

# A Translation of the New Edition of the *Suśrutasaṃhitā*

Jason Birch and Dominik Wujastyk

Draft of 2nd April 2021

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

<b>The Manuscripts used in the Vulgate editions by Yādavaśarma</b>	
<b>Trivikrama Ācārya</b>	<b>2</b>
The manuscripts of the 1915 edition . . . . .	2
The manuscripts of the 1931 edition . . . . .	2
The manuscripts of the 1938 edition . . . . .	3
<b>Sūtrasthāna, adhyāya 1</b>	<b>4</b>
<b>Sūtrasthāna, adhyāya 16</b>	<b>11</b>
<b>Sūtrasthāna, adhyāya 28</b>	<b>15</b>
<b>Abbreviations</b>	<b>16</b>
<b>References</b>	<b>17</b>
<b>Glossary</b>	<b>19</b>
<b>Index of Manuscripts</b>	<b>24</b>

## 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.<sup>1</sup>

### 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.<sup>2</sup>
- 5 Puṇe, BORI library. With the *Nibandhasaṅgraha*. Complete. With some damaged folia.

---

<sup>1</sup>SS 1938: 22.

<sup>2</sup>Not one of the three MSS of the *śārīrasthāna* described in **shar-void**.

6 Bombay, Asiatic Society. Incomplete.<sup>3</sup>

7

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>	●							●	?		●	● <sup>1-43</sup>	●		●
<i>nī.</i>	●			●				●	?		●		●	●	●
<i>śā.</i>	●				●	●	●	●	?		●		●		●
<i>cī.</i>		●						●	?	●	●		●		● <sup>1-9</sup>
<i>ka.</i>	●							●	?		●		●		
<i>utt.</i>		●	●	●				●	?		●				

<sup>3</sup>Possibly 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.<sup>4</sup>
- 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.<sup>5</sup>
- 3 “O Lord, distress arose in our minds after witnessing people thrashing about with cries, assailed by different kinds of pain and injury (*vedanā-bhigāta*), 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.<sup>6</sup>
- 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.

---

<sup>4</sup>Ḍalhaṇa 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.

<sup>5</sup>On 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.

<sup>6</sup>Svayambhū 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,<sup>7</sup> Gandharvas, Yakṣas, demons, deceased ancestors, Piśācas, Vināyakas, <sup>8</sup> 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.<sup>9</sup>
- 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

---

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

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

<sup>9</sup>The 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.'  
 [There a verse about this].<sup>10</sup>
- 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.*

<sup>10</sup>This is an expansion of the scribe's abbreviation *bha* for *bhavati cātra ślokaḥ* "There is a verse about this" (sometimes plural).

- 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.<sup>11</sup> 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”.<sup>12</sup> 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.<sup>13</sup>

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-*).<sup>14</sup> There are two types: stationary (*sthāvara*) and moving

<sup>11</sup>See Wujastyk 2004.

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

<sup>13</sup>Note that four humoral substances are assumed here.

<sup>14</sup>Pāṇini 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*).<sup>15</sup> Amongst these, the “fruit trees” have fruit but no flowers.<sup>16</sup> 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 (*jarāyuja*), those born from eggs (*aṇḍaja*), those born of sweat (*sveda*), 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.<sup>17</sup> Shoots include red velvet mites (*indragopa*) and frogs (*maṇḍūka*).<sup>18</sup>
- 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*)<sup>19</sup> 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.<sup>20</sup>
- 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.

<sup>15</sup>Ca.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.

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

<sup>17</sup>The 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).

<sup>18</sup>On *indragopa*, see Lienhard 1978.

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

<sup>20</sup>The 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*).<sup>21</sup>
- 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 about this:]<sup>22</sup>
- 37 *This fourfold category is taught by physicians as a cause for the agitation and quelling of bodily diseases.*<sup>23</sup>
- 38 *There are two kinds of invasive diseases. Some certainly<sup>24</sup> affect (nipat-) the mind, others the body. Their treatment (kriyā) is of two kinds too.*
- 39 *For those that affect the body there is physical (śārīravād) therapy, whereas for those that affect the mind there is the collection (varga) of desirable sensory experiences like sound that bring comfort (sukha ).*
- 40 Along these lines (*evam*), this brief explanation of the four factors (*catuṣṭaya*) is given:
- human being (*puruṣa*),
  - disease (*vyadhi*),
  - remedies (*oṣadhi*),
  - the time for therapies (*kriyākāla*).

In this context,

- from the mention of the word “human,” the collection of substances that arise from it, such as the elements, and the particulars (*vikalpa*) of its major and minor parts (*aṅga*) such as skin (*tvak*), flesh (*māṃsa*), ducts (*sirā*), sinews (*snāyu*), bones (*asthi*) and joints (*sandhi*) are meant.

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

<sup>22</sup>See footnote 10.

<sup>23</sup>On the topic of the “group of four,” the commentator Ḍalhaṇa 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 1938<sup>2</sup>: 9a).

<sup>24</sup>The text uses an archaic interjection here, *ha*.

- From the mention of “diseases,” all diseases caused by wind, bile, phlegm, congested humours (*sannipāta*), external factors (*āgantū*) and inherent factors (*svabhāva*) are intended (*vyākhyāta*).
- From the mention of “remedies,” there is the teaching of substances, tastes, potencies, post-digestive tastes.
- From the mention of “procedures (*kriyā*),” therapies (*karman*) such as oiling and excision (*chedya*) are taught.
- From the mention of the word “time,” every single teaching about the times for procedures is meant.

[There is a verse about this:]<sup>25</sup>

41        *This seed of medicine has been declared in brief. Its explanation will be given in one hundred and twenty chapters.*<sup>26</sup>

42        There are one hundred and twenty chapters in five sections (*adhyāya*).<sup>27</sup>  
In that regard, having divided them, according to their subject matter, into the Ślokaśthāna, the Nidāna, the Śārīra, the Cikitsita and the Kalpa, we shall mention this in the Uttaratantra.<sup>28</sup>

[There is a verse about this:]<sup>29</sup>

43        *Someone who reads this eternal proclamation of the King of Kāśī, that was declared by Svayambhu, will have good karma on earth, will be respected by kings and upon death will achieve the world of Śakra.*

---

<sup>25</sup>See footnote 10.

<sup>26</sup>This is the number of chapters in the first five sections of the work, namely the *Sūtra*-, *Nidāna*-, *Śārīra*-, *Cikitsā*- and *Kalpa*-*sthānas*. These have 46, 16, 10, 40 and 8 chapters respectively. The *Uttaratantra* has 66 chapters.

<sup>27</sup>On *viṃśa* in the sense of “greater by 20” see P.5.2.46 *śadantaviṃśateś ca*.

<sup>28</sup>The end of this sentence reads oddly. The vulgate edition adds an object: “[we shall mention] the remaining topics [in the Uttara]” which smooths out the difficulty, but this is supported in none of the Nepalese MSS. At the start of the *Uttaratantra* (SS 1938: 1.3–4ab) there is indeed a statement that picks up the point about there being 120 chapters.

<sup>29</sup>See footnote 10.

## Sūtrasthāna, adhyāya 16

- 1 Now we shall expound the method for the piercing of the ear.
- 2 One may pierce a child's ears for the purpose of preserving and decorating.  
During the first half of the sixth or seventh lunar month, during a renowned day, half day, hour and constellation the child who has received a benediction (*kṛtamaṅgala*), – blessings pronounced (*svastivācana*) – should be placed on the lap of a wet-nurse.<sup>30</sup> For a boy, do the right one first; for a girl do the left one. Use a needle on a thin ear; an awl (*ārā*) on a thick one.
- 3 If there is excess blood or pain one should know that it was pierced in the wrong place. The absence of side-effects is a sign that it has been pierced in the right place.<sup>31</sup>
- 4 In this context, if an ignorant person accidentally pierces a duct (*sirā*) there will be fever, burning, swelling (*śvayathu*), pain, lumps (*granthi*), paralysis of the nape of the neck (*manyāstambhā*), convulsions (*apatānaka*), headache or pain in the ear.
- 5 Having removed the wick (*varti*) in it, one should smear it with a paste of the roots of barley, liquorice, Indian madder (*mañjiṣṭhā*), and the castor oil tree (*gandharvahasta*), thickened with honey and ghee.  
When it has healed well, one should pierce it again.
- 6 One should treat the properly-pierced ear by sprinkling it raw sesame oil. After every three days one should apply a thicker wick (*varti*) and sprinkle oil right on it.<sup>32</sup>
- 7 Once the ear is free from humours or side-effects, one should loosen it with a light dilator (*pravardhanaka*) in order to enlarge it.
- 8 *An person's ear enlarged in this way can split in two, either as a result of the humours or as a result of a blow.*  
*Listen to me about the joins (sandhāna) it can have.*

<sup>30</sup>The syntax here is unclear. The expression *svastivācana* may have been a gloss inserted into the text at an earlier period to clarify *maṅgala*. But as it stands, it is not syntactically connected to the rest of the sentence. The Vulgate records a reading in which the words are united in a compound that reads more naturally.

<sup>31</sup>From here on, witness K is missing a folio, so the text is constructed on the basis of witnesses N and H.

<sup>32</sup>The manuscripts support the reading *sthūlatarīm* that is either a non-standard form or a scribal error.

Here, there are, in brief, fifteen ways of mending the ear. They are as follows: Rim-join, Lotus-splittable, Dried Flesh, Fastening, Cheek-ear, Take away, Ready-Split, Multi-joins, Door-hinge, Half door-hinge, Compressed (*saṃkṣipta*), Reduced-ear, Creeper-ear, Stick-ear, and Crow's lip.

In this context, among these,

“Rim-join” (*nemīsandhānaka*): both flaps are wide, long, and equal.

“Lotus-splittable” (*utpalabhedyaka*): both flaps are round, long, and equal.

“Dried flesh” (*vallūraka*): both flaps are short, round, and equal.

“Fastening” (*āsaṅgima*): one flap is longer on the inside.

“Cheek-ear” (*gaṇḍakarṇa*): one flap is longer on the outside.<sup>33</sup>

“Take-away” (*āhārya*): the flaps are missing, in fact, on both sides.

“Ready-split” (*nirvedhima*): the flaps are like a dais (*pīṭha*).

“Multi-joins” (*vyāyojima*): one flap is small, the other thick, one flap is equal, the other unequal.

“Door-hinge” (*kapāṭasandhika*): the flap on the inside is long, the other is small.

“Half door-hinge” (*ardhakapāṭasandhika*): the flap on the outside is long, the other is small.

“These ten options (*vikalpa*) for joins (*sandhi*) of the ear should be bound. They can mostly be explained as resembling their names.<sup>34</sup>

The five below are not so successful:

The five from compressed (*saṃkṣipta*) on are incurable. Among these, “compressed” has a dry ear canal and the other flap is small. “Reduced ear” has flaps that have no base and have wasted flesh on their edges. “Creeper-ear” has flaps that are thin and uneven. “Stick-ear” has lumpy (*granthita*) flesh and the flaps are stretched thin and have stiff (*stabdha*)

---

<sup>33</sup>See fig. ??.

<sup>34</sup>This is an odd assertion, given the strangeness of the names.

ducts (*sirā*). “Crow-lip” has a flap without flesh with compressed (*saṃkṣipta*) tips and little blood. Even when they are bound up, they do not heal because they are hot, inflamed, suppurating (*srāva*), or swollen.

- 10 A person wishing to perform any of these joins should therefore gather together the supplies prepared according to the recommendations of the ‘Preparatory Supplies’ chapter.<sup>35</sup> And in particular, he should gather *surāmaṇḍa* (*decanted liquor*), milk, water, *dhānyāmla* (*fermented rice-water*), and powdered earthenware crockery (*kapālacūrṇa*).

Next, he should prepare the woman or man who have had the ends of their hair tied up, have eaten lightly, and are firmly supported by qualified attendants.

Then, he should ready the bindings (*bandha*) and carry out the procedure with cutting (*chedya*), splitting (*bhedya*), scarification (*lekhyā*), or piercing (*vyadhana*), examine the blood of the ear to know whether it is *duṣṭa* (*tainted*) or not. Then if it is tainted by wind, the ear should be bathed with *dhānyāmla* (*fermented rice-water*) and water; if tainted by choler, then cold water and milk should be used; if tainted by phlegm, then *surāmaṇḍa* (*decanted liquor*) and water should be used, and then he should scarify it again.

Then, arranging the join in the ear so that it is neither proud, depressed, nor uneven, one should make the join. Next, after anointing it with honey and ghee, each ear should be bandaged with *picu* (*cotton*) and *prota* (*gauze*), and bound up with a thread, neither too tightly nor too loosely. Then the earthenware powder should be sprinkled on, and *ācārika* (*medical advice*) should be given. And he should supplement with food as taught in the ‘Two Wound’ chapter.<sup>36</sup>

- 11 One should avoid rubbing, sleeping during the day, exercise, overeating, sex, getting hot by a fire, or the effort of speaking.
- 12 One should not make a join when the blood is too pure, too copious, or too thin.<sup>37</sup> For when the ear is tainted by wind, then it is obstructed by blood (*raktabaddha*), unhealed and will peel. When tainted with choler, it becomes pinched (*gāḍha*), septic (*pāka*) and red. When tainted by phlegm, it will be stiff (*stabdha*) and itchy. It has excessively copi-

---

<sup>35</sup>Su.1.5.

<sup>36</sup>Su.4.1.

<sup>37</sup>The vulgate reads “impure” for the Nepalese “too pure,” which would appear to make better medical sense. Emending the text to *nāśuddha*- for *nātīśuddha*- in the Nepalese recension would yield the same meaning as the vulgate.

- ous suppuration (*srāva*) and is śopha (*puffed up*). It has it has a small amount of wasted (*kṣīṇa*) flesh and it will not grow.<sup>38</sup>
- 13 When the ear is properly healed and there are no complications, one may very gradually start to expand it. Otherwise, it may be angry (*saṃrambha*), burning, septic or painful. It may even be split open again.
- 14 Now, massage for the healthy ear, in order to enlarge it. One should gather as much as one can of the following: a monitor lizard (*godhā*<sup>39</sup>), pratuda (*scavenging*) and viṣkira (*seed-eating*) birds, and creatures that live in marshes or water,<sup>40</sup> fat, marrow, milk, and sesame oil, and white mustard oil. Then cook the oil with an admixture (prativāpa) of the following: purple calotropis (*arka*<sup>41</sup>), white calotropis (*alarka*<sup>42</sup>), country mallow (*balā*<sup>43</sup>), ‘strong Indian mallow’ (*atibalā*<sup>44</sup>), country sarsaparilla (*anantā*<sup>45</sup>) beggarweed (*vidāri*<sup>46</sup>), liquorice (*madhuka*), hornwort (*jalaśūka* → *jalanīlikā*<sup>47</sup>),<sup>48</sup> items having the ‘sweet’ savour (*madhuravarga*),<sup>49</sup> and ‘milk flower’ (*payasyā* → *vidārī*<sup>50</sup>). This should then be deposited in a well-protected spot.
- 15 *The wise man who been sweated should rub the massaged (mardita) ear with it. Then it will be free of complications, and will enlarge properly and be strong.*
- 16 Ears which do not enlarge even when sweated and oiled, should be scarified at the edge of the hole (*apāṅga*), but not outside it.
- 17 In this tradition, experts know countless repairs to ears. So a physi-

<sup>38</sup>This passage exemplifies numerous small changes

<sup>39</sup>Varanus bengalensis, Schneider (Daniel 1983:58)

<sup>40</sup>For such classifications, see **zimm-jung** and **smit-clas**.

<sup>41</sup>Calotropis gigantea, (L.) R. Br. (ADPS 52, AVS 1.341, NK #427, Potter 57, ID 306)

<sup>42</sup>Calotropis procera, (Ait.) R. Br. (NK #428, GIMP 46b, ID 306)

<sup>43</sup>Sida cordifolia, L. (ADPS 71, NK #2297)

<sup>44</sup>Abutilon indicum, (L.) Sweet; Sida rhombifolia, L.? (NK #11, IGP ,4 1080; NK #2300)

<sup>45</sup>Hemidesmus indicus, (L.) R. Br. (ADPS 434, AVS 3.141–5, NK #1210)

<sup>46</sup>Desmodium gangeticum (L.) DC (Dymock 1.428, GJM 602, cf. NK #1192; ADPS 382, 414 and IMP 2.319, 4.366 are confusing)

<sup>47</sup>Ceratophyllum demersum, L. (IMP 2371, AVS 2.56, IGP 232)

<sup>48</sup>This name is not certain: in fact, the commentator Ḍalhaṇa notes that some people interpret it as a poisonous, hairy, air-breathing, underwater creature.

<sup>49</sup>The items which exemplify the ‘sweet’ savour (*madhuravarga*) are enumerated at Su.1.42.11.

<sup>50</sup>Pueraria tuberosa (Willd.) DC. (ADPS 510, IMP 1.792f., AVS 4.391; not Dymock 1.424f. See GJM supplement 444, 451, IMP 1.187, but IMP 3.1719 = Ipomoea mauritiana, Jacq.)

- cian who is very intent (*suniviṣṭa*) on working in this way may repair (*yojayed*) them.
- 18 If an ear has grown hair, has a nice hole, a firm join, and is strong and even, well-healed, and free from pain, then one can enlarge it slowly.
- 19 Now I shall describe the proper method of repairing a severed nose. First, take from the trees a leaf the same size as the man's nose and hang it on him.
- 20 Next, having cut a slice of flesh (*vadhra*) with the same measurements off the cheek, the end of the nose is then scarified.<sup>51</sup> Then the diligent (*apramatta*) physician, should quickly put it back together (*pratisandhā-*) so that it is well joined (*sādhubaddha*).<sup>52</sup>

Having carefully observed that it has been well sown up, two tubes should be fixed in place. Then, having lifted them up,<sup>53</sup> the powder of sappanwood (*pattāṅga*<sup>54</sup>),<sup>55</sup> liquorice (*yaṣṭimadhuka*<sup>56</sup>), and Indian barberry (*añjana*<sup>57</sup>) should be applied to it.

añjana

- 22 The wound should be covered properly with cotton (*picu*) and should be moistened repeatedly with sesame oil. Ghee should be given to the man to drink. His digestion being complete, he should be oiled and purged in accordance with the instructions specific to him.<sup>58</sup>
- 23 And once healed and really come together, what is left of its flesh (*vadhra*) should then be trimmed. If it is reduced (*hīna*), however, one should make an effort to stretch it, and one should make its overgrown flesh smooth.

<sup>51</sup>The vulgate reads bound, connected (*baddham*) for slice of flesh (*vadhra*). This is a critical variant from the surgical point of view. If the slice remains connected, it will have a continuing blood supply. This is one of the effective techniques that so astonished surgeons witnessing a similar operation in Pune in the eighteenth century (**wuja-roots3**).

<sup>52</sup>Or '... off the cheek, it is fixed to the end of the nose, which has been scarified'. The Sanskrit text is unfortunately not unambiguous on the important point of whether or not the flap of grafted skin remains connected to its original site on the cheek.

<sup>53</sup>The Sanskrit here, *unnāmayitvā* is non-Pāṇinian.

<sup>54</sup>Caesalpinia sappan, L. (AVS 1.323, IMP 2.847f.)

<sup>55</sup>For *pattāṅga* there are manuscript variants *pattrāṅga* (MS H) and *pattaṅga* (N). We read with H and K (f. 14r:1) on Y. T. Ācārya and N. R. Ācārya (SS 1938<sup>2</sup>:1.14.36). The vulgate reads *pataṅga* and this reading is propagated in modern dictionaries.

<sup>56</sup>Glycyrrhiza glabra, L. (AVS 3.84, NK #1136)

<sup>57</sup>Berberis aristata, DC. (Dymock 1.65, NK #685, GJM 562, IGP 141)

<sup>58</sup>The expression *svayathopadeśa* is ungrammatical but supported in all available witnesses.

## 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.<sup>59</sup>

---

<sup>59</sup>SS 1.1.28 Sharma 1999–2001: I, 21, SS 193<sup>82</sup>: 7.



## Abbreviations

Bhela 1921	Mookerjee, A. and Ananta Krishna Shastri, V. (1921) (eds.), <i>The Bhela Samhita. Sanskrit Text</i> (Calcutta: University of Calcutta), <a href="https://nopr.scribd.com/document/13960/t3sv3157j">ark : / 13960 / t3sv3157j</a> ; 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), <a href="https://nopr.scribd.com/document/13960/t9j41sg94">ark : / 13960 / t9j41sg94</a> , 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.

- SS1938<sup>2</sup> 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.
- Viṣṇudharmottarapurāṇa Śarman, M. and Śarman, M. (1912) (eds.), *Viṣṇudharmottarapurāṇam* (Mumbai: Khem-arāja Śrīkṛṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), [ark : / 13960 / t6qz6fr23](#); Lithograph format. Edited on the basis of a manuscript belonging to the astrologer Śudhākaraśarman of the Varanasi Sanskrit Pāṭhaśālā.

## References

- Adriaensen, R. C. R., Barkhuis, R., and Ruijters, J.-L. (1984), 'An English Translation of Suśrutasaṃhitā, Nidānasthāna 1, 1–39, Together with Gayadāsa's Nyāyacandrikā', in G. J. Meulenbeld (ed.), *Proceedings of the International Workshop on Priorities in the Study of Indian Medicine* (Groningen: Forsten), 277–310.

- Burnell, A. C. (1880), *A Classified Index to the Sanskrit Mss. in the Palace at Tanjore* (London: Trübner), [ark:/13960/t4xh86j61](https://nbn-resolving.org/urn:nbn:de:hbz:5:1-63862-p0061-9); Bheḷasaṃhitā described on pp. 67 ff.
- Emeneau, M. B. (1969), 'Sanskrit Syntactic Particles – "kila, khalu, nūnam"', *Indo-Iranian Journal*, 11/4: 241–68.
- Harimoto, K. (2011), 'In Search of the Oldest Nepalese Manuscript', *Rivista degli Studi Orientali*, 84/1–4: 85–106, ISSN: 0392-4866, [URL](#), accessed 08/09/2019.
- (2014), 'Nepalese Manuscripts of the Suśrutasaṃhitā', *Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyu)*, 62/3: 23–29 (1087-1093). DOI: [10.4259/ibk.62.3\\_1087](https://doi.org/10.4259/ibk.62.3_1087), [URL](#), accessed 08/09/2019.
- (pre-published), '[Preliminary Edition of the Nepalese MSS of the Suśrutasaṃhitā, adhyāyas 1.1–3, 6.4]'; Unpublished document dated 2010.
- Hayashi, T. (2017), 'The Units of Time in Ancient and Medieval India', *History of Science in South Asia*, 5/1: 1–116. DOI: [10.18732/h2ht0h](https://doi.org/10.18732/h2ht0h).
- Klebanov, A. (2021a), 'On the Textual History of the Suśrutasaṃhitā (1): A Study of Three Nepalese Manuscripts', to be published in *eJIM: Electronic Journal of Indian Medicine*, [URL](#), accessed 09/09/2019.
- (2021b), 'On the Textual History of the Suśrutasaṃhitā, (2): An Anonymous Commentary and its Identified Citations', in T. L. Knudsen, J. Schmidt-Madsen, and S. Speyer (eds.), *Body and Cosmos: Studies in Early Indian Medical and Astral Sciences in Honor of Kenneth G. Zysk* (Leiden, Boston: Brill), 110–39.
- Lienhard, S. (1978), 'On the Meaning and Use of the Word Indragopa', *Indologica taurinensia*, 6: 177–88, [URL](#), accessed 06/02/2021; The indragopa is a 'red velvet mite'.
- Sastri, P. P. S. (1933), *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal Library Tanjore: Natya, Sangita, Kamasāstra, Vaidya & Jyotisa*, nos. 10650–11737 (Srirangam: Sri Vani Vilas Press), [ark:/13960/t3nw8bc12](https://nbn-resolving.org/urn:nbn:de:hbz:5:1-63862-p0061-9).
- Sharma, P. V. (1999–2001), *Suśruta-Saṃhitā, with English Translation of Text and Dalhaṇa's Commentary Alongwith (sic) Critical Notes*, 3 vols. (Haridas Ayurveda Series, 9; Varanasi: Chaukhambha Visvabharati).

- Velankar, H. D. (1925–30), *Descriptive Catalogue of the Sanskr̥ta and Prākṛta Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society* (Bombay: Royal Asiatic Society, Bombay), [ark:/13960/t53g00h0n](https://nbn-resolving.org/urn:nbn:in:asiatic:velankar-1925-30); Biswas #0115.
- Wujastyk, D. (2004), ‘Agni and Soma: A Universal Classification’, *Studia Asiatica: International Journal for Asian Studies*, IV–V, ed. E. Ciurtin: 347–70, ISSN: 1582–9111, [URL](https://doi.org/10.1017/S1582911104000011).
- (2013), ‘New Manuscript Evidence for the Textual and Cultural History of Early Classical Indian Medicine’, in *Medical Texts and Manuscripts in Indian Cultural History*, ed. D. Wujastyk, A. Cerulli, and K. Preisendanz (New Delhi: Manohar), 141–57, [URL](https://doi.org/10.1017/9788125044444.008).

## Glossary

<i>nīpat-</i> affect: 9	Along these lines <i>evam</i> : 9	<i>ārā</i> awl: 11	<i>baddham</i> bound, connected: 15
<i>ācāra</i> regimen: 7	<i>aṇḍaja</i> born from eggs: 8	<i>āśoka</i> grief: 7	<i>bala</i> strength: 7
<i>ācārika</i> medical advice: 13	<i>aṅga</i> parts: 9	<i>āśrayin</i> substrate: 7	<i>bandha</i> bindings: 13
accumulation <i>sañcaya</i> : 9	anger <i>krodha</i> : 7	<i>asthi</i> bones: 9	<i>bhedya</i> splitting: 13
<i>adhiṣṭhāna</i> located: 7	angry <i>saṃrambha</i> : 14	<i>asūyā</i> jealousy: 7	bindings <i>bandha</i> : 13
<i>adhyāya</i> sections: 10	animals <i>paśu</i> : 8	<i>ātmaka</i> nature: 7	blissings pronounced <i>svastivācana</i> : 11
affect <i>nīpat-</i> : 9	ants <i>pipīlika</i> : 8	awl <i>ārā</i> : 11	blink of the eye <i>nimeṣa</i> : 8
<i>āgantū</i> external factors: 10	<i>apāṅga</i> edge of the hole: 14	<i>ayana</i> half-year: 9	blood <i>rudhira</i> : 8
<i>āhāra</i> diet: 7	<i>apatānaka</i> convul- sions: 11	<i>āyatta</i> depends on: 7	bones <i>asthi</i> : 9
<i>ahorātra</i> day and night: 8	<i>apramatta</i> diligent: 15	<i>āyur</i> life, longevity: 4	born from eggs
alleviation <i>pratīkāra</i> : 9		<i>āyurveda</i> the science of life: 4	

<i>aṇḍaja</i> : 8	<i>sannipāta</i> :	duct	four factors
born in in a caul	10	<i>sirā</i> : 11	<i>catuṣṭaya</i> : 9
<i>jarāyujja</i> : 8	convulsions	ducts	fourfold
born of sweat	<i>apatānaka</i> :	<i>sirā</i> : 9, 13	grouping
<i>sveda</i> : 8	11	<i>duḥkha</i>	<i>caturvarga</i> :
bound,	cotton	suffering: 7	9
connected	picu: 13	duṣṭa	frogs
<i>baddham</i> :	creepy-crawlies	tainted: 13	<i>maṇḍūka</i> : 8
15	<i>sarīsrpa</i> : 5,	<i>dveṣa</i>	fruit trees
<i>bṛmhaṇa</i>	8	hatred: 7	<i>vanaspati</i> : 8
nourish-	cutting	earthen	fruits
ment: 7	<i>chedya</i> : 13	products	<i>phala</i> : 8
bulbs	<i>dainya</i>	<i>pārthiva</i> : 8f	<i>gāḍha</i>
<i>kanda</i> : 8	misery: 7	edge of the hole	pinched: 13
	dais	<i>apāṅga</i> : 14	<i>gandharvahasta</i>
<i>carman</i>	<i>pīṭha</i> : 12	energy	castor oil
pelt: 8	day and night	<i>ojas</i> : 16	tree: 11
castor oil tree	<i>ahorātra</i> : 8	envy	<i>gauze</i>
<i>gandharva-</i>	decanted liquor	<i>īrṣyā</i> : 7	prota: 13
<i>hasta</i> : 11	<i>surāmaṇḍa</i> :	essence	<i>granthi</i>
<i>caturvarga</i>	13	<i>sāra</i> : 8	lumps: 11
fourfold	depends on	<i>evam</i>	<i>granthita</i>
grouping: 9	<i>āyatta</i> : 7	Along	lumpy: 12
<i>catuṣṭaya</i>	depression	these lines:	greed
four	<i>viṣāda</i> : 7	9	<i>lobha</i> : 7
factors: 9	desire	excision	grief
<i>chedya</i>	<i>icchā</i> : 7	<i>chedya</i> : 10	<i>āśoka</i> : 7
cutting: 13	<i>dhānyāmla</i>	external factors	
excision: 10	<i>fermented</i>	<i>āgantū</i> : 10	half-year
clusters	<i>rice-water</i> : 13		<i>ayana</i> : 9
<i>samplava</i> : 8	diet	<i>fermented</i>	<i>harṣa</i>
collection	<i>āhāra</i> : 7	<i>rice-water</i>	overexcite-
<i>varga</i> : 9	dilator	<i>dhānyāmla</i> :	ment: 7
comfort	<i>pravard-</i>	13	hatred
<i>sukha</i> : 9	<i>hanaka</i> : 11	flavours	<i>dveṣa</i> : 7
complexion	diligent	<i>rasa</i> : 7, 16	herbs
<i>varṇa</i> : 7, 16	<i>apramatta</i> :	flesh	<i>oṣadhi</i> : 8
Compressed	15	<i>māṃsa</i> : 9	<i>hīna</i>
<i>saṃkṣipta</i> :	disease	<i>vadhra</i> : 15	reduced: 15
12	<i>vyadhi</i> : 9	flowering trees	human being
compressed	<i>doṣa</i>	<i>vṛkṣa</i> : 8	<i>puruṣa</i> : 7, 9
<i>saṃkṣipta</i> :	humours: 9	flowers	humours
12f	<i>dravya</i>	<i>puṣpa</i> : 8	<i>doṣa</i> : 9
congested	substance:	fortnight	
humours	16	<i>pakṣa</i> : 9	<i>icchā</i>

desire: 7	items	Scarifica-	may repair
Indian madder	created by	tion: 7	<i>yojayed</i> : 15
<i>mañjiṣṭhā</i> :	time: 8f	<i>lekhyā</i>	medical advice
11	<i>kāma</i>	scarifica-	<i>ācārika</i> : 13
<i>indragopa</i>	lust: 7	tion: 13	mental
red velvet	<i>kanda</i>	life, longevity	<i>mānasa</i> : 7
mites: 8	bulbs: 8	<i>āyur</i> : 4	minutes
inherent factors	<i>kapālacūrṇa</i>	<i>lobha</i>	<i>kalā</i> : 8
<i>svabhāva</i> :	powdered	greed: 7	misery
10	earthenware	located	<i>dainya</i> : 7
inherent	crockery: 13	<i>adhiṣṭhāna</i> :	month
<i>svābhāvika</i> :	<i>karman</i>	7	<i>māsa</i> : 9
7	therapies:	lumps	moving
intended	10	<i>granthi</i> : 11	<i>jaṅgama</i> : 8f
<i>vyākhyāta</i> :	<i>kāṣṭhā</i>	lumpy	<i>muhūrta</i>
10	trice: 8	<i>granthita</i> :	three-
irregularities	knowledge	12	quarters of
<i>vaiṣaṃya</i> : 7	<i>veda</i> : 4	lust	an hour: 8
irritation	<i>kriyā</i>	<i>kāma</i> : 7	<i>mūla</i>
<i>prakopa</i> : 9	proced-	<i>lūtā</i>	root: 7
<i>īrṣyā</i>	ures: 6f, 10	spiders: 5	roots: 8
envy: 7	treatment:	malice	<i>mūṣika</i>
items created	9	<i>mātsarya</i> : 7	rodents: 5
by time	<i>kriyākāla</i>	<i>māṃsa</i>	nature
<i>kālakṛta</i> : 8f	the time for	flesh: 9	<i>ātmaka</i> : 7
	therapies: 9	<i>mānasa</i>	<i>nimeṣa</i>
<i>jaṅgama</i>	<i>kṛmi</i>	mental: 7	blink of the
moving: 8f	Worms: 8	<i>maṇḍūka</i>	eye: 8
<i>jarāyujā</i>	<i>krodha</i>	frogs: 8	<i>niryāsa</i>
born in in a	anger: 7	<i>mañjiṣṭhā</i>	resin: 8
caul: 8	<i>kṛtamaṅgala</i>	Indian	<i>nivāta</i>
jealousy	received a	madder: 11	no wind: 8
<i>asūyā</i> : 7	benediction:	<i>manyāstambhā</i>	no wind
joins	11	paralysis of	<i>nivāta</i> : 8
<i>sandhāna</i> :	<i>kṣīṇa</i>	the nape of	nourishment
11	wasted: 14	the neck: 11	<i>bṛṃhaṇa</i> : 7
<i>sandhi</i> : 12	<i>kṣīra</i>	<i>mardita</i>	obstructed by
joints	sap: 8	massaged:	blood
<i>sandhi</i> : 9	<i>kunta</i>	14	<i>raktabaddha</i> :
juice extract	small	<i>māsa</i>	13
<i>svarasa</i> : 8	insects: 8	month: 9	oil
	leaves	massaged	<i>sneha</i> : 8
<i>kalā</i>	<i>patra</i> : 8	<i>mardita</i> : 14	<i>ojas</i>
minutes: 8	<i>lekhaṇa</i>	<i>mātsarya</i>	energy: 16
<i>kālakṛta</i>		malice: 7	

vital energy: 7	picu cotton: 13	purification saṃśo- dhana: 7	sādhubaddha well joined: 15
options vikalpa: 12	piercing vyadhana: 13	puruṣa human being: 7, 9	saṃkṣipta com- pressed: 12
oṣadhi herbs: 8	pinched gāḍha: 13	puṣpa flowers: 8	Com- pressed: 12
oṣadhī- remedies: 7	pipīlika ants: 8	put it back together pratisandhā- : 15	com- pressed: 13
overexcitement harṣa: 7	pīṭha dais: 12		samlava clusters: 8
pacification saṃśamana: 7	powdered earthenware crocery kapālacūrṇa: 13	rainy seasons varṣā: 8	saṃrambha angry: 14
upaśama: 9	practical purposes pray- oṇavat: 9	raktabaddha obstructed by blood: 13	saṃśamana pacifica- tion: 7
pain and injury vedanābhi- ghāta: 4	prākopa irritation: 9	rasa flavours: 7, 16	saṃśodhana purifica- tion: 7
pāka septic: 13	prakṛti tempera- ment: 7	received a benediction kṛtamaṅgala: 11	saṃvatsara year: 9
pakṣa fortnight: 9	pratīkāra alleviation: 9	red velvet mites indragopa: 8	sañcaya accumula- tion: 9
paralysis of the nape of the neck manyāstambhā: 11	pratisandhā- put it back together: 15	reduced hīna: 15	sandhāna joins: 11
pārthiva earthen products: 8f	pratuda scavenging: 14	regimen ācāra: 7	sandhi joins: 12 joints: 9
particulars vikalpa: 9	pravardhanaka dilator: 11	remedies oṣadhi: 9 oṣadhī: 7	sannipāta congested humours: 10
parts aṅga: 9	prayoṇavat practical purposes: 9	resin niryāsa: 8	sap kṣīra: 8
paśu animals: 8	procedures kriyā: 6f, 10	rodents mūṣika: 5	sāra essence: 8
patra leaves: 8	prota gauze: 13	root mūla: 7	śārīravat physical: 9
pelt carman: 8	puffed up śopha: 14	roots mūla: 8	sarīśpa creepy- crawlies: 5, 8
phala fruits: 8		ṛtu season: 9	Scarification lekhaṇa: 7
physical śārīravat: 9		rudhira blood: 8	scarification

<i>lekhyā</i> : 13	stiff: 12f	born of	<i>varṇa</i>
scavenging	stationary	sweat: 8	complex-
pratuda: 14	<i>sthāvara</i> : 7,	swelling	ion: 7, 16
season	9	<i>śvayathu</i> : 11	<i>varṣā</i>
<i>ṛtu</i> : 9	<i>sthāvara</i>	<i>tainted</i>	rainy
sections	stationary:	duṣṭa: 13	seasons: 8
<i>adhyāya</i> : 10	7, 9	temperament	<i>vartī</i>
seed-eating	stiff	<i>prakṛti</i> : 7	wick: 11
<i>viṣkīra</i> : 14	<i>stabdha</i> : 12f	the science of	<i>veda</i>
septic	strength	life	knowledge:
<i>pāka</i> : 13	<i>bala</i> : 7	<i>āyurveda</i> : 4	4
shoots	substance	the time for	<i>vedanābhigāṭa</i>
<i>udbhīd</i> : 8	<i>dravya</i> : 16	therapies	pain and
shrubs	substrate	<i>kriyākāla</i> : 9	injury: 4
<i>vīrudh</i> : 8	<i>āśrayin</i> : 7	therapies	very intent
sinews	suffering	<i>karman</i> : 10	<i>sunivīṣṭa</i> :
<i>snāyu</i> : 9	<i>duḥkha</i> : 7	three-quarters	15
<i>sirā</i>	<i>sukha</i>	of an hour	<i>vikalpa</i>
duct: 11	comfort: 9	<i>muhūrta</i> : 8	options: 12
ducts: 9, 13	<i>sunivīṣṭa</i>	treatment	particulars:
skin	very intent:	<i>kriyā</i> : 9	9
<i>tvak</i> : 8f	15	trice	<i>vīrudh</i>
slice of flesh	suppurating	<i>kāṣṭhā</i> : 8	shrubs: 8
<i>vadhra</i> : 15	<i>srāva</i> : 13	<i>tvak</i>	<i>viśāda</i>
small insects	suppuration	skin: 8f	depression:
<i>kunta</i> : 8	<i>srāva</i> : 14	<i>udbhīd</i>	7
<i>snāyu</i>	surāmaṇḍa	shoots: 8	<i>viṣkīra</i>
sinews: 9	<i>decanted</i>	<i>upāśama</i>	seed-eating:
<i>sneha</i>	<i>liquor</i> : 13	pacifica-	14
oil: 8	<i>svabhāva</i>	tion: 9	vital energy
śopha	inherent	<i>vadhra</i>	<i>ojas</i> : 7
<i>puffed up</i> :	factors: 10	flesh: 15	<i>vrkṣa</i>
14	<i>svābhāvika</i>	slice of	flowering
spiders	inherent: 7	flesh: 15	trees: 8
<i>lūtā</i> : 5	<i>svarasa</i>	<i>vaiśamya</i>	<i>vyadhana</i>
splitting	juice	irregularit-	piercing:
<i>bhedya</i> : 13	extract: 8	ies: 7	13
<i>srāva</i>	<i>svastivācana</i>	<i>vanaspati</i>	<i>vyadhi</i>
suppurat-	blessings	fruit trees:	disease: 9
ing: 13	pro-	8	<i>vyākhyāta</i>
suppura-	nounced: 11	<i>varga</i>	intended:
tion: 14	<i>śvayathu</i>	collection:	10
śreyas	swelling:	9	<i>vyāla</i>
welfare: 4	11		wild
<i>stabdha</i>	<i>svedaja</i>		animals: 8



wasted	15	<i>kṛmi</i> : 8	may repair:
<i>kṣīṇa</i> : 14	wick		15
welfare	<i>vartī</i> : 11	year	yuga
<i>śreyas</i> : 4	wild animals	<i>saṃvatsara</i> :	yuga: 9
well joined	<i>vyāla</i> : 8	9	yuga
<i>sādhubaddha</i> :	Worms	<i>yojayed</i>	yuga: 9

## Index of Manuscripts

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

Kathmandu, KL 699: 1	Mumbai, AS B.D.109: 3
Kathmandu, NAK 1-1079: 1	Mumbai, AS B.I.3: 3
Kathmandu, NAK 5-333: 1	Thanjavur TMSSML 10773: 17