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Netra Vangmaya in Sharangadhara Samhita : A Review

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ABSTRACT

The core treasure of Ayurveda knowledge, including the medical science revolving around diseases and treatment, lies embedded in many Ayurvedic treatises which have been written, re-written and revised since ages. Constantly evolving medical science has seen inevitable additions in older treatises by newer authors, to cope up with the modern standards and stay updated in this evidence based era. *Brihatrayee (Charaka, Sushruta and Vagbhata Samhitas)* and *Laghutrayee (Sharangadhara, Bhavaprakasha, Madhava Nidana)* treatises have been the standard references for Ayurvedic medicine since centuries. *Sharangadhara Samhita* is one pioneering work included in the list of *Laghutrayee*. *Shalaky Tantra*, being a vital branch which deals with *Jatrurdhva Avayavas* and their *Vikaras*, our classics render utmost importance to sense organ 'Eye'. Considering the significance of "Netra" (eye) among all the *Indriyas*, here is an attempt to review all the references available in *Sharangadhara Samhita* related to *Chakshu* (the eye). No attempt has been made till date to review the references of *Netra* in *Sharangadhara Samhita*.

Key words: Sharangadhara Samhita, Laghu trayee, Netra, Ayurveda

INTRODUCTION

Sharangadhara Samhita is a classical text book of *Laghutrayee* of Ayurveda. It stands as a best example of Ayurvedic literature of medieval India. From the subject matter of the text, it has been found that author had followed *Charaka Samhita*, *Susruta Samhita* and some *Rasashastra Granthas*. Since the drug manufacturing part is elaborately dealt in this, it is considered as an authentic text book of *Bhaishajya Kalpana*. The aim of this text is to explain many useful formulations, which were therapeutically experienced

by Physicians to cure diseases of different origin.^[1]

Authorship and Period

Acharya Sharangadhara, son of *Damodara* is considered as the author of this text. Different opinion exists among scholars about the author, as there is no personal information regarding the identification of real author in the text. It means *Sharangadhara* was a very popular name in medieval India. There are quotations in the first and last chapters of the text, which denotes that it has been written by *Acharya Sharangadhara*.^[2]

He has also written a treatise on *Neeti Shastra* known as '*Sharangadhara Paddhati*'. As per this reference, he was the eldest son of *Damodara* and grandson of *Raghavadeva*, who was a great poet in the court of the king of Hammir, who ruled the country *Shakambari* in 13th century AD.^[3]

Period

Sharangadhara Samhita is assigned to the early part of 14th Century AD, based on *Chakrapani datta* and *Dalhana*, the two famous commentators of *Charaka* and *Sushruta Samhita* respectively who lived during

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11th Century AD. Hemadri, the commentator of *Astanga Hridaya* who belonged to 13th – 14th Century, has referred to *Sharangadhara Samhita* in his commentary.

Commentaries and Commentators

- 1st Sanskrit commentary: *Bopadeva*, during early part of 14th Century A.D as the protege of Hemadri, is said to have written a commentary on *Sharangadhara Samhita*.
2. *Sharangadhara Deepika: Vaidya Adhamalla* (14th A.D)
3. *Goodartha Deepika: Kashiram Vaidya* (16th A.D)
4. *Ayurveda Deepika: Rudrabhatta* (17th A.D) (Only *Madhyama* & *Uttara Khanda* available)

Contents of *Sharangadhara Samhita*^[4]

Sharangadhara Samhita though predominantly deals with *Bhaishajya Kalpana*, we find brief narration of basic principles, anatomy and physiology, methods of diagnosis of and enumeration of diseases. The whole treatise is divided into 3 parts, which contains 32 chapters and 2,600 verses.

- *Poorva Khanda* - 7 chapters and 585 *Shlokas*
- *Madhyama Khanda* - 12 chapters and 1,261 *Shlokas*
- *Uttara Khanda* - 13 chapters and 682 *Shlokas*

Poorva Khanda

It is the first division of the *Samhita* and comprises of 7 chapters. One chapter each for *Maana Paribhasha* (weights and measures), *Bhaishajya Khyanaka* (time for medicine, collection of drugs, seasonal effects), *Nadipariksha Vidhi* (examination of pulse and other methods of diagnosis of diseases), *Deepana-Pachanadi Vidhi* (definitions of pharmacological terms), *Kaladi Kakhyana* (anatomy and physiology of human body), *Aharadi Gati Vidhi* (digestion of food, human constitution) and *Roga Gamana* (enumeration of diseases)

Madhyama Khanda

It is the 2nd division of the *Samhita* and comprises of 12 chapters. Describes the composition, method of

preparation and uses of different *Kalpanas*. One chapter each for *Swarasa*, *Kwatha*, *Phanta*, *Hima*, *Kalka*, *Choorana*, *Gutika*, *Avaleha*, *Tailas*, *Asavarishtas*, *Dhatushudhi*, and *Rasa Aushadhas*.

Uttara Khanda

It is the 3rd division of the *Samhita* and comprises of 13 chapters. Explains the different kinds of treatments of *Panchakarma* in separate chapters i.e., *Snehapana*, *Swedana*, *Vamana*, *Virechana*, *Sneha Basti*, *Nirooha Basti*, *Uttara Basti*, *Nasya*, *Dhoomapana*, *Gandoosha*, *Lepa*, *Swasthavritta*, *Shonita Visruti* and *Netra Prasadana*.

References on Netra

Nayana has been mentioned as one among the *Dasha Indriyas*^[5] and are considered to be having 2 *Randhras* (openings).^[6] *Pitta Dosha* present in eyes is said to be responsible for vision, which is called as *Bhrajaka Pitta*.^[7] *Netra Mala* is considered as the *Mala* of *Majja Dhatu* and *Netra Jala* (tears) are considered as *Rasa Dhatu Mala*.^[8] *Aushadha Sevana Kala* for *Jatrurdhva Rogas* including *Netra Rogas* has been mentioned as before night meals, especially if the medicines have *Lekhana*, *Brumhana*, *Pachana* and *Shamana* property.^[9] A *Matra Kala* has been defined as one *Nimesha* and *Unmesha* (closing and opening of eyelids).^[10]

Acharya Sharangadhara has explained 94 *Netra Rogas* in *Rogagananadhyaya* (*Purva Khanda*, 7th chapter). The classification is as follows:

SN	Netra Rogas	Total diseases
1.	<i>Vartmagata Rogas</i>	24
2.	<i>Sandhigata Rogas</i>	09
3.	<i>Shuklagata Rogas</i>	13
4.	<i>Drishtigata Rogas</i>	05
5.	<i>Kacha Rogas</i>	06
6.	<i>Timira</i>	06
7.	<i>Linganasha</i>	07

8.	<i>Drishtimandala Rogas</i>	08
9.	<i>Adhimantha</i>	04
10.	<i>Abhishyanda</i>	04
11.	<i>Sarvakshi Rogas</i>	08

Vartmagata Roga

Krichronmila, Pakshmapaata, Kaphotklisha, Lohita, Arunnimesha, Raktotklisha, Kukunaka, Pakshmarshas, Pakshmarodha, Pittotklisha, Pothaki, Klistavartma, Bahala Vartma, Pakshmotsanga, Arbudha, Kumbhika, Sikatavartma, Lagana, Anjananamika, Kardama, Shyavavartma, Bisavartma, Alaji and Utklistavartma are the 24 Vartmagata Rogas.

Sandhigata Roga

Jalavrava, Kaphavrava, Raktavrava, Parvani, Puyavrava, Krimigranthi, Upanaha, Alaji and Puyalasa are the 9 Sandhigata Rogas.

Shuklagata Roga

Sirotpata, Siraharsha, Sirajaala, Shuktika, Shukla Arma, Adhimaamsa Arma, Prastari Arma, Vistaka, Siraajapidaka, Kaphagranthitaka, Arjuna, Snayu Arma and Shonita Arma are the 13 types of Netra Shuklagata Armas explained by Acharya Sharangadhara.

Krishnagata Rogas

Shuddha Shukra, Sira Shukra, Kshata Shukra, Ajakaa And Sirasanga are the 5 types of Krishnagata Rogas explained by Acharya Sharangadhara.

Kacha Rogas

Vataja Kacha, Pittaja Kacha, Kaphaja Kacha, Samsargaja Kacha, Raktaja Kacha and Sannipataja Kacha are the 6 types of Kacha Rogas explained by Acharya Sharangadhara.

Timira Rogas

Vataja Timira, Pittaja Timira, Kaphaja Timira, Samsargaja Timira, Raktaja Timira and Sannipataja Timira are the 6 types of Timira Rogas explained by Acharya Sharangadhara.

Linganasha Rogas

Vataja Linganasha, Pittaja Linganasha, Kaphaja Linganasha, Tridoshaja Linganasha, Upasargaja Linganasha, Samsargaja Linganasha and Raktaja Linganasha are the 7 types of Linganasha Rogas explained by Acharya Sharangadhara.

Drishtigata Rogas

Pittavidagdhaka, Amlapitta Vidagdhaka, Ushna Vidagdhaka, Nakulandhya, Dhusarandhya, Ratryandhya, Hrswadrishtika and Gambhiradrsta are 8 types of Drishtigata Rogas explained by Acharya Sharangadhara.

Adhimantha Rogas

Vataja Adhimantha, Pittaja Adhimantha, Kaphaja Adhimantha and Raktaja Adhimantha are the 4 types of Adhimantha Rogas explained by Acharya Sharangadhara.

Abhishyanda Rogas

Vataja abhishyanda, Pittaja Abhishyanda, Kaphaja Abhishyanda and Raktaja Abhishyanda are the 4 Abhishyanda Rogas explained by Acharya Sharangadhara.

Sarva Netra Rogas

Vataviparyaya, Alpashopa, Anyatovata, Pakatyaya, Shushkakshipaka, Netrashopa, Adhyushita and Hatadhimantha are the 8 types of Sarvanetra Rogas explained by Acharya Sharangadhara.^[11]

Netra Pariksha (Eye Examination)

In *Nadi Pariksha Vidhiradhyaya*, (Purva Khanda, 3rd chapter) examination of eye has been explained to diagnose the diseases afflicted by various *Doshas*.

- In '*Vataja Netra Roga*', eyes will be *Ruksha* (dry) and will have *Dhumra* or *Aruna Varna* (muddy or brownish-red appearance). The eyesight moves towards one side and seems fixed.
- In '*Pittaja Netra Roga*', the eyes possess yellowish (like that of *Haridra*), reddish or greenish color. There will be presence of photophobia and burning sensation in the eyes.

- In 'Kaphaja Netra Roga', the eyes appear *Snigdha* (*Pichhila*); filled with water, pale in color with no radiance and muddy.
- The eyes affected by vitiation of two *Doshas* at once, will exhibit the signs and symptoms of both those *Doshas*.
- The eyes affected by vitiation of all the three *Doshas* at once will be completely luster less and will exhibit the signs and symptoms of all the three *Doshas*. Here despite of profuse lacrimation, eyes remain open.^[12]

Netrakarmadi Vidhiradhyaya

Acharya Sharangadhara has dedicated an entire chapter in *Uttara Khanda* (13th chapter) and has elaborated all the important aspects of *Netra Chikitsa* in it. Seven *Netra Kriyakalpas* i.e., *Seka*, *Aschyotana*, *Pindi*, *Vidalaka*, *Tarpana*, *Putapaka* and *Anjana* are explained in detail.

The definition of *Seka*, height of pouring i.e., 4 *Angula*, types of *Seka*, their indication in various *Dosha* conditions and respective durations are explained. *Seka Yogas* in various diseases like *Vataja Abhishyanda*, *Pittaja Abhishyanda*, *Raktaja Abhishyanda* and *Netra Shula* are elaborated.

Aschyotana Kriyakalpa has been explained in depth with its entities like procedure, types with their respective dosage and nature of the medicaments used, contraindication, *Dharana Kala* and *Matra Kala*. Some *Aschyotana Yogas* for *Vataja Netrabhishyanda*, *Vataja-Raktaja-Pittaja Netrabhishyanda* and *Sarvadoshaja Abhishyanda* have been explained.

Anjana Prayoga - Types of *Anjana*, method of application, dosage and indications are explained. *Chandrodaya Varti*, *Karanja Varti*, *Samudraphenadi Varti*, *Danta Varti*, *Nilotpala Varti*, *Kusumika Varti*, *Rasanjana Varti*, *Dhatryadi Varti*, *Tuthyadi Rasakriya*, *Vatakshira Rasanjana*, *Atinidranashaka Yoga*, *Tandranashaka Yoga*, *Prabhodanjana*, *Darvyadi Rasakriya*, *Rasanjanadi Rasakriya*, *Guduchi Rasakriya*, *Punarnava Rasakriya*, *Babbula Rasakriya*, *Hijjala Rasakriya*, *Kataka Rasakriya*, *Krishnasarpa Vasanjana*, *Lekhananjana*, *Kananjana*, *Naga Netra Shalaka*,

Pratyanjana Vidhi, *Nayanamritanjana* and *Sarpavisha Nashaka Anjana* have been explained.^[13]

Souviranjana if used daily, will be beneficial. There will be more possibilities of *Kaphaja Netra Roga*, so to avoid this or to drain the excessive *Kapha* from the eyes, the '*Souviranjana*' should be used on 5th or 8th day at night time.^[14]

Pindi & Bidalaka have been explained in detail including their definition, preparation, procedure and indications. *Pindi Yogas* indicated in *Vataja*, *Pittaja*, *Kaphaja* and *Raktaja Abhishyanda* have been explained.^[15]

Tarpana & Putapaka: definition, procedure, duration, *Samyak-Ati-Heena Tarpita Laxanas* and indications are explained in detail.^[16]

Hrasa Krama: Vision diminishes after 60 years.^[17]

Important Netra Yogas

- *Mayura Ghrita* - for *Paana*, *Nasya*, *Abhyanga* in *Netra Rogas*.^[18]
- *Amritadi Qwatha* - *Sarva Netra Rogas* with honey^[19]
- *Vasadi Qwatha* - *Sarva Akshi Rogas*^[20]
- *Pathyadi / Shadanga Qwatha* - *Naktandhya*, *Patala Shukra* (corneal opacity) and *Netra Shula* (pain in the eyes)^[21]
- *Brihat Manjishtadi Kwatha* - Indicated in *Netra Rogas*^[22]

DISCUSSION

Sharangadhara Samhita was one of the fruitful outcomes which originated from the concept of simplification of *Ayurvedic* treatises. *Brihatrayi* textbooks were very voluminous works and were difficult for the general practitioners of *Ayurveda* to read and follow. Hence, as the later authors and scholars of *Ayurveda* felt the necessity of simplification of prominent aspects of those voluminous texts, *Laghutrayees* originated.

Sharangadhara also adopted the same principle and wrote his work on medicine, which later got popular as

'Sharangadhara Samhita'. Sharangadhara was not only a good physician and author; he was also a good poet. His text comprises of 3 sections and 2,600 verses. Though pharmaceutical preparations comprise maximum part of the text, it also explains measurements, drug collection, dosage & time of administration, shelf lives, *Nadi Pariksha Vidhi*, anatomy and physiology of human body, types of diseases affecting various parts of our body, process of respiration, *Panchakarma* procedures and indications, *Gandusha - Lepa & Raktavisravana Chikitsa Kramas* are explained in depth.

Shalaky Tantra finds recognizable place in the text. We find classification of *Shirorogas & Shirokapaladi Rogas, Netra Rogas, Karnagata, Karnamulagata & Karnapaligata Rogas, Nasa Rogas* and *Mukha Rogas (Ostha, Danta, Dantamula, Jihva, Talu, Kantha & Sarvagata Mukha)*. Therapeutics like *Nasya, Gandusha, Raktavisravana* and *Lepa* are explained in separate chapters. Whereas an entire chapter is especially dedicated for *Netra*, dealing with all the *Kriyakalpas* and *Yogas*, apart from scattered references on eye, which reiterates the importance of *Chakshu Indriya*.

CONCLUSION

Sharangadhara Samhita is a classical compendium of 'Pharmaceutical Science in Ayurveda' that caters to all the basics of pharmaceuticals. It has three sections by name *Poorvakhanda, Madhyamakhanda* and *Uttarakhanda*, with 32 chapters and 2600 verses. We find 94 *Netra Rogas* explained in *Rogagananadhyaya (Purva Khanda, 7th chapter)*, which are classified based on their *Adhithana* in various parts of eye. Examination of eye has been explained to look for *Dosha Lakshanas* in *Nadi Pariksha Vidhiradhyaya (Purva Khanda, 3rd chapter)*. *Netra Karmadi Vidhiradhyaya (Uttara Khanda, 13th chapter)* has been completely dedicated for *Netra Chikitsa* and *Kriyakalpas*. *Seka, Aschyotana, Pindi, Vidalaka, Tarpana, Putapaka* and *Anjana* are explained in detail along with relevant formulations. Thus, *Sharangadhara Samhitha* can be an eminent handy treasure of knowledge in the field of *Shalaky Tantra*.

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