

## SHARANGADHARA SAMHITHA – A CRITICAL REVIEW

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### Abstract

The present work is designed to serve the practitioners and practitioners who prepare medicine of their own to dispense at their clinic level. It is actually a hand book of pharmaceutical preparation method of various dosage forms. The author states that it is a simple way of understanding about the concept to prepare a medicine. Written in simple and easy language and the book consists of 32 chapters with 2600 verses in three khandas (sections); the pradhama khanda (first section) with 7 chapters and 585 verses, the madhyama khanda (second section) with 12 chapters and 1261 verses and the utara khanda (third section) with 13 chapters and 682 verses. In this review article the inputs highlighted by the acharya sharangadhara is screened for easy understanding.

**Keywords:** Sharngadhara samhitha; Bhaishajya kalpana; Pharmaceutical.

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## INTRODUCTION

The treatise is the best example of Ayurvedic literature in Medieval India. The author ends the literature by the verse saying “This treatise is written for the use of men who are of short span of life and of poor intelligence and who cannot read the whole literature of Ayurveda. Let such persons study this treatise which is an epitome and acquire benefit from it.” This text is written in a simple language; hence the beginners of Ayurvedic studies can utilize this without much difficulty. Madhyama Khanda (middle / second section) is the most important section of the work, followed by Uttara Khanda (third / last section). This can be considered as the main book for Bhaishajya Kalpana (Pharmaceutics). Sharngadhara, in his work mentions about Susruta Acharya etc. Also, while going through the Kashaya Kalpanas, there are similarities with Pancavidha Kashaya Kalpanas (five types of decoction etc) of Carakacharya. But Sarngadhara had his own views on each subject and he described them in his own style. That is the importance of this treatise.

Overall, this work is a treasure given for Ayurvedic practitioners and students by Sharngadhara. The treatise is not a comprehensive one, dealing with all aspects of Ayurveda but treats Bhaishajya Kalpana in detail in the second section and procedures of many therapies in the third section. The commentaries on sharangadhara samhitha are four. First Sanskrit commentary was written by Bopa Deva (13<sup>th</sup> – 14<sup>th</sup> cent. AD). He is the son of Keshava Pandhita. Unfortunately, this commentary has not been published so far. Some even doubt the existence of such a work on the basis of chronology. Second commentary is Sharngadhara Dipika by Vaidya Adamalla, son of Bhava Simha. Full text is available and provides additional information regarding synonyms of drugs and clarification on many moot points. It is quite elaborate and has been published. Gudhartha Dipika was written by Kashirama Vaidya (16<sup>th</sup>

cent. AD). This commentary is brief and resembles that of Adamalla in many aspects. This has also been printed. Ayurveda Dipika was written by Rudra Bhatta, son of Koneri Bhatta (17<sup>th</sup> cent. AD). This commentary is very concise and at present available sections are only 2<sup>nd</sup> & 3<sup>rd</sup> sections of this Samhita.

## LITERARY REVIEW

### Pradhama khanda

Begins with prayers to Lord Shiva. In this section the name of the author as Sharangadhara is noted. The first chapter deals with PARIBHASHA its Definitions, weights and measures etc. Two systems of measurement namely Magadha and kalinga mana (type of measurement) are described. Anukta dravya grahana (unknown drugs) is mentioned and if not mentioned in a sloka then rules to be followed such as – Morning is preferred in case of time of collection of drug; Root is preferred among the parts of plant; Equal quantity should be the proportion; Earthen vessel is the best; Water to be used as liquid; Tila taila (sesame oil) in case of oils.

Second chapter deals with BHAISHAJYAKHYANA such as time of administration of medicines, generally 5 suitable times - Sun rise, Middle meal, Night meal, Frequently, Night. Times of administration of medicines in different diseases are noted. Shad rasas (6 tastes) and their panchabhautika (five elements) constitution – Madhura (Sweet): Dhara (earth) and Ap (water); Amla (sour): Kshma (earth) and Anala (fire); Patu (Salt): Ap and Jwalana (fire); Katu (pungent): Akasha (space) and Maruta (air); Tikta (bitter): Vayu (air) and Agni (fire), Kashaya (astringent): Kshma & Anila (water). Guna – Guru (heavy), Snigdha (unctuous), Tikshna (penetrating), Ruksha (dry) and Laghu (lightness).

Virya (potency) - Ushna and shita (Hot and cold).

Vipaka (post digestive effect) – Madhura (sweet) and lavana (salt) rasas turns into Swadu (sweet); Amla rasa (sour) turns into Amla; Kashaya, katu and Tikta rasas turns into Katu (pungent taste).

Prabhava (Special effect) - e.g.: Dhatri (*Emblica officinalis*) and Lakuca (*Artocarpus lacucha*) having similar properties but Dhatri alleviate tridosas. Chaya, Prakopa and Prasama of tridosas are explained (Normal vitiated doshas symptoms). Yamadamshttra the last 8 days of Karthika masa (3<sup>rd</sup> week of Nov.) and first 8 days of Agrahayana (4<sup>th</sup> week of Nov.) are known as Yamadamshttra kala. During this period one can be healthy if he takes only small quantities of food.

Next chapter is NADI PARIKSHA VIDHI (EXAMINATION OF PULSE etc.). The pulse at the wrist signifies the presence of life. The physician should recognize health and ill health from its activities. Vata Prakopa - Sarpa gati (movement like snake); Pitta Prakopa - Manduka gati (movement like frog); Kapha Prakopa - Hamsa gati (movement like dove); Sannipata - Lava gati; Dwidosha kopa - Some times slow and some times fast. The lakshanas of dutha (messenger who comes to call the physician) is described. Good and bad omens (Sakuna) and their significance. Patient ideal for treatment should have good prakrti (appearance), varna (colour), sattva (stable of mind); he should be obedient to the physician and has control over his senses. Arishta swapna lakshanas (dream shows death signs) also described.

The next chapter deals with DIPANA PACANADI KATHANAM (PHARMACOLOGICAL DEFINITIONS of appetizer, digestive etc). In this chapter various definitions for terms such as Dipana (appetizer), Pacana (digestive), Samana (palliative), Anulomana, Sramsana, Bhedana, Recana (types of purgation), Vamana (emesis), Samsodhana (purification), Chedana (scrapping), Lekhana (emaciating), Grahi

(binding), Stambhana (arresting), Rasayana (rejuvenation), Vajikara (aphrodisiac), Sukrala, Sukshma, Vyavayi, Vikasi, Abhishyandi, Madakari, Visha (poison), Pramadhi.

The next chapter is KALADIKAKHYANA SARIRAM (ANATOMY & PHYSIOLOGY): The components of human body in short are: 7 Kalas (layers), 7 Ashayas (opening point) in males and 3 more in females, 7 Dhatus (components of body), Dhātu malas (wasate), Twak (skin); Tridoshas; 900 Snayus (tendons); 210 Sandhis (joints); 300 Asthis (bones); 107 Marmas (vital points); 700 Siras (veins); 24 Rasavaha dhamanis (arteries); 500 Mamsa peshi (muscles) in males and 20 more in females; 16 Kandaras ; 9 Dwara (opening) in males and 13 in females.

- Dhatus - Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Sukra.
- Malas – Kapha - Mala of Rasa, Pitta - Mala of Rakta, Malas in Kha (external orifices) - Mala of Mamsa, Sweda-Mala of Meda, Nakha and Roma - Mala of Asthi, Netra vit - Mala of Majja, Sneha of twak- Mala of Sukra;
- Upadhatus - Stanya and Raja are the Upadhatus of Rasa and Rakta respectively and they are the temporary dhatus in women.
- Sneha is that of Mamsa, Sweda is that of Meda, Dantas is that of Asthi, Kesa is that of Majja and Ojas is that of Sukra.
- Ojas possessing properties like sita, snigdha, sthira, bala, pushti and somatmakatva; present all over the body.
- 7 layers of Twak, their names and significance is mentioned.
- Niruktis of Dosha, Dhatus & Malas. Importance of Vata among all the three dosas is highlighted.

Sharangadhara had explained the process of respiration in an attractive manner. Then the Srishtikarma (birth etc) is explained.

Then AHARADI KATHANAM (DIGESTION & METABOLISM) is mentioned. References regarding the stages of digestion, ahararasa parinama, Rasa are the nutrient portion; Kitta is the non-nutrient portions etc. are noted. Liquid wastes are brought to basti (bladder) and solid wastes to pakwashaaya (large intestine) and moves out of the body through the three folds of rectum i.e. Pravahini, Sarjani, and Grahika. Rasa reaches Hridaya (heart), coloured by Pitta and becomes Rakta (blood).

During sexual intercourse, Sukra (sperm) and Sonita (ovum) unite to form Garbha (embryo). Predominance of Sonita (ovum) produces female child and that of Sukra (sperm) produces male. Dose of medicine given to the child increases by age, Properties of Vata, Pitta and Kapha Prakritis, all such information are mentioned by the Acharya.

The last chapter of pradhama khanda is ROGAGAGANA (ENUMERATION OF DISEASES) and the total no of diseases are 78, here the name of disease and types are enumerated Jwara (fever) - 25; Atisara (diarrhoea) - 7; Ajirna (indigestion) - 3; Arsas (haemorrhoids) - 6; Krimi (worms) - 20; Pandu (anaemia) - 5; Raktapitta (bleeding disorders) - 3; Kasa (cough) - 5; Agnivyakara (impairments of digestive fire) - 4; Swarabheda (hoarseness of voice) - 6; Trishna (thirst) - 6; Murccha (syncope) - 4; Mada (intoxication)- 7; Unmada (psychic disorders) - 6; Apasmara (epilepsy) - 4; Amavata (rheumatism) - 4; Sula (pain) - 8; Udavarta (constipation) - 13; Anaha (distention of abdomen with stools and with gas trouble) - 2; Urograha (chest discomfort) - 1; Hridroga (heart diseases) - 5; Udara (diseases of abdomen) - 8; Gulma (phantom tumour) - 8; Mutraghata (Retention of Urine) - 13; Mutrakricchra (urinary obstruction) - 8;

Asmari (urinary calculi) - 4; Meha (diabetes) - 20; Medodosa (obesity) - 1; Sodha (inflammation) - 9; Vriddhi (hernia) - 7; Andaavridhi (scrotal enlargement) - 1; Granthi (lymphadenitis) - 9; Arbuda (malignancy) - 6; Slipada (Filariasis) - 3; Vrana (wound) - 15; Sadyovrana (fresh wound) - 8; Koshtahabheda (types of koshta) - 2; Asthibhanga (fracture) - 8; Vahnidagdha (fire wounds) - 4; Nadivrana (fistula) - 5; Bhagandara (fistula) - 8; Upadamsa (soft chancre) - 5; Sukaroga (seminal disorders) - 24; Kushtha (skin diseases) - 13; Switra (leucoderma) - 3; Kshudraroga (miscellaneous disorders) - 60; Visphota (exanthymata) - 8; Masurika (small pox) - 14; Visarpa (erysipelas) - 9; Udarda (peritonitis) - 1; Sitapitta (urticaria) - 1; Amlapitta (Gastroesophageal reflux disease) - 3; Vatarakta (Gouty Arthritis) - 8; Vataroga (nervous disorders) - 80; Pittaroga (diseases caused by pitta) - 40; Kapharoga (diseases caused by kapha) - 20; Raktaroga (disease caused by blood) - 10; Mugharoga (diseases of oral cavity) - 74; Jihwaroga (diseases of tongue) - 6; Taluroga (diseases of palate) - 8; Galaroga (diseases of throat) - 18; Mughantargataroga - 8; Karnaroga (ear disorders) - 18; Nasaroga (nasal disorders) - 18; Siroroga (disease of head) - 10; Netraroga (eye diseases) - 94; Pustwaroga - 5; Sukraroga (seminal disorders) - 8; Striroga (gynaecological problems)- 8; Stanaroga (diseases of breast) - 5; Stridosha - 3; Stanyaroga (diseases of breast described under balaroga); Sutikaroga (after delivery care); Balaroga (paediatric diseases) - 22; Padaroga (diseases of leg) - 42; Pancakarmajaroga - 15; Upadrava - 4; Visharoga (disease caused by poison) - 3.

#### MADHYAMA KHANDA

In this khanda Pancavidha kashaya kalpanas (five types of pharmaceutical preparations) and Upakalpanas are elaborated. The first chapter of madhyama khanda is swarasa adhyaya where the general method of

preparation of swarasa (juices). The juice extracted from a fresh green drug by pounding it and squeezing through cloth is called Swarasa. Method of preparation of juice from dry and very dry drugs-boiled in 8 times of water and reduced to a quarter. Swarasa is hard to digest. Dose is ½ pala (24 g), and 1 pala (48 g) if it is extracted after boiling. Prakshepaka dravyas (Adjuvant) are honey, ghee, salt, jaggery etc. Few examples are Tulasi swarasa (fresh juice of *Ocimum sanctum*); dronapushpi swarasa (*Leucas aspera*), Amrita swarasa (*Tinospora cordifolia*), Vasakadi swarasa (*Adhatoda vasica*).

Putapaka vidhi is also described for extracting juice from hard drugs. The kalka of drug is covered with mud and put it into the fire till it becomes red hot. The thickness of mud should be 2 angulis (2 inch approximately). It is better to wrap the paste of drugs with leaves of Kashmari (*Gmelina arborea*), Vasa (*Adhatoda vasica*), and Jambu (*Syzygium jambolana*) etc. Dose of putapaka swarasa is 1 pala. Anupana is Honey (1 karsha). Few examples are Kutaja (*Holarrhena antidysenterica*) putapaka, Kantakari (*Solanum xanthocarpum*) putapaka etc.

The second chapter deals with kwatha kalpana (decoctions, infusions) with its general method of preparation of kwatha. 1 pala of coarsely powdered drug is boiled with 16 parts of water in an earthen pot, over a mild fire till the liquid is reduced to 1/8<sup>th</sup> of original quantity. Synonyms of kwatha are Srita, Kashaya, Niryuha.

Precaution - The pot should not be covered with a lid while preparing kwatha; by doing so the decoction will not become easily digestible. Prakshepaka dravyas - 1/4, 1/8 and 1/16 parts sugar in cases of Vata, Pitta and Kapha disorders and 1/16, 1/8, 1/4 parts of honey in cases of Vata, Pitta and Kapha disorders. E.g. Guducyadi kwatha, Dasamula kwatha, Amrutasthakam.

Then the acharya have explained about phanta kalpana (hot infusions) with its general method of preparation as 1 pala of powdered drug and 1 kudava of hot water are kept in a mud pot, and filtered through cloth after some time. Dose - 2 pala; Synonym - Curnadrava; Prakshepaka dravyas - sugar, honey and jaggery. E.g. Brihanmadhuka phanta, Amradi Phanta. Mantha Vidhi - Mantha is also a kind of phanta. 1 pala of powdered drug is put in 4 pala of cold water and churned well in a pot for some time. Dose - 2 pala ; E.g. Kharjuradi mantha, Sasuradi mantha.

Hima kalpana (cold infusions) - General method of preparation of hima is 1 pala of powdered drug is put into 8 palas of cold water and kept one night in a pot. It is filtered through cloth next morning. Synonym - Sitakashaya. Dose - As that of Phanta. E.g. Amradi hima.

Kalka kalpana (wet pill / bolus) - General method of preparation of Kalka - A green drug or a dry drug converted into a paste by rubbing it on stone with a little quantity of water added. Dose - 1 karsha. Prakshepaka dravyas are Honey, ghee and sesame oil in double the quantity of kalka. Sugar and jaggery in equal quantity. Any liquids, 4 times that of kalka E.g. Nimba kalka, Rasona kalka. Curna kalpana (pulvis, powders) General method of preparation of Curna. Well powdered drug filtered through cloth is called churna. Synonyms - Raja, Kshoda, Dose - 1 karsha, Jaggery, if to be added to this powder should be equal in quantity. Sugar – double in quantity, Fried hingu – only that much which shall not cause nausea, Ghee, oil and honey - equal quantity, Decoctions, water, and milk - 4 times. Anupana for Churna, Avaleha and Gutika should be 3, 2, and 1 pala respectively for diseases of Vata, Pitta and Kapha. E.g. Amalakyadi churna, Pippali churna, Triphala churna. Gutika kalpana (pills), Synonyms - Vataka, Vati, Modaka, Vatika, Pindi, Guda, Varti. General method of preparation is prepared either by cooking the powder of

drugs with jaggery, sugar or guggulu or without cooking, by macerating the powder with any liquid, honey and guggulu and rolling into pills. Prakshepaka dravyas - Sugar - 4 times the quantity of powder of other drugs (salts, ksharas). Honey and guggulu - equal quantity. E.g. Maricadi gutika, Guda vatika, Vyoshadi gutika.

Avaleha kalpana (confections) - general method of preparation, then Synonyms - Avaleha, Rasakriya & Leha, Dose - 1 pala, Prakshepaka dravyas - Sugar - 4 times, Jaggery - 2 times, Any liquid - 4 times the quantity of the powder. Avaleha siddhi lakshana-thread like, sinks in water, take finger prints if rolled between the fingers, give pleasant smell, possess good smell and taste. Anupana – Milk, Cane juice, Yusha kashaya, Decoction of Pancamula, Vasa etc. E.g. Kandakaryavaleha, Chyavanaprasha, Kushmandavaleha etc.

Sneha kalpana (medicated ghee and oils) - General method of preparation- Mix 1 part kalka, 4 parts ghrita / taila and 4 parts of any decoction. For preparing decoction, 1 part of drugs is boiled in 4 parts of water and reduced to a quarter. Jalapramana in Kwatha for Soft drugs - 4 times water; Moderate hard drugs - 8 times water; Very hard drugs - 16 times water. If Sneha is prepared with only water / any liquid / decoction; the quantity should be 4 times of Kalka. If Kalka is made from flowers, then 8 times of Sneha and 32 times of water should be taken. Paka lakshana of Sneha kalpana: At the end of boiling, Kalka is rolled in between the fingers; it assumes the shape of Varti; If thrown into fire, no cracking noise is produced; Bubbles formed and disappeared at the terminal stage; Good smell, colour and taste is obtained. Types of Sneha paka are Mridu (mild), Madhya (moderate), Khara (hard boiled), Dagdha (over burnt), Amapaka (deficient cooking). E.g. Ksirashadpala ghritam, Kamadeva ghritam, Masura ghritam, Kasisadyam ghritam. Taila kalpana - 1 adhaka of laksha is boiled in 4 adhakas of water and

reduced to quarter and filtered. to this, add 1 prastha of tila taila, 1 adhaka of mastu and a kalka prepared with 1 karsha each of satapushpa, aswagandha, haridra, devadaru, katuki, renuka, murva, kushtha, madhuyashthi, candana, musta, rasna – are all cooked on mild fire and taila is prepared. Its indications are vishamajwara, kasa, swasa, pratishaya, etc. e.g. angara taila, narayana taila, varuni taila etc.

Sandhana kalpana (galenicals, fermented liquids) explains about Asava and arishta. General method of preparation -Water in which, drugs kept for long periods, getting fermented. Asava - Prepared in cold water, without boiling the drugs. Arishta - Prepared by boiling the drugs. Dose - Both is the same as that of water taken for early morning drink (i.e., about 2 palas). Anuktamana - Water - 1 drona, Jaggery - 1 tula, Honey - ½ of jaggery, Powder of drugs - 1/10 of jaggery. Sidhu, Types of Madya are elaborated. E.g. ushirasavam, kumaryasavam, lohasavam, kutajarishta etc.

Dhatu sodhanamarana kalpana (purification & killing of minerals and metals) are explained metals like Gold, Silver, Brass, Copper, Lead, Tin and Magnetic iron ore are known as Dhatus. They should be purified before use. The leaves of above said metals are heated over fire and immediately dipped into sesame oil, buttermilk, sour gruel, cow's urine and decoction of kulatha. Samanya shodana of naga and vanga is Melting these metals over fire and pouring these into the liquids stated above and also into milky sap of Arka. 5, 2, 2, 1, 2, 1, 3 methods of marana are explained for Gold, silver, Brass, Copper, Lead, Tin, Iron respectively. Upadhatu are makshika (Pyrites), Thutha (Copper sulphate), Abraka (Mica), Neelanjana (Antimony), Manashila (Realgar), Halaka (Orpiment), Rasaka (Calamite). 2, 1, 1, 1, 1, 1 number of shodhana methods for makshika (Pyrites), Thutha (Copper sulphate), Abraka (Mica), Neelanjana (Antimony), Manashila (Realgar), Halaka (Orpiment),

Rasaka (Calamite) are noted respectively. Number of Marana method for abrakha mentioned is 2 and for makshika only a method is explained. Vajra Shodana, Vaikranta Marana, Shodana and Marana of other ratnas such as pearls and corals are explained. Silajatu Shodana, Mandurakarana are also mentioned. The pharmaceutical method of kshara kalpana is mentioned clearly. Dried wood of trees which exude milky sap are burnt to ashes in fire. The ash thus obtained is dissolved in 4 times of water in a mud pot and kept overnight. Next morning the clear supernatant water is decanted out into a clean vessel and boiled till all the water evaporates, leaving of a fine white powder at the bottom. This is known as alkali. Used externally and internally.

The twelfth chapter is about Rasadi shodana and marana kalpana (purification and preparation of mercurials), Synonyms of Parada are Rasendra, Suta, haraja, Sutaka, Rasa and Misraka. 9 Dhatus used in Rasayana process are Copper, Silver, Brass, Lead, Gold, Tin, Steel, Bronze and Magnetic iron. Shodana, marana and jarana methods are described. Jeypala and visha shodana are explained. Important Yogas are Jwarari rasa, Sitajwararirasa, Lokanatha rasa, Kandarpasundara rasa, Loharasayana etc.

#### UTTARA KHANDA

Uttara khanda explains different kinds of treatment in different chapters. First chapter deals with sneha adhyaya (oleation), Types of Sneha, its origin, mixture of 2 Snehas, mixture of 3 Snehas, Mixture of 4 Snehas and the dose Dose as 1 pala, for persons with good digestion; 3 karsha (36 g) for persons with medium digestion; 2 karsha for persons with poor digestion. Ghee alone alleviates Pitta disorders; with Lavana (salt) it cures Vata disorders and with Trikatu (A combination of Ginger, Pepper and long pepper) and Kshara (alkali) it cures Kapha disorders. The Anupana is warm water for Ghee; Yusha for Oil and

Manda for Vasa and Majja. For sneha, ajirna chikitsa (treatment of indigestion), hot water should be drunk so as to cause vomiting. Contraindications, Atisneha lakshana etc are mentioned.

Second chapter is about Sweda vidhi (sudation therapy). 4 Types of Sweda are fomentation, Steam Bath, Hot Poultices and Sudation by liquids. Swedana is given, first before Nasya (medicines instilled in the each nostril), Basti (enema), Vamana (emesis), Virecana (purgation) and for persons suffering from Spleen enlargement, Fistula-in-ano, Haemorrhoids, Renal calculi and others who are to undergo surgery. Paschat sweda is done after main operations to persons who had removal of foreign body in cases of Mudhagarbha, premature or even in normal delivery. Atiyoga of sweda causes Pain in joints, Daha (burning sensation), Bhrama (giddiness), Trishna (thirst) and Klama. Swedana kala (time to administer the sudation therapy), Uses of Sweda, Procedures of 4 types of Sweda are explained. After Swedana; good massage, warm bath and nourishing foods should be given.

Vamana vidhi (emesis therapy), Virecana vidhi (purgation therapy), Basti vidhi (enema therapy), utara basti (urethral and vaginal douches), Nasya vidhi (nasal medication), Dhumapana vidhi (inhalation, fumigation therapy), Gandusha, kavala (mouth gargles), pratisarana vidhi, Topical application, oleation of head, ears etc. Sonitasrava vidhi (blood letting), Netraprasadana karma (therapies for the eye) and Importance of Eyes are noted in a systematic manner.

Finally the treatise ends by the verse saying “This treatise is written for the use of men who are of short span of life and of poor intelligence who cannot read the whole literature of Ayurveda. Let such persons study this treatise which is an epitome and acquire benefit from it.”

## DISCUSSION

It is the first Ayurvedic treatise to describe nadi pariksha as a method of diagnosis of disease. He enumerated 78 diseases and their types, but never describes the Nidana aspects. The sloka describing about the process of respiration shows that the author is a very good poet with great imaginations. It is the first book describing the mechanism of respiration by making use of new terms like ambarapiyush, vishnupadamritha (both means Oxygen). The very short niruktis of Dosha, Dhatus and Malas also can be seen in this text. Clear definitions of Pharmacological terms are found only in the text, so as the method of preparation of all types of recipes. Opium and some other new drugs have been incorporated into Ayurvedic materia medica through this treatise. A new technique of introducing drugs directly into the blood stream through an artificial wound i.e. suchikabharana rasa prayoga is found for the first time. Snayuga krimi roga (Guinea worm infection) has been recognised for the first time through this treatise.

## CONCLUSION

Clear definitions of Pharmaceutical and pharmacological terms are found only in the text, so as the method of preparation of all types of dosage forms. Opium and some other new drugs have been incorporated into Ayurvedic materia medica through this treatise. The names of 5 Kaphas vary slightly from those found in earlier Ayurvedic samhithas like bhrthatrayees. Sweda, danta, kesha and oja are named as upadhatus. Recipes found herein are simple, easy to prepare and efficacious and hence make the text a good 'Practitioner's hand book'. The treatise is the best example of condition of Ayurveda in Medieval India.

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