1. Introduction
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Ashtanga Hridaya is the essence of the entire ocean of Ayurveda literature. Let the whole world attain the happiness through the good fortune that comes out of Ashtanga Hridaya (AH Utt. 40/89).

Amongst all Samhita i.e. Brihattrayi and Laghutrayi, Ashtanga Hridaya has got the wide acceptance in the Vaidya community. Ashtanga Hridaya is considered as the essence of Ashtanga Sangraha. It is mentioned in Ashtanga Sangraha itself that the description in Ashtanga Sangraha is the compilation work based on Sushrutsamhita and Charakasamhita. Ashtanga Sangraha is placed in the first half of 7th century by historians. Ashtanga Hridaya is considered to be a work of second half of 7th century. Ashtanga Hridaya has its own advantages over Ashtanga Sangraha. The way Ashtanga Hridaya has been written it shows the expertise of Vagbhata in Ayurveda, Sanskrit and Poetry. Even Ashtanga Hridaya was written as a most contemporary Samhita in that era. The history of Ayurveda is divided into 4 sections i.e. Vaidika Kala, Samhita Kala, Sangraha Kala and Madhya Kala. Ashtanga Hridaya falls in the third section i.e Sangraha Kala. Still Ashtanga Hridaya has surmounted the literature of all the Kala and proved its importance. It’s easy to understand language makes it more acceptable amongst all the disciples of Ayurveda. The arrangement of subject matter in various sections is appropriate. Whenever a particular topic is discussed, it is discussed thoroughly and in detail and hence that subject will not be mentioned elsewhere. Use of various Chandas makes it very easy for the students to recite the Shloka from Ashtanga Hridaya as compared to other Samhita.

Not only Indian scholars but also the scholars from other countries were so impressed with this Samhita that it is the only Samhita which has been translated in maximum foreign languages. First translation of Ashtanga Hridaya is recorded in 8th
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It shows that this Samhita became so popular in a short span of time. More and more scholars were engaged in the study of this Samhita. This is the reason why maximum Sanskrit commentaries are written on this text. There a is record of around 32-33 sanskrit commentaries on Ashtanga Hridayam. Out of all the Sanskrit commentaries, Sarvang Sundara commentary by Arunadatta got wide acceptance. Ayurveda Rasayana commentary by Hemadri is also studied frequently by scholars. The disadvantage of Ayurveda Rasayana commentary is that it is not available on all the Sthana of Ashtanga Hridaya. These two commentaries are studied and taught at UG, PG and Ph D level in Ayurveda education.

The commentaries and commentators of Samhita have done tremendous job and commentaries help to understand the subject matter of Samhita in a simple manner. Better understanding of Samhita in contemporary era would have been very difficult in the absence of various commentaries. The commentators have always taken due care in explaining the important concepts of Ayurveda. As the time passed many of the commentaries are either lost or are partially available. History has the strong evidence that India has suffered a huge loss in oriental literature. Now attempts are made to collect such lost treasure and study it thoroughly. The rare commentaries available are so damaged that it becomes difficult to read them. The thought of keeping the knowledge of Ayurveda and its literature in family generations and to keep them undisclosed is another reason for loss of such treasure. With decreased interest of contemporary family generations, the wealth of Ayurveda suffered a huge loss. Health awareness and recognition of Ayurveda has forced the scholars of Ayurveda to revive such literature from India and abroad and explore the concepts to contribute in the field of health and literature.

The ancient literature of Ayurveda is in the form of Brihattrayi, Laghutrayi and their commentaries. As the time passed various commentators tried to explain the original concepts. While doing this, they added the relevant matter with reference to the context which was prevalent in that era. Commentaries made the explanation of verses simpler. Commentaries were always helpful for better understanding of the complex concepts described in ancient texts. Many commentaries were lost or remained unnoticed due to
various reasons. If a particular commentary is available in manuscript form then it is the need of time to study the commentary in thorough. Such type of studies can throw light on the Ayurveda practice in ancient era and can be helpful to find the missing links in the history of Ayurveda.

Sanketmanjari is a commentary written on Ashtanga Hridaya and is available in full in Manuscript form. This commentary is written by Mr Damodar Ranade. It has remained unnoticed in the History of Ayurveda. First reference of this commentary is found in the Aufrecht’s ‘Catalogus Catalogorum’ of 19th century. The same reference has been quoted by various Ayurveda experts in their book. The present study is limited to five Sthana of Ashtanga Hridaya i.e. Sharir Sthana, Nidana Sthana, Chikitsa Sthana Kalpa-Siddhi Sthana and Uttara Sthana.