



## A CRITICAL REVIEW ON ŚĀRṄGADHARA PADDHATI

<sup>1</sup>Sonali Sharma , <sup>2</sup>R. Vidyanath, <sup>3</sup>RenuBala, <sup>4</sup>Hirdesh Kumari

<sup>1</sup>PG Scholar 3<sup>rd</sup> year-Department of Samhita and Siddhanta, SDACH, Chandigarh

<sup>2</sup>Professor, HOD, Principal, S. S. Agarwal Institute of Ayurveda, Navsari, Gujarat

<sup>3</sup>Associate Professor, HOD, Department of Samhita and Siddhanta, SDACH, Chandigarh

<sup>4</sup>Assistant Professor, Department of Samhita and Siddhanta, SDACH, Chandigarh

### Review article

#### ABSTRACT

India's diverse and evolving culture, shaped over millennia, varies significantly across regions. Central to ancient Hindu philosophy are the *Puruṣārtha* which literally means “an object of human pursuit” encompassing four fundamental goals of human life, delineating paths for personal and spiritual development. Among various Hindu scriptures related to life goals, *Śārṅgadhara Paddhati*, standing as an anthology of Sanskrit verses, has been compiled by *Ācārya Śārṅgadhara*(1363 CE). The *Śārṅgadhara Paddhati* spans 160 chapters covering diverse topics such as *Gandharvaveda*, *Dhanurveda*, *Vṛkṣāyurveda*, and many more, offering a comprehensive exploration of life's principles. Notably, the text emphasizes learning from all sources, including plants and animals, to achieve life's objectives. The text's relevance extends to contemporary agricultural challenges, including discussions on organic farming, conservation measures inspired by ancient traditions. It highlights the importance of balancing agricultural productivity with ecological preservation, drawing lessons from historical practices. In essence, the *Śārṅgadhara Paddhati* encapsulates timeless wisdom on holistic living, ecological harmony and the pursuit of life's goals, resonating with India's rich cultural heritage and offering insights for addressing present-day challenges in sustainable development and environmental stewardship.

**Key words:** *Āyurveda*, *Śārṅgadhara Paddhati*, *Vṛkṣāyurveda*, *Puruṣārtha*, *Upavanvinoda*, *Agriculture*.

**INTRODUCTION:** *Śārṅgadhara Paddhati* stands as a testament to India's profound cultural heritage and intellectual legacy, encapsulating invaluable wisdom for navigating life's complexities. Composed as an anthology of Sanskrit verses, this work reflects the deep-rooted philosophical and practical insights prevalent in medieval India. The name "*Śārṅgadhara*" finds resonance across various literary and scholarly endeavors of that era, including works like *JvaraTrisati*, *Śārṅgadhara Trisati*, and *Śāraṅgadhara's Saṅgīta Ratnākara*, showcasing the widespread influence of individuals bearing this name. The identity of the

authorship of *Śārṅgadhara Paddhati* has sparked scholarly debate, with some attributing it to *Śārṅgadhara* on of *Damodara* is the author of *Śārṅgadhara Saṁhitā*, while others offer alternative perspectives. Nonetheless, the compilation is believed to have been accomplished in the year 1363 by *Ācārya Śārṅgadhara*, a figure whose lineage and achievements are noted in historical inscriptions. *Śārṅgadhara Paddhati* encompasses a vast array of subjects, delving into disciplines such as *Gandharva Veda*, *Dhanurveda*, *Vṛkṣāyurveda*, *Garala-Śāstra*, and more, presenting a comprehensive exploration of life's facets and principles. It serves as a

cornerstone in Sanskrit literature, revered for its depth of knowledge and practical relevance. Central to the teachings within *Śārṅgadhara Paddhati* is the concept of holistic learning, emphasizing the acquisition of wisdom from all sources, including nature itself. Through insightful anecdotes like the behavior of the sandalwood tree and the *Cātaka Pakṣi*<sup>1</sup>, the text imparts timeless lessons on altruism, dignity, and the interconnectedness of life. Moreover, the work extends beyond philosophical discourse to address pragmatic concerns, including cultivation techniques, plant conservation, and environmental stewardship. It emphasizes the importance of sustainable practices, echoing contemporary calls for ecological balance and responsible resource management. As the world grapples with environmental challenges and seeks pathways to harmonize human existence with nature, the teachings embedded in *Śārṅgadhara Paddhati*<sup>2</sup> resonate profoundly. They remind us of the enduring relevance of ancient wisdom in guiding modern endeavors towards a balanced and prosperous future. According to colophon mentioned in the book *Śārṅgadhara Paddhati* the fact is confirmed. Thus, this treatise can be considered as one of the best works in the Sanskrit literature

In *Caraka Saṃhitā Vimāna sthāna*, it is mentioned that the entire world is a teacher for the wise and enemy for the unwise.<sup>3</sup>

By taking the above fact into consideration, the author of *Śārṅgadhara Paddhati* has tried to convey the message of learning things from everybody in the world and even from the plants and birds also for achieving the goals of life.

#### **MATERIALS AND METHODS:**

For this study material was scrutinized from *Śārṅgadhara Paddhati* edited by Peter Peterson and also the translation work of Shri Jagannath Shastri "Math" have been taken as the chief sources .

#### **AIMS AND OBJECTIVES:**

The aim of this research work is to study *Śārṅgadhara Paddhati* critically, compile its contents and document various relevant information provided by the author.

#### **Observations:**

The four aims of life are also known as *Puruṣārtha Catuṣṭya- Dharma* (Virtue), *Artha* (money), *Kāma* (desires) and *Mokṣa* (salvation). In Sanskrit, the word is *Puruṣārtha*, which literally means "an object of human pursuit"<sup>4</sup>. *Śārṅgadhara Paddhati* contains information that is useful for achieving the goals of life. It is observed that many a number of Hindu scriptures *Vedās*, *Purāṇās* and *Vedānta Granthās* are clearly mentioned the ultimate goals of life and shown the path for their achievement also. The author of *Śārṅgadhara* is same as of *Śārṅgadhara Paddhati* and *Śārṅgadhara Samhita*. But the information is scattered at different places. According to colophon mentioned in the book *Śārṅgadhara Paddhati* the fact is confirmed. In first part of fixation of time period and birth place of the author is done. It was done by collecting external and internal evidences. From internal evidence that is author himself in the book mentioned about his grandfather, father and the kingdom by which place and birthplace got fixed. This internal evidence from first chapter of the text indicates that author himself has provides more insight into author's familial background. The mention of *Śakhambari Devī* temple, located in *Raṅthambora Durga*, under the rule of *Śrī Hammīra Chahamana (Adhipati)* (Captain) ruled from 1282-1309), helps

situate the author's ancestry within a specific historical and geographical context. *Rāghavdeva*, *Pandita* was at high position in the palace of King *Hammira*. *Rāghavdeva* had three sons, *Gopal*, *Damodara*, *Devdas*. The lineage traced through *Damodara*'s son, particularly the author himself, *Śārṅgadhara* along with his brothers *Kriṣṇa* and *Lakṣmidhara*, sheds light on author's direct connection to the historical figures. In this way author himself has mentioned about place and kingdom to which his grandfather belonged. External evidence was collected by referring points from Aufrecht<sup>5</sup>, opines that the authors of *Śārṅgadhara Samhitā* and *Śārṅgadhara Paddhati* are one and the same, while Priyavrat Sharma differs with this view. But majority of the scholars of *Āyurveda* agree with the popular view that *Śārṅgadhara*, son of *Damodara* is the author of *Śārṅgadhara Samhitā*. According to colophon mentioned in the book *Śārṅgadhara Paddhati* it is known that *Ācārya Śārṅgadhara* has compiled this work in the year 1363. This *Śārṅgadhara* appears to be same as the *Śārṅgadhara* mentioned in a *Praśastī* (eulogistic inscription) as the son of *Damodara* and the grandson of *Rāghava Deva*, the royal preceptor of *Hammira Bhūpati* of *Śākambhari*<sup>6</sup>. *Hemadri*, the commentator of *Astāngahrdaya* (13th-14th Century AD) has referred to *Śārṅgadhara Samhitā* in his commentary (Sūt.3/73). In Every aspect of this book is teaching to live an ideal life. Before starting the chapters author himself gave genealogy of him and mentioned the importance of this book. By going through the present work, *Śārṅgadhara Paddhati*, it is identified that, it consists of 160 chapters on various subjects like *Gandharvaveda*, *Dhanurveda*, *Vṛkṣāyurveda*, *Garala-*

*Śāstra*, *Śakuna-prastuti*, *Navarasa-Prastuti*, *Nīti-Rājanīti*, *Bhakti*, *Haṭha Yoga* along with other tenets of life. Thus, this treatise can be considered as one of the best works in the Sanskrit literature.

Author's Intention -By taking the words of *Ācārya Caraka* that the entire world is a teacher for the wise and enemy for the unwise into consideration, the author of *Śārṅgadhara Paddhati* has tried to convey the message of learning things from everybody in the world and even from the plants and birds also for achieving the goals of life.

*Subaśitprśnsā*- *Su* in Sanskrit means good, *Bhaśita* means spoken -*Subaśita* means well spoken or eloquent sayings - By mentioning this chapter in this book, author intended to mention the importance of good sayings and its benefits as this book itself is a type of *Subaśita*. After this author mentioned chapter praising the poet, this book is a type of *Sāhitya*, it is important to know which type of poet is best in the society and what type of poems and sayings are great and which types are of no use. While mentioning about poets, author didn't missed opportunity to praise and mention great poets and authors of ancient *Bhārata*. From broad view it covers each point of life - personalities and traits of people, author mentions different good and bad personalities to showcase the fact that an ideal person should have such kind of properties. If a person lives by good kind of personalities and positive thought process with good intellect to behave in a society, it will be an example for society. Continuing the book, he mentioned qualities of wise person and importance of gaining knowledge which can't be robbed is mentioned. Being patient in life in every situation is important. Like said earlier in order to

achieve four pursuits of human life, the very first step is to do work in right way, dutifully, that is only possible by having a right kind of personality. The one who has bad kind of personality can't achieve four goals of life. After mentioning great personalities, most important thing to survive in this materialistic world is money, so author has mentioned about praise of money and its importance. Those who don't have money and status those chapters are also mentioned, how society don't accept those who don't have money and power. After mentioning about money, he added chapter on being fool, it shows that, author here want to convey message that even after having money and knowledge, having a foolish mind can destroy everything and because one doesn't have much capability to make right decision in life. Excess greed is not good is also mentioned in another chapter. Destiny is the ultimate truth is being cited in further chapter. Concept of hard work is also given importance by the author. *Dharma* chapter is mentioned. Sun, moon, sky, wind, ocean, desserts, animals on earth, birds all are mentioned which indicates, author want to convey a message which can be learned from each part of environment whether they are animals, plants, birds or other species. The bird *Cakura (CātakaPakṣi)* only drinks rain water drop by drop as it pours down. However thirsty it may be, it does not drink any other kind of water like the streams, rivers or collected rainwater. It never bows its head and it lives the life by proudly. By this example the humans should understand that one doesn't beg in front of anyone under any circumstances and live his life by pride. In this way one can learn even from the trees and birds to live an ideal life. In chapter named

*Sāmānyavr̥kṣnyotyā* - A plant absorbs so much heat, affected by hot wind, gives shadow to many peddlers but when spring comes leaves are shed. It gives life to birds. It looks beautiful with fresh green leaves. Plants are *Kalpavrikṣa* given by nature, because from tree leaves, flowers, fruits, shadow, bark, root, cortex, wood with medicinal properties. Author has given name '*Satpuruṣa*' to trees because they tolerate earthquake, lightening, wind swirls, tsunami, hot wind in summers, thunder, rain, snow, by tolerating all these situations, do charity for life. Kings and kingdom importance are mentioned in chapters and specific examples of kings are given in this book like *Lord Śrī Rāmācandra, Prithvirāj Cauhan, Vīra Pandya, King Vikramāditya*. War and politics are discussed out. Elephants and horses being participated and helped the kings in the war by providing a good ride and other signs of being good are mentioned in the chapters. By mentioning this one can assess which types of elephants and horses are to chosen. Important chapter for treatment of horses are mentioned there, if animal gets injured during war. Chapters of war are mentioned so most important thing of that time was *Dhanurveda*, its chapters are mentioned in detail. This book is a gem of thought for all archery experts. Holding technique of *Dhanura*, types of archery, tip of arrow, posture to stand while doing archery, coating of highly effective chemical medicines, arrow made of different metals, types where the surface (with pebble) part of the arrow is placed on the string of the bow, technique to fix the target, he days prohibited for practicing archery, launch and projection during archery, technique to practice archery far away from the target, separate chapters are mentioned.

*Gandharvśāstram* is mentioned which mentions about music knowledge. Characteristic of student who can become good singer etc. and many chapters are mentioned about the detail of singing. Next chapter is *Upvanvinoda*, *Śārṅgadhara Paddhati*, out of 1630 chapters, author has mentioned a chapter named *Upavanavinoda*<sup>8</sup> (*Upavana* - garden, *Vinoda*- pleasure) (82<sup>nd</sup> chapter) which is focused on cultivation and conservation methods of plants and also allocated a separate chapter on *Vṛkṣāyurveda*. The author has described the entire science of plant life in 237 verses by covering various topics like fortune of trees, garden layout, land profile, plant profile extension, seed viability treatment, high yield, plant protection, disease diagnostics, disease treatment improvement care, extra ordinary applications in plant production, garden project, hydrology etc. Techniques used in *Vrikṣāyurveda* (the science of plant life in *Āyurveda*) to enhance the growth and productivity of trees, plants, and seeds. *Vrikṣhāyurveda* is a regulated science charmingly governed by scripture, with lots of rules and regulations. Different methods were adopted by our ancestors for conservation of plants. This is the time to arise and awake for protecting the environment so as to keep the mankind healthy. In first chapter of *Upavanavinoda* – *Tarumahimā*<sup>9</sup> - glory of trees are mentioned e.g. - The one who plants seven *Udumbara* trees, attains *Candra Loka*. Planting techniques- crops are produced haphazardly, they may not fulfill their intended purpose or contribute to the aesthetic appeal of an area. Therefore, it is important to follow a structured planting process to ensure the desired outcomes are achieved. Irrigation methods - watering is

the practice of applying controlled amounts of water to land to help grow crops, landscape plant and lawns. Protection of trees - Protect trees from excessive cold, strong winds, smoke, and fire by using traps or nets. Method of developing park, developing of parks holds significant importance for various reasons, contributing to the well being of communities, the environment, the quality of life, recreation and leisure, providing fresh air, providing place for exercise, reducing stress, improving mood, increase overall well being, the presence of green spaces is attractive- water purification , water properties enhancement are mentioned. Soil testing for digging wells - specific indicators for presence of water, time and constellations for digging, relationship with directions etc. are mentioned. Nutritional methods for plants - emphasizes on the importance of providing nutrition to trees, creepers, saplings, and flowers for abundant fruit production and fragrance. Preparation of manure water - the preparation of manure plays a crucial role in sustainable agriculture and gardening. By enhancing soil fertility, structure, manure contribute to healthy plants, more environmental approach. *Kuṇapajala*<sup>10</sup> is mentioned to provide nutrition to the plants, method of formation of *Kuṇapajala* mentioned. Treatment of plant diseases are discussed. If plants are healthy human being also can survive well and can-do work properly. Ominous signs are mentioned next to this chapter that mentions symptoms about a person who is going to die. Author highlights about animal and animal treatment and importance. Also mentions about animals auspicious and non suspicious symptoms. Techniques to control animals are mentioned. Types of

poisons are discussed, treatment of poison, snakes and its types are mentioned, qualities of messenger - performs many important functions for the nation - importance of messenger is mentioned. In next chapter immediate treatments of snake bite are mentioned. In this book author has mentioned little about *Bālgraha*. In chapter named *Kalpsthānm*, different formulations are mentioned. *Triphalā*<sup>11</sup> and its ingredients, *Bhringrāja*, *Gandhaka*, *Punarnvā* etc. Importance of drinking water in right way is mentioned. Process of making *Bhasma*(metal ashes). In next chapter beauty has been given major importance by mentioning hair dye formulations. As this book is *Sāhitya*, so *Rasas* are mentioned here. *Rasa* means "flavor", and the theory of *rasa* is the

primary concept behind classical art including theatre, music, dance, poetry, and sculpture. Much of the content of traditional Indian arts revolves around the relationship between a man and a woman. The primary emotion thus generated is *Śarīṅgāra*. About more than fifty chapters are mentioned about couples, couple stories and intercourse methods. Also, there are topics that deals with *Garbhāpātana*. In last chapters author is discussing about *Yoga* and types of *Yogas* in detail. Mentioned about great *Riṣis* like *Mārkaṇḍay*, *Dattatrya*, *Vyāsa*. So, in order to achieve four goals of life, author has documented each aspect of life and given a lesson to live an ideal life. First three are pillars to achieve last goal that is *Mokṣa*.

**Table. 1** Following table includes the names of chapters described in *Śārṅgadhara Paddhati*:

<i>Name of the Chapters described in Śārṅgadhara Paddhati</i>		
1. <i>Kavivaṃśavarṇanm</i>	56. <i>Mūrkhā Nindā</i>	111. <i>Madhukaranyotyā</i>
2. <i>Anukarmṇika</i>	57. <i>Triṣiṅṇā Nindā</i>	112. <i>Kakolanyotyā</i>
3. <i>Namaskṛiti</i>	58. <i>Lobhā Nindā</i>	113. <i>Cātkanayokyā</i>
4. <i>Āśiṣa</i>	59. <i>Devāvyākhyānam</i>	114. <i>Mayūrānyokyā</i>
5. <i>Subhāṣita Paraśaṃsā</i>	60. <i>Udyā Ākhyānam</i>	115. <i>Śukanyokyā</i>
6. <i>Kāvya Paraśaṃsā</i>	61. <i>Prakirṇakākhyānam</i>	116. <i>Kākonyokyā</i>
7. <i>Sāmānyakavi Paraśaṃsā</i>	62. <i>Samasyākhyānam</i>	117. <i>Bakanyokyā</i>
8. <i>Viśiṣṭa Kavi Prakaraṇam</i>	63. <i>Prahelikaphnutikūṭākhyānam</i>	118. <i>Khadyonokyā</i>
9. <i>Kukavinindā</i>	64. <i>Kriyāgupataktri-Gupatasandhigupata Bindumatīcitra Bhāśācitrakhyānam</i>	119. <i>Singhanyokta</i>
10. <i>Viśiṣṭa Kavi Prakaraṇam</i>	65. <i>Praśnottarākhyānm</i>	120. <i>Gajanyokta</i>
11. <i>PadṇḍitaParaśaṃsā</i>	66. <i>Jāti</i>	121. <i>Harinayaoktyā</i>
12. <i>1Kupandita Nindā</i>	67. <i>Sadācāra</i>	122. <i>Karbhānyotyā</i>
13. <i>MahtāmParaśaṃsā</i>	68. <i>Dharamavivarti</i>	123. <i>Vriśbhānyokyā</i>
14. <i>DhīraParaśaṃsā</i>	69. <i>Pātakavivriti</i>	124. <i>Sāmānyavriṣṇanyotyā</i>
15. <i>SajjanaParaśaṃsā</i>	70. <i>Khacarabhūcareśu PūrvamSūryanyokatya</i>	125. <i>Vriṣṇaśeṣānyokyā</i>

16. ManasvīParaśamsā	71. Candranyotyā	126. Parvatānyoktyā
17. UdāraParaśamsā	72. Meghanyotyā	127. Agastyānyoktyā
18. TejasvīParaśamsā	73. Vāyoranyotyā	128. Samudrānyoktyā
19. GuṇaParaśamsā	74. Hansanyotyā	129. Ratnānyoktyā
20. SantoṣaParaśamsā	75. Kripaṇa Nindā	130. Śankhanyoktyā
21. SansargaParaśamsā	76. Yacaka Nindā	131. Nadyoktyā
22. Dhana Paraśamsā	77. Daridra Nindā	132. Tatākānyotyā
23. Durjananindā	78. Nāykam PratiNāyikkokti,	133. Kmlānyoktyā
24. kūpānyoktyā	79. Nāykam PratiSakhīvākyam,	134. Hemantasvabhāvākhyān m
25. Marusthalānyoktyā	80. Virhinyavsthāvrānam,	135. Śīśīrasvabhāvākhyānm
26. Dāvānlānyoktyā	81. Nayikām PratiSakhīvacanam	136. Samsritakhyānm
27. Sankīrnyoktyā	82. Vīyoginī Pralāpa ,	137. Vīrārasanirdeśa
28. Sāmānyarājvarnm	83. Dītyuphāsapraśno,	138. Karuṇārasanirdeśa
29. Viśīṣṭarājvarnm	84. Sambhogśrīgāre	139. Adhabhutrasni
30. Aripālānyam	85. Priyatithyadikam	140. Hāsyārasanirdeśa
31. Nīti	86. Mānanīmānākhyānāma	141. Bhyānakārasanirdeśa
32. Miśraknīti	87. Kalhāntraitiprhālādikm	142. Bhībhītakārasanirdeśa
33. Gajaparākriyā	88. Nāykoypriyukti	143. Śāntārasanirdeśa
34. TurgaParaśansa	89. Nāyaksīkṣānāykanunyny o	144. Athānityānānirupnam
35. Dhanurveda	90. Prasparapsāda	145. Viśyophāsa
36. Gāndharvśāstram	91. Suryastānanamcakravāk asthāne	146. Pacāścatāpa
37. Upvanvinoda	92. Tamovrṇnm	147. Kālacritam
38. Śakungyānm	93. Abhisārikāsancāra	148. Vīveka
39. PaśūnāmLakṣṇāniCikitsa	94. Candrodyavraṇanam	149. Updeśa
40. Viśāpharṇm	95. Pānagoṣṭhirānanam	150. Kālasnakhyānam
41. Bhūtavidyā	96. Cātudūtakrīdāsūratpraś ṃsā	151. Śārīram
42. Bālagrhopśmnam	97. Navavadhūsāngama	152. Yoga
43. Kautukāni	98. Suratakēlikāthnam	153. MārkaṇḍyādisādhnoDavī yoHathyoga
44. Kalpavrikṣa	99. Viprītṭartam	154. Mana Sathīrīkarnprbhāva
45. Keśranjanam	100. Suratnīvṛti	155. Yogamahimā
46. Sāmānyāṣṭgārārasnirdeśa	101. Nīśīthakrīdnādīkama	156. Yogīcārya
47. Strīpuruṣājātībhedā	102. Prabhātvṛṇnm	157. Ariṣṭagyānm
48. Strīpuruṣasamyogvīvṛti	103. Prbhātvāyusuryavṛṇnm	158. Videha Mukti Kāthnam
49. Srīdevāprkāra	104. Sambhogaviṣkrṇnm	159. Grantha Paraśansa

50. Sanketākhyānbhāva – hāva- vivṛti	105. Satīvr̥ṇṇm kulvadhūkrit e	160. Vyāsprāṣasti
51. Bālāvr̥ṇanam	106. Asatīcaritam	
52. Vaya-Sandhivarnam	107. Rituvr̥ṇṇm Vasantsvabh āvakyānm	
53. Taruṇiprithagvraṇanam	108. Grīṣmasvabhāvākhyānm	
54. Samgrastrīpṛthagvavr̥ṇnm	109. Varṣāsvabhāvākhyānm	
55. Viparalambhṣringārepriyes thānvranam	110. Śaratsvabhāvākhyānm	

**DISCUSSION:** The aim of life and the teachings within *Śārṅgadhara Paddhati* highlights the profound insights and comprehensive guidance provided by this ancient text. The four aims of life, known as *Caturvidha-Puruṣārtha*, encapsulate the fundamental pursuits of human existence according to Hindu philosophy: *Dharma* (righteousness), *Artha* (prosperity), *Kāma* (pleasure), and *Mokṣa* (liberation). *Śārṅgadhara Paddhati* serves as a repository of knowledge aimed at achieving these goals, covering a wide range of subjects essential for leading a fulfilling and purposeful life. The text contains 163 chapters that delve into various areas such as *Āśvanam Śubhaśubhaceṣṭam*, *Hīna*, *Gandharvaveda* (music), *Dhanurveda* (archery), *Vṛkṣāyurveda* (plant science), *Garala-Śāstra* (toxicology), *Śakuna-prastuti* (omenology), *Navarasa-Prastuti* (the nine emotions), *Nīti-Rājanīti* (ethics and politics), *Bhakti* (devotion), *Haṭha Yoga*, Archery, music knowledge etc.

The author's intention, as revealed in the text, is to convey the message of learning from all aspects of life, including plants, animals, and the environment, in order to achieve the ultimate goals of life. The mention of genealogy and ancestral background in the text serves to provide a historical and cultural context, grounding the teachings within a specific framework.

The chapters in the text cover a wide array of topics, from the qualities of ideal personalities to the importance of knowledge, patience, and ethical behaviour. There are discussions on the significance of wealth, the dangers of greed, the inevitability of destiny, the value of hard work, and the role of *Dharma* (righteous conduct) in life. Furthermore, the text delves into practical aspects such as agriculture, conservation of plants, treatment of diseases (including snake bites and toxicology), animal care, beauty formulations, and the arts (such as music and intimacy). The emphasis on Yoga and the teachings of great sages like *Mārkaṇḍeya*, *Dattātrya*<sup>1</sup>, and *Vyāsa* underscore the spiritual dimension of life and the path towards *Mokṣa* (liberation). By encompassing such a wide range of topics, *Śārṅgadhara Paddhati* offers a holistic guide to living an ideal life and attaining the ultimate goals of human existence as per Hindu philosophy.

Thus, *Śārṅgadhara Paddhati* stands as a comprehensive and insightful treatise that not only imparts knowledge but also provides practical wisdom for individuals seeking to lead a meaningful and fulfilling life aligned with the principles of *Dharma*, *Artha*, *Kāma* and *Mokṣa*.

#### **CONCLUSION:**

In today's modern world it is seen how much race is there to achieve something in



life. But human being has only focused on second goal among four goals that is *Artha*. Whatever the situation is people want money either by good deeds or bad deeds. But in order to have ideal and peaceful life one must follow all the ethics mentioned here. If money is achieved in a right way, life will be an example. It is up to an individual who how they want to live. One can refer this book to help in achieving four goals and live an ideal life.

#### REFERENCES:

1. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati , Motilal Banarsidas Press, New Delhi , 2021, chapter-47, verse- 1-15, page no. 292-297.
2. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati , Motilal Banarsidas Press, New Delhi , 2021.
3. Dr. Laxmidharadavedi, AcāryaCaraka, Caraka Samhita, Vimānsthāna, Chaukhambakrishandas academy, Varanasi, 2017, chapter- 8, verse- 14, page- 875.
4. E-Samhita- National Institute of Indian Medical Heritage, Monier-Williams Dictionary [p= 637,3] [L=126587]
5. Aufrecht's Catalogus Catalogorum, Pt I. Weder's Catalogue of Berlin, 1853. २०००२००६ (गुरुगुणाः), Page 643
6. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati , Motilal Banarsidas Press, New Delhi , 2021, chapter-1, verse- 2, page no. 2
7. Dr. Laxmidharadavedi, AcāryaCaraka, Caraka Samhita, Vimānsthāna, Chaukhambakrishandas academy, Varanasi, 2017, chapter- 8, verse- 14, page- 875.
8. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati , Motilal Banarsidas Press, New Delhi , 2021, chapter-82, page no. - 683.

9. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati, Motilal Banarsidas Press, New Delhi , 2021, chapter-82, verse-4 , page no. 685-689.
10. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati , Motilal Banarsidas Press, New Delhi , 2021, Chapter 82, verse- 171-174, page no. 729.
11. Sri JagannāthaSāstri, vol.- 1, Śārṅgadhara Paddhati , Motilal Banarsidas Press, New Delhi , 2021, verse- 7-9, page no. 750.

#### Corresponding Author:

Dr.Sonali Sharma, PG Scholar 3<sup>rd</sup> year-  
Department of Samhita and Siddhanta,  
SDACH, Chandigarh

Email: ayusonalisharma14@gmail.com

Source of support: Nil Conflict of  
interest: None Declared

Cite this Article as : [Sonali Sharma et al : A  
Critical Review on Śārṅgadhara paddhati]  
www.ijaar.in : IJAAR VOL VI ISSUE VII  
MARCH - APRIL 2024 Page No:- 307-315