

## **SHALAKYA TANTRA IN ASHTANGA SANGRAHA- A LITERARY REVIEW**

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### **ABSTRACT**

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. 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 and Chikitsa.

### **INTRODUCTION**

Ashtanga Sangraha is an authoritative text on the science of medicine of ancient India. Its author Vagbhata is counted as one of the “Brihat Traya” 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 Shalaky Tantra only.

## **Literary Review**

### **Shalaky tantra related topics in Ashtanga Sangraha Sutrasthana**

Shalaky Tantra as Urdhwanga chikitsa is described in chapter no.1. Anjana Karma, Nasya Karma, Gandushadi Karma and Dhoompana are described in chapter no.3. 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. Definition, types and methodology of Nasya Karma are described in chapter no. 29. Definition, types and methodology of Dhoompana Karma are described in chapter no. 30. Definition, types and methodology of Gandushadi karma are described in chapter no.31. Definition, types and methodology of Aschyotana and Anjana karma are described in chapter no. 32. Definition, types and methodology of Tarpana and Putapaka karma are described in chapter no. 33. Yantras (surgical instruments) related to Shalaky Tantra for Urdhwajatrugata roga as Kanthashalya Darshanartha Nadiyantra, Tamra Shalaka for Linganasha Vedhana karma, Badisha Yantra to hold Galashundika and Khaja for Nasabhyantar Raktavishravana karma are described in chapter no.34. Surgical procedure Shiravedhana karma for Shiroroga, Karna roga, Nasa roga, Pratishyaya, Mukharoga, Urdhwajatrugata Granthi roga and Galaganda roga are described in chapter no. 36. Extraction method for foreign body of eye, ear and throat are described in chapter no.37. 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. Definition, types and methodology of Kshara application are described in chapter no.39. Definition, types and methodology of Agnikarma, Agnikarma for Abhishyanda, Adhimantha and Shiroroga are described in chapter no.40. Agnikarma for Dantanadi roga, Shlishtavartma, Upapakshmamala, Lagana and Linganasha are described in chapter no.40.

### **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. Physiological relation between Netrashrita Teja (Tejo dhatu related to eye) and Bahya Teja (Teja of Brahmanda) are described in chapter no.5. 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. 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.

### **Shalakya tantra related topics in Ashtanga Sangraha Uttaraasthana**

Methodology of Karnavedhana karma (piercing of pinna) is described in chapter no.1. Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Vartmagata roga (disorders of eye lid) are described in chapter no.11. Chikitsa (treatment) of Vartmagata roga (disorders of eye lid) are described in chapter no.12. 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. Chikitsa (treatment) of Sandhigata roga, Shweta Mandalagata roga and Krishna Mandalagata roga are described in chapter no.14. Nidana (etiology), Bheda(types), Samprapti (pathogenesis) and Lakshana (symptoms) of Drishtigata roga (diseases related to vision) are described in chapter no.15. Chikitsa (treatment) of Timira roga (visual impairment) are described in chapter no.16. Chikitsa (treatment) of Linganasha (cataract) are described in chapter no.17. Nidana (etiology), Bheda(types), Samprapti (pathogenesis) and Lakshana(symptoms) of Sarvagata roga are described in chapter no. 18. Chikitsa (treatment) of Abhishyanda roga(conjunctivitis) are described in chapter no.19. Chikitsa (treatment) of Akshipaka and Pilla roga are described

in chapter no.20. Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Karnagata roga (diseases of ear) are described in chapter no.21. Chikitsa (treatment) of Karnagata roga (diseases of ear) are described in chapter no.22. Nidana (etiology), Bheda(types), Samprapti (pathogenesis) and Lakshana (symptoms) of Nasagata (nasal disorders) are described in chapter no.23. Chikitsa (treatment) of Nasagata roga (nasal disorders) are described in chapter no.24. Nidana (etiology), Bheda(types), Samprapti(pathogenesis) and Lakshana(symptoms) of Mukhagata roga (diseases of mouth and throat) are described in chapter no. 25. Chikitsa (treatment) of Mukhagata roga (diseases of mouth and throat) are described in chapter no.26. Nidana (etiology), Bheda (types), Samprapti (pathogenesis) and Lakshana (symptoms) of Shiroroga (diseases of head) are described in chapter no. 27. Chikitsa (treatment) of Shiroroga (diseases of head) are described in chapter no.28.

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

Sr. No.	topics	Reference
1.	Shalaky 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 Linganasha vedhana Karma, Badisha Yantra to hold Galashundika, Khaja for Nasabhyantar Raktavisravana	Sutrasthana 34/2-41
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 Linganasha	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 Linganasha 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
26.	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 Shalakaya Tantra is started in first chapter of Sutrasthana. Whereas other topics related to Shalakaya Tantra is in a scattered manner. Scatterings of topics related to Shalakaya 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 Shalakaya Tantra as Anjana, Nasya, Gandusha, Dhoompana, Ashchyotana, Tarpana, Putapaka, Kshara application, 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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