

REVIEW ON KHAGENDRAMANI DARPANA – AN UNEXPLORED TREASURE**Dr. Rekha Patil***

*Assistant Professor, Dept. of Agadatantra, Ashwini Ayurvedic Medical College and PG Centre, Davanagere.

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***Corresponding Author**

Dr. Rekha Patil

Assistant Professor, Dept. of
Agadatantra, Ashwini
Ayurvedic Medical College
and PG Centre, Davanagere.

ABSTRACT

Indian system of Medicine has been evolved from various ancient literatures. The life science Ayurveda, is a rich resource of monographs in various dialects. Ayurveda has mainly eight branches, among which one significant specialty is *Agadatantra / Damshttra Chikitsa*. *Visha Chikitsa* mainly deals with various types of envenomation and poisonings along with their management. *Khagendramani Darpana*, the *Vishavaidya*, is first known literature in the Kannada language on *Visha Chikitsa*. The monograph was written by the poet, Mangaraja, in the 13th century. The book expounds several categories of *Visha* such as *Jangama*, *Sthavara* and *Kritrima Visha*, their *Lakshana* and *Chikitsa*. This treatise was first edited and published by Madras Vishwavidhya Nilaya in 1942. The treatment practices of poisoning in the ancient times simulate the *Visha Chikitsa* practices of current era.

KEYWORDS: *Khagendramani Darpana, Mangaraja, Vishavaidya, Visha Chikitsa.*

INTRODUCTION

The science of life, Ayurveda has flourished from the ages till date. The main motive is to improve the quality of life and healthy lifespan of an individual. There are various literatures which deal with Ayurveda, such as Caraka Samhita, Sushruta Samhita, Astanga Samhita, Harita Samhita, Kashyapa Samhita etc. The eight main branches of Ayurveda are Kaya, Bala, Graha, Urdhwanga, Shalya, Damstra, Jara, Vrushya. Khagendramani Darpana, the ancient *Vishavaidhya Grantha*, authored by Mangaraja, written in ancient Kannada language in 13th century. It is the first *Visha Vaidhya Granta* in Kannada. This textbook explains various animate poisons (plant and animal origin), inanimate poisons, their manifestations and

treatment. Nearly 600 medicinal plants have been mentioned, used in the treatment of various poisons. This was first published by Madras University in 1942. This article mainly focuses on the review of various chapters and concepts discussed in the book *Khagendramani Darpana, a Vishavaidya Tantra*.

METHODS

The review of textbook *Khagendramani Darpana*.

RESULTS

A Book Review: *Khagendramani Darpana*.

Author

The author of the book *Khagendramani Darpana* is Mangaraja. He was also known as Mangavibhu, Mangarasa, Manganottama, Mangataraaya, Mangesha, Mangapa. In Kannada literature, the reference for Mangaraja and Mangarasa is available for four poets, among which Mangaraja-I is said to be the authentic author. He praises Parshwateertankara and Jain saints, in the book *Khagendramani Darpana*, hence the author belongs to Jaina Dharma. His period was 1360 and existed during the reign of Harihara-I. He belongs to Hoysala dynasty and hails from the place Chikkamuguli, district of Devalige. Manganottama and Permale are his parents. He described himself as *Ubhaya Kaveesha* as he has written literatures in both Sanskrit and Kannada language.

Publications and status

Khagendramani Darpana is the first *Vishavaidhya* treatise in Halegannada (old Kannada) language. The various books available are;

- This text was first edited by S. Shesha Ayyangar and A. Venkata Rao from Madras University in 1942.^[1]
- Mangaraja virachita Khagendramani Darpanam - In 2004 the text was translated into Kannada by B. S. Sannaiah, which was published by Ravi Prakashana, Mysore.^[2]
- Karnataka Vishavaidhya Parampare – by Dr Satyanarayana Bhat P., published by Muddushree Granthamaale, Bangalore in 2007.^[3]
- Mangarajana Khagendramani Darpana – summary and PhD thesis, written by Dr Nethravati under Mysore University, published by Abhiruchi Prakashana, in the year 2015.^[4]

Nomenclature

Khagendra i.e., *Garuda* (Eagle), is the king of all birds, *Mani* is the jewel/ precious stone. The *Mani* has the immense effect on the body. Snake is the most toxic among all animals. *Garuda* is the enemy of snake. It is believed that, snake fears to the one who has ‘*Garuda Rekhe*’, in his palm. *Garuda Pacche/ Garuda Mani* is the stone, that alleviates the poison from the body. *Darpana* is mirror, just like mirror this monograph explains various *Aaushadi* and *Mantra* which counteracts various poisons similar to the *Garudamani*. Therefore, the name *Khagendramani Darpana*, is most apt for this treatise.

Language

The original textbook is in ancient Kannada Language. And various Kannada translation books are available.

Contents

The content of the book is related to ‘*Vishavaidhya*’. There are two terms *Vishavidhya* and *Vishavaidhya*. *Vishavidhya* refers to treatment with *Mantra* and *Vishavaidhya* refers to treatment with *Aaushada*. This book has 16 chapters, each called as *Adhikara*. It has about 1500 *Padya* (poem form), 1194 *Kandapadya* (prosodic form of literature) and 307 types of *Vrutta* (type of poetry). In this text author has given more prominence to *Kandapadya* form of literature. The 16 *Adhikara* of *Khagendramani Darpana* are;

- 1st *Adhikara – Sanjna Prakaranam*
- 2nd *Adhikara – Sthavaravisha Prakaranam*
- 3rd *Adhikara – Sangrahaadhikaram*
- 4th *Adhikara – Garudamantradhikaram*
- 5th *Adhikara – Panaadhikaram*
- 6th *Adhikara – Anjana Prakaranam*
- 7th *Adhikara – Nasya Prakaranam*
- 8th *Adhikara – Lepana Prakaranam*
- 9th *Adhikara – Anjana Pana Nasya Lepana Prakaranam*
- 10th *Adhikara – Kshudrasarpa Vishaapaharanam*
- 11th *Adhikara – Vruschika Prakaranam*
- 12th *Adhikara – Mooshikavisha Prakaranam*
- 13th *Adhikara – Sarva Jangama Vishamavishachikitsa Prakaranam*
- 14th *Adhikara – Kritrima Vishachikitsa Prakaranam*
- 15th *Adhikara – Bhaspachikitsa Prakaranam*

- 16th Adhikara – Sankeernaadhikaram

Unique Features of each chapter

1. Sanjna Prakaranam

The chapter starts with *Mangalacharana*. The author has praised his *Eshtadevata*. He further talks about the king, place, dynasty and religion. Then explains about the intent of writing this book and its benefits to the people. Further the chapter highlights briefly regarding the topics explained in other chapters such as, *Sthavara*, *Jangama* and *Kritrima Visha*, *Doota Lakshana*, *Sadyaasadyata*, *Aushadi Sangraha*, *Chikitsa*.

Types of poison viz., *Sthavara Visha*, *Jangama Visha* and *Kritrima Visha*. *Sthavara Visha* is of 25 types, classified as *Adhika Visha* and *Samanya Visha*. *Sarpa* classified as *Takshaka*, *Kulika*, *Padma*, *Ananta*, *Padma*, *Karkotaka*, *Shankhapala*, *Vasuki*. The detailed description regarding the drug collection, *Pushpa* in *Vasantha*, *Phala* in *Grishma* and *Hemanta*, *Moola* in *Sharad*, *Patra* in *Shishira*, *Twak* in *Varsha Rtu* is explained. Further the qualities of the one who treats the *Vishapeedita* and *Vaidhyottama* are mentioned.

2. Sthavaravisha Prakaranam

Visha are classified as *Sthavara*, *Jangama* and *Kritrima*. Mainly, *Sthavara Visha* are 25 in which 5 are *Atikrura Visha*. The 25 *Visha* mentioned are *Musta*, *Vatsanabha*, *Balaha*, *Pushkarashara*, *Haridra*, *Shringikula*, *Meshashringi*, *Halahala*, *Kaastuka*, *Raktashringi*, *Madhupaka*, *Indravajra*, *Karkataka*, *Shringi*, *Madhura*, *Krauncha*, *Harita*, *Arka*, *Kalakoota*, *Pundarika*, *Sankocha*, *Galava*, *Anjana*, *Rohina*, *Ekaveera*. Among which *Sankocha*, *Kalakoota*, *Vatsanabhi*, *Mustaka*, *Shringakya* are considered to be *Atikrura*.

Common manifestations of *Sthavara Visha* are *Atisara*, *Moorcha*, *Daha*, *Bhuddhinasha*, *Branti*, *Hrtshoola*, *Taapa*, *Gatasatwa*, *Netramandya*, *Prakruti Vikrutih*, *Gadgadadwanakantha*, *Gatibhanga*, *Swasakasa*, *Raktavamana*, *Atyanta Sweda*, *Drutakopa* etc. *Chikitsa* including *Nasya*, *Anjana*, *Pana*, *Mantra Vidhi* has been explained specifically. Further, various *Visha* such as *Vatsanabha*, *Langali*, *Ashwamari*, *Dhattura*, *Karpura*, *Gunja*, *Bhallataka* etc. other vegetable and commonly used herbs with their over dose treatment is explained.

Vishaktata due to *Paya*, *Dadhi*, *Ghrita*, *Taila*, *Mamsa*, *Madya* and *Aahara* along with their management. Treatment for *Dhoomopahata Netra*, *Aatapahata*, *Jalapluta* conditions.

Various measures for those inflicted by *Shalya* such as thorns, iron fillings when enter into the body are mentioned. Measures for *Vishopahata Vrana* is mentioned. This chapter has very unique matters that *Kashyapa Samhita* doesn't contain. In this chapter more than 150 *Yoga* are elaborated in different conditions.

3. *Sangrahaadikara*

Deals with *Jangama Visha*. There are 8 steps/phases of examination of bite victim viz, *Sangraha*, *Anganyasa*, *Rakshavidhi*, *Sthobha*, *Stambha*, *Nirvisha*, *Chodhya* and *Katikaphanindra*.

Sarpa Kula, their appearance, habits are explained. There are eight *Sarpa Kula* viz, *Ananta*, *Kulika*, *Vasuki*, *Shankapala*, *Takshaka*, *Padmaka*, *Mahapadma*, *Karkotaka*. Further *Sarpa Bheda* according to *Varna* has been mentioned viz, *Dwija*, *Kshatriya*, *Vaishya*, *Vakkaliga/Shudra*. *Ananta* and *Kulika* are *Dwija Kula Sarpa*, *Shankapala* and *Vasuki* are *Kshatriya Kula*, *Mahapadma* and *Takshaka* are *Vaishya Kula*, *Karkotaka* and *Padma* are *Shudrakula*.

The 4 types of *Visha Damshttra* are explained namely, *Yamadooti*, *Karali*, *Rakshasi*, *Kali*, the wounds they cause will be in the shapes of *Kakapada*, *Vrutta*, *Ankusha* and *Chapa*. Specific days of *Ashta Sarpa Damsha*, *Damsha Karana*, *Asadya Damsha Lakshana* based on the place of bite. The astrology related to bites, victim's *Nakshatra Nama Sambanda* with *Damsha*, *Dootalakshana*, *Marana Lakshana* of *Dashta*. *Sadyaasadyata* of the *Damsha Lakshana* are explained.

4. *Sangrahaadigaruda Mantradikaaram*

Elaborates *Shodanadi Karya* and *Mantra Chikitsa* practised in the bite victim. *Mani*, *Mantra* and *Aoushada* are the measures in treatment of bites. *Mantra Chikitsa* has been explained completely for the *Sarpa*. *Anganyasa Mudra*, *Digbhandana*, *Garuda Murti Dhyana*, *Anganyasa Vidhana*, *Rakshavidhana*, *Shtobana*, *Vishastambana*, *Bherudamantra*, *Suvarna Rekha Mantra*, *Kroshapatahatadana*, *Dootapaatana Vidhana*, *Nirvisheekarana Mantra*, *Amrutadhara Mantra*, *Pakshiraja Mantra*, *Bhramari*, *Eshwari*, *Neelakanta Mantra*, *Mangalaakhya Vidhya*, *Meghamala Mantra*, *Badabanala Bairava Mantra* are the various topics discussed in this chapter.

5. *Panaadhikaram*

Garudamantra and its importance in *Visha Chikitsa*. *Dhatugata Visha Lakshana* and treatment. *Tridoshajanya Visha Lakshana* and their treatment. *Darvikara Visha Vega Lakshana* and *Chikitsa*. Unique *Yoga – Krutankha Kudharashini, Mritasanjeevini, Yoga* for *hrudayaavarana*. Various *Pana Yoga* for *Sarpa Visha* and the *Lakshana* caused due to *Manodvega*. Various *Yoga* for *Nasya, Lepa* for in *Sarpa-Vruschikadi Visha* are explained. More than 89 combinations are explained here.

6. *Anjana Prakaranam*

The *Anjana Divyoushadi* and *Mantra Chikitsa* have been elaborated. The importance of *Anjana* is highlighted. It is mentioned that in *Visha Chikitsa, Lepana, Pana* and *Anjana* are *Uttarottara Pradhana*. Various general and specific *Anjana Yoga* are mentioned with respect to various *Visha*. More than 32 *Yoga* have been explained in this chapter.

7. *Nasya Prakaranam*

The *Shiras* is *Uttamanga* in the human body, *Nasya* is the best treatment modality as it is said that, “*Dwaro Hi Shiraso Nasa Tena Tad Vyapya Hanti Tan*”. Nearly 84 *Nasya Yoga*, general and specific to various *Visha* are mentioned in this chapter.

8. *Lepana Prakaranam*

Explains regarding various *Lepana Yoga*. When the *Lepana Yoga* are administered along with *Mantra*, even the fatal envenomation will get alleviated. *Chandraprabha Aoushada Yoga* and particular *Lepa Vidhi* is advised in *Sarpa, Vrishchika, Mushikaadi Visha*. The *Kaakapada Vidhana* is elaborated in this chapter. More than 46 various *Lepana Aoushada* are mentioned.

9. *Anjana Pana Nasya Lepana Prakaranam*

Atma Dhyana and *Chatushtaya (Dharma, Artha, Kama, Moksha)* cures the *Bhava Visha*, similarly *Nasya, Anjana, Pana, Lepa* treatment procedures cures various *Sarpaadi Ugra Visha*. More than 15 various combinations are mentioned for *Nasyadi Karma*, indicated in *Sarpaadi Jangama Visha*.

10. *Mandala Sarpa Prakaranam*

Chapter covers *Mandali Sarpa*, its types, signs and symptoms and its treatment. There are majorly 19 varieties of *Mandali Sarpa*. Namely, *Kreedaroopa, Souvarna, Kardama, Vajra, Vakramaali, Veenikantha, Godasya, Ghotakasya, Shakataajamukha, Marjaramukha,*

Vacchasya, Meshamukha, Kukkutashya, Samdashta, Vajratunda, Danturamishra. The identification features and clinical features caused by these *Mandali Sarpa* are explained specifically along with treatment. *Mantra Chikitsa* is also specified for all types of *Gonasa Sarpa*. More than 46 *Yoga* are mentioned in *Mandali Sarpa Visha Chikitsa*, for *Nasya, Anjana, Panaadi Karma*.

11. *Vruschika Prakaranam*

The birth of *Vrischika* takes from the saliva of the *Ugra Sarpa* spilled on earth.

Based on the number of *Mani* (segments) there are 1, 3, 5, 7, 9, 11, 15, 18 types of *Vrischika*. If the *Vrischika* has even number of *Mani* then bite is *Sadya*, odd number of *Mani* then *Vishama*, and if has only one *Mani* the bite is said to be fatal/ *Asadya*. *Mantra Aoushadi Chikitsa* is mentioned for various *Vrischika Damsha*. Various Treatments like *Dhoopa Yoga, Karnapootkruta Mantra, Oota Chikitsa* are mentioned. Nearly 38 *Yoga* are mention for various procedures.

12. *Mooshika Visha Prakaranam*

Deals with *Mooshika Visha*. 18 different varieties of *Mooshika* are explained here, namely *Sweta, Krishna, Nalaktaka, Kapila, Neelabha, Dhoomraabha, Maaapeeta, Pingalooti, Krodasya, Deerghsya, Sambhoota, Kaavala, Deergha Karna, Kalakanta, Renukangam, Lasatkhatyam, Pucchaviheena*.

Manifestations of rat envenomation are explained such as, *Kandu, Daha, Jwara, Shoola, Vamana, Bhranti, Praseka*. Nearly 45 different *Yoga* for *Nasya, Pana, Dhoopa* are mentioned.

13. *Sarva Jangama Vishamavishachikitsa Prakaranam*

Poisoning and management of various terrestrial aquatic animals, insects and birds such as tiger, elephant, horse, dog, cat, pigeon, partridge, fish, crocodiles ants, hornets, wasps etc., along with human bites are explained. *Paana, Nasya, Lepa, Anjanaadi Chikitsa* for all the *Jangama Visha* are elaborated here. Nearly 142 different *Yoga* are mentioned in this chapter.

14. *Kritrima Vishachikitsa Prakaranam*

The enemies of the king, either to kill or to debilitate the king, use food articles or other articles used by king, to poison him. Usually done by women, by administering *Anna, Paana, Tambula* etc., with various unpalatable substances such as *Mala, Dhatu, Kesha, Nakha* etc.

Such mode of poisoning are explained in *Kritrima Visha*, which are called *Kaimasaku*, *Maddaku* in Kannada. Manifestations of *Kritrima Visha* are *Kopa*, *Shwasa*, *Kasa*, *Tapa*, *Daha*, *Kshaya*, *Mandagni* and many other. Nearly 48 different *Aoushada Yoga*, *Mantra Chikitsa* and *Pathya* are explained here.

15. Bhaspachikitsa Prakaranam (also called as bhasta)

The signs and symptoms caused due to various *Bhaspa* (body humours?) and their treatment. There are 84 types of *Bhaspa*, among which 21 types with their manifestations and management are explained.

21 types of *Bhaspa Visha* viz., *Pitta*, *Shlesha*, *Vatika*, *Sanni*, *Uri*, *Kasa*, *Chardi*, *Moorche*, *Rakta*, *Jada*, *Bhrame*, *Bhramane*, *Shalya*, *Ashti*, *Sweta*, *Asita*, *Kandite*, *Vit*, *Sokku*, *Singhi*, *Krimi*, *Shobhe* are elaborated with their *Lakshana* and *Chikitsa*. Nearly 30 different *Yoga* are explained in this chapter.

16. Sankeeranaadhikara

Descriptive treatment for *Nirvisheekarana* is explained.

Various patterns of mating of *Sarpa* called as *Nagakreede* are explained. And the *Mantra* for different purposes are also highlighted. The signs and symptoms caused due to specific poisoning and their treatment are mentioned. *Mantra Vishana*, *Bhoota Nirvisha Vidhana*, *Sarvocchatana*, *Kavala Prayoga*, *Vamana Vidhi*, *Pinda Vidhana*, *Dhoopana* etc. every procedure is elaborated here. More than 70 different *Yoga* are explained for various poisonings.

CONCLUSION

The *Visha Chikitsa* is one of the dominant branches of Ayurveda, as poisoning should be immediately treated, due to its instant fatality.

There are many unexplored and ancient methods of treating poisons. In the olden days when the treatment modalities weren't sophisticated and improvised with the technologies, protocols such as *Nasya*, *Anjana*, *Paana*, *Lepana*, *Pratisarana* were adopted with the herbal and mineral drugs. The proof for these has been the literatures which were available in that period. Khagendramani Darpana is one such treatise completely dealing with the *Visha Chikitsa* in the period of 13th century.

This work is just an attempt to re-introduce the hidden gem of toxicology and explore the modalities explained in management of various poisons.

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