

**CRITICAL REVIEW OF “SARVANGASUNDARA” COMMENTARY
WRITTEN BY ARUNDUTTA**

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ABSTRACT

Point by point depiction of the subject and explanation of the substance is the interest of time. The Commentators audit the writings as per the time and by criticizing the root verses, they increment the importance and reasonableness of the writings. The Sarvangasundara commentary of Arundutta is one of the commentaries written on 'Ashtanga Hridaya'(AH). The stream and style of this commentary is so engaging contrasted with different commentaries that the importance and embodiment of the subject is caught even without perusing the root versus of AH. The element of this commentary is to address the inquiry in various ways by bringing up the issue through agreement. The profound information on the different controls of writing was unmistakably noticeable in the analysis. The Terminologies (TN) utilized by Arundutta can be ordered into 19 classifications.

Sarvangasundara is an epitome and versatile commentary which gives significant comprehension into the AH.

KEYWORDS: Arundutta, Sarvangasundara, Ashtanga Hridayam, terminologies, commentary.

1. INTRODUCTION

Currently, only *Samhitas* are available in the form of primitive texts of Ayurveda. In this sequence, there are Charaka, Sushruta and Vagbhat's *Samhita* of Ayurveda. With the course of time, the knowledge multiplies many folds in respect to scientific approach. From *Satyuga* to *Kalyuga* neither the age of people is same or the knowledge. Detailed description of the subject and clarification of the content is the demand of time. In this view, the roles of commentators have been important. The commentators review the texts according to the time and by criticizing the original texts, they increase the relevance and practicality of the texts and make them great. There have been most commentaries on the Ashtanga Hridaya, among them the Sarvangasundara commentary has its own special place. From the point of view of clinical utility of all the subjects from Charaka period and to clarify the fundamental principles of Ayurveda, the Arundutta's Sarvangasundara commentary has an important place.

2. Introduction to the author (Arundutta)

Knowledge of the introduction of any person through his literature is based on two facts, that is, internal evidence and external evidence. In the form of anecdotal evidence, we get a brief introduction about the author in the opening verse and the chapter passages. The external evidence is given in the beginning of the book called 'Ashtanga Hridayam'. Arundutta has introduced himself in the beginning of his commentary. According to this, he is the son of Mrigankadutta.^[1] He has written the commentary on Ashtanga Hridaya inspired from the commentary 'Padartha chandrikia' written by Chandranandana.^[1] He has proved himself to be *Vaishnava* and resident of Bengal through his initial prayer.^[1] The word '*Kali*' in the prayer also proves him *Begali*. 'Dutta' holds the title '*Kayasthas*' in Bengal. The mention of Jalandhar^[2] and many areas of western India in his commentary also makes one think that Arundutta was a *Punjabi Brahmin (Saraswat Brahmin)*, as the title 'Dutta' is of *Brahmins* in Punjab. Even after reading the entire commentary, it was not clear which king he was dependent on. Apart from Ayurveda, he was learned scholar of grammar literature, *alankara*, *chhanda*, philosophy, etc. in the literary field; he has mentioned the works of Valmiki^[3], Kalidasa^[4], Bana^[5], and Rudrata.^[6] He also seems to have extraordinary authority over Buddhist and Agama texts. He was a good poet also. The period of Arundutta can be dated to the first half of the thirteenth century.

3. The purpose of the Commentary, readability and subject rendering style

Sarvangasundara commentary is simpler, more succulent and spontaneous than other commentaries. The grammar of the words has been well proven. The flow and style of this commentary is so appealing compared to other commentaries that the meaning and essence of the subject is captured even without reading the root versus of Ashtangahridaya. The feature of this commentary is to address the question in a diverse manner by raising the question through consensus. Raising the doubt and doubt resolution method is used at various steps in this commentary. To make the subject systematic and interesting, Arundutta has used various maxims like *Dootasandeshavachana nyaya*^[7], *Ghritdagdha nyaya*^[8], *Kakakshigolaka nyaya*^[9], and etc. The deep knowledge of the various disciplines of literature was clearly visible in the commentary. The commentary has used various *alankara* and *chhanda* to explain the topics. The commentary is completely free from difficult words.

4. Content review

The contents present in the commentary were analyzed and categorized into 6 major groups on the basis of the description.

4.1 Chhanda (Sanskrit couplet or stanza tetrastich)

Arundutta has ascertained the *chhanda* of all the verses of the Ashtangahridaya and explained it with description. The *chhanda* of the verses are usually derived from the book 'Vrittaratnakara' written by Kedar Bhatt. Arundutta has described a total of 44 *chhanda*.

4.2 New verses of Arundutta

Arundutta was a poet himself, so he composed more than a hundred verses. 30 verses related to types of *rasa* (taste),^[10] 7 verses related to skin,^[11] 10 verses related to *kala*,^[12] 6 verses related to *koshtanga*,^[12] 19 verses related to *Jaala*,^[13] 10 verses related to *sandhi* (joints),^[13] and 5 verses related to ten types of *sannipata*.^[14]

4.3 Geographical distribution

Arundutta has introduced his geographical knowledge in a small amount in the context of food grains and miscellaneous food items and analyzing the water of many rivers. Arundutta has mentioned various places like Uttarapatha^[15], Dakshinapatha,^[16] Prachyadesha,^[17] Malava,^[17] Konkan,^[17] Kashmir^[18], Uttarkuru^[18], Magadha^[18], Jalandhar^[18], Gaud^[18], Avanti,^[17] Takka^[19] and Kurukshetra.^[20] Arundutta has mentioned various mountains like Pariyatra.^[17] Malaya^[17], Mahendra^[17], Vindhya^[17], Sahya^[17] and Himvat.^[21] Arundutta has

also mentioned Bay of Bengal as Prachya Udadhi^[17] and Arabian Sea as *Paschim* Udadhi.^[22] He has mentioned Indian Ocean as *Sagar*.^[17]

4.4 Medicinal plants

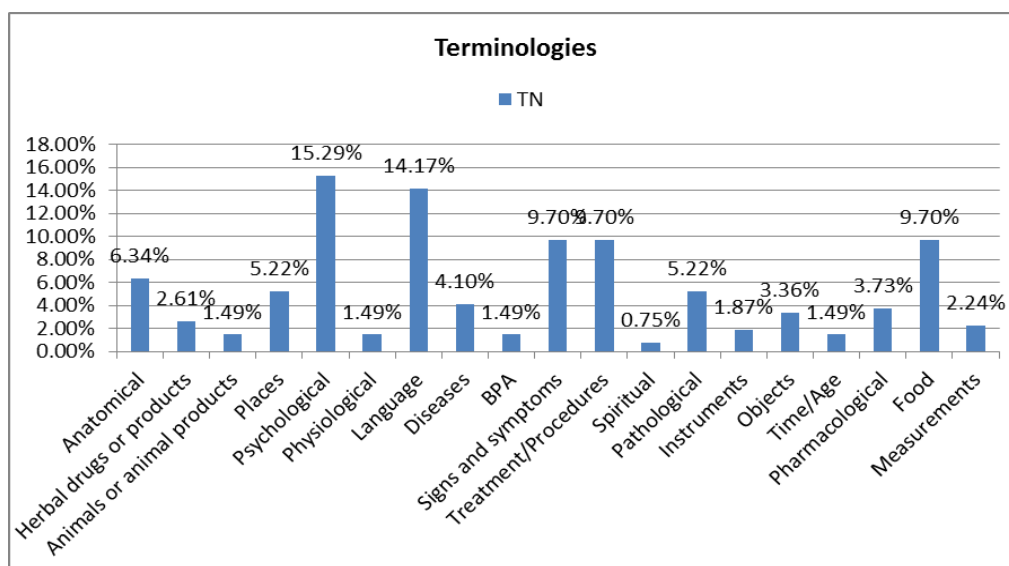
The knowledge of medicinal plants of Arundutta has been extensive. Arundutta has described the plants with their prevailing synonyms, cognition, and shape and clear meaning so that they can have an unambiguous state. Arundutta has cleared the ambiguity of the drugs raised due to the use of synonyms in the root verses of Ashtanga Hridaya. Arundutta has described a total of 465 drugs (medicinal plants).

4.5 Medicinal preparations

Arundutta has described methodology of preparation (cooking sequence) of drugs. Wherever the quantities of drugs are not mentioned in the compound formulations mentioned by Vagbhata, Arundutta has described their quantities.

4.6 Terminologies

After the analysis of terminologies (TNs) given in the Sarvangasundara commentary, it was found that they can be categorized into 19 categories. The total percentage of TNs in each category were: Anatomical terms (6.34%), Herbal Drugs or products (2.61%), Animals or animal products (1.49%), Place related (5.22%), Psychological terms (15.29%), Physiological terms (1.49%), Language related (14.17%), Disease related (4.1%), Basic Principles of Ayurveda(BPA) (1.49%), Signs and Symptoms related (9.7%), Treatment/Procedures related (9.7%), Spiritual terms (0.75%), Pathological terms (5.22%), Instruments related (1.87%), Objects related (3.36%), Time/Age related (1.49%), Pharmacological terms (3.73%), Food related (9.7%) and Measurement related (2.24%). [Table – 1].

Table 1: Distribution of Terminologies.

5. Comparison with other commentaries

The three main commentaries available on Ashtanga Hridaya are Padartha Chandrika of Chandranandana, Sarvangasundara of Arundutta and Ayurveda Rasayana of Hemadri. Sarvangasundara is the only commentary which is completely available. Commentary of Arundutta is inspired from Padartha Chandrika. One can easily depict the similarities between these two commentaries. Commentary of Arundutta has explained nearly each and every word of Ashtanga Hridaya, while the commentary of Hemadri is quite shorter.

6. CONCLUSION

Sarvangasundara is an embodiment and adaptable commentary which gives profound understanding into the Ashtanga Hridaya. It likewise illuminates various ideas of Ayurveda to think in new creative manners. It will be extremely valuable to the objective populace like Ayurveda and life science understudies, doctors, academicians, scientists in an incredible way.

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