

A Translation of the Nepalese Text of the *Suśrutasamhitā*

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Part 1. Sūtrasthāna

Part 2. Nidānasthāna

Part 3. Śārīrasthāna

Part 4. Cikitsāsthāna

Cikitsāsthāna 4: On the Treatment of Wind Diseases

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.¹⁸⁴

Translation

- 1 Now we shall describe the treatment of wind diseases.
weight
- 3 When the wind enters the stomach, one should sequentially give to the patient, who has vomited, the formulation (*yoga*) with six-units (*ṣaḍ-dharaṇa*), together with tepid water, for seven nights.¹⁸⁵

¹⁸⁴ [HIML](#): IA, 265–266.

¹⁸⁵ The vulgate has the reading छर्दयित्वा which means “after making [him] vomit”. Thus, vomiting is a part of the treatment. Whereas छर्दित in the H manuscript is ambiguous: vomiting may be part of the treatment or a symptom of the ailment.

The expression “six units” refers to the six ingredients listed in the next passage. Ḍalhaṇa on 4.4.3 ([Su 1938](#): 420) noted that धरण in this context means a particular weight characterized as equivalent to 21 medium-sized [hyacinth beans](#). Sharma (1999–2001: 303) proposed that that the formulation contains six ingredients each the weight of a *dharaṇa*. See 4.31.7 ([Su 1938](#): 508) where the term धरण is defined in terms of other weights. (In epigraphical Sanskrit, a धरण may be a silver or gold coin ([sirc-1966](#)).)

Aṣṭāṅgaḥṛdayasaṃhitā 4.21.14 ([Ah 1939](#): 723) is the same verse, mutatis mutandis, but the editor noted (f.n. 6) a variant reading षट्करण in the commentary of Śrīkaṇṭha. There seems to be some confusion about this expression.

Ḍalhaṇa also noted that सुखाम्बु (“pleasant water”) means “slightly warm water.”

- 4 “Six-unit” is traditionally the formulation that is leadwort, *Indrajao*, velvet-leaf, *kutki*, Himalayan monkshood, and *myrobalan*. It cures serious diseases.
- 5 When the wind has entered the abdomen (*pakvāśa*) one should treat it with an oil purge. One should also treat it with cleansing enemas and very salty foods.
- 6 When the wind has entered the bladder, a cleansing enema method should be carried out. And once an inflamed wind is in the ears and the like, a procedure that destroys wind should be done.
- 7 When the wind has reached the skin, flesh, and blood, one should do an oil rub (*abhyāṅga*), apply a poultice (*upanāha*), rubbing (*mardana*) and ointments (*ālepana*). One should also perform blood-letting.¹⁸⁶
- 8 When the wind has got into the ligaments, joints, and bones, an expert should apply oleation (*sneha*), a poultice (*upanāha*), cauterization (*agnikarma*), binding, and rubbing (*unmardana*).
- 9 When the wind is deep within the bone, then a strong physician should insert a tube (*nāḍī*) into the bone, which has been split open by manual agitation (*pāṇimantha*), and suck out the wind.¹⁸⁷
- 10ab When the wind has reached the semen, one should perform the treatment for the defects of the semen.¹⁸⁸
- 10cd–11 When the wind has reached the whole body, an intelligent person should conquer it by means of immersion, sauna (*kuṭī*), trench sweating (*karṣū*), blanket sweating (*prastara*), oil massage, enema, and blood-letting.¹⁸⁹ Or, if is located in a single limb and is stuck there, a

186 On the translation of methods of medical touch, such as अभ्यङ्ग and संवाहन, see broo-2021. मर्दन, उन्मर्दन mean “pressing or vigorous rubbing.” The vulgate includes ducts (*sirā*) as an added place that wind can enter.

187 The expression “which is split” could be construed with “wind.” The word order is not obvious. Ḍalhaṇa on 4.4.9 (Su 1938: 420) interpreted पाणिमन्थ as the name of a particular awl and described the bone being pierced by this awl so that a double-headed tube can be inserted into the resulting opening.

This verse is in *na vipulā* metre.

188 Ḍalhaṇa comments (Su 1938: 421) that this treatment for the defects of the semen is mentioned [earlier] as the शुक्रशोणितशुद्धि, the purification of the semen and the blood. This is the *Śārīrasthāna* Ch. 2, शुक्रशोणितविशुद्धि.

189 These forms of sweating treatment are described in the *Carakasamhitā* (1.14.39–63 (Ca 1941: 90–92)).

Regarding blood-letting, Ḍalhaṇa on 4.4.11 (Su 1938: 421) commented that because the verse has the plural form सिरामोक्षैः, five blood vessels have to be drained of blood

- thoughtful physician may conquer it with cow-horns.¹⁹⁰
- 12 Or, if it is mingled with phlegm (*balāsa*), bile, and blood, the physician should treat it with non-hostile remedies.¹⁹¹ However, when the wind is inactive, he should perform blood-letting many times.¹⁹²
- 13 And one should lick the milk cooked in ?? together with salt and soot from the chimney (*āgāradhūma*), mixed with oil and also a juice (*rasa*) that has the sourness of a fruit.¹⁹³
- 14–15 Alternatively, cereal soup with a good amount of ghee is a wholesome food that repels wind. However, “*Sālvala*” is well-known to be a luke-warm and very salty substance that is the *cottony jujube* group combined with an item that repels wind and together with all the sour drugs and the meat of creatures from marshes and water that have all the oils.¹⁹⁴
- 16ab One should always apply a bandage with that to people who are ill with wind.
- 16cd-18ab One should tightly bind someone who is bent, afflicted by pain, or whose limbs are stabdha (*numb*), with a paṭṭa (*strip of cloth*) made of bark, cotton or wool (*ūrṇa*).
Alternatively, one should put it into a skin sack
Or, after massaging the affected body part and applying the *sālvala*¹⁹⁵

if the wind is not pacified by oil massage, etc.

190 शृङ्ग “cow-horns” refers to bloodletting by horn; see the description at *Suśrutasaṃhitā* 1.13.5 (*Su* 1938: 55).

191 The word बलास is used here in the slightly unusual meaning “phlegm;” see Ḍalhaṇa on 1.45.70, 6.61.33 (*Su* 1938: 202, 802) and *Mahākośa*: 553.

192 We read सुप्तवाते with witness H, but Ḍalhaṇa glosses सुप्ति-, the reading of the vulgate, “it is wind characterized by drowsiness (*supti*) caused by a covering of blood.”

193 The vulgate reading दिह्यात् for the Nepalese लिह्यात् changes the meaning to “one should smear.”

Ḍalhaṇa on 4.4.13 (*Su* 1938: 421) glossed पञ्चमूली as optionally the first or the second five roots. On this therapy, cf. Cakrapāṇi’s commentary on 1.5.3 (*Ca* 1941: 36) for a similar therapy.

The “juice” (रस) was glossed by Ḍalhaṇa as specifically being a meat broth (*māṃsarasa*). He said that the sourness may come from fruits such as pomegranate. रसाम्ल may mean a vinegar made from fruit (*moni-sans*), so the expression फलाम्लो रसः in the text here may mean a vinegar made from sour fruit. Cf. धान्याम्ल.

194 Cf. सात्वण “sweat from a poultice” in *Mahākośa*: 898. *Aṣṭāṅgasaṅgraha* 1.26.3a (*As* 1980: 188) describes a poultice called “*sālvala*” made with numerous ingredients (the commentator Indu elaborates, p. 189).

195 This seems to be the correct spelling as against the unclarity in the earlier verses.

- poultice on it, one should insert it into a sack made of the hide of a cat, mongoose, *udra*¹⁹⁶, or deer.
- 18cd–19 Vomiting and an errhine done skilfully alleviate the wind that has entered the chest, between the shoulder-blades (*trika*), the shoulders, or the nape of the neck.¹⁹⁷ The wind located in the head is defeated by blood-letting and by the application of oil to the head (*śirobasti*).
- 20–21ab In that context, one should let the oil remain carefully for a one thousand measures (*mātrā*).¹⁹⁸ Enema (बस्ति) alone curtails the wind that is situated throughout the whole body or in one part. This is just as the wind [curtails] its force.¹⁹⁹

Draft tr. from here

- 21cd–26 Oils, perspiration, oil massage, enema, unctuous purging of the bowels, *śirobasti*, oiling the head, unctuous smoke, gargling with lukewarm water, *nasya*, unctuous paste, milks, meats²⁰⁰, soups, oils²⁰¹, any unctuous substance, unctuous and salty meals that are made sour by fruits, bathing with lukewarm water, massages, saffron, ??, *cassia cinnamon*, *costus*, *cardamom*, *crape jasmine*, garments made of silk, wool, and fur, soft cotton garments, inner rooms with sunlight, no wind flow, and a soft bed, taking the warmth of fire, and celibacy, etc. are to be collectively employed for patients with wind diseases.
- 27 One should take *akṣa* quantities of unguent pastes²⁰² of *turpeth*,²⁰³ ??, ??, ??, *the three myrobalans*, and *embelia*, a *Bengal quince* fruit equivalent measure of ??-root and ??, two *pātra* quantities of both *triphalā*-decoction²⁰⁴ and

Perhaps *kalka* here could also mean the *Terminalia Bellerica* (बिभीतक).

196 some aquatic animal

197 On त्रिक, see *Mahākośa*: 1, 387, citing Ḍaḥaṇa on 3.6.26 (*Su 1938*: 374) “the junction between the shoulder-blades and the neck.”

198 Ḍaḥaṇa on 4.2.20 (*Su 1938*: 422) interpreted मात्रासहस्र as a measure of time, i.e., the time of a blink, a snap of the fingers or the utterance of a single vowel. Perhaps, however, the expression may refer to a measure of the oil’s volume.

199 The last four words in H, तस्य वेगम् इवानिलः do not make sense in the context.

200 The plural indicates milk and meat from various animals.

201 This is the second occurrence of the word सेहाः in this sentence. This seems to be an anomaly.

202 कल्क also means an unguent paste. Refer to Apte’s dictionary.

203 In H, perhaps it should have been त्रिवृद् instead of तृवृत्.

204 त्रिफलारस is here taken to mean a decoction of *triphalā*.

- yogurt, and one *pātra* measure of ghee.²⁰⁵ One should mix these ingredients all at once and cook the mixture properly. This (resultant) is ??-ghee. Unctuous purging of bowels is prescribed for treating wind disorders.²⁰⁶ This procedure of making ??-ghee should also be referred for making *Asoka tree*-ghee and ??-ghee.²⁰⁷
- 28 One should collect the wooden logs of the instruments that have been used for a long time for extracting oil from sesame seeds. One should then have them chopped into very tiny pieces and then pound those pieces. Next, one should put them in a big vessel, submerge them in water, and boil them. Thereafter, one should collect the oil from the surface of the water with a goblet or by hand. Thereafter, one should properly cook wind-alleviating herbs with this oil that was effectively cooked.²⁰⁸ This is the *anutaila* (अनुतैल)²⁰⁹ that is mentioned in wind disorders. It is called *anutaila* because it is produced from tiny oily objects.²¹⁰
- 29 Alternatively, one should burn a great amount of ??-wood on the ground for one night. When the fire gets extinguished the ash should be removed. Then, the ground that is relieved of the fire should be soaked with a hundred pots of oil cooked with ??, ??, and other herbs, and left in that condition for one night. Thereafter, one should take all the earth that is oily²¹¹ in a big vessel and totally cover it with water.²¹² The oil that rises up in that

205 The exact measurements of *akṣa* and *pātra* are given in Ḍaḥaṇa's commentary in *Su 1938*: 422.

206 It should be understood here that the unctuous substance to be used for purging the bowels is the ??-ghee.

207 अशोक and रम्यक are the Ashoka and Chinaberry respectively.

208 In H, the word दन्तप्रतीवायं in the compound word वातघ्नौषधदन्तप्रतीवायं does not appear to make sense. Perhaps the syllable य should be प, thus making the word प्रतीवापं that refers to an admixture of substances to medicines either during or after decoction. Refer to Monier-Williams's Sanskrit dictionary.

209 The न् should be read ण्.

210 The word अनु in the compound word अनुतैलद्रव्येभ्यः should be read अणु.

211 In H, the word यावन् should have been यावान्.

212 The reading in H, कटाहेभ्यः सिंचेत्, does not make sense here. Thus, we have accepted the vulgate reading कटाहे ऽभ्यासिंचेत् for the translation.

vessel should be taken out with both hands and kept nicely covered. Thereafter, one should properly cook that oil for as long as possible²¹³ with one thousand parts of each of the following---a decoction of wind-alleviating herbs, meat soup, milk, and *kāñjika*²¹⁴---and thus prepare the *sahasra-pāka* (that which is cooked with thousands). The admixture added to the oil contains the *hemavata* herbs²¹⁵, herbs of the southern region, *Withania*, and other wind-alleviating herbs.

While the oil is being cooked, conchshells should be blown loudly, umbrellas should be held, huge drums should be resounded, and whisk fans should be waved.²¹⁶ Thereafter, the perfectly cooked oil should be poured into a golden or silver pot and stored. This *sahasra-pāka* is the oil possessing undiminishing potency and is fit for kings. Thus, that which is cooked with a thousand parts is called *sahasra-pāka*.

- 30 One should collect fresh leaves of castor oil tree, ??, ??, weaver's beam tree, Indian beech, ??, and leadwort.²¹⁷ These leaves should be completely pounded along with salt in a mortar. This mixture should be put in a pot filled with oil²¹⁸. It (pot) should be smeared²¹⁹ with cow-dung. Thereafter, the pot should be heated.²²⁰ This (resultant) is the *patra-lavaṇa* (leaf-salt) that is mentioned in wind disorders.

213 The phrase “यावता कालेन शक्नुयात् पक्तुम्” appears as a part of a new sentence in H. But, we should take it to be a part of the earlier sentence for it to make proper sense.

214 Ḍalhaṇa comments (Su 1938: 423) that the word अम्ल here means काञ्जिक which is the water drained after boiling rice and is a little fermented. Refer Monier Willams's Sanskrit Dictionary.

215 The word should be हैमवता: as in the vulgate. It means “the herbs of the snowy mountains”. Ḍalhaṇa comments (Su 1938: 423) that हैमवता: refers to the herbs that grow in the northern region.

216 These activities are a symbolic way of showing reverence.

217 In H, the ending नाम् should be णाम् due to sandhi.

218 सेहघट can also mean a pot filled with ghee

219 The H or vulgate do not specify with words that it is the pot to be smeared. But, it is to be understood.

220 The word दाहयेत् usually refers to burning, but sometimes it can refer to heating.

- 31 In the same way, one should pound the stalks of ?? and eggplants smeared with salt and fill a pot with it.²²¹ In that pot, one should add ghee, oil, fat, and marrow. Then, one should smear it²²² and heat it as earlier. This (resultant) is the *sneha-lavaṇa* (fat-salt) that is mentioned in wind disorders.
- 32 One should collect the fresh fruits, roots, leaves, and branches of all the twenty [herbs]: ??, flame-of-the-forest, Tellicherry bark, Bengal quince, purple calotropis, ??, ??, ??, ??, ??, ??, ??, ??, ??, Indian beech, ??, poison berry, ??, marking-nut tree, Asoka tree, ??. One should then mix them with salt and heat them as earlier.²²³ The oil on top should be poured out completely with the salty mixture intact [at the bottom]. This mixture should be cooked thoroughly. The admixture added to it consists of long pepper, etc. This (resultant) is the salt called *kalyāṇaka* that is mentioned in wind disorders and in meals and drinks for the patients troubled by *plīhāgnisamga*, indigestion, loss of appetite, and piles. Thus ends the fourth chapter on the treatment of wind diseases.

Euphorbia
An-
tiquorum
(Antique
spurge)

²²¹ In H, there should be a *visarga* after लवणा.

²²² As earlier, the pot should be smeared with cow-dung.

²²³ It is to be understood that all these fresh branches, leaves, fruits, and roots of the herbs should be completely pounded together with salt. The mixture should then be put into a pot filled with oil or ghee. The pot should be smeared with cow-dung and then heated.

Part 5. Kalpasthāna

Part 6. Uttarat Tantra

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