

A Translation of the New Edition of the *Suśrutasamhitā*

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Draft of 26th April 2023
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Kalpasthāna, adhyāya 4

Introduction

The fourth chapter of the Kalpasthāna of the *Suśrutasaṃhitā* addresses the topic of snake bites and snake venom. Unusually for the Nepalese version of the *Suśrutasaṃhitā*, the discussion is framed as a question from Suśruta to the wise Dhanvantari. Suśruta's questions are about the number of snakes, how they are classified, the symptoms of their bites and the pulses or stages of poisoning experienced by a victim of snakebite and related topics. The taxonomy of snakes is presented in a presentational variant form in Figure 2.

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.²⁴⁷

A discussion of this chapter specifically in the light of the Nepalese manuscripts was published by Harimoto.²⁴⁸ 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.²⁴⁹

Translation

- 1 Now we shall explain the procedure about the knowlege concerning the venom in those who have been bitten by snakes.
- 3 Suśruta, grasping his feet, questions the wise Dhanvantari, who was expert in all the sciences.
- 4 My Lord, you are capable of speaking about the number of snakes, and their divisions, the signs of a bite, and the knowledge concerning the pulses (*vega*) of poison.²⁵⁰

kalpa?

247 HIML: IA, 292–294.

248 Harimoto 2011: 101–104.

249 The two editions that Harimoto noted, Su 1938 and Su 1889, present identical texts.

250 The word "pulse" translates वेग, which in other contexts may mean "(natural) urge."

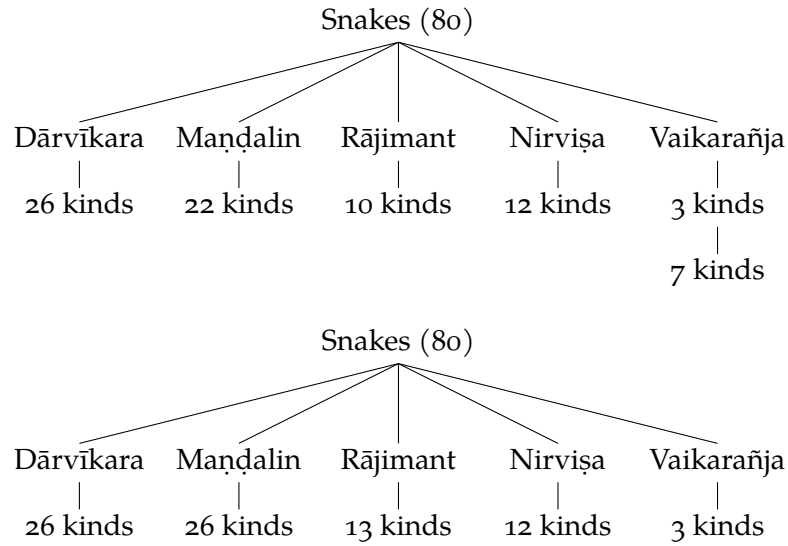


Figure 2: Top: the taxonomy of snakes in 5.4.9–13ab (Su 1938: 571).
Bottom: the taxonomy of snakes in the Nepalese version.

- 5 On hearing his query, that special physician spoke.
 “The snakes such as Vāsukī and Takṣaka are uncountable, O great one.
 6–9ab “They are snake-lords who support the earth, as bright as the ritual
 fire, ceaselessly roaring, raining and burning. They hold up the earth,
 with its oceans, mountains and continents. If they are angered, they
 can destroy the whole world with a breath or a look. Honour to them.
 They have no role here in medicine.
 The ones that I shall enumerate in sequence are those mundane ones
 with poison in their fangs who bite humans.²⁵¹
 9cd–10 “There are eighty kinds of snakes and they are divided in five ways:
 Darvīkaras, Maṇḍalins, Rājimants, and Nirviṣās. And Karañjas that
 are traditionally of three kinds.²⁵²

reading
mahāt-
mānā(h)
as voc pl. of
respect.

Here, it is rather the discrete stages or phases of physiological reaction to envenomation.

²⁵¹ The next few verses are discussed in detail by Harimoto (2011: 101–104), who shows that in the taxonomy of snakes, the Nepalese version of the *Suśrutasamhitā* has greater internal coherence than the vulgate recension.

²⁵² Harimoto (2011) translates these names as “hooded,” “spotted,” “striped,” “harmless,” and “hybrid.”

- 11 “Twenty hooded snakes are known, six Maṇḍalins, and the same number of Rājimants. Niriviṣas and Karañjas are

Todo list

■ Cf. Arthaśāstra 1.21.8.	40
■ I'm still unhappy about this verse.	43
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	43
■ fn about sadyas+	43
■ Bear's bile instead of deer's bile.	44
■ punarṇṇavā in the N & K MSS	45
■ śrita for śṛta	45
■ explain more	45
■ Medical difference from Sharma.	46
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.	46
■ The two uses of prāpta are hard to translate. prāptāḥ → kṣipraṃ is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.	46
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	46
■ opposite of the vulgate Same as 1.8.89 (As 1980: 79).	47
■ -> ativiṣa	55
■ Look up the ca. reference.	55
■ Come back to the issue of "kalpa". Look up passages in the Kośa.	61
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	64
■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body.	67
■ kalpa?	69
■ reading mahātmānā(h) as voc pl. of respect.	70
■ where is cutting with a knife related to removing bile or phlegm.	72
■ maṣi burned charcoal. Find refs.	73
■ find ref.	78
■ Check out these refs.	79
■ meaning of kalpa	79
■ or a dual?	83

