



REVIEW ARTICLE

STUDY OF *SANKETMANJARI* COMMENTARY ON *ASHTANGA HRIDAYAM* W.S.R. TO CONTRIBUTIONS IN *ROGANIDANA*

RITESH ASHOK GUJARATHI¹ ABHIJIT JOSHI²

ABSTRACT:

Ashtang Hridayam is the *samhita* (Text) which is widely accepted by scholars of Ayurveda. Maximum commentaries are written on *Ashtanga Hridayam*. Most of the commentaries written on *Ashtanga Hridayam* are either lost or not accessible in complete form. According to the history of *Ayurveda*, *Sarvanga Sundara* is the only complete commentary available on *Ashtanga Hridayam*. Apart from *Sarvanga Sundara*, there is one more commentary on *Ashtanga Hridayam* which is also complete. The name of this commentary is *Sanketmanjari*, written by *Damodara*. This commentary has remained unnoticed in the history of *Ayurveda*. The first reference of this commentary is available in the text of 19th century. The present article is about the contributions available in the main text of *Ashtanga Hridayam* as well as in the *Sanketmanjari* commentary in *Roganidana* (Diagnostics). There are several verses which are the part of main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary and are not available in the main text of widely used *Ashtanga Hridayam* with *Sarvanga Sundara* and *Ayurveda Rasayana* commentary. Such verses are either taken from the contemporary *samhitas* or the available commentaries.

Key Words: *Ashtanga Hridayam*, *Sanketmanjari*, *Sarvanga Sundara*, *Ayurveda Rasayana*, *Roganidana*

¹Associate Professor, Dept of Samhita & Siddhanta, G J Patel Institute of Ayurvedic Studies and Research, New Vallabha Vidyanagar, Anand, Gujarat, INDIA

²Head, Dept. of Ayurveda, Tilak Maharashtra Vidyapeeth, Pune, INDIA

Corresponding Email id: drritesh00@gmail.com

Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications under the license CC-by-NC.

INTRODUCTION

Sanketmanjari commentary on *Ashtanga Hridayam* is the only complete commentary available on *Ashtanga Hridayam* besides *Sarvanga Sundara* commentary. Reference of this commentary is available in Aufrecht's 'Catalogus Catalogorum' written in 19th century¹. Another reference of this commentary is also available in *Ashtanga Hridayam* edited by *Harishastri Paradkar Vaidya*², in *Ayurveda Ka Vaigyanika Itihasa* written by *Acharya Priyavrat Sharma*³, in *Vagbhata Vivechana* written by *Acharya Priyavrat Sharma*⁴. The only information available in all these books is the name of the author of the commentary i.e *Damodara*.

According to the reference in *uttarasthana*, *Sanketmanjari* commentary is written by *Damodar Ranade*. This commentary might be written in late 17th century or early 18th century. This commentary has several contributions in Basic Principles, *dravyaguna* (Ayurveda Pharmacology), *bhaishajyakalpana* (Pharmaceuticals), *roganidana* (Diagnostics), *kayachikitsa* (General Medicine) etc. Here the contributions of *Sanketmanjari* and main text of *Ashtanga Hridayam* in the field of *roganidana* is discussed.

AIMS AND OBJECTIVES

Aims and objectives for the study were

Table no.1: showing the contribution of *Ashtanga Hridayam* with *Sanketmanjari* Commentary in *Roganidana* along with their reference

Sr. No.	<i>Roganidana</i> Contributions	Reference
1.	<i>Samanya marmaviddha lakshana</i> ** (General Sign and symptoms)	<i>Sha.4/52</i>

1. To study the main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary to find out new additions in the field of *roganidana*

2. To study the *Sanketmanjari* commentary in comparison with *sarvangasundara* commentary and *Ayurveda Rasayana* commentary to find out new additions in the field of *roganidana*

MATERIALS AND METHODS

Materials

1. *Ashtanga Hridayam* with *Sanketmanjari* commentary and *Anantsundari Vyakhya* by Prof. M K Vyas (Under Publication)

2. *Ashtanga Hridayam*, (*Moola Samhita*), with *Sarvangasundara* Commentary & *Ayurveda Rasayana* Commentary Edited by *Harishastri Paradkar Vaidya*

Methods

Ashtanga Hridayam with *Sanketmanjari* commentary is chapter wise critically studied along with other available commentaries like *Sarvangasundara* and *Ayurveda Rasayana* as under. Each and every shloka of *Sanketmanjari* commentary is studied to find out new additions in the main text of *Ashtanga Hridayam* as well as additions in the commentary.

OBSERVATIONS

	of injury to vital parts of the body)	
2.	<i>Marmabhighata lakshana</i> ** (Specific Sign and symptoms of injury to vital parts of the body)	<i>Sha.4/72-75</i>
3.	<i>Haridra sannipata lakshana</i> ** (Sign and symptoms of a particular type of fever)	<i>Ni.2/34</i>
4.	<i>Dhatugat jvara lakshana</i> ** (Sign and symptoms of fever taking shelter of various body tissues)	<i>Ni.2/80-85</i>
5.	<i>Pratyadhmana</i> ** (Abdominal Distension)	<i>Ni.11/61</i>
6.	<i>Vibandha lakshana</i> * (Constipation)	<i>Utt.2/20</i>
7.	Different color shades in <i>kacha dosha</i> (An eye disorder) as per the <i>dosha</i> (Body humour) predominance*	<i>Utt.12/6,7</i>
8.	<i>Pootigandha roga</i> * (An Oral disorder)	<i>Utt.21/16</i>
9.	15 types of <i>Dushta vrana</i> * (Infected wound)	<i>Utt.25/5</i>
10.	Characteristics of incurable snake bite**	<i>Utt.36/33-35</i>
11.	Fish Bite symptoms**	<i>Utt.37/6</i>
12.	<i>Makshika</i> (Fly) Bite symptoms**	<i>Utt.37/6,7</i>
13.	Touch of particular part of <i>Keeta</i> (Insect) producing particular <i>doshika lakshana</i> ** (Sign and symptoms as per the particular Body humour)	<i>Utt.37/8</i>

(*Sha. – Sharirasthana, Ni. – Nidanasthana, Utt. - Uttarasthana*)

* Additions found in *Sanketmanjari* Commentary other than *Sarvanga Sundara* and *Ayurveda Rasayana* commentary.

** Additions found in Main text of *Ashtanga Hridayam*.

1. *Samanya marmavidhya lakshana*

Śāntāxāllmīāāīēxēqēāvu zēlīēmiēlqēīē|

xuēśā qēNū uēlqē: mēēxēā qēqīlūē®xrf sēēhēqē|

xēqē. | Ōū - A | iēūēQ z sēēMūqēl rēā nēPā lēāēsfokē: ||

This shloka is about the general sign and symptoms produced due to injury to any of the *marma* (Vital part of the body). After injury to *marma* the person may feel sleepy, heaviness of that body part, confusion, desire to take cold

things, sweating, unconsciousness, vomiting and dyspnea.

2. *Marmabhighata Lakshana*

lūēēmrēīā pēzēq xēlSīēq zēōrēā pēqēlīē uāēīēā

Ekuēq mēxēlīē MācNāhē Sēxīāēēēā qēāqēā ||

™Srfēq S½īā cēēxrf lēMūxjēēlā līē, iēā

qēqēāmbēēīēlqēUhfēīēā l sē... pī xēqēz lēāēā|

Aqēqīlūē®ēālmē lēUqēS pēāēl S nēl Qūē: |

A | iēl lēx sēēūēUēUqē xē±xrf irfēlīē ēēlūēīēqēq|

qēqūrēēmīā iēn Sāvāḥīxqēlērēūqēēpūpēlīē|
Aērēūrēhrēāē xēāāē xēSē iēxqēl²cēpēhē:|
xēqē.10ū - lūlēpēmrēiē CirēēS zSēēMucēiēn rēq Yuēlēcēfē;
mēkīēMā pēāēMQ.....|

These four *shlokas* describe the impact of *marmabhighat*. *Marmabhighat* leads to convulsion in the body parts, excessive pain, unconsciousness, giddiness, tremors, severe dyspnea, pain in body parts, burning sensation in cardiac area which spreads to other parts of the body and leads to death. Injury to the body parts other than *marma* also leads to various kinds of pain in the body. *Marmabhighat* leads to excessive bleeding leading to immediate death. The person suffering from *marmabhighata* can only be survived when he has some life left to live. Therefore intellectuals should indulge in to only those activities which are good for life.

3. Haridra sannipata lakshana

uēērēēē Mūtūā@āē lēēēqēlīē: nēēēlQūēqēqē
urēuēēl rēi uēē S xēēqrēē S oēlWqēēāēq; nēēēiēiēā|
iēāē WēUSilēēēi uēē xēl³ēnēēiēāp uēā euēūq
xēqē.10ū - WēUSixēl³ēnēēiēq; sēpērēlīē| uēērēēāiē||34||

This shloka comes after describing the three names of *sannipata*. *Vata dosha* (One of the body humours) leads to blockage of *kapha* (One of the body humours), inturn this leads to movement of *pitta* (One of the body humours) towards *bahya marga* (One of the disease pathways) due to its *vyavayi* (A property by which poison can spread in to the body without

digestion) and *sukshma* (minute) properties which changes the colour of the eyes in to yellow. This *sannipata* is termed as *Haridra sannipata*.

4. Dhatugata jvara lakshana

EiYsāzēā aēēūēq; Sārēq; pē...pā...pēēq; lūēēqēpēhēqēq
AUēēMūā uēlqē: xēES: xēūl xqēlēq; Uxēāā euēūq||80||
Utklesha (Nausea), *gaurava* (Heaviness), *dainya bhava* (miserable state), *angabhanga* (fracture), *jrimbha* (yawning), *arochaka* (anorexia), *chardi* (vomitting), *angasada* (lassitude) are the signs and symptoms of *Rasagata jwara* (fever).

UEūl , uēlēq; iēwhēēuēuēhēl mēlOMūēā qē:|
SēWūēāpēqēqēSē: nēēēēēā UēUxēq; lēēā||81||
Raktashteevana (haemoptysis) , Thirst, origin of *rakta* (red) and *ushna* (warm/hot) *pitika* (boil), Burning sensation, redness, giddiness, *mada* (intoxication) and irrelevant talking are the signs and symptoms of *Raktagata jwara*.

iēōāSēēlīē: xē² uēcēix i uēqēl iēSēWūā pēqēx iēqē:|
Sēāēl krēq; aēēēl uēēēā qēēq; xj tā qēēlxē l xj ēiēā||82||

Thirst, weakness, diarrrohea, antardaha, giddiness, Foul smelling, convulsions are seen in the patient when the jwara is located in *mamsa* (one of the seven body tissues) and *meda* (one of the seven body tissues).

xuēēāli iēwhēē uēqēlēq; i uēāāēlkēx rēēxēlWwhēēēē|
nēēēēēā aēēēl iēUālcēūlxj xj tā i uēlxj pēēēl qēqē||83||

Sweating, excessive thirst, vomiting, unbearable foul smell of the body, delirium, weakness, anorexia is seen in the patient when

2. *Pitta* Predominant *dosha* – *Drishti* becomes *peeta* (Black)
3. *Kapha* Predominant *dosha* – *Drishti* becomes *shweta* (White)
4. *Rakta* Predominant *dosha* – *Drishti* becomes *rakta* (Red)
5. *Vata-pitta* Predominant *dosha* – *Drishti* becomes *neela* (Blue)
6. *Vata-kapha* Predominant *dosha* – *Drishti* becomes *mechaka* (Dark Blue)
7. *Vata-rakta* Predominant *dosha* – *Drishti* becomes *dhooma* (Smoky)
8. *Pitta-kapha* Predominant *dosha* – *Drishti* becomes *sindoora* (Vermilion)
9. *Pitta-rakta* Predominant *dosha* – *Drishti* becomes *tejaska* (Shiny)
10. *Kapha-rakta* Predominant *dosha* – *Drishti* becomes *patala*

8. Pootigandha roga

SIItqfSf: IxjEUipfOf: mOfifaEIkEIfEqE UfaE:| xE
LuEfaEIfEif: zEMuUEuEIfEExEUiEIfirEif: zEMuUE||16||

Due to not taking care of oral hygiene, waste material gets deposited at the teeth known as *poogandharoga*. Ignorance of this disease leads to new disease i.e. *sharkara*.

9. 15 types of Dushta vrana

xEUeSfma mgcfSZkEe pfuEIfE| rEjEe uEifEef: ImEef:
MuTuef: UEuef: uEeIfImEef: uEeIfMuTuef: uEeIfUEuef:
ImEEMuTuef: ImEUEuef: MuTUEuef: uEeIfImEMuTuef:
ImEMuTUEuef: MuTUEueeIfEef: UEueeIfImEef:
uEeIfImEMuTUEueeIfEeIfE||5||

15 types of *Dushta vrana* are enlisted in the commentary.

Vataja, Pittaja, Kaphaja, Raktaja, Vatapittaja, Vatakaphaja, Vataraktaja, Pittakaphaja, Pittaraktaja, Kapharaktaja, Vatapittakaphaja, Pittakapharaktaja, Kapharaktavataja, Raktavatapittaja and *Vatapittakapharaktaja* are the 15 types of *Dushta Vrana*.

10. Characteristics of incurable Snake Bite

eEeqofuEfaIfEqEa SzE: MOfmE, uESpEifE: ||33||

UEQ ZEpE: xEqExiEprEfa uEififa IE iEn SzEifE:|

UEqEwUEfa IE IzEIZEUa pErfE ESEawUEfaIxEifE: ||34||

m¹qEwUEifE uEYSEuEcuueE rExrE iEç irEeEafEç

IwKqEepEExEfa uEIfE: MuExEa S¹qEESExrE SãwUE: ||35||

eErfEIfa rEfaEExrE xE mizESeIf IE eIfuEIfE|

These two *shloka* are also available in *Sarvangasundara* commentary but here they are available in main text.

This commentary is in the context of sign and symptoms of incurable snake bite. When the snake bite lesion becomes blackish like *jambuphala* (*Eugenia jambolana/ Syzygium cumini*), the lesion gets slightly elevated similar to the back of a tortoise, bleeding through all the channels of the body, horripilations as seen in winter season, reddish or blackish oedema, penile erection, *mukhavakrata* (twisting of the jaw), *hidhma* (hiccough), *shvasa* (dyspnoea), vomiting, cough, then the patient does not survive.

11. Fish Bite Symptoms

qEExrEfa SzE: xEãaSEWu mEfaIfEaUEfa eSfEwUEEeqEç

Fish bite – Fish bite leads to pain and burning sensation similar to Leech bite.

12. Makshika Bite Symptoms

नृक्षिकां कृच्छ्रं विद्यते। अस्ति च यत्र कृच्छ्रः। 6।

नृक्षिकां कृच्छ्रं विद्यते। अस्ति च यत्र कृच्छ्रः। 7।

नृक्षिकां कृच्छ्रं विद्यते। अस्ति च यत्र कृच्छ्रः। 8।

Makshika dansha (bite) – Generally all flies produce increased inflammation after bite. Out of these flies, *Panika* named *makshika* Bite should not be treated as it produces burning and itching and is incurable. Same way *Shraavani makshika* bite produces bluish swelling with lot of complications.

13. Touch of particular part of keeta producing particular doshika lakshana

उष्णोऽथ वा शीतोऽथ वा शोणितोऽथ वा स्यात्। 1।

कृच्छ्रं यथा कृच्छ्रः। अस्ति च यत्र कृच्छ्रः। 2।

अथ च यथा कृच्छ्रः। अस्ति च यत्र कृच्छ्रः। 3।

अथ च यथा कृच्छ्रः। अस्ति च यत्र कृच्छ्रः। 4।

अथ च यथा कृच्छ्रः। अस्ति च यत्र कृच्छ्रः। 5।

Vatika sign and symptoms are produced due to touch of the limbs/legs of the *keeta*. *Paittika* sign and symptoms are produced due to touch of *keeta*. *Kaphaja* sign and symptoms are produced due to mouth(saliva) of the *keeta*. *Sannipatika* sign and symptoms are produced due to touch of the limbs/legs, body and saliva of the *keeta*.

CONCLUSION:

1. Study of main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary shows several additions as compared to the *Ashtanga*

Hridayam edited by *Harishastri Paradkar Vaidya*.

2. Certain verses which are available in either *Sarvanga Sundara* commentary or *Ayurveda Rasayana* commentary are found in the main text of *Ashtanga Hridayam* with *Sanketmanjari* commentary.

3. It is possible that the author *Mr Damodara Ranade* might have referred *Sarvanga Sundara* commentary and *Ayurveda Rasayana* commentary while writing *Sanketmanjari* commentary.

4. Contributions in *Roganidana* are available in the main text of *Ashtanga Hridayam* as well as in *Sanketmanjari* commentary.

5. Contributions from main text of *Ashtanga Hridayam* are *samanya marmaviddha lakshana, marmabhigata lakshana, dhatugat jvara lakshana, pratyadhmana*, Characteristics of incurable snake bite, Fish Bite symptoms, *makshika* Bite symptoms etc.

6. Contributions from *Sanketmanjari* commentary are *vibandha lakshana, pootigandha roga*, 15 types of *dushta vrana*, Different color shades in *kacha dosha* as per the *dosha* predominance.

REFERENCES:

1. *Ashtanga Hridayam* of *Vagbhata*, Edited by *Harishastri Paradkara Vaidya*, Introduction, Chaukhanha Orientalia, Varanasi, Reprint Ninth Edition, 2005, p. 7

2. *Ashtanga Hridayam* of *Vagbhata*, Edited by *Harishastri Paradkara Vaidya*, *Vagbhata Vimarsha*, Chaukhanha Orientalia, Varanasi, Reprint Ninth Edition, 2005, p. 29

3. *Ayurveda Ka Vaigyanika Itihasa*, Acharya Priyavrat Sharma, Chaukhambha Orientalia, Varanasi, Reprint Edition, 2008, p. 191

4. *Vagbhata Vivechana*, Acharya Priyavrat Sharma, Chaukhambha Bharati Academy, Varanasi, Reprint Edition, 2003, p. 361

Acknowledgements: We are thankful to Prof. M. K. Vyas for providing the *Ashtanga Hridayam* with *Sanketmanjari* commentary and *Anantsundari Vyakhya*.

Cite this article as: Ritesh Ashok Gujarathi, Abhijit Joshi. Study of Sanketmanjari Commentary on Ashtanga Hridayam W.S.R. to Contributions in Roganidana, *J of Ayurveda and Hol Med (JAHM)*.2016;4(5):35-42

Source of support: Nil

Conflict of interest: None Declared.