

CONTRIBUTIONS OF VANGASENA TOWARDS ASHTANGAS OF AYURVEDA WITH SPECIAL REFERENCE TO PANCHAKARMA

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Received on: 15/12/2010 Revised on: 20/01/2011 Accepted on: 10/02/2011

ABSTRACT

Vangasena Samhita, a well-known Ayurvedic compendium of medieval period was written by Vangasena the son of Gadadhara belongs to Kantikapura of Bengal region during 12th century A.D. Though the authors' like Vrinda of 9th A.D; Chakrapani of 11th A.D; Vangasena and Sodhala of 12th AD followed the description of diseases in accordance to the index of Madhavanidana while enumerating the diseases in their treatises viz. Vrindamadhava, Chakradutta, Vangasena and Gadanigraha respectively, each and every work have shown their own specialty in presenting the subject matter. Among all these works Vangasena Samhita can be considered as a complete text book of Ayurveda as it covers etiology, pathology and treatment pertaining to Ashtangas of Ayurveda including Panchakarma therapeutic procedures in a précised manner. Keeping this in view the present study has been taken up to emphasize the practical orientation of Vangasena and the details will be discussed in the full paper.

KEYWORDS: Vangasena, Ashtangas, Panchakarma, Sneha, Sweda, Vamana, Virechana, Vasti, Nasya, Raktamokshana.

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INTRODUCTION

Vangasena, the famous author of Vangasena Samhita or Chikitsasara Sangraha is being considered as one of the medieval luminaries of Indian medicine and his contribution to Ayurvedic literature is invaluable. The treatise contains 11,572 verses arranged in 104 chapters, which became consistently popular among the physicians of Ayurveda. The first 133 stanzas are devoted to general introduction viz. definitions of Nidana Panchaka, Rogi Pariksha, Ritu Prakarana, Prakriti, Padachatushtaya, Mana Paribhasha and Enumeration of diseases. From the chapters 2nd to 82nd are devoted to the aetio-pathogenesis and treatment pertaining to Ashtangas of Ayurveda, which is followed by Panchakarma, Swasthavritta and Dravyagunadhikara.

कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्रा जरावृषान्

Ayurveda has eight specialized branches viz. “Kaya Bala Graha Urdhwanga Salya Damshttra Jara Vrishan” and all these eight branches have been dealt by Vangasena in this treatise at the relevant chapters mentioned in **Table 1**.

On critical appraisal of the entire compendium, Panchakarma therapeutic procedures are found in all the eight branches of Ayurveda and suggest that the practice of Panchakarma became more popular during medieval period.

Among the 104 chapters, Vangasena has allocated 8 chapters exclusively for Panchakarma procedures viz. Snehakarma, Swedakarma, Vamana Karma, Virechana Karma, Vastikarma, Nasyakarma, Dhumapana, Kavalagraha and Gandusha. He has paid much attention towards the practical orientation, rather than theoretical aspects. In the chapter Swedadhikara, though Vangasena did not mention the varieties, classification and procedure of sudation therapy, he has given the details about Salvana Sweda, Nadi Sweda, Avagaha Sweda, Pinda Sweda, Patrabhanga Sweda etc. at the relevant places. Details about the procedure of Picchavasti are given in the chapter Atisara instead of Vastikarmadhikara. Similarly details regarding Sirovasti Vidhi, Sirolepa, Sirodhara, Raktamokshana, Siravedhana Vidhi etc. have been given at the relevant places without allocating separate chapters.

AIMS AND OBJECTIVES

To appraise the importance given by the author towards Panchakarma in respect of Ashtangas of Ayurveda.

To study the entire compendium critically and document various Panchakarma techniques delineated in the relevant chapters.

To make use of proven and result oriented therapeutic techniques of Vangasena for the present day practitioners of Ayurveda.

MATERIALS AND METHODS

Vangasena Samhita, a well-known Ayurvedic compendium of 12th century A.D. which was translated into Hindi by Lala Saligrama Vaisya, and into English by Dr. Nirmal Saxena have been taken into consideration for this present study. Panchakarma therapeutic procedures mentioned in different disease conditions related to Ashtangas of Ayurveda have been screened and documented in a comprehensive manner and the reference number of the original Sanskrit text has been given within the brackets for the benefit of the readers for further study.

OBSERVATIONS

Sneha karma

1. Jwara: Snehapaka Vidhi (743-746) , 803 ; Snehapaka Pariksha (804) Trividha Snehapaka Lakshana and their indications (805 to 806 & 808 to 810)

Sweda Karma

1. Vatavyadhi: Avagaha Sweda (190), Kuti sweda (89), Karshu Sweda (89), Prastara Sweda (89), Salvana Sweda (63-66), Maha Salvana Sweda (67-74)
2. Gulma: Upanaha Sweda (48, 86), Kumbha Sweda (86), Pindasweda (86), Ishtika Sweda (86), Salvana Sweda (86)
3. Galaganda: Nadi sweda (9), Patrabhanga Sweda (9), Upanaha with Kaphahara Dravya (11)
4. Grandhi: Sweda with Tapta Loha (19), Upanahasweda with Tila, Eranda Patra, Saindhavalavana (11)
5. Arbuda: Sweda with Snuhi stem pieces (22), Lavana (22), Lead pieces (22), Upanahasweda (11, 13)
6. Slipada: Upanaha sweda with Sarshapa Kalka (8)
7. Vidradhi:
Upanahasweda with the paste of Sigru moola (30)
Ishtika, Sikata, Loha, Gosakrit, Tusha, Pamsu, Mutra - In Kaphaja Vidradhi (37)
8. Vrana Sodha: Upanaha with Tila, Atasi bija, Amla Dadhi, Saktu, Kinwa, Kushta, Lavana (55)
9. Sukadosha: Nadi sweda (25), Upanaha (25, 28)
10. Mukharoga: Nadi sweda in Vataja Oshtaroga (14)

Udara Vasti

1. Atisara (68-69)

Picchavasti

1. Atisara (128-131)
2. Grahani (290-293)

Vaitarana Vasti

1. Udavarta (15)

Uttaravasti

1. Mutrakricchra: Uttaravasti (12)
2. Mutraghata: Uttaravasti with Tamrachuda Vasa Taila (56)
3. Ashmari: Uttaravasti with Kusadi Taila (58)
4. Vajikarana: Uttaravasti (3, 6)

Phalavarti

1. Soola: Phalavarti (6)
2. Udavarta: Phalavarti (31)
Hingu, Makshika, Saindhavalavana (39)
Madanaphala, Pippali, Kushta, Vacha, Sarshapa, Guda and Kshira (40)
Agaradhuma, S.L., Taila and Amla Mulaka (41)
3. Anaha: Phalavarti (12)
Madanaphala, Pippali, Kushta, Vacha, Sarshapa, Guda and Kshira (7,8)
Hingu, Agaradhuma, Trikatu, Guda, Gomutra (9)
4. Gulma: Phalavarti with Lavana, Ardraka, Sarshapa, Maricha (99)
5. Mutraghata: Phalavarti (31)

Pichu dharana

1. Striroga: Pichu dharana with Guduchyadi Taila (116), Natadi Taila (117)

Raktamokshana

1. Arshas: (30, 76, 313)
Siravedhana
Jaloukavacharana
2. Daha: Siravedhana of the vein named Rohini(19)
3. Unmada: Siravedhana (42)
4. Udara: Siravedhana
Vama Bahu Madhya Siravedhana – in Plihodara (129)
Dakshina Bahu Madhya Siravedhana – in Yakritodara (221)
5. Vatavyadhi:
Sringavacharana (90)
Siravedhana (579)
Procedure of Siravedhana (594 to 596)
6. Vatarakta: Sringi (22), Alabu prayoga (22), Pracchana (23)
7. Andavridhi:
Jaloukavacharana (16,29)
Siravedhana – above the temporal region at the end of the ear (33)
8. Gandamala: Siravedhana: On the lower surface of the tongue 12 veins are present. Among those, the 2 prominent, black ones should be incised slowly with Kusa patra Sastra by holding the tongue with Badisa

Yantra. After the blood is drained apply the paste of Guda and Ardraka on the wound. Kuluttha Yusha and other Anabhishtyandi substances are wholesome during the treatment. (22, 23)

- Galaganda: Siravedhana - 3 veins located nearer to the outer joint of both ears (22)
- Grandhi: Jaloukavacharana (13)
- Arbuda:
Pracchana (10)
Sringavacharana (12)
- Slipada:
Siravedhana
Incise the vein below the ankle in Pittaja Slipada (12)
Incise the vein in the thumb in Kaphaja Slipada (14)
- Vidradhi:
Jaloukavacharana (28)
Siravedhana (40)
- Agantuja Vrana: Sringavacharana (35)
- Upadamsa: Siravedhana (8)
- Kushta: Pracchana, Sringa, Alabu, Jaloukavacharana, Siravedhana (48)
- Padadari: Siravedhana - Vein traversing the sole of the foot should be punctured (81)
- Balaroga: Jaloukavacharana (113,117)
- Visha roga: Raktamokshana (40)

Dhumapana

- Kasa:
Manahshila, Ela, Maricha, Jatamamsi, Mustha and Guggulu (125)
Apply the paste of Manahshila over Badara leaves and use for Dhumapana after drying in the Sun. (127)
- Hicca:
Manahshila, Karkatakasringi, Kushta, Sarjarasa, Kusa, Vasa and Ghrita (27)
Sprinkle Masha churna on burning charcoal and inhale the smoke (28)
- Swasa: Haridra, Eranda moola, Laksha, Manahshila, Devadaru, Mustha and Jatamamsi – apply ghee on Varti and inhale the smoke
- Apasmara: Dhumapana (30)

Dhupa

- Bhuta Jwara:
Mayurachandrika Dhupa (601)
Aparajita Dhupa (603)
Maheswara Dhupa (604-606)
- Arshas:
Krishna Sarpadi Dhupa
Nrikesadi Dhupa
- Apasmara: Kakanasa moola (36)
- Vrana Sodha:
Yava, Bhurja, Madana, Sriveshtaka, Devadaru, Ghrita (95)

- Srivasa, Guggulu, Aguru, Sala Nirryasa (96)
Nimba patra, Vacha, Hingu, Ghrita, Saindhavalavana, Sarshapa (100)
- Balaroga: Dhupa (27, 28, 29, 89, 198, 199, 200, 201)
 - Visha roga:
Feathers of peacock, cock, S.L, Tila & Ghrita (189)
Tala patra, Nimba patra, Kesa, S.L., & Ghrita (191)

Seka

- Jwara: (670)
- Vatavyadhi: Kshira Seka (564)
- Daha: Parisheka with cold water (5); Hribera, Padmaka, Usira and Chandana Jala (9)
- Prameha: Seka with Salsaradi Kashaya (123)
- Vidradhi: Dasamoola Kashaya mixed with Sneha Dravya or Mamsarasa (38)
- Agantuja Vrana: Parisheka with Ghrita, Yashtimadhu (36)
- Bhagna: Sechana
Nyagrodhadhi Kashaya or Milk processed with Panchamoola (18)
Chukra Taila (19)
- Netraroga: Seka with Chandana, Nimba patra, Yashti, Daruharidra, S.L., pounded in water and mixed with honey (80)
- Siroroga: Seka or Sirodhara with milk boiled with Vatahara dravya, Dasamoola (19)

Sirolepa

- Jwara:
Dadima, Badara, Lodhra, Kapiththa, Bijapuraka (658)
Kaliya, Badara, Sariba, Yashti, Chandana, Kanji, Ghrita
- Raktapitta: Paste of fine powder of Amalaki Phala fried with ghee (81)
- Vatavyadhi: Sirolepa (94)

Mukha Lepa

- Kshudraroga: Qty. to be applied (44)
- Vrana Sodha: Instructions regarding the application of Lepa (50)

Sirovasti

- Vatavyadhi: Sirovasti (94, 155)
- Dantaroga: Sirovasti (89)
- Siroroga: Sirovasti (28)
- Netraroga: Sirovasti (31,54)
- Rasayana: Sirovasti Vidhi (330a)

Kavala, Gandusha

- Dantaroga: Kavalagraha with the decoction of Vatahara Dravya (90)
- Krimidanta: Gandusha with the decoction of Brihati, Mundi, Eranda, Kantakari + Taila (96)
- Mukhapaka: Gandusha with the decoction of Jati Patra, Guduchi, Draksha, Yavasa, Daruharidra, Triphala + Honey (215)

Karnapurana

1. Vatavyadhi: Karnapurana (332, 341)
2. Karnaroga viz. Karnasoola, Karnanada, Badhirya, Karnakshweda
Aswattha Patra Sadhita Taila(26)
Sringavera, Madhuka, S.L.+ Taila (27)
Kapittha rasa or Matulunga rasa or Ardraka rasa (28)
Lasuna, Ardraka, Sigru, Mulaka rasa (29)
Duration of Karnapurana (43)

Aschyotana, Tarpana etc.

1. Vatavyadhi: Akshipurana (332, 341)
2. Netraroga: Anjana (24), Application Anjana acc. to seasons (57-60 & 61) Types of Anjana Salaka (64) Aschyotana (24, 45), Aschyotana Matra acc. to Dosha & Karma (50 & 51), Tarpana (31), Akshitarpana Vidhi (69-70), Putapaka (31), Varti prepared with Saindhava, Triphala, Pippali, Katuki, Sankha Nabhi, Tamra Bhasma (172)

DISCUSSION AND CONCLUSION

According to Ayurveda treatment is of two types viz. Sodhana (elimination therapy) and Samana (palliative measures). Similar to Charaka, Vangasena has also considered Vamana, Rechana, Nasya, Niruha Vasti and Anuvasana Vasti as Panchakarma and stressed the importance of Sodhana as follows.

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः ।

जिताः संशोधनैर्येतु न तेषां पुनरुद्भवः ॥ ९ ॥

Doshas do at times gets aggravated if they are treated by means of Langhana and Pachana measures. But there is no chance of relapsing if treated by Sodhana measures.

Vangasena has allocated separate chapters for Purva karma (preoperative procedures) i.e. Sneha karma and Sweda karma as well as Pradhana karma (main operative procedures) such as Vamana karma, Virechana karma, Vasti karma and Nasya karma. Dhumapana and Kavalagraha have been dealt separately.

Though Raktamokshana is indicated by Vangasena in different disease conditions, he has not allocated separate chapter for its description. Procedure of venesection has been given in the chapters Andavridhi (32 stanza) and Vatavyadhi Chikitsa (594-597). In the same way without allocating a separate chapter for Sirovasti, Aschyotana, Anjana, Akshitarpana etc. the procedures have been delineated at the relevant places. It seems to be that Vangasena has paid much attention towards more practical orientation rather than theoretical approach.

Similarly he was concentrated on practical tips, instructions as well as precautionary measures while explaining the chapters Sneha and Sweda karma. Useful

and easily available recipes have been mentioned for instant oleation.

Without going much deep into the types of various fomentation procedures, simply enumerated 10 types of non-thermal sudation. Procedure of Salvana Sweda and Maha Salvana Sweda are described in the chapter Vatavyadhyadhikara.

In Charaka Samhita, Kalpa Sthana it is found that 355 emetic and 245 purgative formulations have been mentioned and that too only for example sake. It is highly impossible for a mediocre student to remember that much number of formulations and to practice. Keeping this in view Vangasena has picked up and enumerated only a few most useful and accessible emetic and purgative formulations in this treatise.

In the chapter Vastikarmadhikara, Vangasena has given details about the importance of Vasti, its types, Vasti Yantra and its preparation, Dosage of Vasti Dravya according to age, procedure, complications and their management etc. Different types of Vasti procedures viz. Lekhana Vasti, Madhutailika Vasti, Yapana Vasti, Siddha Vasti, Kshara Vasti, Mutra Vasti, Vaitarana Vasti etc. are also given.

Nasya, types, dosage and procedure etc. are discussed in a separate chapter. Details regarding Dhumapana Vidhi, Kavalagraha & Gandusha are dealt in separate chapters.

By the above observations the following conclusions can be drawn.

Vangasena Samhita can be considered as a comprehensive treatise on medicine of medieval period as it caters the needs of the suffering mankind. Due to the delineation of all the eight branches of Ayurveda in a précised manner, it has become more popular among the community of practitioners of Ayurveda.

Vangasena quoted that Sodhana is superior to Samana. Basing on the above statement he has paid much importance towards Panchakarma and given useful therapeutic procedures in different disease conditions of all the eight branches of Ayurveda. It shows that the popularity of the practice of Panchakarma during medieval period.

Despite the fact that Vangasena followed Charaka regarding the enumeration of Panchakarma, he has also paid much attention towards Raktamokshana and mentioned that the therapy is useful in as many as 38 disease conditions. Though he has not allocated a separate chapter for the theoretical aspects of Raktamokshana, the practical orientation is dealt at the relevant places.

In the section Panchakarma, the chapters on Sneha, Sweda, Vamana, Virechana, Vasti, Nasya, Dhumapana

and Kavala Gandusha are described in a précised manner in comparison to other treatises, as the author is more practical oriented.

Procedures such as Salvana Sweda, Picchavasti, Sirovasti, Akshitarpana, Anjana and Siravedhana etc. are described in the appropriate chapters.

Siddha Vasti, Vaitarana Vasti mentioned in Vastyadhikara are some of the clinically proven formulations for the management of Amavata. The name of the treatise "Chikitsasara Sangraha" itself implies the anthology of the essence of treatment as it restrains a number of result oriented formulations. Thus it is the need of the hour to pickup such precious formulations and therapies to make use in the practice for the benefit of suffering mankind.

ACKNOWLEDGEMENTS

The authors are highly thankful to the Vice-chancellor and the Registrar Dr. N.T.R. University of Health Sciences, Vijayawada for giving us the opportunity to work on these lines by registering the first two authors as Ph.D. scholars and the third one as a recognized Ph.D. guide.

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Table 1: Eight branches by Vangasena

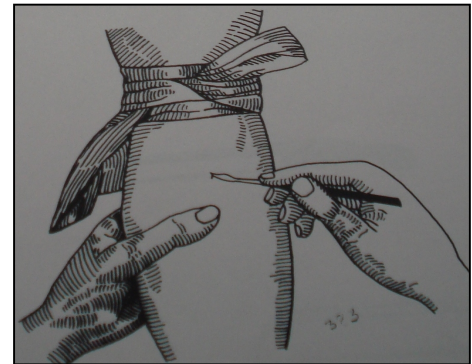
S.No.	Name of the Branch	Chapter Number
1.	Kayachikitsa(General Medicine)	2 to 47, 60 to 70,77,80
2.	Bala Chikitsa (Pediatrics)	78
3.	Graha Chikitsa (Demonology)	78
4.	Urdhwanga Chikitsa (E.N.T. & Ophthalmology)	71 to 76
5.	Salya Chikitsa (Surgery)	48 to 59
6.	Damshtra Chikitsa (Toxicology)	79
7.	Jara Chikitsa (Geriatrics)	81
8.	Vrisha (Aphrodisiacs)	82



Akshitarpana
Netraroga (69-70)



Anjana
Netraroga (57-60 & 61)



Siravedhana
Andavridhi (33)
Vatavyadhi (594-597)



Sirovasti

Siroroga (26-31a) & Rasayanadhikara (330a-331)

Source of support: Nil, Conflict of interest: None Declared