

A Translation of the New Edition of the
Suśrutasamhitā

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Nidānasthāna, adhyāya 1: On the diagnosis of diseases caused by wind वातव्याधिनिदानम्

Literature

Existing research on this chapter to 2002: [HIML](#): IB, 354–369.

Translation

- 1 And now we shall explain the chapter about diagnosis of diseases caused by wind¹⁴².
- 2
- 3 Dhanvantari, the foremost of the upholders of righteousness, who emerged with nectar, Suśruta asks after touching/holding his feet.
- 4 O King¹⁴³! (Perhaps divodāsa) the best of the orators! Let us know about the naturalized and disordered form of wind, its places in the body and types of the diseases caused by its contamination.
- 5–9ab On hearing his words, the venerable sage replied that being independent, constant and omnipresent this wind is revealed as self-born and supreme being. It is situated in the form of life-force in all beings and worshiped by all worlds. It is the cause of origin, continued existence and destruction of beings. It is unmanifest though manifests in/through action, cold, dry, light in weight, variable, moving horizontally with two attributes i.e., sound and tangibility¹⁴⁴. Having all chief qualities which are sattva, rajas and tamas but predominated by rajas. It has inconceivable power. It is inducer of humours¹⁴⁵ and distinguished in the group of diseases¹⁴⁶. *It moves quickly, moves again and again*, stays in stomach and intestine.
- 9cd Now, listen to the description of wind which moves inside the body.

142 Appropriate word for vātavyādhi? Diseases caused by wind or rheumatism?

143 H and N both mss read भूपते instead of कौपनैः in the vulgate.

144 According to Ḍalhaṇa, it has power to divide humours, fluids, feces etc. moving inside the body and it is the cause to the disease in the limbs. It carries humours, chyle, semen/7 fluids? and feces further in the body. The wind which is moving outside is holding the earth and body. (सा चास्य शक्तिः शरीरदोषमूत्रपुरीषादिविभागोऽवयवसंस्थानका(क)रणं दोषधातुमलसंवहनादिश्च, शरीराद्धिस्तु संचरतो धरणीधारणादिः Su 1938:257)

145 Ḍalhaṇa suggests नेता=प्रेरक (Su 1938:257)

146 Ḍalhaṇa suggests राट्=राजते not राजा

- 10 Unvitiated wind makes possible objects of senses connect with intellect. It maintains a state of equilibrium between the humours, semen/7 fluids? and Gastric fluid and actions done by body, speech and intellect bring to one's right place¹⁴⁷.
- 11 Just as the five types of bile have been described based on their name, place and their actions, similarly, one type of air is of five types based on name, place, action and diseases.
- 12 Five types of wind:
1. Vital wind (*prāṇa*)
 2. *udāna*
 3. *samāna*
 4. *vyāna*
 5. *apāna*

above five types of wind remain in their equilibrium and hold the body¹⁴⁸.

- 13-14ab The wind that flows through the mouth is called the vitality (*prāṇa*), which holds the body. It propels down food inside the stomach and engages with the gastric fluid¹⁴⁹. Unvitiated Vital wind mostly causes hiccups, asthma etc. diseases.
- 14cd-15 . The wind which flows upwards in the body, the best among all five winds is called *udāna*. Singing, speech etc. individual things done by the same wind. Unvitiated *udāna* wind mostly causes diseases above the collar bone e.g., nose, eyes, head and ears¹⁵⁰.
- 16-17ab The *samāna* wind flows in stomach and duodenum. It helps gastric fluids in the digestion of food and separates the substances produced

147 According to Ḍalhaṇa, सम्पत्तिः=सम्पन्नता at 1.6.3 (Su1938:23). Ḍalhaṇa commented that Gayadāsa reads 'इन्द्रियार्थोपसंप्राप्तिः' but not written here because of being detailed. (गय-दासाचार्यस्तु इमं श्लोकं 'इन्द्रियार्थोपसंप्राप्तिः' इत्यादि कृत्वा पठति, स च विस्तरभयान्न लिखितः) But H and N mss suggest 'इन्द्रियार्थोपसम्पत्तिः'

148 Ḍalhaṇa suggests स्थान=साम्य, यापयन्ति=धारयन्ति (The manuscripts all read प्राणोदानः समानश्च व्यानोपानस्तथैव च । against the vulgate's प्राणोदानौ समानश्च व्यानश्चापान एव च । I think प्राणोदानौ, व्यानापानौ or व्यानश्चापान एव च should be read)

149 Ḍalhaṇa suggests head, chest, throat and nose as locations of *prāṇa*. (Sus1938:259) Gayadāsa suggests अग्नि for प्राण.

150 Ḍalhaṇa suggests it also causes diseases like cough etc. (चकारादन्यादपि प्राणोदानौ, व्यानापानौ कासादीन् करोति ।)

from it e.g., chyle, impurities, urine and feces. Unvitiated samāna wind causes diseases like a chronic enlargement of spleen (gulma), weak digestion, and diarrhea.

17cd–18 The vyāna wind moves inside the whole body and circulates chyle and expels sweat and blood outside the body. It helps in the movements of limbs in every way. Contaminated vyāna wind causes all diseases occurring in the body.

19–20ab Staying in the abdomen, the apāna wind propels wind of body, feces, urine, semen, womb and menstruation to come out of the body at their proper time. Contaminated apāna wind causes terrible diseases that occur in the bladder and anus.

