

SHARANGADHARA SAMHITA: A REVIEW OF ITS UNIQUE CONTRIBUTIONS TO AYURVEDIC SCIENCE

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ABSTRACT

The *Śārṅgadharma Samhitā* is an integral and practical classical Ayurveda text whose treatise on the pharmaceutical sciences is exceptionally easy to understand. Earlier texts on Ayurveda focus on the theoretical aspects of the science and rely heavily on the abstraction of the various concepts. In contrast, this text addresses the preparation, standardization, dosage, and administration of medicines. This text is the first of its kind to have a practical focus and address the administration of medicines. This paper reviews the contributions made by *Śārṅgadharma Samhitā* and presents them in the three sections of the text. The focus was primarily on the unique aspects the text introduced such as the storage and the collection of the medicines, fundamental aspects of the processing of medicines, the determination of the dosage, the analysis of the pulse, the pharmacological actions of the medicines, the *Shodhana* and the *marana*, and the detailed procedures of the Panchakarma. The *Madhyama Khaṇḍa* is the first text to address the techniques of *Bhishak* and presents the concepts of the various dosage forms such as *Swarasa*, *Kwatha*, *Phanta*, *Hima*, *Kalka*, *Churna*, *Vati*, *Avaleha*, *Sneha*, and *Sandhana Kalpanas*. The text also addresses the concepts of the stability (of shelf life), the administration, and the measurement of the medicines. The layout and the organization of *Śārṅgadharma Samhitā* makes the text the most cited and referred in the contemporary times by Ayurvedic Scholars, Ayurvedic Research, Ayurvedic Pharmaceutical Science, and Ayurvedic Practice as it focuses on the Standardization, (Good) Manufacturing Practice, and the Scientific advancement in Ayurvedic Pharmaceutical Science.

KEYWORDS: *Bhaishajya Kalpanā*; *Ayurveda*, *Pharmaceutics*; *Panchakarma*; *Pharmaceutical*, *Standardization*; *Drug Dosage*.

INTRODUCTION

Śārṅgadharma Samhitā is one of the most influential and practically oriented classical texts of Ayurveda, traditionally attributed to *Ācārya Śārṅgadharma* and dated to the medieval period (13th–14th century CE). Distinguished by its systematic and concise presentation, the text emphasizes pharmaceutical preparations, dosage forms and therapeutic procedures relevant to clinical practice. Unlike earlier *Samhitas* that focus extensively on theoretical foundations, *Śārṅgadharma Samhitā* bridges classical Ayurvedic principles with pragmatic medical application, particularly in the fields of *Bhaishajya Kalpanā* (Ayurvedic pharmaceuticals), *Dravyaguṇa-sidhant* and *Roga Chikitsā*. Its structured division into three sections—*Pūrva*, *Madhyama*, and *Uttara Khaṇḍa*—has made it an indispensable reference for both

traditional practitioners and contemporary scholars, underscoring its enduring relevance in Ayurvedic education and research.

HISTORY:- This text is authored by *Acharya Sharṅgdher*, son of *Shri Damoder*, during the 13th century. The text reflects the ideology of that era, which was Mughal in nature. Thus, this *Samhita* is influenced by *Mughal* thought.

COMMENTRIES:- Main Sanskrit Commentaries are-

Writers	Commentary
1. Bopdev krit	-
2. Adhdmal	Dipika
3. Kashiram	Gudharth deepika
4. Rudra bhatta	Ayurvrdā deepika

Currently, the dominant *Śārṅgadhara Samhitā* is the commentary composed by *Adhdmal* and *Kashiram*. Numerous Hindi commentaries are found on the *Śārṅgadhara Samhitā*.

Subject matter: -The whole treatise has 32 chapters, 2600 verses. This is divided into three parts: -

Poorva khanda	7 chapters ,585 verses
Madhyam khanda	12 chapters,1261 verses
Utter khanda	13 chapters,682 verses

Poorva Khanda focuses on principle statements, *Madhyam khanda* discusses *Kalpna*s, *Ras*, and *Dhatu*s, while *Uttarkhanda* addresses *Kalpna*s related to *Panchakarma*

POORVAKHANDA

1st chapter – In this chapter, the usefulness and significance of the text are explained immediately after the invocation.

Ācārya Śārṅgadhara introduces himself at the outset and provides an overview of the diseases, subject matter (*Vishaya-Anukramanika*), and the system of measurements (*Mana-Prakarana*).

Two types of measurement systems, namely *Magadha Mana* and *Kalinga Mana*, are described, with *Magadha Mana* being regarded as superior. The chapter further elaborates on the traditional system of weights and measures in sequence, including *Masha*, *Shana*, *Karsha*, *Pala*, *Kudava*, *Prastha*, *Adhaka*, *Drona*, *Droni*, and *Khari*. The use of the *Kudava Patra* for measuring liquid substances is also mentioned.

A notable feature of this chapter is the scientific presentation of the principles of drug selection (*Dravya*

Grahana Niyama). *Ācārya Śārṅgadhara* discusses guidelines regarding the use of fresh and old drugs (*Nava-Puratana Dravya Grahana Niyama*), the selection of fresh (*Ardra*) drugs, *Anupana* (adjuvants), the appropriate period for collection of medicinal substances, and the duration of potency (*Sveeryata Avadhi*) of medicinal drugs.

Furthermore, the chapter describes important concepts such as *Anukta Dravya Guna Niyama* (rules for understanding the properties of substances not specifically mentioned in the texts) and *Anukta Grahya Anga* (guidelines regarding the usable parts of medicinal plants). These principles reflect the systematic and scientific approach adopted by *Ācārya Śārṅgadhara* in the field of Ayurvedic pharmaceuticals.

2nd chapter- Bhaishjya vyakkhaya- In this chapter *Ācārya Śārṅgadhara* talks about the times to take medicine, which are called *Aushadha Sevana Kalas*.

There are five of these times: -1. *Pratah kal* (early morning time) 2. At the time of meal of the day 3. At the time of dinner 4. Repeated time 5. At night.

In these 5 *Aushadh* Seven *Kalas*,

These five administration timings comprehensively encompass the various drug administration periods described by earlier *Ācārya*, including those mentioned in the classical texts of *Charaka* and *Sushruta*. By systematically categorizing the therapeutic timings into these five *Kalas*, *Śārṅgadhara* provides a concise and practical framework for the appropriate administration of medicines according to the nature of the disease, patient condition, and therapeutic objective.

S. No.	According to Acharya Sharṅgadhara	Inclusion of Aushadha Kala Mentioned by Other Acharyas	Indications / Disease Conditions
1.	Pratah Kala (Early Morning)	<i>Abhakta Kala, Pragbhakta Kala</i>	Aggravation of Pitta and Kapha, administration of Vamana and Virechana therapies, <i>Lekhana</i> purpose, and intake of <i>Kashaya</i> preparations.
2.	At the Time of Day Meal	1.Before meal (<i>Pragbhakta</i>)	Disorders of <i>Apana Vayu</i> ; administration of preparations such as <i>Lavana-Ardra</i> .
		2. During meal (<i>Sabhakta</i>)	Medicines administered along with food, e.g., <i>Hingu-Ghrita</i> and similar formulations.
		3. Between two morsels of food	Administration of <i>Paneeya</i> and related preparations.
		4.At the end of meal (<i>Bhuktante</i>)	Preparations such as <i>Lavanga-Haritaki</i> .
		5. At the beginning and end of meal (<i>Samudga</i>)	Formulations such as <i>Dhatri Lauha</i> .
3.	At the Time of Evening Meal	<i>Grasa, Grasantara, Bhuktante</i>	Indicated in <i>Trishna</i> (excessive thirst), <i>Chhardi</i> (vomiting), <i>Hikka</i> (hiccup), <i>Shwasa</i>
4.	Muhur-Muhur Kala (Repeated Administration)	With meal and without meal	Medicines administered repeatedly at short intervals according to the disease condition.
5.	Ratri Kala (Night Administration)	—	Diseases of the <i>Urdhvajatru</i> region (head and neck), and for <i>Lekhana</i> , <i>Brimhana</i> , <i>Pachana</i> and <i>Shamana</i> purposes.

After this, origin of *Ras* (*Shadrasas*) is mentioned. In this, *Katu Ras* is originates from *Akaska* and *Vayu* elements, *Tikta Rasa* is originates from *Vayu* and *Agni* element. *Rituvibhajan* according to *Rasibhed mesh*, *Vrish* etc also described here. It is distinct from other *Acharyas*. *Ras*, *Guna*, *Veerya*, *Vipak* also described here.

3rd chapter:- Nadi- Prikshan Vidhi- *Nadi- Prikshan* method according to *Doshas*, *Dhatukshay* and *Agni* is described here in elaborately manner. *Netra pariksha*, *Mutra Pariksha* and *Jivha pariksha* are also mentioned here.

4th chapter:-Deepana-Pachana-Vidhi-This chapter deals with the definitions and examples of various pharmacodynamic actions such as *Deepana* and *Pachana*. A detailed description of *Shukra Stambhaka Karma* is provided. Furthermore, the chapter elaborates on the medicinal applications, properties and therapeutic indications of drugs including *Ahiphena*, *Akarakarabha*, *Jayapala*, *Jatiphala*, and *Bhanga*.

5th chapter: - Kaladi vyakkhyan-In this chapter, the seven *Kalas* (body membranes/tissues) and various organs of the human body are described in detail. The definition of *Swasthya* (health) is explained, along with the characteristics and manifestations of mental states

and disorders such as *Kama* (desire), *Krodha* (anger), and other *Manovikaras* (psychological disturbances). Thus, the chapter provides an overview of both physical and mental aspects of health.

6th chapter: -Aharadigati- In this chapter, the importance and utility of diet (*Ahara*) are described in detail. The principles of infant care (*Shishu Paricharya*), the procedure and appropriate timing of *Annaprashana* (introduction of solid food) during the 6th and 8th months of life, and the classification of different stages of age (*Vaya Vibhajana*) are explained. Furthermore, guidelines regarding the administration and adjustment of medicinal doses according to age are also presented.

Age	Dose of medicine
Age of first month	1 <i>Ratti</i>
Up to age of 12 months	Increase 1 <i>Ratti</i> to 12 <i>Ratti</i> sequentially
Up to 16-year age after 1-year age	Increase 1-1masha sequentially

These are particularly the doses of *Kalka* and *Churna* preparations. The dosages of *Kashaya* and other pharmaceutical formulations are 4th time of these doses.

Acharya has specified various ages for the commencement of different karmas, as outlined below:-

Anjan, Ubtan(body scrub), Snan(bathing), Abhyang(body massage), Vaman and Pratimarsh	Can start at time of birth.
<i>Kawal, Gandoosh</i>	Begin at the 5 th year
<i>Nasya</i>	Begin from 8 th year of age
<i>Virechan</i>	Begin from 16 th year of age
<i>Maithun (coitus)</i>	Begin from 20 th year

7th chapter: –Rog Ganana Adhayay- In this chapter, a comprehensive account of the diseases known during that period is presented, along with their classification and definitions. Various types of *Jangama Visha* (animal poisons), *Kritrima Visha* (artificial poisons) and different forms of *Mada* (intoxication/addiction) are also described. The *Snayuka Krimi* (Guinea worm) is explained in detail. *Acharya Sharnghadhara* has also mentioned *Bhasmagani*, a pathological state arising from the aggravation of *Vata* and *Pitta*. Furthermore, the chapter discusses the three *Stri Doshas*, twelve *Balagrahas*, forty-two types of *Pada Rogas* (diseases of the feet), and four *Madakari Dravyas* (intoxicating substances).

Madhyam khand

This part of *Sharnghadhara Samhita* presents a systematic and scientific exposition of *Panchavidha Kashaya Kalpanas* and their various *Anukalpanas*, such as *Churna*, *Vati*, and *Avaleha*. Owing to its detailed pharmaceutical descriptions and formulations, the text is considered a foundational treatise in *Bhaishajya Kalpana*.

1st Chapter- Swarasa Kalpana -This chapter explains the definition of *Swarasa Kalpana*, its standard method of preparation, and the two alternative methods adopted when fresh drugs are unavailable. The *Putapaka Swarasa* method is also described in detail. The dose of *Swarasa* is mentioned as ½ *Pala* (24 g), while the dose of *Anukalpa Swarasa* is 1 *Pala* (48 g). *Acharya Sharnghadhara* has also described numerous *Swarasa Yogas* along with their therapeutic indications in different diseases. In addition, *Tandulodaka Kalpana* is explained in this chapter.

2nd Chapter–Kwatha Kalpana-This chapter deals with *Kwatha Kalpana* (decoction preparation). A general rule for the preparation of *Kwatha* is described: 16 parts of water should be taken and reduced to one-eighth. The use of *Mandagni* (mild heat) is specifically advised, and the vessel should remain uncovered during boiling.

Acharya further instructs that the prepared *Kwatha* should be consumed in a *Sukhoshna* (lukewarm) state in a quantity of 2 *Pala* after digestion of food. The chapter also provides a general description of *Prakshepa Dravya* and their quantities. Furthermore, detailed descriptions of

the secondary preparations (Anukalpanas) of Kwatha are included, such as *Pramathya*, *Yavagu*, *Vilepi*, *Yavamanda*, *Lajamanda*, *Yusha Nirman*, *Ksheerapaka Vidhi*, *Ardhasesha Jala*, *Shadanga Paniya*, *Ushnodaka* and others.

3rd Chapter:- Phanta Kalpana- This chapter deals with *Phanta Kalpana* (hot infusion preparation). Acharya Sharngadhara prescribes the use of four parts of warm water and one part of medicinal powder (*Aushadha Churna*) for its preparation. The term “*Churnadrava*” is mentioned as a synonym of *Phanta*. Along with *Phanta Kalpana*, the chapter also describes *Mantha Kalpana*, another important pharmaceutical preparation.

Several formulations intended for therapeutic purposes are explained in detail, including *Vrihat Madhuka Phanta*, *Amradi Phanta*, and *Laghu Madhuka Pushpadi Phanta*. In addition, the chapter describes various preparations under *Mantha Kalpana*, such as *Khajooradi Mantha*, *Masooradi Mantha*, and *Yava-Saktu Mantha*, along with their therapeutic applications.

4th Chapter – Hima Kalpana- This chapter describes *Hima Kalpana* (cold infusion preparation). For its preparation, one part of *Aushadha Churna* is mixed with six parts of water and allowed to soak overnight. The preparation obtained after filtering the soaked drug in the morning is known as *Hima Kalpana*. This method is particularly useful for preserving the cooling and soothing properties of medicinal substances.

A total of six *Hima Yogas* are described in this chapter, namely *Amradi Hima*, *Marichyadi Hima*, *Nilotpaladi Hima*, *Guduchi Hima* and two varieties of *Dhanyakadi Hima* along with their therapeutic indications.

5th Chapter – Kalka Kalpana

This chapter deals with *Kalka Kalpana* (paste preparation). The term “*Avapa*” is mentioned as a synonym for *Kalka*. The chapter also defines *Prakshepa Dravyas* and discusses their role in pharmaceutical preparations.

A total of eighteen *Kalka Yogas* are described, highlighting their methods of preparation and therapeutic applications in various disease conditions.

6th Chapter - Churna-kalpana- *Churna Kalpana* is defined here.

This chapter provides comprehensive details regarding the preparation process, dosage and *Prakshepa Dravyas* of *Churna Kalpana*. Definition of *Anupan* and *Bhavana* is also available here. 53 *Churna yogas* are described here.

7th Chapter –Vati Kalpana- This chapter is devoted to *Vati Kalpana* (tablet and pill formulations). Acharya Sharngadhara describes the synonyms of *Vati*, the

manufacturing process, and the use of *Prakshepa Dravyas* in a systematic and scientific manner.

Two methods of *Vati* preparation are explained:

1. **Niragni Vati** (without fire): In this method, the ingredients are triturated thoroughly (*Kuttana Mardana Vidhi*) and tablets are prepared without the application of heat.
2. **Sagni Vati** (with fire): In this method, tablets are prepared using substances such as jaggery (*Guda*), sugar (*Sharkara*), or *Guggulu*, which are processed by heating before being formed into *Vatis*.

Acharya Sharngadhara has described approximately twenty-one *Vati* formulations in this chapter, along with their preparation methods and therapeutic applications.

8th Chapter:- Aveleh Kalpana- *Aveleh kalpana* is detailed here very perfectly. Definition of *Aveleh*, *Anukta man*, *Siddhi Lakshans* and *Anupana of Avleha* are also described here. Almost 7 *avleh yogas* are written with *Chavayanprash*, *Kantkari aveleh*, that's are very prevailing formulations at present time.

9th Chapter:- Sneh Kalpana- *Sneh Kalpana* is described in detail in this chapter. Along with the method of preparation of medicated fats (*Sneha Kalpana*), the preparation of decoctions (*Kwatha*) required for *Sneha* processing according to the nature and quantity of the ingredients is also explained. Besides the general principles of *Sneha Kalpana*, several special rules have been mentioned.

For example, when *Sneha Paka* is carried out using milk (*Ksheera*), curd (*Dadhi*), buttermilk (*Takra*), or fresh juice (*Swarasa*), the quantity of *Kalka* is taken as one-eighth of the *Sneha* instead of the usual one-fourth part.

Similarly, flower paste (*Pushpa Kalka*) is also used in the proportion of one-eighth of the *Sneha*.

The chapter describes four stages of *Sneha Siddhi*, namely *Mridu Paka*, *Madhyama Paka*, *Khara Paka*, and *Ama Paka*. Acharya Sharangdhar clearly states that *Ama Paka* is unsuitable for therapeutic purposes, while the other three types are considered useful in treatment according to the requirement.

In this chapter, 16 formulations of medicated ghee (*Ghruta Yogas*) and 32 formulations of medicated oils (*Taila Yogas*) have been described.

10th Chapter:- Sandhana Kalpana -This chapter deals with *Sandhana Kalpana* (fermentation preparations) and begins with its definition. Two principal categories, namely *Asava* and *Arishta*, are described in detail. The chapter also mentions the standard measurements (*Mana*) to be followed in the preparation of *Arishta*.

Various fermented preparations such as *Sidhu*, *Sura*, *Varuni*, *Shukta*, *Chukra*, *Tushambu*, *Sauveeraka*, *Kanji* and *Sandaki* are explained systematically. A total of 4 *Asava* formulations and 9 *Arishta* formulations are described.

11th Chapter- *Dhatu, Upadhatu, Shilajatu and Mandoora Shodhana-Marana*

According to Acharya *Sharangdhar*, seven principal *Dhatus* (metals) are described, namely *Swarna* (gold), *Rajata* (silver), *Pitala* (brass), *Tamra* (copper), *Seesha* (lead), *Tikshna Loha* (iron/steel), and other metallic substances. The chapter provides detailed methods for their *Shodhana* (purification) and *Marana* (incineration/calcination).

Seven *Upadhatu*s are also described, including *Swarna Makshika*, *Rajata Makshika*, *Abhraka*, *Nilanjana*, *Manashila*, *Hartala* and *Rasaka*. Their purification and incineration procedures are explained systematically. In addition, the chapter discusses the *Shodhana* and *Marana* of *Shilajatu* and *Mandoora*, which are important substances used in Ayurvedic pharmaceuticals.

At the end of the chapter, *Kshara Kalpana* (alkaline preparations) is briefly described, highlighting its pharmaceutical significance.

12th Chapter: - This chapter deals with the *Shodhana* (purification) and *Marana* (incineration/calcination) of *Rasadi Dravyas*. Detailed procedures for processing various mineral and metallic substances used in Ayurvedic pharmaceuticals are described.

The chapter mentions nine *Vishas* (poisonous substances) used in the *Mukhakarana* (activation) of *Parada* (mercury), namely *Kalakuta*, *Vatsanabha*, *Ksharanga*, *Pradipaka*, *Brahmaputra*, *Haridra*, *Halahala*, *Saktuka*, and *Saurashtriya*. It also describes seven *Upavishas*, including *Arka* (Madar), *Snuhi* (Sehund), *Langali*, *Karavira* (Kaner), *Bhanga* (Ganja), and *Ahiphena* (Afeem/Opium).

Acharya *Sharangdhar* states that the use of any one of these *Visha* or *Upavisha* drugs is sufficient for the *Mukhakarana* process of mercury. The chapter contains descriptions of more than fifty important *Rasa Yogas* (herbo-mineral formulations), highlighting the extensive pharmaceutical knowledge presented in the text.

Uttarkhand- -- This section of the text consists of 13 chapters, all of which deal with *Panchakarma* therapy.

The principles, indications, procedures and therapeutic applications of *Panchakarma* have been presented in a highly systematic and scientific manner.

1st Chapter – *Snehapana vidhi* - The first chapter discusses *Snehapana Kalpana* (oleation therapy) in detail. Various aspects of internal oleation (*Snehapana*) are described, including its indications, administration, and therapeutic significance. According to the strength of *Agni* (digestive fire), three different doses of *Sneha* are indicated to ensure proper digestion and optimum therapeutic effect. The chapter emphasizes the importance of selecting the appropriate dose based on the patient's digestive capacity and overall condition, thereby ensuring the safe and effective administration of *Sneha* therapy as a preparatory procedure for *Panchakarma*.

<i>Mradu agni</i>	1 Pal
<i>Madhayamagni</i>	3 Karsh
<i>Teevragni</i>	2Karsh

According to digestion time *Sneha* dose is divided as follows:-

<i>Uttam matra</i>	Digest in 24 hours
<i>Madhayam matra</i>	Digest in 12 hours
<i>Hresva matra</i>	Digest in 6 hours

Acharya tells about *Snehan* contraindications; however, exercise is not mentioned as contraindicated in this instance.

2nd chapter- *Swadana vidhi*:- In this chapter, the four types of *Sweda* (sudation therapy) are described in detail. The selection of *Swedana* according to the predominance of *Doshas* (*Vata*, *Pitta*, and *Kapha*) is also explained. The methods and procedures of all four types of *Swedana* are presented systematically.

The chapter further elaborates on *Avagaha Sweda* (immersion sudation), including its indications, procedure, and therapeutic benefits. Special forms such as *Sneha Avagaha* (immersion in medicated oil or unctuous substances) are also described.

3rd chapter:- *Vamana Vidhi* -In this chapter *Vamana Vidhi* is described. *Basant*, *Sharad*, *Pravvat* are told suitable seasons for *Vamana –Virechan* process.

Ineligible –eligible of *Vamana* are indicated here. Dose of *Vamana Kalka*, *Churna* and *Aveleha* are told sequentially *Uttam* - 3 pal, *Madhayam* - 2 Pal, *Hrasva*-1 pal in this chapter. *Prastha* –man - 13.5 gram is indicated here.

4th chapter:- *Virechan vidhi*- In this chapter, the procedure of *Virechana Karma* (therapeutic purgation) is described in a systematic manner. The chapter explains the methods, indications, and administration of drugs used for *Virechana therapy*. Doses of *kalk*, *modak*, *churna* (used in *virechana*) is sequentially 4 karsh, 2 Karsh, 1 Karsh indicated in *Virechan karma*.

5th chapter:- In this chapter, the procedure of *Basti Karma* (medicated enema therapy) is described in detail.

The indications, administration, and therapeutic importance of *Basti* are explained systematically.

Two principal types of *Basti* are mentioned:

1. *Niruha Basti (Asthapana Basti)* – Administered mainly with decoction-based formulations and primarily indicated for the management of *Vata disorders*.
2. *Anuvasana Basti* – Administered using medicated oils or *ghee* and used for providing unctuousness and nourishment to the body.

The chapter highlights the methods of preparation and administration of these *Basti* therapies, emphasizing their role as important treatment modalities in *Panchakarma*.

Matra Basti (2 pal/1pal) is also directed here. Measurement of *Netra -vasti* is told according to age as follows-

Age	Measuerment
1-6 yr.	6 <i>Angul</i>
6-12yr.	8 <i>Angul</i>
Above 12 yr	12 <i>Angul</i>

Basti Peedan kal (30 *matra*), *Guduchayadi tail-Anuvasnarth* are also told. *Sauf* and *Stawaha chuna* is also directed to mix in *Sneha* and its quantity is indicated *Uttam*, *Madhyam* and *Hrasva* dose sequentially 6 *masha*, 4 *masha*, 2 *masha*.

6th chapter – Niruh Basti Vidhi - In this chapter, the method of administering *Niruha Basti* is described in detail.

Niruha Basti is also referred to as *Asthapana Basti*. The chapter explains the indications and contraindications of *Niruha Basti*, along with the appropriate quantity and method of administration.

Various types of *Basti* formulations are described, including:

- ***Utkleshana Basti*** – used for the mobilization of *Doshas*.
- ***Doshahara Basti*** – used for the elimination of aggravated *Doshas*.
- ***Shamana Basti*** – used for pacifying *Doshas*.
- ***Lekhana Basti*** – used for scraping and reducing excessive *Meda* and *Kapha*.
- ***Picchila Basti*** – used for providing lubrication and protection to the tissues.

The chapter also discusses the formulations and therapeutic uses of *Madhutailika Basti*, *Deepana Basti*, *Dravyas*, *Yuktaraatha Basti*, and *Siddha Basti*. In addition, detailed guidelines regarding *Pathya* (wholesome diet and regimen) and *Apathya* (unwholesome diet and regimen) during *Basti* therapy are provided to ensure successful treatment outcomes.

7th chapter- Uttar basti Vidhi- In this chapter, the method of *Uttara Basti* is described in a systematic manner. The chapter explains the indications, procedure, and therapeutic importance of this specialized form of *Basti* therapy. 12 *angul* long *Basti netra*, *karnika* in the middle of *Basti Netra*, *Basti -Netra* smooth and soft like *Malti* flower, measurement of inner opening of *Basti Netra* is about the mustard seed are described here.

The prescribed quantity of *Sneha* (medicated oil or *ghee*) to be used in *Uttara Basti* is mentioned, along with the proper technique and precautions for its administration. Quantity of *Sneh* by vagina is 2 *pal*, through urethra is 1 *pal*, in child is 2 *Karsh* indicated. The method of giving *Uttara Basti* is described in detail to ensure safe and effective treatment.

The chapter also discusses *Phalavarti*. *Phalvarti* is said to be as thick as the thumb and smooth.

8th chapter –Nasya vidhi- In this chapter, the procedure of *Nasya Karma* is described in detail. *Navana* is mentioned as a synonym of *Nasya*. Two principal types of *Nasya*, namely *Bhedana Nasya* and *Rechana Nasya*, are explained along with their therapeutic applications.

The chapter also describes the appropriate time of administration of *Nasya* according to the predominance of *Doshas*:

- Morning (*Pratah Kala*) – suitable for *Kaphaja Rogas*
- Midday (*Madhyahna Kala*) – suitable for *Pittaja Rogas*
- Evening (*Aparahna Kala*) – suitable for *Vataja Rogas*

Various *Nasya* formulations are discussed. *Madhuradi Nasya* (*Avapida Nasya*) is indicated in *Apasmara* (epilepsy), while *Saindhavadi Avapida Nasya* is indicated in *Tandra* (drowsiness). *Marichyadi Nasya* is described as a form of *Pradhamana Nasya*.

The chapter further mentions that the dose of *Pratimarsha Nasya* is two drops, making it suitable for regular administration. Thus, the chapter provides detailed information regarding the types, indications, timing, formulations, and dosage of *Nasya* therapy.

9th Chapter – Dhoompan vidhi - In this chapter *Dhoompan* method is described. Six types of *Dhoompan*, *Dhoomparayay*, *kaalm*, *dhoomnetra* length are indicated here.

10th chapter- Gandoosh Kalpana In this chapter *Gandoosh Kalpana* is described. *Snehik*, *Shaman*, *Shodhan*, *Ropana Gandoosh* are 4 types of *Gandhoosh* told here. Difference between *Gandoosh* and *kawal*, *pratisaran*, *dantdhawan* and *Tambool sevan* is also described here.

11th Chapter – Lepa vidhi-In this chapter *Lepavidhi* is described. Three types of *lepa*, *Lepa -matra*, *lepa -bheda*, *lepa -lakshana*, almost 91 types of *lepa* formulations described here. Along these moordh oil, shirovasti method, karnapooran methods, matra lakshana etc also described here.

12th Chapter –Shonitstrav -vidhi- In this chapter, the procedure of *Raktamokshana* is described in detail. The chapter explains the indications, methods, and therapeutic significance of *Raktamokshana* as an important purification procedure.

A detailed description of *Shuddha Rakta* (pure blood) and its characteristic features is provided. The indications of *Raktamokshana* according to different diseases are also explained, helping in the selection of appropriate cases for the procedure.

Furthermore, the chapter discusses the suitable time (*Kala*) for performing *Raktamokshana* and the precautions to be observed during its administration. Thus, this chapter offers comprehensive knowledge regarding the principles, indications, timing, and clinical applications of *Raktamokshana* therapy.

13th chapter **-Netra Prasadana Vidhi**-This chapter described *Netra kalpanas*. *Sek*, *Ashchyotan*, *Pindika*, *vidal*, *tarpan*, *putpak*, *anjan* are 7 methods told for *Netra Prasadana* by *acharya* in this chapter.

DISCUSSION

The most significant contribution of *Śārṅgadharā Samhitā* from the perspective of *Bhaishajya Kalpana* (Ayurvedic pharmaceuticals) is its *Madhyama Khanda* (middle section). In this section, *Ācārya Śārṅgadharā* has systematically and comprehensively described various pharmaceutical preparations (*Kalpanas*) along with their formulations in separate chapters.

One of the notable contributions of this text is the mention of *Saviryata Avadhi* (shelf life of medicines). The text also considers *Paramanu* (atom) as the smallest unit of measurement, a concept that bears similarity to modern scientific views regarding the fundamental units of matter.

The first chapter lays down the basic principles of *Bhaishajya Kalpana*, providing a strong foundation for Ayurvedic pharmaceutical science. The use of *Kudava Patra* for measuring liquids is another important contribution described in this treatise.

In addition, the text contains valuable descriptions of:

- Seasonal divisions according to zodiac signs
- *Nadi Pariksha* (pulse examination)
- *Deepana*, *Pachana*, and other therapeutic actions with examples
- Ten types of *Raktaja Rogas*
- *Snayuka Krimi* (parasitic disorders)

- Therapeutic use of poisons
- *Dhatu Shodhana* and *Marana* procedures
- *Panchakarma*-related formulations and therapeutic methods

Due to its concise, practical, and scientifically organized presentation, *Sharangadhara Samhitā* remains an important and highly useful text for the study and practice of *Ayurveda* in the present era. It continues to serve as a valuable guide for students, researchers, and practitioners, particularly in the field of *Bhaishajya Kalpana*.

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