

REVIEW OF NETRAROGAS IN SHARANGDHAR SAMHITA

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ABSTRACT

Ayurveda is a vast and ancient system of medicine that has been documented in numerous treatises over the centuries. The *Brihatrayee* and *Laghutrayee* are among the most important classical texts in *Ayurveda*, serving as standard references for practitioners and scholars alike. *Sharangadhara Samhita* is one of the pioneering works included in the *Laghutrayee*. *Sharangadhara Samhita* is one of the fruitful outcomes which originated from the concept of simplification of *Ayurvedic* treatises. *Sharangadhara* adopted the same principle and wrote his work on medicine, which later got popular. In addition to these texts, *Ayurveda* encompasses various specialized branches or *Tantras*, one of which is *Shalaky Tantra*. *Shalaky Tantra* deals with the diagnosis and treatment of diseases affecting the *Urdhvajatru Avayavas*. *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*. 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. We find 94 *Netra Rogas* explained in *Rogagananadhyaaya (Purva Khanda, 7th chapter)*, which are classified based on the basis of *Adhithana*. An attempt will be made here in this paper to review all the references available in *Sharangadhara Samhita* related to *Shalaky Tantra*.

KEYWORDS: *Brihatrayee, Laghutrayee, Sharangadhara Samhita, Netra Rogas, Kriyakalpas, Adhithana.*

INTRODUCTION

Sharangadhara Samhita is a classical text book of *Laghutrayee* of *Ayurveda*. From this classical text it appears that the author of *Sharangadhara Samhita* has followed *Charaka Samhita*, *Sushruta Samhita*, and some *Rasashastra Granthas* into their work. It's indeed a classical text in *Ayurveda* that focuses on pharmaceutical science. The fact that it has three sections, namely *Poorvakhanda*, *Madhyamakhanda*, and *Uttarakhanda*, with 32 chapters and 2600 verses, indicates its comprehensive nature in covering various aspects of pharmaceuticals and related subjects. The specific mention of the 94 *Netra Rogas* (eye diseases) explained in *Rogagananadhyaaya* in the *Purva Khanda*, 7th chapter, is interesting. It suggests that this text provides detailed information on eye diseases and their classifications based on the *Adhithana* within the eye.

Authorship: The text is traditionally attributed to *Acharya Sharangadhara*, who is said to be the son of *Damodara*. However, there is some debate among scholars about the identity of the real author because the text doesn't provide personal information that

definitively identifies the author.^[1] It's possible that the name *Sharangadhara* was relatively common in medieval India, which could add to the confusion. There are quotations in the first and last chapters of the *Sharangadhara Samhita* that suggest it was written by someone named *Acharya Sharangadhara*. This is one of the main reasons why the text is attributed to this author. It is noted that *Acharya Sharangadhara* also wrote a treatise on *Neeti Shastra* known as '*Sharangadhara Paddhati*.' This reference provides some information about his lineage, indicating that he was the eldest son of *Damodara* and the grandson of *Raghavadeva*. *Raghavadeva* is described as a great poet in the court of the king of *Hammir*, who ruled the country *Shakambari* in the 13th century AD.^[2]

Period

The assignment of the text was done in the early part of 14th Century AD, based on *Chakrapani datta* and *Dalhana*, the two famous commentators of *Charaka* and *Sushruta Samhita* respectively who belonged to 11th Century AD. *Hemadri*, the commentator of *Astanga*

Hridaya who belonged to 13th – 14th Century, has referred to *Sharangadhara Samhita* in his commentary.

Contents of *Sharangadhara Samhita*

The *Sharangadhara Samhita* is divided into three parts.^[3]

Purva Khanda: This section comprises 7 chapters with a total of 585 *Shlokas* (verses). It may cover introductory and foundational concepts.

Madhyama Khanda: The middle section consists of 12 chapters with 1,261 *Shlokas*. This section delves deeper into various aspects of *Ayurveda*, including pharmaceutical preparations.

Uttara Khanda: The final section includes 13 chapters with 682 *Shlokas*. It contains advanced topics and further details on treatments and formulations.

Netraroga's in *Sharangadhara Samhita*

Acharya *Sharangadhara* has explained 94 *Netra Rogas* in *Rogagananadhyaya* (*Purva Khanda*, 7th chapter).

The classification is as follows.

1. *Vartmagata Rogas*- 24
2. *Sandhigata Rogas*- 09
3. *Shuklagata Rogas*- 13
4. *Drishtigata Rogas*- 05
5. *Kacha Rogas*- 06
6. *Timira*- 06
7. *Linganasha*- 07
8. *Drishtimandala Rogas*- 08
9. *Adhimantha*- 04
10. *Abhishyanda*- 04
11. *Sarvakshi Rogas*- 08

Vartmagata Roga

The 24 *Vartmagata Rogas* are.

Krichronmila, *Pakshmapaata*, *Kaphotklisha*, *Lohita*, *Arunnimesha*, *Raktoklista*, *Kukunaka*, *Pakshmarshas*, *Pakshmarodha*, *Pittotklisha*, *Pothaki*, *Klistavartma*, *Bahala Vartma*, *Pakshmotsanga*, *Arbudha*, *Kumbhika*, *Sikatavartma*, *Lagana*, *Anjananamika*, *Kardama*, *Shyavavartma*, *Bisavartma*, *Alaji* and *Utklistavartma*.

Sandhigata Roga

The 9 *Sandhigata Rogas* are

Jalasarava, *Kaphasarava*, *Raktasarava*, *Parvani*, *Puyasarava*, *Krimigranthi*, *Upanaha*, *Alaji* and *Puyalasa*.

Shuklagata Roga

The 13 types of *Netra Shuklagata Armas* are *Sirotpata*, *Siraharsha*, *Sirajaala*, *Shuktika*, *Shukla Arma*, *Adhimaamsa Arma*, *Prastari Arma*, *Vistaka*, *Siraajapidaka*, *Kaphagranthitaka*, *Arjuna*, *Snayu Arma* and *Shonita Arma*.

Krishnagata Rogas

The 5 types of *Krishnagata Rogas* are

Shuddha Shukra, *Sira Shukra*, *Kshata Shukra*, *Ajakaa* and *Sirasanga*.

Kacha Rogas

The 6 types of *Kacha Rogas* are

Vataja Kacha, *Pittaja Kacha*, *Kaphaja Kacha*, *Samsargaja Kacha*, *Raktaja Kacha* and *Sannipataja Kacha*.

Timira Rogas

The 6 types of *Timira Rogas* are

Vataja Timira, *Pittaja Timira*, *Kaphaja Timira*, *Samsargaja Timira*, *Raktaja Timira* and *Sannipataja Timira*.

Linganasha Rogas

The 7 types of *Linganasha Rogas* are

Vataja Linganasha, *Pittaja Linganasha*, *Kaphaja Linganasha*, *Tridoshaja Linganasha*, *Upasargaja Linganasha*, *Samsargaja Linganasha* and *Raktaja Linganasha*.

Drishtigata Rogas

The 8 types of *Drishtigata Rogas* are

Pittavidagdhaka, *Amlapitta Vidagdhaka*, *Ushna Vidagdhaka*, *Nakulandhya*, *Dhusarandhya*, *Ratryandhya*, *Hrswadrishtika* and *Gambhiradrsta*.

Adhimantha Rogas

The 4 types of *Adhimantha Rogas* are

Vataja Adhimantha, *Pittaja Adhimantha*, *Kaphaja Adhimantha* and *Raktaja Adhimantha*.

Abhishyanda Rogas

The 4 *Abhishyanda Rogas* are

Vataja abhishyanda, *Pittaja Abhishyanda*, *Kaphaja Abhishyanda* and *Raktaja Abhishyanda*.

Sarva Netra Rogas

the 8 types of *Sarvanetra Rogas* are

Vataviparyaya, *Alpashopha*, *Anyatovata*, *Pakatyaya*, *Shushkakshipaka*, *Netrashopha*, *Adhyushita* and *Hatadhimantha*.^[4]

Netra Pariksha (Eye Examination)

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

- In '*Vataja Netra Roga*', eyes will be *Ruksha* and will have *Dhumra* or *Aruna Varna* i.e. muddy or brownish-red appearance and the eyesight moves towards one side and seems fixed.
- In '*Pittaja Netra Roga*', the eyes appears yellowish like *Haridra*, reddish or greenish color. The presence of photophobia and burning sensation in the eyes will be seen in *Pittaja Netra Roga*.
- In '*Kaphaja Netra Roga*', the eyes appears *Snigdha*, *Pichhila*, watery, pale in color with no radiance and muddy.
- When two *Doshas* are imbalanced at the same time, the signs and symptoms of both *Doshas* may manifest in the eyes. This can include a combination of symptoms related to those two *Doshas*.

- When all three *Doshas* (*Vata*, *Pitta* and *Kapha*) are imbalanced simultaneously, it can lead to severe eye disorders. In such cases, the eyes may appear completely lusterless, indicating a lack of vitality and health. Additionally, a wide range of symptoms associated with each *Dosha* may be present.^[5]

Netrakarmadi Vidhiradhyaya

Acharya Sharangadhar's in the *Uttara Khanda*, specifically Chapter 13 has discussed about *Netra Chikitsa* (treatment of eye disorders) and elaborates on various aspects of eye care. This chapter appears to provide valuable insights into *Ayurvedic* ophthalmology and the different treatment modalities used for eye ailments.

The seven *Netra Kriyakalpas* mentioned by *Acharya Sharangadhar* are integral to *Ayurvedic* eye care and treatment. The seven *Netra Kriyakalpas* are.

Seka- *Seka* involves applying a medicinal solution or herbal decoction to the eyes. It is a form of eye wash or irrigation used to alleviate various eye conditions and cleanse the eyes.

Aschyotana- *Aschyotana* refers to the process of instilling medicated eye drops into the eyes. These eye drops are formulated with herbs and other ingredients to treat specific eye disorders, including infections, dryness, and inflammation.

Pindi- *Pindi* is a treatment method in which medicated poultices or compresses are applied to the eyes. These poultices are prepared using herbal pastes and are often used to reduce swelling and inflammation in the eye region.

Vidalaka- *Vidalaka* involves the application of a paste or collyrium (*kajal*) around the eyes. This is a cosmetic and therapeutic practice that can protect the eyes from environmental factors and soothe them.

Tarpana- *Tarpana* is a nourishing and rejuvenating treatment for the eyes. Medicated *Ghee* or oil is retained within a boundary created around the eyes, which helps improve eye health, alleviate dryness, and enhance vision.

Putapaka- *Putapaka* is a specific method of preparing medicated eye drops. The drops are processed by placing them in a sealed vessel and subjecting them to heat. This process enhances the potency and effectiveness of the eye drops.

Anjana- *Anjana* refers to the application of medicated eye ointments or collyriums. These ointments are used to treat various eye conditions and provide nourishment and protection to the eyes.

These *Netra Kriyakalpas* are essential components of *Ayurvedic* eye care, and their specific use depends on the

nature and severity of the eye disorder being treated. The formulations and techniques for each of these treatments are based on *Ayurvedic* principles and the individual's *Dosha* constitution.

DISCUSSION

The *Sharangadhara Samhita* is indeed one of the significant texts in *Ayurveda* that emerged from the desire to simplify and condense the vast knowledge contained in the *Brihatrayi* (the three main classical *Ayurvedic* texts: *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*). This simplification was done to make *Ayurvedic* knowledge more accessible to general practitioners and students of *Ayurveda*.

Sharangadhara Samhita, this text is attributed to *Acharya Sharangadhara* and is one of the most well-known *Laghutrayees*. The *Sharangadhara Samhita* is organized into three sections and comprises around 2,600 verses. This structured format allows for a systematic presentation of *Ayurvedic* knowledge. The text extensively covers pharmaceutical preparations, including the formulation and usage of herbal medicines. This is a significant focus of the *Samhita* and provides practical guidance for *Ayurvedic* practitioners in preparing and using medicines. The text explains fundamental principles of *Ayurveda*, such as measurements, drug collection, dosage, and the optimal time for administering medications. These principles are crucial for the safe and effective application of *Ayurvedic* therapies. *Shalaky Tantra* finds recognizable place in the text. We find classification of *Shirorogas*, *Netra Rogas*, *Karnagata*, *Karnamulagata*, *Karnapaligata*, *Nasa Rogas*, and *Mukha Rogas*. Various therapeutic procedures has been explained in detail, such as *Nasya*, *Gandusha*, *Raktavisravana*, and *Lepa*. These procedures are essential for treating various ailments.

CONCLUSION

The *Sharangadhara Samhita's* comprehensive coverage of pharmaceutical science and its detailed insights into *Shalaky Tantra*, particularly eye care, make it an essential reference for those interested in these fields within *Ayurveda*. Its practical approach and emphasis on formulations and treatment procedures further enhance its value as a practical guide for *Ayurvedic* practitioners and students. It has three sections namely *Purvakhanda*, *Madhyamakhanda* and *Uttarakhanda*, with 32 chapters and 2600 verses. We find 94 *Netra Rogas* explained in *Rogagananadhyaaya* (*Purva Khanda*, 7th chapter), which are classified based on the basis of *Adhithana* in various parts of eye. *Dosha Lakshanas* in *Nadi Pariksha Vidhiradhyaya* (*Purva Khanda*, 3rd chapter), his chapter likely discusses the examination of the eyes to identify any imbalances in the *doshas* (*Vata*, *Pitta*, and *Kapha*) using *Nadi Pariksha* (pulse diagnosis).

Netra Karmadi Vidhiradhyaya (*Uttara Khanda*, 13th chapter), this chapter is dedicated to the treatment of eye diseases and procedures related to eye care. The

Sharangadhara Samhita, like other classical *Ayurvedic* texts, provides a wealth of knowledge on traditional *Ayurvedic* medicine and can be a valuable resource for practitioners in the field of *Shalaky Tantra*.

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