- 3.2.6d And there are verses about this.
- 3.2.7 *When there is blood in the sperm, the physician should give the person ghee cooked with flowers of the **fire-flame bush**, **catechu**, **pomegranate**, and **arjun**.*

<sup>163</sup> Ḍalhaṇa on 3.2.6 (*Su* 1938: 345) noted that “unction and sweating” indicates the “five treatments”: वमन, विरेचन, अनिरूह, अनुवासन and उत्तरबस्ति. He noted that the explicit mention of urethral enema in the verse was for the purpose of highlighting its priority. However, a natural reading of the verse does not suggest that these distinctions were in the author’s mind.

<sup>164</sup> By specifying “upper enema” the author is clarifying that this is not a rectal enema.

- 3.2.8 When it smells like a corpse, he should drink ghee cooked with the *sal* group of trees. †When clumps appear, it is cooked with stones, or also in ash from a *flame-of-the-forest*.<sup>165</sup>
- 9 And also, when it resembles pus, it is treated with items such as *phalsa* and *banyan*. When the sperm is deficient it should be treated as was stated before and also as will be described.<sup>166</sup>
- 10 When it looks like feces, he should be made to drink ghee together with *leadwort*, *cuscuta* grass and *devil's dung*.
- 10a In these six cases, the wise person should carry out oleation and succeeding therapies.
- 10aa From

### Therapies for menstrual blood

- 12cd For purifying the menstrual blood one should follow the procedure, the last of which is a urethral instillation (*uttarabasti*).<sup>167</sup>
- 13 One should use a paste (*kalka*) as well as cloths and a salutary lavages (*ācamana*).<sup>168</sup>
- 14 In case of a bad smell and the appearance of pus, or the appearance of marrow in the blood.
- 15 He should drink a decoction (*kvātha*) of *white sandalwood* or a decoction of red *sandalwood*.<sup>169</sup>

<sup>165</sup> The Nepalese text and translation of this sentence are uncertain. The vulgate text reads, 3.2.8 (Su 1938: 345): ग्रन्थिभूते शटीसिद्धं पालाशे वा ऽपि भस्मनि “If clumps appear, it is cooked with *śaṭī* or in ash from a *palāśa*.” The vulgate edition notes in a footnote that some vulgate manuscripts add an extra line, स्नेहादिश्च क्रमः षट्प्रेतासु विज्ञानता. The Nepalese manuscripts read this line two verses further down.

<sup>166</sup> Dalhaṇa on 3.2.9 (Su 1938: 345) noted that “what was stated before” refers to the स्व-योनिवर्धन section, i.e., *Suśrutasamhitā* 1.15.10 (Su 1938: 69), and that “what will be described” refers to *Suśrutasamhitā* 4.26 (Su 1938: 496), the chapter on weakness and strength (क्षीणबलीय).

<sup>167</sup> The “procedure ending with a urethral instillation” probably refers to verse 6 above (see page 65).

<sup>168</sup> The word आचमन, normally “sipping water from the palm” is here translated “lavage” following the context and Dalhaṇa on 3.2.13 (Su 1938: 345), who described it as “water for washing the vagina” (योनिप्रक्षालनोदक). This treatment may be intended for the condition mentioned in 12cd, but in the vulgate text there is a preceding half verse stating that the treatment is for the “four disorders of menstrual blood.”

<sup>169</sup> The name चन्दन may refer to several types of sandalwood; presumably one is meant

- 14ab When clumps (*granthi*) appear, he should drink velvet-leaf, three heating spices, and *Indrajao*.<sup>170</sup>
- 14a He should drink a decoction (*niḥkvātha*) that is the extracted juice (*surasa*) of a caustic (*kṣāra*), dried ginger, and devil's dung.
- ...
- 24 Thus a man has unblemished semen and a woman has pure menstrual blood.

### During menstruation

- 25 During the season (*ṛtu*), starting from the first day onwards, the chaste woman (*brahmacāriṇī*) foregoes bathing, anointments, ornaments and grooming (*vilekhana*).<sup>171</sup> She should abstain from sleeping during the day, collyriums, weeping tears (*aśrupāta*), massages, cutting her nails, taking showers, laughing, telling stories, hearing too much noise and from exertion.<sup>172</sup>
- For what reason? By sleeping during the day, the fetus becomes deaf.<sup>173</sup> From collyrium he becomes blind. From weeping, his vision is impaired. From bathing and anointing, he becomes badly behaved. From massage with oil he gets a pallid skin disease (*kuṣṭha*).<sup>174</sup> From cutting the nails he gets ugly nails (*kunakha*). From smearing an unguent he becomes bald. From habitually exercising in the open air he goes mad. For this reason one should avoid these.
- For three days of ritual food, the husband should protect ( $\sqrt{\text{rakṣ}}$ ) the woman. She lies on a layer of *halfa* grass, and eats a different kind of

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here that is different from white sandalwood, i.e., perhaps *Pterocarpus santalinus* Linn. f. The vulgate has an extra half-śloka here.

170 On ग्रन्थि, see note 158.

171 The word ऋतु "season" in āyurvedic texts can, according to context, refer either to the period of menstruation or else to the period of fecundity following menstruation (Das 2003: 15 ff., note 27, *et passim*). Ḍalhaṇa on 3.2.25 (Su 1938: 347) noted that the woman's abstention should last three days from the first appearance of her menses.

172 On the similar prohibitions relating to a menstruating woman as described in Dharmaśāstra literature, as well as the similar defects accruing from disobedience (see Leslie 1989: 284–287).

173 Here, the vulgate reads स्वप्नशीलः "he tends to sleep."

174 On translating कुष्ठ in Āyurvedic texts, see Emmerick 1984: 96 ff.

food from the palm of her hand, or from a plate or from a leaf.<sup>175</sup>

On the forth day, one should show to the husband the woman who has had a purifying bath, is wearing unstitched clothes, is ornamented and who has chanted a benediction and recited a blessing.<sup>176</sup>

What is the reason for that?

26 And there is a verse on this.

*A woman has a bath after her period. The type of man she sees after that determines the type of son to whom she will give birth. She may then show her son to her husband.*

27 Next, the priest (*upādhyāya*) should perform the appropriate ritual for producing a son. At the end of the ritual, the expert (*vicakṣaṇa*) should anticipate the following procedure.

175 This sentence is hard to construe because हविष्यं “ritual food” cannot agree with - भोजिनीं.

176 See Wujastyk, Birch, Klebanov, et al. 2023: 58 and fn. 167.

- 9 In case the sperm appears purulent, a mixture of mangrove canon ball in some food leftovers or anything else should be prepared. When the sperm is depleted, one should perform these instructions straight away as soon as they have been explained.
- 10 One should make the patient drink ghee with citra, koshira and hingu by way of an antidote. A wise person should then perform one by one the six oleation processes on his own body.
- 10A By not engaging in sexual activities with women for a long time and similarly through the use of expedients and instruments
- 10B By intense use of astringent, pungent or bitter substances
- 10C Like an acid or a salty, oily or fermented solution, that has just stood somewhere for some time,
- 10D deteriorates both by the effect of time going by and by interaction with yogi's\*
- 10E similarly in case of affection of the female system one should prescribe oleation and other similar treatment.
- 10F Precisely as formulated for external use, one could prescribe exactly the same for internal administration as well.
- 10G In case of disease resulting from trouble with Vāyu, then the patient must drink a beverage consisting of clarified butter, prepared with split cedar and Kāśmarya fruit.
- 10H One should prescribe either an intravaginal solution of Payasyā, Kāśmarya fruit, Kṣīravidārī and Udaka sap or lumps drenched in diluted milk.
- 10I A sip from the palm of the hand of Madhukamunga and astringent betel
- 10J Furthermore, in case of trouble caused by bile and in the menstrual cycle.
- 10K The patient should drink milky Kākolī sap and a decoction of Vidārī to which some candied sugar is added
- 10L and one should insert an intravaginal solution of Madhuka flowers and Kāśmarya fruit mixed with sugar cane juice or a paste with santal sap.
- 10M and a pinch of astringent Paan\*

- 10N When disease is caused by phlegm, he must drink an astringent sandalwood and acrid Christmas rose solution.
- 10O ... or a paste of young tree sprouts soaked in a plant juice.
- 10P he must lick or sip bits of Tinduka, wood apple, slime apple and sandal powder or Kṣandra.
- 10Q Sarjadhava paste should be placed inside the vagina
- 10R a pinch of Ladhra and astringent Tinduka
- 10S In case of clots and lumps in the sperm he should take Sringavera and Pāṭhā to which is added some sandal powder as well as white Surasa.
- 10T One should insert into the vagina a salve\* with Kustha and cedar extracts.
- 10U and add just a pinch of something astringent
- 10V in case the sperm is clearly in decomposition, the patient must be prescribed to drink a astringent beverage of Manjista and astringent sandalwood
- 10W or of Kuṭaja fruit, sandalwood and sandal sweetened with sugarcane candy.
- 10X or in case there is obvious pus, this is exactly what the patient should be given
- 10Y and the lady should be prescribed to place inside the vagina a salve of cachou and arjuna
- 10Z and for both a pinch of something astringent is indicated is just right.
- 10A1 in case of .....\*, he should ingest an astringent solution of false black pepper, coral tree and Manjista.
- 10A2 one should introduce into the vagina a paste of Surastastra (?)\* and Rocana as well as a salve of Bhadrasriya.
- 10A3 Both must receive just a sip of something astringent.
- 10A4 Here is more.
- 11
- 12 Generally speaking, at the end of the period one should apply an internal cleansing from menstrual discharge\*
- 13 and one should definitely prepare both cotton-plant paste and salutary beverages.
- 14 in case the sperm spreads a foul-smelling stench and definitely when there is blood
- 15 the patient should drink decoctions of sandal or

- sandalpaste.\*
- 14AB and in case of lumps and clots in his sperm he should  
consume a salutary Tryusana with coral swirl fruits.
- 14A and drink a beverage of acrid dry ginger, Hing and holy  
basil.
- 16
- 23
- 24 That being said, when sperm is not causing disease, even  
then all of this may serve to purify the female system\*
- 25 From the first day onwards\* when the period starts, she  
should shun young celibates, when they are alone, bathing,  
anointing, decorating and scratching themselves and she  
should also suppress day-sleep, put collyrium to her eyes,  
weeping, be frightened or cut her nails, run hither and  
tither, laugh or speak or listen to lots of talk or exert  
herself. Why should her partner arrive late during the day?  
It is claimed that if she puts a collyrium, a child will be  
born blind, if she is weeping, he will have abnormal vision,  
by bathing and anointing he will be depressive, by smearing  
oil on her limbs, he 'll be born a leper, by holding her  
nail downwards he will be a child with ugly nails, by being  
continuously busy he will become a restless and troubled  
character. When she behaves accordingly, she well be the  
best of future mothers. She should take rest on a layer of  
Kuśa grass, take Haviśya-food so pure that it is fit for a  
sacrifice\*\*, eat varied food from the palm of her hand or  
from a plate made of leaves and she should keep herself then  
from her husband from the third day onwards. However, on  
the fourth day, first she should take a ritual, put on a new  
untorn dress and some jewels, the make an auspicious happy  
recitation and then confidently hug her husband. What is  
the purpose of all this?
- 26 Once she has taken a ritual bath after her period, a woman  
should put eyes on her husband before anyone else.
- 27 Then the priest conducts the rites for procuring a son\* and  
at the end of i, the husband should be seen to closely  
observe the following.
- 28 In order to beget a male child he should eat both clarified

butter and milk as well as śāli-rice\* boiled in water. After observing a month of sexual abstinence, the wife should lubricate herself in oil from the very best Māṣa pulse and he should approach her at night. After gaining her complete trust by gentle words he should then make his move on the fourth, sixth, eighth, tenth and twelfth day (of the cycle)\*\* successively.

- 31 Each month again she should be approached sexually.\*
- 32 And when conception has occurred in this way during one of these nights, it is claimed that she should press three or four drop of juice from Lakṣmaṇā, Vaṭaśuṅgā, Sahadevā, Viśvadevānā or any other drug and then administer them in the right nostril if she desires a son and in the left if she wants a girl, and not spit nor sneeze them out.
- 32a Here are some more verses.
- 11cd On top of that those around her want to see her smelling sweet as honey, sparkling like a crystal, agile and active, smooth and sweetly perfumed,
- 12ab bright with splendour equally due to the smell of honey as to the smoothness of oil.
- 17 It is a token of good health when the menstrual blood is red like a hare's blood or like the shine of red lac and when its colour stains can be removed.
- 18 Metrorrhagia or abnormal uterine bleeding is diagnosed when there is either excessive bleeding, untimely or irregular bleeding or when symptoms are the opposite of what occurs in a normal menstrual cycle.
- 19 Excessive uterine bleeding is always accompanied by aching limbs and with pain. In case blood loss is extremely abundant, symptoms may be weakness, ..... (bhramamūrcchā), fatigue,...
- 20 ... fever, lamenting pain, anaemia\*, tiredness and others signs of disturbance of Vāta. A minor concomitant disease may easily set in motion ..... (taruṇyā).
- 21cd Because these afflictions have a recurrent character, the woman becomes amenorrhoeic.
- 22 In such a case a diet is indicated including meat, Kulattha-pulses, sour Tila-seeds, Māṣa-beans and whine and



- for drinks (cow)urine, whey and sour curd.
- 23 In case of thin or scanty menses with features that cannot be treated with drugs, other measures indicated in case of uterine metrorrhagia must be taken.
- 29 eṣūttarottaraṃ vidyādāyurārogyameva ca ||  
prajāsaubhāgyamaiśvaryaṃ balaṃ ca divaseṣu vai ||
- 30 ataḥ paraṃ pañcamyāṃ saptamyāṃ navamyāmekādaśyāṃ ca  
strīkāmaḥ; trayodaśīprabhṛtayo nindyāḥ ||
- 33 When the four ingredients for the embryo are combined, i.e. the right womb to grow in, the right seed to descend from, the propitious life juices to be fed upon and a lucky constellation of stars, according to age-old tradition, the newborn will grow into a child of unshakeable health.
- 34 Conceived and developed in this way, they become beautiful, of noble character and they live a long life. Although, beings sons, they have obligations to fulfil towards their parents, they can take care of these and thus honourably discharge themselves.
- 35 On the one hand there those who claim that it is the Tejas-element which lies at the base of the different types of complexions, on the other there are those who say that it is the colour of the food the mother eats while pregnant that dictates the complexion. The normal complexion of the foetus therefore is fair. But when earth (as a source of food) is the main determining element, complexion will shift to dark. When a mix of earth and sky are the main elements (in the food), it turns towards the dark bluish. By analogy, some say it is the colour of the food the woman eats while pregnant that fixes the complexion of her offspring. There are arguments in favour of both theories. In so far as in dark, yellow and white (kṛṣṇapītasvetāsu) earths (bhūmiṣu) snakes, trees, .... and so on (sarppavṛścikagalagoṇādayaḥ) are essential elements (satvāḥ), they are black, yellow and white (kṛṣṇapītasveta). (uncertain hence in italics) When the Tejas-principle fails, the child is born blind. Similarly, when penetration into the blood of this disturbance results in a newborn with blood-shot red eyes; penetration into the phlegm makes for a

pale-eyed newborn; penetration into the bile makes for a yellow-eyed baby; penetration into the wind results the in a with eyes that have poor vision.

36 Here are some more verses.

- 36a He whose eyes are entered by a pure wind  
 36bj will have oblong downcast eyes, dark or bright.  
 36c When bile with phlegm both are present unsullied in a man' s eye  
 36d then in that man's eye the yellow, green and reddish-brown will all light up together.  
 36e when phlegm has shaken off all kinds of bodily secretions from someone's eyes,  
 36f then both irises of that person will light up brightly shining.  
 36g Whenever blood with phlegm move around in a someone's eyes,  
 36h he will appear to have either bluish-dark or blood-shot pupils.  
 36i Just as a lump of ghee melts when placed near a fire,<sup>177</sup>  
 36j so a woman' s propensity to ovulate glides into receptivity in contact with a man.  
 37 When sperm is divided in the uterus by the wind into two beings, twins are born conditioned by the former good and evil deeds.  
 37.1 When in the mixture there is an excess of male sperm, a fertile woman will create two male children\*.  
 37.2 whereas when there is an excess of female semen then similarly the woman engenders two girls. But there is no certainty.\*  
 37.3 A child born from a man who has but a poor sperm to give his wife is called āsevyah (impotent).\*  
 38cd When a man has a fellatio he does not have to doubt his penis will get up erect.\*  
 38 A boy born from a father with poor sperm becomes an āsekya.  
 39 He who is born in a sordid vagina is commonly known as a

<sup>177</sup> Cf. the attempt by Das (2003: 222–241) to identify the *Suśrutasaṃhitā*'s descriptions with the physical processes involved as known to Modern Establishment Medicine, and also the self-contradictions in the ancient āyurvedic medical models.

- Saugandhika. Such a person becomes aroused only after smelling a vagina or a scrotum. \*
- 40 When a man first had same-sex anal coitus because of a period of sexual abstinence from women and then turns towards his regular partners\* again, he should be known as a Kumbhika. And now get it right about what an īrṣyakaṃ is:
- 41 somebody who has to watch sexual intercourse of others before being able to his own sexual activities should be known as an īrṣyakaḥ.\* He who turns towards copulation\*\*
- 42 during the fertile days of the cycle\* but out of pure sexual ignorance ejaculates on the breasts of his virgin wife\*\* will create boys who also exhibit feminine character traits.
- 42 see 3.2.41
- 43 If a woman in her fertile days\* throws herself at the feet of males around her and she begets a girl, she will also have character traits of a man. \*\*\*
- 44 Men who do produce sperm but have a pathology can be identified as āsekya, Sugandhi, Kumbhika or īrṣyaka. Men who do not produce any sperm are called saṇḍha.\*
- 45 The sperm ducts that lead the sperm in both groups of men should be ..... (viprakṛtyā) of these (teṣāṃ) (?). This will help instore a slow evolution towards satisfactory erections.
- 46 It is to be expected that what the mother eats will reflect in how children behave both in the uterus and after birth.\*
- 47 Now when two women are having sex and somehow succeed in making fit both their sperm contributions then a boneless being is born.
- 48 A woman could even get carried away and reach an orgasm in a dream following her ritual bath. The Vāyu then transporting her fertilized egg into the uterus, results in her belly ...
- 49 ... showing the obvious signs of pregnancy month by month in the pregnant lady.
- 50 In addition, it should be known that monster-like creatures looking like serpents, scorpions and pumpkin-gourd shaped fetus, are born frequently from the womb as a consequence of sins committed.
- 51 When a pregnant woman's wishes are not respected due to a

- deranged condition of the Vāta, the child stands in danger of being born a humpback or ..... (kūnipaṅgur) or dumb,
- 52 and when the parents are atheistic or due to the aggravation of Vāyu are under the effect of misdeeds in former lives, the newborn may develop malformations.
- 53 Due to the scantiness of bodily excretions, itself due to a disabling of Vāyu with respect to processing of food, the foetus, whilst in the womb, produces (almost)\* no urine nor stools,
- 54 and because of this dwindling away of the Vāyu in mouth and throat, in the bowels and especially in the small intestine, these all get wrapped up in phlegm resulting in impediment of intestinal transit; moreover the foetus does not weep all the time ...\*
- 55 Furthermore, the ups-and-downs of the foetal respiratory movements during its sleep are coordinated with the ups-and-downs of the respiratory movements of the mother.
- 56 The adjustment of the limbs of the body to its bodily constraints, both the appearance and the falling out of teeth, the disappearance of hair from the palms of hands and soles, all of this follows intrinsic laws of nature.
- 57 Men who have uninterruptedly entered one previous existence after another and who have a vast understanding of the scriptures, do remember their own previous births.
- This was the second chapter of the śārīrasthāna.

**Cikitsāsthāna**





# Kalpasthāna







# Uttaratantra



## Todo list

■ Can't be "sedation" . . . . .	37
■ find out about <i>uttarabasti</i> . . . . .	65
■ Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक). . . . .	90
■ <i>Euphorbia Antiquorum</i> (Antique spurge) . . . . .	92
■ The webpage <a href="https://hindi.shabd.in/vairagya-shatakam-bhag-acharya-arjun-tiwari/post/117629">https://hindi.shabd.in/vairagya-shatakam-bhag-acharya-arjun-tiwari/post/117629</a> says that this verse belongs to the <i>Nītiratna</i> . I could not find this text. . . . .	95
■ The provisional edition should be modified accordingly. . . . .	97
■ There, Ḍalhaṇa comments that deliberation on <i>avapīḍa</i> had been done earlier when it was mentioned. Find that description to know more details. . . . .	99
■ Search for the section where the treatment of <i>ākṣepaka</i> is described. . . . .	100
■ Make the first letter of sentence capital. . . . .	100
■ ? . . . . .	106
■ ? . . . . .	106
■ ? . . . . .	106
■ (?) . . . . .	106
■ Cf. <i>Arthaśāstra</i> 1.21.8. . . . .	114
■ I'm still unhappy about this verse. . . . .	117
■ Mention this in the introduction as an example of the scribe knowing the vulgate. . . . .	117
■ fn about <i>sadyas+</i> . . . . .	117
■ Bear's bile instead of deer's bile. . . . .	118
■ <i>punarṇṇavā</i> in the N & K MSS . . . . .	119
■ <i>śrita</i> for <i>śṛta</i> . . . . .	119
■ explain more . . . . .	119
■ Medical difference from Sharma. . . . .	120

■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text. . . .	120
■ The two uses of prāpta are hard to translate. prāptāḥ → kṣipraṃ is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage. . . . .	120
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative. . . . .	120
■ -> ativiṣa . . . . .	130
■ Look up the ca. reference. . . . .	130
■ Come back to the issue of "kalpa". Look up passages in the Kośa. . . .	137
■ write footnote: don't repeat ativiṣā; vulgate similar to H. . . . .	141
■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body. . . . .	143
■ Or "There are 20 phaṇins and 6 maṇḍalins. The same number are known. There are 13 Rājīmats." Or even, "there are 20 Phaṇins and six of them are Maṇḍalins." Are phaṇins really the same as darvīkaras? . . . . .	149
■ grammar . . . . .	150
■ ri- ṛ-? . . . . .	152
■ varṇa means "colour" elsewhere? . . . . .	153
■ write note on pariṣekān pradehāṃś . . . . .	164
■ there is no mañjiṣṭhā varga. There is a lavaṇavarga (1.46.313–321 (Su 1938: 236–237)) . . . . .	167
■ why are varga and lavana in the nominative; they should be the object of nidadhyāt. . . . .	167
■ where is cutting with a knife related to removing bile or phlegm. . . .	174
■ maṣī burned charcoal. Find refs. . . . .	174
■ find ref. . . . .	180
■ Check out these refs. . . . .	180
■ meaning of kalpa . . . . .	180
■ or a dual? . . . . .	185
■ Footnote here about who is speaking to whom. . . . .	191
■ a kind of asthma? . . . . .	197
■ Not happy with the last part. . . . .	197
■ connecting with the previous pāda? . . . . .	197
■ (atyartha? excessive?) . . . . .	198
■ for...dvādaśādhikāḥ? not clear to me, is it dvādaśādhikāḥ? . . . .	198
■ (any better medical terms for them?) . . . . .	198

■	(since the word <i>lagha</i> is not clear to me) . . . . .	199
■	(Not too happy with it.) . . . . .	199
■	(not sure about it) . . . . .	199
■	(Not in vulgate) . . . . .	199
■	(I am looking for a better translation) . . . . .	199
■	(I'd need to rework on it). . . . .	200
■	(I'd need to rework on it and think about the sequencing of the number). . . . .	200
■	( <i>āmadoṣa</i> ? Not too sure) . . . . .	200
■	(2nd hemistich is incomplete) . . . . .	200
■	(not too sure about the meaning of <i>vyapada</i> ) . . . . .	200
■	not so sure about <i>sodāvarte</i> . . . . .	200
■	not so sure about it, MW mentions others like <i>Cordia Myxa</i> and <i>Alangium hexapetalum</i> . . . . .	201
■	not sure about it . . . . .	201
■	( <i>sāmāhāya</i> - any better word?) . . . . .	201
■	Not so happy with this translation . . . . .	202
■	( Not happy with it) . . . . .	203
■	(the second hemistich is incomplete) . . . . .	203
■	can <i>śṛta</i> mean here boiled milk? Not happy with the last part . . .	203
■	the rest of the text is unclear to me . . . . .	203
■	(not so sure about it). [ <i>ghṛtābhyaṅgonavasthāsu</i> should it be like <i>ghṛtābhyaṅgo</i> 'navasthāsu?, <i>svedā</i> <i>lepah</i> <i>ghṛtābhyaṅgonavas-</i> <i>thāsu</i> <i>ca</i> <i>yojayet</i> ] (Not so happy with the translation) . . . . .	204
■	See also <i>Ḍalhaṇa</i> at 1.1.1 ( <i>Su</i> 1938: 1) . . . . .	230
■	See chapter 40 of <i>Sūtrasthāna</i> . . . . .	231
■	<i>vasā</i> / <i>medas</i> / <i>majjan</i> . . . . .	232
■	Does <i>bhūtādi</i> a compound or it means <i>ahaṅkāra</i> or <i>ego</i> ? . . . . .	232

