



Review Article

CONTRIBUTIONS OF ACHARYA DALHANA IN SUSRUTHA SAMHITA

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ABSTRACT

Susrutha Samhita is the representative treatise of the Indian school of surgery (*Shalyatantra*) popularly known as "*Dhanwantara sampradaya*". *Susruta Samhita* mainly has significantly developed different Surgical techniques, Even, in which *Acharya Susruta* 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*.

INTRODUCTION

Dalhana, "*Viveka Brihaspathi*"- the celebrated commentator of the *Susrutha Samhita* and the author of the commentary '*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*, *Jyotisy*, *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 *Susruta 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 *Shalaky*, *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.

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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) [1]**

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) [2]

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

Table 1

<i>Yogya</i> (proper)	<i>Shatadauta Grita Abyanga</i> (application of ghee washed hundred times) and <i>Pichu Dharana</i> (cotton soaked)
<i>Heena yoga</i> (deficient)	<i>Avagattana</i> (rubbing) with honey
<i>Ati yoga</i> (excessive)	Cold bath or pack is applied
<i>Mithya yoga</i> (faulty)	Applying the paste of <i>Kashaya</i> (astringent), <i>Madhura</i> (sweet), <i>Snigdha</i> (unctuous) and <i>Sheeta</i> (cold) drugs as <i>Kashaya Dravya</i> purify the remaining vitiated blood while <i>Madhura Dravya</i> 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 Dhātu and Malas [3]

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

Table 2

<i>Rasa</i>	<i>Ap</i>
<i>Rakta</i>	<i>Agni</i>
<i>Mamsa</i>	<i>Prithvi</i>
<i>Medas</i>	<i>Ap & Prithvi</i>
<i>Asthi</i>	<i>Prithvi, Vayu, Agni</i>
<i>Majja & Shukra</i>	<i>Ap</i>
<i>Mutra</i>	<i>Ap & Agni</i>
<i>Purisha</i>	<i>Prithvi</i>
<i>Arthava</i>	<i>Agni</i>
<i>Stanya & Sweda</i>	<i>Ap</i>

Difference between Bala and Ojas [4]

Acharya Susrutha while describing *Bala* and *Balakshaya Lakshana*, referring *Ojas* as *Bala* as per *Swatantra Siddanta*. 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 [5]

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

Table 3

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

Alepa as *Aadya Upakrama* (initial treatment) [6]

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) [7]

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., *Darma* (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*) [8]

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 *Vrikritivisamasamaveta*. 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 *Vrikritivisamasamaveta*.

Asadyatva of *Roga* (Incurability of a disease) [9]

In *Kritya Aakritya Vidhi Adhyaya*, *Acharya Susrutha* mentions advanced disease which gradually developed and in course of time affecting *Dhatu*s can't be eradicated as it destroys the potencies of drugs because of firmness, severity and infiltrating *Dhatu*s. 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 *Dhatu*s (*Dhatvanukarama*) may be seen in leprosy etc.

Arista Lakshanas (signs of imminent death) [10]

In *Viparita Aviparita Vrana Vignyaniya* 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 siddantha* (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)[11].

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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