

Śāraṅgadhara - HIS CONTRIBUTION IN Āyurvēdic LITERATURE

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ABSTRACT

Śāraṅgadhara was an erudite scholar who wrote the famous *Śāraṅgadharaśamhitā*. It is the earliest Indian medical treatise to mention *nāḍīparīkṣa* as a method of diagnosing the diseases. This classic treatise is also important for several other reasons, which can be deduced from its inclusion in the minor triad of authoritative works called *Laghutrayī*. The *Samhitā* is designed to serve as a practitioner's handbook as the author himself states at the end of the work. The particulars of the author *Śāraṅgadhara* are not known, apart from his name mentioned in one of the introductory verses and at the end of the work as the son of *Dāmodara*. The period of *Śāraṅgadhara* can be fixed probably to the early part of 14th century A.D.

Introduction

Śāraṅgadhara Śamhitā composed by *Śāraṅgadhara* is the earliest Indian medical treatise to mention *Nāḍīparīkṣa*. The ancient classical *āyurvēdic* treatises do not contain any clear reference about examination of the pulse (*Nāḍīparīkṣa*) as a method of diagnosing the diseases. *Śāraṅgadhara Śamhitā* mentions the relation between the pulse-beat of a patient and the diagnosis of his disease and also prognostic purposes. This treatise is also important for several other reasons. It has an important place in Sanskrit medical literature of the medieval period and became a popular work, which is distinguished from its inclusion in the minor triad of authoritative works called *Laghutrayī*.

The famous recipes formulated by the sages and which are repeatedly used by the physicians of the period and found effective, were collected by *Śāraṅgadhara* for the benefit of the mankind (S. S. I. 2).

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The Author

Śāraṅadhara author of *Śāraṅadhara Saṁhitā* did not furnish any of his biographical information except name, in one of the introductory verses (S. S. I.1) and at the end of each chapter (colophon) mentioned his father's name as *Dāmodara*.

At the *Maṅgaḷācaraṇa* he offers obeisance to Lord *Purāri (Śiva)* in whose brilliance shines *Bhavāni*, just as wonderful herbs shine in the moonlight spread on the slopes of the Himalayas, to grant prosperity. This makes us to presume that he belonged to (*SriyamsaJwalita Himadrav I. 1*) a Hindu *Brāhmin* family and a staunch devotee of Lord *Śiva*.

Among the authors of other treatises *Śāraṅadhara* appears to be a very popular name in medieval India. Aufrecht in his *Catalogus Catalogorum* mentions about eight different persons of similar name. Out of them following four personalities who lived during the period of 13th –14th century A.D. are -

1. *Śāraṅadhara* author of *Śāraṅadhara Saṁhitā*
2. *Śāraṅadhara* author of *triśati* or *Jwara Triśati*
3. *Śāraṅadhara* author of *Śāraṅadharapaddhati*
4. *Śāraṅadhara Dēva* author of *Sangīta Ratnākara*

It has been assumed on insufficient grounds that the authors of *Śāraṅadhara Saṁhitā* and *Śāraṅapaddhati* are one and the same scholars who stressed that the two works are very dissimilar and the elaborate genealogy of the author found in the *Śāraṅapaddhati* is absent from the *Śāraṅadhara Saṁhitā* have rightly disputed this identity. Moreover, the author of the *Śāraṅapaddhati* nowhere refers to himself as a medical expert nor displays his medical knowledge.

Date

The date of *Śāraṅadhara* is a matter of controversy. According to Grierson, it is to be placed about 1500 AD on the basis of his evidenced studies. *Bopadēva*, who flourished during the early part of the 14th century A.D. under the patronage of *Hēmādri*,

is said to have written a commentary on *Śāraṅgadhara Saṁhitā* (Aufrecht- catalogus catalogorum Part I & Weber –Catalogue of Berlin 1853)

Cakrapāṇidatta and Dalhaṇa, the two towering personalities and famous commentators of *Caraka* and *Suśruta Saṁhitā* respectively, who lived during 11th century A.D. are ignorant of either *Śāraṅgadhara* or his *Saṁhita*.

Hēmādri, the celebrated commentator of *Aṣṭāṅgahṛdaya*, who belonged to 13-14th century A.D. has referred to *Śāraṅgadhara Saṁhitā* in his commentary (*āyurvēda rasāyana* commentary on *Aṣṭāṅgahṛdaya Sūtra* 5/73).

Prof C. Dwarakanath, in his work on *Śāraṅgadhara* endorsed him to the period about 1303 AD corresponding to Saka 1225. Accordingly, he seemed to have flourished between the terminal phase of 13th and early part of 14th centuries A.D. (C. Dwarakanath, D.I.M. S.C.pp.95)

Accordingly the date of *Śāraṅgadhara* can be fixed probably to the early part of 14th century A.D.

Different Views On Authorship

1. Aufrecht opines that the authors of *Śāraṅgadhara Saṁhitā* and *Śāraṅgadhara Paddhati* are one and the same (Catalogus Catalogorum Part –1 pp. No. 643.)
2. Parasuram Sastry Vidyasagar the editor of *Śāraṅgadhara Saṁhitā* published by Nirnayasagar Press, Bombay, in his introduction also holds the same view and further identifies him as *Śāraṅgadhara* son of *Dāmodara* based upon the colophon found in the manuscript. (S. S. pp. No. 7)
3. C.G. Kashikar states that the author of *Śāraṅgadhara Saṁhitā*, *Śāraṅgadharapaddhati*, *triśati* and another work on *Rasaśāstra* by name *Śāraṅgadhara saṅgraha* (not traced so far) is the same and that he was a Gujarati Nagar Brahman (Supportive notes to J. Jolly's Indian Medicine pp. No. 191)

4. Prof. P. V. Sharma and Atrideva both stressed that the two works are dissimilar and that the elaborate genealogy of the author found in the *Śāraṅgadharaṣāstrā* is absent from the *Śāraṅgadhara Saṁhita* has rightly disputed the identity. (*āyurvēda kā vaijñānika itihāsa*) & (*āyurvēda kā Bṛhat itihāsa*)
5. There are some scholars who opined that *Śāraṅgadhara Saṁhita* ascribed to the author of *Saṅgītaratnākara* assuming the term *Śāraṅgadēva* as a variant of *Śāraṅgadhara* and this will substantiate the statement of *Śāraṅgadēva* about his authorship of book on *āyurvēda* also.

Finally majority of *āyurvēdic* scholars without going into discussion, simply subscribe to the current popular view that *Śāraṅgadhara* son of *Śāraṅgadhara* is the author of *Śāraṅgadhara Saṁhita*.

Special Features Of *Śāraṅgadhara Saṁhita*

This work initiates a new tradition in Indian medical literature, *Caraka* and *Bhēla* followed the tradition of *Aṣṭāṅga āyurvēda* and their *Saṁhita* are divided into eight *Sthānas* viz. *Sūtra*, *Nidāna*, *Vimāna*, *Śārīra*, *Indriya*, *Cikitsa*, *Kalpa* and *Siddhi*. But *Vāgbhaṭṭa* follows the precedent set by *Suśruta saṁhita*. His works divided into six *Siddha Sthānas*, viz. *Sūtra*, *Nidāna*, *Śārīra*, *Cikitsa*, *Kalpa* & *Uttara*. With *Śāraṅgadhara Saṁhita*, we have a break with this tradition. It is not divided into *Sthānas* but into three *khandas* (sections) viz. *Pūrva*, *Madhya* and *Uttara* and each *khandā* is again divided into 32 chapters.

I. **Prathama Khanda:** It consists of following 7 chapters.

1. The *Paribāṣa* chapter deals with some basic concepts, weights and measures and basic rules for preparation of medicines etc.
2. *Bhaiṣajya Vyākhyānaka* chapter describes the five suitable times for the administration of medicine, seasonal effects etc.
3. *Nāḍīparīkṣādīvidhi* chapter is about the examination of the pulse and on prognostic signs.

4. *Dīpanapācanādikathanam* chapter contains definitions of pharmacological terms etc.
5. The *Kaladikakhyana śārīram* chapter is about anatomy and physiology
6. *Āharādigatīkatanam* chapter is about digestion and metabolism
7. *Rōgagaṇana* chapter enumerates the diseases recognized by *Śāraṅgadhara* and their several types.

II. Madhyama Khanda : It deals with the various pharmaceutical preparations and contains a great number of formulae.

1. *Svarasādikalpana* chapter defines *Svarasa* (fresh juice) and describes the method of preparation i.e., *Puṭapāka* etc.
2. *Qvāthādikalpana* chapter is on *qvāthas* (decoctions)
3. *Phāntakalpana* chapter describes the preparation called *Phānta* (infusions)
4. *Himakalpana* chapter is about cold infusions.
5. *Kalkakalpana* chapter is concerned with wet pills or bolus.
6. *Cūrṇakalpana* chapter deals mainly with *Cūrṇas* (powders) and also on *Anupana* for some groups of drugs.
7. *Gutīkakalpana* chapter deals with the preparations of *Gutīka* (pills).
8. *Avalehakalpana* chapter is about confections.
9. *Snēhakalpana (Ghṛtataila)* about various types of medicated ghees and oils.
10. *Sandhānakalpana* – chapter is about preparations made by way of fermentation i.e. *āsava* and *ariṣṭa* (Galenicals and fermented liquids).

11. *Dhātuśōdhana Māraṇakalpana* – chapter describes the *śōdhana* (purification) and *māraṇa* (killing) of minerals, metals and a number of other organic substances.
12. *Rasādiśōdhana Māraṇakalpana* chapter deals mainly with purification and preparation of mercury. The remaining part of the chapter consists of recipes for a number of *Rasausadhas* against various diseases.

III. The Uttarakhanda : This part deals with curative procedures like *Pañcakarma* in detail.

1. *Snēhādhyāya* (oleation therapy)
2. *Svēdanavidhi* (Sudation therapy)
3. *Vamana Vidhi* (emesis therapy)
4. *Virēcana Vidhi*(Purgation therapy)
5. *Vasti Vidhi* (enema therapy) especially the type called *Anuvasanavasti* (oil enema therapy).
6. *Nirūhavasti Vidhi* (Decoction enemata).
7. *Uttaravasti Vidhi* (urethral and vaginal douches).
8. *Nasya* and *Sirōvirēcana Vidhi* (Errhine therapy)
9. *Dhūmapāna Vidhi*- (inhalation, fumigation therapy)
10. *Gaṇḍūṣa Kavala Pratisaraṇa Vidhi* – (mouth gargle)
11. *Lēpamūrdha Taila Karṇapūrāṇa Vidhi* and some other subject this is a long chapter containing many prescriptions.
12. *Śōṇitasrāva Vidhi* (blood-letting).
13. *Nētraprasādaṇakarma* (treatment of eye diseases) i.e. the application of medicinal preparations to the eyes.

In this *Samhitā*, the prescriptions and symptoms of diseases are collected from numerous earlier medical works like *Caraka Samhitā*, *Suśruta Samhitā*, *Mādhava Nīdāna*, *Siddha Yōga* and *Cakradatta* etc. but diseases are more elaborately dealt with. Special feature of this medical text is the description with regard to feeling of pulse for diagnostic and prognostic purposes. The types of pulse found in disturbances of the *dōṣas* are characterized by comparing them with the way of moving of certain animals. Some signs of prognostic significance are enumerated and the types of pulse occurring in a number of diseased conditions, as contrasted with those in healthy persons are also described.

The 5th chapter of *Pradhama khanda* presents a number of noteworthy features on anatomy (*Śāriram*). The organ, usually designated as *klōma* and regarded as the seat of thirst, is called *tila* (pancreas) by *Śāraṅgadhara* (I. 5, 8 and 45) and said to be located on the left side of the abdomen above the seat of the digestive fire, though it is described as being present on the right side under the liver in earlier texts. Among the seven *āśayas* (receptacles) the *Uras* (chest) is designated as the *āśaya* (receptacle) of living blood (I. 5-9), which is new. The transformation of *rasa* into blood is said to take place in the liver but *Śāraṅgadhara* asserts that this process occurs in the heart (I. 5. 31 & I. 6.9). The tenth *randhra* (orifice) of the body has been added to the traditional number of *nava randhras* (nine orifice). The same as interpreted by *ādhamalla* as the hidden *Brahmarandhra* on the top of the head (I. 5. 40-42).

It is a remarkable fact that neither *Caraka* nor *Suśruta* or *Vāgbhaṭṭa* reveal any knowledge about the *puppusa* (lungs) and their role in respiration (I.5.43 & 44). But *Śāraṅgadhara* has described the process of respiration for the first time.

Blood as the main support of life mentioned by him is as under.

Hṛdayaṅcētanāsthānamōjasaścāśrayōmatam.
Śiradhmanyōnābhīsthāḥ sarvāvyāpyasthitāstanum..
puṣṅanticāniśam vāyōḥ saṁyōgāt sarvadhātubhiḥ .
nābhīsthāḥ prāṇapavanaḥ spr̥ṣṭvā hṛtkamalāntaram ..
kaṅṭhāda bahirviniryātīpātum viṣṅupadāmṛtam .
pītvā cāmbarapīyūṣam punarāyāti vēgataḥ .. (section 1:5-47-49)

Accordingly *Hṛdaya* (heart) is the seat of *cēṭana* (life, soul) and also *ōjas* (essence of *dhātus*). *śīras* and *dhamanis* (veins and arteries) arise from the *nābhi* (umbilicus) spreads throughout the body and supply air to the *dhātus* (tissues) constantly. The *prāṇavāyu* located near the *nābhi* (umbilicus) moves upward to the *Hṛdaya* (heart) and comes out of the throat to drink the *Viṣṇupadmārta* (nectar of the atmosphere viz. oxygen) and having partaken it moves quickly inside to enliven the entire body and kindle the gastric fire (digestive power) Because of this combination of *vāyu* (air) *śarīra* (body) *āyu* (life) is existing.

Another special feature of its own is *Śāraṅgadhara*'s Nosography in *Pradhama khanda* 7th chapter, which differs from the systems found in the *Mādhavanidāna* and *Vāgbhaṭṭa*'s works. Some of them are as follows

Śāraṅgadhara enumerates twenty-five varieties of *Jwara* (fever). This number of 25 is obtained by counting separately the five irregular fevers (*viśamajwaras*) (I.7:2).

- Seven types of *Atisāra* (diarrhoea) are listed, instead of six mentioned by *Mādhava*. A variety caused by *bhaya* (fear) is also recognized as a separate entity in the *Caraka Saṁhitā* and in *Vāgbhaṭṭa*'s works has been added (I.7.7-8)
- The classification of *Arsas* (hemorrhoids) in to six types referred to by *Śāraṅgadhara* differs from that of *Suśruta* and *Mādhava* but agrees with *Vāgbhaṭṭa*.
- The group of twenty kinds of *Kṛmi* (parasites) is expanded by the addition of *snāyuka* (Dracontiasis) (I.7.14-18).
- Seven types of *Cardi* (vomiting) are mentioned, where as *Bṛhatrayee* & *Mādhava* refer to only five types (I.7.28).
- The classification of *Bhūtōnmāda* into twenty found concurrence with the that of mentioned by *Vāgbhaṭṭa*.
- *Śāraṅgadhara*'s enumeration of sixty *Kṣudrōga* differs from the arrangement found in other treatises. (I.7 91-99)
- *Vātarōgas* (nervous disorders) are eighty types, *Pittarōgas* are forty types and *Kapharōga* are twenty without being identical with others 9 I.7; 105-124)

- The group of *Bālarōga* (children's diseases) comprises twenty-two disorders, a larger number than found elsewhere-new additions of this group are *gudapāka* (inflammation of the anal region) and *sayyāmūtra* (enuresis nocturnal). Four types of *Bālagraha* were added by Śāraṅgadhara to the usual number of eight (I.7. 185-190)

Noteworthy features of Śāraṅgadhara's Nosology consist of additions and omissions when compared with the *Bṛhatrayee* and *Mādhava*. Additions are mainly two types of *Bhūtōnmāda*, *Urograha*, *Sōmarōga*, *Andavṛddhi*, *Visarpa* caused by *Agnidāha*, the five varieties of *Karṇamūlarōga*, the three types of *Strīdōṣa* and four types of *Bālagraha* etc.

12th chapter of *Madhyama khanda*, deals with purification and killings of metals and germs, as well as the processing of mercury for internal use, is elaborately described by Śāraṅgadhara, whose *Samhita* is the earliest medical treatise presenting a detailed account of these techniques.

Saptadhātu prthgdravairbhāvyam śoṣyam tathātapel siddhayōgō

Hyayam khyāta siddhānām ca mukhmgataḥ (II. 12. 158)

Accordingly Śāraṅgadhara knew the traditions connected with the *siddhas*. J. Jolly mentioned that Śāraṅgadhara is the oldest author dealing with the processes of calcinations and similar processes (Indian Medicine. pp. No. 5)

Prof. C. Dwarakanath in his book "The Development of Indian Medicine Śāraṅgadhara's contribution opines that a major contribution of Śāraṅgadhara, is the laying down the basis, in the first instance, for the preparation of an *āyurvēdic* pharmacopoeia list, and in the second, a standard pharmacopoeia of *āyurvēdic* medicine, in the absence of the one or the other or until such time as the one or the other or both have been prepared. The Śāraṅgadhara *Samhitā* will continue to serve as highly authoritative books of reference not to the practitioners of Indian medicine who prefer make their own medicines, but also to the rapidly growing pharmaceutical industry concerned with large-scale manufacture of standard *āyurvēdic* medicines.

Śāraṅgadhara has presented, within the ambit of his compendium, the more important of the standard pharmaceutical processes, procedures and techniques, therapeutic measures and time-tested medicinal preparations- both the organic, containing drugs of vegetable origin, and the inorganic, containing metals and minerals- found in experience to be effective and dependable. Formulations of different kinds containing drugs of vegetable origin viz. fresh plant extracts, decoctions, infusions, confections, linctuses, pills and tablets, oils, ghee, alcoholic preparations etc., varieties of gruels prepared with cereals, pulses etc, preferred by him and included in his *Saṁhitā* are seen, for the most part, to have been highly selective and derived from such earlier medical classics as the *Caraka Saṁhitā*, the *Suśruta Saṁhitā*, the *Aṣṭāṅga Saṅgraha* and the *Aṣṭāṅga Hṛdaya* as well as from such later works as the *Cakradatta* among others. The inorganic compounds containing gold, silver, iron and its pyrites, copper its pyrites and sulphate, lead, tin, mica, mercury, sulphur, arsenic, coral, pearl precious gems etc. included in his *Saṁhitā*, by *Śāraṅgadhara*, are seen to have been derived from iatro-chemical works, contributed by the tantrists belonging to both the *śaiva* and *Sākta āgamas*, and the *Siddhācāryas* of the *Mahāyana* school of Buddhism between the ninth and twelfth centuries. This period as stated elsewhere, witnessed an explosion of iatro-chemical literature. The selection of iatro-chemical compounds too is seen to have been extremely discriminating and selective. The compounds belonging to this category, included by *Śāraṅgadhara* in his *Saṁhitā*, appear to have been those that are the most effective and have proven value (Prof. C. Dwarakanath, D.I.M.S.C. pp. 112,113).

Commentaries of Śāraṅgadhara Saṁhitā

The existing three commentaries are as follows.

1. The *Pradīpika* by *ādhamalla* - *ādhamalla's* date is not elucidated by his sources but he may provisionally be assigned to the 14th century (last quarter). Both text and commentary contain numerous variants, which are valuable for the establishment of a correct text of the *Śāraṅgadhara Saṁhitā* and his commentary. It is quite elaborative, available in full and it has been published.

2. *Kāśīrāma* wrote a commentary called *Gūḍhārtadīpika*, which encompass the whole of the *Śāraṅgadhara Saṁhitā*. This commentary is brief and printed.
3. *Rudrabhaṭṭa* or *Rudradharabhaṭṭa* son of the physician *Koneribhaṭṭa* and the royal physician to “Abdul-Rahim-Khani-I-Khanan”, wrote a commentary called *Āyurvēdadīpika* which is preserved incompletely.

Another, Sanskrit commentary said to be the first on this *Saṁhitā* is that of *Bopadeva*. Unfortunately this commentary has not been published so far. Aufrecht has made a mention of it in his catalogue (catalogus catalogorum Part. I Pp. No. 643)

**AUTHORS AND WORKS QUOTING FROM / REFERRING TO
Śāraṅgadhara/Śāraṅgadhara Saṁhitā**

S. No	Authors	Works
1.	<i>Aghōranātha</i>	<i>Bhīṣākasarvasva</i>
2.	<i>Amṛtasāgara & Jñānasāgarāma</i>	<i>Ārōgyāmṛtābindu</i>
3.	<i>āsubōdha Snēhagupta</i>	Commentary on <i>Paribhāṣapradīpa</i>
4.	<i>Āsubōdha Snēhagupta & Nityabōdha Sēnagupta</i>	Commentary on <i>Rasaratnasamucchaya</i> the <i>Āyurvēdīya Khaniya Vijnāna</i> .
5.	<i>Basava</i>	<i>Śivatattvaratnākara</i>
6.	<i>Bhāvamiśra</i>	<i>Bhēṣaja Saṁhitā</i>
7.	<i>Bhōja</i>	<i>Yuktikalpataru</i>
8.	<i>Dēvasimha Viṭṭal</i>	<i>Bṛhadāsavāristasamgraha</i>
9.	<i>Dharmadatta</i>	<i>Tridōṣasamgraha</i>
10.	<i>Gaṇanādhāsēna</i>	<i>Sidhāntanidāna</i>
11.	<i>Gaṇeśadaivajna</i>	<i>Muhūrtatattva</i>
12.	<i>Gōvindasēna</i>	<i>Paribhāṣāpradīpa</i>
13.	<i>Gulrājśarmamiśra</i>	<i>Viśikhānupraveśavijnāna</i> and <i>Āyurvēdaprakāśa</i> commentary

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| 14. | <i>Haridattaśāstri</i> | <i>Rasatarangiṇi</i> commentary |
| 15. | <i>Hariprapanna</i> | <i>Rasayōgasāgara</i> |
| 16. | <i>Hariśaraṇānanāda</i> | <i>Kupipakvarasanirmāṇavijnāna</i> |
| 17. | <i>Mādhava</i> | <i>Āyurvēdaprakāśa</i> |
| 18. | <i>Mahimasamudra</i> | <i>Vaidyakacintāmaṇi</i> |
| 19. | <i>Meghamuni</i> | <i>Mēghavinōda</i> |
| 20. | <i>Nidhi</i> | <i>Yōgasamucchaya, Pākamārtāṇḍa</i>
<i>Pārada Saṁhita, & Parasurāmapratāpa</i> |
| 21. | <i>Rājeśvaradatta Miśra</i> | <i>Svastavṛtta samucchaya</i> |
| 22. | <i>Rāma</i> | <i>śaṁkarākhyā</i> |
| 23. | <i>Rāmacandra</i> | <i>Rāmavinōda, Rasatattvavivēcana,</i>
<i>Rasāyanasaṁgraha, Rasoddhāratāntra.</i> |
| 24. | <i>Hanumatprasāda Śarma</i> | <i>Siddhabhaiṣajyamañjūṣa</i> |
| 25. | <i>Priyavrat Śarma</i> | <i>Āyurvēdadarśana</i> |
| 26. | <i>Śivamiśra</i> | <i>Vaidyaśāstraśivānubhava</i> |
| 27. | <i>Sōmadēva Śarma</i> | <i>Āyurvedaparakāśa</i> |
| 28. | <i>Todārananda</i> | <i>Āyurvedasaukhya</i> |
| 29. | <i>Trimalla</i> | <i>Yōgatarāṅgiṇi, Bṛhadyōgatarāṅgiṇi</i>
<i>& Uttankadarpaṇa</i> |
| 30. | <i>Anonymous</i> | <i>Vaidyaka Saṅgraha</i> |
| 31. | <i>Vaidyarāja</i> | <i>Sukhabōdha, Vāsudēvānubhava</i> |
| 32. | <i>Vidyāpati</i> | <i>Vaidyarahasya</i> |
| 33. | <i>Visvanātha Dvivedi</i> | <i>Rasēndrasaṅbhava</i> |
| 34. | <i>Yadavji Trikamji</i> | <i>Rasāmṛta and Siddhayōga Saṅgraha &</i>
<i>Yōgaratnākara</i> |
| 35. | <i>Yōgēndranātha</i> | <i>Āyurvijnānaratnākara</i> |

Many scholars have translated *Śāraṅgadhara Saṁhitā* into almost all major Indian languages. This treatise is translated into English for the first time by *āyurvēda* Vidwan Prof. K. R. Srikanta Murthy and published by Choukhambha Orientalia in the year 1984.

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सारांश

आयुर्वेदीय साहित्य में शार्ङ्गधर का योगदान

पी.के.जे.पी. सुभक्ता

शार्ङ्गधर विरचित शार्ङ्गधर संहिता एक ऐसी प्रारंभिक संहिता है जिसमें नाडी परीक्षा का वर्णन व्याधियों के निदान की पद्धति के रूप में उपलब्ध है। इस संहिता का अनेक अन्य कारणों से भी महत्त्व है, इसलिए लघुत्रयी में इसको शामिल किया गया है। इस संहिता का उपयोग अधिकतर चिकित्सकों के लिए एक हस्त पुस्तिका या मार्गदर्शिका के रूप में होता आया है। यह बात ग्रंथकार शार्ङ्गधर द्वारा ग्रंथ के अंत में भी उल्लिखित है। शार्ङ्गधर के सम्बंध में अधिक विवरण उपलब्ध नहीं है परन्तु इस संहिता में इनको दामोदर का पुत्र बताया गया है। शार्ङ्गधर का समय १४ वीं शताब्दी के आरम्भ में माना जा सकता है।