



Review Article

CONTRIBUTION OF HARITA IN SHALAKYA TANTRA

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ABSTRACT

The *Shalakyia Tantra*, being a speciality which deals about the *Uttamanga* where *Sarvendriyas* are located has a very significant role in contribution for health. *Shalakyia Tantra* is among the eight branches of Ayurveda which deals with the diseases above *Jatru* region i.e., the disease of eye, ear, nose, throat, head. The prime contributions are of *Acharya Nimi*, *Acharya Sushruta*, *Acharya Vagbhata* for *Shalakyia tantra*. My present work is planned and aimed at critically appraising any additional contributions to *Shalakyia Tantra* made by *Acharya Harita* from his text *Harita Samhita*. After compiling and critically appraising, many new nomenclatures were added by *Acharya Harita*. He also added description of new disease entities to the existing ones example *Bhrudosha*, *Netrapushpa* which opens new horizons to understand *Shalakyia* related disorders in a new light and to develop novel treatment protocols. He has mentioned *Bindutraya*, and *Shadbindu taila* with new combinations. This will help us to explore the clinical success in many such diseases. *Harita Samhita* was written by *Acharya Harita* during 6-7 AD based on the conversation between his *Guru Acharya Punarvasu* and himself. All additional contributions from *Acharya Harita* are compiled in a reader friendly version with proper tabular representations.

INTRODUCTION

Shalakyia is a branch which requires more explorative studies. *Acharya Harita's* contribution to *Shalakyia* is the focus of this paper. After critically appraising the contributions of *Acharya Harita*, it is made as palatable as possible and presented in this article.

Harita samhita is considered as one of the classical text on Ayurveda, yet it remains among the most unexplored texts. This *Samhita* is divided into 6 *Sthana* i.e., *Prathamsthana*, *Dwitiyasthana*, *Chikitsa sthana*, *Sutrasthana*, *Kalpasthanana*, *Shareersthana*. Among eight branches of Ayurveda he gave *Shalakyia*^[1] 2nd place in the order. *Parishishtha adhyaya* at the end is also present suggesting and mentioning the importance of *Harita samhita*.

Unlike *Acharya Sushruta*, he kept *Indralupta* in *Shalakyia*. For this he and *Acharya Vagbhata*^[2] had same opinion of considering *Indralupta* as *Shirogata vyadhi*.

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Table 1: Table showing route-map of *Shalakyia* in *Harita Samhita*

S. No	Sthana	Chapter	Concerned Topic	Description of
1	Dwitiya	1	Karmaja-roga and their treatment	Disease occurring due to <i>Dushta karma</i> and their riddance by donation (<i>Daana</i>) and <i>Pashchataapa</i>
2	Chikitsa	13	Talushosha	Along with <i>Trisha</i> ; <i>Dadimkoladi lepa</i> , <i>Pratapta madhu lepa</i>
3	Chikitsa	40	Shiroroga	<i>Nidana</i> , <i>lakshana</i> , treatments. 16 formulations mentioned. <i>Shadbindu taila</i> (<i>Harita</i>), <i>Bindu traiya</i>
4	Chikitsa	41	Bhrudosha	<i>Nidana</i> , <i>Lakshana</i> , treatment
5	Chikitsa	42	Nasaroga	<i>Bheda</i> , <i>Lakshana</i> , treatment. Only 5 formulations

6	Chikitsa	43	Indralupta	Types, Lakshana, treatment of Indralupta
7	Chikitsa	44	Karnaroga	Bheda not clear, description of Lakshana, treatment
8	Chikitsa	45	Netraroga	Bheda, Nidana, Lakshana, treatment. 13 Yogas. Netrapushpa, patala-roga
9	Chikitsa	46	Mukhroga	Some Mukharoga, their treatment. Around 30 formulations. Shastra karma in Galashundika

About Harita samhita: Description mentioned by Harita in Samhita in the chapters regarding Shalaky are as follows:

1. Dwitiya Sthana^[3]: Harita in Dwitiya sthana mentioned some Karmaja roga (occurring in response to specific karma).

Harita in first chapter (Paap doshpratikaro) said:

- One who always sees Dosh in others result in Kaanakshi.
- A person who speaks wrong (Vakra) will suffer Vakra lochana.
- Vices in person leads to Shyava danta in the person.
- One who wastes liquids will face Jihva roga.

He mentioned how to get rid of these Karmaja roga by Daan (donation).

- Donation of gold will resolve Shyavadanta.
- Donating Naga (elephant or it might be lead) destroys Mukharoga.
- Donating Ghrita is helpful in Netraroga.
- Donating fragrant things (Sugandhi) destroys Nasika-roga.
- Donating Ras-padartha destroys Jihva-roga.
- To get rid of Shyavdanta and Oshtharoga one should perform Devarchana.

2. Shiroroga^[4]: He mentioned 8 diseases - Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja, Krimija, Dinadinavridhi, Ardhashirsha vikara. He also stated Dwandaja type of Shiroroga. He mentioned Vaat-raktaja shiroroga is caused due to Atilekhan-pathana, Sukshma-nireekshana, Doordristekshanapi. For Pitta-vataja he mentioned symptom of Vyatha bhru yugle (pain in both eyebrows). Unlike any other Acharya of Ayurveda, Harita considered Pitta as main reason for Shiroarti. He stated- "Vaata rakta kaphat pittat pittenapi visheshta. Later he clearly stated- "Na pittena shiro-arti"^[5].

As now-a-days a lot of people with disturbed eating habits and digestion (acidity, constipation etc) are facing headaches. This can be related to cellular metabolism irregularity leading ultimately to Agnimandya and finally to Pitta.

Commentators suggest only 5 Shirorogas. Most of the formulations are used like Nasya-lepa-parisheka etc. Many of the formulations are not given specific names but 5 Yogas are designated with names by commentators. Shadbindu tail^[6] of Harita is different in

composition than that of commonly used one. Composition of Harita's Shadbindu taila is -

- Bhringraja- 1 part
- Kanjika- 2 parts
- Shobhanjana- 3 parts
- Sauveeraka- 5 parts
- Tumbika ras- 6 parts
- Shunthi, Saindhav, Amlika, Patola, Vasa, Shiva, Abhaya, Surasa- ¼ parts

Then Taila paaka is done. 6 drops of Shadbindu Tail (commentators) of Harita samhita are to be used as Nasya. Also indicated in Mastak-roga and Karnapooran.

Similarly Harita mentioned Bindu Traya^[7] of which 3 drops are to be used as Nasya to treat Kushtha and Krimij vikara. This oil is extracted by Putpaak vidhi of 2 ingredients only.

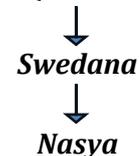
- Karanjbeej
- Vibhitak

He mentioned Kushthadi ghrit, Lakshadi tail, Kumkumadi ghrit. Single drugs are also used to treat and combination of few drugs are also mentioned, like - Matulung kesar for Sheeta lepan, Guda with Shobhanjan ras as Nasya, Basta mootra nasya, Bandhya karkotaki moola with warm water as Nasya, Guda, nagar as Nasya. In all around 16 formulations are in the chapter.

3. Bhrudosh^[8]: This must be considered as Vaishishtya of Harita, mentioned pain in eyebrows and nearby areas as a separate chapter. Samhita suggests that Bhrudosh is because of Rakta and Vaatashrit pitta. Pain in eyebrows along with pain in Nasavansh udbhava sira is the symptom. Pain increase due to Sheeta dravyas and is persistent in Grishma ritu.

Nidan: Atipathana- Sheel, Sukshma- Vastra- Ekshanva overall suggesting heavy strain in eyes and continuously working with strained eyes will result in pain in nearby areas i.e., Bhru desha.

Treatment- Siravedha (Adikarma)



Nasya can be given with

- Shadbindu taila

- b. *Ghrta* prepared with *Devdaru*, *Rajani*, *Guggulu*, *Lodhra* etc
 c. *Tambul patra-ras*, *Vidanga*, *Saindhav*, *Hingu*, *Gud* with water.

4. **Nasaroga**^[9]: Brief description is available about *Nasaroga* in *Harita samhita*. 5 types of *Nasaroga* are described- *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja*, *Krimija*. Only 5 formulations are given in this chapter to treat and all are to be used as *Nasya*. Following table has the formulations.

Table 2: Nasaroga

Nasaroga	Treatment
<i>Vataja nasaroga</i>	<i>Guda-shunthi nasya</i>
<i>Pittaja nasaroga</i>	<i>Sharkara-ghrita-yashti nasya</i>
<i>Kaphaja nasaroga</i>	<i>Surasa-vasaras nasya</i>
<i>Rakhtaja nasaroga</i>	<i>Raktamokshan</i>
<i>Krimija nasaroga</i>	<i>Vidanga-pippali-hingu nasya</i>

5. **Karnaroga**^[10]: *Acharya Harita* mentioned *Vataja*, *Pittaja*, *Kaphaja*, *Krimija*, *Pooya karna roga*. He also considered “*Loota dosh*” if occurred in childhood may result in *Karnaruga*. *Samhita* has instruction of avoiding *Jalpooran* and use of *Churna* in *Karna*.

Treatment

- In *Vataja- Tailam hitam swedanam*; *Savashpa bindushch hito* (using vapours); *Saindhav*, *Samudrafena churna* in *Sauveeraka*; *Sauveerak* used alone.
- *Sauveera Tail*- Here *Sauveera* is in *Ardra* state which suggest this not *Sauveerak/Kanjika* but other herb (translators considered it *Amalaki*), *Sunthi*, *Saindhava*, *Guggulu*, *Masha* (black gram), *Kulmasha*. *Tail kalpana* by *Ras* of these drugs is to be stored in *Katutumbi*.
- *Pittaja- Ghrta kalpana* by *Yashtimadhu*, *Arishtpatraka* (neem), *Haridra*, *Indrayana pushpa*, *Praval* of *Indrayana*.
- *Kaphaja*- Only *Lakshana (Murchha pratanoti shabdama meghswanam)* is mentioned and treatment not mentioned.
- *Krimija- Brahmira*, *Saindhava*, *Vidanga*, *Bhrungraja rasa* with *Ghrta* and *Sauveer rasa (Amalaki)*, *Pathya sruta* (decoction) to be used after filtering with cloth. This can be given in *Pooya* or *Rakta srava*.

Pathya in *Karna-roga* are *Vatahara*, *Vidahi*, *Guru dravyas*.

6. Netra Roga^[11]

Acharya Harita had mentioned following *Netraroga - Vataja*, *Pittaja*, *Kaphaja*, *Dwandaja*, *Sannipataja*, *Netra-Pushpa*, *Patala-roga*. *Lakshanas* are usually according to *Dosha* involved but for *Vataja* he described something very different *Sheetasra santati* i.e., reddish cold discharge.

Netrapushpa- *Harita* only mentioned its treatment and *Sadhya-asadhyata*, can be similar to *Avrana shukra* and *Savrana shukra* both. According to *Dipika* commentary on *Sharangdhar samhita pushpa* word is

suggestive of *Shukra*^[12]. *Harita* said about different *Netrapushpa* viz., *Prathama*, *Dwitiya*, *Tritiya*, *Chaturtha*.

Considering *Ashtanga Hridayam*^[13], *Vagbhatta* mentioned three *Patalgata savrana shukra*, also its *Sadhya-asadhyata* on that very similar basis. Considering and assuming that *Avrana shukra* (which is *Sadhya*) in *Astanga Hridayam* might be the *Pratham Netrapushpa* of *Harita samhita* which is also *Sadhya*. Modern correlation can be set to advocate this as corneal ulcers as they are also named according to the involvement of the corneal layers and are difficult to treat on the basis of layer involved.

Table 3: Sadhyasadhyata of Netra-pushpa

Patala involved	Sadhya-asadhyata
<i>Prathama</i>	<i>Sadhya</i>
<i>Dwitiya</i>	<i>Kashtasadhya</i>
<i>Tritiya</i>	<i>Shastra sadhya</i>
<i>Chaturtha</i>	<i>Asadhya</i>

As stated in *Harita samhita* to treat *Netrapushpa* one *Varti* is mentioned- *Haritaki*, *Vacha*, *Kushta*, *Pippali*, *Maricha*, *Vibhitaka majja*, *Shankhanabhi*, *Manahshila* with *Ajaksheera*. This *Varti* is used with different drugs in different *Doshas* as represented in table below:

Table 4: Above Varti to be used as Anjana with different liquid

Dosha involved	Anjana varti used with
<i>Vata</i>	<i>Kanji</i>
<i>Pitta</i>	<i>Payasa</i>
<i>Kaphaja</i>	<i>Mootra</i>
<i>Sannipata</i>	<i>Bhringaraja</i>

Treatment according to Dosha

- *Pittaja - Netra dhavana* with boiled *Tulsi*, *Devdaru* in *Kanji*.

- *Kaphaja*- Use *Triphala kalka* with *Mootra. Navneeta, Yashti, Nimba, Tila, Triphala, Guda* for *Lepana*.
- In *Sannipataja, Raktaja, Saruja - Shunthi* and *Shati* etc are used.
- *Vataja* and *Kaphaja- Phaltrika- darunisha- Saindhava* etc for *Lepa*.
- Use of *Tamra patra* (copper) and herbs to prepare *Anjana* by rubbing these drugs (*Apamarg moola, Shunthi* etc) on *Tamra*.
- *Tutha, Shunthi, Saindhav, Pippali, Tamra patra*-rubbing them with *Dadhi* and *Ghrta* results into a compound which if used as *Anjana* can treat all *Netra roga*.
- *Shigrupallav ras* with *Makshik* (honey) used to treat all *Netra roga*.
- *Timira, Kandu, Patala-roga, Arbuda, Patala-anusari- Netrapusha, Ratrandhya, Kacha, Neelika* mentioned while describing treatment only *Anjana* (described in *Netrapushpa* topic) is used to treat these diseases.

Patalroga

This *Patal-roga* occurs due to *Dosha-bala* in childhood, *Dushita ahara sevana* and in *Vridhdhavastha* due to *Swabhavtah*. It is of 5 types- *Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja*.

To treat *Patal-roga* an *Anjana* is described comprising of *Shunthi, Vacha, Rajni, Tutha, Manahshila, Shobhanjan, Anjan, Vishala, Jata, Shankh, Vastuka Moola, Madhu, Saindhava, Katphala-* to be prepared with *Sauveeraka* and *Varti* is used as *Anjana* to treat *Patal-roga*.

Table 5: Varna in different Patala roga

Dosha involved in Patala roga	Varn vishishtha
<i>Vata</i>	<i>Sakashmalam ruksham</i>
<i>Pitta</i>	<i>Neelavarna</i>
<i>Kapha</i>	<i>Shweta varna</i>
<i>Rakta</i>	<i>Rakta</i>
<i>Sannipata</i>	<i>Mishrita</i>

Some other Anjanas are:

- Anjana-katphala-haritaki-manahshila* with *Guda*.
- Mahavibhitaka phala-shankha nabhi-saindhava-payasa-amlaken (Kanji)* if rubbed and made *Varti* with *Guda*. If used as *Anjana* can treat any *Patala roga*.

Apathya: *Dhooma, Vaata, Ruksha dravya, Ushna dravya, Katu & Amla, Vyavaya* are the don'ts.

7. Mukharoga^[14]

Very few *Mukharoga* are described in *Harita samhita*. *Harita* included *Oshtharoga, Krishana-danta, Paittika dantamansa, Dantapaaka, Dantapupputa, Krimija dantaroga, Jihva pitika, Jihvapaka, Galaganda,*

Galashundika. Talushosha is mentioned in 13th chapter of *Chikitsa sthana* along with *Trisha*, not in *Mukharogadhyaya*. *Nidana* of *Mukhroga* are mentioned along with the treatment of diseases. Chapter starts with *Oshtharoga*.

Oshtha-roga

Sfutip oshtha (cracked lips) with spasm (*Vativahena*) is because of *Vaata* and burning sensation (*Sadaha*) will be due to *Pitta dosh*.

Treatment

- *Madhu navneeta* to be applied as *Lepaq*.
- Curd (*Dadhi*) with *Sharkara lepa* in *Pittaja oshtha-roga*.
- *Raktavsechana* in *Raktaja oshtha-roga*.
- *Dhava, Arjuna, Kadamba- Pralepa* is used in *Raktaja oshtha-roga*.

Danta-roga

The associated *Lakshanas* are -

- Vatika- Krishna danta* (discoloration of teeth), *Krishna dantmoola* (gums discoloration) and *Chala danta* (mobile) due to *Vata*.
- Pittaja*- Will have *Pittaja lakshana (Daha, Pita* etc)
- Shleshmika - Shofa, Shweta varna* will be seen.
- Raktaja- Kandu* and *Raktasrava, Dantamansa shotha (Suyate)*, red (*Sarakte*) *Dantapupputa* are *Lakshan* in *Raktaja dantaroga*.
- Krimija- Sa-chhidrama* (cavity), *Sabalama shoolam* (sever pain), *Dantmansa vishiryate* are *Lakshana* of it.

Treatment

- *Yavani, Vacha, Chitraka, Saindhava, Vishwa, Sindhuvara- kalka* applied and 500 times *Gandusha (Gandush shatani pancha)* with these drugs treat all *Mukhroga*.
- *Vacha saindhava shunthi- Gharshana* on *dantamoola*
- Keeping *Yavani* and *Vacha* in mouth at night is helpful in *Dantaroga*
- *Navneeta* with *Sharkara* in *Pittaja danta roga*
- *Dhatrithala (Amalaki)* applied on *Danta* treat *Dantaroga*
- In *Kaphaja-Haritaki* and *Guda* for *Gharshana*
- *Gandoosh dharana* with *Ahimaraka moola kwatha, Khadira kwatha, Yavani kwatha, Nimba moola kwatha*.
- *Raktaja - Lavana sarshapa gharshana*
- *Krimija -Vidanga, Hingu* etc *Gharshana*

Jihva-roga

The text is suggestive of that if *Pitika* occurs at *Jihva* it is *Jihva roga*.

- Vatika-Ruja, Krishna varna* (pain and discoloration)

- b. *Pittaja- Daha sanyute* (burning sensation)
- c. *Shleshmika- saghana, Shweta* (thick and whitish)
- d. *Sannipataja- All mixed Lakshans*

Treatment

- *Vacha, Abhaya, Vidanga, Shunthi, Sauvarchala, pippali-* for *Jihva gharshana* with *Ghrta*.
- *Gandoosha dharanam* with lukewarm *Kanji* or *takra* or *Sheeta dugdha* (*Danta roga* and *Jihva roga*).
- *Yashti, Chandana, Musta, Pippali-* with honey for *Lepana* in *Pitta dosha*.
- *Lodhra, Arjuna, Kadamba- Kwatha gandusha* in *Kaphaja mukha paka*.
- *Kantakena api jihva chiriyitwa* (give cuts on *Jivha* with *Kantaka*) than apply *Murva, Musta, Abhaya, Shunthi, Pippali, Rajani dwaya churna* with honey in *Raktaja jihva roga*.
- *Maricha vacha kustham haritaki churna- Gharshana* in *Kaphaja jihva paka*.

Galaganda

- a. *Nidan-* Consuming *Tila, Pichhila, Gaulyadi*^{[15][16]} (special alcohol), liquid food, new cereals. They lead to disease called *Ghantika*.
- b. *Sthana-* Near *Jivhamoola* and *Kantha sandhi*.
- c. *Doshika involvement-* *Shleshma* and *Rakhta*
- d. *Lakshana-* Dryness in mouth (*Asya shosha*), *Mand-jwara, Shirovyatha, Aruchi, Tandra*.

Treatment

- *Sampidana* of *Rakta panthika* (blood vessel) located at centre of throat (*Kantha madhye*).
- *Vimlapana*
- *Vacha, Marichat, Pippali churna* dusting.
- *Dhanyaka, nagara, jimootaka, Vacha-kwatha* for *Swedana* and *Gandoosha dharana*.
- To keep *Vacha* in mouth for day and night (continuously)

Galashundika

Vaidya should be *Ashukari* (fast responding), *Mahapraagya* (wise enough) to treat this ailment. In *Galashundika* disease due to *Rakta shleshma vikar*, in the path of *Ghantika* (probably uvula) it elongates and known as *Galshundika*.

Lakshana- It obstructs the path (*Rundhatey*), watering of eyes (*Netrasrav*), headache, cough, dyspnoea (*Shwas*), fever.

Treatment

A) Shastra karm (Chhedana)

↓
Vimlapana

↓
Swedana (with decoction of *Pippali- Maricha-Haritaki- Vacha- Dhanya- Yavanika*)

B) Medication

Yavani dharana in *Mukha* continuously.

Sidharthaka, Vacha, Kushtha, Rajani, Paribhadra etc for *Kantha Lepana*.

**Pathya-* All *Pathya* which are indicated in *Jwara*.

**Apathya-* *Gaulya*^[15,16] (spirituous liquor, *Madhura rasa*), *Pichhila, Taila* are to be avoided.

8. Indralupta^[17]: Harita introduced Indralupta as Keshaghna.

The *Lakshanas* of *Indralupta* according to *Doshas* are mentioned below.

Table 6: Doshika involvement

Doshika involvement	Lakshanas of Kesha
Vata	Ruksha and Pandur varna
Pitta	Rakta varna, Daha present
Kapha	Snigdha varna
Rakta	Paak
Sannipata	Mixed characters

Treatment - He used only *Lepa* and *Dhavana* as route of administration of medicines.

*vataja -*Head bath (*Kesha dhavana*) with *Guda, Surasa, Shunthi, Matulunga rasa*.

*Pittaja -*4 *Yogas* to *Pittaja bheda* alone-

- *Kesha dhavana* with *Sita, Shiva, Yashti, with Dugdha* and *Navaneeta*.
- To cure *Dadru* and *Indralupta Kesha dhavana* with *Dhava, Arjuna, Kadamba, Vibhitaka* etc *Kwatha*.
- *Patolpatradi lepa*

To take warm headbath after *Dhatura patradi lepa*.

Use *Gajendra* (elephant) *Danta masi* with *Navaneeta*. Like *Hastidant masi* by other *Acharyas*.

Kshara prepared from Tila-Arka etc to be applied as *Lepa* with *Navneeta*.

Sarpa kshara use is said to be *Keshachayam* i.e., increase in density of hairs.

DISCUSSION

Harita samhita has clearly unique ideas and concepts in *Shalakyta tantra*. He mainly used *Bahir-parimarjana chikitsa* like *Lepa, Karnapoorana, Anjana, Dhawana, Gandoosha, Gharshana* etc to apply medication along with *Nasya*. Following things I found were different while reading the Hindi commentary.

- *Karmaja roga* and the methods to get rid of them.
- In *Talushosha- Dadimakoladi Lepa, Pratapta Madhu lepa* are used. For diseases and syndromes with *Xerostomia* as featuring symptom like *Sjogren's syndrome* this could be of very use.
- *Shiroroga-* He considered *Pitta* as main reason, *Shadbindu tail (Harita), Bindutraya* for *Nasya*.
- *Bhrudosha -* He mentioned this chapter separately.

- *Karna-roga*- History of having *Loota dosha* in ones childhood may cause *Karna-ruja*, he also considered *Vidahi-Guru ahaara* as *Pathya* in *Karna roga*.
- *Netraroga*- *Netrapushpa* is defined (not in other texts), its *Sadhya-asadhyata*, and also treatment according to *Dosha*.
- *Yavani-vacha* to be kept in mouth in *Dantmool rog*.
- *Yavani dharana* in *Galashundika*.
- *Vacha dharana* in *Galaganda*.

CONCLUSION

After critically reviewing the exponent texts from *Harita samhita*, many new contributions from *Acharya Harita* are found like new formulations (*Bindu-traya*, *Dadimakoladi lepa* etc), new nomenclature (*Bhrudosha*, etc), novelty in his medicine and he emphasized many *Bahir-parimarjan chikitsa*. However some of the subjects are described in very confined manner. His work holds strong grounds regarding *Shalaky*. However it requires explorative research to substantiate. This is the preliminary view to understand broadly the *Harita samhita* and to have a better understanding in *Shalaky tantra*.

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