

A Translation of the Nepalese Text of the
Suśrutasamhitā

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Part 1. Sūtrasthāna

Part 2. Nidānasthāna

Nidānasthāna 1: The Diagnosis of Diseases Caused by Wind

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.¹⁴²

Subject matter

It is notable that this nosological part of the *Suśrutasamhitā* opens with a chapter on diseases of wind (*vāta*). In all other major Āyurvedic works, including the *Carakasamhitā*, the first chapter in the section on nosology deals with the symptoms of fever (*jvara*). This is almost a defining feature of works on nosology. But in the *Suśrutasamhitā*, fever is not addressed at all in the first five sections of the work, but only in the thirty-ninth chapter of the Uttaratantṛa, which is exceptionally long at about three hundred verses.

The present chapter describes the diseases caused by vitiated wind and wind's mixing with other humours. Contemporary Ayurvedic physicians consider these diseases to include rheumatism.

We have not translated the terms *prāṇa* ...because the text defines them.

complete
this
thought

Translation

- 1 And now we shall explain the chapter about the aetiology of wind diseases.

¹⁴² HIML: IA, 234. (Ruben 1954) studied the wind doctrines in the *Carakasamhitā*.

- 3 After holding the feet of Dhanvantari, the foremost of the upholders of righteousness who emerged out of nectar, Suśruta makes this enquiry.¹⁴³
- 4 O King! O best of orators! Explain the location and types of diseases of the wind, whether in its natural state or disordered.¹⁴⁴
- 5–9 On hearing his words, the venerable sage spoke. This lordly wind is declared to be self-born because it is independent, constant and omnipresent. It is worshipped by the whole world. Amongst all beings, it is the self of all. During creation, continued existence and destruction, it is the cause of beings.
It is unmanifest though its actions are manifest; it is cold, dry, light, and mobile. It moves horizontally, has two attributes and is full of dust (*rajas*).¹⁴⁵ It has inconceivable power. It is the leader of the humours¹⁴⁶ and the ruler of the multitude of diseases.
It moves fast, it moves constantly, it is located in the stomach and in the rectum.¹⁴⁷
- 9cd Now, learn from me the characteristics of wind as it moves inside the body.¹⁴⁸
- 10 Wind connects the senses and the sense objects. Unvitiated, it maintains a state of equality between the humours (*doṣa*), the bodily tissues (*dhātu*) and heat (*agni*) and the rightness (*ānulomya*) of actions.¹⁴⁹

143 Explain the nectar myth.

144 MSS H and N both read भूपते instead of कोपनैः in the vulgate: instead of addressing the king, the vulgate is saying “by irritations of the wind....” The vulgate also has Suśruta asking about कर्म, whereas in the Nepalese version he asks only about the types of diseases. Note that Dhanvantari is here addressed as king, a title associated elsewhere with Divosdāsa.

145 According to Ḍalhaṇa on 2.1.8 (Su 1938: 257), the two qualities are sound and tangibility. The word रजस् could also refer to the quality of activity in the three-quality (*guṇa*) theory, which is how Ḍalhaṇa interpreted it. On the semantic field of रजस्, see Das 2003: 14 note 26 and ff.

146 Ḍalhaṇa on 2.1.8 (Su 1938: 257) interpreted नेता “leader” as प्रेरक “impeller.”

147 MS H read आशुचारी, which we have translated (“moves fast”), but MS N and the commentators of the vulgate read आशुकारी, “quick-acting.”

148 Ḍalhaṇa and Cakrapāṇidatta both interpreted मे as an ablative (2.1.8 (Su 1938: 258)).

149 According to Ḍalhaṇa on 1.6.3 (Su 1938: 23), सम्पत्तिः=सम्पन्नता. According to Ḍalhaṇa, Gayadāsa read इन्द्रियार्थोपसंप्राप्तिं but Ḍalhaṇa did not accept this on the grounds that it was too verbose: गयदासाचार्यस्तु इमं श्लोकं ‘इन्द्रियार्थोपसंप्राप्तिः इत्यादि कृत्वा पठति, स च विस्तरभयान्न लिखितः । But witnesses H and N suggest the reading इन्द्रियार्थोपसम्पत्तिः. The expression “qualities” is used advisedly. It is almost universal practice to refer to

add foot-
note here

add refs to
Divodāsa as
king.

- 11 Just as the fire is divided into five types by name, place and their actions, similarly, one type of air is divided into five types based on name, place, action and diseases.
- 12 Five types of wind:¹⁵⁰
1. prāṇa,
 2. udāna,
 3. samāna,
 4. vyāna,
 5. apāna.¹⁵¹

The above five types of wind remain in their state of equality and support the body.¹⁵²

- 13–14ab The wind that flows through the mouth is called the vital wind (*prāṇa*), the sustainer of the body. It causes food to enter within and supports the breaths.¹⁵³ It mostly causes diseases like hiccups and wheezing (*śvāsa*).
- 14cd–15 The wind which flows upwards, which is the best among winds, is called *udāna*.¹⁵⁴ Special acts like speech and singing are all initiated by it. It particularly causes diseases above the neck (*jatru*).¹⁵⁵
- 16–17ab The *samāna* wind flows in the receptacles of raw and of digested matter.¹⁵⁶ Assisting the digestive fire (*agni*), it cooks food and separates out

“balance” or “equilibrium” in such contexts, but this misrepresents the metaphor that the Sanskrit sources are using. As the commentators on *Aṣṭāṅgaḥṛdayasamhitā* 1.1.20 (Ah 1939: 14) make abundantly clear, the expression *doṣasāmya* means “equality of humours,” as in *quantitative* equality, not balance.

150 See Zysk 1993. Zysk (2007: S110) translated the following descriptions of the winds.

151 We use the Sanskrit terms which are generally recognizable to English readers.

152 According to Ḍaḥaṇa on 2.1.12 (Su 1938: 259), स्थान=साम्य, यापयन्ति=धारयन्ति. All the manuscripts read प्राणोदानः समानश्च व्यानोपानस्तथैव च । against the vulgate’s प्राणोदानौ समानश्च व्यानश्चापान एव च ।

153 According to Ḍaḥaṇa on 2.1.13–14ab (Su 1938: 259), प्राण also resides in the throat and nose.

154 According to Ḍaḥaṇa on 2.1.14cd–15 (Su 1938: 260), the places of *udāna* wind are not mentioned here, but it also flows in the navel, stomach and throat. In yoga literature, it is more common for *prāṇa* to be called the principle breath.

155 Ḍaḥaṇa noted that “above the *jatru*” would include eyes, nose, ears, face, and head. Meulenbeld cited discussions on the difficulties of interpreting the term जत्रु (Meulenbeld 1974: 465). Hoernle (1907: §§62, 98) translated *jatru* as “neck, windpipe”. See also Hoernle’s notes on the expression “above the *jatru*” (idem, 237–238).

156 The “receptacle of raw matter” (आमाशय) is described at 1.21.12 (Su 1938: 102) as one

- the substances produced from it.¹⁵⁷
 It mainly causes abdominal swelling (*gulma*), diminished digestive fire (*agnisaṅga*) and diarrhoea.¹⁵⁸
- 17cd–18 The vyāna moves everywhere in the body, active in making chyle (*rasa*) flow. It also makes sweat and blood flow as well as causing movement **in every respect**.¹⁵⁹ Angered, it causes diseases that generally exist throughout the whole body.
- 19–20ab The apāna resides in the place of digested food and, at the right moment, it draws wind, urine, and feces, as well as semen, fetus and menstrual blood downwards. Angered, it causes terrible diseases located in the bladder and rectum.
- 20cd–21ab Irritated vyāna and apāna winds cause defects of semen and urinary diseases (*prameha*). Simultaneously aggravated, they surely destroy the body.¹⁶⁰
- 21cd–22ab From here, I shall describe all the diseases, located in the various places of the body, that are caused by wind that is irritated in various ways.
- 22cd–24ab Aggravated wind in the stomach causes diseases like vomiting, as well as disorientation (*moha*), fainting, thirst, heart-seizure (*hṛdgraha*), and pain in the flanks.¹⁶¹ It also causes rumbling of the bowels, gripes (*śūla*), swollen belly, painful urine and feces, constipation, and pain in the sacrum (*trika*).¹⁶²
- 24cd Aggravated wind in the ears etc., destroys the senses.

of the locations of phlegm, and the place where food arrives, just above the location of bile, and where the food is moistened and broken down for easy digestion. The “receptacle of digested matter” (पक्वाशय) is described at 1.21.6 (Su 1938: 100) as being located below the navel and above the pelvis and rectum.

157 Gayadāsa had the same reading सहायवान् as the Nepalese version (Su 1938: 260, note 1 and the text of the *Nyācācandrikā*). This suggests that it is the samāna that cooks food, while the vulgate reading involves the equal participation of digestive fire.

158 Ḍalhaṇa on 1.11.8 (Su 1938: 46) described अग्निसङ्ग as “the fire is stuck, dissolved.”

159 The vulgate text reads पञ्चधा “in five ways,” and Ḍalhaṇa listed five kinds of movement (Ḍalhaṇa on 2.1.18 (Su 1938: 260)).

160 Ḍalhaṇa on 2.1.21ab (Su 1938: 261) clarified that this refers to all five winds being aggravated at once.

161 On “disorientation,” Ḍalhaṇa on 2.1.23ab (Su 1938: 261) noted that the condition was नैवात्यन्तं चित्तनाशः “not the complete loss of awareness.”

162 Hoernle (1907: 140) attributed the quite different interpretation of त्रिक by Ḍalhaṇa on 1.21.14 (Su 1938: 102) to “the decay of anatomical knowledge subsequent to the time of Suśruta.”

- 25abc--29 Located in the skin, it causes pallor, throbbing, dryness, numbness (*supti*), itching (*cumucumāyana*), and pricking pain.¹⁶³ Located in the flesh, painful lumps.¹⁶⁴ Located in the fat, it causes slightly painful lumps that are not wounds.
- Residing in the artery it causes acute pain, contraction and filling up of the artery.¹⁶⁵ It stuns, vibrates and destroys¹⁶⁶ the muscle tissues by residing in the muscle. Residing in the joints it causes pain and swelling. Residing in the bone it causes fracture and dryness of bones which also cause to acute pain and, in the marrow, it dries up marrow which may never be cured. Residing in the semen it causes non-production and distorted production of semen.¹⁶⁷
- 30--31ab Contaminated wind moves from the hand, foot, head, then it may be omnipresent or pervade the entire body of men and causes stiffness, convulsion, numbness and acute pain.
- 31cd--32ab Wind (5 types) mixed with other doṣas (bile etc.) in the places mentioned above produces mixed types of pains.
- 34cd--35ab Prāṇa wind surrounded by bile causes vomiting and burning

163 Ḍalhaṇa and Gayadāsa both suggested that in this passage, त्वक् “skin” should be understood to mean रस “chyle” (on 2.1.25 (Su 1938: 262)). Gayadāsa explained in more detail that chyle is located in the skin and therefore, the expression त्वक्स्थ “located in the skin” should, by extension, be read as रसस्थ “located in the chyle.” He proposed the parallel with the well-known grammatical example of figurative meaning, गङ्गायां घोषः “the village on the Ganges,” which means, really, “the village on the bank of the Ganges” (on this example of figurative meaning, *lakṣaṇā*, see Kunjunni Raja 1963: ch. 6; Jhalakīkar 1978: 698–699).

164 At this point, the vulgate has a passage that is not present in the Nepalese witnesses. It gives more symptoms of wind in the skin and then addresses wind in the blood: “(wind in the skin) may cause prickling, splitting of the skin and peeling; and when it is in the blood, it causes wounds” (Su 1938: 261). The commentators Gayadāsa and Ḍalhaṇa were aware that this passage was missing in some of their manuscripts. Gayadāsa said that this was because some authors noticed that वातरक्त “wind-blood” would be discussed later in the chapter. But they both thought this absence was incorrect (Su 1938: 262).

165 According to Ḍalhaṇa सिराकुञ्चनं is also known as कुटिला सिरा (Su 1938: 262)

166 Ḍalhaṇa and Gayadāsa both suggest the meaning of हन्ति for being not capable of both stretching and contraction. सन्धिगतः संधीन् हन्ति प्रसारणाकुञ्चनयोरसामर्थ्यं करोति (Su 1938: 262) ...

167 Ḍalhaṇa and Gayadāsa both suggest that a distorted production विकृतां प्रवृत्तिम् is too fast, too slow, knotty and discolored.

- sensation, by phlegm it causes weakness, exhaustion, laziness and bad taste.
- 35cd--36ab Udāna wind surrounded by bile causes loss of consciousness, stupor, dizziness and fatigue, by phlegm it causes absence of perspiration, slowness of digestion, sensation of coldness.
- 36cd--37ab Samāna wind surrounded by bile causes perspiration, a burning sensation, heat and stupor, association with phlegm it causes erection in urine, feces and limbs.
- 37cd--38ab Apāna wind associated with bile causes a burning sensation, heat and the voiding of blood with urine, with phlegm it causes a feeling of heaviness in the lower part of the body and coldness.
- 38cd--39ab Vyāna wind surrounded by bile causes a burning sensation, tossing of the limbs and fatigue, by phlegm it causes stiffening limbs, uddāṇaka? and pain in the swelling.
- 40--41 Persons who are of delicate nature, follow faulty diet and lifestyle, ? also afflicted with intoxicating drinks, sexual enjoyment, exercise causes vitiation of wind and blood.??
- 42 Riding elephant, horse and camel, lifting great weights, consuming vegetables which are pungent, hot, sour, alkali and being frequently distressed situation causes contamination of wind.
- 43--44 Blood flowing in the body blocks the passage of contaminated wind which moves quickly in the body. Excessively irritated wind--being contaminated by wind and dominance of wind, it is called वातरक्त Gout¹⁶⁸.
- 45-46 Vātarakta causes -- pricking pain, dryness, loos of sensation in the feet. Contaminated Bile mixed with blood causes sharp burning sensation, excessive heat and soft swelling with red color in the feet. Contaminated Phlegm mixed with the blood causes itching in the feet. It makes feet white, cold, dry, thick and hard. All defects ¹⁶⁹ in the blood contaminated by humours (wind, bile, phlegm) manifest their

168 In the medical term वातरक्त is known as Gout. Cakrapāṇi called it आद्यरोगः Caraka-saṃhitā sū.14.18 and ci.28.66

169 Gayadāsa suggests सर्वे दुष्टाः शोणितं चापि nominative plural instead of locative singular.

symptoms in the feet.

48 This disease spreads all over the body like rat poison by staying in feet or sometimes hands.

49 Gout spreads in the knee and the skin bursts and starts bleeding makes it incurable. It is mitigatable if it is of a year's old.

50--51 When vitiated wind enters in the all arteries it causes quickly convulsions again and again and because of frequent contractions (*ākṣepa*) it is called convulsions (*ākṣepaka*).

52--56 Because in this situation a person often sees darkness and fall, it calls spasmodic contraction (*apatānaka*)¹⁷⁰. If wind mixed with phlegm stays excessively in the arteries, it stiffens body like a staff and it is called दण्डापतानकः epilepsy with convulsions. Vitiating wind entered in the arteries and bends the body like a bow, it is called धनुःस्तम्भ Tetanus. When vitiated wind accumulated in the regions of finger, ankle, abdomen, heart, chest, and throat swiftly attack on the group of vein and ligaments, it gets a person's eyes stuck, chin stuns, side breaks and vomiting phlegm he moves inwards like a bow and this situation is known as emprosthotonos (*antarāyāma*). When vitiated wind attacks on outside ligaments, body of a person will stretch forward like a bow. In this situation, if the chest, hip or thigh break, wise men call it incurable.

58 Aggravated phlegm and bile mixed with wind or only vitiated wind causes fourth convulsive disease due to trauma.

59 Convulsions due to miscarriage, excessive bleeding, and injury are incurable¹⁷¹.

60--62 When excessively agitated and strong wind flows in the arteries which spread downward, upward, and sideways, it loses the joints and kills the other side of body. The best of physicians calls it paralysis (*pakṣāghāta*).¹⁷² Then half

¹⁷⁰ Gayadāsa accepted the Nepalese reading ताम्यते which vulgate does not read. Gayadāsa gives definition of अपतानक as येनापताम्यते means a situation in that a person sees the dark.

¹⁷¹ According to Ḍaḥṇa convulsion (*ākṣepaka*) is also known as अपतानक (Su 1938:266). He further mentions that even if fortunately, it is cured, it cripples the limb.

¹⁷² In the ca.6.28.55 पक्षाघात is described as monoplegia (*ekāṅgaroga*). In that case it dam-

- of his entire body becomes inefficient and unconscious. Afflicted by wind he suddenly falls or dies.
- 62.1 Bile integrates with wind causes burning sensation, affliction, and infatuation. When it integrates with phlegm causes coldness, morbid swelling, and heaviness. ¹⁷³.
- 63 A paralysis (*pakṣāghāta*) caused by wind ¹⁷⁴ is curable with most difficulty. It becomes curable when caused by bile and phlegm mix with the wind. It becomes incurable when caused by the loss of bodily constituents.
- 64--66 Verses from 64--66 are not found in the Nepalese manuscripts. These verses discuss the term spasmodic contradiction (*āpatantraka*) which is the same as अपतानक. Ḍalhaṇa commented on ni.1.64-66 (Su 1938:267) that because of having the similar condition in both situations, some scholars do not read the अपतन्त्रक. In the verse ni.1.59 Ḍalhaṇa commented that the आक्षेपक and अपतानक is same (Su 1938:266) and again he suggested that the अपतानक and अपतन्त्रक both are similar condition. Therefore, आक्षेपक, अपतानक and अपतन्त्रक should be the same. Gayadāsa further commented that the Caraka has not read आक्षेपक as अपतानक and therefore described the अपतन्त्रक separately (Su 1938:267).
- 67 This verse also not found in the Nepalese Manuscripts. The verse describes rigidity of neck (*manyāsthambha*). According to Ḍalhaṇa, rigidity of neck is a prior symptom of spasmodic contradiction.
- 68--72 By speaking very loudly, eating hard foods, excessively laughing and yawning, lifting heavy loads and sleeping in an awkward position, vitiated wind lodges into face painfully and produces paralysis of the jaw-bones (*ardita*) disease. In that case, half of the face and neck become curved, head trembles, speech hindrances, deformity occurs in the

ages one of the limbs. In the medical terms paralysis (*apakṣāghāta*) is known as hemiplegia.

173 This verse is not available in vulgate. It deals with the symptoms when bile and phlegm mix with the wind. It is already discussed in su.2.1.38.

174 Here the term शुद्धवात suggests the meaning of the wind that is devoid of bile and phlegm.

- eys, eyebrows and cheeks.¹⁷⁵ Experts in diseases call this disease spasm of the jaw-bones (*ardita*).
- 73 Spasm of the jawbones cannot be cured when it stays in a person for three years, who is very weak, stays without blinking, trembles, and constantly speaks gibberish.
- 74 Arteries of Heel and toes stricken by vitiated wind prevents stretching of thighs. This disease is known as sciatica (*gr̥dhrasī*).
- 75 Arteries which run to the tips of fingers from behind the roots of the upper arm affected by vitiated wind terminates all activities of arms and back. This disease is called paralysis of arms and back (*viśvañci*).¹⁷⁶
- 76 Vitiated wind and blood in the joint of knee causes synovitis of knee joint (*kroṣṭukaśīrṣa*). In this extremely painful situation, the shape of swelling in knee joints seems like a head of Jackal.
- 77 Vitiated wind resides in the waist attacks on the arteries of thigh causes limpness (*khañja*) and when it attacks on both the thighs a person becomes lame (*paṇgu*).
- 78 A person who trembles at the beginning of walking or walks limping and whose foot joint has become loose is called lathyrism (*kalāyakhañja*).
- 79 Vitiated wind residing in the ankle-joint causes pain when one steps on uneven ground. This disease occurs is called वातकण्टक.
- 80 Vitiated wind mixed with bile and blood cause burning sensation in feet. It should be declared as burning sensation in feet (*pādadaḥa*).
- 81 A person whose feet tingle and become insensible due to vitiation of phlegm and wind is called पादहर्ष.
- 82 Vitiated wind lying in the shoulder dries the shoulder joints and it is called अंसशोष. It also bends the arteries of shoulder, and this disease is called अवबाहुक.¹⁷⁷

¹⁷⁵ Dalhaṇa suggests नेत्रादीनाम् इत्यादि शब्दात् भूगण्डादि उपसङ्ग्रहः

¹⁷⁶ Both the MSS N and H read विश्वञ्चि instead of the vulgate reading विश्वाची. There is no such word found in other Āyurveda texts.

¹⁷⁷ Dalhaṇa and Gayadāsa both have defined two diseases i.e., अंसशोष and अवबाहुक re-

- 83 Vitiated wind singly or mixed with phlegm cover the channel of ears causes deafness.
- 84 Vitiated wind saturated with phlegm covering the arteries which conduct the sound of speech makes a person inactive (*akriya*), dumb (*mūka*). He mumbles (*mimmira*) through the nose and stammers (*gadgad*).¹⁷⁸
- 85 Vitiated wind penetrating into the cheekbones, temporal bones, head and neck causes piercing pain in the ears. It is called ear-ache (*karṇaśūla*).¹⁷⁹
- 86--87 The pain that arises from the bladder or feces goes down as if it were breaking the rectum and..... ? is called तूनी, whereas the pain, rising upward from the rectum extending up to the region of the intestines, is called प्रतितूनी.
- 88--89 Retention of vitiated wind inside abdomen causes distension of the stomach and flatulence and intense pain and rumbling inside, is called tympanites (*ādhmāna*). Vitiated wind mixed with phlegm causes प्रत्याध्मान. It rises in the stomach and causes pain in the heart and sides.¹⁸⁰
- 90--91 A knotty stone-like tumour caused by wind appearing in the stomach having an elevated shape and stretched upward direction which obstructing the passage of faeces and urine should be known as वाताष्टीला. A tumour of similar shape rose obliquely in the abdomen obstructing the passage of wind, faeces and urine should be known as प्रत्यष्टीला.
- Names of diseases discussed in the chapter 2.1
 Gout (*vātarakta*) convulsion (*ākṣepaka*) paralysis of one side (*pakṣāghāta*) paralysis of the jaw-bones (*ardita*) sciatica (*grdhraśī*) paralysis of arms and back (*viśvañci*) synovitis of knee joint (*kroṣṭukaśīrṣa*) lathyrism (*kalāyakhañja*) (*vātakaṇṭaka*) (*avabāhuka*) (*tūnī*) (*pratitūnī*) tympanites (*ādhmāna*) (*pratyādhmāna*) (*vātāṣṭhīlā*) (*pratyāṣṭhīlā*)

spectively.

178 Nepalese Manuscripts read मिर्मिर instead of the Vulgate's reading मिन्मिण. Dictionary of MW suggests the meaning of मिर्मिर = having fixed unwinking eyes which is not relevant to the disease of tongue.

179 In the medical terms, this disease is known as Otitis.

180 There's an addition in MS N. नाभेरधस्तात् संजातः संचारी यदि वाऽचलः

Part 3. Śārīrasthāna

Part 4. Cikitsāsthāna


Part 5. Kalpasthāna

Part 6. Uttarat Tantra

Todo list

■	Cite Paul Courtright, Ganesha book.	19
■	Can't be "sedation"	45
■	complete this thought	63
■	add footnote here	64
■	add refs to Divodāsa as king.	64
■	find out about uttarabasti	77
■	to what?	78
■	29, 30 missing?	81
■	Problematic passage in the edition.	81
■	unsolved problem	86
■	Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक).	98
■	Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक).	98
■	Euphorbia Antiquorum (Antique spurge)	101
■	The webpage https://hindi.shabd.in/vairagya-shatakam-bhag-acharya-arjun-tiwari/post/117629 says that this verse belongs to the <i>Nītiratna</i> . I could not find this text.	105
■	The provisional edition should be modified accordingly.	107
■	There, Ḍalhaṇa comments that deliberation on <i>avapīḍa</i> had been done earlier when it was mentioned. Find that description to know more details.	109
■	Search for the section where the treatment of <i>ākṣepaka</i> is described.	110
■	Make the first letter of sentence capital.	110
■	?	116
■	?	116
■	?	116
■	(?)	116
■	Is Dh. the teacher of Su. elsewhere?	126
■	Cf. Arthaśāstra 1.21.8.	127

■ I'm still unhappy about this verse.	130
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	130
■ fn about sadyas+	130
■ Bear's bile instead of deer's bile.	131
■ punarṇṇavā in the N & K MSS	132
■ śrita for śṛta	132
■ explain more	132
■ Medical difference from Sharma.	133
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text. . . .	133
■ The two uses of prāpta are hard to translate. prāptāḥ → kṣipram is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.	133
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	133
■ Look up the ca. reference.	142
■ Come back to the issue of "kalpa". Look up passages in the Kośa. . . .	149
■ got to here - 2023-01 continue with table for #5	151
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	153
■ Include info on hida-2019	159
■ Or "There are 20 phaṇins and 6 maṇḍalins. The same number are known. There are 13 Rājīmats." Or even, "there are 20 Phaṇins and six of them are Maṇḍalins." Are phaṇins really the same as darvīkaras?	161
■ grammar	162
■ ri- ṛ-?	164
■ varṇa means "colour" elsewhere?	166
■ write note on pariṣekān pradehāmś	178
■ where is cutting with a knife related to removing bile or phlegm. . . .	214
■ maṣī burned charcoal. Find refs.	214
■ find ref.	220
■ Check out these refs.	220
■ meaning of kalpa	220
■ or a dual?	225
■ See chapter 40 of Sūtrasthāna.	276
■ vasā / medas / majjan	276
■ Does bhūtādi a compound or it means ahaṅkāra or ego?	277

 triad? –DW	277
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