NOTABLE MODIFICATIONS OF SUSHRUT SAMHITA BY DALHANA ON KSHARAPAKAVIDHI ADHAYAYA

Kanchan M Borkar¹, Anantkumar V. Shekotkar²

¹Lecturer, ²Reader and H.O.D., Dept. of Shalya Tantra, S.V.N.H.T'S Ayurved Mahavidyalaya, Rahuri Factory, Ahmednagar, Maharashtra, India.

Received on: 05/12/2013  Revised on: 15/12/2013  Accepted on: 28/12/2013

ABSTRACT

“Ksharapakavidhi Adhyaya” is one of the important chapters described in Sushrut Samhita sutrastana. Kshara (caustics) are superior and potential to achieve Chedana (excision), Bhedana (incision), Lekhana (scraping), because of their power to alleviate all the three Doshas. Acharya Vaghbhata and Sushruta advocated its importance in several diseases where surgery is difficult and futile. The commentary on Sushrut Samhita which is available in complete form is “Nibhandha Sangraha” by Dalhana. Acharaya Dalhana commented on Sushruta’s quotations gave further modifications on the quotations. Now a days the world recognizes the pioneering nature of Sushruta’s Kshara Karma Chikitsa and hence modern science also accepts Kshara as an alkali and uses it in various infected wounds. The present review describes the historical perspective of Kshara Karma as described in Ayurveda by Acharya Sushruta and Dalhana.

Key words: Sushrut Samhita, Dalhana, Nibhandha Sangraha, Sushruta, Kshara Karma.

INTRODUCTION

Kshara (caustics) are superior to the Shastra (sharp instruments) and Anushastra (alternative sharp instruments) potential to perform Chedana (excision), Bhedana (incision), Lekhana (scraping), because of their power to alleviate all the three Doshas.[¹]

Kshara Karma or chemical cauterization and Kshara Sevan (internal administration) done for the purpose of Virechan (purgation) and diuretic gained great importance in Ayurveda. Use of chemicals for cauterization still exists in modern practice also. Chemotherapy to some extent is an outcome of “Paniya Kshara”[²].

In general Kshara (caustics) is an alkali but there are some exceptions like “Tankan Kshara” as it is considered as Kshara but its chemical action is acidic[³]. According to literature gathered from different authors like Sushrut, Dalhana, Vaghbhata “Kshara” is derived from the ashes of different plants and plant roots[⁴]and not from chemicals.

Out of all Yantras, Upyantras, Shastras, Anushastras and medicines Kshara is supreme because it acts immediately and is the most effective in several dangerous and incurable diseases[⁵]. Kshara acts as Chedana, Bhedana and Lekhana Dravyas. It is extremely beneficial for those who are afraid of operations E.g. Sophisticated and luxurious persons[⁶].

Today the Ksharasutra which is a tremendous full proof remedy for fistula-in-ano, sinus, sebaceous horns, piles and condylomata is a unique contribution of Ayurveda[⁷]. This Ksharasutra is mainly prepared by using Snuhiksheera, Kshara and Haridra Churna by anointing it to a twine thread[⁸].

Kshara can be administered both internally as Paaniya Kshara and externally as Pratisarniya Kshara. One way to use Paaniya Kshara is a kind of operation without knife. Also, as a single drug it acts on all the three Doshas. Hence, Kshara (caustics) has huge significance in Ayurvedic practice.

Acharya Sushruta had given brief knowledge about Kshara (caustics) in “Ksharpakavidhiadhyaya”. On the other hand Acharya Dalhana had given some more
modifications on that. The present article not only gives statements of Sushruta and Dalhana but also their statements at a glance which will be helpful to all students and research scholars of Ayurveda.

AIMS AND OBJECTIVES

1. To study the modifications of Dalhana over the Sushruta Samhita.
2. To evolve a logical scheme given by Dalhana.
3. To simplify the basic surgical approaches.
4. To study the scientific reasoning of Dalhana over the basic principles of clinical surgery.
5. To focus and enlighten the path based on Dalhana's principles for new research scholars.

MATERIALS AND METHODS

Mentioned below are books studied line to line and chapter to chapter for present review of literature as these books are considered as most authentic classics in ancient and western surgical practice:

Sushruta Samhita, Sushrut commentary of Dalhana ‘Nibandhasangraha’.

DALHANA’S MODIFICATIONS

Sushruta mentions Kshara (caustics) as Pradhana (great) while the commentator of Sushruta Samhita, Dalhanacharya specifically mentions that Jalauka is Pradhana, Agni is Pradhantara (better) and Kshara (caustics) is Pradhanatama (best). He also gave the reason behind Kshara Pradhanatamata that Agni and Jalauka cannot act as Chedana (excision) while Kshara acts as Chedana. Due to its properties, Ksharakaarya cannot be used in Pittaj disease but Dalhanacharya mentioned its use in Pittaja Arsh. In this way Dalhanacharya gave the logical interpretation for acceptance of Kshar Pradhanatama[9].

In Nirukti of Kshara, Shushruta used Ksharana and Kshana word only. But Dalhanacharya gives specific difference between Ksharana and Kshana. “Ksharanata “dushtatwakmansadi chalanat shatanata” that means cutting, and ”kshananata twakmanasadi Hinasanaat “ i.e Kshana means to dissolve[10]. In this way, Dalhanacharya mentioned the clear cut mode of action of Ksharkarma.

Sushruta mentioned Guna karma of Kshara and after that Dalhanacharya briefly explained that Karma e.g. for action of Pachana in Vranashotha, Pratisaraniya Kshara be used while in Annaajirna, Paniya Kshara should be used.

It is not necessary to use Kshara for Ropana Karma (healing process) because after Shodhana (cleaning) of Vrana by Kshara, Vrana (wound/ulcer) itself achieves the healing process. So he strictly stated to avoid application of Kshara in Ropanvastha of Vrana[11].

Preparation of Paniya Kshara and Matra (dose) was not explained by Surshruta in the present study Adhyaya i.e. Ksharkarmavidhi Adhyaya but Dalhanacharya in his commentary briefly explains the preparation and Matra of Paniya Kshara. Utam Matra (maximum dose) 1 pala, Madhym Matra 3 Karsha, Hina Matra (minimum dose) 1/2 pala[12]. Dalhanacharya briefly explains Kshara Guna with its meaning, which however is not given by Sushruta. e.g. Shiva means Saumya, Slaksha means soft[13]. Although there are 9 Dosha of Kshara e.g. Atishnata, Atipichhily, Atitaikshnya, Visarpiita, Atimardava, Atishwaiyta, Sandra, Hinaaushadha, Vipakvatwam etc. In addition to these, Dalhanacharya mentioned that excessive consumption of Kshara leads to Paurushhatwanasha (Impotency) [14].

Before Pratisarana of Kshara the local part should be observed, Aavagrhrshya, Aawalikhyka, Prachhan. But all these cannot be done in each and every case at the same time. Hence Dalhanacharya explains that after inspection the local diseased part, Aavagharsan should be done (scrubbing) in Pitta Dushta Sthana, Aawalekhen should be done in Vata Dushth with rough skin surface and Prachhana should be done in Kapha Dushta Sthana with Kandu and Shotha[15]. Sushruta mentioned that Kshara is Katu Rasa Pradhana and Anuras of Kshara as Lavan Rasa, but Dalhanacharya mentioned that, Katu Rasa is Anuras and Lavan Rasa is Pradhan because already Kshara is included in Lavana Varga hence itself proves it’s Lavanatva[16].

Sushruta mentioned that Vikara Upashaman, Laghuta and Astra are Lakashana of samyak Dagdha but Dalhanacharya explains that Laghuta, Astra are Uttarakalika sign while Vikara Upashamana may be Tatkalika or it may be Uttarakalika[17]. After Kshara Hina Dagdha, Sushruta gives number of signs collectively e.g. Toda, Kandu, Jadaya and Vyadhivrddhi but Dalhanacharya mentioned the involvement of Vata.
Kaph Dosha with these symptoms.[18] In the explanation of Kshara Atidadgha (excessive burn), Sushruta explain Daha, Raga, Paka, Angamardha, Pipasa, Murcha etc. While Dalhanacharya included these sign as Paithika Vikara[19].

If method of Kshara, application is not done by an expert physician it results in a fatal condition like Visha, Agni, Shastra and Vajra. If patient is treated by an expert physician then disease of patient will cure in a short period. Dalhanacharya also agreed with Sushruta and he explains how patient gets into a fatal condition similar to a condition when poison spreads in body after consumption and patient dies with different types of pains. Also blister formation after Agnidagdha and Cutting of Siras with Shastra, causes fatal condition to patient[20]. Hence above explanation shows that detail knowledge of Kshara is essential to use practically in the management of different disorders.

CONCLUSION

There is no doubt about Sushruta's, the father of ancient surgery has made notable contributions to the field of surgery. But the important and critically significant modifications of Dalhana the follower of Sushruta samhita was also a great clinician having knowledge of multiple sciences and who had studied the Samhita's from different angles to give the answers of many queries arising in the mind of a reader while reading the Sushruta Samhita. Also it is concluded that this knowledge is very beneficial to every student and practitioner today and forever. This review will provide the guidelines for further research work in the area of Kshara Karma (caustic therapy).

REFERENCES


3. Ibid, pp. 244.


5. Ibid, pp.103.


7. Dr. K.R. Sharma and Dr. Kulwant Singh, Kshara-Sutra Therapy In Fistula In Ano And Other Ano-Rectal Disorders, Rastriya Ayurved Vidyapith Publication, New Delhi, 1st Edition, 1994, pp. 03.

8. Ibid, pp. 43.


10. Ibid

11. Ibid

12. Ibid, pp. 46.


15. Ibid, pp.49.


17. Ibid

18. Ibid


20. Ibid, pp. 50.

Cite this article as:

Source of support: Nil, Conflict of interest: None Declared