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Contribution Of Ashatang Sangraham In Shalakyia Tantra – A Review

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ABSTRACT

Term Shalakyia tantra is derived from word Shalaka which means Probe. Shalakyia Tantra is a branch of Ayurveda that deals with the diagnosis and treatment of diseases of the head, neck, eyes, ears, nose, and throat by using yantra Shalaka. It's also known as Urdhwanga chikitsa. In recent era Shalakyia Tantra is present in a scattered manner. It is an important branch of Ayurveda. To get maximum knowledge and practice about Shalakyia Tantra, we are depending on other treatises of Ayurveda. To collect every topic related to Shalakyia Tantra is a difficult and herculean task. Scattered study matter is useless in progress of our branches of Ayurveda and so for Shalakyia Tantra. If we go through treatises of Ayurveda we found that similar topics are present in various treatises of Ayurveda. Shalakyia Tantra is concerned with preventing contagious diseases and promoting health. It includes the Ophthalmology the study of eye disease, Otorhinolaryngology the study of ear, nose, and throat diseases, Oro-dental the study of dental diseases. For a new research it is necessary to know what has happened and what to do. So in this article it is our effort to bring in light knowledge about Shalakyia Tantra as mentioned by Acharya Vagbhata in Ashtanga Sangraha.

KEYWORDS- Shalakyia Tantra, Ashtanga Sangraha, Roga, Lakshana, Chikitsa.

INTRODUCTION

Ashtanga Sangraha is a Authorised classical text on the science of Ayurveda medicine of ancient India and here there is brief knowledge of Ashtangas of An Ayurveda. Its author Vagbhata is counted as one of the "Brihat Trayi" the great three masters of Ayurveda the other two being Charaka and Sushruta. As its name itself suggests it is a Sangraha (collection or compilation) of information of Ashtangas (eight branches of Ayurveda). The eight branches of Ayurvedas are Kaya Chikitsa (internal medicine), Bala Chikitsa (paediatrics), Graha Chikitsa (demonology or spiritual healing or psychiatry), Urdhwanga Chikitsa or Shalakyia Tantra (treatment of diseases of eye, ear, nose, throat and head), Shalya Chikitsa (surgery), Danstra Chikitsa or Visa Chikitsa (toxicology), Jara Chikitsa or Rasayana Chikitsa (geriatrics or rejuvenation therapy) and Vrisha Chikitsa or Vajikarana Chikitsa (virilification therapy). Before compilation of Ashtanga Sangraha each branches of Ayurveda had its separate treatise written by sages and to study all the branches in limited period of time was difficult. So there was a need to compile all the branches in a single treatise. Vagbhata says "each one of treatise written by sages by it-self does not describe all the diseases; to study all the texts would require a whole life, since many things are common to all texts. Hence this treatise has been written by collecting only the essence from all, it is devoid from textual blemishes, confines only to the three pillars (of medical science) visualize Hetu (knowledge of cause of disease), Linga (symptoms), and Aushadha (therapeutics), it explains many hidden, doubtful and contradictory points is composed so as to be suitable to the present age with emphasis on Kaya Chikitsa (internal medicine) since it is difficult for understanding and pervades all other branches, there is not a single syllable here which is not supported by

the scriptures (works of sages) change in the mode of composition is done for the sake of brevity only and nothing else. Here in this article we are in search of topics related to Shalakya Tantra only. Shalakya Tantra is vital part of Ashtang Ayurveda which deals with Uttamang chikitsa. The Ayurveda branch Shalakya Tantra can be correlated to E.N.T. branch of modern science. Nasya, Varti, Anjana, Shirovirechana Karma, Karnapoorana, Padabhyanga Karmas and Akshitarpana, etc. are some approaches of Shalakya Tantra which helps in the management of various diseases of upper body parts such as; Galganda, Upajihvika, Galashundi, Galgraha, Karnamoolika shotha, Rohini, Shankhak. Akshiroga, Pratishyaya, Mukharoga, Karnaroga, Kanthodhwansa, Kashayashyata, Ghrananasa, Ashabdashravana, Karnashoola, Vartmastambha, Timira, Shiroruk, Galapaka, Mukhashrava, Shirashshoola and Peenasha, Etc

- Literary Review Shalakya tantra related topics in Ashtanga Sangraha Sutrasthana Shalakya Tantra as Urdhwanga chikitsa is described in **Chapter no.1.Ayushkamiya Adhyaya.**
- Anjana Karma, Nasya Karma, Gandushadi Karma and Dhoompana are described in **Chapter no.3.Dincharya Adhyayam**
- Persons unable to take Anupana (liquid used after taking of medicine) like patients of Urdhwajatrugata (diseases of Head and neck) and Swarabheda (diseases of Larynx and throat) are described in **Chapter no. 10.Annapan Vidhi Vigyaniam**
- Definition, types and methodology of Nasya Karma are described in **Chapter no. 29.Nasya Vidhi Adhyaya**
- Definition, types and methodology of Dhoompana Karma are described in **Chapter no. 30.Dhumapan Vidhi Adhyaya**
- Definition, types and methodology of Gandushadi karma are described in **Chapter no.31.Gandushadividhi Adhyaya**
- Definition, types and methodology of Aschyotana and Anjana karma are described in **Chapter no. 32. Aschyotan Anjan Vidhi Adhyaya**
- Definition, types and methodology of Tarpana and Putapaka karma are described in **Chapter no. 33.Tarpan Putapak Vidhi Adhyaya**
- Yantras (surgical instruments) related to Shalakya Tantra for Urdhwajatrugata roga as Kanthashalya Darshanartha Nadiyantra, Tamra Shalaka for Linganaasha Vedhana karma, Badisha Yantra to hold Galashundika and Khaja for Nasabhyantar Raktavishravana karma are described in **Chapter no.34.Yantra Shastra Vidhi Adhyaya**
- Surgical procedure Shiravedhana karma for Shiroroga, Karna roga, Nasa roga, Pratishyaya, Mukharoga, Urdhwajatrugata Granthi roga and Galaganda roga are described in **Chapter no. 36.Siravyadha Vidhi Adhyaya**
- Extraction method for foreign body of eye, ear and throat are described in **Chapter no.37. Shalyaharan Vidhi Adhyaya**
- Bandhana Karma (methods of bandaging) as Swastika bandha for Akshi(eye), Kapola (cheek) and Karna(ear), Khatwa bandha for Hanu, Shankha, and Ganda, China bandha for Apanga, Vitana bandha for Murdha, Gophana bandha for Nasa, Oshtha, and Chibuka, Panchangi bandha for neck region, Gadha bandha in head region and Shithila bandha in eyes are described in **Chapter no. 38.Shastra Karma Vidhi Adhyaya**
- Definition, types and methodology of Kshara application are described in **Chapter no.39.Ksharpak Vidhi Adhyaya**
- Definition, types and methodology of Agnikarma, Agnikarma for Abhishyanda, Adhimantha and Shiroroga Agnikarma for Dantanadi roga, Shlishtavartma, Upapakshmamala, Lagana and Linganaasha, are described in **Chapter no.40. Agnikarama Vidhi Adhyaya**
- Shalakya tantra related topics in Ashtanga Sangraha Sharirasthana Anatomical structures of eye as five Mandals, six Patalas and six Sandhis are described in **Chapter no.5.Garbheangasthisiramarmaparigyan Adhyayam**
- Physiological relation between Netrashrita Teja (Tejo dhatu related to eye) and Bahya Teja (Teja of Brahmanda) are described in **Chapter no.5 arbheangasthisiramarmaparigyan Adhyayam**
- Classification and number of Urdhwajatrugata Shiras as twenty four of Griva, sixteen of Hanu, sixteen of Jihwa, twenty four of Nasika, fifty six of Netra, sixteen of Karna and twenty of Shira (head) are described in **Chapter no.6.Siravibhagam Adhyayam**

- Classification and number of Urdhwajatrugata Marma as four Dhamanis, eight Matrika, Krikatika, Vidhura, Fana, Apanga, Shankha, Avarta, Utkshepa, Sthapani, Shringataka and Adhipati Marma and five Sandhis are described in Chapter No. 7. **Marma Vibhag Adhyayam**
- Shalakya tantra related topics in Ashtanga Sangraha Uttarasthana Methodology of Karnavedhana karma (piercing of pinna) is described in Chapter no.1. **Balopchareaniya Adhyayam**
- Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Vartmagata roga (disorders of eye lid) are described in Chapter no.11. **Wartmarog vigyaniyam Adhyayam**
- Chikitsa (treatment) of Vartmagata roga (disorders of eye lid) are described in Chapter no.12. **Wartmarog Pratishedham Adhyayam**
- Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Sandhigata roga, Shweta Mandalagata roga and Krishna Mandalagata roga are described in Chapter no.13. **Sandhisitasit rog Adhyayam**
- Chikitsa (treatment) of Sandhigata roga, Shweta Mandalagata roga and Krishna Mandalagata roga are described in Chapter no.14. **Sandhi sitasitrog Pratishedh Adhyayam**
- Nidana (etiology), Bheda(types), Samprapti (pathogenesis) and Lakshana (symptoms) of Drishtigata roga (diseases related to vision) are described in Chapter no.15. **Drushtirog Vigyaniyam**
- Chikitsa (treatment) of Timira roga (visual impairment) are described in Chapter no.16. **Timir Pratishedh Adhyayam**
- Chikitsa (treatment) of Lingnasha (cataract) are described in Chapter no.17. **Linganash Pratishedham Adhyayam**
- Nidana (etiology), Bheda(types), Samprapti (pathogenesis) and Lakshana(symptoms) of Sarvagata roga are described in Chapter no. 18. **Sarvagakshi Rog Adhyayam**
- Chikitsa (treatment) of Abhishyanda roga(conjunctivitis) are described in Chapter no.19. **Abhishyand Pratishedh Adhyayam**
- Chikitsa (treatment) of Akshipaka and Pilla roga are described in Chapter no.20. **Akshipakpilla Pratishedham Adhyayam**
- Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Karnagata roga (diseases of ear) are described in Chapter no.21. **Karnrog Vigyaniyam Adhyayam**
- Chikitsa (treatment) of Karnagata roga (diseases of ear) are described in Chapter no.22. **Karnrog Pratishedh Adhyayam**
- Nidana (etiology), Bheda(types), Samprapti (pathogenesis) and Lakshana (symptoms) of Nasagata (nasal disorders) are described in Chapter no.23. **Nasa rog Vigyaniyam Adhyayam**
- Chikitsa (treatment) of Nasagata roga roga (nasal disorders) are described in Chapter no.24. **Nasarog Pratishedham Adhyayam**
- Nidana (etiology), Bheda(types), Samprapti(pathogenesis) and Lakshana(symptoms) of Mukhagata roga (diseases of mouth and throat) are described in Chapter no. 25. **Mukharog Vigyaniyam Adhyayam**
- Chikitsa (treatment) of Mukhagata roga (diseases of mouth and throat) are described in chapter no.26. **Mukharog Pratishedha Adhyayam**
- Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Shiroroga (diseases of head) are described in Chapter no. 27. **Shirorog Vigyaniyam Adhyayam**
- Chikitsa (treatment) of Shiroroga (diseases of head) are described in chapter no.28. **Shirorog Pratishedha Adhyayam**

Here are all the references of Shalakya Tantra which are present in Ashtanga Sangraha as following manner.

1. Shalakya Tantra as Urdhwanga Chikitsa Sutrasthana 1/8
2. Anjana Karma, Nasya Karma, Gandushadi Karma and Dhoompana Sutrasthana 3/24-32
3. Ayogya for Anupana as Urdhwajatrugata roga and Swarabheda Sutrasthana 10/12
4. Methodology of Nasya Karma Sutrasthana 29/2-55
5. Methodology of Dhoompana Sutrasthana 30/2-19
6. Methodology of Gandushadi Sutrasthana 31/2-21
7. Methodology of Ashchyotana and Anjana Sutrasthana 32/2-22

8. Methodology of Tarpana and Putapaka Sutrasthana 33/2-12
9. Yantras related to Shalaky Tantra as Kanthashalya Darshanartha Nadiyantra, Tamra Shalaka for Linganaasha vedhana Karma, Badisha Yantra to hold Galashundika, Khaja for Nasabhyantar Raktavisravana Sutrasthana 34/2-4
10. Shiravedhana Karma in Shiroroga, Karna roga, Nasaroga, Pratishyaya, Mukharoga, Urdhwajatrugata Granthiroga and Galaganda Sutrasthana 36/2-24
11. Extraction method for foreign body of eye, ear and throat Sutrasthana 37/27-29
12. Bandaging methods as Swastik bandha for Akshi, Kapola and Karna; Khatwa bandha for Hanu, Shankha and Ganda, China bandha for Apanga, Vitana bandha for Murdha, Gophana bandha for Nasa, Oshtha and Chibuka, Panchangi bandha for Neck region, Gadha bandha in head region and Shithila bandha in eyes Sutrasthana 38/2-58
13. Kshar application for Mukharoga, Shiroroga, Akshipaka, Timir and throat diseases Sutrasthana 39/2-4
14. Contraindication of Kshar application in eye diseases except Vartmagata roga Sutrasthana 39/10
15. Agnikarma for Abhishyanda, Adhimantha and Shiroroga Sutrasthana 40/2
16. Agnikarma for Dantanadi, Shlishtavartma, Upapakshmamala, Lagana and Linganaasha Sutrasthana 40/
17. Anatomical structures as five Mandal, six Patala and six Sandhis Sharirasthana 5/30
18. Physiological relation between Netrashriat Teja and Bahya Teja Sharirasthana 5/31
19. Number and classification of Urdhwajatrugata Shiras as twenty four Shiras of Griva, sixteen Shiras of Hanu, sixteen Shiras of Jihwa, twenty four Shiras of Nashika, fifty six Shiras of Netra, Sixteen Shiras of Karna and twenty Shiras of Shira Sharirasthana 6/6
20. Urdhwajatrugata Marma as four Dhamaniya, eight Matrika, Krikatika, Vidhur, Fana, Apanga, Shankha, Avarta, Utkshepa, Sthapani, Shringataka and Adhipati; five Sandhis in head Sharirasthana 7/9-10
21. Methodology of Karnavedhana Karma Uttarasthana 1/51-64
22. Nidana, Bheda, Samprapti and Lakshana of Vartmagata roga Uttarasthana 11/2-33
23. Chikitsa of Vartmagata roga Uttarasthana 12/2-36
24. Nidana, Bheda, Samprapti and Lakshana of Sandhigata, Shweta Mandalgata and Krishna Mandalgata roga Uttarasthana 13/2-36
25. Chikitsa of Sandhigata, Shweta Mandalgata and Krishna Mandalgata roga Uttarasthana 14/2-48
26. Nidana, Bheda, Samprapti and Lakshana of Drishtigata roga Uttarasthana 15/2-32
27. Treatment of Timir roga Uttarasthana 16/2-95
28. Treatment of Linganaasha roga Uttarasthana 17/2-34
29. Nidana, Bheda, Samprapti and Lakshana of Sarvagata roga Uttarasthana 18/2-25
30. Treatment of Abhishyanda roga Uttarasthana 19/2-80
31. Treatment of Akshipaka and Pilla roga Uttarasthana 20/2-42
32. Nidana, Bheda, Samprapti and Lakshana of Karnagata roga Uttarasthana 21/2-30
33. Treatment of Karnagata roga Uttarasthana 22/2-93
34. Nidana, Bheda, Samprapti and Lakshana of Nasagata roga Uttarasthana 23/2-27
35. Treatment of Nasagata roga Uttarasthana 24/2-42
36. Nidana, Bheda, Samprapti and Lakshana of Mukhagata roga Uttarasthana 25/2-78
37. Treatment of Mukhagata roga Uttarasthana 26/2-65
38. Nidana, Bheda, Samprapti and Lakshana of Shiroroga Uttarasthana 27/2-34
39. Treatment of Shiroroga Uttarasthana 28/2-81

DISCUSSION AND CONCLUSION

After going through all the Ashtanga Sangraha and its Sthanas we found that introduction of Shalakya Tantra is started in first chapter of Sutrasthana. Whereas other topics related to Shalakya Tantra is in a scattered manner. Scatterings of topics related to Shalakya Tantra in Ashtanga Sangraha are less as compared to other treatises of Brihat Traya. So we can say that it is a master work of Acharya Vagbhata to compile Ashtanga Sangraha in such a manner that related topics are present in the form of a bunch at same place. As we go through treatise we found that Kriyakalpas related to Shalakya Tantra as Anjana, Nasya, Gandusha, Dhoompana, Ashchyotana, Tarpana, Putapaka, Kshara applicati on, Agnikarma, Shiravedhana Karma, Bandhana Karma (bandaging technique), Yantra and Shastra Karma are described in Sutrasthana. Anatomical structures, Mandala, Patala, Sandhi, Marma, Shiras and their physiology are described in Sharirasthana. Karnavedhana karma, ocular disorders, diseases of ear, nose, mouth, throat and head are described in Uttaraasthana.

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