

CONTRIBUTIONS OF ACHARYA DALHANA IN ANCIENT AYURVEDA LITERATURES WSR TO SUSHRUTA SAMHITA

Dr. Uday Kumar Goyal^{*1}, Prof. Naresh Sharma², Dr. Karam Chand Joshi³

¹P. G. Scholar, P. G. Department of Samhita & Siddhant, R. G. G. P. G. Ayurvedic College, Paprola 176115, Himachal Pradesh, India, Email: ukumargoyal@gmail.com

²H. O. D. & Professor, P. G. Department of Samhita & Siddhant, R. G. G. P. G. Ayurvedic College, Paprola 176115, Himachal Pradesh, India

³Assistant Professor, P. G. Department of Samhita & Siddhant, R. G. G. P. G. Ayurvedic College, Paprola 176115, Himachal Pradesh, India

ABSTRACT

Susrutha Samhita is the representative treatise of the Indian school of surgery (Shalyatantra) popularly known as “Dhanwantara sampradaya”. Susrutha Samhita mainly has significantly developed different Surgical techniques, Even, in which Acharya Susrutha beautifully elaborated and has all shades of his opinion as throwing light upon general principles, diagnosis, Anatomy, pathology, prognosis, pharmacology, toxicology, surgical procedures like Sandhana Karma, cosmetic surgery and etc. the commentaries are always useful in easier understanding of the Samhita with its deep and hidden contents properly. There are many commentaries available for Susrutha Samhita but the commentary Nibandha Sangraha written by Acharya Dalhana is the only available commentary in its entirety. Dalhana's commentary is important in the sense that it explains the ideas clearly with requisite elaboration which are not mentioned explicitly in the text. This article is aimed to highlight the contributions of Dalhana in his commentary of Susrutha Samhita.

Keywords: Susrutha Samhita, Acharya Dalhana, Nibandha Sangraha, commentary

INTRODUCTION

Dalhana, “Viveka Brihaspathi”- the celebrated commentator of the Susrutha Samhita and the author of the commentry 'Nibandha Sangraha'. Dalhana was born in a reputed Vaidya family of Ankola a village, near Mathura. He belonged to an illustrious family of Vaidyas of the 12th century, patronised by the King Sahajapala Deva. Dalhana having a pervasive genius was well versed apart from Ayurveda in several branches of learning like Vyakarana, Darshana, Jyotisa, Tantra, Vedas, Sahitya etc. Learning of these basic subjects is very much essential for understanding the Ayurveda in depth. Dalhana belonged to a renowned Sauravanahiva Brahmins family which consisted mostly of renowned Vaidyas. Dalhana has mentioned his genealogy including the information about his father and fore fathers in the Introductory and concluding verses- Govinda, Jayapala. Bharatapala, Dalhana. According to some scholars Dalhana was perhaps the disciple of Bhaskara, whose Panjika, he has referred only once in introduction. He was fortunate to have Bhaskara, the illustrious teacher of Nagarjuna and Kesava as his preceptor.

About the Commentary

The 'Nibandha Samgraha' commentary on Susrutha Samhita written by Dalhana can be described as a unique work among all other commentaries. At present, it is only his

commentary that is available in complete form. In this commentary, he has quoted 70 authors and commentators. Out of them, Jejjata and Gayadasa were his favourites on whom he has mostly relied upon. He quoted various works of reputed authors such as Bhoja and Bhaluki on Salya, Nimi and Satyaki on Shalakya, Usanas and Alambayana on Agada etc dealing with the respective specialities.

AIMS AND OBJECTIVES

- To study the explanations given by Dalhana over the Susrutha Samhita.
- To compile the basic concepts mentioned in Sutrastana of Susrutha Samhita
- To focus and highlight Dalhana's contributions.

MATERIAL AND METHODS

The information collected for this paper is from the textbook Susrutha Samhita; with English translation, Dalhana commentary with critical notes.

Highlighting the Contributions:

Shadrtu (six seasons)

In Rtucharya Adhyaya, Acharya Susrutha classifies year with 6 seasons starting from Sisira (late winter) to Hemanta (early winter). Again explains 6 Rtus (seasons) from Varsha (rainy season) to Pravrit (early rains) in relation to Dosha Chaya (accumulation), Prakopa (aggravation) and Prasama (pacification). Here Acharya Dalhana clarifies with the difference between Pravrit and Varsha, as the beginning period of rains is Pravrit while its continuation is Varsha. Aggravation is stronger than accumulation, its remedy is purification. Though Varsha etc are mentioned for the purpose of accumulation etc, purification should be done. The idea is that 'Sisiradhi Krama' is in relation to rasa and strength while 'Varshadhi Krama' is in relation to Shodana (purification) in case of accumulation etc.

Rakta Avasechana Uttarakarma (post operative measures of blood- letting)

Acharya Susrutha mentions post-operative measures of proper and improper blood-letting. Here Dalhana explains these measures with more clarity.

- Yogya (proper)- Shatadauta Grita Abyanga (application of ghee washed hundred times) and Pichu Dharana (cotton soaked)
- Heena yoya (deficient)- Avagattana (rubbing) with honey
- Ati yogya (excessive)- Cold bath or pack is applied
- Mithya yoga (faulty)- Applying the paste of Kashaya (astringent), Madhura (sweet), Snigdha (unctuous) and Sheeta (cold) drugs as Kashaya Dravya purify the remaining vitiated blood while Madhura Dravya increases the unvitiated blood.

Furthermore, he explains that blood- letting should be done considering the strength of the patient, site and severity of the disease. In smaller site less quantity is taken out while in bigger one profuse. It should be calculated in Palas. 13 ½ Palas – 1 Prasta taken out from one vein is the superior quantity, ½ Prasta – 6 Pala & 1 Karsha in medium quantity and 1 Kudava – 3 Pala, 8 Masha in inferior quantity and these all should be completed in two days.

Predominant Mahabutas in Dhatu and Malas

In the context of Dhatu Kshaya, Acharya Susruta describes it should be treated with the substances which increase its originating cause. Dalhana explains the originating cause with relation to Mahabutas.

- Rasa- Ap
- Rakta- Agni
- Mamsa- Prithvi
- Medas- Ap & Prithvi
- Asthi- Prithvi, Vayu, Agni
- Majja & Shukra- Ap
- Mutra- Ap & Agni
- Purisha- Prithvi
- Arthava- Agni
- Stanya & Sweda- Ap

Difference between Bala and Ojas

Acharya Susrutha while describing Bala and Balakshaya Lakshana, referring Ojas as Bala as per Swatantra Siddhanta. Here Dalhana clearly explains the difference between Bala and Ojas on the following grounds – Ojas being the essence of all Dhatus is characterized by growth and possesses form, taste and Virya etc whereas Bala is known by load carrying capacity and does not possess the qualities Rasa, Virya, colour etc, their identity is only to indicate their similar treatment purpose. Furthermore he explains Bala as working power inferred by physical exercise and Ojas as the nature of Soma and essence of all Dathus situated in heart in the Vedotpatti Adyaya.

Sustenance of the body

In Pakavapakveshaniya Adhyaya, Susrutha describes that the internal Prana of the person combined with the qualities of external Prana sustains the body made of Panchamahabhuta by non- antagonism there by indicating the Loka Purusha Samya. Here Dalhana gives the explanation of Abyantara (internal) Prana– the internal strength manifested by Ojas and characterized by working power; Bahya (external) Prana– the external strength characterized by development of body and caused by Panchabautika diet. Thus, supported by the qualities of external strength, the internal Prana maintains the body. He also mentions about others interpretation as

- Bahya Prana: Agneya, Soumya, Vayavya Dravyas, day and night, air, sound, touch sight, taste and smell.
- Abyantara Prana: Agni, Soma, Vayu, Sattva, Rajas, Tamas, five sense organs and consciousness.

Alepa as Aadya Upakrama (initial treatment)

In Vranalepanabandha Vidhi Adhyaya, Acharya Susrutha mentions Alepa (paste) is initial and important in all kinds of inflammatory swellings. Here Dalhana gives the explanation, when in the two types of wound desaturation is mentioned, Alepa is considered as

prime, because among the remedial measures applied externally and internally, pasting is the first one being adjacent to the initial one due to its superiority and it is chief of all measures because of alleviating pain instantaneously.

Sadhaka Pitta in Purushartha (object of life)

Acharya Susrutha while explaining types of Pitta, he mentions Sadaka Pitta which is located in heart, is helpful in fulfilling the aspirations in life. Furthermore Dalhana clarifies that Sadaka Pitta fulfils the object of life (Purusharthas) i.e., Dharma (virtue), Artha (wealth), Kama (enjoyment) and Moksha (liberation), because of invigorating the mind by eliminating Kapha and Tamas situated in heart.

Samsarga Bedha (combination of two Doshas)

In the Vranaprasna Adhyaya, Acharya Susrutha describes on the context of Kriyakala (stages of disease progression) that the Anubadha Doshas i.e., aggravated with two, three, or single property follows the Pradhana i.e., chief Dosha aggravated with all properties.

Here Acharya Dalhana explains that in the combination of two Doshas, the Pradhana (chief) should be treated first, as by its pacification the Anubandha (subsidiary) would also be pacified. Further explains about two types of Samsarga as Prakritisamasamveta and Vrikitivisamasamaveta. When two doshas having similar nature are combined, it is Prakritisamasamaveta such as Vayu and Pitta which have similar nature of drying. The contrary is the combination of Pitta and Kapha where one is hot and other is cold. This is Vrikitivisamasamaveta.

Asadyatva of Roga (Incurability of a disease)

In Kritya Aakritya Vidhi Adhyaya, Acharya Susrutha mentions advanced disease which gradually developed and in course of time affecting Dhatus can't be eradicated as it destroys the potencies of drugs because of firmness, severity and infiltrating Dhatus. Here Acharya Dalhana further explains Sthiratva (firmness) comes by abundance of Doshas due to unwholesome behaviour, (severity) because of strong etiology, previous deeds and specific pathogenesis and infiltration of Dhatus (Dhatvanukarama) may be seen in leprosy etc.

Arista Lakshanas (signs of imminent death)

In Viparita Aviparita Vrana Vignyanaya chapter Acharya Susrutha describes that, as flower, smoke and cloud predict occurrence of fruit, fire and rains respectively so do the Aristas that of death. Here Dalhana further explain two types of Arista as Niyata (definite) and Aniyata (indefinite). The examples of flower and cloud indicates the indefinite arista as they do not inevitably give rise to effects, like Aristas based on messenger etc. on the other hand, the knowledge of fire (cause) from smoke (effect) is definite, like the Aristas caused by Doshas.

DISCUSSION

Many of the concepts expounded here are similar to other Samhitas but in Susrutha samhita, it is described according to Swatantra siddhantha (Treatise's Own theory). Acharya Dalhana have been interpreting these deep hidden meaning in all aspects and providing clarity to the concepts throughout the commentary. He also elucidates the relation between preceding and continuing

the next chapter with proper reasoning. Acharya dalhana mentions it with the five Sambandha karana (cause of relation) as Adikarananuvritti (continuance of context), Seshatvam (remnance), Tadarthyam (identity of aim), Jathyabedha (sameness of family), Namasankirtana (repetition of name).

CONCLUSION

Dalhana is the most respected commentator due to his extensive knowledge, extensive work experience, and field research. His contributions are amazing and beneficial to all. He is among the pundits whose one-of-a-kind, extraordinary body of work has made him immortal. Writing "Nibandha Sangraha," Dalhana made a priceless addition to the old Indian medical system. It is also apparent that he has travelled across the nation to familiarise himself with the prevailing customs and medical systems. Because of his versatility as a scholar, he has helped to clarify many related areas and promote a thorough comprehension of the fundamental ideas. We can conclude that Dalhana's knowledge extended beyond Ayurveda. The present paper focuses only on unique contributions of Acharya Dalhana from Sutra stana of Susrutha Samhita, further stanas can be reviewed to get a broader picture of the same.

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