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## Review Article

### NOTABLE MODIFICATIONS OF *SUSHRUT SAMHITA* BY *DALHANA* ON *KSHARAPAKAVIDHI ADHAYAYA*

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#### 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 Vagbhata* 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*.<sup>[1]</sup>

*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*”<sup>[2]</sup>.

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<sup>[3]</sup>. According to literature gathered from different authors like *Sushrut*, *Dalhana*, *Vagbhata* “*Kshara*” is derived from the ashes of different plants and plant roots<sup>[4]</sup> and not from chemicals.

Out of all *Yantras*, *Upanyantras*, *Shastras*, *Anushastras* and medicines *Kshara* is supreme because it acts immediately and is the most

effective in several dangerous and incurable diseases<sup>[5]</sup>. *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<sup>[6]</sup>.

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*<sup>[7]</sup>. This *Ksharasutra* is mainly prepared by using *Snuhiksheera*, *Kshara* and *Haridra Churna* by anointing it to a twine thread<sup>[8]</sup>.

*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 *Aurvedic* practice.

*Acharya Sushruta* had given brief knowledge about *Kshara* (caustics) in “*Ksharapakavidhiadhyaya*”. 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 *Sushrut 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 :

*Sushrut Samhita*, *Sushrut* commentary of *Dalhana* 'Nibandhasangraha'.

### DALHANA'S MODIFICATIONS

*Surshruta* 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, *Ksharakarma* 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 Pradhanata*<sup>[9]</sup>.

In *Nirukti* of *Kshara*, *Shushruta* used *Ksharana* and *Kshana* word only. But *Dalhanacharya* gives specific difference between *Ksharana* and *Kshanana*. "Ksharanata" "dushtatwaktmansadi chalanat shatanata" that means cutting, and "kshanana twaktmansadi Hinasanaat" i.e *Kshanana* means to dissolve<sup>[10]</sup>. In this way, *Dalhanacharya* mentioned the clear cut mode of action of *Ksharakarma*.

*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*<sup>[11]</sup>.

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*. *Uttam Matra* (maximum dose) 1 pala, *Madhyam Matra* 3 Karsha, *Hina Matra* (minimum dose) 1/2 pala<sup>[12]</sup>. *Dalhanacharya* briefly explains *Kshara Guna* with its meaning, which however is not given by *Sushruta*. e.g. *Shiva* means *Saumya*, *Slaksha* means soft<sup>[13]</sup>. Although there are 9 *Dosha* of *Kshara* e.g. *Atiushnata*, *Atipichhily* *Atitaikshnya*, *Visarpita*, *Atimardava*, *Atishwaitya*, *Sandra*, *Hinaaushadha*, *Vipakvatwam* etc. In addition to these, *Dalhanacharya* mentioned that excessive consumption of *Kshara* leads to *Paurushatwanasha* (Impotency)<sup>[14]</sup>.

Before *Pratisarana* of *Kshara* the local part should be observed, *Aavaghrushya*, *Aawalikhya*, *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, *Aavagharshan* should be done (scrubbing) in *Pitta Dushta Sthana*, *Aawalekhen* should be done in *Vata Dushta* with rough skin surface and *Prachhana* should be done in *Kapha Dushta Sthana* with *Kandu and Shotha*<sup>[15]</sup>. *Sushruta* mentioned that *Kshara* is *Katu Rasa Pradhana* and *Anurasa* of *Kshara* as *Lavan Rasa*, but *Dalhanacharya* mentioned that, *Katu Rasa* is *Anurasa* and *Lavan Rasa* is *Pradhana* because already *Kshara* is included in *Lavana Varga* hence itself proves it's *Lavanatva*<sup>[16]</sup>.

*Sushruta* mentioned that *Vikara Upashaman*, *Laghuta* and *Astrava* are *Lakashana* of *samyak Dagdha* but *Dalhanacharya* explains that *Laghuta*, *Astrava* are *Uttarakalika* sign while *Vikara Upashamana* may be *Tatkalika* or it may be *Uttarakalika*<sup>[17]</sup>. After *Kshara Hina Dagdha*, *Sushruta* gives number of signs collectively e.g. *Toda*, *Kandu*, *Jadaya* and *Vyadhivruddhi* but *Dalhanacharya* mentioned the involvement of *Vata*

*Kaph Dosha* with these symptoms<sup>[18]</sup>. In the explanation of *Kshara Atidagdha* (excessive burn), *Sushruta* explain *Daha, Raga, Paka, Angamarda, Pipasa, Murcha* etc. While *Dalhanacharya* included these sign as *Paittika Vikara*<sup>[19]</sup>.

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 cured 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<sup>[20]</sup>. 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).

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