

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

Jason Birch and Dominik Wujastyk

Draft of 31st August 2021  
© Jason Birch and Dominik Wujastyk



© Dominik Wujastyk. I am distributing this pre-publication draft under a  
Creative Commons Attribution-ShareAlike 4.0 International License.  
For details, see <http://creativecommons.org/licenses/by-sa/4.0/>

### Abstract

The [Suśruta Project](#) is producing a new Sanskrit text edition of the *Suśrutasaṃhitā* based on the early Nepalese manuscripts.<sup>1</sup> As we gradually transcribe and edit the manuscripts, we are producing this new translation of the classic work.

---

<sup>1</sup> MS Kathmandu KL 699, MS Kathmandu NAK 1-1079, and MS Kathmandu NAK 5-333.

## Contents

<b>The manuscripts and editions used in the vulgate editions by Yā-</b>	
<b>davaśarman Trivikrama Ācārya</b>	<b>5</b>
The sources of the 1915 edition . . . . .	5
The sources of the 1931 edition . . . . .	5
The sources of the 1938 edition . . . . .	6
Evaluation . . . . .	7
The 1939 edition . . . . .	8
For the Bhānumatī . . . . .	8
For the Suśrutasaṃhitā . . . . .	10
Evaluation . . . . .	10
<b>Features of the manuscript transmission</b>	<b>12</b>
Palaeographical features . . . . .	12
Chart of characters . . . . .	12
<b>Sūtrasthāna, adhyāya 1</b>	<b>13</b>
<b>Sūtrasthāna, adhyāya 2</b>	<b>20</b>
Literature . . . . .	20
<b>Sūtrasthāna, adhyāya 17</b>	<b>21</b>
<b>Sūtrasthāna, adhyāya 28</b>	<b>28</b>
<b>Kalpasthāna, adhyāya 1</b>	<b>29</b>
Literature . . . . .	29
Manuscript notes . . . . .	29
Translation . . . . .	30
[Threats to the king] . . . . .	30
<b>Uttaratantra, adhyāya 16 (17 in the vulgate)</b>	<b>35</b>
Literature . . . . .	35
Translation . . . . .	35
[Complications] . . . . .	44
[Characteristics of the probe] . . . . .	45
[Complications] . . . . .	45

<b>Abbreviations</b>	<b>48</b>
<b>References</b>	<b>51</b>
On digital critical editions . . . . .	75

## The manuscripts and editions used in the vulgate editions by Yādavaśarman Trivikrama Ācārya

Yādavaśarman 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 generally considered the most scholarly and reliable editions of the work, and have been constantly reprinted up to the present day.<sup>2</sup>

The 1915 edition was based on three manuscripts. The 1931 edition used another seven plus two printed editions. For his final 1938 edition, Ācārya used a further three manuscripts.<sup>3</sup> These sources are described as follow, with an overview in Table 1.

### The sources 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 sources of the 1931 edition

- 1 Vārāṇasī, professor of literature, the great Gaurīnāthapāṭhaka. With the *Nibandhasaṅgraha*. Covers the *nidānasthāna* and *uttaratantra*.
- 2 Ahmedabad. My friend Sva. Vā. Vaidya Raṇachodālāla Motīlālaśarman. With the *Nibandhasaṅgraha*. Covers the *śārīrasthāna*.
- 3 From the personal library of my great friend Sva. Vā. Vaidya Murārājīśarman. Extremely old. No commentary. Covers the *śārīrasthāna*.
- 4 Pune, BORI library. With the *Nibandhasaṅgraha*. Covers the *śārīrasthāna*.<sup>4</sup>

---

2 See also the study of these editions by Klebanov (2021a: §1.2) and Wujastyk (2013: 143–144).

3 The following account of the sources is paraphrased from Y. T. Ācārya and N. R. Ācārya's own account of his sources (Su 1938: 22).

4 Not one of the three MSS of the *śārīrasthāna* described in H. D. Sharma 1939.

- 5 Pune, BORI library. With the *Nibandhasaṅgraha*. Complete. With some damaged folia.
- 6 Bombay, Asiatic Society. Incomplete.<sup>5</sup>
- 7 Varanasi, the private library of Vaidya Tryambakaśāstrī. Covers the *cikitsāsthāna*. The variant readings of this MS were compiled by Prof.
- 8 A printed edition together with the commentary *Suśrutasandīpana-bhāṣya* by Professor Hārāṇacandra Cakravārtti. Complete work. This is the 1910 Calcutta edition numbered “t” by Meulenbeld ([HIML](#): IB, 312).<sup>6</sup>
- 9 A printed edition of the first 43 chapters of the *sūtrasthāna*, printed in Bengali script, with the commentaries *Bhānumatī*, *Nibandhasaṅgraha*, edited by Vijayaratnasena and Niśikāntasena. This is the 1886 Calcutta edition numbered “g” by Meulenbeld ([HIML](#): IB, 311).<sup>7</sup>

### The sources of the 1938 edition

- 1 Gwalior, from the library of my great friend Paṃ. Rāmeśvaraśāstrin Śukla. Covers the *sūtra*, *nidāna*, *śārīra*, *cikitsā* and *kalpasthānas*.
- 2 Bikaner, from the library of the Royal Palace, supplied by Paṃ. Candraśekharaśāstrin. Contains the commentary *Nyāy-acandrikāpañjikāvyaṅkyā* by Gayadāsa. Covers the *nidānasthāna*. This is almost certainly MS Bikaner Anup 4390.<sup>8</sup>
- 3 Kathmandu, located in the private library of the Royal Guru Hemarāja Śarman. An extremely old palm-leaf manuscript. Readings from this MS were compiled by Paṃ Nityānandaśarman Jośī and sent to Ācārya. Covers from the beginning of the work to the end of the ninth chapter of the *cikitsāsthāna*. The siglum for this manuscript in footnotes was ता for तालपत्रपुस्तके.

---

5 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 *śārīrasthāna*; the second may be complete, but Velankar calls it only “disorderly.”

6 Bhaṭṭācārya 1910–7.

7 Sena et al. 1886–93.

8 See Dominik Wujastyk, “MS Bikaner AnupLib 4390.” *Pandit*. <<http://panditproject.org/entity/108068/manuscript>>.



manuscripts, excluding the printed editions.

Two sources stand out for their historical importance. The first is no. 3 of 1931, which Ācārya calls “extremely old.” It covered the *śārīrasthāna* only, and unfortunately we know nothing of the later history of this manuscript. The second is no. 3 of 1938, which is one of the important Nepalese manuscripts being considered in the present project. Ācārya’s remarks and references to Hemarājaśarman’s introduction to the *Kāśyapasaṃhitā* allow us to identify this manuscript as MS Kathmandu NAK 5-333.<sup>10</sup> But that manuscript covers the whole work, not just up to the ninth chapter of the *cikitsāsthāna* as Y. T. Ācārya and N. R. Ācārya stated.<sup>11</sup> Perhaps the editors only received collations for this portion of the manuscript and did not know that it was a witness for the whole work.

## The 1939 edition

In 1939, Yādavaśarman Trivikrama Ācārya and Nandakiśora Śarman co-edited an edition of the *sūtrasthāna* of the *Suśrutasamhitā* that was published by the Swami Laxmi Ram ayurvedic centre in Jaipur, and printed at the famous Nirṇayasāgara Press in Mumbai.<sup>12</sup> The text was edited on the basis of the following sources.

### For the Bhānumatī

1. A printed edition. Covered the *Bhānumatī* up to chapter Su.sū.40. The siglum was 𑀧 for *mudrita*.<sup>13</sup>
2. A manuscript in the India Office Library library provided through

<sup>10</sup> Su 1938: 22; Hemarāja Śarman 1938: 56–57. Discussed by Klebanov (2021a: §1.1, 2.3). See also HIML: IIB, 25–41; Wujastyk 2003: 161–169.

<sup>11</sup> Su 1938: 22.

<sup>12</sup> Su 1939. The description of the sources below is based on Yādavaśarman T. Ācārya’s remarks in his introduction (pp. 3–4).. See also the remarks on this edition by Klebanov (2021b: 7). On the Swami Laxmi Ram centre, see Hofer 2007

<sup>13</sup> sena-1893. The manuscript on which this edition was based is probably in the library of the Calcutta Sanskrit College, and described in H. Sastri and Gui 1895–1917: v. X.1, which is not available to me. See also HIML: IB, 495, n. 57 for mention of this manuscript. The reference at Rama Rao et al. 2005: 217 to CSCL accession number 97 in Bengali script may be this manuscript.



चरके—“लभोपायो हि शस्तानां रसावीनां रसायनम्” (च. चि. अ. १ पा. १) । पारिशेष्याद्वाजीकरणतन्त्रम् । अवाजिनं वाजीकुर्वन्ति येन तद्वाजीकरणम् । ‘अन्येषामपि दृश्यते’ (पा. अ. ६।३।१३७) इति दीर्घत्वम् । येन वाऽत्यर्थं स्त्रीषु व्यज्यते तद्वाजीकरणम् । तदुक्तं चरके—“येन नारीषु सामर्थ्यं वाजिवल्लभते नरः । प्रजेन्नाप्यधिकं येन वाजीकरणमेव तत्” (च. चि. अ. २, पा. ४) इति ॥ ५ ॥

अथास्य प्रत्येकाङ्गलक्षणसमासः—तत्र, शल्यं नाम विविधतृणकाष्ठ-पाषाणपांशुलोदलोष्टास्थिवालनखपूयास्त्रावदुष्टव्रणान्तर्गर्भशल्योद्धरणार्थं षष्ठ्या विधानैः, यन्त्रशस्त्रक्षाराग्निप्रणिधानव्रणविनिश्चयार्थं च; शालाक्यं नामोर्ध्वजत्रुगतानां श्रवणनयनवदनघ्राणादिसंश्रितानां व्याधीनामुपशमनार्थं; कायचिकित्सा नाम सर्वाङ्गसंश्रितानां व्याधीनां ज्वररक्तपित्तशोफोन्मादापसारकुष्ठमेहातिसारादीनामुपशमनार्थं; भूतविद्या नाम देवांसुरगन्धर्वयक्षरक्षःपितृपिशाचनैलग्रहाष्टुपष्टचेतसां शान्तिकर्मबलिहरणादिग्रहोपशमनार्थं; कौमारभृत्यं नाम कुमारभरणघात्रीक्षीरदोषसंशोधनार्थं दुष्टस्तन्यग्रहसमुत्थिनां च व्याधीनामुपशमनार्थम्; अगदतन्त्रं नाम सर्पकीटलृतामूषकादिदृष्टविषव्यञ्जनार्थं विविधविषसंयोगोपशमनार्थं च; रसायनतन्त्रं नाम वयःस्थापनमायुर्मेधावलंकरणं रोगापहरणसमर्थं च; वाजीकरणतन्त्रं नामारूपदुष्टक्षीणशुष्करेतसामाप्यार्थेनप्रसादोपचयजनननिमित्तं प्रहर्षणजननार्थं च ॥ ६ ॥

शल्यग्रविशेषाश्च शालुं प्रतिलक्षणं संक्षेपेणाह—अथास्येत्यादि । एकमेकमङ्गं प्रति लक्षणानां समासः संक्षेपः प्रत्येकाङ्गलक्षणसमासः । तृणादीनां, तथा दुष्टव्रणस्य, तथाऽन्तर्गत(र्भशल्य)स्य उद्धरणार्थमिति प्रत्येकमुद्धरणशब्दः संबध्यते । दुष्टव्रणस्यान्तस्तृणाद्याहरणार्थमित्यन्ये । षष्ठ्या विधानैरिति द्विव्रणीयोचैरपतर्पणाद्यै रक्षाविधानान्तैः; इत्थंभूतलक्षणे तृतीया । जत्रु ग्रीवामूलं, जत्रुण ऊर्ध्वमूर्ध्वजत्रु । घ्राणादीत्यादिग्रहणाच्छिरःकपालादिग्रहणम् । उत्तरतन्त्रे प्रतिपादितक्रमप्राप्त्या ज्वरानन्तरमतीसारः पठितः, तस्यान्ते पाठोऽतिसारस्य सर्वाङ्गीणदोषारब्धत्वात्, अन्येषामपि तन्मध्यपाठेन सर्वाङ्गीणदोषारब्धत्वप्रतिपादनाभ्यतिक्रमं वदन्ति । शान्तिकर्म बलिहरणादिना ग्रहाणां देवादीनामुपशमो यस्तदर्थः; यदि वा ग्रहणं ग्रहो देवानामावेशस्तदुपशमार्थम् । दुष्टस्तन्यग्रहसमुत्थितानामिति दुष्टस्तन्येन

१ ‘सर्वशरीरावस्थितानां’ व्याधीनामुपशमकरणार्थं, ज्वरशोफयुग्मरक्तपित्तोन्मादापसार-प्रमेहातीसारादीनां च’ इति ता. । २ ‘देवदानव’ इति ता. । ३ ‘विनायकनागग्रहोप-सृष्टचेतसां’ इति ता. । ४ ‘विषवेगोपशमनार्थं’ इति ता. । ५ ‘शुक्राप्यायन’ इति ता. । ६ ‘घ्राणादीनां शल्यान्तानां’ इति सु. । ७ ‘अन्ये तु तस्यान्ते पाठेन’ इति पा० । ८ ‘ग्रहणाद्’ इति सु. ।

Figure 1: A page of the 1939 *Bhānumatī* edition, showing the variant readings in the footnotes.

the Bhandarkar Oriental Research Institute in Pune.<sup>14</sup> This manuscript covered the *Bhānumatī* b up to the end of the *sūtrasthāna*. The siglum was ह for हस्तलिखित.<sup>15</sup>

### For the *Suśrutasaṃhitā*

1. A palm leaf manuscript from Hemarājaśarman's personal library.<sup>16</sup> The siglum was ता for ताडपत्र.
2. His own published edition. The siglum was ड for डल्हणसंमतः पाठः.<sup>17</sup>
3. Hārānacandra Cakravartī's published edition with his own commentary.<sup>18</sup> The siglum was हा.

### Evaluation

The main innovation of this publication was to present the only surviving part of the commentary on the *Suśrutasaṃhitā* by the great eleventh-century medical scholar Cakrapāṇidatta, namely the *Bhānumatī*.<sup>19</sup> A secondary purpose was to present the text of the *sūtrasthāna* as read in MS Kathmandu NAK 5-333, that had recently been brought to the editors' attention. In their judgement, the Kathmandu manuscript presented a text that was closer to what Cakrapāṇidatta had before him than the text according to Ḍalhaṇa. This was the first *Suśrutasaṃhitā* edition in which Ācārya used sigla to identify the sources from which variant readings were reported, so while it has limitations, it for the first time enables us to get some idea of origins of the text (see Figure 1).

Ācārya noted in his introduction that the manuscripts containing the Ḍalhaṇa's commentary all came together with the root-text of the *Suśrutasaṃhitā*, and thus the main *Suśrutasaṃhitā* text reflected the readings chosen by Ḍalhaṇa. But the manuscripts of the *Bhānumatī* contained the commentary alone, without the root-text, and had many explanations

14 At this time, manuscripts from Britain were routinely lent to scholars in India and vice versa.

15 MS London BL H. T. Colebrooke 908 ([PanditProject #109978](#), consulted on July 03, 2021).

16 I.e., MS Kathmandu NAK 5-333.

17 [Su 1938](#). It is noteworthy that Ācārya refers to his 1938 edition as representing "the Ḍalhaṇa recension."

18 Bhaṭṭācārya [1910-7](#).

19 [HIML](#): IA, 374-375 and IB, 495-496.

based on different readings of the root-text than those of Ḍalhaṇa. In many of these cases it was hard to know what the text that Cakrapāṇidatta had before him. But Ācārya noted that Cakrapāṇidatta had a text before him that had much in common with the text of the Nepalese manuscript.<sup>20</sup>

There is compelling evidence that Cakrapāṇidatta's *Bhānumatī* commentary once covered the whole text of the *Suśrutasamhitā*.<sup>21</sup> The loss of the rest of the work ranks amongst the greatest disasters in Āyurvedic literature. Remarkably, the whole *Bhānumatī* may still have existed in the early twentieth century. In 1903, Palmyr Cordier reported being privately informed of a complete copy of the work in a personal manuscript collection in Benares.<sup>22</sup>

---

<sup>20</sup> Su 1939: 3–4. See discussion by Klebanov (2021b: 7).

<sup>21</sup> HIML: IA, 375.

<sup>22</sup> Cordier 1903: 332.

## Features of the manuscript transmission

### Palaeographical features

- śrita for śṛta.
- ś and s in KL 699.

### Chart of characters

[[[Put a chart from QuickPalaeographer here.]]]

## Sūtrasthāna, adhyāya 1

- 1 Now I shall narrate the chapter on the origin of this knowledge.<sup>23</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>24</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-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.<sup>25</sup>
  - 7 “Surgery, treatment of body parts above the clavicle, general medicine, knowledge of spirits, care of children, and the disciplines of antidotes,
- 
- 23 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 manuscripts is highly significant because it removes the outer narrative frame of the *Suśrutasaṃhitā* (Wujastyk 2013: 148; Klebanov 2021a: § 3.1.2; Rai 2019; Birch et al. 2021). On the figure of Dhanvantari in medical literature, see HIML: IA 358–361.
  - 24 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 (Su 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.
  - 25 Svayambhū is another name for Brahmā, the creator.

- rejuvenation and aphrodisiacs.
- 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>26</sup> Gandharvas, Yakṣas, demons, deceased ancestors, Piśācas, Vināyakas,<sup>27</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>28</sup>
- 15 “[The component] called the discipline of rejuvenation is maintaining youth, bringing about a long life and mental vigour and for curing diseases.

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

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

28 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 MS Kathmandu NAK 1-1079 and MS Kathmandu NAK 5-333 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*).

- 16 "[The component] called the discipline of aphrodisiacs brings about the increase, purity, accumulation and production of semen for those 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>29</sup>
- 27 *For, I (i.e., Brahmā) am Dhanvantari, the first god, the remover of old age, pain and death of mortals.*

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

*Having understood surgery, the best of the great knowledge systems, I arrived on earth again to teach it here.*

- 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>30</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>31</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>32</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 (*bṛṇhana*), 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>33</sup> There are two types: stationary (*sthāvara*) and moving

30 See Wujastyk 2004.

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

32 Note that four humoral substances are assumed here.

33 Pāṇini 6.3.132 provides that the final vowel of the noun *oṣadhi* may be lengthened



- (*jaṅgama*).
- 31 Of these, there are four types of stationary ones: fruit trees (*vanaspati*), flowering trees (*vrkṣa*), herbs (*oṣadhi*) and shrubs (*vīrudh*).<sup>34</sup> Amongst these, the “fruit trees” have fruit but no flowers.<sup>35</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 (*svedaaja*), and shoots (*udbhid*). Amongst these, those born in a caul include animals (*paśu*), humans, and wild animals (*vyāla*). Birds, creepy-crawlies (*sarīṣṛpa*) and snakes are “born of eggs.” Worms (*kṛmi*), small insects (*kunta*) and ants (*pipīlika*) and others are born of sweat.<sup>36</sup> Shoots include red velvet mites (*indragopa*) and frogs (*maṇḍūka*).<sup>37</sup>
- 33 In this context, among the stationary remedies, skin (*tvak*), leaves (*patra*), flowers (*puṣpa*), fruits (*phala*), roots (*mūla*), bulbs (*kanda*), sap (*kṣīra*), resin (*niryāsa*), essence (*sāra*), oil (*sneha*), and juice extract (*svarasa*)<sup>38</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>39</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

(→*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 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.

34 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.

35 The 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 *Viṣṇudh.*: 56r).

36 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).

37 On *indragopa*, see Lienhard 1978.

38 On juice extract (*svarasa*) see CS 1.1.73, 1.4.7; Ḍalhaṇa on 4.10.12 (*Su* 1938<sup>2</sup>: 450).

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

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 fortnight (*pakṣa*), a month (*māsa*), a season (*ṛtu*), a half-year (*ayana*), a year (*saṃvatsara*), and yuga (*yuga*).<sup>40</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>41</sup>

37 This fourfold category is taught by physicians as a cause for the agitation and quelling of bodily diseases.<sup>42</sup>

38 There are two kinds of invasive diseases. Some certainly<sup>43</sup> affect (ni√pat) 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 (*caturṣṭaya*) 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*),

40 These units are presented at 1.6.5 ([Su 1938<sup>2</sup>:24](#)) and discussed by Hayashi ([2017](#): § 59).

41 See footnote [29](#).

42 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*) ([Su 1938<sup>2</sup>: 9a](#)).

43 The text uses an archaic interjection here, *ha*.

flesh (*māṃsa*), ducts (*sirā*), sinews (*snāyu*), bones (*asthi*) and joints (*sandhi*) are meant.

- 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>44</sup>

41        *This seed of medicine has been declared in brief. Its explanation will be given in one hundred and twenty chapters.*<sup>45</sup>

42        There are one hundred and twenty chapters in five sections (*adhyāya*).<sup>46</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>47</sup>

[There is a verse about this:]<sup>48</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.*

---

44 See footnote 29.

45 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.

46 On *viṃśa* in the sense of “greater by 20” see P.5.2.46 *śadantaviṃśateś ca*.

47 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* (Su 1938: 1.3–4ab) there is indeed a statement that picks up the point about there being 120 chapters.

48 See footnote 29.

## Sūtrasthāna, adhyāya 2

### Literature

[HIML](#): IA, 204; Preisendanz [2007](#); Wujastyk [2012](#): 82–83, *et passim*.

1

## Sūtrasthāna, adhyāya 17

- 1 Now we shall expound the method for piercing the ear.<sup>49</sup>
- 2 One may pierce a child's ears for the purpose of preserving and decorating. On renowned days, half days, hours and constellations during the first half of the sixth or seventh lunar month, the boy who has received a benediction (*kṛtamaṅgala*), – blessings pronounced (*svastivācana*)<sup>50</sup> – should be placed on the lap of a wet-nurse.<sup>51</sup> Then, while pacifying him and having pulled his ear with the left hand, the physician should use his right hand to pierce the ear straight through at a naturally occurring cleft.<sup>52</sup> For a boy, do the right ear first; for a girl, do the left one. Use a

49 The topic of piercing the ear (*kaṛṇavyadha*) is not discussed in the *Carakasamhitā* (HIML: IB, 326, n. 175), but it is mentioned in some texts that followed the *Suśrutasamhitā*, such as the *Kaśāpyasamhitā* (HIML: IIA, 30). Also, the instrument for piercing the ear is described in the *Aṣṭāṅgahṛdayasūtra* 1.26.26 (Ah 1902: 153). In the versions of the text known to Ḍalhaṇa (Su 1938<sup>2</sup>: 76) and Cakrapāṇidatta (Su 1939: 125), the heading of this chapter is *kaṛṇavyadhabandhavidhi* ('the method of piercing and joining the ear'), instead of the Nepalese version's *kaṛṇavyadha*. The topic of *kaṛṇabandha* is discussed in passages 17–20 of the Nepalese version. However, it appears that only subsequent redactors reflected its importance by including it in chapter headings. The Nepalese version also omits the opening remark on Dhanvantari that appears in subsequent versions. For a discussion of the frame story in the Nepalese version, see Birch et al. 2021. Ḍalhaṇa (Su 1938<sup>2</sup>: 76) and Cakrapāṇidatta (Su 1939: 125) state that only the ears of healthy people should be pierced, and they quote Bhoja to affirm this: 'When piercing the ears of children who are free of disease at these times, their ear flaps and apertures, as well as limbs, increase' (for the Sanskrit, see Su 1938<sup>2</sup>: 76).

50 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. In the versions of 1.16.3 known to Cakrapāṇidatta (Su 1939: 126) and Ḍalhaṇa (Su 1938<sup>2</sup>: 76), the words are united in a compound that reads more naturally.

51 The versions of 1.16.3 known to Cakrapāṇidatta (Su 1939: 126) and Ḍalhaṇa (Su 1938<sup>2</sup>: 76) have the additional compound *kumāradharāṇike* ('on the lap of one who holds the child') after *dhātṛyaṇike*. The gender of *kumāradhara* is made clear by Ḍalhaṇa's gloss 'a man who holds the child'. Also, both versions add *bālakṛīḍanakaiḥ pralobhya* ('having enticed with children's toys') to indicate that the child should be enticed with toys to stay on the assistant's lap. According to Ḍalhaṇa on 1.16.3 (Su 1938<sup>2</sup>: 76), the toys include replica elephants, horses, bulls and parrots. Ḍalhaṇa further mentions that others read *bhakṣyaviśeṣair vā* ('or by special treats') before *bālakṛīḍanakaiḥ*.

52 The versions of 1.16.3 of Cakrapāṇidatta (Su 1939: 126) and Ḍalhaṇa (Su 1938<sup>2</sup>: 76) add *ādityakarāvabhāsite* to clarify that this naturally occurring cleft is illuminated by

- needle on a thin ear; an awl (*ārā*) on a thick one.<sup>53</sup>
- 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>54</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 sharp pain in the ear.<sup>55</sup>
  - 5 Having removed the wick (*vartī*) in the hole because of the aggravation of humours or a culpable piercing,<sup>56</sup> one should smear it with a paste of the roots of barley, liquorice, Indian madder (*mañjiṣṭhā*), and the castor oil tree (*gandharvahaṣṭa*), 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 with raw sesame oil. After every three days one should apply a thicker wick (*vartī*)

sunshine.

- 53 Ḍalhaṇa on 1.16.3 ([Su 1938<sup>2</sup>](#): 76) clarifies that the awl is a shoe-maker's knife for piercing leather.
- 54 At this point, MS Kathmandu KL 699 is missing a folio, so the rest of this chapter is constructed on the basis of witnesses MS Kathmandu NAK 5-333 and MS Kathmandu NAK 1-1079.
- 55 This passage is significantly augmented in 1.16.4 of Cakrapāṇidatta's version ([Su 1939](#): 126) and 1.16.5 of Ḍalhaṇa's ([Su 1938<sup>2</sup>](#): 77) to outline the specific problems caused by piercing three ducts called *kālikā*, *marmikā* and *lohitikā*. In fact, the order of the problems mentioned in the Nepalese version has been retained in the other versions and divided between each duct. Cakrapāṇidatta's commentary on 1.16.4 ([Su 1939](#): 126) cites several verses attributed to Bhoja on the problems caused by piercing these three ducts in the ear flap: '*Lohitikā*, *marmikā* and the black ones are the ducts situated in the earflaps. Listen in due order to the problems that arise when they are pierced. Paralysis of the nape of the neck and convulsions, or sharp pain arise from piercing *lohitikā*. Pain and lumps are thought to arise from piercing *marmikā*. Piercing *kālikā* gives rise to swelling, fever and burning.'
- 56 In addition to these reasons, 1.16.5 of Cakrapāṇidatta's version ([Su 1939](#): 126–127) and 1.16.6 of Ḍalhaṇa's ([Su 1938<sup>2</sup>](#): 77) add *kliṣṭajihmāpraśastasūcīvyadhāt* ('because of piercing with a painful, crooked and unrecommended needle') and *gāḍhataravartitvāt* ('because of a wick that is too thick'). Ḍalhaṇa was aware of the reading in the Nepalese version because he notes in his commentary on 1.16.6 ([Su 1938<sup>2</sup>](#): 77) that some read 'because of the accumulation of humours' rather than 'because of piercing with a painful, crooked and unrecommended needle or because of a wick that is too thick.' On the meaning of *samudāya*, see ?? and [meul-1992](#) (ADD PRIMARY REF).

- and sprinkle oil right on it.<sup>57</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.<sup>58</sup>
- 8 A person's ear enlarged in this way can split in two, either as a result of the humours<sup>59</sup> or a blow. Listen to me about the joins (*sandhāna*) it can have.
- 9 Here, there are, in brief, fifteen ways of mending the ear flap.<sup>60</sup> They are as follows: Rim-join (*nemīsandhānakaḥ*), Lotus-splittable (*utpalabhedyaka*), Dried Flesh (*vallūraka*), Fastening (*āsaṅgima*), Cheek-ear (*gaṇḍakarṇa*), Take away (*āhārya*), Ready-Split (*nirvedhima*), Multi-joins (*vyāyojima*), Door-hinge (*kapāṭasandhika*), Half door-hinge (*ardhakapāṭasandhika*), Compressed (*saṁkṣipta*), Reduced-ear (*hīnakarṇa*), Creeper-ear (*vallīkarṇa*), Stick-ear (*yaṣṭīkarṇa*), and Crow's lip (*kākaṣṭha*).<sup>61</sup>

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.

- 57 The manuscripts support the reading *sthūlatarīm* that is either a non-standard form or a scribal error.
- 58 Cakrapāṇidatta on 1.16.6 (Su 1939: 127) and Ḍalhaṇa on 1.16.8 (Su 1938<sup>2</sup>: 77) point out that the dilator can be made of wood, such as that of the prickly chaff flower (*apāmarga*), the neem tree (*nimba*) and the cotton plant (*kārpāsa*). Ḍalhaṇa adds that it can also be made of lead (*sīsaka*) and should have the shape of the datura flower (*dhattūrapuṣpa*).
- 59 Ḍalhaṇa on 1.16.9 (Su 1938<sup>2</sup>: 77) notes that the word *doṣa* here can refer to either a humour, such as wind (*vāta*), as we have understood it, or a disease generated from a humour.
- 60 The Nepalese version uses the word *sandhāna* to refer to joining a split in an ear flap, which is consistent with the terminology in the verse cited above (8). However, 1.16.10 of Ḍalhaṇa's version (Su 1938<sup>2</sup>: 77) uses the term *bandha* here and at the very beginning of the chapter (i.e., 1.16.1) to introduce the topic of repairing the ear.
- 61 For an artist's impression of these different kinds of joins in the ear flap, see Majno 1975: 290 (reproduced as Figure 3.2 in Wujastyk 2003: 154).



“Cheek-ear” (*gaṇḍakarṇa*): one flap is longer on the outside.<sup>62</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>63</sup> The five from compressed (*saṃkṣipta*) on are incurable.<sup>64</sup> 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*) 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.<sup>65</sup>

62 For an artist’s impression of this join, see Majno 1975: 291 (reproduced as Figure 3.3 in Wujastyk 2003: 155).

63 Cakrapāṇidatta on 1.16.9–13 (Su 1939: 128–129) and Ḍalhaṇa on 1.16.10 (Su 1938<sup>2</sup>: 77–78) provide examples of how the names of these joins describe their shapes. For example, the rim-join (*nemīsandhānaka*) is similar to the join of the rim of a wheel (*cakradhārā*).

64 Ḍalhaṇa on 1.16.10 (Su 1938<sup>2</sup>: 77–78) mentions that some do not read the statement that only five are incurable, and they understand the causes of unsuccessful joins given below (i.e., heat, inflammation, suppuration and swelling) as also pertaining to the first ten when they do heal.

65 The version of 1.16.11–13 known to Ḍalhaṇa (Su 1938<sup>2</sup>: 78) has four verses (*śloka*) at this point that are not in the Nepalese manuscripts. The additional verses iterate the types of joins required for ear flaps that are missing, elongated, thick, wide, etc. All four verses were probably absent in the version of the *Suśrutasaṃhitā* known to Cakrapāṇidatta. He cites the verses separately in his commentary, the *Bhānumatī* (Su 1939: 128–129), introducing each one as ‘some people read’ (*ke cit paṭhanti*). How-



- 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>66</sup> And in particular, he should gather decanted liquor (*surāmaṇḍa*), milk, water, fermented rice-water (*dhānyāmla*), and powdered earthenware crockery (*kapālacūrṇa*).<sup>67</sup> 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 (*bhedyā*), scarification (*lekhyā*), or piercing (*vyadhana*). Then, he should examine the blood of the ear to know whether it is tainted (*duṣṭa*) or not. If it is tainted by wind, the ear should be bathed with fermented rice-water (*dhānyāmla*) and water; if tainted by choler, then cold water and milk should be used; if tainted by phlegm, then decanted liquor (*surāmaṇḍa*) 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. Having seen that the blood has stopped, one should anoint it with honey and ghee, bandage each ear with cotton (*picu*) and gauze (*prota*), and bind it up with a thread, neither too tightly nor too loosely. Then, the earthenware powder should be sprinkled on, and medical advice (*ācārika*) given. And he should supplement with food as taught in the ‘Two Wound’ chapter.<sup>68</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>69</sup> For when the ear is tainted by wind, then it is obstruc-

ever, in Trikamajī Ācārya’s edition of the *Sūtrasthāna* of the *Bhānumatī*, the root text is largely identical to the one commented on by Ḍalhaṇa (Su 1938<sup>2</sup>), even in instances like this where Cakrapāṇidatta’s commentary indicates that he was reading a different version of the *Suśrutasamhitā*.

66 *Suśrutasamhitā* 1.5 (Su 1938<sup>2</sup>: 18–23).

67 The term *kapālacūrṇa* is unusual. Ḍalhaṇa (Su 1938<sup>2</sup>: 79) defines it as the powder of fragments of fresh earthen pots and Cakrapāṇidatta (Su 1939: 129) as the powder of earthenware vessels. However, it seems possible that it could be some sort of bone-meal made from a skull.

68 *Suśrutasamhitā* 4.1 (Su 1938<sup>2</sup>: 396–408).

69 1.16.17 of Ḍalhaṇa’s version (Su 1938<sup>2</sup>: 79) reads “impure” for the Nepalese “too pure,” which would appear to make better medical sense. Emending the text to

ted 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 copious suppuration (*srāva*) and is *śopha* (*puffed up*). It has a small amount of wasted (*kṣīṇa*) flesh and it will not grow.<sup>70</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 inflamed (*saṃrambha*), burning, septic or painful. It may even split open again.

14 Now, massage for the healthy ear, in order to enlarge it. One should gather as much as one can the following: a monitor lizard (*godhā*<sup>71</sup>), scavenging (*pratuda*) and seed-eating (*viṣkīra*) birds, and creatures that live in marshes or water,<sup>72</sup> fat, marrow, milk, and sesame oil, and white mustard oil.<sup>73</sup> Then cook the oil with an admixture (*prativāpa*) of the following: purple calotropis (*arka*<sup>74</sup>), white calotropis (*alarka*<sup>75</sup>), country mallow (*balā*<sup>76</sup>), ‘strong Indian mallow’ (*atibalā*<sup>77</sup>), country sarsaparilla (*anantā*<sup>78</sup>) beggarweed (*vidāri*<sup>79</sup>), liquorice (*madhuka*), hornwort (*jalaśūka* → *jalanīlikā*<sup>80</sup>),<sup>81</sup> items having the ‘sweet’

*nāśuddha-* for *nātiśuddha-* in the Nepalese recension would yield the same meaning as the Ḍalhaṇa’s version.

70 In his edition of *Suśrutasaṃhitā*, Ācārya (Su 1938<sup>2</sup>: 79 n. 1) includes in parentheses the following treatment for these conditions, which according to a footnote is not found in the palm-leaf manuscript he used: ‘One should sprinkle it with raw sesame oil for three days and one should renew the cotton bandage after three days’ (*āmataileṇa trirātraṃ pariṣecayet trirātrāc ca picuṃ parivartayet*).

71 *Varanus bengalensis*, Schneider (Daniel 1983:58)

72 For such classifications, see Zimmermann (1999) and Smith (1994).

73 1.16.19 of Ḍalhaṇa’s version (Su 1938<sup>2</sup>: 79) includes ghee (*sarpis*). However, Ḍalhaṇa’s remarks on 1.16.19 and Cakrapāṇidatta’s on 1.16.18 (Su 1939: 130) indicate that they knew a version of this recipe (perhaps, similar to the Nepalese) that does not have ghee. Ḍalhaṇa also notes that others simply read four oils, beginning with fat and without milk, whereas Cakrapāṇidatta says some read that it is made with four oils and milk.

74 *Calotropis gigantea*, (L.) R. Br. (ADPS 52, AVS 1.341, NK #427, Potter 57, ID 306)

75 *Calotropis procera*, (Ait.) R. Br. (NK #428, GIMP 46b, ID 306)

76 *Sida cordifolia*, L. (ADPS 71, NK #2297)

77 *Abutilon indicum*, (L.) Sweet; *Sida rhombifolia*, L.? (NK #11, IGP ,4 1080; NK #2300)

78 *Hemidesmus indicus*, (L.) R. Br. (ADPS 434, AVS 3.141–5, NK #1210)

79 *Desmodium gangeticum* (L.) DC (Dymock 1.428, GJM 602, cf. NK #1192; ADPS 382, 414 and IMP 2.319, 4.366 are confusing)

80 *Ceratophyllum demersum*, L. (IMP 2371, AVS 2.56, IGP 232)

81 This name is not certain. In fact, Ḍalhaṇa on 1.16.19 (Su 1938<sup>2</sup>: 79) notes that some

- savour (*madhuravarga*<sup>82</sup>) and 'milk flower' (*payasyā* → *vidārī*<sup>83</sup>).<sup>84</sup> This should then be deposited in a well-protected spot.
- 15 The wise man who has been sweated should rub the massaged (*ma-rdita*) ear with it. Then it will be free of complications, and will enlarge properly and be strong.<sup>85</sup>
- 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.<sup>86</sup>

---

people interpret it as a poisonous, hairy, air-breathing, underwater creature.

- 82 The items which exemplify the 'sweet' savour (*madhuravarga*) are enumerated at SS.1.42.11.
- 83 *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.)
- 84 The version of 1.16.19 known to Ḍalhaṇa (Su 1938<sup>2</sup>:79) adds several ingredients to this admixture, including *apāmārga*, *aśvagandhā*, *kṣīraśuklā*, *madhuravarga* and *payasyā*. Also, it has *vidārigandhā* instead of *vidārī*. When commenting on 1.16.19, Ḍalhaṇa (Su 1938<sup>2</sup>:79) notes that some do not read *madhuravarga* and *payasyā*. Therefore, there were probably other versions of this recipe with fewer ingredients, as seen in the Nepalese version.
- 85 For these aims (i.e., healing and enlarging the ear), the text known to Ḍalhaṇa (Su 1938<sup>2</sup>:79) has an additional verse and a half describing an ointment for rubbing the ear (*udvartana*) and sesame oil (*taila*) cooked with various medicines for massage. Cakrapāṇidatta (Su 1939:131) does not comment on these verses, nor verse 15 of the Nepalese version, and so the version of the *Suśrutasamhitā* known to him may not have included them.

## 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>87</sup>

---

<sup>87</sup> 1.1.28 (Su 1938<sup>2</sup>:7), tr. P. V. Sharma 1999–2001: I, 21.

# Kalpasthāna, adhyāya 1

## Literature

A brief survey of this chapter's contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.<sup>88</sup> Translations of this chapter since 2000 have appeared by Wujastyk (2003:131–139), P. V. Sharma (1999–2001:3, 1–15), and Srikantha Murthy (2000–2).<sup>89</sup>

More recently, a discussion of the fourth chapter of this section in the light of the Nepalese manuscripts was published by Harimoto.<sup>90</sup> After a close comparative reading of lists of poisonous snakes, Harimoto concluded that, “the Nepalese version is internally consistent while the [vulgate] editions are not.” Harimoto showed how the vulgate editions, had been adjusted textually to smooth over inconsistencies, and gave insights into these editorial processes.<sup>91</sup>

## Manuscript notes

- MS Kathmandu NAK 5-333 has foliation letter numerals, for example on f.323a, that are similar to MS Cambridge Add. 1693,<sup>92</sup> dated to 1165CE noted in Bendall's chart of Nepalese letter-numerals Bendall 1883: Lithograph V, after p. 225

---

88 [HIML](#): IA, 289–290.

89 For a bibliography of translations to 2002, including Latin (1847), English (1877), Gujarati (1963) and Japanese (1971), see [HIML](#): IB, 314–315.

90 Harimoto 2011: 101–104.

91 The two editions that Harimoto noted, [Su 1938](#) and [Su 1889](#), present identical texts.

92 Scan at [cudl.lib.cam.ac.uk/view/MS-ADD-01693/1](http://cudl.lib.cam.ac.uk/view/MS-ADD-01693/1).

## Translation

- 1–2 And now I shall explain the procedures for safeguarding food and drink, as were declared by the Venerable Dhanvantari.<sup>93</sup>
- 3 Divodāsa, the king of the earth, was the foremost supporter of religious discipline and virtue. With unblemished instruction he taught his students, of whom Suśruta was the leader.<sup>94</sup>

### [Threats to the king]

- 4–5 Evil-hearted enemies who have plucked up their courage, may seek to harm the king, who knows nothing of it. He may be assailed with poisons by or by his own people who have been subverted, wishing to pour the poison of their anger into any vulnerability they can find.<sup>95</sup>
- 6 Therefore, a king should always be protected from poison by a physician.
- 7 The racehorse-like fickleness of men's minds is well known. And for this reason, a king should never trust anyone.<sup>96</sup>

93 MS H adds in the margin अथ खलु वत्स सुश्रुतः “Now begins Vatsa Suśruta.” This phrase has been copied here by the scribe from the beginning of the *Suśrutasamhitā* chapter in the *sūtrasthāna* on the rules about food and drink (1.46.3 (Su 1938<sup>2</sup>: 214)). The scribe presumably felt, not unreasonably, that this section had common subject matter with the present chapter. Further, SS 1.46.3 is the only place in the Nepalese transmission of the *Suśrutasamhitā* that names Dhanvantari and integrates him into the narrative of the *Suśrutasamhitā* as the teacher of Suśruta.

The mention of Dhanvantari here is the only other time in the Nepalese transmission that this authority is cited as the source of Ayurvedic teaching, and the unique occurrence of this actual phrase, “as was declared by the Venerable Dhanvantari.” See the discussion by Klebanov (2021a: 28–32), who concludes that the earliest recoverable recension of the *Suśrutasamhitā* may have had the phrase only at this point and not elsewhere in the work.

94 This is a quite different statement from the vulgate (Su 1938: 559) that has Dhanvantari as the teacher, and calls him the Lord of Kāśī (*kāśipati*). Ḍalhana followed the vulgate but explicitly noted the reading before us with small differences: दिवोदासः क्षितिपतिस्तपोधर्मश्रुताकरः “Divodāsa, the king of the earth, was a mine of traditions about discipline and virtue.”

95 Verses about the use of Venemous Virgins as a weapon do not appear in the Nepalese manuscripts. Cf. Wujastyk 2003: 81 f., 132. This material is present in the commentary of Gayadāsa.

96 The verb √śvas is conjugated as a first class root in the Nepalese manuscripts.

- 8–11 He should employ a doctor in his kitchen (*mahānasa*) who is respected by experts, who belongs to a good family, is orthodox, sympathetic, not emaciated, and always busy.
- 12–13 The kitchen should be constructed at a recommended location and orientation. It should have a lot of light,<sup>97</sup> have clean utensils and be staffed by men and women who have been vetted.<sup>98</sup>
- 17–18ab The chefs, bearers (*voḍhāra*), and makers of boiled rice soups and cakes and whoever else might be there, must all be under the strict control of the doctor.<sup>99</sup>
- 18cd–19ab An expert knows people’s body language (*iṅgita*) through abnormalities in voice, movement and facial expression. He should be able to identify a poisoner by the following signs.
- 19cd–23 Wanting to speak, he gets confused, when asked a question, he never arrives at an answer, and he talks a lot of confused nonsense, like a fool. He laughs for no reason, cracks his knuckles and scratches at the ground. He gets the shakes and glances nervously from one person to another. His face is drained of colour, he is grimy (*dhyāma*) and he cuts at things with his nails.<sup>100</sup> A poisoner goes the wrong way and is absent-minded.
- 25–27 I shall explain the signs to look for in toothbrush twigs, in food and drink as well as in massage oil (*abhyaṅga*) and combs (*avalekhana*); in dry rubs (*utsādana*) and showers, in decoctions (*kaṣāya*) and massage ointment (*anulepana*); in garlands (*sraja*), clothes, beds, armour and ornaments; in slippers and footstools, and on the backs of elephants and horses; in nasya (*snuff*), inhaled smoke (*dhūma*), eye make-up (*añjana*), etc., and any other things which are commonly poisoned. Then, I shall also explain the remedy.
- 28 Flies or crows or other creatures that eat a poisonous morsel (*bali*) served from the king’s portion, die on the spot.

Cf. Arthaśāstra 1.21.8.

97 We read महच्छुचिः with the Nepalese manuscripts and against the vulgate’s महच्छुचि. We understand शुचिस् as a neuter noun meaning “light” following Apte (1992: 1050a).

98 Verses detailing the ideal staff are omitted in the Nepalese manuscripts. Cf. Su 1938: 560; Wujastyk 2003: 132.

99 The word सौपोदनैकपूपिक “chefs for the boiled rice soups and cakes” is grammatically interesting. The term सूपोदन (as opposed to sūpaudana) is attested in the *Bodhāyanīya-gr̥hyasūtra* 2.10.54 (Shastri 1920: 68). More pertinently, perhaps, सूपोदन is attested in the Bower Manuscript, part II, leaf 11r, line 3 (Hoernle 1893–1912: vol. 1, p. 43).

100 The word ध्याम is glossed by Ḍalhaṇa (in a variant reading) as someone who is the colour of dirty clothes 5.1 (Su 1938<sup>2</sup>: 560).



- 29 Such food makes a fire crackle violently, and gives it an overpowering colour like a peacock's throat.
- 30–33 After a chukar partridge looks at food which has poison mingled with it, its eyes are promptly drained of colour; a peacock pheasant drops dead. A koel changes its song and the common crane rises up excitedly.<sup>101</sup> It will excite a peacock and the terrified parakeet and the hill myna screech. The swan trembles very much, and the racket-tailed drongo churrs.<sup>102</sup> The chital deer sheds tears and the monkey releases excrement.<sup>103</sup>
- 34 Vapour rising from tainted food gives rise to a pain in the heart, it makes the eyes roll, and it gives one a headache.<sup>104</sup>
- 35, 36cd In such a case, an errhine and a collyrium that are costus, *lāmajja* grass (*lāmajja*), spikenard (*nalada*) and honey (*madhus*);<sup>105</sup> a paste of sandalwood on the heart may also provide relief.<sup>106</sup>

101 The verb अर्च्छति “rises up” is a rare form best known from epic Sanskrit (see Oberlies 2003: 212, §7.6.1). The transmitted form क्रौञ्च is obviously a colloquial version of Sanskrit क्रौञ्च. Commenting on 1.7.10 (Su 1938<sup>2</sup>: 31), Ḍalhaṇa interestingly gives the colloquial versions of several Sanskrit bird names, even singling out pronunciation in the specific location of Kānyakubja. For क्रौञ्च he says that people pronounce it कुरञ्च and कौचि. The form क्रौञ्च is found in Pāli (see Cone 2001: 731, who notes that Ardhamāgadhī has the same form). Elsewhere, Ḍalhaṇa calls the bird क्रौञ्चिर, क्रौञ्चि, and कैचर (1.46.105 (Su 1938<sup>2</sup>: 223), 6.31.154 (Su 1938<sup>2</sup>: 684) and (6.58.44 (Su 1938<sup>2</sup>: 790) respectively).

102 Ḍalhaṇa seemed confused about the racket-tailed drongo (भृङ्गराज). He called it a generic drongo (भ्रमरक), a word that can also mean “bee,” (Dave 1985: 62), and then said that it is like the black drongo (धूम्याट) (for a nice explanation of this name, see Dave 1985: 62–63) and that people call it “the king of birds.”

103 MS Kathmandu KL 699 reads bull (वृषभ) for Chital deer (पृषत). The latter may perhaps be mistaken for the former in the Newa script, although the reading of MS Kathmandu KL 699 is hard to read at this point.

104 “Tainted” translates उपक्षिप्त. The word’s semantic field includes “to hurl, throw against,” and especially “to insult verbally, insinuate, accuse.” The commentator Ḍalhaṇa glossed the term as, “spoiled food given to be eaten” (विदूषितस्यान्नस्य भोक्तुं दत्तस्य), but he noted that some people read “उखाक्षिप्त” or “thrown into a pan.” Other translators have commonly translated it as “served,” perhaps influenced by Ḍalhaṇa’s “given (दत्त).”

105 The vulgate supplies another phrase and verb at this point that is not present in the Nepalese transmission, but that makes the text flow more easily.

106 Singh and Chuneekar (1972: 350) discussed the difficulties in identifying लामज्ज, a plant cited more often in the *Suśrutasaṃhitā* than in the *Carakasamhitā*; Ḍalhaṇa adopted the common view that it is a type of *uśīra* or vetiver grass. The grammatical



- 37 Held in the hand, it makes the hand burn, and the nails fall out. In such a case, the ointment (*pralepa*) is beautyberry (*śyāmā*), velvet-mite (*indragopa*), soma and water-lily (*utpala*).<sup>107</sup>
- 38–39 If he eats that food, through inattention or by mistake, then his tongue will feel like a pebble (*aṣṭhīlā*) and it will lose its sense of taste. It stings and burns, and his saliva (*śleṣman*) dribbles out.<sup>108</sup> In such a case, he should apply the treatment prescribed above for vapour, and what will be stated below under “toothbrush twigs”.<sup>109</sup>
- 40 On reaching his stomach, it causes stupor (*mūrcchā*), vomiting, the hair stands on end, there is distension, a burning feeling and an impairment of the senses.<sup>110</sup>
- 41 In this case, vomiting must quickly be induced using the fruits of emetic nut (*madana*), bitter gourd (*alābu*), red gourd (*bimbī*), and

neuter form मधुस् “sweetness” of the Nepalese manuscripts is less common than neuter मधु “honey, sweetness, liquorice.”

107 “Beautyberry” (*Callicarpa macrophylla* Vahl.) is one identification of श्यामा, but vaidyas and commentators have different ideas about the plant’s identity (see Singh and Chuneekar 1972: 410; Warriar et al. 1994–6: 1: 334; Nadkarni 1954: #420). On translating इन्द्रगोप as “velvet-mite,” see Lienhard 1978. Ḍalhaṇa’s remarks show that he had a reading इन्द्रगोपा before him, and he tries to explain इन्द्रा and गोपा as separate plants. But he also says that some people read इन्द्रगोप. Ḍalhaṇa curiously parses the name सोमा (f.) out of the compound; this feminine noun is almost unknown to Ayurvedic literature. Some dictionaries and commentators consider it a synonym for गुडूची, others for ब्राह्मी or चन्द्रतरु. Ḍalhaṇa also mentions that some people think the word refers to the soma creeper (सोमलता), which might explain his choice to take the word as feminine. But the compounded word is far more likely to be सोम (m.), the well-known mystery plant (see Wujastyk 2003: 76–78, 125). If this can be taken as rue (*Ruta graveolens*, L.), as some assert, one can point to a pleasing passage in Dioscorides where rue plays an antitoxic role: “...it is a counterpoison of serpents, the stinging of Scorpions, Bees, Hornets and Wasps; and it is reported that if a man be anointed with the juice of the Rue, these will not hurt him; and that the serpent is driven away at the smell thereof when it is burned; insomuch that when the weasel is to fight with the serpent she armeth herself by eating Rue, against the might of the serpent.” (cited from Wren 1956: 262; not found in Osbaldeston and Wood 2000).

108 The word अष्टील is normally feminine. The Nepalese manuscripts read it with a short अ- ending. Gayadāsa noticed that some manuscripts read अष्टील with a short -अ ending (MS Bikaner RORI 5157, f. 5v:7–8) and Ḍalhaṇa reproduced his observation. The vulgate reading “from his mouth (चास्यात्)” is more obvious (*lectio facillior*), but is not attested in the Nepalese manuscripts.

109 Poisoned toothbrushes are discussed in verses 48 ff. below.

110 I translate मूर्च्छा in the light of the metaphors discussed by Meulenbeld (2011), that include thickening and losing consciousness.

- luffa (*koṣṭakī*), taken with milk and watered buttermilk (*udaśvit*), or alternatively with rice-water.
- 42 Reaching the intestines (*pakvāśaya*), it causes a burning feeling, stupor, diarrhoea, thirst, impairment of the senses, flatulence (*āṭopa*) and it makes him pallid and thin.
- 43 In such a case, the dry fruit of indigo (*nīlinī*), purgation with ghee and the 'slow-acting poison antidote (*dūṣṭviṣāri*)' should be drunk with honey and curds (*dadhi*).<sup>111</sup>
- 44 When poison is in any liquid substances such as milk, wine or water, there are various streaks, and foam and bubbles form.
- 45 Also, no reflections are visible, or if they can be seen, they are ill-formed, fractured, tenuous, or distorted.
- In such a case, the fruit of the indigo

---

<sup>111</sup> The 'slow-acting poison' is discussed at 5.2.25 ff. ([Su 1938<sup>2</sup>](#): 565).

## Uttaratantra, adhyāya 16 (17 in the vulgate)

### Literature

Survey of this chapter and the existing research on it to 2002: [HIML](#): IA, 305–306.

History of couching in India: Scott [1817](#); Breton [1826](#); Jack [1884](#); Hendley [1895](#); Elliot [1918](#); Parshwanath Shastri [1940](#); Deshpande [1999](#); [2000](#); Wujastyk [2019](#); Leffler et al. [2020](#), Wujastyk [2003](#): 65–67.

### Translation

- 1 Now I shall explain the counteraction (*pratiṣedha*) of diseases located in the pupil (*drṣṭi*).
- 2 There are three curable (*sādhya*), three incurable (*asādhya*), and six mitigatable (*yāpya*) diseases located in peoples eyes. Among these, three are curable (*sādhya*). Amongst these three, the remedy (*pratikāra*) has been stated for the one called “seeing smoke (*dhūmadarśin*)”.<sup>112</sup>
- 3–5ab When the eye is inflamed (*vidagdha*) by bile and when it is inflamed by phlegm, one should apply the method for removing bile and phlegm, using nasal medicines (*nasya*), irrigation (*seka*), application of collyrium (*añjana*), liniment (*ālepa*), and medicines cooked in a crucible (*puṭapāka*), together with a balm (*tarpaṇa*),<sup>113</sup> but not cutting with a blade (*śastrakṣata*).<sup>114</sup>  
One should drink ghee (*sarpis*) prepared with the three fruits (*triphalā*) and in the first [case where the problem is bile], and prepared with turpeth (*traivṛta*) in the latter [case, of phlegm].  
And ghee prepared with tilvaka (*tailvaka*) is wholesome in both cases, or else aged ghee on its own.
- 5cd–7ab In a collyrium, these four compounds (*yoga*) are beneficial in both cases:

where is cutting with a knife related to removing bile or phlegm.

<sup>112</sup> This disease and its cure are described earlier (SS.6.7.39 and SS.6.10.16 ([Su 1938<sup>2</sup>](#): 609 and 614) respectively). The latter part of this verse is hard to construe and the text here may have been altered at an early period.

<sup>113</sup> These therapies are described in SS.6.18 ([Su 1938<sup>2</sup>](#): 633–640).

<sup>114</sup> Dalhaṇa interprets this as blood-letting (*sirāvedha*), which is discussed in SS.1.14 ([Su 1938<sup>2</sup>](#)).

- ochre (*gairika*), Sind salt (*saindhava*), long pepper (*kṛṣṇā*) and the black soot (*maṣī*) from cow's teeth;
  - Cow's flesh (*gomāṃsa*), black pepper (*marica*), siris (*śirīṣa*) and red arsenic (*manaḥśilā*);
  - stalk (*vṛnta*) from a wood apple (*kapittha*) with honey (*madhu*);<sup>115</sup>
  - or the the fruits of the velvet bean (*svayaṃgupta*).
- 8 The physician should make a collyrium with ground up metal (*kupyaka*),<sup>116</sup> Asoka tree (*aśoka*), Sal tree (*śālā*), mango (*amra*), beauty-berry (*priyaṃgu*), Indian lotus (*nalina*), blue lotus (*utpala*), together with hareṇu (*hareṇu*), emblic (*āmalaka*), myrobalan (*pathyā*), long pepper (*pippali*). It should be combined with ghee and honey (*kṣaudra*).
- 9–10 Also, when bile and phlegm have developed, the physician should apply hareṇu (*hareṇu*) with the expressed juice (*svarasa*) of the flowers from mango (*amra*) and Jambu (*jambū*) trees. Then this collyrium, matured (*vīpakva*) with ghee and honey (*kṣaudra*), should then be applied.
- 10–11ab Filaments (*kiñjalka*) of Indian lotus (*nalina*) and blue lotus (*utpala*), with ochre (*gairika*), and the juice of cow-dung (*gośakṛt*) are a collyrium in the form of a pill (*guḍikā*). This is good for both day and night blindness.
- 11cd–12ab Elixir-salve (*rasāñjana*), honey (*kṣaudra*), ghee, scrambleberry (*tālīśa*), together with gold and ochre, with the juice of cow-dung (*gośakṛt*) are for an eye afflicted with bile.
- 12cd–13 Alternatively, wise physician should first grind together elixir-salve (*śīta*) and stibnite (*sauvīraka*), infused (*bhāvita*) with the blood of birds and animals (*rasa*).<sup>117</sup> Then he mixes it with the bile of a tortoise or with extract of rohu carp (*rauḥita*). It should always be used with powdered collyrium to quell the bile.
- 14 Thus, a collyrium of white teak (*kārśmarī*) flowers, liquorice (*ma-*

115 Wood apple (कपित्थ) in this verse is ablative singular or accusative plural, neither of which construe obviously.

116 A metal other than gold or silver, according to V. Joṣī and N. H. Joṣī 1968: 1.217. Perhaps lead, which is used in making contemporary collyrium.

117 This is Ḍaḥṇa's preferred interpretation of *rasa* "juice" in this context. He also notes that some take elixir-salve (*śīta*) to be camphor.

- dhuka*), tree turmeric (*dārvī*), lodh tree (*lodhra*) and elixir salve (*ra-sāñjana*) is always good as a collyrium in this case.
- 15 Alternatively, for those who cannot see during the day, this pill (*gu-ḍikā*), with sandalwood, is recommended: salt (*nadīja*), conch shell and the three spices, collyrium, realgar (*manaḥśilā*), the two turmeric (*rajana*)<sup>118</sup> and liver extract (*yakṛdrasa*).<sup>119</sup>
- 16 One should grind up kohl (*srotoja*),<sup>120</sup> and Sind salt (*saindhava*) and long pepper and also hareṇu (*hareṇu*). Such wicks with goats urine are good in a collyrium for night blindness (*kṣaṇadāndhya*).
- 17–18ab Alternatively, in such a case, grind together Indian sarsaparilla (*kālānusāriva*)<sup>121</sup> long pepper, dried ginger (*nāgara*) and honey, the leaf of the scrambleberry (*tālīśapatra*), the two turmeric (*rajana*), a conch shell and liver extract (*yakṛdrasa*). Then shade-dried wicks take away illness (*ruj*).
- 18cd–19ab Wicks made of red arsenic (*manaḥśilā*), chebulic myrobalan (*abhayā*), the three spices (*vyoṣa*). Indian sarsaparilla (*sāriva*), cuttlefish bone (*samudraphena*), combined with goat's milk are good.
- 19cd–21ab One should cook a honey collyrium (*kṣaudrāñjana*) either in the juices of cow's urine (*gomūtra*), and bile, spirits (*madirā*), liver (*yakṛt*), and emblic (*dhātrī*) or else in the juice of the liver (*yakṛt*) of something different, or else with the extract of the three fruits (*triphalā*). One of these should be mixed with cow urine, ghee and cuttle fish (*aṇṇavamala*)<sup>122</sup> with long pepper, honey and box myrtle (*kaṭphala*). It is placed in sea salt and stored in a bamboo tube.
- 21cd–22 One should cook the liver of a sheep, the ghee of a goat, with long pepper and Sindh salt, honey and the juice of emblics. Then one

118 Turmeric (*Curcuma longa* Linn.) and tree turmeric (*Berberis aristata* DC). The term *rajana* is unusual; the normal term is *rajanī*. *Rajana* occurs in *Suśrutaniḥaṇṭu* 158 in the sense of *Ferula asafoetida*, Linn.

119 This verse appears as no. 27 in the vulgate.

120 Glossed by Ḍalhaṇa as a kind of collyrium. Cf. Nadkarni 1954: 2.M13 and P. V. Sharma 1982: 197–198

121 There are two forms of *sārivā* mentioned widely in Āyurvedic literature, the white and the black. Ideas on the identity of the black form are particularly fluid. See Sivarajan and Balachandran (1994: 434–438) for a clear discussion.

122 At SS 6.12.31, Ḍalhaṇa glossed *aṇṇavamala* as cuttlefish bone (*samudraphena*). It may be worth considering whether the unusual term *aṇṇavamala* “ocean-filth” might refer to ambergris.

- should store it properly in a catechu box. Prepared thus, the honey collyrium is good.
- 23 Alternatively, a collyrium that is hareṇu (*hareṇu*) mixed with long pepper (*māgadhi*), the bone and the marrow of a goat, cardamom (*elā*) and liver, together with liver extract, is good for eyes afflicted by phlegm.<sup>123</sup>
- 24 Over a fire, one should cook the liver (*yakṛt*) of a monitor lizard (*godhā*) prepared with entrails (*antra*) and stuffed with long pepper (*māgadhi*). As is well known, liver (*yakṛt*) which is used (*niṣevita*) with collyrium certainly destroys night blindness.
- 25 After preparing both a spleen (*plīhan*) and a liver on a spit, one should eat them both with ghee and oil.<sup>124</sup>
- 25cd–26ab As is well known, there are six diseases that can be alleviated (*yāpya*); in those cases (*tatra*) one should release the blood by blood-letting.  
And for the sake of wellbeing one should also purge using aged ghee combined (*upahita*) with purgative aids (*aṅga*).
- 26cd–27 When an eye-disease is caused by wind (*pavanodbhava*) they say that castor oil (*pañcāṅgulataila*) mixed with milk is good.<sup>125</sup> In the case of diseases of blood (*śonita*) and bile (*pitta*), one should drink ghee with the three fruits; it is particularly cleansing.<sup>126</sup> In the case of phlegm, a purgative by means of turpeth (*trivṛt*) is recommended. In the case of all three humours, sandal (*sugandhi*) in oil is prepared with it (turpeth).<sup>127</sup>

123 On the identities of *elā* and *hareṇu*, Watt (1908: 511 ff) described the former as “true” or “lesser” or “Malabar” cardamom, *Elettaria cardamomum*, Maton & White. In contrast, the “greater” cardamom is *Amomum subulatum* (that Watt discussed on p. 65) that is commonly used as an inferior substitute for *E. cardamomum*. Singh and Chuneekar (1972: 467 f) provided an interesting discussion of *hareṇu*, noting that the term refers to two substances, first the *satīna* pulse (*Pisum sativum*, Linn.), and second an unknown fruit such as perhaps a *Vitex*. They noted, “None of the text commentators have attempted to disclose the nature of its source plant,” although Ḍaḥaṇa described it as aromatic and identical to *reṇukā* (SS.ci.2.75).

124 We read the locative as if an instrumental; if the locative were intended then it would be the spit that would be coated with oil and ghee.

125 Ḍaḥaṇa says that the unexpressed topic of this recipe is partial blindness (*timira*).

126 Blood-bile (*śonita-pitta*, *rakta-pitta*) is a widely-recognized disease in ayurveda, but the compound here is definitely dual, which rules out that interpretation. One would expect blood-bile because the previous verse

127 The expression “the fragrant one in oil (*tailasugandhi*)” is puzzling. The word *sugandhi*

- 28 In cases of partial blindness (*timira*), aged ghee is recommended. It is good if it is kept in an iron vessel.
- 28cd–29ab One should know that ghee with the three mylobalans is always good, and it is made with what is called periploca of the woods (*me-ṣaviṣāṇa*).
- A man who is suffering from partial blindness should lick the finely-ground three fruits mixed with ghee off his hand (*sapāṇa*).<sup>128</sup>
- 29cd Alternatively, someone afflicted by phlegm should apply them (the three fruits) mixed with oil and steeped (*pragāḍha*) in honey.
- 30 The very best oil, well-cooked with a decoction of cow-dung, is good in cases of partial blindness, taken as an errhine.
- In cases caused by bile, ghee by itself is good, as is oil when it arises from wind and blood.
- 31 And in the case of wind one should apply turpeth (*trivṛt*) based on strong mallow (*atibalā*), and country mallow (*balā*) in an errhine (*nasya*).<sup>129</sup>
- Ghee which has been extracted from milk cooked with the meat of aquatic creatures and those from marshlands should be prescribed.
- 32 †An enclosed roasting (*puṭākhyā*) with Sindh salt and the product of the meat of a carnivore (*kravyabhuj*) and a deer (*eṇa*), is combined with honey and ghee.<sup>130</sup>
- Fat (*vasā*) from a horse, a vulture, a snake, and a cock (*tāmracūḍa*),

has different referents in the *Nighaṇṭu* literature but is not common as a noun in the extant literature. “Sandal” is just one of its possible meanings.

128 “Off his hand” translates the adverbial *sapāṇam*, an unusual word. Ḍalhaṇa reproduces a reading close to the Nepalese recension but says that Jejjāṭa rejects it and so he also does (Su 1938: 627).

129 “Based on” translates *-āśrita* “depending on” which does not construe easily here. The vulgate has *śṛta* “cooked” which makes easier sense but is not supported by the Nepalese MSS.

130 Ḍalhaṇa notes (Su 1938<sup>2</sup>: 628a) that *puṭāhvaya* (see verse 35 below) is a synonym for *puṭāpāka*, and that the process is described in the *Kriyākalpa* chapter, i.e., SS.6.18.33–38 (Su 1938<sup>2</sup>: 635). On the *puṭa* process in the *Suśrutasaṃhitā*, which is earlier and different than that of *rasaśāstra* literature, see the discussion by Wujastyk (2019: 83):

The term ‘enclosed roasting’ (*puṭāpāka*) does occur in the *Suśrutasaṃhitā* in the context of eye treatments, but designates a method of obtaining juice from substances by wrapping them in leaves pasted with earth and cooking the bolus on charcoal to finally extract a juice.



- combined with mahua (*madhūka*) is always good in a collyrium.<sup>†131</sup>
- 33 Having prepared (*niṣevita*) a collyrium made of kohl (*srotas*) and gradually combine it with juices (*rasa*), milk and ghee.<sup>132</sup>  
For thirty days, this collyrium is put in the mouth of a black snake that is covered with kuśa grass (*kuśa*).
- 34 Next, a collyrium that is milk containing long pepper (*māgadhi*), lye (*kṣāraka*) and Sindh salt (*saindhava*) that has been repeatedly prepared with the mouth of a black snake, is good in the case of blood-shot blindness (*rāgin timira*).<sup>133</sup>
- 35 They say that ghee may be produced from that and combined with sweet herbs is good as an errhine for eye-diseases caused by bile. And here, a balm (*tarpaṇa*) is good that is a combination that is the flesh of wild animals taken hot (*puṭāhvaya*).<sup>134</sup>
- 36 And realgar (*manaḥśilā*) mixed with elixir salve (*rasāñjana*) and honey is a liquid collyrium (*dravāñjana*) which is, in this case, combined with mahua (*madhūka*).<sup>135</sup>  
Alternatively, experts on this say that finely ground blue vitriol (*tuttha*) extracted from a gold mine is the “same collyrium (*samāñjana*)”.<sup>136</sup>
- 37 Conch mixed with equal parts of sheep’s horn and stibnite (*añjana*) removes the impurity of the glassy opacity (*kāca*) because of the application of collyrium (*añjana*).<sup>137</sup>

131 This verse contain irresolvable difficulties. There are no significant variants in the Nepalese MS transmission, but the text is ungrammatical. The vulgate reads substantially differently but we have nevertheless made some emendations in line with it and read the verse as two sentences.

132 Ḍalhaṇa specifies that the juices are meat soups of various animals (Su 1938<sup>2</sup>: 628).

133 Ḍalhaṇa describes this blindness as a type of *kāca* disease caused by wind (Su 1938<sup>2</sup>: 628). The expression “bloodshot blindness” is an attempt to capture the idea of a blind eye that is dyed or coloured (not colour-blindness). This verse is quite different from the vulgate and also syntactically challenging.

134 The expression taken hot (*puṭāhvaya*) is a guess.

135 The expression liquid collyrium (*dravāñjana*) is only known from Ḍalhaṇa’s comments on SS.6.17.11ab (Su 1938<sup>2</sup>: 626). The recipe in the present collyrium is different from that discussed by Ḍalhaṇa.

136 The expression “same collyrium (*samāñjana*)” is a hapax legomenon glossed inexplicably by Ḍalhaṇa as “a collyrium with an equal amount of fermented barley” (*tulya-sauvīrāñjana*) (Su 1938<sup>2</sup>: 628).

137 The ablative “from collyrium” is hard to construe, but Ḍalhaṇa uses this term and phrase in his commentary on 6.17.41ab (Su 1938<sup>2</sup>: 629).



- The extracts (*rasa*) produced from aflame of the forest (*palāśa*), Rohīta tree (*rohīta*),<sup>138</sup> mahua (*madhūka*), ground with the supernatant layer (*agra*) of the spirits (*madira*) is applied.
- 38 Alternatively, one should cook an errhine with cuscus grass (*uśīra*), lodh tree (*lodhra*), the three fruits (*triphalā*), beauty berry (*priyaṅgu*) to pacify eye diseases caused by phlegm.<sup>139</sup>  
One should apply smoke of the bark of embelia (*vidaṅga*), velvet leaf (*pāthā*), white siris (*kinihī*), and desert date (*iṅgudī*); and cuscus grass (*uśīra*) alone.
- 39 A ghee that is cooked (*bhāvita*) from a decoction of a non-flowering tree (*vanaspati*)<sup>140</sup> as well as turmeric (*haridrā*) and spikenard (*nalada*) is good in a balm (*tarpaṇa*).  
Alternatively, one may have an enclosed roasting (*puṭapāka*) done with arid-land animals (*jāṅgala*)<sup>141</sup> and a plentiful amount of long pepper (*māgadha*), Sindh salt and honey.
- 40 A treatment (*kriyā*) with realgar (*manaḥśīlā*), the three spices, conch, honey, along with Sindh salt, green vitriol (*kāsīsa*) and elixir salve (*rasāñjana*).<sup>142</sup>  
They say that an elixir salve (*rasāñjana*) combined with myrobalans, treacle and dried ginger is good.<sup>143</sup>
- 41 Alternatively, a collyrium that has been prepared many times in the eight types of urine<sup>144</sup> is put into water with the three fruits. Having stored it in the mouth of a nocturnal creature (*niśācara*)<sup>145</sup> one should place it in a conch (*salilotthita*) for two months.<sup>146</sup>

find ref.

138 Probably *Soymida febrifuga* A. Juss.

139 Ḍalhaṇa invokes a general rule (*paribhāṣā*) to indicate that this mixture should be cooked with sesame oil.

140 These are fig trees. The *Sauśrutaniḡhaṇṭu* (252) specifies the Uḍumbara. Cf. the classification in CS.1.1.71–72, 1.8, *et passim*.

141 On this term, see SS.1.35.42 (Su 1938<sup>2</sup>:157) and the discussion by Zimmermann (1999: 25–31).

142 Ḍalhaṇa glosses treatment (*kriyā*) specifically as inspissation (*rasakriyā*) (Su 1938<sup>2</sup>: 629).

143 We emend *hite* to *hitam*, against the MSS.

144 See SS *mūtravarga*

145 Ḍalhaṇa glosses nocturnal creature (*niśācara*) as “vulture,” although elsewhere in the SS it is more commonly interpreted as a spirit or demon. In the present context, following verses 33 and 34, it is probably a snake.

146 We interpret “water-born (*salilotthita*)” as “conch” in line with *jalodbhava*, but the term is uncertain.

42 One should apply that collyrium together with the flowers of mahua (*madhūka*) and horseradish tree (*śigru*) when [the disease] is caused by all [the humours].

But alternatively, all treatments apply when blood is the cause. The procedure that removes bile is good when there is blue dot cataract (*mlāyin*).<sup>147</sup>

Check out these refs.

43 For one who has a humour, the physician should consider the rule in all humoral cases and then smear the ointment on the face.<sup>148</sup>

The treatment that is good for removing watery eye (*syanda*) should be properly applied in all these humoral cases, according to the individual.<sup>149</sup>

44 The physician should not employ substances in errhines etc., when the humours intensify, and also when disease spreads. And further, in the *Kalpa*, there is a good deal more said about collyriums, and that should be considered and then applied.<sup>150</sup>

45 Someone who uses matured ghee, the three fruits, wild asparagus (*śatāvārī*), as well as mung beans (*mudga*), emblic and barley has nothing to fear from cases of severe blindness (*timira*).

46 Blindness is dispelled by milk prepared with wild asparagus or in emblics, or again cooked barley (*yavaudana*) followed by the water of three fruits with plenty of ghee.

47 When there is bloodshot blindness (*rāgiṇi timire*), the wise physician should not cut a vein. A humour injured (*utpīḍita*) by the instrument rapidly destroys vision.

48 Non-bloodshot blindness (*araga timira*) in the first layer (*paṭala*) is treatable. And bloodshot blindness (*rāgiṇi timire*) in the second layer, with difficulty. And in the third layer it is mitigable (*yāpya*).

49 I shall explain the therapy for success when there is a cataract (*liṅganāśa*) caused by phlegm. It may be white, like a full moon, an umbrella, a pearl (*muktā*) or a spiral (*āvarta*).

50 Or it may be uneven, thin in the middle, streaked or have excessive

147 The vulgate follows Ḍalhaṇa in glossing *mlāyin* as *parimlāya*. The description of this condition at SS.6.7.27–28 appears to refer to “blue dot” or “cerulean” cataract. √*mlai* derivatives can mean “dark” or “black.”), which is normally a different ailment.

148 The vulgate edition omits part of this verse (ab) combining earlier and later passages.

149 The term watery eye (*syanda*) refers to the specific disease *abhiṣyanda*. See SS.6.6.5, 1.46.51, etc.

150 Ḍalhaṇa notes that *Kalpa* means the Uttaratāntra adhyāya 18 (Su 1938<sup>2</sup>: 633 ff).

- shine (*prabha*). A humour (*doṣa*) in the pupil may be characterized as being painful or having blood.<sup>151</sup>
- 51–52 At a time that is neither too hot or too cold, the patient who has been oiled and sweated is restrained and seated, looking symmetrically at his own nose.
- The wise physician should separate (*muktvā*) two white sections from the black part (*kṛṣṇa*) and from the outer corner of the eye (*apāṇḡga*). Having pīḍ- (*pressed*) properly into the eye,<sup>152</sup> at the naturally occurring (*daivakṛte*) hole (*chidra*) with the probe (*śalākā*) made of copper or iron, with a tip like a barley-corn that is held by a steady hand with the middle finger, forefinger and thumb, the left one with the right hand and the other one contrariwise.
- When the piercing is done, there is the simultaneous issue of a drop of liquid and a sound.<sup>153</sup>
- 55 The expert should moisten the exact place of piercing with a woman's breast-milk. Then he should scratch the circuit of the pupil (*drṣṭimaṇḍala*) with the tip of the probe (*śalākā*).<sup>154</sup>
- 56 Without injuring, gently pushing the phlegm in the circuit of the pupil against the nose, he should remove it by means of sniffing (*ucchiṅgana*).<sup>155</sup>
- 57 Whether the humour is solid (*styāna*) or liquid (*cala*), one should apply sweating to the eye externally, with leaves (*bhaṅga*) that remove wind, after fixing the needle (*sūcī*) properly.<sup>156</sup>
- 58 But if the humour cannot be destroyed or if it comes back, one

151 In the vulgate, and in parallel passages in the AS, the reading "it may be (*bhavet*)" is replaced with the negative "if, then not (*na ced*)" (cf. As utt.17.1–3 (As 1980: 712)). These characteristics are then read as conditions that preclude surgery; for the Nepalese recension, they are simply descriptions of the appearance of a cataract.

152 We understand the locative *nayane* as the place of pressing; other interpreters take it as an accusative dual. The idea is that the eye is held steady by the surgeon.

153 Ḍalhaṇa interprets simultaneous (*samyak*) rather as "proper," referring to the proper kind of incision.

154 The anatomy of the eye is described in 6.1.14–16 (Su 1938<sup>2</sup>: 596) The disks or *maṇḍalas* are the circuits or disks of the eye.

155 Ḍalhaṇa describes sniffing (*ucchiṅgana*) at 6.19.8 (Su 1938<sup>2</sup>: 641), clearly intending inward sniffing.

156 We interpret *bhaṅga* as leaves, following the usage elsewhere in this sthāna 4.32.9, 6.11.5 (Su 1938<sup>2</sup>: 513, 614) where *bhaṅga* means shoots (*pallava*). A similar procedure is described at As 6.17.25 (As 1980: 716a), where sweating of the eye is done by means of the leaves of a castor-oil plant.

- should apply the piercing (*vyadha*) once again, with appropriate oils and so on.
- 59 Now the pupil (*dr̥ṣṭi*) shines like the sun (*hari*) in a cloudless sky; then, when objects become visible, one may slowly remove the probe (*śalākā*).<sup>157</sup>
- 60 Having smeared ghee on the eye, one should cover it with a bandage. Then, he must lie down supine in a house free from disturbances.<sup>158</sup>
- 61 At that time, he should not belch, cough, sneeze, spit or shiver. Afterwards there should be restrictions (*yantraṇā*) as in the case of someone who has drunk oil.<sup>159</sup>
- 62 Every three days one should wash it with decoctions (*kaṣāya*) that remove wind. After three days, one should sweat the eye externally because of the danger of wind.
- 63 Having restrained himself in this way for ten days he should thereafter take a beneficial regimen (*karma*) that clears the pupil (*dr̥ṣṭi*) and also he should take light food in measure.

### [Complications]

- 64 When there is a misshapen eyeball (*vilocana*), the eye may fill because of the release of blood from a vein.<sup>160</sup>  
A hard probe leads to shooting pain (*śūla*), a thin to unsteadiness of the humours (*doṣapariplava*),<sup>161</sup>

157 There are many problems with the MS readings and interpretation of this half-verse. We have inferred “sky” and emended from “free from the point (*agramukta*)” to “free from clouds (*abhramukta*)”. The latter meaning is supported (in different words) by the vulgate and occurs elsewhere in Sanskrit literature.

158 Ḍalhaṇa explains disturbances specifically as dust, smoke, drafts and sunlight 6.17.67 (*Su 1938*<sup>2</sup>: 631a).

159 Ḍalhaṇa glosses “restrictions (*yantraṇā*)” as having a controlled diet and the other restrictions appropriate to someone who is taking oil as a preparation before further therapy (6.17.68 (*Su 1938*<sup>2</sup>: 631)). These restrictions are also described at 6.18.28 (*Su 1938*<sup>2</sup>: 635) and Ah 1.16.25cd (*Ah 1902*: 249).

160 The condition of “misshapen eye” is referred to briefly in 6.61.9 (*Su 1938*<sup>2</sup>: 800), where Ḍalhaṇa glosses it as “bent brow and eye (*vakrabhrūnetra*).” The vulgate’s reading of “with blood (*śonitena*)” is easier to construe.

161 There is a medically significant difference here from the vulgate, which reads “a rough (*khara*) probe” not a “thin” probe.

- 65 a thick-tipped probe leads to a large wound, and a sharp one may cause harm in many ways; a very irregular one may cause a discharge of water, a rigid (*sthirā*) one brings about a loss of function (*kriyāsaṅga*).<sup>162</sup>
- 66 Therefore, one should make a good probe that is free from these defects.

### [Characteristics of the probe]

The probe should be eight finger-breadths long and in the middle it is wrapped with thread and is as thick as a thumb joint. It is shaped like a bud at both ends (*vaktra*).

- 67 A commendable probe should be made of silver, iron or gold (*śātakumbhī*).<sup>163</sup>

### [Complications]

- Redness, swelling, lumps, driness (*coṣa*), bubbling (*budbuda*),<sup>164</sup> pigs' eye (*sūkarākṣitā*),<sup>165</sup> irritation (*adhimantha*), etc. and other diseases arise from faults in the piercing,
- 69–70 or even from bad behaviour. One should treat them each accordingly.
- Listen to me once again about compounds for painful red eyes. Red chalk (*gairikaḥ*), Indian sarsaparilla (*śārīvā*), panic grass (*dūrṇā*), and ghee ground with barley.
- 71 This face ointment is to be used for quelling pain and redness. Or else it may be taken combined with the juice of citron (*mātuluṅga*) with sesame gently fried, mixed with white mustard (*siddhārthaka*).<sup>166</sup> This is immediately beneficial when someone is looking for relief.

162 This translation of loss of function (*kriyāsaṅga*) is given on the basis of Ḍalhaṇa's gloss of *kriyāsaṅgakarī* as "causing the destruction of actions such as moving (*gamanādikriyāvināśakarī*)" at 3.8.19 (Su 1938<sup>2</sup>: 382).

163 The vulgate reads "copper (*tāmra*)" in place of "silver."

164 Ḍalhaṇa glosses "bubbling (*budbuda*)" as "prolapse (*māṃsanirgama*) that looks like bubbles."

165 The expression "pigs' eye" appears to be a *hapax*. It is glossed as "downward vision (*adhodṣṭitva*)" by Ḍalhaṇa.

166 On the adverbial use of gently (*mṛdu*), see Gombrich 1979.

- 72 A paste with *Holostemma* (*payasyā*),<sup>167</sup> Indian sarsaparilla (*śārivā*), cassia cinnamon (*patra*), Indian madder (*mañjiṣṭhā*), and liquorice (*madhukair*) stirred with goat's milk, pleasantly warmed, is said to be healthy.<sup>168</sup>
- 73 Alternatively, it can be made in this way with Himalayan cedar, Himalayan cherry (*padmaka*) and dried ginger. Or, in the same way, with grapes, liquorice and the Lodh tree mixed with Sindh salt.
- 74 Alternatively, goats' milk with the Lodh tree, Sindh salt, red grapes and liquorice, cooked, should be used in irrigation because it removes pain and redness.
- 75 Having cooked it with liquorice, water-lily, and costus, mixed with grapes (*drākṣā*), lac (*lākṣā*), white sugar (*sitā*), with wild asparagus, Hare Foot Uraria (*prthakparṇī*),<sup>169</sup> nutgrass (*mustā*), liquorice, Himalayan cherry (*padmaka*), and Sindh salts, one should apply it [irrigation] gently warm.
- 76cd–77ab Ghee that has been cooked in four times the amount of milk that has itself been cooked with drugs that destroy wind.<sup>170</sup> This has an admixture of cottony jujube (*kākolī*) etc., should be prescribed in all treatments.<sup>171</sup>
- 77cd–78ab If pain does not end in this way, one should administer blood-letting to the vein of someone who has previously been oiled and sweated. Then the wise physician should apply cauterization in the advised manner.<sup>172</sup>

167 The identity of *payasyā* is debated (Singh and Chuneekar 1972: 538), and was already in doubt at the time of Ḍalhaṇa but likely candidates may be those suggested by Ḍalhaṇa, who suggests either *arkapuṣpī* or *kṣīrakākolī*, that may be *Holostemma adakodien* Schult. and *Leptadenia reticulata* (Retz.) Wight & Arn. (Sivarajan and Balachandran 1994: 195–196). The *Sauśrutaniḡhaṇṭu* glosses it as *kṣīrikā* or *arkapuṣpikā* (Suvedī and Tivārī 2000: v. 307).

168 The expression “stirred with goat's milk (*ajākṣīrārdita*)” is difficult. It may be connected with the rare root *ard* documented by Whitney (1885: 15). Cf. *√ard gatau* (*Dhātupāṭha* 1.56).

169 Suvedī and Tivārī 2000: 18.

170 Ḍalhaṇa mentions that these drugs include Deodar (*bhadradāru*) and other wind-destroying drugs. The *vātasamśamana* group is listed in *Suśrutasaṃhitā sūtrasthāna* 1.39.7.

171 Ḍalhaṇa notes that this would include errhines, ointments, etc.

172 The vulgate reads *vāpi* for *cāpi*, so Ḍalhaṇa sees blood-letting and cautery as alternatives, not a sequence of treatments. Ḍalhaṇa lists the places that cauterization may be applied, such as the brow, forehead, etc.

- 78cd–80ab Now listen to two excellent collyriums for making the pupils clear. After grinding the flowers of perploca of the woods (*meṣaśṛṅga*), siris (*śirīṣa*), axelwood (*dhava*) royal jasmine (*jātī*), pearl and beryl (*vaiḍūrya*) with goat's milk, one should put it in a copper pot for seven days.
- 80cd–81 Having made it into wicks (*vartti*), the physician should apply it as a collyrium. Alternatively, one should make kohl (*srotoja*), coral (*vidruma*), cuttlefish bone (*phena*), and realgar (*manaḥśilā*) and peppers into wicks as before. One should apply these wicks, which are good in a collyrium, to steady the pupil.
- 82 I shall again discuss the foremost collyriums at length in the *Kriyākalpa* section. Those various methods may be applied here too.

or a dual?



## Abbreviations

- Ah 1902 Kumṭe, Ananta Moreśvara and Navare, Kṛṣṇasāstrī Rāmacandra (1902) (eds.), श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, सूत्र-शारीर-निदान-चिकित्सा-कल्प-उत्तरस्थानविभक्तम् श्रीमदरुणदत्तप्रणीतया सर्वाङ्गसुन्दर्याख्यया व्याख्यया समलंकृतम् (Kṛṣṇadāsa Āyurveda Sīrīja, 3; Muṃbayyām: Nirṇayasāgara Press).
- Anup *Anup Sanskrit Library* (n.d.).
- AS *Asiatic Society* (n.d.).
- As 1980 Āṭhavale, Ananta Dāmodara (1980) (ed.), *Aṣṭāṅgasamgrahaḥ. Śrīmad Vṛddhavāgbhaṭaviracitaḥ Induvyākhyāsahitaḥ* (Pune: Maheśa Ananta Āṭhavale, Śrīmad Ātreya Prakāśanam), [ark:/13960/t9773bb9z](http://ark:/13960/t9773bb9z).
- Bhela 1921 Mookerjee, Ashutosh and Ananta Krishna Shastri, Vedantabisharad (1921) (eds.), *The Bhela Samhita. Sanskrit Text* (Calcutta: University of Calcutta), [ark:/13960/t3sv3157j](http://ark:/13960/t3sv3157j); Based on two copies made of the Thanjavur codex unicus (MS Thanjavur TMSSML 10773, Burnell 1880: 63–4, P. P. S. Sastri 1933: #11085).
- Bhela 2000 Krishnamurthy, K. H. (2000), *Bhela-saṃhitā. Text with English Translation, Commentary and Critical Notes* (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
- BL *British Library* (n.d.).
- HIML Meulenbeld, Gerrit Jan (1999–2002), *A History of Indian Medical Literature*, 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
- KL *Kaiser Library* (n.d.).
- NAK *National Archives of Kathmandu* (n.d.).
- NCC Raghavan, V. et al. (1949–), *New Catalogus Catalogorum, an Alphabetical Register of Sanskrit and Allied Works and Authors*, 39 vols. (Madras University Sanskrit Series; Madras: University of Madras); v.1: revised edition, 1968.



- NGMCP NGMCP (2014), 'Nepal-german Manuscript Cataloguing Project. Online Title List and Descriptive Catalogue', Universität Hamburg and Deutsche Forschungsgemeinschaft, [URL](#).
- RORI *Rajasthan Oriental Research Institute* (n.d.).
- Su 1889 Bhaṭṭācāryya, Jivānanda Vidyāsāgara (1889) (ed.), सुश्रुतः. सूत्र-निदान-शारीर-चिकित्सा-कल्पोत्तर-तन्त्र-कल्पित आयुर्वेद. भगवता धन्वन्तरिणोपदिष्टः सुश्रुतनामधेयेन तच्छिष्येण विरचितः (3rd edn., Calcutta: Saratī Press), [ark:/13960/t1nh6j09c](#); [HIML](#): IB, 311, edition b.
- Su 1915 Ācārya, Yādavaśarma Trivikrama (1915) (ed.), सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्या समुल्लसिता, आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = *The Sushrutasamhita of Sushruta, the Nibandhasangraha Commentary of Shri Dalhaṇāchārya* (Mumbayyām: Nirṇayasāgaramudrāyantrālaye), [ark :/ 13960 / t3sv0mt50](#), accessed 29/07/2020; [HIML](#): IB, 312 edition \*v.
- Su 1931 Ācārya, Yādavaśarma Trivikrama (1931) (ed.), सुश्रुत-संहिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्या समुल्लसिता, महर्षिणा सुश्रुतेन विरचिता, सूत्र-निदान-शारीर-चिकित्सा-कल्पस्थानोत्तरतन्त्रात्मकः. आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = *The Sushrutasamhitā of Sushruta with the Nibandhasangraha Commentary of Shree Dalhaṇāchārya* (2nd edn., Mumbayyām: Pāṇḍuraṅga Jāvajī at the Nirṇayasāgaramudrāyantrālaye), [ark :/ 13960 / t9j41sg94](#), accessed 09/06/2020; [HIML](#): IB, 312 edition \*v.
- Su 1938 Ācārya, Yādavaśarma Trivikrama and Ācārya, Nārāyaṇa Rāma (1938) (eds.), श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्या निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्या च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (3rd edn., Bombay: Nirṇayasāgara Press); [HIML](#): IB, 313 edition cc.

- Su 1938<sup>2</sup> Ācārya, Yādavaśarma Trivikrama and Ācārya, Nārāyaṇa Rāma (2004) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता, श्री-डल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीग-यदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता (Vārāṇasī: Caukhambhā Kṛṣṇadāsa Akādamī); Reprint of the third, 1938 edition (Su 1938), with changed pagination.
- Su 1939 Ācārya, Yādavaśarma Trivikrama and Śarman, Nandakiśora (1939) (eds.), सुश्रुतसंहितायाः सूत्रस्थानम्. श्रीचक्रपाणिदत्तविरचितया भानुमतीव्याख्याया समेतम् = *Sushrut-saṅhitā (sūtra Sthān) with Bhānumatī Commentary by Chakrapāṇi Datta with Introduction by Gaṇanāth Sen* (Śrīsvāmī Lakṣmīrāma Nidhi Granthamālā = Shri Swāmī Lakshmi Rām Trust Series, 1; [Jaipur]: Śyāmasundara Śarman), [ark:/13960/t54g0d12m](http://13960/t54g0d12m); Printed at the Nirṇaya-sāgara Press, Bombay.
- Su 1945 Ācārya, Yādavaśarma Trivikramācārya and Ācārya, Nārāyaṇa Rāma (1945) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (मूलमात्रा). पाठान्तर-परिशिष्टादिभिः संवलिता = *the Suśrutasaṅhitā of Suśruta with Various Readings, Notes and Appendix etc.* (Mumbāi: Nirṇayasāgarākhyamudraṇālaye), [URL](http://13960/t6qz6fr23).
- TMSSML *Tanjore Maharaja Serfoji Saraswati Mahal Library* (n.d.).
- Viṣṇudh. Śarman, Madhusūdana and Śarman, Mādhavaprasāda (1912) (eds.), विष्णुधर्मोत्तरपुराणम् = [*Viṣṇudharmottara-purāṇa*] (Mumbai: Khemarāja Śrīkṛṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), [ark:/13960/t6qz6fr23](http://13960/t6qz6fr23); Lithograph format. Edited on the basis of a manuscript belonging to the astrologer Śudhākaraśarman of the Varanasi Sanskrit Pāṭhaśālā.

## Index of Manuscripts

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

Bikaner Anup 4390, 6

Bikaner RORI 5157, 33

Cambridge Add. 1693, 29

Kathmandu KL 699, 2, 22, 32

Kathmandu NAK 1-1079, 2, 14, 22

Kathmandu NAK 5-333, 2, 8, 10, 14, 22, 29

London BL H. T. Colebrooke 908, 10

Mumbai AS B.D.109, 6

Mumbai AS B.I.3, 6

Thanjavur TMSSML 10773, 48

## References

Ācārya, Yādavaśarma Trivikramācārya and Ācārya, Nārāyaṇa Rāma (1945) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (मूलमात्रा). पाठान्तर-परिशिष्टादिभिः संवलिता = *the Suśrutasaṃhitā of Suśruta with Various Readings, Notes and Appendix etc.* (Mumbāi: Nirṇaya-sāgarākhyamudraṇālaye), [URL](#).

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

Apte, Vaman Shivaram (1992), *The Practical Sanskrit-English Dictionary* (Kyoto: Rinsen Book Company), ISBN: 4-653-00038-7; Reprinted from **gode-apte**.

Bausi, Alessandro et al. (2015), *Comparative Oriental Manuscript Studies. An Introduction* (Hamburg: Tredition). doi: [10.5281/ZENODO.46784](#).

Bendall, Cecil (1883), *Catalogue of the Buddhist Sanskrit Manuscripts in The University Library, Cambridge: With Introductory Notices and Illustrations of the Palaeography and Chronology of Nepal and Bengal* (Cambridge: University Press), [ark:/13960/t03x8vz7b](#).

- Bhaṭṭācārya, Candrakānta (1910–7) (ed.), सुश्रुतसंहिता प्रथमखण्डम् सूत्रस्थानात्मकम्...हाराणचन्द्रचक्रवर्तिकविराजविरचितसुश्रुतार्थसन्दीपनभाष्य-समेतम्...चन्द्रकान्त भट्टाचार्य-प्रमुखैः संशोधितम् = [The *Suśrutasaṃhitā with the Commentary Suśrutārthasandīpanabhāṣya* by Hārāṇacandra Cakravartī] (Kalikātā: Satya Press); Edition "t" in [HIML](#): IB, 312.
- Birch, Jason et al. (2021), 'Further Insight into the Role of Dhanvantari, the Physician to the Gods, in the *Suśrutasaṃhitā*', *Academia Letters*. doi: [10.20935/AL2992](#).
- Breton, P. (1826), 'On the Native Mode of Couching', *Transactions of the Medical and Physical Society of Calcutta*, 2: 341–82, [ark:/13960/t3dz8nn5t](#), URL, accessed 02/06/2021.
- Bronkhorst, Johannes (2021), 'Patañjali's Āryāvarta = Śuṅga realm?', *Academia Letters*. doi: [10.20935/al291](#); Article 291.
- Burghart, Marjorie (2016), 'The TEI Critical Apparatus Toolbox: Empowering Textual Scholars through Display, Control, and Comparison Features', *Journal of the Text Encoding Initiative*, 10/Issue 10. doi: [10.4000/jtei.1520](#), URL, accessed 12/12/2017.
- (2017), 'Textual Variants', in Marjorie Burghart, James Cummings, and Elena Pierazzo (eds.), *Digital Editing of Medieval Texts: A Textbook* (DEMM), URL, accessed 04/07/2021.
- Burnell, Arthur Coke (1880), *A Classified Index to the Sanskrit Mss. in the Palace at Tanjore* (London: Trübner), [ark:/13960/t4xh86j61](#); *Bhelaṣaṃhitā* described on pp. 67 ff.
- Cone, Margaret (2001), *A Dictionary of Pāli* (Oxford: The Pali Text Society), ISBN: 0 86013 394 x.
- Cordier, P. (1903), 'Récentes découvertes de mss. médicaux sanscrits dans l'Inde (1898–1902)', *Muséon, Nouvelle Série*, 4: 321–52, [ark:/13960/t26b2j457](#), accessed 02/01/2020; Reprinted in Roṣu 1989: 539–70.
- Dave, K. N. (1985), *Birds in Sanskrit Literature* (Delhi: Motilal Banarsidass), ISBN: 0-89581-676-8, [ark:/13960/t2c94cv80](#).
- Deshpande, Vijaya (1999), 'Indian Influences on Early Chinese Ophthalmology: Glaucoma As a Case Study', *Bulletin of the School of Oriental and African Studies*, 62: 306–22. doi: [10.1017/S0041977X00016724](#).

- Deshpande, Vijaya (2000), 'Ophthalmic Surgery: A Chapter in the History of Sino-indian Medical Contacts', *Bulletin of the School of Oriental and African Studies*, 63/3: 370–88, ISSN: 0041-977X. DOI: [10.1017/s0041977x00008454](https://doi.org/10.1017/s0041977x00008454).
- Elliot, Robert Henry (1918), *The Indian Operation of Couching for Cataract: Incorporating the Hunterian Lectures Delivered before the Royal College of Surgeons of England on February 19 and 21, 1917* (London: H. K. Lewis).
- Emeneau, M. B. (1969), 'Sanskrit Syntactic Particles – "kila, khalu, nūnam"', *Indo-Iranian Journal*, 11/4: 241–68.
- Fan, Ka Wai (2005), 'Couching for Cataract and Sino-indian Medical Exchange From the Sixth to the Twelfth Century AD', *Clinical and Experimental Ophthalmology*: 188–90. DOI: [10.1111/j.1442-9071.2005.00978.x](https://doi.org/10.1111/j.1442-9071.2005.00978.x); Unaware of Deshpande 1999; 2000.
- Gombrich, Richard (1979), '“He cooks softly”: dverbs in Sanskrit grammar', *Bulletin of the School of Oriental and African Studies*, 42/2 (June): 244–56. DOI: [10.1017/s0041977x0014580x](https://doi.org/10.1017/s0041977x0014580x).
- Harimoto, Kengo (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 Suśrutasamhitā', *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 Suśrutasamhitā, adhyāyas 1.1–3, 6.4]'; Unpublished document dated 2010.
- Hayashi, Takao (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).
- Hemarāja Śarman (1938) (ed.), काश्यपसंहिता (वृद्धजीवकीयं तन्त्रं वा) महर्षिणा मारीचकश्यपेनोपदिष्टा ... हेमराजशर्मणा लिखितेन विस्तृतेन उपोद्धातेन सहिता ... सत्यपाल भिषगा कृतया विद्योतिनी हिन्दीव्याख्यया ... समुल्लसिता (1st edn., Mumba: Nirṇayasāgara Press), URL, accessed 02/02/2018.

- Hendley, T. Holbein (1895), *A Medico-topographical Account of Jeypore, Based on the Experience of Twenty Years' Service As a Residency Surgeon and Thirteen As Superintendent of Dispensaries at Jeypore, Rajputana* (Calcutta: Calcutta Central Press Company).
- Hoernle, A. F. Rudolf (1893–1912) (ed.), *The Bower Manuscript: Facsimile Leaves, Nagari Transcript, Romanised Transliteration and English Translation with Notes* (New Imperial Series, 22; Calcutta: Government of India and under the patronage of the Bengali Government, Archaeological Survey of India), [ark:/13960/t05z1bg4q](https://nbn-resolving.org/urn:nbn:in:apsara-2019-09-00001).
- Hofer, Theresia (2007), 'Swami Laxmi Ram's Ayurvedic Pharmacy in Jaipur, India', *Wellcome History*, 34: 2–3, [URL](#), accessed 01/07/2021.
- Jack, David Morton (1884), 'A Thesis on Cataract in India: Its Pathology and Treatment', Wellcome Library, London, MS.3007, [URL](#), accessed 02/06/2021.
- Joṣī, Veṇīmādhavaśāstrī and Joṣī, Nārāyaṇa Harī (1968), *Āyurvedīya Mahākośaḥ arthāt Āyurvedīya Śabdakośaḥ Saṃskṛta–Saṃskṛta* (Mumbai: Mahārāṣṭra Rājya Sāhitya āṇi Saṃskṛti Maṇḍala), [URL](#).
- Klebanov, Andrey (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 Toke Lindegaard Knudsen, Jacob Schmidt-Madsen, and Sara Speyer (eds.), *Body and Cosmos: Studies in Early Indian Medical and Astral Sciences in Honor of Kenneth G. Zysk* (Leiden, Boston: Brill), 110–39.
- Leffler, Christopher T. et al. (2020), 'The History of Cataract Surgery: From Couching to Phacoemulsification', *Annals of Translational Medicine*, 8/22: 1551–97, ISSN: 2305-5847. DOI: [10 . 21037 / atm-2019-rcs-04](https://doi.org/10.21037/atm-2019-rcs-04), [URL](#), accessed 02/11/2020.
- Lienhard, Siegfried (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'.



- Majno, Guido (1975), *The Healing Hand. Man and Wound in the Ancient World* (Cambridge, MA: Harvard University Press), [URL](#), accessed 26/08/2021.
- Masai, François (1950), 'Principes et conventions de l'édition diplomatique', *Scriptorium*, 4: 177–93. DOI: [10.3406/scrip.1950.2294](#).
- Meulenbeld, Gerrit Jan (2011), 'The Relationships between Doṣas and Dūṣyas: A Study on the Meaning(s) of the Root Murch-/mūrḥ', *eJournal of Indian Medicine*, 4/2: 35–135, [URL](#), accessed 13/10/2017.
- Moureau, Sébastien. (2015), 'The Apparatus Criticus', in Alessandro Bausi et al. (eds.), *Comparative Oriental Manuscript Studies: An Introduction* (Hamburg: Tredition), 348–52, ISBN: 978-3-7323-1768-4, [URL](#), accessed 04/07/2021.
- Nadkarni, K. M. (1954), *Dr. K. M. Nadkarni's Indian Materia Medica, with Ayurvedic, Unani-tibbi, Siddha, Allopathic, Homeopathic, Naturopathic & Home Remedies, Appendices & Indexes ... in Two Volumes*, ed. A. K. Nadkarni, 2 vols. (3 ed., revised by A. K. Nadkarni, Bombay: Popular Prakashan), [ark:/13960/t6rz4h160](#).
- NGMCP (2014), 'Nepal-german Manuscript Cataloguing Project. On-line Title List and Descriptive Catalogue', Universität Hamburg and Deutsche Forschungsgemeinschaft, [URL](#).
- Oberlies, Thomas (2003), *A Grammar of Epic Sanskrit* (Indian Philology and South Asian Studies, 5; Berlin: De Gruyter), ISBN: 9783110144482. DOI: [10.1515/9783110899344](#).
- Osbaldeston, Tess Anne and Wood, R. P. A. (2000), *Dioscorides. De Materia Medica. Being an Herbal with Many Other Medicinal Materials Written in Greek in the First Century of the Common Era. a New Indexed Version in Modern English* [Introductory Notes by R. P. Wood] (Johannesburg: IBIDIS Press), ISBN: 0-620-23435-0, [URL](#).
- Pandey, Anshuman (2012), 'Proposal to Encode the Newar Script in ISO/IEC 10646', [URL](#).
- Parshwanath Shastri, Vardhaman (1940) (ed.), *The Kalyāṇa-kārikā of Ugrādityacharya, Edited with Introduction, Translation, Notes, Indexes and Dictionary* (Sakharam Nemchand Granthamala; Sholapur).

- Pass, Gregory (2003), *Descriptive Cataloging of Ancient, Medieval, Renaissance, and Early Modern Manuscripts* (Chicago: American Library Association), ISBN: 0-8389-8218-2, [URL](#).
- Preisendanz, Karin (2007), 'The Initiation of the Medical Student in Early Classical Āyurveda: Caraka's Treatment in Context', in Birgit Kellner et al. (eds.), *Pramāṇakīrtiḥ. Papers Dedicated to Ernst Steinkellner on the Occasion of His 70th Birthday. Part 2, ii*, 2 vols. (Wiener Studien zur Tibetologie und Buddhismuskunde, 70.2; Wien: Arbeitskreis für Tibetische Und Buddhistische Studien Universität Wien), 629–68, ISBN: 9783902501097, [URL](#).
- Price, Kenneth M. (2013), 'Electronic Scholarly Editions', in Ray Siemens and Susan Schreiban (eds.), *A Companion to Digital Literary Studies* (Chichester, UK: John Wiley & Sons, Ltd), 434–50. DOI: [10.1002/9781405177504.ch24](#), [URL](#), accessed 04/07/2021.
- Rai, Saurav Kumar (2019), 'Invoking 'Hindu' Ayurveda: Communalisation of the Late Colonial Ayurvedic Discourse', *The Indian Economic & Social History Review*, 56/4: 411–26. DOI: [10.1177/0019464619873820](#); Online first.
- Rama Rao, B. et al. (2005), *Sanskrit Medical Manuscripts in India* (New Delhi: Central Council for Research in Ayurveda & Siddha), [ark:/13960/t88h7763b](#).
- Rhys Davids, Thomas William and Stede, William (1921–5), *The Pali Text Society's Pali-English Dictionary* (London: The Pali Text Society), [URL](#).
- Roşu, Arion (1989), *Un demi-siècle de recherches āyurvédiques. Gustave Liétard et Palmyr Cordier: Travaux sur l'histoire de la médecine indienne* (Paris: Institut de Civilisation Indienne).
- Sastri, Hrishikesh and Gui, Siva Chandra (1895–1917), *A Descriptive Catalogue of Sanskrit Manuscripts in the Library of Calcutta Sanskrit College* (Calcutta: Baptist Mission Press).
- Sastri, P. P. S. (1933), *A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja Serfoji's Sarasvati Mahal Library Tanjore: Natya, Sangita, Kamasutra, Vaidya & Jyotisa*, nos. 10650 – 11737 (Srirangam: Sri Vani Vilas Press), [ark:/13960/t3nw8bc12](#).



- Scott, H. (1817), 'Some Remarks on the Arts of India, with Miscellaneous Observations on Various Subjects', *Journal of Science and the Arts*, 2: 67–72, ill. after 133, [ark : / 13960 / t9870jt4g](https://nopr.ias.ac.in/ark:/13960/t9870jt4g); Breton 1826: 358–363 cites Scott's description of cataract couching.
- Sena, Gaṅgāprasād et al. (1886–93) (eds.), सुश्रुतसंहिता...दल्लनाचार्य-कृत-निबन्ध-संग्रह, चक्रपाणिदत्त-कृत-भानुमती-टीका...वङ्गानुवाद...इरेजि प्रतिशब्द (Calcutta: Maṇirāma Press); Edition "g" in [HIML](https://nopr.ias.ac.in/HIML): IB, 311.
- Sharma, Har Dutt (1939), *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Bhandarkar Oriental Research Institute, Vol. XVI, Part I, Vaidyaka* (Descriptive Catalogue of Manuscripts in the Government Manuscripts Library; Pune: Bhandarkar Oriental Research Institute), [ark: /13960/t0ms6rc70](https://nopr.ias.ac.in/ark:/13960/t0ms6rc70), accessed 23/10/2019.
- Sharma, Priya Vrat (1982), *Dalhana and his Comments on Drugs* (Delhi: Munshiram Manoharlal).
- (1999–2001), *Suśruta-Saṃhitā, with English Translation of Text and Dalhana's Commentary Alongwith (sic) Critical Notes*, 3 vols. (Haridas Ayurveda Series, 9; Varanasi: Chaukhambha Visvabharati).
- Shastri, R. Shama (1920) (ed.), बोधायनगृह्यसूत्रम् *The Bodhāyana Grihyasutra* (Mysore: University of Mysore), [ark: /13960/t2t492622](https://nopr.ias.ac.in/ark:/13960/t2t492622).
- Singh, Thakur Balwant and Chuneekar, K. C. (1972), *Glossary of Vegetable Drugs in Brhatrayi* (Varanasi: Chowkhamba Sanskrit Series Office).
- Sivarajan, V. V. and Balachandran, Indira (1994), *Ayurvedic Drugs and Their Plant Sources* (New Delhi, Bombay, Calcutta: Oxford & IBH Publishing).
- Smith, Brian K. (1994), *Classifying the Universe: The Ancient Indian Varṇa System and the Origins of Caste* (New York, Oxford: Oxford University Press), ISBN: 0-19-508498-5.
- Srikantha Murthy, K. R. (2000–2), *Illustrated Suśruta Saṃhitā: Text, English Translation, Notes, Appendices and Index* (Jaikrishnadas Ayurveda Series, 102; 1st edn., Varanasi: Chaukhambha Orientalia).

Suvedī, K. S. and Tivārī, N. (2000) (eds.), *Sauśrutaniḥaṇṭuḥ: granthāḍau viśṭṛtena granthavaiśiṣṭyaparakāśakenopodghātena avasāne ca dravyāṇām anekabhāṣānām āvalī- paryāyasaṅgrahābhyām samalaṅkṛtaḥ Suśrutasaṃhitāyām prayuktānām auśadhadravyāṇām paryāya-guṇakarmavarṇātmako pūrvagranthaḥ* (Belajhuṇḍī, Ḍāṇ: Mahendrasaṃskṛtavaiśvavidyālayaḥ).

The Unicode Consortium (1991–2020), ‘The Unicode Standard 13.0, NewRange: 11400–1147F’, [URL](#), accessed 20/07/2021.

Velankar, H. D (1925–30), *Descriptive Catalogue of the Sanskrit and Prākṛta Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society* (Bombay: Royal Asiatic Society, Bombay), [ark:/13960/t53g00h0n](#); Biswas #0115.

Warrier, P. K., Nambiar, V. P. K., and Ramankutty, C. (1994–6) (eds.), *Indian Medicinal Plants: A Compendium of 500 Species. Vaidyaratnam P. S. Varier’s Arya Vaidya Sala, Kottakal* (Madras: Orient Longman).

Watt, George (1889–96), *A Dictionary of the Economic Products of India* (Calcutta: Dept. Revenue and Agriculture, Government of India), [URL](#), accessed 28/04/2021.

— (1908), *The Commercial Products of India, Being an Abridgement of “the Dictionary of the Economic Products of India”* (London: John Murray), [ark:/13960/t9t14xh3x](#).

Whitney, William Dwight (1885), *The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar* (Leipzig: Breitkopf and Härtel), [ark:/13960/t3qv3p906](#).

Wren, R. C. (1956), *Potter’s New Cyclopaedia of Botanical Drugs and Preparations*, ed. R. W. Wren (Rustington, Sussex: Health Science Press), [ark:/13960/t14n65c9g](#).

Wujastyk, Dagmar (2012), *Well-mannered Medicine: Medical Ethics and Etiquette in Classical Ayurveda* (New York: Oxford University Press). DOI: [10.1093/acprof:oso/9780199856268.001.0001](#).

— (2019), ‘Iron Tonics: Tracing the Development from Classical to Iatrochemical Formulations in Ayurveda’, *HIMALAYA, the Journal of the Association for Nepal and Himalayan Studies*, 39/1, ISSN: 2471-3716, [URL](#), accessed 23/07/2019.

- Wujastyk, Dominik (2003), *The Roots of Ayurveda: Selections from Sanskrit Medical Writings* (Penguin Classics; 3rd edn., London, New York, etc.: Penguin Group), ISBN: 0-140-44824-1.
- (2004), 'Agni and Soma: A Universal Classification', *Studia Asiatica: International Journal for Asian Studies*, IV–V, ed. Eugen Ciurtin: 347–70, ISSN: 1582–9111, [URL](#).
- (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. Dominik Wujastyk, Anthony Cerulli, and Karin Preisendanz (New Delhi: Manohar), 141–57, [URL](#).
- Zimmermann, F. (1983), 'Suśrutasamhita. Essay review.', *Bulletin of the History of Medicine*, 57/2: 291–3, ISSN: 00075140, [URL](#).
- Zimmermann, Francis (1999), *The Jungle and the Aroma of Meats* (2nd edn., Delhi: Motilal Banarsidass), ISBN: 8120816188.

## Lexical Index

*abhayā*  
chebulic  
myrobalan, 37  
*abhramukta*  
free from clouds,  
44  
*abhyaṅga*  
massage oil, 31  
*ācāra*  
regimen, 16  
*ācārika*  
medical advice,  
25  
accumulation  
*sañcaya*, 18  
*adhimantha*  
irritation, 45  
*adhiṣṭhāna*  
located, 16  
*adhodṛṣṭitva*  
downward vision,  
45  
*adhyāya*  
sections, 19  
admixture  
*prativāpa*, 26  
*āgantva*  
external factors,  
19  
*agra*  
supernatant layer,  
41  
*agramukta*  
free from the  
point, 44  
*āhāra*  
diet, 16  
*āhārya*  
Take away, 23  
*ahorātra*  
day and night, 18  
aids  
*aṅga*, 38

*ajākṣīrārdita*  
stirred with goat's  
milk, 46  
*alābu*  
bitter gourd, 33  
*ālepa*  
liniment, 35  
alleviated  
*yāpya*, 38  
alleviation  
*pratīkāra*, 18  
Along these lines  
*evam*, 18  
*āmalaka*  
emblic, 36  
*amra*  
mango, 36  
*aṇḍaja*  
born from eggs,  
17  
*aṅga*  
aids, 38  
parts, 18  
anger  
*krodha*, 16  
animals  
*paśu*, 17  
*añjana*  
application of  
collyrium, 35, 40  
eye make-up, 31  
stibnite, 40  
*antra*  
entrails, 38  
ants  
*pipīlika*, 17  
*anulepana*  
massage  
ointment, 31  
*apāmarga*  
prickly chaff  
flower, 23  
*apāṅga*

edge of the hole,  
27  
outer corner of  
the eye, 43  
*apatānaka*  
convulsions, 22  
application of  
collyrium  
*añjana*, 35, 40  
*ārā*  
awl, 22  
*araga timira*  
Non-bloodshot  
blindness, 42  
*ardhakapāṭasandhika*  
Half door-hinge,  
23  
arid-land animals  
*jāṅgala*, 41  
*arṇavamala*  
cuttle fish, 37  
*asādhyā*  
incurable, 35  
*āsaṅgima*  
Fastening, 23  
*aśoka*  
Asoka tree, 36  
grief, 16  
Asoka tree  
*aśoka*, 36  
*āśrayin*  
substrate, 16  
*asthi*  
bones, 19  
*aṣṭhīlā*  
pebble, 33  
*asūyā*  
jealousy, 16  
*atibalā*  
strong mallow, 39  
*ātmaka*  
nature, 16  
*āṭopa*

flatulence, 34  
*avalekhana*  
 combs, 31  
*āvarta*  
 spiral, 42  
 awl  
*ārā*, 22  
 axelwood  
*dhava*, 47  
*ayana*  
 half-year, 18  
*āyatta*  
 depends on, 16  
*āyur*  
 life, longevity, 13  
*āyurveda*  
 the science of life,  
 13  
*balā*  
 country mallow,  
 39  
 strength, 16  
*bali*  
 morsel, 31  
 balm  
*tarpaṇa*, 35, 40, 41  
*bandha*  
 bindings, 25  
 bearers  
*voḍhāra*, 31  
 beauty berry  
*priyaṅgu*, 41  
 beautyberry  
*priyaṅgu*, 36  
*śyāmā*, 33  
 bent brow and eye  
*vakrabhrūnetra*, 44  
 beryl  
*vaiḍūrya*, 47  
*bhadradāru*  
 Deodar, 46  
*bhaṅga*  
 leaves, 43  
*bhavet*  
 it may be, 43

*bhāvita*  
 cooked, 41  
 infused, 36  
*bhedya*  
 splitting, 25  
*bhramaraka*  
 drongo, 32  
*bhr̥ṅgarāja*  
 racket-tailed  
 drongo, 32  
 bile  
*pitta*, 38  
*bimbī*  
 red gourd, 33  
 bindings  
*bandha*, 25  
 bitter gourd  
*alābu*, 33  
 black drongo  
*dhūmyāta*, 32  
 black part  
*kṛṣṇa*, 43  
 black pepper  
*marica*, 36  
 black soot  
*maṣī*, 36  
 blessings pronounced  
*svastivācana*, 21  
 blindness  
*timira*, 42  
 blink of the eye  
*nimeṣa*, 18  
 blood  
*rudhira*, 17  
*śonita*, 38  
 Blood-bile  
*śonita-pitta*,  
*rakta-pitta*, 38  
 blood-letting  
*sirāveda*, 35  
 bloodshot blindness  
*rāgin timira*, 40  
*rāgiṇi timire*, 42  
 blue dot cataract  
*mlāyin*, 42

blue lotus  
*utpala*, 36  
 blue vitriol  
*tuttha*, 40  
 body language  
*īṅgita*, 31  
 bones  
*asthi*, 19  
 born from eggs  
*aṇḍaja*, 17  
 born in in a caul  
*jarāyujā*, 17  
 born of sweat  
*sveda*, 17  
 box myrtle  
*kaṭphala*, 37  
*bṛmhaṇa*  
 nourishment, 16  
 bubbling  
*budbuda*, 45  
*budbuda*  
 bubbling, 45  
 bulbs  
*kanda*, 17  
 bull  
*vṛṣabha*, 32  
*cakradhārā*  
 rim of a wheel, 24  
*cala*  
 liquid, 43  
 cardamom  
*elā*, 38  
*carman*  
 pelt, 17  
 carnivore  
*kravyabhuj*, 39  
 cassia cinnamon  
*patra*, 46  
 castor oil  
*pañcāṅgulatāila*, 38  
 castor oil tree  
*gandharvahaṣṭa*, 22  
*cāsyāt*  
 from his mouth,  
 33

cataract  
*liṅganāśa*, 42  
*caturvarga*  
 fourfold  
 grouping, 18  
*catuṣṭaya*  
 four factors, 18  
 caused by wind  
*pavanodbhava*, 38  
 causing the  
 destruction of  
 actions such as  
 moving  
*gamanādikriyāv-*  
*ināśakārī*, 45  
 chebulic myrobalan  
*abhayā*, 37  
*chedya*  
 cutting, 25  
 excision, 19  
 Cheek-ear  
*gaṇḍakarṇa*, 23  
*chidra*  
 hole, 43  
 chital deer  
*pr̥ṣata*, 32  
 circuit of the pupil  
*dṛṣṭimaṇḍala*, 43  
 citron  
*mātuluṅga*, 45  
 clusters  
*samplava*, 17  
 cock  
*tāmracūḍa*, 39  
 collection  
*varga*, 18  
 combined  
*upahita*, 38  
 combs  
*avalekhana*, 31  
 comfort  
*sukha*, 18  
 complexion  
*varṇa*, 16, 28  
 compounds

*yoga*, 35  
 Compressed  
*saṃkṣipta*, 23  
 compressed  
*saṃkṣipta*, 24  
 conch  
*salilotthita*, 41  
 congested humours  
*sannipāta*, 19  
 convulsions  
*apatānaka*, 22  
 cooked  
*bhāvita*, 41  
 cooked barley  
*yavaudana*, 42  
 copper  
*tāmra*, 45  
 coral  
*vidruma*, 47  
*coṣa*  
 driness, 45  
 cotton  
*picu*, 25  
 cotton plant  
*kārpāsa*, 23  
 cottony jujube  
*kākolī*, 46  
 counteraction  
*pratiśedha*, 35  
 country mallow  
*balā*, 39  
 cow-dung  
*gośakṛt*, 36  
 Cow's flesh  
*gomāṃsa*, 36  
 cow's urine  
*gomūtra*, 37  
 Creeper-ear  
*vallīkarṇa*, 23  
 creepy-crawlies  
*sarīśrpa*, 14, 17  
 Crow's lip  
*kākaṣṭha*, 23  
 curable  
*sādhya*, 35

curds  
*dadhi*, 34  
 cuscus grass  
*uśīra*, 41  
 cutting  
*chedya*, 25  
 cutting with a blade  
*śastrakṣata*, 35  
 cuttle fish  
*aṇṇavamala*, 37  
 cuttlefish bone  
*phena*, 47  
*samudraphena*, 37  
*dadhi*  
 curds, 34  
*dainya*  
 misery, 16  
 dais  
*pīṭha*, 24  
*daivakṛte*  
 naturally  
 occurring, 43  
*dārvi*  
 tree turmeric, 37  
*datta*  
 given, 32  
 datura flower  
*dhattūrapuṣpa*, 23  
 day and night  
*ahorātra*, 18  
 decanted liquor  
*surāmaṇḍa*, 25  
 decoctions  
*kaṣāya*, 31, 44  
 deer  
*eṇa*, 39  
 Deodar  
*bhadradāru*, 46  
 depends on  
*āyatta*, 16  
 depression  
*viṣāda*, 16  
 desert date  
*iṅgudī*, 41  
 desire

*icchā*, 16  
*dhānyāmla*  
 fermented  
 rice-water, 25  
*dhātrī*  
 emblic, 37  
*dhattūrapuṣpa*  
 datura flower, 23  
*dhava*  
 axelwood, 47  
*dhūma*  
 inhaled smoke, 31  
*dhūmadarśin*  
 seeing smoke, 35  
*dhūmyāta*  
 black drongo, 32  
*dhvyāma*  
 grimy, 31  
 diet  
*āhāra*, 16  
 dilator  
*pravardhanaka*, 23  
 disease  
*vyadhi*, 18  
 Door-hinge  
*kapāṭasandhika*, 23  
*doṣa*  
 humour, 43  
 humours, 18  
*doṣapariplava*  
 unsteadiness of  
 the humours, 44  
 downward vision  
*adhodṛṣṭitva*, 45  
*drākṣā*  
 grapes, 46  
*dravāñjana*  
 liquid collyrium,  
 40  
*dravya*  
 substance, 28  
 Dried Flesh  
*vallūraka*, 23  
 dried ginger  
*nāgara*, 37

driness  
*coṣa*, 45  
 drongo  
*bhramaraka*, 32  
*drṣṭi*  
 pupil, 35, 44  
*drṣṭimaṇḍala*  
 circuit of the  
 pupil, 43  
 dry rubs  
*utsādana*, 31  
 duct  
*sirā*, 22  
 ducts  
*sirā*, 19, 24  
*duḥkha*  
 suffering, 16  
*dūrvā*  
 panic grass, 45  
*dūṣṭi*  
 slow-acting  
 poison antidote, 34  
*duṣṭa*  
 tainted, 25  
*dveṣa*  
 hatred, 16  
 earthen products  
*pārthiva*, 17, 18  
 edge of the hole  
*apāṅga*, 27  
*elā*  
 cardamom, 38  
 elixir salve  
*rasāñjana*, 37, 40,  
 41  
 Elixir-salve  
*rasāñjana*, 36  
 elixir-salve  
*śīta*, 36  
 embelia  
*vidaṅga*, 41  
 emblic  
*āmalaka*, 36  
*dhātrī*, 37  
 emetic nut

*madana*, 33  
*eṇa*  
 deer, 39  
 enclosed roasting  
*puṭākhyā*, 39  
*puṭapāka*, 41  
 ends  
*vaktra*, 45  
 energy  
*ojas*, 28  
 entrails  
*antra*, 38  
 envy  
*īrṣyā*, 16  
 errhine  
*nasya*, 39  
 essence  
*sāra*, 17  
*evam*  
 Along these lines,  
 18  
 excision  
*chedya*, 19  
 expressed juice  
*svarasa*, 36  
 external factors  
*āgantva*, 19  
 extract of rohu carp  
*rauhita*, 36  
 extracts  
*rasa*, 41  
 eye make-up  
*añjana*, 31  
 Fastening  
*āsaṅgima*, 23  
 Fat  
*vasā*, 39  
 fermented rice-water  
*dhānyāmla*, 25  
 Filaments  
*kiñjalka*, 36  
 flame of the forest  
*palāśa*, 41  
 flatulence  
*āṭopa*, 34

flavours  
     *rasa*, 16, 28  
 flesh  
     *māṃsa*, 19  
 flowering trees  
     *vrkṣa*, 17  
 flowers  
     *puṣpa*, 17  
 fortnight  
     *pakṣa*, 18  
 four factors  
     *catuṣṭaya*, 18  
 fourfold grouping  
     *caturvarga*, 18  
 free from clouds  
     *abhramukta*, 44  
 free from the point  
     *agramukta*, 44  
 frogs  
     *maṇḍūka*, 17  
 from his mouth  
     *cāsyāt*, 33  
 fruit trees  
     *vanaspati*, 17  
 fruits  
     *phala*, 17  
  
*gāḍha*  
     pinched, 26  
*gairika*  
     ochre, 36  
*gairikaḥ*  
     Red chalk, 45  
*gamanādikriyāvināśakarī*  
     causing the  
     destruction of  
     actions such as  
     moving, 45  
*gaṇḍakarṇa*  
     Cheek-ear, 23  
*gandharvahaṣṭa*  
     castor oil tree, 22  
 garlands  
     *sraja*, 31  
 gauze  
     *prota*, 25

general rule  
     *paribhāṣā*, 41  
 gently  
     *mṛdu*, 45  
 ghee  
     *sarpis*, 26, 35  
 given  
     *datta*, 32  
 glassy opacity  
     *kāca*, 40  
*godhā*  
     monitor lizard, 38  
 gold  
     *śātakumbhī*, 45  
*gomāṃsa*  
     Cow's flesh, 36  
*gomūtra*  
     cow's urine, 37  
*gośakṛt*  
     cow-dung, 36  
     juice of  
     cow-dung, 36  
*granthi*  
     lumps, 22  
*granthita*  
     lumpy, 24  
 grapes  
     *drākṣā*, 46  
 greed  
     *lobha*, 16  
 green vitriol  
     *kāsīsa*, 41  
 grief  
     *āśoka*, 16  
 grimy  
     *dhyāma*, 31  
*guḍikā*  
     pill, 36, 37  
  
 Half door-hinge  
     *ardhakaṇṭha-*  
     *andhika*, 23  
 half-year  
     *ayana*, 18  
 Hare Foot Uraria  
     *prthakparṇī*, 46

*hareṇu*  
     *hareṇu*, 36–38  
*hari*  
     sun, 44  
*haridrā*  
     turmeric, 41  
*harṣa*  
     overexcitement,  
     16  
 hatred  
     *dveṣa*, 16  
 herbs  
     *oṣadhi*, 17  
 Himalayan cherry  
     *padmaka*, 46  
*hīnakarṇa*  
     Reduced-ear, 23  
 hole  
     *chidra*, 43  
 Holostemma  
     *payasyā*, 46  
 honey  
     *kṣaudra*, 36  
     *madhu*, 36  
     *madhus*, 32  
 honey collyrium  
     *kṣaudrāñjana*, 37  
 horseradish tree  
     *śigru*, 42  
 human being  
     *puruṣa*, 16, 18  
 humour  
     *doṣa*, 43  
 humours  
     *doṣa*, 18  
  
*icchā*  
     desire, 16  
 if, then not  
     *na ced*, 43  
 illness  
     *ruja*, 37  
 in those cases  
     *tatra*, 38  
 incurable  
     *asādhya*, 35



Indian lotus  
*nalina*, 36  
 Indian madder  
*mañjiṣṭhā*, 22, 46  
 Indian sarsaparilla  
*kālānusāriṇa*, 37  
*sāriṇa*, 37, 45, 46  
 indigo  
*nīlinī*, 34  
*indragopa*  
 red velvet mites,  
 17  
 velvet-mite, 33  
 inflamed  
*saṃrambha*, 26  
*vidagdha*, 35  
 infused  
*bhāvita*, 36  
*inḡita*  
 body language, 31  
*inḡudī*  
 desert date, 41  
 inhaled smoke  
*dhūma*, 31  
 inherent  
*svābhāvika*, 16  
 inherent factors  
*svabhāva*, 19  
 injured  
*utpīḍita*, 42  
 inspissation  
*rasakriyā*, 41  
 intended  
*vyākhyāta*, 19  
 intestines  
*pakvāśaya*, 34  
 irregularities  
*vaiṣamya*, 16  
 irrigation  
*seka*, 35  
 irritation  
*adhimantha*, 45  
*prakopa*, 18  
*īrṣyā*  
 envy, 16

it may be  
*bhavet*, 43  
 items created by time  
*kālakṛta*, 17, 18  
 Jambu  
*jambū*, 36  
*jambū*  
 Jambu, 36  
*jāṅgala*  
 arid-land animals,  
 41  
*jaṅgama*  
 moving, 17, 18  
*jarāyuja*  
 born in in a caul,  
 17  
*jātī*  
 royal jasmine, 47  
 jealousy  
*asūyā*, 16  
 joins  
*sandhāna*, 23  
*sandhi*, 24  
 joints  
*sandhi*, 19  
 juice extract  
*svarasa*, 17  
 juice of cow-dung  
*gośakṛt*, 36  
 juices  
*rasa*, 40  
*kāca*  
 glassy opacity, 40  
*kākauṣṭha*  
 Crow's lip, 23  
*kākolī*  
 cottony jujube, 46  
*kalā*  
 minutes, 18  
*kālakṛta*  
 items created by  
 time, 17, 18  
*kālānusāriṇa*

Indian  
 sarsaparilla, 37  
*kāma*  
 lust, 16  
*kanda*  
 bulbs, 17  
*kapālacūrṇa*  
 powdered  
 earthenware  
 crockery, 25  
*kapāṭasandhika*  
 Door-hinge, 23  
*kapittha*  
 wood apple, 36  
 wood apple, 36  
*karma*  
 regimen, 44  
*karman*  
 therapies, 19  
*kaṛṇavyadha*  
 piercing the ear,  
 21  
*kārpāsa*  
 cotton plant, 23  
*kārśmarī*  
 white teak, 36  
*kaṣāya*  
 decoctions, 31, 44  
*kāśīpati*  
 Lord of Kāśī, 30  
*kāsīsa*  
 green vitriol, 41  
*kāṣṭhā*  
 trice, 18  
*kaṭphala*  
 box myrtle, 37  
*khara*  
 rough, 44  
*kinihī*  
 white siris, 41  
*kiñjalka*  
 Filaments, 36  
 kitchen  
*mahānasa*, 31  
 knowledge

veda, 13  
kohl  
srotas, 40  
srotoja, 37, 47  
koṣṭakī  
luffa, 34  
kravyabhuj  
carnivore, 39  
kriyā  
procedures, 15, 16, 19  
treatment, 18, 41  
kriyākāla  
the time for therapies, 18  
kriyāsaṅga  
loss of function, 45  
kṛmi  
Worms, 17  
krodha  
anger, 16  
kṛṣṇa  
black part, 43  
long pepper, 36  
kṛtamaṅgala  
received a benediction, 21  
kṣaṇadāndhya  
night blindness, 37  
kṣāraka  
lye, 40  
kṣaudra  
honey, 36  
kṣaudrāñjana  
honey collyrium, 37  
kṣīṇa  
wasted, 26  
kṣīra  
sap, 17  
kunta  
small insects, 17  
kupyaka

metal, 36  
kuśa  
kuśa grass, 40  
kuśa grass  
kuśa, 40  
lac  
lākṣā, 46  
lākṣā  
lac, 46  
lāmajja  
lāmajja grass, 32  
lāmajja grass  
lāmajja, 32  
layer  
paṭala, 42  
lead  
sīsaka, 23  
leaves  
bhaṅga, 43  
patra, 17  
lekhana  
Scarification, 16  
lekhya  
scarification, 25  
life, longevity  
āyur, 13  
liṅganāśa  
cataract, 42  
liniment  
ālepa, 35  
liquid  
cala, 43  
liquid collyrium  
dravāñjana, 40  
liquorice  
madhuka, 37  
madhukair, 46  
liver  
yakṛt, 37, 38  
liver extract  
yakṛdrasa, 37  
lobha  
greed, 16  
located  
adhiṣṭhāna, 16

lodh tree  
lodhra, 37, 41  
lodhra  
lodh tree, 37, 41  
long pepper  
kṛṣṇā, 36  
māgadha, 41  
māgadhi, 38, 40  
pippali, 36  
Lord of Kāśī  
kāśīpati, 30  
loss of function  
kriyāsaṅga, 45  
Lotus-splittable  
utpalabhedyaka, 23  
luffa  
koṣṭakī, 34  
lumps  
granthi, 22  
lumpy  
granthita, 24  
lust  
kāma, 16  
lūtā  
spiders, 14  
lye  
kṣāraka, 40  
madana  
emetic nut, 33  
madhu  
honey, 36  
madhūka  
liquorice, 37  
mahua, 40–42  
madhukair  
liquorice, 46  
madhus  
honey, 32  
madirā  
spirits, 37, 41  
māgadha  
long pepper, 41  
māgadhi  
long pepper, 38, 40

*mahānasa*  
 kitchen, 31  
*mahua*  
*madhūka*, 40–42  
*malice*  
*mātsarya*, 16  
*māṃsa*  
 flesh, 19  
*māṃsanirgama*  
 prolapse, 45  
*manaḥśilā*  
 realgar, 37, 40, 41, 47  
 red arsenic, 36, 37  
*mānasa*  
 mental, 16  
*maṇḍūkā*  
 frogs, 17  
*mango*  
*amra*, 36  
*mañjiṣṭhā*  
 Indian madder, 22, 46  
*manyāstambhā*  
 paralysis of the nape of the neck, 22  
*mardita*  
 massaged, 27  
*marica*  
 black pepper, 36  
*māsa*  
 month, 18  
*maṣī*  
 black soot, 36  
 massage oil  
*abhyāṅga*, 31  
 massage ointment  
*anulepana*, 31  
 massaged  
*mardita*, 27  
*mātsarya*  
 malice, 16  
*mātuluṅga*  
 citron, 45

matured  
*vipakva*, 36  
 medical advice  
*ācārika*, 25  
 medicines cooked in a crucible  
*puṭapāka*, 35  
 mental  
*mānasa*, 16  
*meṣaśṛṅga*  
 periploca of the woods, 47  
*meṣaviśāṇa*  
 periploca of the woods, 39  
 metal  
*kupyaka*, 36  
 minutes  
*kalā*, 18  
 misery  
*dainya*, 16  
 misshapen eyeball  
*vilocana*, 44  
 mitigable  
*yāpya*, 42  
 mitigatable  
*yāpya*, 35  
*mlāyīn*  
 blue dot cataract, 42  
 monitor lizard  
*godhā*, 38  
 month  
*māsa*, 18  
 morsel  
*bali*, 31  
 moving  
*jaṅgama*, 17, 18  
*mṛdu*  
 gently, 45  
*mudga*  
 mung beans, 42  
*muhūrta*  
 three-quarters of an hour, 18

*muktā*  
 pearl, 42  
*muktvā*  
 separate, 43  
*mūla*  
 root, 16  
 roots, 17  
 Multi-joins  
*vyāyojima*, 23  
 mung beans  
*mudga*, 42  
*mūrcchā*  
 stupor, 33  
*mūṣika*  
 rodents, 14  
*mustā*  
 nutgrass, 46  
 myrobalan  
*pathyā*, 36  
*na ced*  
 if, then not, 43  
*nadīja*  
 salt, 37  
*nāgara*  
 dried ginger, 37  
*nalada*  
 spikenard, 32, 41  
*nalina*  
 Indian lotus, 36  
 nasal medicines  
*nasya*, 35  
*nasya*  
 errhine, 39  
 nasal medicines, 35  
*snuff*, 31  
 naturally occurring  
*daivakṛte*, 43  
 nature  
*ātmaka*, 16  
 needle  
*sūcī*, 43  
 neem tree  
*nimba*, 23  
*nemīsandhānaka*

rim-join, 24  
*nemīsandhānakaḥ*  
 Rim-join, 23  
 night blindness  
*kṣaṇadāndhya*, 37  
*nīlinī*  
 indigo, 34  
*nimba*  
 neem tree, 23  
*nimeṣa*  
 blink of the eye,  
 18  
*nirvedhima*  
 Ready-Split, 23  
*niryāsa*  
 resin, 17  
*niśācara*  
 nocturnal  
 creature, 41  
*niṣevita*  
 prepared, 40  
 used, 38  
*nivāta*  
 no wind, 17  
 no wind  
*nivāta*, 17  
 nocturnal creature  
*niśācara*, 41  
 Non-bloodshot  
 blindness  
*araga timira*, 42  
 non-flowering tree  
*vanaspati*, 41  
 nourishment  
*bṛṇhaṇa*, 16  
 nutgrass  
*mustā*, 46  
 obstructed by blood  
*raktabaddha*, 26  
 ochre  
*gairika*, 36  
 off his hand  
*sapāṇa*, 39  
 oil  
*sneha*, 17

ointment  
*pralepa*, 33  
 ointment for rubbing  
 the ear  
*udvartana*, 27  
*ojas*  
 energy, 28  
 vital energy, 16  
 options  
*vikalpa*, 24  
*oṣadhi*  
 herbs, 17  
 remedies, 18  
*oṣadhī-*  
 remedies, 16  
 outer corner of the eye  
*apāṅga*, 43  
 overexcitement  
*harṣa*, 16  
 pacification  
*saṃśamana*, 16  
*upaśama*, 18  
*padmaka*  
 Himalayan  
 cherry, 46  
 pain and injury  
*vedanābhigāta*, 13  
*pāka*  
 septic, 26  
*pakṣa*  
 fortnight, 18  
*pakvāśaya*  
 intestines, 34  
*palāśa*  
 flame of the  
 forest, 41  
*pallava*  
 shoots, 43  
*pañcāṅgulatāila*  
 castor oil, 38  
 panic grass  
*dūrva*, 45  
 paralysis of the nape  
 of the neck  
*manyāstambhā*, 22

*paribhāṣā*  
 general rule, 41  
*pārthiva*  
 earthen products,  
 17, 18  
 partial blindness  
*timira*, 38, 39  
 particulars  
*vikalpa*, 18  
 parts  
*aṅga*, 18  
*paśu*  
 animals, 17  
*paṭala*  
 layer, 42  
*pāthā*  
 velvet leaf, 41  
*pathyā*  
 myrobalan, 36  
*patra*  
 cassia cinnamon,  
 46  
 leaves, 17  
*pavanodbhava*  
 caused by wind,  
 38  
*payasyā*  
 Holostemma, 46  
 pearl  
*muktā*, 42  
 pebble  
*aṣṭhīlā*, 33  
 pelt  
*carman*, 17  
 periploca of the woods  
*meṣaviśāṇa*, 39  
 periploca of the woods  
*meṣaśṛṅga*, 47  
*phala*  
 fruits, 17  
*phena*  
 cuttlefish bone, 47  
 physical  
*śārīravat*, 18  
*picu*

cotton, 25  
 pīd-  
   pressed, 43  
 piercing  
   vyadha, 44  
   vyadhana, 25  
 piercing the ear  
   kaṇavyadha, 21  
 pigs' eye  
   sūkarākṣitā, 45  
 pill  
   guḍikā, 36, 37  
 pinched  
   gāḍha, 26  
 pipīlika  
   ants, 17  
 pippali  
   long pepper, 36  
 pīṭha  
   dais, 24  
 pitta  
   bile, 38  
 plīhan  
   spleen, 38  
 powdered  
   earthenware  
   crocery  
   kapālacūrṇa, 25  
 prabha  
   shine, 43  
 practical purposes  
   prayojanavat, 18  
 pragāḍha  
   steeped, 39  
 prakopa  
   irritation, 18  
 prakṛti  
   temperament, 16  
 pralepa  
   ointment, 33  
 pratikāra  
   alleviation, 18  
   remedy, 35  
 pratiṣedha  
   counteraction, 35

prativāpa  
   admixture, 26  
 pratuda  
   scavenging, 26  
 pravardhanaka  
   dilator, 23  
 prayojanavat  
   practical  
   purposes, 18  
 prepared  
   niṣevita, 40  
 prepared with tilvaka  
   tailvaka, 35  
 prepared with turpeth  
   traivṛta, 35  
 pressed  
   pīd-, 43  
 prickly chaff flower  
   apāmarga, 23  
 priyamgu  
   beautyberry, 36  
 priyaṅgu  
   beauty berry, 41  
 probe  
   śalākā, 43, 44  
 procedures  
   kriyā, 15, 16, 19  
 prolapse  
   māṃsanirgama, 45  
 prota  
   gauze, 25  
 prṣata  
   chital deer, 32  
 prthakparṇī  
   Hare Foot Uraria,  
   46  
 puffed up  
   śopha, 26  
 pupil  
   drṣṭi, 35, 44  
 purification  
   saṃśodhana, 16  
 puruṣa  
   human being, 16,  
   18

puṣpa  
   flowers, 17  
 puṭāhvaya  
   taken hot, 40  
 puṭākhyā  
   enclosed roasting,  
   39  
 puṭapāka  
   enclosed roasting,  
   41  
   medicines cooked  
   in a crucible, 35  
 racket-tailed drongo  
   bhṛṅgarāja, 32  
 rāgin timira  
   bloodshot  
   blindness, 40  
 rāgiṇi timire  
   bloodshot  
   blindness, 42  
 rainy seasons  
   varṣā, 17  
 rajana  
   turmeric, 37  
 raktabaddha  
   obstructed by  
   blood, 26  
 rasa  
   extracts, 41  
   flavours, 16, 28  
   juices, 40  
   the blood of birds  
   and animals, 36  
 rasakriyā  
   inspissation, 41  
 rasāñjana  
   elixir salve, 37, 40,  
   41  
   Elixir-salve, 36  
 rauhita  
   extract of rohu  
   carp, 36  
 Ready-Split  
   nirvedhima, 23  
 realgar

*manahśilā*, 37, 40,  
 41, 47  
 received a benediction  
*kṛtamaṅgala*, 21  
 red arsenic  
*manahśilā*, 36, 37  
 Red chalk  
*gairikaḥ*, 45  
 red gourd  
*bimbī*, 33  
 red velvet mites  
*indragopa*, 17  
 Reduced-ear  
*hīnakarṇa*, 23  
 regimen  
*ācāra*, 16  
*karma*, 44  
 remedies  
*oṣadhi*, 18  
*oṣadhī-*, 16  
 remedy  
*pratīkāra*, 35  
 resin  
*niryāsa*, 17  
 restrictions  
*yantraṇā*, 44  
 rigid  
*sthirā*, 45  
 rim of a wheel  
*cakradhārā*, 24  
 Rim-join  
*nemīsandhānakah*,  
 23  
 rim-join  
*nemīsandhānaka*,  
 24  
 rodents  
*mūṣika*, 14  
*rohita*  
 Rohita tree, 41  
 Rohita tree  
*rohita*, 41  
 root  
*mūla*, 16  
 roots

*mūla*, 17  
 rough  
*khara*, 44  
 royal jasmine  
*jātī*, 47  
*ṛtu*  
 season, 18  
*rudhira*  
 blood, 17  
*ruj*  
 illness, 37  
*sādhya*  
 curable, 35  
*saindhava*  
 Sind salt, 36, 37  
 Sindh salt, 40  
 Sal tree  
*śālā*, 36  
*śālā*  
 Sal tree, 36  
*śālākā*  
 probe, 43, 44  
*salilotthita*  
 conch, 41  
 water-born, 41  
 saliva  
*śleṣman*, 33  
 salt  
*nadīja*, 37  
*samāñjana*  
 same collyrium,  
 40  
 same collyrium  
*samāñjana*, 40  
*saṃkṣipta*  
 Compressed, 23  
 compressed, 24  
*samlava*  
 clusters, 17  
*saṃrambha*  
 inflamed, 26  
*saṃśamana*  
 pacification, 16  
*saṃśodhana*  
 purification, 16

*samudraphena*  
 cuttlefish bone, 37  
*saṃvatsara*  
 year, 18  
*samyak*  
 simultaneous, 43  
*sañcaya*  
 accumulation, 18  
 sandal  
*sugandhi*, 38  
*sandhāna*  
 joins, 23  
*sandhi*  
 joins, 24  
 joints, 19  
*sannipāta*  
 congested  
 humours, 19  
 sap  
*kṣīra*, 17  
*sapāṇa*  
 off his hand, 39  
*sāra*  
 essence, 17  
*śārīravat*  
 physical, 18  
*sarīsrpa*  
 creepy-crawlies,  
 14, 17  
*sāriva*  
 Indian  
 sarsaparilla, 37, 45,  
 46  
*sarpis*  
 ghee, 26, 35  
*śastrakṣata*  
 cutting with a  
 blade, 35  
*śātakumbhī*  
 gold, 45  
*śātāvarī*  
 wild asparagus,  
 42  
*sauvīraka*  
 stibnite, 36

Scarification  
*lekhana*, 16  
 scarification  
*lekhyā*, 25  
 scavenging  
*pratuda*, 26  
 scramberry  
*tālīśa*, 36  
*tālīśapatra*, 37  
 season  
*ṛtu*, 18  
 sections  
*adhyāya*, 19  
 seed-eating  
*viṣkīra*, 26  
 seeing smoke  
*dhūmadarśin*, 35  
*seka*  
 irrigation, 35  
 separate  
*muktavā*, 43  
 septic  
*pāka*, 26  
 sesame oil  
*taila*, 27  
 shine  
*prabha*, 43  
 shooting pain  
*śūla*, 44  
 shoots  
*pallava*, 43  
*udbhīd*, 17  
 shrubs  
*vīrudh*, 17  
*siddhārthaka*  
 white mustard, 45  
*śigru*  
 horseradish tree,  
 42  
 simultaneous  
*samyak*, 43  
 Sind salt  
*saindhava*, 36, 37  
 Sindh salt  
*saindhava*, 40

sinews  
*snāyu*, 19  
*sirā*  
 duct, 22  
 ducts, 19, 24  
*sirāvedha*  
 blood-letting, 35  
 siris  
*śirīṣa*, 36, 47  
*śirīṣa*  
 siris, 36, 47  
*sīsaka*  
 lead, 23  
*sitā*  
 elixir-salve, 36  
 white sugar, 46  
 skin  
*tvak*, 17, 18  
*śleṣman*  
 saliva, 33  
 slow-acting poison  
 antidote  
*dūṣṭviṣāri*, 34  
 small insects  
*kunta*, 17  
*snāyu*  
 sinews, 19  
*sneha*  
 oil, 17  
 sniffing  
*ucchiṅgana*, 43  
 snuff  
*nasya*, 31  
 solid  
*styāna*, 43  
 soma creeper  
*somalatā*, 33  
*somalatā*  
 soma creeper, 33  
*śonita*  
 blood, 38  
*śonita-pitta*, *rakta-pitta*  
 Blood-bile, 38  
*śonitena*  
 with blood, 44

śopha  
 puffed up, 26  
 spiders  
*lūtā*, 14  
 spikenard  
*nalada*, 32, 41  
 spiral  
*āvarta*, 42  
 spirits  
*madirā*, 37, 41  
 spleen  
*plīhan*, 38  
 splitting  
*bhedya*, 25  
*sraj*  
 garlands, 31  
*srāva*  
 suppurating, 24  
 suppuration, 26  
*śreyas*  
 welfare, 13  
*srotas*  
 kohl, 40  
*srotoja*  
 kohl, 37, 47  
*stabdha*  
 stiff, 24, 26  
 stalk  
*vr̥nta*, 36  
 stationary  
*sthāvara*, 16, 18  
 steeped  
*pragāḍha*, 39  
*sthāvara*  
 stationary, 16, 18  
*sthirā*  
 rigid, 45  
 stibnite  
*añjana*, 40  
*sauvīraka*, 36  
 Stick-ear  
*yaṣṭikarṇa*, 23  
 stiff  
*stabdha*, 24, 26

stirred with goat's  
     milk  
         *ajākṣīrārdita*, 46  
 strength  
     *bala*, 16  
 strong mallow  
     *atibalā*, 39  
 stupor  
     *mūrcchā*, 33  
*styāna*  
     solid, 43  
 substance  
     *dravya*, 28  
 substrate  
     *āśrayin*, 16  
*sūcī*  
     needle, 43  
 suffering  
     *duḥkha*, 16  
*sugandhi*  
     sandal, 38  
*sūkarākṣitā*  
     pigs' eye, 45  
*sukha*  
     comfort, 18  
*śūla*  
     shooting pain, 44  
 sun  
     *hari*, 44  
 supernatant layer  
     *agra*, 41  
 suppurating  
     *srāva*, 24  
 suppuration  
     *srāva*, 26  
*surāmaṇḍa*  
     decanted liquor,  
         25  
*svabhāva*  
     inherent factors,  
         19  
*svābhāvika*  
     inherent, 16  
*svarasa*

    expressed juice,  
         36  
     juice extract, 17  
*svastivācana*  
     blessings  
         pronounced, 21  
*svayaṃgupta*  
     velvet bean, 36  
*śvayathu*  
     swelling, 22  
*sveda*  
     born of sweat, 17  
 swelling  
     *śvayathu*, 22  
*śyāmā*  
     beautyberry, 33  
*syanda*  
     watery eye, 42  
*taila*  
     sesame oil, 27  
*tailasugandhi*  
     the fragrant one  
         in oil, 38  
*tailvaka*  
     prepared with  
         tilvaka, 35  
 tainted  
     *duṣṭa*, 25  
 Take away  
     *āhārya*, 23  
 taken hot  
     *puṭāhvaya*, 40  
*tālīśa*  
     scramberry, 36  
*tālīśapatra*  
     scramberry, 37  
*tāmra*  
     copper, 45  
*tāmracūḍa*  
     cock, 39  
*tarpaṇa*  
     balm, 35, 40, 41  
*tatra*  
     in those cases, 38  
 temperament

*prakṛti*, 16  
 the blood of birds and  
     animals  
         *rasa*, 36  
 the fragrant one in oil  
     *tailasugandhi*, 38  
 the science of life  
     *āyurveda*, 13  
 the three fruits  
     *triphalā*, 41  
 the three spices  
     *vyoṣa*, 37  
 the time for therapies  
     *kriyākāla*, 18  
 therapies  
     *karman*, 19  
 three fruits  
     *triphalā*, 35, 37  
 three-quarters of an  
     hour  
         *muhūrta*, 18  
*timira*  
     blindness, 42  
     partial blindness,  
         38, 39  
*traivṛta*  
     prepared with  
         turpeth, 35  
 treatment  
     *kriyā*, 18, 41  
 tree turmeric  
     *dārvī*, 37  
 trice  
     *kāṣṭhā*, 18  
*triphalā*  
     the three fruits, 41  
     three fruits, 35, 37  
*trivṛt*  
     turpeth, 38, 39  
 turmeric  
     *haridrā*, 41  
 turmeric  
     *rajana*, 37  
 turpeth  
     *trivṛt*, 38, 39



*tuttha*  
 blue vitriol, 40  
*tvak*  
 skin, 17, 18  
*ucchiṅgana*  
 sniffing, 43  
*udaśvit*  
 watered  
 buttermilk, 34  
*udbhid*  
 shoots, 17  
*udvartana*  
 ointment for  
 rubbing the ear, 27  
 unsteadiness of the  
 humours  
*doṣapariplava*, 44  
*upahita*  
 combined, 38  
*upaśama*  
 pacification, 18  
 used  
*niṣevita*, 38  
*uśīra*  
 cuscus grass, 41  
*utpala*  
 blue lotus, 36  
 water-lily, 33  
*utpalabhedyaka*  
 Lotus-splittable,  
 23  
*utpīḍita*  
 injured, 42  
*utsādana*  
 dry rubs, 31  
*vaiḍūrya*  
 beryl, 47  
*vaiṣaṁya*  
 irregularities, 16  
*vakrabhrūnetra*  
 bent brow and  
 eye, 44  
*vaktra*  
 ends, 45

*vallikarṇa*  
 Creeper-ear, 23  
*vallūraka*  
 Dried Flesh, 23  
*vanaspati*  
 fruit trees, 17  
 non-flowering  
 tree, 41  
*varga*  
 collection, 18  
*varṇa*  
 complexion, 16,  
 28  
*varṣā*  
 rainy seasons, 17  
*varti*  
 wick, 22  
*vartti*  
 wicks, 47  
*vasā*  
 Fat, 39  
*vāta*  
 wind, 23  
*veda*  
 knowledge, 13  
*vedanābhighāta*  
 pain and injury,  
 13  
 velvet bean  
*svayamgupta*, 36  
 velvet leaf  
*pāthā*, 41  
 velvet-mite  
*indragopa*, 33  
*vidagdha*  
 inflamed, 35  
*vidaṅga*  
 embelia, 41  
*vidruma*  
 coral, 47  
*vikalpa*  
 options, 24  
 particulars, 18  
*vilocana*

misshapen  
 eyeball, 44  
*vipakva*  
 matured, 36  
*vīrudh*  
 shrubs, 17  
*viṣāda*  
 depression, 16  
*viṣkira*  
 seed-eating, 26  
 vital energy  
*ojas*, 16  
*voḍhāra*  
 bearers, 31  
*vṛkṣa*  
 flowering trees, 17  
*vṛnta*  
 stalk, 36  
*vṛṣabha*  
 bull, 32  
*vyadha*  
 piercing, 44  
*vyadhana*  
 piercing, 25  
*vyadhi*  
 disease, 18  
*vyākhyāta*  
 intended, 19  
*vyāla*  
 wild animals, 17  
*vyāyojima*  
 Multi-joins, 23  
*vyoṣa*  
 the three spices,  
 37  
 wasted  
*kṣīṇa*, 26  
 water-born  
*salilotthita*, 41  
 watered buttermilk  
*udaśvit*, 34  
 water-lily  
*utpala*, 33  
 watery eye  
*syanda*, 42

welfare  
śreyas, 13  
white mustard  
siddhārthaka, 45  
white siris  
kinihī, 41  
white sugar  
sitā, 46  
white teak  
kāśmarī, 36  
wick  
varti, 22  
wicks  
vartti, 47  
wild animals  
vyāla, 17

wild asparagus  
śatāvari, 42  
wind  
vāta, 23  
with blood  
śonitena, 44  
wood apple  
kapittha, 36  
wood apple  
kapittha, 36  
Worms  
kṛmi, 17  
yakṛdrasa  
liver extract, 37  
yakṛt  
liver, 37, 38

yantraṇā  
restrictions, 44  
yāpya  
alleviated, 38  
mitigable, 42  
mitigatable, 35  
yaṣṭīkarṇa  
Stick-ear, 23  
yavaudana  
cooked barley, 42  
year  
samvatsara, 18  
yoga  
compounds, 35  
yuga  
yuga, 18

## Appendix

### On digital critical editions

- Price, Kenneth M. (2013), 'Electronic Scholarly Editions', in Ray Siemens and Susan Schreibman (eds.), *A Companion to Digital Literary Studies* (Chichester, UK: John Wiley & Sons, Ltd), 434–50. DOI: [10.1002/9781405177504.ch24](https://doi.org/10.1002/9781405177504.ch24), URL, accessed 04/07/2021.  
A survey of the field in 2013, with a focus on the presentation of electronic texts rather than on critical editing as such.
- Moureau, Sébastien. (2015), 'The Apparatus Criticus', in Alessandro Bausi et al. (eds.), *Comparative Oriental Manuscript Studies: An Introduction* (Hamburg: Tredition), 348–52, ISBN: 978-3-7323-1768-4, URL, accessed 04/07/2021.  
Useful discussion about the *apparatus criticus* in general, and an evaluation of the plus and minus points of positive and negative apparatuses.
- Burghart, Marjorie (2016), 'The TEI Critical Apparatus Toolbox: Empowering Textual Scholars through Display, Control, and Comparison Features', *Journal of the Text Encoding Initiative*, 10/Issue 10. DOI: [10.4000/jtei.1520](https://doi.org/10.4000/jtei.1520), URL, accessed 12/12/2017.  
Discussion of a software tool, including the handling of positive and negative apparatus. Makes the assumption that online displays are notational variants only.
- Burghart, Marjorie (2017), 'Textual Variants', in Marjorie Burghart et al. (eds.), *Digital Editing of Medieval Texts: A Textbook* (DEMM), URL, accessed 04/07/2021.  
Discussion of how to express various kinds of apparatus in TEI.
- Bausi, Alessandro et al. (2015), *Comparative Oriental Manuscript Studies. An Introduction* (Hamburg: Tredition). DOI: [10.5281/ZENODO.46784](https://doi.org/10.5281/ZENODO.46784).  
A huge book that disappointingly says nothing at all about Sanskrit manuscripts. Nevertheless there are many interesting case studies and remarks applicable to the Indian manuscript tradition.