

A Translation of the New Edition of the *Suśrutasaṃhitā*

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The [Suśruta Project](#) is producing a new Sanskrit text edition of the *Suśrutasaṃhitā* based on the early Nepalese manuscripts. As we gradually transcribe and edit the manuscripts, we are producing this new translation of the classic work.

Contents

The Manuscripts used in the Vulgate editions by Yādavaśarma	
Trivikrama Ācārya	2
The manuscripts of the 1915 edition	2
The manuscripts of the 1931 edition	2
The manuscripts of the 1938 edition	3
Sūtrasthāna, adhyāya 1	4
Sūtrasthāna, adhyāya 28	10

The Manuscripts used in the Vulgate editions by Yādavaśarma Trivikrama Ācārya

Yādavaśarma Trivikrama Ācārya produced three successive editions of the *Suśrutasaṃhitā* with the commentary of Ḍalhaṇa, in 1915, 1931 and 1938. These editions, especially the last, are considered the most scholarly and reliable editions of the work, and have been constantly reprinted up to the present day.

The 1915 edition was based on three manuscripts. The 1931 edition used another nine. For his final 1938 edition, Ācārya used a further three.¹

The manuscripts of the 1915 edition

- 1 Calcutta, Royal Asiatic Society. Covers the sūtra, nidāna, śārīra and kalpa sthānas.
- 2 Jaipur, Pandit Gaṅgādharaḥṭṭaśarman, lecturer at the Royal Sanskrit University. Covers the cikitsāsthāna and the uttaratantra.
- 3 Bundi, my great friend the royal physician Paṃ. Śrīprasādaśarman. Covers the uttaratantra.

The manuscripts of the 1931 edition

- 1 Vārāṇasī, professor of literature, the great Gaurīnāthapāthaka. With the *Nibandhasaṅgraha*. Covers the nidānasthāna and uttaratantra.
- 2 Ahmedabad. My friend Sva. Vā. Vaidya Raṇachōḍalāla Motīlāśarman. With the *Nibandhasaṅgraha*. Covers the śārīrasthāna.
- 3 From the library of my great friend Sva. Vā. Vaidya Murārājīśarman. Extremely old. No commentary. Covers the śārīrasthāna.
- 4 Puṇe, BORI library. With the *Nibandhasaṅgraha*. Covers the śārīrasthāna.²
- 5 Puṇe, BORI library. With the *Nibandhasaṅgraha*. Complete. With some damaged folia.

¹SS 1938: 22.

²Not one of the three MSS of the *śārīrasthāna* described in **shar-void**.

6 Bombay, Asiatic Society. Incomplete.³

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8
9

The manuscripts of the 1938 edition

1
2
3

edition sthāna	Manuscripts														
	1915			1935											
	1	2	3	1	2	3	4	5	6	7	8	9	1	2	3
<i>sū.</i>	●							●	?		●	● ¹⁻⁴³	●		●
<i>nī.</i>	●			●				●	?		●		●	●	●
<i>śā.</i>	●				●	●	●	●	?		●		●		●
<i>cī.</i>		●						●	?	●	●		●		● ¹⁻⁹
<i>ka.</i>	●							●	?		●		●		
<i>utt.</i>		●	●	●				●	?		●				

³Possibly MS Mumbai, AS B.I.3 or MS Mumbai, AS B.D.109 (Velankar 1925–30: v. 1, # 212 and 213). But both these have the *Nibandhasaṅgraha*. The first covers only the śārīra-sthāna; the second may be complete, but Velankar calls it only “disorderly.”

Sūtrasthāna, adhyāya 1

- 1 Now I shall narrate the chapter on the origin of this knowledge.⁴
- 2 Now, as is well-known, Aupadhenava, Vaitaraṇa, Aurabhra, Puṣkalāvata, Karavīra, Gopurarakṣita, Bhoja, Suśruta and others addressed Lord Divodāsa, king of Kāśi, the best of the immortals, who was in his ashram surrounded by an entourage of sages.⁵
- 3 “O Lord, distress arose in our minds after witnessing people thrashing about with cries, assailed by different kinds of pain and injury (*vedanā-bhīghāta*), feeling helpless in spite of having friends, because of diseases arising from the body, the mind and external sources.
- 4 “To quell the illnesses of those who seek happiness and for our own purpose of prolonging life, we desire the science of life (*āyurveda*) that is being taught. Welfare, both in this world and in the next, depends upon it. Therefore, we have come to the Lord in pupillage.”
- 5 The Lord said to them:
“Welcome to you! My children, all of you are beyond reproach and worthy to be taught.
- 6 “As is well known, Ayurveda is the name of what is said to be the subsidiary part of the Atharvaveda. Before creating people, Svayambhū composed it in hundreds of thousands of verses and a thousand chapters and, after observing the short lifespan and low intelligence of people, he presented it again in eight parts.⁶
- 7 “Surgery, treatment of body parts above the clavicle, general medicine, knowledge of spirits, care of children, and the disciplines of antidotes, rejuvenation and aphrodisiacs.

⁴Ḍalhaṇa understood the word “knowledge (*veda*)” as specifically “medical knowledge.” He said that the word “longevity” (*āyur*) had been elided. After this opening statement, later manuscripts and commentaries include the attribution, “as the venerable Dhanvantari stated.” The absence of this statement in the early Nepalese MSS is highly noteworthy because it removes the outer narrative frame of the *Suśrutasaṃhitā* (Wujastyk 2013: 148; Klebanov 2021a: § 3.1.2). On the figure of Dhanvatari in medical literature, see HIML: IA 358–361.

⁵On these persons, see HIML: IA 361–363, 369 ff. The authority Bhoja does not appear in the list as published in the vulgate edition (SS 1931: 1), and was not included in HIML amongst “authorities mentioned in the *Suśrutasaṃhitā*.” Meulenbeld gathered textual evidence about Bhoja at HIML: IA 690–691. Klebanov (2021b) has discussed these authors in the context of an anonymous commentary on the *Suśrutasaṃhitā* that cites them.

⁶Svayambhū is another name for Brahmā, the creator.

- 8 “Now, a collection of the characteristics of each component of Āyurveda.
- 9 “Among them, [the component] called surgery has the goal of extracting various grasses, wood, stone, dust, iron (?), soil, bone, hair, nails, discharge of pus, malignant wounds and foreign bodies inside the womb, and of determining the application of surgical instruments, knives, caustics and fire by means of sixty definitions.
- 10 “[The component] named the doctrine of treating body parts above the clavicles has the aim of curing diseases situated above clavicles that is, diseases located in ears, eyes, mouth, nose and so on.
- 11 “[The component] called general medicine has the goal of curing illnesses established in the whole body and [diseases] such as fever, tumour, swelling, hemorrhagic disorders, insanity, epilepsy, urinary diseases, diarrhoea and the like.
- 12 “[The component] called knowledge of spirits is for appeasing demons by pacification rites and making food offerings for those whose minds have been possessed by gods, their enemies,⁷ Gandharvas, Yakṣas, demons, deceased ancestors, Piśācas, Vināyakas, ⁸ Nāgas and evil spirits that possess children.
- 13 “[The component] called care of children is for bearing children and purifying defects in a wet-nurse’s milk, and curing diseases that have arisen from bad breast milk and demons.
- 14 “[The component] called the discipline of toxicology is for [knowing] the signs of poison from snake and insect bites and for neutralising various combinations of poisons.⁹
- 15 “[The component] called the discipline of rejuvenation is maintaining youth, bringing about a long life and mental vigour and for curing diseases.
- 16 “[The component] called the discipline of aphrodisiacs brings about the increase, purity, accumulation and production of semen for those

⁷Dānavas. The insertion marks (*kākapadas*) below the text at this point appears to be by the original scribe.

⁸The vulgate doesn’t have *vināyakas* but does add *asuras*, probably under the influence of Ḍalhaṇa. Cite Paul Courtright, Ganesha book.

⁹The scribal insertion marks (crosses) above the line at this point in MS K appear to be in a later hand and their referent is lost in the damaged part of the folio. Although MSS N and H include spiders (*lūtā*) and creepy-crawlies (*sarīsrpa*) in the list, it does seem that MS K had a shorter list, and the vulgate edition adds rodents (*mūṣika*).

- whose semen is minimal, bad, depleted, and dry [respectively] and for inducing an erection.
- 17 "Thus, this Āyurveda is taught with eight components."
 "Among these [components], tell us which is for whom."
- 18 They said, "After you have conveyed the knowledge of surgery, teach us everything."
- 19 He said, "so be it."
- 20 They then said, "Having considered the view of all of us, when we are unanimous, Suśruta will question you. We too will learn what is being taught to him."
- 21 He said, "so be it."
- 22 "Now, as is well-known, the aim of Āyurveda is eliminating the disease of one who have been assailed by disease and protecting the healthy; āyurveda is [that knowledge] in which they find a long life, or that by which long life is known. Learn its best component (i.e., surgery), which is being taught in accordance with tradition, perception, inference and analogy.
- 23 "For this component is first, the most important, because it is referred to first; it cures wounds and joins together the most important thing, Yajña's head. For, just as it has been said of old, 'the head that had been cut off by Rudra was joined again by the two Aśvins.'
- 24 "And also, of the eight disciplines of Āyurveda, [surgery] alone is the best because of the quick action of its procedures (*kriyā*), its application of blunt instruments, knives, caustics and fire, and it is common to all disciplines.
- 25 "Therefore, [surgery] is eternal, meritorious, leads to heaven, brings renown, bestows a long life, and affords a livelihood.
- 26 "Brahmā said this, 'Prajāpati learned it. From him, the Aśvins. From the Aśvins, Indra. From Indra, I. In this world, I will transmit to those who desire it for the benefit of people.' [And in this regard, there is this verse].¹⁰
- 27 For, I (i.e., Brahmā) am Dhanvantari, the first god, the remover of old age, pain and death of mortals. Having understood surgery, the best of the great knowledge systems, I arrived on earth again to teach it here.

¹⁰This is an expansion of the scribe's abbreviation *bha* for *bhavanti cātra ślokāḥ* "There are some verses about this."

- 28 In this context, as far as this discipline is concerned, a human being (*puruṣa*) is called an amalgam of the five elements and the embodied soul. This is where procedures (*kriyā*) apply. This is the locus.

Why?

Because of the duality of the world, the world is twofold: the stationary and the moving. Its nature (*ātmaka*) is twofold, depending on the preponderance of Agni and Soma.¹¹ Alternatively, it can be considered as being fivefold. The multitude of beings in it are fourfold: they are termed “sweat-born, stone-born, caul-born and egg-born”.¹² Where they are concerned, the human being is the main thing; others are his support. Therefore, the human being (*puruṣa*) is the locus.

- 29 Diseases are said to be the conjunction of the person and suffering (*duḥkha*). There are four of them: invasive, bodily, mental and inherent. The invasive ones are caused by an injury. The bodily ones are based on food, caused by irregularities (*vaiṣamya*) in wind, bile, phlegm and blood.¹³

The mental (*mānasa*) ones, caused by desire (*icchā*) and hatred (*dveṣa*), include: anger (*krodha*), grief (*āśoka*), misery (*dainya*), overexcitement (*harṣa*), lust (*kāma*), depression (*viśāda*), envy (*īrṣyā*), jealousy (*asūyā*), malice (*mātsarya*), and greed (*lobha*).

The inherent (*svābhāvika*) ones are hunger, thirst, old age, death, sleep and those of the temperament (*prakṛti*).

These too are located (*adhiṣṭhāna*) in the mind and body.

Scarification (*lekhana*), nourishment (*bṛṃhaṇa*), purification (*saṃśodhana*), pacification (*saṃśamana*), diet (*āhāra*) and regimen (*ācāra*), properly employed, bring about their cure.

- 30 Furthermore, food is the root (*mūla*) of living beings as well as of strength (*bala*), complexion (*varṇa*) and vital energy (*ojas*). It depends on (*āyatta*) the six flavours (*rasa*). Flavours, furthermore, have substances as their substrate (*āśrayin*). And substances are remedies (*oṣadhī-*).¹⁴ There are two types: stationary (*sthāvara*) and moving

¹¹See Wujastyk 2004.

¹²This fourfold classification of beings is paralleled with closely-related vocabulary in *Bhelasamhitā* 4.4.4 (Bhela 2000: 206; Bhela 1921: 81).

¹³Note that four humoral substances are assumed here.

¹⁴Pāṇini 6.3.132 provides that the final vowel of the noun *oṣadhi* may be lengthened (→*oṣadhī*) under certain conditions. These conditions require that the word be used in a Vedic mantra and not in the nominative. Neither condition is met in this passage, yet the

- (*jaṅgama*).
- 31 Of these, there are four types of stationary ones: fruit trees (*vanaspati*), flowering trees (*vrkṣa*), herbs (*oṣadhi*) and shrubs (*vīrudh*).¹⁵ Amongst these, the “fruit trees” have fruit but no flowers.¹⁶ The “flowering trees” have flowers and fruit. The “herbs” die when the fruit is ripe. “Shrubs” put out shoots.
- 32 As is well known, moving remedies are also of four types: those born in in a caul (*jarāyujā*), those born from eggs (*aṇḍajā*), those born of sweat (*svedajā*), and shoots (*udbhid*). Amongst these, those born in a caul include animals (*paśu*), humans, and wild animals (*vyāla*). Birds, creepy-crawlies (*sarīrpa*) and snakes are “born of eggs.” Worms (*kṛmi*), small insects (*kunta*) and ants (*pipīlika*) and others are born of sweat.¹⁷ Shoots include red velvet mites (*indragopa*) and frogs (*maṇḍūka*).¹⁸
- 33 In this context, among the stationary remedies, skin (*tvak*), leaves (*pa-tra*), flowers (*puṣpa*), fruits (*phala*), roots (*mūla*), bulbs (*kanda*), sap (*kṣīra*), resin (*niryāsa*), essence (*sāra*), oil (*sneha*), and juice extract (*sva-rasa*)¹⁹ are useful; among the moving remedies pelt (*carman*), hair, nails, and blood (*rudhira*) and so forth.
- 34 And earthen products (*pārthiva*) include gold and silver.²⁰
- 35 The items created by time (*kālakṛta*) are clusters (*samplava*) as far as wind and no wind (*nivāta*), heat and shade, darkness and light and the cold, hot and rainy seasons (*varṣā*) are concerned. The divisions of time are the blink of the eye (*nimeṣa*), a trice (*kāṣṭhā*), minutes (*kalā*), three-quarters of an hour (*muḥūrta*), a day and night (*ahorātra*), a fort-

author uses the form *oṣadhī*. This form is in fact not uncommon in medical literature as well as in epics, purāṇas, smṛtis, and other parts of Sanskrit literature.

¹⁵Ca.sū.1.71–72 also describes these four types of medicinal plant in similar terms but with slightly differing names: *oṣadhi* is a plant that ends after fruiting, *vīrudh* is a plant that branches out, *vanaspati* is a tree with fruit, and *vānaspatya* is a tree with fruit and flowers.

¹⁶The MSS agree in reading *phalavantyaḥ* “having flowers” which is grammatically non-standard. This form is also found in the *Viṣṇudharmottarapurāṇa* (1.92.27, 1.92.27 [Viṣṇudharmottarapurāṇa](#): 56r).

¹⁷The word *kunta*, though marked as “lexical” in most dictionaries, is in fact found in literature, commonly as a compound with *pipīlika*; the compound sometimes seems to be understood a type of ant (*tatpuruṣa* compound) rather than as a pair of insects (*dvandva* compound).

¹⁸On *indragopa*, see Lienhard 1978.

¹⁹On juice extract (*svarasa*) see CS 1.1.73, 1.4.7; SS 4.10.12.

²⁰The flow of concepts in the treatise seems to be interrupted here.

- night (*pakṣa*), a month (*māsa*), a season (*rtu*), a half-year (*ayana*), a year (*saṃvatsara*), and yuga (*yuga*).²¹
- 36 These naturally cause accumulation (*sañcaya*), irritation (*prakopa*), pacification (*upaśama*) and alleviation (*pratīkāra*) of the humours (*doṣa*). And they have practical purposes (*prayojanavat*).
[There are verses on this:]²²
- 38 This fourfold category is taught by physicians as a cause for the agitation and quelling of bodily diseases.²³
- 39 There are two kinds of invasive diseases. Some certainly affect (*nīpat-*) the mind, others the body.²⁴ Their treatment (*kriyā*) is of two kinds too.
- 40 For those that affect the body there is physical (*śārīravat*) therapy, whereas for those that affect the mind there is the collection (*varga*) of desirable sensory experiences like sound that bring comfort (*sukha*). Those that affect the body have therapy that is physical (*śārīravat*), whereas for those of the mind it is

²¹These units are presented at SS 1.6.5 and discussed by Hayashi (2017: § 59).

²²See footnote 10.

²³On the topic of the “group of four,” the commentator Ḍaḥaṇa considers them to be “food, behaviour, earthen products and items created by time.” He refers to the author of the lost commentary entitled *Pañjikā*, and to Jejjāṭa (HIML: IA, 372–3, 192). In his view, these early commentators do not agree that the fourfold grouping (*caturvarga*) refers to the quartet of stationary (*sthāvara*), moving (*jaṅgama*), earthen products (*pārthiva*) and items created by time (*kālakṛta*) (SS 1938²: 9a).

²⁴The text uses an archaic expletive here, *ha*.

Sūtrasthāna, adhyāya 28

- 1 Thus, living creatures and their strength, complexion (*varṇa*) and energy (*ojas*) are rooted in food. That (food) depends on the six flavours (*rasa*). Thus, the flavours depend on substance (*dravya*), and substances depend on medicinal herbs. There are two kinds of them (herbs): stationary and mobile.²⁵

²⁵SS 1.1.28 Sharma 1999–2001: I, 21, SS 1938²: 7.

Abbreviations

Bhela 1921	Mookerjee, A. and Ananta Krishna Shastri, V. (1921) (eds.), <i>The Bhela Samhita. Sanskrit Text</i> (Calcutta: University of Calcutta), ark : / 13960 / t3sv3157j ; Based on two copies made of the Thanjavur codex unicus (MS Thanjavur TMSSML 10773, Burnell 1880: 63–4, Sastri 1933: #11085).
Bhela 2000	Krishnamurthy, K. H. (2000), <i>Bhela-saṃhitā. Text with English Translation, Commentary and Critical Notes</i> (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
HIML	Meulenbeld, G. J. (1999–2002), <i>A History of Indian Medical Literature</i> , 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
SS 1931	Ācārya, Y. T. (1931) (ed.), सुश्रुतसंहिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, महर्षिणा सुश्रुतेन विरचिता, सूत्र-निदान-शारीर-चिकित्सा-कल्पस्थानोत्तरतन्त्रात्मकः. आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = <i>The Sushrutasamhitā of Sushruta with the Nibandhasangraha Commentary of Shree Dalhanāchārya</i> (2nd edn., Mumbayyām: Pāṇḍuraṅga Jāvajī at the Nirṇayasāgarāmudrāyantrālaye), ark : / 13960 / t9j41sg94 , accessed 09/06/2020; HIML:IB, 312 edition *v.
SS 1938	Ācārya, Y. T. and Ācārya, N. R. (1938) (eds.), श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (3rd edn., Bombay: Nirṇayasāgara Press); HIML:IB, 313 edition cc.

- SS1938² Ācārya, Y. T. and Ācārya, N. R. (2004) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता, श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता (Vārāṇasī: Caukhambhā Kṛṣṇadāsa Akādamī); Reprint of the third, 1938 edition (SS1938), with changed pagination.
- SS1915 Ācārya, Y. T. (1915) (ed.), सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, आचार्योपाद्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = *The Sushrutasaṃhita of Sushruta, the Nibandhasaṅgraha Commentary of Shri Dalhaṇāchārya* (Mumbayyāṃ: Nirṇayasāgaramudrāyantrālaye), [ark : / 13960 / t3sv0mt50](#), accessed 29/07/2020; HIML: IB, 312 edition *v.
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icchā: 7
 diet
 āhāra: 7
doṣa
 humours: 9
dravya
 substance: 10
duḥkha
 suffering: 7
dveṣa
 hatred: 7

 earthen products
 pārthiva: 8f
 energy
 ojas: 10
 envy
 īrṣyā: 7
 essence
 sāra: 8

 flavours
 rasa: 7, 10
 flowering trees
 vṛkṣa: 8
 flowers
 puṣpa: 8
 fortnight
 pakṣa: 9
 fourfold grouping
 caturvarga: 9
 frogs
 maṇḍūka: 8
 fruit trees
 vanaspati: 8
 fruits
 phala: 8

 greed
 lobha: 7
 grief
 āśoka: 7

 half-year
 ayana: 9
harṣa

overexcitement: 7
 hatred
 dveṣa: 7
 herbs
 oṣadhi: 8
 human being
 puruṣa: 7
 humours
 doṣa: 9

icchā
 desire: 7
indragopa
 red velvet mites: 8
 inherent
 svābhāvika: 7
 irregularities
 vaiśamya: 7
 irritation
 prakopa: 9
īrṣyā
 envy: 7
 items created by time
 kālakṛta: 8f

jaṅgama
 moving: 8f
jarāyuja
 born in in a caul: 8
 jealousy
 asūyā: 7
 juice extract
 svarasa: 8

kalā
 minutes: 8
kālakṛta
 items created by
 time: 8f
kāma
 lust: 7
kanda
 bulbs: 8
kāṣṭhā
 trice: 8
 knowledge

veda: 4
kriyā
 procedures: 6f
 treatment: 9
kṛmi
 Worms: 8
krodha
 anger: 7
kṣīra
 sap: 8
kunta
 small insects: 8

 leaves
 patra: 8
lekhana
 Scarification: 7
 life, longevity
 āyur: 4
lobha
 greed: 7
 located
 adhiṣṭhāna: 7
 lust
 kāma: 7
lūtā
 spiders: 5

 malice
 mātsarya: 7
mānasa
 mental: 7
maṇḍūka
 frogs: 8
māsa
 month: 9
mātsarya
 malice: 7
 mental
 mānasa: 7
 minutes
 kalā: 8
 misery
 dainya: 7
 month
 māsa: 9

moving
 jaṅgama: 8f
muḥūrta
 three-quarters of
 an hour: 8
mūla
 root: 7
 roots: 8
mūṣika
 rodents: 5

 nature
 ātmaka: 7
nimeṣa
 blink of the eye: 8
nīpat-
 affect: 9
niryāsa
 resin: 8
nivāta
 no wind: 8
 no wind
 nivāta: 8
 nourishment
 bṛṇhaṇa: 7

 oil
 sneha: 8
ojas
 energy: 10
 vital energy: 7
oṣadhi
 herbs: 8
oṣadhī-
 remedies: 7
 overexcitement
 harṣa: 7

 pacification
 saṃśamana: 7
 upaśama: 9
 pain and injury
 vedanābhighāta: 4
pakṣa
 fortnight: 9
pārthiva

earthen products:
 8f
paśu
 animals: 8
patra
 leaves: 8
 pelt
 carman: 8
phala
 fruits: 8
 physical
 śārīravat: 9
 śārīravat: 9
pipīlika
 ants: 8
 practical purposes
 prayojanavat: 9
prakopa
 irritation: 9
prakṛti
 temperament: 7
pratīkāra
 alleviation: 9
prayojanavat
 practical purposes:
 9
 procedures
 kriyā: 6f
 purification
 saṃśodhana: 7
puruṣa
 human being: 7
puṣpa
 flowers: 8

 rainy seasons
 varṣā: 8
rasa
 flavours: 7, 10
 red velvet mites
 indragopa: 8
 regimen
 ācāra: 7
 remedies
 oṣadhī-: 7
 resin

niryāsa: 8
 rodents
 mūṣika: 5
 root
 mūla: 7
 roots
 mūla: 8
ṛtu
 season: 9
rudhira
 blood: 8

samlava
 clusters: 8
saṃśamana
 pacification: 7
saṃśodhana
 purification: 7
saṃvatsara
 year: 9
sañcaya
 accumulation: 9
 sap
 kṣīra: 8
sāra
 essence: 8
śārīravat
 physical: 9
śārīravat
 physical: 9
sarīṣpa
 creepy-crawlies: 5,
 8
 Scarification
 lekhana: 7
 season
 ṛtu: 9
 shoots
 udbhīd: 8
 shrubs
 vīrudh: 8
 skin
 tvak: 8
 small insects
 kunta: 8
sneha

oil: 8	the science of life	knowledge: 4
spiders	<i>āyurveda</i> : 4	<i>vedanābhighāta</i>
<i>lūtā</i> : 5	three-quarters of an	pain and injury: 4
<i>śreyas</i>	hour	<i>vīrudh</i>
welfare: 4	<i>muhūrta</i> : 8	shrubs: 8
stationary	treatment	<i>viśāda</i>
<i>sthāvara</i> : 7, 9	<i>kriyā</i> : 9	depression: 7
<i>sthāvara</i>	trice	vital energy
stationary: 7, 9	<i>kāṣṭhā</i> : 8	<i>ojas</i> : 7
strength	<i>tvak</i>	<i>vṛkṣa</i>
<i>bala</i> : 7	skin: 8	flowering trees: 8
substance	<i>udbhid</i>	<i>vyāla</i>
<i>dravya</i> : 10	shoots: 8	wild animals: 8
substrate	<i>upaśama</i>	welfare
<i>āśrayin</i> : 7	pacification: 9	<i>śreyas</i> : 4
suffering	<i>vaiṣaṃya</i>	wild animals
<i>duḥkha</i> : 7	irregularities: 7	<i>vyāla</i> : 8
<i>sukha</i>	<i>vanaspati</i>	Worms
comfort: 9	fruit trees: 8	<i>kṛmi</i> : 8
<i>svābhāvika</i>	<i>varga</i>	year
inherent: 7	collection: 9	<i>saṃvatsara</i> : 9
<i>svarasa</i>	<i>varṇa</i>	yuga
juice extract: 8	complexion: 7, 10	yuga: 9
<i>svedaja</i>	<i>varṣā</i>	yuga
born of sweat: 8	rainy seasons: 8	yuga: 9
temperament	<i>veda</i>	
<i>prakṛti</i> : 7		

Index of Manuscripts

The numbers after the colon refer to pages in this document.

Kathmandu, KL 699: 1

Kathmandu, NAK 1-1079: 1

Kathmandu, NAK 5-333: 1

Mumbai, AS B.D.109: 3

Mumbai, AS B.I.3: 3

Thanjavur TMSSML 10773: 11