A Translation of the Nepalese Text of the *Suśrutasaṃhitā*

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Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.[1] Earlier explorations of this topic include Nārāyaṇa 1949; Dasgupta 1952; Oberhammer 1967–68; Muthuswami 1976; Lele 1981; Scharfe 1993; Mejor 2000; A. Singh 2003.

Preisendanz (2013: 105–106, fn. 109) provided further references to the discussion of *yukti* in Buddhist literatures. Manevskaia (2008) gave examples of the use of tantrayuktis in Buddhist commentarial literature.

Early Sources

An ancient tradition of enumerating the *tantrayukti*s served as a foundational source not only for medical texts but also for works in various other disciplines, including Arthaśāstra, philosophy, and even grammar. The *Suśruta Saṃhitā* stands as the earliest Āyurvedic text that presents a compilation of a list of *tantrayukti*s followed by their definitions and usage. Mentions to Tantrayuktis are also found in the 8.12 (Ca 1941) which introduce four additional *tantrayukti*s. However, the *tantrayukti*s remain undefined in the *Caraka Saṃhitā*. The enumeration and definitions of the Tantrayuktis in the *Suśruta Saṃhitā* closely parallel their treatment in the *Arthaśāstra*. For a side-by-side comparison of the Tantrayuktis in the Suśruta Saṃhitā and the Arthaśāstra, please refer to Table **??**.

1 HIML: IA, 331.

Table 1: Tantrayuktis in *Suśruta Saṃhitā* (S) and *Arthaśāstra* (A)

Sequence	Terms	Definitions
(S) 1.	*adhikaraṇa*	तत्र यमर्थमधिकृत्योच्यते तदधिकरणम्।
(A) 1.	*adhikaraṇa*	यमर्थमधिकृत्योच्यते तदधिकरण।
(S) 2.	*yoga*	येन वाक्यं युज्यते स योगः।
(A) 3.	*yoga*	वाक्ययोजना योग।
(S) 3.	*padārtha*	योऽर्थोऽभिहितः सूत्रे पदे वा स पदार्थः। पदस्य पदयोः पदानां वा यो ऽर्थः स पदार्थः। अपरिमिताश् च पदार्थाः।
(A) 4.	*padārtha*	पदावधिकः पदार्थः।
(S) 4.	*hetvartha*	यदुक्तं साधनं भवति स हेत्वर्थः।
(A) 5.	*hetvartha*	हेतुरर्थसाधको हेत्वर्थः।
(S) 5.	*uddeśa / samuddeśa*	समासवचनं समुद्देशः।
(A) 6.	*uddeśa*	समासवाक्यमुद्देशः।
(S) 6.	*nirdeśa*	विस्तरवचनं निर्देशः।
(A) 7.	*nirdeśa*	व्यासवाक्यं निर्देशः।
(S) 7.	*upadeśa*	एवमित्युपदेशः।
(A) 8.	*upadeśa*	एवं वर्तितव्यमित्युपदेशः।
(S) 8.	*apadeśa*	अनेन कारणेनेत्यपदेशः।
(A) 9.	*apadeśa*	एवमसावाहेत्यपदेशः।
(S) 9.	*pradeśa*	प्रकृतस्यातिक्रान्तेन साधनं प्रदेशः।
(A)	*predeśa*	।
(S) 10.	*atideśa*	।
(A) 10.	*atide;sa*	।
(S) 11.	*apavarga*	।
(Aa 22.	*apavarga*	।
(S) 12.	*vākyaśeṣa*	।
(A) 17.	*vākyaśeṣa*	।
(S) —	—	---।
(A) 12.	*upamāna*	।
(S) 13.	*arthāpatti*	।

Sequence	Terms	Definitions
(A) 13.	*arthāpatti*	ı
(S) 14.	*viparyaya*	ı
(A) 16.	*viparyaya*	ı
(S) 15.	*prasaṅga*	ı
(A) 15.	*prasaṅga*	ı
(S) 16.	*ekānta*	ı
(A) 26.	*ekānta*	ı
(S) 17.	*anekānta*	ı
(A)–	–	-- ı
(S) 18.	*pūrvapakṣa*	ı
(A) 24.	*pūrvapakṣa*	ı
(S) 19.	*nirṇaya*	ı
(A) 25.	*uttarapakṣa*	ı
(S) 20.	*anumata*	ı
(A)18.	*anumata*	ı
(S) 21.	*vidhāna*	ı
(A) 2.	*vidhāna*	ı
(S) 22.	*anāgatāpekṣaṇa*	ı
(A) 27.	*anāgatāvekṣaṇa*	ı
(S) 23.	*atikrāntāpekṣaṇa*	ı
(A) 28.	*atikrāntāvekṣaṇa*	ı
(S) 24.	*saṃśaya*	ı
(A) 14.	*saṃśaya*	ı
(S) 25.	*vyākhyāna*	ı
(A) 19.	*vyākhyāna*	ı
(S) 26.	*svasaṃjñā*	ı
(A) 23.	*svasaṃjñā*	ı
(S) 27.	*nirvacana*	ı
(A) 20.	*nirvacana*	ı
(S) 28.	*nidarśana*	ı
(A) 21.	*nidarśana*	ı

Sequence	Terms	Definitions
(S) 29.	*niyoga*	।
(A) 29.	*niyoga*	।
(S) 30.	*vikalpa*	।
(A) 30.	*vikalpa*	।
(S) 31.	*samuccaya*	।
(A) 31.	*samuccaya*	।
(S) 32.	*ūhya*	।
(A)	*ūhya*	।

Terminology

Characteristics of the Manuscript Transmission

Translation

1 Now we shall explain the chapter called, "the enunciation of the logical methods of the system (*tantrayukti*)."

3 There are thirty-two logical methods of the system. They are as follows:

- topic (*adhikaraṇa*)
- construing (*yoga*)
- word meaning (*padārtha*)
- premise (*hetvartha*)
- mention (*samuddeśa*)
- description (*nirdeśa*)
- prescription (*upadeśa*)
- statement of reason (*apadeśa*)
- indication (*pradeśa*)
- prediction (*atideśa*)
- exception (*apavarga*)
- ellipis (*vākyaśeṣa*)
- implication (*arthāpatti*)
- contraposition (*viparyaya*)

- recontextualization (*prasaṅga*)
- invariable statement (*ekānta*)
- variable statement (*anekānta*)
- objection (*pūrvapakṣa*)
- determination (*nirṇaya*)
- consent (*anumata*)
- itemization (*vidhāna*)
- future reference (*anāgatāpekṣaṇa*)
- past reference (*atikrāntāpekṣaṇa*)
- doubt (*saṃśaya*)
- explication (*vyākhyāna*)
- field-specific term (*svasaṃjñā*)
- interpretation (*nirvacana*)
- illustration (*nidarśana*)
- compulsion (*niyoga*)
- option (*vikalpa*)
- aggregation (*samuccaya*)
- deducible (*ūhya*)

4 It is said about this, "what is the purpose of these methods?" The answer is, "construing sentences and construing meanings".[2]

5-6 There are two verses about this:

> *The logical methods of the system prohibit statements employed by people who do not speak the truth. They also bring about the validity of one's own statements. And they also clarify meanings that are stated back to front, that are implicit, unclear and any that are partially stated.*

8 Among them, "topic (*adhikaraṇa*)" refers to the object, with reference to which statements are made, such as flavour (*rasa*) or humour (*doṣa*).[3]

9 "Construing (*yoga*)" is that by which a sentence is construed, as when words that are in a reversed order, whether placed close or apart, have their meanings unified.

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2 Ḍalhaṇa on 6.65.4 (Su 1938: 815) explained "construing a sentence" as "connecting up a sentence that is not connected," and "construing a meaning" as "clarifying or making appropriate a meaning that is implied or inppropriate."

3 The idea here is that "*rasa*" may be the topic of a chapter, and statements in that chapter are all understood to be about that topic

> Sesame oil he should drink, with heart-leaved moonseed, neem tree, maidenhair fern, Indrajao, and long pepper
>
> that is cooked with heart-leaf sida and country mallow, and deodar, always for a benefit in the case of the disease goitre.

In this verse, one ought to say, first, "one should drink cooked…." However, the word "cooked" is used in the second line.[4] Unifying the meanings of words in this way, even though they are far apart, is construing.

10 The meaning that is conveyed in an aphorism (*sūtra*) or a word is called word-meaning (*padārtha*). In other words, word-meaning is the meaning of one or more words. Word-meanings are unlimited.

Where two or three meanings such as 'fat,' 'sweat' or 'anointment' appear to be possible, the valid meaning is the one that construes with prior and subsequent elements.[5] For example, when it is said that, "We are going to explain the chapter on the *veda*-origin" the mind may be confused about which "*veda*" will be spoken about. *Sāmaveda* and so on are the Vedas. Taking note of the prior and subsequent elements, the two roots *vind* "find" and *vid* "know" have a single meaning. Subsequently, the understanding takes place that there is a wish to talk about the origin of āyurveda. So that is the meaning of the word.[6]

11 The sense of the cause (*hetvartha*) is a statement that is a premiss (*sādhana*). For example, just as a lump of earth is moistened by water, so a wound is moistened by substances like milk with green gram.[7]

See also Ḍalhaṇa at 1.1.1 (Su 1938: 1)

4 The Nepalese version reads द्वितीये पादे which would properly mean the second quarter of the first line; the vulgate reads "third quarter" which seems more correct.

5 There is a dangling relative clause, यो ऽर्थः, in the Nepalese version that is avoided in the vulgate recension by the addition of स ग्रहीतव्यः.

6 The Nepalese text here is hard to follow, and the vulgate has a significantly different reading. But the problem situation seems to be as follows. The *Suśrutasaṃhitā* opens with a statement saying that it will describe the "origin of the *veda*" (*vedotpatti*). The problem is, what does this word "*veda*" refer to? Is it the Veda, as in Sāmaveda? Or something derived from the roots √vind or √vid? Context ("prior and subsequent elements") can help us to know that "*veda*" means only "*āyurveda*" and that the *Suśrutasaṃhitā* is talking about the origin of ayurveda, specifically. This same issue is also addressed by Ḍalhaṇa at 1.1.1 (Su 1938: 1).

7 The way this principle is expressed here seems to be describing the application of a general principle (water makes things wet) to a specific context. We can know the moistening of a wound because we know the more general case of moistening earth. However, etymologically, हेत्वर्थ does not mean "analogy," but rather, something like "purpose of the reason." The phrase "the sense of cause" that we have used leans

12 A mention (*samuddeśa*) is a brief statement such as "spike (*śalya*)".[8]
13 A description (*nirdeśa*) is a detailed statement. For example, "in the body or exogenous".[9]
14 "Prescription (*upadeśa*)" refers to statements like "it should be this way." For example, one should not stay awake at night; one should not sleep during the day.
15 "Statement of reason (*apadeśa*)" refers to statements like "this happens because of this." For example, in the sentence "Sweet substances increase phlegm," the reason is stated.[10]
16 Substantiation of the subject matter through past evidence is "indication (*pradeśa*)." For example, he pulled out Devadatta's splinter (*śalya*), therefore he will pull out Yajñadatta's.
17 Substantiation of the subject matter through a future event is "prediction (*atideśa*)." For example, if his wind moves upwards, that will cause him to have colic."[11]
18 A deviation after generalization is exception (*apavarga*). For example, those afflicted by poison should not go through sudorific treatment other than the cases of poisoning by urinary worms.
19 Ellipsis (*vākyaśeṣa*) refers to an unstated word that completes a sentence. For example, despite not mentioning the word 'person', when mentioning someone as 'the one having a head, hands, feet, flanks, and abdomen,' it's apparent that the reference is to a person.
20 arthāpatti (*Implication*) refers to an unstated idea that becomes evident through context. For example, when one said, "We will eat rice" it becomes evident from the context that he did not wish to drink gruel.
21 When there is the reversal of it it is contraposition (*viparyaya*). For example, when it is said, "Weak, dyspneic, and fearful people are difficult

---

on the use of the term in commentaries on the *Aṣṭādhyāyī* (*Kaumudī* on 2.3.23). The vulgate of the *Suśrutasaṃhitā* rewrites the principle, making it clearer that the principle means "clarification by analogy." Cf. also Cakrapāṇi's discussion at Si.12.41 (Ca 1941: 736), where he explained the principle as using an explanation from one situation to clarify another situation. Cf. *Arthaśāstra* 5.1.13 (Olivelle 2013: 436), which is also unclear.

8 Generally, शल्य refers to any painful foreign body embedded in the flesh that requires surgical removal.

9 This is a reference to 1.26.4 (Su 1938: 121) where शल्य is described in more detail as being of two kinds.

10 A techical term also in Nyāyaśāstra (Jhalakīkar 1978: 54).

11 A techical term also in Nyāyaśāstra (Jhalakīkar 1978: 6–7).

to treat," the converse holds true: "Those who are strong and so on are easily treatable."

22 Recontextualization (*prasaṅga*) refers to a concept common to another section. For example, a concept belonging to another section is brought up by mentioning it repeatedly throughout.

23 Invariable statement (*ekānta*) is one that is stated with certainty. For example, turpeth causes purgation; emetic nut induces vomiting.

24 Variable statement (*anekānta*) is one that is true in one way in some cases and in another way elsewhere. For example, some teachers identify the main element as substance, others as fluid, some as semen, and some as digestion.

See chapter 40 of Sūtrasthāna.

25 A first point of view (*pūrvapakṣa*) is something stated with certainty. For example, how are the four types of diabetes caused by wind incurable?[12]

26 Its answer is determination. For example, afflicting the body and trickling downwards, it creates urine mixed with fat, fatty tissues, and marrow. Thus, those caused by wind are incurable.

vasā / medas / majjan

28 Consent (*anumata*) refers to others' opinion that is not rejected. For example, when the assertor says that there are six flavours and that somehow gets accepted with affirmation, it is termed consent.

29 Itemization (*vidhāna*) refers to sequentially ordered statements within a chapter. For example, the eleven lethal points of thigh are mentioned sequentially in a chapter.

30 A statement like "Thus will be stated" is future reference (*anāgatāpekṣaṇa*) such as when he says in the *Sūtrasthāna*, "I will mention it in the *Cikitsāsthāna*."

31 A statement like "Thus has been stated" is past reference (*atikrāntāpekṣaṇa*) such as when one says in the *Cikitsāsthāna*, "As mentioned in the *Sūtrasthāna*…."

32 An indication pointing to causes on both sides is doubt (*saṃśaya*). For example, a blow to [13] is fatal, whereas cutting hands and feet is not fatal.

33 An elaborate description is explication (*vyākhyāna*). For example, the twenty-fifth entity, , is being explicated here. Thus, no other Āyurvedic

12 The adverb निःसंशयम् is problematic: the example expresses a query or doubt, the opposite of certainty, which is answered in the next passage. It would seem to make more sense to read something like यस् तु ससंशयम् अभिधीयते स पूर्वपक्षः, but our manuscripts are unanimous in their reading.

13 तलहृदय is one of the muscle-group of lethal points mentioned in 3.6.7 (Su 1938: 370).

texts discuss entities beginning with matters.

Does bhūtādi a compound or it means ahaṅkāra or ego?

34 Field-specific term (*svasaṃjñā*) is uncommon in other field of studies. The term used in one's own systems is called field-specific term, such as in this system, denotes honey and ghee, and denotes ghee, sesame oil and fat.

35 A customary potrayal is interpretation (*nirvacana*). For example, one goes along the shade fearing heat.

36 Providing examples is illustration (*nidarśana*). For example, just as fire spreads rapidly in a dry forest when accompanied by wind, a wound intensifies affected by wind, bile, and phlegm.

37 A statement like "This is the only way..." ...compulsion (*niyoga*). For example, one should consume only a healthy diet.

39 A statement like "This and this..." is option (*vikalpa*). For example, in the section on meat, the major ones are blackbuck, deer, quail and partridge.[14]

38 A summarized statement is aggregation (*samuccaya*).[15] For example, let there be rice with meat broth, rice with milk, or burley with ghee.

> A meaningful reading of these two rules would be
>
> 39 idaṃ vedaṃ veti vikalpaḥ / yathā rasodanaḥ kṣīrodanaḥ saghṛtā vā yavāgūr bhavatv iti //
>
> 38 saṃkṣepavacanaṃ samuccayaḥ / yathā māṃsavarge eṇa-hariṇalāvatittirāḥ pradhānā iti

40 What is not explicitly stated but can be understood through discernment is deducible (*ūhya*). For example, in the section on rules of foods and drinks, four types of foods and drinks are mentioned— masticable (*bhakṣya*), edible (*bhojya*), suckable (*lehya*), and drinkable (*peya*). Thus, while four types are needed to be stated, two types are actually mentioned. Here it is deducible that in the section on foods and drinks, by specifically mentioning two types, the four types are also mentioned. Furthermore, a masticable item is not excluded from the category of food because it shares the same characteristic of solidity. A suckable

14 The example here matches समुच्चय (next text), not विकल्प. There seems to have been a metathesis of terms. Y. T. Ācārya and N. R. Ācārya (Su 1945: 1005, footnote 6) notes that this text and the next have been swapped in the Calcutta edition that includes Hārāṇacandra's commentary Bhaṭṭācārya 1910–17: 2, in the same way as in the Nepalese version.

15 As stated in the previous footnote, the example here is of विकल्प, not समुच्चय.

item is not excluded from being classified as a drink because it shares the same characteristic of liquidity. Four types of aliments are rare. They are usually just twofold. Therefore, lord Dhanvantari says "Twofold is popular".

Todo list

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