

A Translation of the New Edition of the *Suśrutasamhitā*

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Kalpasthāna, adhyāya 3

Introduction

Translation

- 1 And now we shall explain the rule (*kalpa*) that is the required knowledge about mobile poisons.¹
- 3 The full explanation about the sixteen carriers (*adhiṣṭhāna*) of the mobile poisons, that have been mentioned by me in brief, will be stated.²
- 4 In that context, they are:
- gaze and breath,
 - teeth, nails, and bites
 - urine and faeces,
 - **menstrual blood**,
 - semen,
 - **penis**,
 - saliva,
 - **lethal points**,
 - nipping with the mouth (*mu-khasaṃdaṃśā*),
 - fart (*avaśardhita*),³
 - **anus**,⁴
 - bones,
 - bile,
 - bristles (*śūka*), and
 - corpses.
- 5 In that context,

Come back to the issue of "kalpa". Look up passages in the Kośa.

location of the poison	creatures
in their breath and gaze	divine snakes
in their bite	the ones on earth ⁵
in their nails, mouths and bites	cats, dogs, monkeys, men (<i>nara</i>), crocodiles, frogs, cook-fish (<i>pākamatsya</i>), monitor lizards, snails (<i>śambuka</i>), Prachalāka (<i>pracalāka</i>), house-lizard (<i>gr̥hagodhikā</i>), four-footed insects and others

- 1 In contrast to stationary, plant poisons. No reference is made to Dhanvantari (see Birch, Wujastyk, Klebanov, Parameswaran, et al. 2021).
- 2 "Carrier" for base, foundation (*adhiṣṭhāna*) tries to capture the idea that the author will describe the creatures in which poisons inhere.
- 3 This interpretation comes from Ḍalhaṇa on 5.3.4 (Su 1938: 567), but he reads विशर्धित.
- 4 Ḍalhaṇa on 5.3.4 (Su 1938: 567) noted this reading.
- 5 Ḍalhaṇa on 5.3.5 (Su 1938: 567) cited the otherwise unknown authority Sāvitra on the topic of poisonous snakes.

<i>location of the poison</i>	<i>creatures</i>
in their urine and faeces	lice (<i>kiṭīpa</i>), Picciṭa (<i>picciṭā</i>), Kaṣāyavāsika (<i>kaṣāyavāsika</i>), Pepperito (<i>sarṣapaka</i>), Toṭaka (<i>toṭaka</i>), dung beetles (<i>varcaḥkīṭa</i>), and Kauṇḍinyas (<i>kaunḍinya</i>)
in their semen	mice
in their sting (<i>śūla</i>)	scorpions, Vishvambharas (<i>viśvambhara</i>), wasps (<i>varaki</i>), ⁶ fish, Uccḥitingas (<i>uccḥiṅga</i>), wing-scorpions (<i>patravṛścika</i>)

Table 1: Passage 5, expressed in tabular format.

- 6 The enemies of the king pollute the waters, roads and foodstuffs in enemy territory. The experienced physician, who has learned how to purify things, should clean up those polluted things.
- 7 Polluted water is slimy and smells of tears.⁷ It is covered with froth and covered with streaks. The frogs and fish die, the birds are crazed and, along with the wetland creatures, they wander about aimlessly.
- 8 Men, horses and elephants who swim in it experience vomiting, delusion, fever, swelling and sharp pains.⁸ He should try to purify that polluted water, after curing their ailments.
- 9 And so, he should burn axlewood and garjan oil tree, as well as corky coral tree, with crimson trumpet-flower tree and small-flowered crape myrtle and

6 वरटी is a wasp; वरकि in the Nepalese MSS may be an alternant of this word. Ḍalhaṇa on 5.3.5 (Su 1938: 568) remarked that some interpreted वरकिमत्स्य as two items, “wasp and fish,” others as a single one, “wasp-fish.”

7 अस्त्र normally means “tears,” but rarely means “blood.”

8 On the polysemy of elephant/snake (*nāga*), see Semeka-Pankratov 1979.

- weaver's beam tree, and with golden shower tree and white cutch tree. Then he should sprinkle that ash, cold, on the waters.
- 10–11 And in the same way, putting a handful of the ash in a pot, one may also purify water that one wants.
If any one of the limbs of cows, horses, elephants, men or women, touch a place on the ground that enemies have spoiled with poison, or a ford or rock or a flat surface, then it swells up and burns and its hair and nails fall out on that place.⁹
- 12 In that situation, he should grind up country sarsaparilla together with all the aromatic items, with alcoholic drinks. And then he should sprinkle the paths that need to be used with waters mixed with mud.¹⁰ And if there exists another path, he should go by that.¹¹
- 13 When grasses and foods are polluted, people collapse, fall unconscious. And others vomit. They get loose stool (*viḍbheda*) or they die. One should apply to them the therapy as described.
- 14–15 Alternatively, one should wipe various musical instruments with antidotes that remove poison and then play them. What is called the most excellent paste for a musical instrument is certain minerals¹² together with gold and sarsaparilla, and a portion of of nutgrass equal to that, together with the bile called “brown cow”.¹³ By the sound of the musical instrument, even terrible poisons that may be present at that place are destroyed.

- 9 “Swells up” translates an unclear reading that was probably शूलति, which may be an irregular form of $\sqrt{\text{शूल}} \text{ श्वा, श्वि}$ (see Whitney 1885: 175–176).
- 10 Our “alcoholic drinks” translates सुरा. For a discussion of this term at our period see McHugh 2021: 37–39 *et passim*.
- 11 Ḍalhana on 5.3.12 (Su 1938: 568) cited a similar reading for the fourth pāda, but with a negative particle, “and if there is no other way, one should go by that.”
- 12 “Certain minerals” translates तारावितार, the unanimous reading of the Nepalese witnesses. But the meaning of this expression is not clear and may even refer to plants, like the other ingredients. The vulgate reads तारः सुतारः, which is also not very clear. However, Ḍalhana on 5.3.14 (Su 1938: 568) identified these as “silver” and “mercury.” This is highly unlikely to be a correct understanding of the *Suśrutasaṃhitā* passage. Historically, mercury is not naturally present in the South Asian peninsula (Watt 1889–96: vol. 5, 233), and the word पारद that Ḍalhana used is probably a loan-word from Persian (sub *paranda*, *parranda* Steingass 1930: 244b). Mercurial compounds are not reliably attested in South Asia until two or three centuries after the composition of the *Suśrutasaṃhitā*. The currently available “śāstric” recension of the *Arthaśāstra* that is datable to 175–300 CE (Olivelle 2013: 29–31) does not mention mercury (*ibid*, 534). See further the study by Wujastyk (2013a: 17, *et passim*).
- 13 सुरेन्द्रगोप and कुरुविन्द are both uncertain, see index. Ḍalhana's opinion has been followed here, but it seems fair to say that all commentators were guessing.

- 16 If there is smoke or wind that is affected by poison then birds are dazed and fall to the ground. People get coughs, colds, and head illnesses, and acute eye diseases.¹⁴
- 17 The smoke and air can be purified by putting into the air: lac, turmeric, Himalayan monkshood, and myrobalan, with Himalayan mayapple, costus, cardamom,¹⁵ and peas, and beautyberry.
- 18 As it is told, the arrogant demon called Kaiṭabha created an obstacle for lotus-born Brahmā, at the very time that he was creating these creatures.¹⁶
- 19 Pitiless Fury took a body and burst out of the mouth of furious Brahmā's store of fiery energy.¹⁷
- 20 He burned that great, thundering, apocalyptic demon. Then, after bringing about the annihilation of that demon, his amazing fiery energy increased.
- 21 And so, there was a sinking down (*viṣāda*) of the Daityas. Observing that, it was named "poison (*viṣa*)" because of it's ability to produce a "sinking down."
- 22 After that, the Lord created beings and subsequently made that fury enter into creatures still and moving.

write footnote: don't repeat
ativāṣā; vulgate similar to H.

14 The syntax of this verse is somewhat loose; the vulgate has regularized it, smoothing out the difficulties.

15

16 At this point, the text seems to make a new beginning to the topic of toxicology, as if starting a new chapter.

17 "Fury" is here anthropomorphised.

Editions and Abbreviations

Ah 1939	Kuṃṭe, Aṇṇā Moreśvara, Navare, Kṛṣṇaśāstrī, and Parādkar, Hariśāstrī (1939) (eds.), श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, श्रीमदरुणदत्तविरचितया सर्वाङ्गसुन्दराख्यया व्याख्यया, हेमाद्रिप्रणीतया आयुर्वेद-सायनाह्वया टीकया च समुल्लसितम् = <i>The Astāṅgahṛidaya</i> (6th edn., Mumbayyām: Nirṇayasāgara Press), ark:/13960/t3tt6967d .
Anup	<i>Anup Sanskrit Library</i> (n.d.).
Anup	<i>Anup Sanskrit Library</i> (n.d.).
Apte	Apte, Vaman Shivaram (1992), <i>The Practical Sanskrit-English Dictionary</i> (Kyoto: Rinsen Book Company), ISBN: 4-653-00038-7; Reprinted from Gode and Karve 1957-9.
AS	<i>Asiatic Society</i> (n.d.).
As 1980	Āṭhavale, Ananta Dāmodara (1980) (ed.), <i>Aṣṭāṅgasaṅgrahaḥ. Śrīmad Vṛddhavāgbhaṭaviracitaḥ Induvyākhyāsahitaḥ</i> (Pune: Maheśa Ananta 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-saṃhitā. Text with English Translation, Commentary and Critical Notes</i> (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
BL	<i>British Library</i> (n.d.).
Ca. 1941	Ācārya, Yādavaśarma Trivikrama (1941) (ed.), महर्षिणा पुनर्वसुनोपदिष्टा, तच्छिष्येणाग्निवेशेन प्रणीता, चरकदृढबलाभ्यां प्रतिसंस्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवलिता (3rd edn., Mumbayyām: Nirṇaya Sagara Press), URL , accessed 01/01/2018.
HIML	Meulenbeld, Gerrit Jan (1999-2002), <i>A History of Indian Medical Literature</i> , 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.

IOLR	Eggeling, Julius et al. (1887–1935), <i>Catalogue of the Sanskrit Manuscripts in the Library of the India Office</i> (London: Secretary of State for India).
KL	<i>Kaiser Library</i> (n.d.).
MN	Ācārya, Yādavaśarma Trivikrama (1932) (ed.), महामतिश्रीमाधवकरप्रणीतं माधवनिदानम् श्रीविजयरक्षित-श्रीकण्ठदत्ताभ्यां विरचितया मधुकोश-ख्यव्याख्या, श्रीवाचस्पतिवैद्यविरचितया आतङ्कदर्पणव्याख्याया विशिष्टांशेन च समुल्लसितम् = <i>Mādhavanidāna by Mādhavakara with the Two Commentaries, Madhukosha by Vijayarakshita & Shrikanthadatta and Ātānkadarpaṇa by Vāchaspati Vaidya</i> (3rd edn., Bombay: Nirnaya Sagara Press), ark:/13960/t66452x0h ; Reprinted Varanasi: Chowkhambha, 1986.
MW	Monier-Williams, Monier, Leumann, E., Cappeller, C., et al. (1899), <i>A Sanskrit–English Dictionary Etymologically and Philologically Arranged, New Edition</i> (Oxford: Clarendon Press); 1970 reprint.
NAK	<i>National Archives of Kathmandu</i> (n.d.).
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.
NGMCP	NGMCP (2014), “Nepal-german Manuscript Cataloguing Project. Online Title List and Descriptive Catalogue,” Universität Hamburg and Deutsche Forschungsgemeinschaft, URL .
RORI	<i>Rajasthan Oriental Research Institute</i> (n.d.).
Su 1889	Bhaṭṭācāryya, Jivānanda Vidyāsāgara (1889) (ed.), सुश्रुतः. सूत्र-निदान-शारीर-चिकित्सा-कल्पोत्तर-तन्त्र-कल्पित आयुर्वेद. भगवता धन्वन्तरिणोपदिष्टः सुश्रुतनामधेयेन तच्छिष्येण विरचितः (3rd edn., Calcutta: Saratī Press), ark:/13960/t1nh6j09c ; HIMAL: IB, 311, edition b.

- Su 1915 Ācārya, Yādavaśarma Trivikrama (1915) (ed.), सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = *The Sushrutasamhita of Sushruta, the Nibandhasangraha Commentary of Shri Dalhaṇāchārya* (Mumbayyām: Nirṇaya-sāgaramudrāyantrālaye), [ark : / 13960 / t3sv0mt50](https://nirayasaagara.org/ark:/13960/t3sv0mt50), accessed 29/07/2020; [HIML](https://nirayasaagara.org/HIML): IB, 312 edition *v.
- Su 1931 Ācārya, Yādavaśarma Trivikrama (1931) (ed.), सुश्रुतसंहिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, महर्षिणा सुश्रुतेन विरचिता, सूत्र-निदान-शारीर-चिकित्सा-कल्पस्थानोत्तरतन्त्रात्मकः. आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = *The Sushruta-samhitā of Sushruta with the Nibandhasangraha Commentary of Shree Dalhaṇāchārya* (2nd edn., Mumbayyām: Pāṇḍuraṅga Jāvajī at the Nirṇayasāgaramudrāyantrālaye), [ark : / 13960 / t9j41sg94](https://nirayasaagara.org/ark:/13960/t9j41sg94), accessed 09/06/2020; [HIML](https://nirayasaagara.org/HIML): IB, 312 edition *v.
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- Su 1939 Ācārya, Yādavaśarma Trivikrama and Śarman, Nandakiśora (1939) (eds.), सुश्रुतसंहितायाः सूत्रस्थानम्. श्रीचक्रपाणिदत्तविरचितया भानुमतीव्याख्याया समेतम् = *Sushrut-saṅhitā (sūtra Sthān) with Bhānumatī Commentary by Chakrapāṇi Datta with Introduction by Gaṇanāth Sen* (Śrīsvāmī Lakṣmīrāma Nidhi Granthamālā = Shri Swāmī Lakshmī Rām Trust Series, 1; [Jaipur]: Śyāmasundara Śarman), [ark : / 13960 / t54g0d12m](https://nirayasaagara.org/ark:/13960/t54g0d12m); Printed at the Nirṇayasāgara Press, Bombay.

- Su 1945 Ācārya, Yādavaśarma Trivikramācārya and Ācārya, Nārāyaṇa Rāma (1945) (eds.), महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (मूलमात्रा). पाठान्तर-परिशिष्टादिभिः संवलिता = *the Suśrutasamhitā of Suśruta with Various Readings, Notes and Appendix etc.* (Mumbāi: Nirṇayasāgarākhyamudraṇālaye), [URL](#).
- TMSSML *Tanjore Maharaja Serfoji Saraswati Mahal Library* (n.d.).
- Viṣṇudh. Śarman, Madhusūdāna and Śarman, Mādhavaprasāda (1912) (eds.), विष्णुधर्मोत्तरपुराणम् = [Viṣṇudharmottarapurāṇa] (Mumbai: Khemarāja Śrīkṛṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), [ark : / 13960 / t6qz6fr23](#); Lithograph format. Edited on the basis of a manuscript belonging to the astrologer Śudhākaraśarman of the Varanasi Sanskrit Pāṭhaśālā.

Index of Manuscripts

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

Thanjavur TMSSML 10773, 7

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- GVDB Singh, Thakur Balwant and Chuneekar, K. C. (1972), *Glossary of Vegetable Drugs in Brhatrayi* (Varanasi: Chowkhamba Sanskrit Series Office).
- IGP Griffiths, Mark (1994), *The New Horticultural Society Index of Garden Plants* (London: Macmillan).

NK Nadkarni, K. M. (1982a), *Dr. K. M. Nadkarni's Indian Materia Medica, with Ayurvedic, Unani-tibbi, Siddha, Allopathic, Homeopathic, Naturopathic & Home Remedies, Appendices & Indexes ... in Two Volumes*, ed. A. K. Nadkarni, 2 vols. (3 ed., revised and enlarged by A. K. Nadkarni, Bombay: Popular Prakashan), ISBN: 8171541429, [URL](#).

Glossary

- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See [AVS](#): vol. 1, 163 f, [Chopra](#): 20, 4
- beautyberry (*priyaṅgu*) ← *śyāmā*. *Callicarpa macrophylla*, Vahl. See [AVS](#): vol. 1, 334, [NK](#): #420. Some say also *Setaria italica* Beauv. [GVDB](#): 263–264. See also [GVDB](#): 413, 5
- cardamom (*elā*) *Elettaria cardamomum*, Maton. See [AVS](#): vol. 2, 360, [NK](#): #924, Potter 66, 5
- certain minerals (*tārāvitāra*) Unknown. It is not even certain that these are minerals. The variant reading in the vulgate, *tāraḥ sutāraḥ* was glossed by Ḍalhaṇa on 5.3.14 ([Su 1938](#): 568) as follows *tāro rūpyam*, *sutāraḥ pāradah*, “tāra means silver; sutāra means mercury.”, 4
- corky coral tree (*pāribhadra*) *Erythrina suberosa* Roxb. See [GVDB](#) 245, 4
- costus (*kuṣṭha*) *Saussurea costus*, Clarke. See [NK](#): #2239, 5
- country sarsaparilla (*anantā*) *Hemidesmus indicus*, (L.) R. Br. See [ADPS](#): 434, [AVS](#): vol. 3, 141–5, [NK](#): #1210. But see [GVDB](#): 13 for complications that may suggest that it is to be equated with *sārivā*, which may sometimes be *Cryptolepis* or *Ichnocarpus frutescens* R. Br. ([GVDB](#): 429–431), 4
- crape jasmine (*tagara*) *Tabernaemontana divaricata* (L.) R.Br. ex Roem. & Schultes. See [GJM](#) 557, [AVS](#): vol. 5, 232. Synonym of ???. But some say *Valeriana jatamansi*, Jones See [GVDB](#): 173–174 for discussion (and charming comments on brain liquid testing), 27
- crimson trumpet-flower tree (*pāṭalā*) *Stereospermum chelonides*, (L. f.) A. DC. See [GJM](#) 573, [AVS](#): vol. 5, 192 ff, [ADPS](#): 362 f, [AVS](#): vol. 3, 1848 f, [IGP](#) 1120, Dymock et al. 1890: vol. 3, 20 ff, 4
- garjan oil tree (*aśvakarṇa*) *Dipterocarpus turbinatus* Gaertn. f. See [GVDB](#): 28, [Chopra](#): 100, 4
- gold and sarsaparilla (*surendragopa*) Unknown. Ḍalhaṇa on 5.3.15 ([Su 1938](#): 568) glossed *surendra* as “gold” and *gopā* as “Indian sarsaparilla.” He also noted other opinions that *surendra* was “Tellicherry bark”, 4
- golden shower tree (*rājadruma*) *rājadruma* = *āragvadha*. *Cassia fistula* L. See [GVDB](#) 37, 4
- Himalayan mayapple (*vakra*) *Podophyllum emodi*, Wall. ([NK](#): #1971). But perhaps a synonym of *crape jasmine* and ?? ([GVDB](#): 354), 5
- Himalayan monkshood (*ativiṣā*) *Aconitum heterophyllum* Wall. [GVDB](#): 12, [NK](#): #39, 5
- Indian sarsaparilla (*sārivā*) → *anantā* (*Hemidesmus indicus*, (L.) R. Br. [ADPS](#): 434, [AVS](#): vol. 3, 141–5, [NK](#): #1210) and black creeper (*pālindī*. *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes [AVS](#): vol. 3, 141, 3.145,

- 3.203, [NK](#): #1283, #1210, [ADPS](#): 434), 27
 lac (*lākṣā*) *Kerria lacca* (Kerr.). See
 Meulenbeld 1974: 445, [NK](#): vol. 2, #32. Watt
 (1908: 1053–1066) is characteristically
 informative, and is definite about the
 antiquity of lac in India, 5
 myrobalan (*abhayā*) *Terminalia chebula*, Retz.
 See [ADPS](#): 172, [NK](#): #2451, Potter 214, 5
 nutgrass (*kuruvinda*) Unknown. Ḍalhaṇa on
 5.3.15 ([Su](#) 1938: 568) glossed the term as
 nutgrass, but noted other opinions that it
 was a whetstone or a very special metallic
 gem. Singh and Chuneekar ([GVDB](#): 108)
 added that it could be a variety of rice,
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 nutgrass (*mustā*) *Cyperus rotundus*, L. See
[ADPS](#): 316, [AVS](#): vol. 2, 296, [NK](#): #782, 27
 peas (*hareṇu*) hareṇu = satīna. *Pisum sativum*,
 L. Singh and Chuneekar ([GVDB](#): 419–420,
 467–468) notes that two plants are usually
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[GVDB](#): 432, 4
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tinctoria and *W. arborea* considered
[GVDB](#): 101–102, [ADPS](#): 267–270, 27
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[GVDB](#): 465, 5
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 Lord, [NK](#): #2246, 4
 white cutch tree (*somavalka*) *Acacia*
polyacantha, Willd. See [AVS](#): vol. 1, 30,
[IGP](#) 7, [GJM](#) 602, [AVS](#): vol. 2, 935; *pace*
[NK](#): #1038, 4

Todo list

- ☐ Come back to the issue of "kalpa". Look up passages in the Kośa. . . . 3
- ☐ write footnote: don't repeat ativiṣā; vulgate similar to H. 6

