

A Translation of the Nepalese Text of the *Suśrutasamhitā*

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Sūtrasthāna

Nidānasthāna

Śārīrasthāna

Cikitsāsthāna

Kalpasthāna

Uttaratantra

Uttaratantra 65: Rules of Interpretation

Literature

Meulenbeld offered an annotated overview of this chapter and a bibliography of earlier scholarship to 2002.³⁸⁰ Earlier explorations of this topic include Nārāyaṇa 1949; Dasgupta 1952; Oberhammer 1967–68; Muthuswami 1976; Lele 1981; Scharfe 1993; Mejer 2000; A. Singh 2003. Manevskaia (2008) gave examples of the use of *tantrayuktis* in Buddhist commentarial literature.

Terminology

Characteristics of the Manuscript Transmission

Translation

- 1 Now we shall explain the chapter called, “the enunciation of the logical methods of the system (*tantrayukti*).”
- 3 There are thirty-two logical methods of the system. They are as follows:
 - topic (*adhikaraṇa*)
 - construing (*yoga*)
 - word meaning (*padārtha*)
 - premise (*hetvartha*)
 - mention (*samuddeśa*)

³⁸⁰ [HIML](#): IA, 331.

- description (*nirdeśa*)
- prescription (*upadeśa*)
- statement of reason (*apadeśa*)
- indication (*pradeśa*)
- prediction (*atideśa*)
- exception (*apavarga*)
- ellipsis (*vākyasēṣa*)
- implication (*arthāpatti*)
- contraposition (*viparyaya*)
- recontextualization (*prasaṅga*)
- invariable statement (*ekānta*)
- variable statement (*anekānta*)
- objection (*pūrvapakṣa*)
- determination (*nirṇaya*)
- consent (*anumata*)
- itemization (*vidhāna*)
- future reference (*anāgatāpekṣaṇa*)
- past reference (*atīkrāntāpekṣaṇa*)
- (*saṁśaya*)
- (*vyākhyāna*)
- (*svasaṁjñā*)
- (*nirvacana*)
- (*nidarśana*)
- (*niyoga*)
- (*vikalpa*)
- (*samuccaya*)
- (*ūhya*)

4 It is said about this, “what is the purpose of these methods?” The answer is, “construing sentences and construing meanings”.³⁸¹

5-6 There are **two** verses about this:

The logical methods of the system prohibit statements employed by people who do not speak the truth. They also bring about the validity of one's own statements. And they also clarify meanings that

³⁸¹ Ḍaḥaṇa on 6.65.4 (*Su 1938*: 815) explained “construing a sentence” as “connecting up a sentence that is not connected,” and “construing a meaning” as “clarifying or making appropriate a meaning that is implied or inappropriate.”

are stated back to front, that are implicit, unclear and any that are partially stated.

- 8 Among them, “topic (*adhikaraṇa*)” refers to the object, with reference to which statements are made, such as flavour (*rasa*) or humour (*doṣa*).³⁸²
 9 “Construing (*yoga*)” is that by which a sentence is construed, as when words that are in a reversed order, whether placed close or apart, have their meanings unified.

Sesame oil he should drink, with heart-leaved moonseed,
 neem tree, maidenhair fern, Indrajaio, and long pepper

that is cooked with heart-leaf sida and country mallow, and
 deodar, always for a benefit in the case of the disease goitre.

In this verse, one ought to say, first, “one should drink cooked....” However, the word “cooked” is used in the second line.³⁸³ Unifying the meanings of words in this way, even though they are far apart, is construing.

- 10 The meaning that is conveyed in an aphorism (*sūtra*) or a word is called word-meaning (*padārtha*). In other words, word-meaning is the meaning of one or more words. Word-meanings are unlimited.
 Where two or three meanings such as ‘fat,’ ‘sweat’ or ‘anointment’ appear to be possible, the valid meaning is the one that construes with prior and subsequent elements.³⁸⁴ For example, when it is said that, “We are going to explain the chapter on the *veda*-origin” the mind may be confused about which “*veda*” will be spoken about. *Sāmaveda* and so on are the Vedas. Taking note of the prior and subsequent elements, the two roots *vind* “find” and *vid* “know” have a single meaning. Subsequently, the understanding takes place that there is a wish to talk about the origin of āyurveda. So that is the meaning of the word.³⁸⁵

382 The idea here is that “*rasa*” may be the topic of a chapter, and statements in that chapter are all understood to be about that topic

383 The Nepalese version reads द्वितीये पादे which would properly mean the second quarter of the first line; the vulgate reads “third quarter” which seems more correct.

384 There is a dangling relative clause, यो ऽर्थः, in the Nepalese version that is avoided in the vulgate recension by the addition of स ग्रहीतव्यः.

385 The Nepalese text here is hard to follow, and the vulgate has a significantly different reading. But the problem situation seems to be as follows. The *Suśrutasaṃhitā* opens with a statement saying that it will describe the “origin of the *veda*” (*vedotpatti*). The

- 11 The statement that serves as proof of an argument is the premise (*hetvārtha*). For example, as a lump of earth is moist by water, the same way a wound becomes moist by substances like milk with black grams and so on.
- 12 A brief statement is called mention (*samuddeśa*), such as pain-causing agent (*śalya*).
- 13 A detailed statement is description (*nirdeśa*). For example, the pain-causing agents are endogenous or exogenous.
- 14 Prescription (*upadeśa*) refers to statements like “it should be this way”. For example, one should not stay awake at night; you should not sleep during daytime.
- 15 prescription (*upadeśa*) refers to statements like “this happens because of this”. For example, in the sentence “Phlegm increases by sweet substances”, the reason is stated.
- 16 Substantiation of the subject matter through past evidence is indication (*pradeśa*). For example, he removed the pain-causing substance from Devadatta so he can do it from Yajñadatta.
- 17 Substantiation of the subject matter through future event is prediction (*atideśa*). For example, if his wind goes up he would get colic by that.
- 18 A deviation after generalization is exception (*apavarga*). For example, those afflicted by poison should not go through sudorific treatment other than the cases of poisoning by urinary worms.
- 19 Ellipsis (*vākyaśeṣa*) refers to an unstated word that completes a sentence. For example, despite not mentioning the word ‘person’, when mentioning someone as ‘the one having a head, hands, feet, flanks, and abdomen,’ it’s apparent that the reference is to a person.
- 20 arthāpatti (*Implication*) refers to an unstated idea that becomes evident through context. For example, when one said, “We will eat rice” it becomes evident from the context that he did not wish to drink gruel.
- 21 When there is the reversal of it it is contraposition (*viparyaya*). For example, when it is said, “Weak, dyspneic, and fearful people are difficult to treat,” the converse holds true: “Those who are strong and so on are easily treatable.”

problem is, what does this word “veda” refer to? Is it the Veda, as in Sāmaveda? Or something derived from the roots √vind or √vid? Context (“prior and subsequent elements”) can help us to know that “veda” means only “āyurveda” and that the *Suśrutasaṃhitā* is talking about the origin of ayurveda, specifically. This same issue is also addressed by Ḍalhaṇa at 1.1.1 ([Su 1938: 1](#)).

- 22 Recontextualization (*prasaṅga*) refers to a concept common to another section. For example, a concept belonging to another section is brought up by mentioning it repeatedly throughout.
- 23 Invariable statement (*ekānta*) is one that is stated with certainty. For example, *turpeth* causes purgation; *emetic nut* induces vomiting.
- 24 Variable statement (*anekānta*) is one that is true in one way in some cases and in another way elsewhere. For example, Some teachers identify the main element as substance, others as fluid, some as semen, and some as digestion.
- 25 That which is mentioned undoubtedly is objection (*pūrvapakṣa*). (???)
For example, how are the four types of diabetes caused by wind incurable?
- 26 Its answer is determination. For example, afflicting the body and trickling downwards, it creates urine mixed with fat, fatty tissues, and marrow. Thus, those caused by wind are incurable.
- 28 Consent (*anumata*) refers to others' opinion that is not rejected. For example, when the assertor says that there are six flavours and that somehow gets accepted with affirmation, it is termed consent.
- 29 Itemization (*vidhāna*) refers to sequentially ordered statements within a chapter. For example, the eleven lethal points of thigh are mentioned sequentially in a chapter.
- 30 A statement like "Thus will be stated" is future reference (*anāgatāpekṣaṇa*) such as when one says in the *Sūtrasthāna*, "I will mention it in the *Cikitsāsthāna*."
- 31 A statement like "Thus has been stated" is past reference (*atīkrāntāpekṣaṇa*) such as when one says in the *Cikitsāsthāna*, "As mentioned in the *Sūtrasthāna*..."

Todo list

■ subject-verb-object	49
■ Don't put guesses in the main text. Footnote them.	49
■ Cf. Arthaśāstra 1.21.8.	72
■ I'm still unhappy about this verse.	75
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	75
■ fn about sadyas+	75
■ Bear's bile instead of deer's bile.	76
■ punarṇṇavā in the N & K MSS	77
■ śrita for śṛta	77
■ explain more	77
■ Medical difference from Sharma.	78
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.	78
■ 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.	78
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	78
■ -> ativiṣa	88
■ Look up the ca. reference.	88
■ Come back to the issue of "kalpa". Look up passages in the Kośa.	95
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	99
■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body.	102

■ Or “There are 20 phaṇins and 6 maṇḍalins. The same number are known. There are 13 Rājīmants.” Or even, “there are 20 Phaṇins and six of them are Maṇḍalins.” Are phaṇins really the same as darvīkaras?	105
■ grammar	107
■ where is cutting with a knife related to removing bile or phlegm. .	112
■ maṣī burned charcoal. Find refs.	112
■ find ref.	118
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■ or a dual?	123

