A Translation of the New Edition of the *Suśrutasaṃhitā*

Jason Birch and Dominik Wujastyk

`Draft of January 6, 2021`

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

1 Sūtrasthāna, adhyāya 1

1 Now I shall narrate the chapter on the origin of this knowledge.[1]

2 [2]

3 Now, as is well-known, Aupadhenava, Vaitaraṇa, Aurabhra, Puṣkalā-vata, 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.[3]

4 "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.

"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 [4]

7

28 Thus, living creatures and their strength, complexion (*varṇa*) and energy (*ojas*) are rooted in food. That (food) depends on the six flavours

---

[1]Ḍalhaṇa understands the word "knowledge (*veda*)" as specifically "medical knowledge." He says that the word "longevity" (*āyur*) has been elided.

[2]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 noteworthy. See the discussion of Klebanov [b].

[3]On these persons, see [Meulenbeld, IA 369 ff.]. Klebanov [a] has discussed these authors in the context of an anonymous commentary on the *Suśrutasaṃhitā* that cites them.

[4]The relative pronoun *yad* has no correlative.

(*rasa*). Thus, the flavours depend on substance (*dravya*), and substances depend on medicinal herbs. There are two kinds of them (herbs): stationary and mobile.[5]

---

[5]Suśruta sū.1.28 [Sharma, I, 21], [Ācārya and Ācārya, 7].

References

Yādavaśarma Trivikrama Ācārya and Nārāyaṇa Rāma Ācārya, editors. *maharṣiṇā suśrutena viracitā suśrutasaṃhitā, śrīḍalhaṇācāryaviracitayā nibandhasaṃgrahākhyavyākhyayā nidānasthānasya śrīgayadāsācāryaviracitayā nyāyacandrikākhyapañjikāvyākhyayā ca samullasitā.* Caukhambhā Kṛṣṇadāsa Akādamī. Reprint of the third, 1938 edition [**?**], with changed pagination.

Rob C. R. Adriaensen, Roelf Barkhuis, and Jean-Louis Ruijters. An English translation of Suśrutasaṃhitā, nid nasth na 1, 1–39, together with Gayadāsa's Nyāyacandrikā. In Gerrit Jan Meulenbeld, editor, *Proceedings of the International Workshop on Priorities in the Study of Indian Medicine*, pages 277–310. Forsten.

M. B. Emeneau. Sanskrit syntactic particles – "kila, khalu, n nam". *Indo-Iranian Journal*, 11(4):241–268.

Andrey Klebanov. On the textual history of the su rutasaṃhit , (2): An anonymouscommentary and its identified citations. In Toke Lindegaard Knudsen, Jacob Schmidt-Madsen, and Sara Speyer, editors, *Body and Cosmos: Studies in Early Indian Medical and Astral Sciencesin Honor of Kenneth G. Zysk*, pages 110–139. Brill, a.

Andrey Klebanov. On the textual history of the su rutasaṃhit (1): A study of three nepalese manuscripts. *eJIM: Electronic Journal of Indian Medicine*, b. URL https://indianmedicine.nl.

Gerrit Jan Meulenbeld. A history of Indian medical literature.

Priya Vrat Sharma. Suśruta-Saṃhitā, with English translation of text and Ḍalhaṇa's commentary alongwith (*sic*) critical notes.