



Review Article

A COMPREHENSIVE STUDY OF UTTAR-TANTRA IN SUSHRUTA SAMHITA

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ABSTRACT

Sushrut Samhita Uttartantra is dealt with many important topics. Main surgical part is described in detail in *Sushrut Samhita* 1st part. Remaining all like Ophthalmology, ENT, gynaecology and Obstetrics, Paediatrics, Agadtantra, *Tantrayukti*, etc, are illustrated in detail in *Uttar-Tantra*.

The thoughts of *Sushruta* of those days are observing true even today. The surgery regarding Cataract, he described, is followed by today's Ophthalmic surgeon as he illustrated in *Uttartantra* 4000 years back. Also *Sushruta* described about how the life should be ideally live in the form of *Dincharya*, *Ratricharya*, *Rutucharya*, etc, and specific time of consuming of medicine for instant cure of diseases, are the unique and unparallel specialty of *Uttartantra* of *Sushruta Samhita*. Perfect time of taking food and water, quantity of taking food and water are also dealt with this topic very smoothly. Concept of *Agni* and applicability of seasonal regimen in the non-monsoon countries is another precious point of pride of *Uttar-Tantra* of *Sushruta Samhita*.

Tantrayukti- is as a key to open the secrecy of meaning of the *Sushruta Samhita*. *Tantrayukti* makes easy to understand or digest the exact meaning of the *Sushruta Samhita*.

KEYWORDS: *Ahar-Vihar*, *Tantra-Yukti*, *Uttar-Tantra* of *Sushruta Samhita*

INTRODUCTION

The feeling of heat and emaciation lingering after the cure of *Jwar* (fever) could be cured by the same type of medicines used to treat the fever. Every disease holds such symptomatic illnesses, which are probably discarded or ignored by the *Vaidya* or doctor. In this chapter *Aupadravik-adhyay*, we come to know praise worthy quality of minute observation of *Sushruta* regarding treatment.

In depth description of the important organ the eye, eyeball, vision and the visionary perception and function of the same has been noted considerably enough for the practice. Due to sufficient practical knowledge, Ayurveda practitioner falls short. A comparative study of the modern advanced research, we have tried our best to find out, if at all there is no remarkable progress deduced by the modern workers. Most often it is realized that the ancient and modern statements and the inferences have remained the same. The eye diseases, which are noted and recommended by *Sushrut* 'for Eye surgery 4000 years back are at present are also put to the surgical operations. *Linganash* (Cataract, the modern term) is put to surgical operation by both the *Sushrut* and the modern eye-specialist. Undoubtedly, it will be not only an interesting thing but an astonishing and praise worthy historic event also, if by profound

research, we could get a clue of the sameness of the both inferences (the ancient as well as the modern). There is a mass or vast literature on this subject of Eye, said 19th chapter in *Sushruta Samhita*, waiting for its research based renovation.

In concluding 19th chapter *Nayan-abhighat-Pratishedham*, *Sushruta* stresses the significance of holistic approach necessary in the entire field of treatment. He says:

तस्मान्मतीमता नित्यं नानाशास्त्रार्थदर्शिना |

सर्वमूह्यमगाधार्थम् शास्त्रमागमबुद्धिना || [1] Su. U.19/20

He, who desires to unfold the secrecy and unfathomable meaning of the *Shlok* (versions), should deeply take into account alike versions in alienated sciences. There after only, he will touch the heart of Ayurveda statements.

As in modern medical / literature stresses on ENT. But we see this section *Uttar-Tantra* exposes in details all the information in twenty six chapters including diseases of head. It is to be noted here, to have a complete picture of ENT disease, thorough – exhaustive and comparative study of the Eastern and the western old and new published literature is a must. It will be a historic work of contribution to us all.

The section of *Uttar-Tantra* of Sushruta, holds a unique and unparalleled precious points, which divert and attract the attention of learned and curious readers. As we have quoted above the *Shlok* or version,

तस्मान्मतीमता नित्यं नानाशास्त्रार्थदर्शिना |

सर्वमूह्यमगाधार्थम् शास्त्रमागमबुद्धीना || [2] Su. U.19/20

In addition it is better quote here,

समुद्र इव गंभीरं नैव शक्यं चिकित्सीतम् |

वक्तुं निरवशेषेण क्षोक्रानामयुतैरपि || [3] Su. U.19/17

and moreover,

सहस्रैरपि वा प्रोक्तमर्थमल्पमतीर्नरः |

तर्कग्रन्थार्थरहितो नैव गृह्यात्यपंडितः || [4] Su. Ut. 19/18

The science of healing is as vast as an ocean. It is totally impossible to make it complete and perfect even though by writing thousands and innumerable versions to comprehend the real expected meaning.

Even if a man of short intelligence and who has never peeped into allied sciences is introduced and taught thousands of *Slokas* (versions) of Ayurveda, may not touch the heart of this science. Hence, it is a must for a scholar of Ayurveda, he must have at least basic apprehensible knowledge of other allied science.

There are ten wonderful chapters in *Sushruta Uttar-Tantra*. They depict the exact pictures of *Grahas*. There are three male and six female *Grahas* described in these chapters. Even though they have been put in picture form, practically they are said to be invisible.

To have a complete and perfect picture of any disease, a complete and clear knowledge of abnormal *Dosh-Dhatu-Mala and Sthan* (deformed *Vata*, etc. the *Ras*, blood and other *Dhatus* and the position of afflicted place in the body) and all such concerned factors is a must for the person, who treats the patient. It is also equally important and necessary to have in-depth and thorough knowledge of the means and the drugs by which he is going to treat. The general diagnosis and the general treatment give success in general. But most of the situation differs particular and proper treatment becomes he must to obtain sure shot success. It is a "*Vata*" dominating disease, one must peep into its detailed investigation whether *Ruksha* property of *Vata* is disturbed or '*Chala*' or the both elements? Thus, determination of disturbed elements is must for exact- proper detailed diagnosis.

Such an investigation is suggestive of the selection of the proper and exact drug to be used for the treatment. Hundreds and thousands are the drugs to treat '*Vata*' disease. Out of them all, a competent

drug renders sure-shot success, which holds exactly those opposite properties of '*Vata*', which are disturbed. The scientific successful treatment advocated in Ayurveda is that one, wherein the drugs for dietetics and activities having opposite qualities are properly used. The same is dealt with and introduced in the chapter *Ras-Bheda Vikalp* in *Sushruta Samhita*. A thorough minute study of this chapter high lights the subject of Ayurvedic treatment. To some, this chapter holds no significance in *Sushruta Samhita*. They only know the significance whose curious intellect do not fall short on the practical ground of the treatment field.

"*Swasth-Vruttam*" regimen for health is 64th chapter in *Sushruta Samhita, Uttar Sthan*. In the *Sutra-Sthan* first chapter, the aim and objective to be achieved are narrated.

व्याधि उपसृष्टानां व्याधिपरिमोक्षः |

स्वस्थस्य स्वास्थ्य रक्षणं चेति ||

Alleviation is the eradication of the disease and maintenance of health of the healthy person. Most of the previous chapters cover up the medicinal and the surgical treatment of diseases. Now, the rest of the part maintenance of health is illustrated in this chapter. The subject matter differs here from the modern protocol of this subject. Various types of infections, bacteria and their attacks, the contagious eruptions and viral disturbances and their effects and all such modern thoughts have been ignored by Sushruta.

Because, such type of thinking was never required at that time. You see each and every etiological factor of the modern scientists is entirely away from our pattern of life of the day. To have a comprehensive knowledge and information of any causative health disturbing factor, that modern scientists proclaim, one has to contact modern laboratories every now and then, which is not in the scope of possible efforts. Literal knowledge and laboratorial reports of all these modern procedures, which are called standards, are must for the way to go ahead. All are impossible on the practical ground in general. All they fall in the scope of dependency.

Hence, I humbly think, even a so-called literate man and the modern scientists should think to accept *Sushruta* ancient ideas and preaching regarding the regimen recommended for maintenance of health and hygiene. Going through the subject matter in this chapter one certainly feels, may be periodically ancient, but it is we think, it has the touch of eternity.

This chapter comprises daily regimen and the seasonal regimen. They are as follows-

ब्राह्मेमुहूर्ते उत्तिष्ठेत, स्वस्थः रक्क्षार्थे आयुषः |

Habit to get up early in the morning, renders sound health.

We come across such persons now days, always having this or that complaint, who are lazy and lethargic.

In the 2nd place:

लाघवं कर्मसामर्थ्यं दिग्ग्रीः मेदसःक्षयः |

विभक्तघन गात्रत्वं व्यायामात् उपजायते ||^[5] A.H.S. 2

Performance of daily exercises gives muscle tone energy, enthusiasm and promotes digestive capacities of those who do it uninterruptedly for year together.

All such statements are eternal light houses for good health.

ऋतावृतौ य एतेन विधिना वर्तते नरः |

धिरानृतुकृतान्न रोगान्नाप्नोती स कदाचन ||^[6] Su. U. 64/55

The person never becomes a victim of dreadful seasonal diseases, who performs and executes always the recommended seasonal regimen. Many people falls a victim of various epidemics, etc, particularly at the time of seasonal change. The experts and specialists in medicine, call it "Viral". People in general are ignorant of this Ayurvedic advocations and also are un-aware of Ayurvedic concepts regarding seasonal prescribed regimen. Sushruta has stated and stressed this point confidently. This chapter is, hence, a good solution to seasonal diseases of today. Scientific research workers can put Sushruta's advocations for clinical tests for consolation and confirmations.

Next is the subject matter written by Sushruta. Keen observation of Sushruta has divided the diet in twelve ways.

- 1) *Sheet* (शीत) - Cool diet
- 2) *Ushna* (उष्ण) - Hot or warm diet
- 3) *Snigdha* (स्निग्ध) - Fatty diet
- 4) *Ruksh* (रूक्ष) - Fat less diet
- 5) *Drav* (द्रव) - Liquid diet
- 6) *Shushka* (शुष्क) - Dry diet
- 7) *Ekkalik* (एककालिक) - Diet once a day
- 8) *Dwikalik* (द्विकालिक) - Twice a day diet
- 9) *Aushadh-Yukta* (औषध्युक्त) - Diet mixed with medicine
- 10) *Matra-hin* (मात्राहीन) - Diet with decreased quantity
- 11) *Prashaman Karak* (प्रशमन कारक) - Specifying and satisfying diet
- 12) *Krutarth* (कृत्यर्थ) - Diet only to live.

These twelve types of diet are witnessed in the society. Such a unique classification is rarely found in other literature on dietetics. Later on, there are versions illustrating the theme of each of the type. To quote one-

“कफवातामया विष्टान् विरीक्तान् स्नेहपायिनः।

अक्लीन्नकायांश्च नरानुष्णैरन्नैरूपाचरेत् II”^[7] Su. U. 64/58

Those patients, who are afflicted by 'Kapha and Vata dosha', those who have taken purgation, who have consumed *Sneh* as ghee -oil, etc. and those who have dry fat-less body all of them should better take '*Ushna-Virya*' diet. '*Ushna-Virya*' means the diet that contains food articles having property of heat creation in the body and physiology.

Next other versions highlight their effect in the physiology and maintenance of "*Doshik*" balance of the body. Such a type of diet also serves the purpose of medicine.

Even though mentioned in olden literature, this concept of Sushruta is certainly new and thought provoking to the modern world-

यथर्तुदत्तस्त्वाहारो दोष प्रशमनः स्मृतः ||^[8] Su. U. 64/65

Diet recommended for the particular season presents seasonal diseases and epidemics on this conceptual ancient background, I humbly think, modern prescribed regimen falls short.

Sushrut exerts later on the sub-subject of proper and scientific timings for administering medicines to a patient and also to a healthy man to the maintain health.

There are ten in all the timings to administer the medicine. All of them are based and connected with diet. Diet is the pivot of all these thinking.

- 1) *Abhakta* (अभक्त) = empty stomach
- 2) *Prak-bhakta* (प्राक् भक्त) = Just before taking food
- 3) *Adho bhakta* (अधोभक्त) = Just after food intake
- 4) *Madhye bhakta* (मध्येभक्त) = When half belly is full
- 5) *Antarabhakta* (अन्तराभक्त) = Time between two medicines
- 6) *Sabhakta* (सभक्त) = Mixed with the food
- 7) *Samudra* (सामुद्र) = The medicine which is taken twice before and after the food.
- 8) *Muhurmuhu bhakta* (मुहुर्मुहुः भक्त) - Medicine which is given frequently before and after the dinner.
- 9) *Grasantare* (ग्रासान्तरे) = After each and every bite.
- 10) *Grasbhakta* (ग्रासभक्त) = Medicine mixed with each bite.

Criticism of *Dalhana* highlights sufficiently illustrates these points. *Abhakta* (अभक्त), is generally translated, medicine consumed when stomach is

empty, as we have noted it at the very beginning. *Dalhana* adds more and says also when some chronic patients are kept without food for considerably a longtime, as in chronic dysentery kept only on curd-like liquids for a month or two or patients suffering from ascites (जलोदर) are advised to consume only the processed curd or milk (for months together and are totally cut off from food. Such a long foodless period is also presumed by *Dalhana*. To produce rather effective action, food intake must be stopped or curtailed small quantity.

Explanations regarding other nine timings of medicine administrations are elucidated in the chapter. A critical glance on the original versions is necessary to comprehend the secrecy of the subject. In the end of this chapter, there is another important version-

विसृष्टे विन्मुत्रे विशदकरणे देहे च सुलघौ |
विशुद्धे चोद्वारे हृदि सुविमले वाते च सरति ||
तथाऽन्नश्चरुदायां क्लमपरिगमे कुक्षौ च शिथिले |
प्रदेयस्त्वाहारो भवति भिषजां कालः स तु मतः||^[9] Su. U. 64/86

Now days people in general and those who keep full faith in modern concepts, keep up and try to maintain particular time of dinner-food taking. Such a modern thought is not at all advocated by Ayurveda science. To probe it deeply, it is not conversant and conformation with the nature. To make it clear, food taking time has no concern and connection with the timings shown by the watch. Food and lunch timings are related with the demand for food. Demand exhibited by the appetite. One should feel the hungry for the food. When food is required, when it is necessary for the balance of physiology, one feels it. If this principle is observed carefully and implemented, no-derailment of the health takes place. To take food, say at 11 or 12 O'clock without being hungry, goes against nature and nature's laws, which may create disease. This version of *Sushruta*, carries a great significance even today.

There are some additional signs and symptoms also in the version, which curious scholars are earnestly requested to refer in its origin.

65th chapter, is under the name "*Tantra-Yukti Adhyay*" term '*Tantra*', is used to denote *Sharir* or *Shastra*, the entire or the science itself. '*Yukti*', the other term here means idea (योजना), the use or application. The total meaning of the caption is: the information about the body, mind and maintenance of them and the 2nd meaning is: the highlighting knowledge and information about the statements, sentences and the issues.

There are 32 *Tantra-yuktis* in the chapter; they are most often used in this volume. To

understand the clear meaning of this volume, one must know the meanings of these terms. So, also there are certain sentences and statements in *Sushrut samhita* meaning of which is rather difficult. He, who comes across meaning of those terms can easily catch and comprehend the heart of the subject. That is why this chapter carries significance.

व्यक्ता नोक्तास्तु ये ह्यर्था लीना ये चाप्यनिर्मला : |

लेशोक्ता ये च केचित्त्युस्तेषाश्चापि प्रसाधनम् || ^[10] Su. U. 65/6

This version vividly explains the importance of the knowledge of '*Tantra-yukti*'.

Somewhere, the meaning is not clear, if it is ambiguous, sometimes the meaning is to be understood, the version of suggestive of the meaning. All such ambiguities are suspicious and the indication becomes clear, if *Tantra-yukti* subject is digested properly, that is why this is chapter is a must in *Sushruta Samhita*.

यो ह्येता विधीवद्वेत्ति दीपीभूतास्तु बुद्धिमान् |

स पुजार्हो भिषेक् श्रेष्ठ इति धन्वन्तरेर्मतम् || ^[11] Su. U. 65/43

This version is at the end of the chapter. *Sushrut* says, he who asserts and tries to have in depth study of *Sushrut samhita*, should first of all digest this subject of *Tantra-yukti*. He, who knows *Tantra-yukti*, is as a key to open the lock of secrecy of meaning of *Sushrut samhita*.

In the chapter 66- *Dosh-bhed-vikalpam* (दोषभेद विकल्पम्) -

Vat, *Pitta* and *Kapha*, three *Doshas* are the basic or principle of Ayurveda. Right from the conception of the fetus, they play the dominant part in the life. Each and every movement that exists every movement is firmly associated with concerned *Dosha*. The health, the disease and pathology of the disease and all exhibitions on the body, mind and organs are due to normalcy or abnormality of *Doshas*. This could happen, by affliction or abnormality of one *Dosha* or two *Doshas* or three *Doshas* also.

Sometimes, two or three *Doshas* are affiliated or disturbed not entirely but part wise. They are other qualities also of each *Dosha*. One, two or more qualities of one *Dosha* and one, two or more qualities of other *Dosha* could also be affiliated or disturbed. They create other types of signs and symptoms in the physiology. *Vat-Dosha* might be disturbed by *Sheet*, *Ruksh* or *Chal* quality and combination of the same could be with *Pitta dosha* or *Kapha dosha* by *Ushna* or *Snigdha* qualities or alike. Those, there are mainly 62 number of such disturbances of affiliation of *Doshas*.

The main quality and sub-qualities could be combined with main or sub qualities of other *Doshas*. Hence, may create other new signs and symptoms in the physiology. Thus, permutations and combinations

of *Doshas*, there qualities and sub qualities has no end. Such a distinct analysis is a must for minute knowledge of diagnosis and part wise and sub part wise knowledge.

Which would be certainly a lamp on the threshold, illuminating both the age-old and the modern medical literature.

CONCLUSION

Sushruta's each version holds a great significance even today. Importance of *Tantra-yukti* is very well elaborated by Sushruta. So chapter 63-66 of Sushrut Samhita *Uttartantra* are called as a *Bhushan-Bhut Adhyay*. Specific time of consuming of medicine for instant cure of disease, are the unique and unparallel speciality of *Uttar-tantra* of *Sushruta Samhita*.

Now it is time to think combine by both modern and Ayurveda intellects for the betterment of humankind.

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