

A Translation of the New Edition of the *Suśrutasaṃhitā*

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Kalpasthāna, adhyāya 1

Literature

Survey of this chapter and the existing research on it to 2002: [HIML](#): IA, 289–290.

Translations of this chapter since 2000 have appeared by Dominik Wujastyk ([2003](#): 131–139) and P. V. Sharma ([1999–2001](#): 3, 1–15).

Manuscript notes

- MS Kathmandu NAK 5-333 has foliation letter numerals, for example on f. 323a, that are similar to MS Cambridge Add. 1693,⁷⁸ dated to 1165 CE noted in Bendall's chart of Nepalese letter-numerals Bendall [1883](#): Lithograph V, after p. 225

⁷⁸ Scan at 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.⁷⁹
- 3 Divodāsa, the king of the earth, was the foremost supporter of religious discipline and virtue. He gave his unblemished instruction to his students, of whom Suśruta was the first.⁸⁰

[Threats to the king]

- 4 A king, unknowing, may be assailed with poisons by evil-hearted enemies who have plucked up their courage, or by his own people who have been seduced away, wishing to pour the poison of their anger into any chink they can find.⁸¹

79 MS H adds in the margin अथ खलु वत्स सुश्रुतः “Now begins Vatsa Suśruta.” *Vatsa* can be a term of endearment, “sonny,” or the name of an ancient lineage, but not one usually associated with Suśruta. The mention of Dhanvantari here is the only time in the Nepalese recension that this authority is cited as the source of Ayurvedic teaching. See the discussion by Klebanov (2021a: 28–32), who concludes that the earliest recoverable recension of the *Suśrutasaṃhitā* may have had the phrase only at this point and not elsewhere in the work.

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

81 Verses about the use of Venemous Virgins as a weapon do not appear in the Nepalese manuscripts. Cf. Dominik Wujastyk 2003: 81 f., 132

Abbreviations

Ah1902	Kuṁṭe, Ananta Moreśvara and Navare, Kṛṣṇaśāstrī Rāmacandra (1902) (eds.), श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, सूत्र-शारीर-निदान-चिकित्सा-कल्प-उत्तरस्थानविभक्तम् श्रीमदरुणदत्तप्रणीतया सर्वाङ्गसुन्दर्याख्यया व्याख्यया समलंकृतम् (Kṛṣṇadāsa Āyurveda Sīrīja, 3; Mumbayyām: Nirṇaya-sāgara Press).
AS 1980	Āṭhavale, Anaṁta Dāmodara (1980) (ed.), <i>Aṣṭāṅgasan̄grahaḥ. Śrīmad Vṛddhāvāgbhaṭaviracitaḥ Induvyākhyāsahitaḥ</i> (Pune: Maheśa Anaṁta Āṭhavale, Śrīmad Ātreya Prakāśanam), ark:/13960/t9773bb9z .
Bhela 1921	Mookerjee, Ashutosh and Ananta Krishna Shastri, Vedantabisharad (1921) (eds.), <i>The Bhela Samhita. Sanskrit Text</i> (Calcutta: University of Calcutta), 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), <i>Bhela-saṁhitā. Text with English Translation, Commentary and Critical Notes</i> (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
HIML	Meulenbeld, Gerrit Jan (1999–2002), <i>A History of Indian Medical Literature</i> , 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
NCC	Raghavan, V. et al. (1949–), <i>New Catalogus Catalogorum, an Alphabetical Register of Sanskrit and Allied Works and Authors</i> , 39 vols. (Madras University Sanskrit Series; Madras: University of Madras); v.1: revised edition, 1968.

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- SS 1931 Ācārya, Yādavaśarma Trivikrama (1931) (ed.), सुश्रुतसंहिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया 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 Nirṇayasāgara-mudrāyantrālaye), [ark : / 13960 / t9j41sg94](#), accessed 09/06/2020; [HIML](#):IB, 312 edition *v.
- SS 1938 Ācārya, Yādavaśarma Trivikrama and Ācārya, Nārāyaṇa Rāma (1938) (eds.), श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (3rd edn., Bombay: Nirṇayasāgara Press); [HIML](#): IB, 313 edition cc.
- SS 1938² Ācārya, Yādavaśarma Trivikrama and Ācārya, Nārāyaṇa Rāma (2004) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता, श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता (Vārāṇasī: Caukhambhā Kṛṣṇadāsa Akādamī); Reprint of the third, 1938 edition (SS 1938), with changed pagination.
- SS₁₉₁₅ Ācārya, Yādavaśarma Trivikrama (1915) (ed.), सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता =

The Sushrutasamhita of Sushruta, the Nibandha-sangraha Commentary of Shri Dalhaṇāchārya (Mumbayyām: Nirṇayasāgaramudrāyantrālaye), [ark :/ 13960 / t3sv0mt50](https://nirayam.org/ark:/13960/t3sv0mt50), accessed 29/07/2020; HIML: IB, 312 edition *v.

Viṣṇudharmottarapurāṇa Śarman, Madhusūdana and Śarman, Mādhavaprasāda (1912) (eds.), *Viṣṇudharmottarapurāṇam* (Mumbai: Khemarāja Śrīkrṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), [ark :/ 13960 / t6qz6fr23](https://nirayam.org/ark:/13960/t6qz6fr23); Lithograph format. Edited on the basis of a manuscript belonging to the astrologer Śudhākaraśarman of the Varanasi Sanskrit Pāṭhaśālā.

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कम्...हाराणचन्द्रचक्रवर्तिकविराजविरचितसुश्रुतार्थसन्दीपनभाष्य-समेतम्...चन्द्रकान्त
भट्टाचार्य-प्रमुखैः संशोधितम् = [The *Suśrutasaṃhitā with the Commentary
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