

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

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

## Contents

## Sūtrasthāna, adhyāya 1

- 1 Now I shall narrate the chapter on the origin of this knowledge.<sup>1 2</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>3</sup>
- 3 “O Lord, distress arose in our minds after witnessing people thrashing about with cries, assailed by different kinds of pain and injury (*vedanābhighāta*), 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

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<sup>1</sup>Ḍalhaṇa understood the word “knowledge (*veda*)” as specifically “medical knowledge.” He said that the word “longevity” (*āyur*) had been elided.

<sup>2</sup>At this point, later manuscripts and commentaries include the statement “as the venerable Dhanvantari stated.” The absence of this statement in the early Nepalese MSS is highly noteworthy because it removes the outer narrative frame of the *Suśrutasaṃhitā* (Wujastyk 2013: 148; Klebanov 2021a: § 3.1.2). On the figure of Dhanvatari in medical literature, see [HIML: IA 358–361](#).

<sup>3</sup>On these persons, see [HIML: IA 361–363, 369 ff.](#) The authority Bhoja does not appear in the list as published in the vulgate edition ([SS 1931: 1](#)), and was not included in [HIML](#) amongst “authorities mentioned in the *Suśrutasaṃhitā*.” Meulenbeld gathered textual evidence about Bhoja at [HIML: IA 690–691](#). Klebanov (2021b) has discussed these authors in the context of an anonymous commentary on the *Suśrutasaṃhitā* that cites them.

thousand chapters and, after observing the short lifespan and low intelligence of people, he presented it again in eight parts.<sup>4</sup>

- 7 “Surgery, treatment of body parts above the clavicle, general medicine, knowledge of spirits, care of children, and the disciplines of antidotes, rejuvenation and aphrodisiacs.
- 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>5</sup> Gandharvas, Yakṣas, demons, deceased ancestors, Piśācas, Vināyakas,<sup>6</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.

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<sup>4</sup>Svayambhū is another name for Brahmā, the creator.

<sup>5</sup>Dānavas. The insertion marks (*kākapadas*) below the text at this point appears to be by the original scribe.

<sup>6</sup>The vulgate doesn’t have *vināyakas* but does add *asuras*, probably under the influence of Ḍalhaṇa. Cite Paul Courtright, Ganesha book.

- 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>7</sup>
- 15 “[The component] called the discipline of rejuvenation is maintaining youth, bringing about a long life and mental vigour and for curing diseases.
- 16 “[The component] called the discipline of aphrodisiacs brings about the increase, purity, accumulation and production of semen for those 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 diseases of the sick and supporting the healthy. Āyurveda is that in which they know life, or that by which life is known. Learn the best component of it, which is being taught in accordance with tradition, perception, inference and analogy.

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<sup>7</sup>The scribal insertion marks (crosses) above the line at this point in MS K appear to be in a later hand and their referent is lost in the damaged part of the folio. Although MSS N and H include spiders (*lūtā*) and creepy-crawlies (*sarīsrpa*) in the list, it does seem that MS K had a shorter list, and the vulgate edition adds rodents (*mūṣika*).

- 23 “Indeed, this component is first and foremost as afore-mentioned because it cures wounds and joining together Yajña’s head and prad-hāna (?). For, just as it has been formerly said, ‘the head that had been cut off by Rudra was joined again by the two Ásvins.’

## 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>8</sup>

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<sup>8</sup>Suśruta sū.1.28 Sharma 1999–2001: I, 21, SS 193<sup>82</sup>: 7.

## Abbreviations

- HIML Meulenbeld, G. J. (1999–2002), *A History of Indian Medical Literature*, 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
- SS 1915 Ācārya, Y. T. (1915) (ed.), सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्री-डल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = *The Sushrutasamhita of Sushruta, the Nibandhasangraha Commentary of Shri Dalhaṇāchārya* (Mumbayyām: Nirṇayasāgaramudrāyantrālaye), ARK: [ark :/13960/t3sv0mt50](https://nirṇayasāgaramudrāyantrālaye.org/ark:/13960/t3sv0mt50), accessed 29/07/2020; HIML: IB, 312 edition \*v.
- SS 1931 Ācārya, Y. T. (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 Nirṇayasāgaramudrāyantrālaye), ARK: [ark:/13960/t9j41sg94](https://nirṇayasāgaramudrāyantrālaye.org/ark:/13960/t9j41sg94), accessed 09/06/2020; HIML: IB, 312 edition \*v.
- SS 1938 Ācārya, Y. T. and Ācārya, N. R. (1938) (eds.), श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाख्यव्याख्यया च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (3rd edn., Bombay: Nirṇayasāgara Press); HIML: IB, 313 edition cc.
- SS 1938<sup>2</sup> Ācārya, Y. T. and Ācārya, N. R. (2004) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता, श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाख्यव्याख्यया च समुल्लसिता (Vārāṇasī: Caukhambhā Kṛṣṇadāsa Akādamī); Reprint of the third, 1938 edition (SS 1938), with changed pagination.

## Index of Manuscripts

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

### K

Kathmandu, KL 699: 1

Kathmandu, NAK 1-1079: 1

Kathmandu, NAK 5-333: 1

## References

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- (2021b), 'On the Textual History of the Suśrutasamhitā, (2): An Anonymous Commentary and Its Identified Citations', in T. L. Knudsen, J. Schmidt-Madsen, and S. Speyer (eds.), *Body and Cosmos: Studies in Early Indian Medical and Astral Sciences in Honor of Kenneth G. Zysk* (Leiden, Boston: Brill), 110–39.



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## Lexical Index

<i>āyur</i> life, longevity: 2	life, longevity <i>āyur</i> : 2	spiders <i>lūtā</i> : 4
<i>āyurveda</i> the science of life: 2	<i>lūtā</i> spiders: 4	<i>śreyas</i> welfare: 2
complexion <i>varṇa</i> : 6	<i>mūṣika</i> rodents: 4	substance <i>dravya</i> : 6
creepy-crawlies <i>sarīṣṛpa</i> : 4	<i>ojas</i> energy: 6	the science of life <i>āyurveda</i> : 2
<i>dravya</i> substance: 6	pain and injury <i>vedanābhighāta</i> : 2	<i>varṇa</i> complexion: 6
energy <i>ojas</i> : 6	<i>rasa</i> flavours: 6	<i>veda</i> knowledge: 2
flavours <i>rasa</i> : 6	rodents <i>mūṣika</i> : 4	<i>vedanābhighāta</i> pain and injury: 2
knowledge <i>veda</i> : 2	<i>sarīṣṛpa</i> creepy-crawlies: 4	welfare <i>śreyas</i> : 2