A CRITICAL STUDY ON CHIKITSAMANJARI WITH SPECIAL REFERENCE TO REGIONAL CONTRIBUTION TO THE THERAPEUTIC TRADITION OF AYURVEDA

A Thesis

SUBMITTED TO THE
TILAK MAHARASHTRA VIDYAPEETH PUNE

FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

IN AYURVEDA - SAMHITA, SIDHANT
Under the board of Ayurveda studies



By
Bindu K K
(Reg. No. 05613007842)

UNDER THE GUIDANCE OF
Dr. Mrudula Vinayak Joshi
DEPARTMENT OF AYURVEDA
2019

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Signature :

Address : Ambady, Parappur P.O, Kottakkal, Malappuram Dist.,
Kerala, India - 676 503

Ph.No. : 9447535633 e-mail : karimuttath.bindu@gmail.com

Date : 29.11. 2019 Place : Kottakkal

Acknowledgements

I am extremely grateful to my research guide Dr Mrudula Vinayak Joshi, for her valuable guidance, consistent support and encouragement,which I received at every stage of the work.

With profound sense of indebtedness I acknowledge my gratitude to Dr Abhijit Joshi Sir, Registrar, Tilak Maharashtra Vidyapeeth and also the Head of Department of Ayurveda, for his guidance. His professional leadership was always a source of inspiration to us.

I am highly grateful to all the members of Focus Group Discussion Dr. Mannachan, Dr. P.M. Ravindran, Dr. Jigeesh P.P, Dr. P. P Kiratha Moorthy, Dr. Manoj Shankara Narayanan, Dr. V.C. Deep for their expert opinion and valuable suggestions. I also acknowledge all the participants of the Survey.

My sincere gratitude to Dr Ramankutty Varier, Rtd. Senior Medical Officer for sharing his knowledge and experiences regarding the study.

I would like to express my deep and sincere gratitude to Dr Jose Paikada, Dr Sasidharan, and Dr Ajayan for providing the photos of medicinal plants and also for their contribution to identify the plants. I also thank the staff of Dravyaguna Dept of our college, Dr. Vivek, Dr Madhu K P and Dr Aparna, for their co-operation and inputs which enabled me to complete the drug review of my research work.

I am grateful to Dr. Pavithran, Former Professor and HOD, Malayalam Department, Calicut University and also an expert in reading old scripts, for sharing his valuable suggestions regarding the linguistic aspects of my research work.

I would like to express my gratitude to Dr M.R Raghava Varier, former Professor and HOD, Dept. of History, University of Calicut, Dr Muthulakshmi, Professor, Sri Sankararacharya Sanskrit University, Kalady for their guidance and scholarly inputs on the subject of literature research with respect to regional literatures.

I am most thankful to my colleagues Dr Uma Karthik and Dr M .V Vinodkumar for their insightful suggestions and help throughout my research work.

I extend my thanks to my colleagues Dr Benil, Dr Chaithanya R Menon, Dr. Aboobacker, Dr Shyni Thankachan, Dr Amal Hameed, Dr. Dayanah for their timely help and encouragement.

My sincere thanks to Dr Sreejith Sreekumar and Dr Pooja for their help in completing the survey and its analysis and Dr Valsala Devi for her technical support.

I thank all the staff of our college library and also the staff of Manuscript Library, Thiruvananthapuram, Manuscript Library, Govt Sanskrit college, Tripunithura, and Manuscript Library, University of Calicut for their help and support in providing the materials for my research.

I acknowledge the help rendered by all the staff of Department of Ayurveda and PhD Department, Tilak Maharashtra Vidyapeeth, Pune.

Some faculty members and students of my institution have been very kind enough to extend their help at various stages of this research, whenever I approached them, and I acknowledge all of them.

I am very much indebted to my family. It would not have been possible to conduct this research without their sincere support. Words cannot express my love and gratitude to my husband, daughter and son.

I owe a lot to my parents, who encouraged and helped me at every stage of my personal and professional life, and longed to see this achievement come true. I deeply miss my mother who is not with me to share this joy.

Dr. Bindu K K

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Abbreviations

A.H.	Ashtangahridaya
A.S.	Ashtangasamgraha
C.S.	Caraka Samhita
S.S.	Susruta Samhita
Ci	Cikitsasthana
Ni	Nidanasthana
Sa	Sarirasthana
Ut	Utharasthana
Su	Sutrasthana
A.M.	Alathur Manipravalam
Y.M.	Yogamritam
S.Y.	Sahasrayogam
F.G.D.	Focus Group Discussion

Chapter 1
Introduction

1. Introduction

1.1. Background

India has a rich tradition of intellectual inquiry and a textual heritage that goes back to several hundreds of years[1]. This has been reflected in medical science and its literature too. The history of Ayurveda reveals the evolution of a vibrant and dynamic medical tradition with compendia, medical lexicons, pharmacopoeia, handbooks and manuals of treatment.

The most remarkable fact about Indian medical tradition is that it prevails at two different group levels, namely the classical tradition and the regional tradition[2]. The literature of classical health traditions are highly organised, classified and codified with a theoretical and conceptual foundation, having philosophical and scientific backgrounds. They were written in Sanskrit language. Charaka samhita, Susruta samhita, Ashtanga Samgraha and Ashtangahridaya are the most important representatives of the classical tradition in Ayurveda. But in the literature of local health traditions, the knowledge gained from innumerable number of clinical experiences, which has been passed on from generation to generation was later on documented in regional languages. They are very rich and diverse but not organized or classified. This regional health traditions were oriented more with the practical depiction of the science with incidental references on the theoretical prospects The vast amount of medical knowledge that has come down to modern times is the result of long evolution through trial and error and exchange of know-how between diverse communities and regions[3]. The classical tradition has been modified according to the environmental and cultural background of the people dwelling in different regions of the country. Thus, it can be said that any enquiry into the regional variations in the learning, understanding, practice and propagation of Ayurveda will surely throw light to the development of these dual traditions.

Kerala has played a unique role in the process of nourishment of Ayurveda[4]. Kerala tradition of Ayurveda became unique in form and content through consolidating exemplary practices on different branches such as Balachikitsa, Marmachikitsa, Visha cikitsa, Netra chikitsa, and Panchakarma chikitsa which remains distinct from traditions in other parts of the country. This richness is reflected not only in the practice , but also in the form of literature in such

specialties . The foundation stone for such a system was laid down by numerous physicians and scholars who had sound academic knowledge and great clinical acumen. Among them, the Ashtavaidyans of Kerala belonging to 8 Namboothiri families (it is said that these 8 families belonged to 18 congregations) are hereditary physicians of repute[5]. They were masters in eight branches of Ayurveda also. In addition to such families, people belonging to other castes such as Velan and Ezhava , studied Ashtangahridaya thoroughly and practiced Ayurveda as their hereditary occupation[6]. Prof. A Sreedhara Menon, the author of "social and cultural history of Kerala" opined that Ayurveda has developed to a high point of perfection in Kerala and the literature of Ayurveda are reasonable and substantial[7].

A number of compendia such as Alathur Manipravalam, Sahasrayogam, Yogamritam, Sindooramanjari, Vaidyamanorama, and Chikitsamanjari were composed by these physicians. These texts need not be counted as contribution of a person (author) but can be considered as a collective contribution of a great tradition as such. Most of the texts are anonymous in authorship and found to be edited and supplemented through different generations. Based on the Manipravala, (a judicious mixture of Malayalam and Sanskrit) style which has been followed in all the texts, historians have concluded that the period of these texts is between 15th and 18th centuries[8].

Chikitsamanjari is considered as one of the most popular works in this period. It is an Ayurvedic treatise on treatment (Chikitsa). The knowledge, gained from numerous clinical experiences, which has been passed on through generations was later on recorded by the author in the form of a text[9]. It has been used traditionally by the eminent practitioners of Kerala.

This text incorporates both theoretical and practical knowledge. The theoretical aspects are extracted from Brihatrayi, especially from Ashtangahridaya[10]. Many Sanskrit verses have been used as such. Some verses have been translated into Malayalam. The author has included experience based and clinically tested treatments. Changes have been made in the medicinal preparations prescribed in classical texts with the inclusion or exclusion of certain drugs. Single drug therapy and simple formulations have included under many diseases[11]. Various simple treatment procedures have also been dealt with in this text. These

innovations lead to the refinement of Ayurveda therapy in Kerala.

Due to the simplicity of formulations and usage the text is very popular among the physicians of Kerala, but the usage of this text has been restricted to its home state because it is not included in the academic curriculum of Ayurveda. So it is necessary to create an awareness among practitioners outside Kerala and familiarise them with the therapeutic use of this work.

1.2. Problem statement

- Chikitsamanjari is a widely accepted text based on this regional tradition of Kerala and it is one of the popular texts among the Ayurvedic practitioners of Kerala. But the text is least spread outside the state.
- An important lacuna regarding deeper understanding of regional literature is the lack of standards and criteria on how to conduct critical literature study on such materials. Different authors who attempted studies on regional literature previously, chiefly followed linguistic and historical methods. Such methods seem not sufficient to meet the needs of a study related more to the clinical aspects.
- The snehana and swedana procedures mentioned in classical Ayurvedic texts as purvakarma have become a part of panchakarma in the Kerala tradition. This has also become a well-established treatment protocol for different disorders. At present, this system is more popular among Keralites only and it is the need of the hour that these different regional traditions be scientifically analysed and incorporated into the classical system to prevent premature extinction of this successful tradition and for further development of the Ayurvedic science as a whole.
- Chikitsamanjari is not included as a reference text in curriculum, though it is an ancient and widely followed text[12]. The lack of clinical validation of the therapeutic aspects mentioned in this text might have also made the nation-wide acceptance difficult.
- The text is not included in the pharmacopeia and therefore many of the formulations mentioned in the text which are available in the market use other texts as reference[13].

- The previous work related to Chikitsamanjari has been limited to the literary aspect of the text[14].

1.3. Need and significance

The study, teaching and practice of any scientific discipline are dependent upon its literature. In our country most of the published literatures in Ayurveda are limited to those available in Devanagari script and to some extent in regional languages. Several important compilations were composed in different regions of the country and only few of them could be published in recent past. It may be noted that no proper efforts were made to critically study these published texts in regional languages. Also, standard guidelines are not available for such explorations. The literatures available in regional languages are largely limited to the particular region. National institute of medical Heritage & Central Council for Research in Ayurveda and Siddha (C.C.R.A.S) has taken efforts to collect manuscripts, translate literatures published in regional languages into nationally accepted languages. Sahasrayoga, a Kerala based text recently gained national importance and its Hindi version was edited and published by C.C.R.A.S[15]. The critical study of the text Chikitsamanjari, which is an abode of knowledge amassed from innumerable clinical experiences passed on from generation to generation, will contribute to the development of Ayurvedic Science.

Another important thing that needs consideration is the lack of proper orientation of the graduates on such texts during their graduation training. In Kerala, a trend is being built up recently in which graduates just after their completion of B.A.M.S course seek training under experienced Vaidyas where they expect training in traditional practices mentioned in regional literature. The routine curriculum fails to inculcate the practical wisdom depicted in regional literature to a larger extent. The present study may put light on the necessity of such dimensions.

1.4. Rationale

- The work gives an outlook on the literary aspects of the text such as the origin of text, the period, authorship, commentaries, commentator and the language used.

- Identification, compilation, categorisation and exploration of the therapeutic aspects unique to Chikitsamanjari, including simple, economic and easily prepared formulations; treatment procedures unique to Chikitsamanjari; modified swedana procedures; use of single drugs; and modifications of formulations mentioned in classical text; all contribute to the enrichment of treatment science.
- The results of survey and focus group discussion help in identifying and popularizing the clinically most effective single drugs, formulations, treatment procedures and dietary regimens mentioned in Chikitsamanjari. This will provide a platform for advanced clinical research and thereby strengthen the domains of Medicine.
- The work contributes to the enrichment of the Ayurvedic Literary database.
- Introduction of the text to non- Keralite medical community will popularise the knowledge contained in the text.

As a beginning, a pilot study conducted among medical practitioners regarding the use of formulations mentioned in Chikitsamanjari, showed that about 65 formulations, 40 single drugs and simple combinations and 5 treatment procedures are prescribed by them in various conditions.(Annexure 1)

So a study was intended to critically analyse the following aspects of Chikitsamanjari.

I. The literary aspects of the text including the origin of text, the period, authorship, commentaries, commentators, language used, a comparative study with Brihatrayi and the other contemporary literatures.

II. Therapeutic aspects like description of single drugs, formulations, treatment procedures and dietary regimens.

III. Role of this text in clinical practice by conducting an authentic survey among randomly selected physicians of Kerala and by

IV. Conducting a Focus Group Discussion among experts.

Aim & Objectives

1.4.1. Aim:

Explore the role of Chikitsamanjari with special reference to regional contribution to the therapeutic tradition of Ayurveda

1.5.2. Objectives:

1. To make a critical study on Chikitsamanjari as a text representing medieval tradition of Ayurveda in Kerala.
2. To make a critical comparison on therapeutic aspects such as single drugs, formulations, treatment procedures and dietary regimens of Chikitsamanjari with Brihatrayi & other contemporary texts such as Alathur Manipravalam, Yogamritam, Sahasrayogam.
3. To conduct a survey among medical practitioners of Kerala to identify the most popular and effective formulations, single drugs, treatment procedures and the dietary regimens in Chikitsamanjari and thereby to assess the role of Chikitsamanjari in the current clinical practice of Kerala.
4. To conduct a Focus Group Discussion among experts to identify the common prescriptions from Chikitsamanjari.
5. To critically analyse the most commonly used medicines identified by the survey and Focus Group Discussion. The medicines will be analysed according to its contents, preparation and indication.

Contemporary texts selected for comparison in the present study

Alathur Manipravalam-

Alathur Manipravalam is a traditional medical treatise of formulations which has linguistic as well as historical importance. The manuscripts of these texts are believed to be composed around 600 years back and considered as the oldest Manipravala (judicious mixture of Malayalam and Sanskrit) work related to medical science[16]. Its first edition was published in 2009.

Yogamritam

Yogamritam is a compilation of *Yogas* and methods of treatment prevalent in the reputed ancient families of physicians. It is also written in Manipravala style. Different editions of the text are available[17].

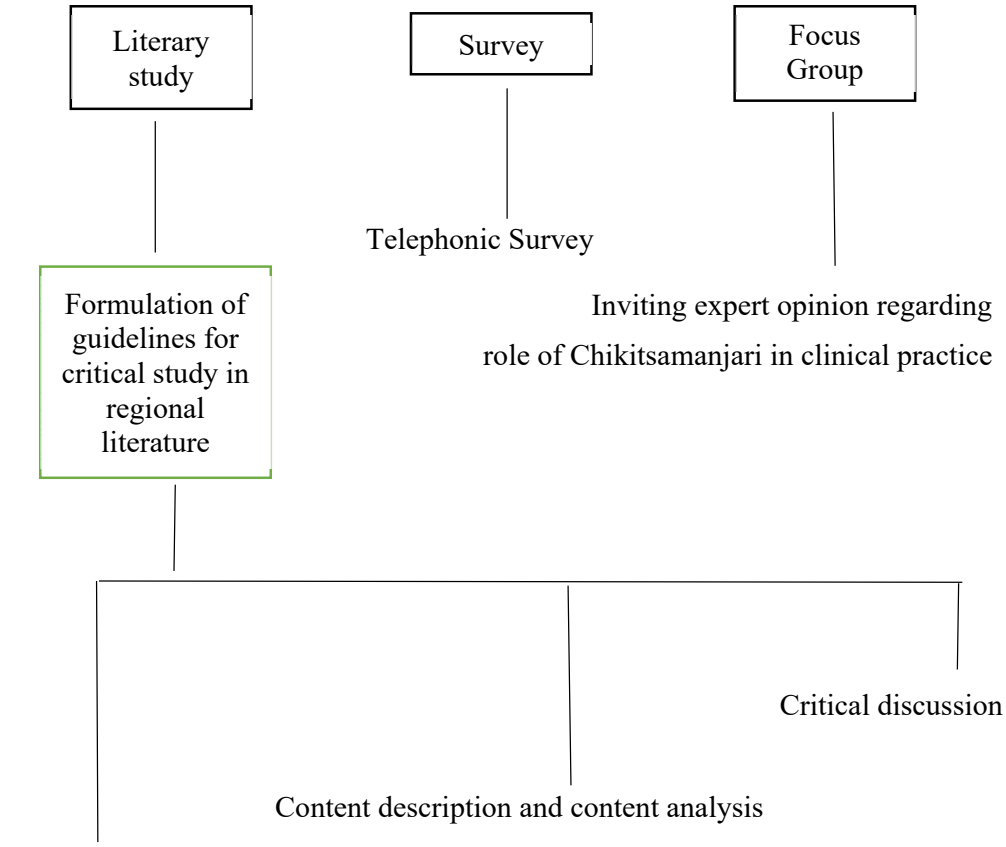
Sahasrayogam-

Sahasrayogam, originally a Malayalam text, was compiled by Kerala Ayurvedic practitioners. It is a compendium containing around 1000 Ayurvedic formulations. The formulations vary from single ingredient preparations to highly complex multi ingredient formulations which are still in use. The different formulations include pill, fermented liquid, linctus, decoction, powder, medicated oils and ghee[18] .Many Ayurvedic practitioners of Kerala find Sahasrayogam of great help in their day to day practice. The text was recently translated to different languages as well. It is considered as a handbook of clinical Ayurveda by the physicians and students**.**

1.6. Methodology

1.6.1. Design of study

The study comprises of three distinct phases - literary study, survey and focus group discussion.



1.6.1.1. Phase 1: Literary study

As a preliminary step, a guideline was formulated through a series of steps comprising collection of expert opinion, drafting the guideline and reviewing the guideline. Later, the text was studied mainly under 3 aspects following the guidelines prepared:

1. Basic information about the text
2. Content description and content analysis
3. Critical discussion

1.6.1.2. Phase 2: Survey

Survey was conducted among medical practitioners of Kerala to identify the most popular and effective formulations, single drugs, treatment procedures and the dietary regimens in Chikitsamanjari and thereby to assess the role of Chikitsamanjari in the current clinical practice of Kerala. A questionnaire to collect data about the use of Chikitsamanjari in daily practice was prepared for this purpose and was administered through telephonic conversation to collect data from 704 practitioners having minimum 10 years of clinical experience excluding those who graduated from outside Kerala.

1.6.1.3. Phase 3 : Focus group Discussion

To meet the lacunae of survey study, a single Focus Group Discussion was conducted among experts in this field for a deeper understanding of literature, history, therapeutic use of formulations and therapies mentioned in Chikitsamanjari. 12 experts from different regions of Kerala where participated. The discussion focused on deeper contemplations of practices based on Chikitsamanjari.

1.7. Structure of Thesis

The entire thesis is organized in five parts, with different chapters sequenced within, as given below :

Chapter 1 : Introduction

The chapter 'Introduction' contextualises the relevance and background of the study. It also includes the problem statement, rationale of the study, aims and objectives, and the methodology to achieve the objectives.

Chapter 2 : Literature Review

Literature review gives a brief account on

1. The medical literature history through ages

   Under this title, the following are discussed –

   i) evolution of medical literature through different phases

   ii) peculiarities of medical literature of each phase

   iii) medical literature of local health tradition

2. The historical evolution of Ayurveda in Kerala

It includes a description on

   i) Popular author cum physicians of Kerala

   ii) Major Ayurvedic literature of Kerala

3. The studies on Indian medical literature

4. A short description on Chikitsamanjari and its contemporary texts

Chapter 3 : Methodology

The chapter 'Methodology' comprises of two parts.

Part I : Formulating a guideline for the literary study

Part II : It includes

   i) Methodology of literary study as per the guideline formulated

   ii) Methodology of survey

   iii) Methodology of Focus Group Discussion

Chapter 4 : Observation and Analysis

Under 'Observation and Analysis', the following are described

1. Observation and analysis of literary study
2. Observation and analysis of survey
3. Observation and analysis of Focus Group Discussion
4. A detailed description of selected plants and formulations from the text

Chapter 5 : Discussion, Summary and conclusion

The title 'Discussion' includes, discussion on-

1. Historical placement of the text
2. Linguistic aspects of the text
3. Contribution of the text to various disciplines of Ayurveda
4. Discussion on Survey
5. Discussion on Focus Group Discussion

All other relevant documents are attached as annexure.

Chapter 2.
Review of literature

Chapter 2. Review of literature

2.1 Medical literature history through the ages

The quest and search for remedial measures for the sufferings of man owes its birth to the basic instinct of the living beings for survival and security. As man started thinking beyond his five senses, health care became one of his central themes of thought. He learnt the art of using his surroundings for the betterment of his health. Continuous interaction and a deeper understanding of nature and the surroundings paved way to the development of a health care system.

Ayurveda, the science of life, is considered as one of the oldest systems of healing, which finds its roots in India. This medical system is gradually evolved on Indian soil and is intimately connected with and related to Indian culture as a whole. An examination of medical literature representing different periods may show how far Indian culture influenced the development of medical systems and practices. The ways in which a community copes with illness are central to the beliefs and practices of that community and also bear a close relationship to its major social, economic and cultural status. The way in which Ayurvedic science came into being, how it developed, changed, sustained and maintained itself, adapting again and again to altered circumstances is interesting[1]. Ayurveda in its long journey had faced many challenges, passed through different phases and yet could stand the test of time without compromising on its basic principles[2]. Ayurveda today is the sum total of the accumulated wisdom and practical experiences of very many generations[3]. Inscriptions, manuscripts, travelogues, medical literature and references in non - medical literature throw light on different phases of the development of indigenous medicine and their characteristics.

2.1.1. Evolution Of Medical literature - Different Phases

The initial knowledge acquired by man was not documented. Oral transmission was the most prevalent method of knowledge transference[4]. When the need arose for preservation and transmission of the knowledge the art of writing emerged. Through recording thoughts and ideas, it became possible to transmit knowledge not only to the future generations but also to the distant lands[5]. With spread of

knowledge across the globe, various disciplines of science, including medical science, developed over the years. A close study of medical literature reveals the progress that Ayurveda has made in course of time[6]. Evolution of medical literature can be categorised in to different phases such as

1)Vedic period 2) Samhita period 3) Samgraha period 4) Modern period

Literature evolved during each period have their own peculiarities and similarities.

2.1.1.1. Literature of Vedic Period

Vedas are the earliest known literature in India. Of the four vedas ie; the Rigveda, samaveda, yajurveda and Atharva veda, Rig veda is the earliest and Atharvaveda the latest. The Vedas were written in Sanskrit and also form the basic sources of literary information about medicine. No exclusive medical treatises are known belonging to this period. Acharya Caraka and Susruta consider Ayurveda as the sub-veda of the vedas. The wonder treatments by the twin divine personalities 'Aswini', were described in Rigveda. In suklayajurveda there are descriptions of diseases like arsas (piles), svyathu(oedema), slipada (filariasis)and the properties of various drugs. The earliest evidence on medicine is given in Atharva veda, in which the glimpses of the beginning of Indian medicine are found**.** There are references about diseases and their causes, classification of diseases as mental and physical, and the influence of supernatural elements as the cause and cure of diseases. Diseases reflected through Vedic texts are less in number. However it may be because of the rudimentary stage of the classification of diseases at the Vedic time and partly because the texts predominantly pertain to a religious literature[7]. It mentions the prevalence of diseases like fever, jaundice, dropsy, scrofula, cough, ophthalmia, baldness, impotence and leprosy. It also suggests appropriate herbs and remedies against their diseases[8]. There are also incidental descriptions about krimi(worms) as the cause of disease, lifestyle and anatomical references in a primitive form. It also refers to ailments calling for surgical aids such as fractures and wounds. Specific treatment practices using medicines and surgical interventions are also mentioned in Vedas[9]. To seek divine favours for the cure of ailments, special rituals, charms and mantras are detailed. In the earlier epochs of Vedas, universal deities as the Aswinis, Rudra, Indra etc. were in relation with disease and medicine. Later on medical functions were attributed to definite

deities[10]. While Rigveda explains the divine powers to cure the diseases, the approach of Atharva veda to medical care is more systematic and comprehensive , based on the Practical analysis and applications.

Specialties of Vedic tradition

Vedic literature are not exclusively medical literature, but predominantly religious literature. Incidental descriptions about healthcare are scattered in vedic literature. knowledge about human body and diseases are primitive. Daivavyapasraya chikitsa has been given emphasis.

Literature tradition in relation to Upanishat and puranas

Commentaries on vedas are known as brahmanas. These brahmanas are categorised into three, brahmana, aranyaka and upanishath. Upanishats come under the Jnana Kaanda of the vedas and are considered as literature meant for explaining the procedures described in the *Mantra* of veda [11]. Most important upanishat are 1.Isa 2. Kena 3.Katha 4.prasna 5.Mundaka 6.Maandookya 7.Taittiriya 8.Aitareya 9. Chandagya 10.Brihadaranyaka. The word upanishat means an approach to the knowledge of reality. The concepts mentioned in vedas related to health were occasionally conceived and commented on during casual discussions in *Upanishat* but they were systematically arranged and propounded during detailed discourses which were sequentially recorded in the *Samhitas* of Ayurveda. The method of exposition in samhita is of question-answer type followed in the *Upanishats*[12]. The concept of *Agni-Soma* as pervasive forces equally controlling *Loka* and *Purusha* by creating bisexual creation is enunciated in *Prashnopanishad*. Ayurveda has applied the same in the description of *Loka* and *Purusha*, *Shukra and Shonita* in humans and *dwividha veerya* in drugs viz. *Sheeta* and *Ushna* with these twin forces of universe. The theory of evolution of the universe explained in Ayurveda is based upon the upanishats[13].

2.1.1.2. Literary tradition of Samhita period.

There occurred a paradigm shift from mystic characters of medical practices to empirical forms with the emergence of Samhita tradition. The analytical methodology, emerged as a part of intellectual renaissance through the philosophical thoughts, influenced the medical practices and its literature. With

the strong theoretical support imparted by philosophies, the masters of Ayurveda tried to evolve with the theoretical foundation during the Samhita period (500 BC – 600 AD)[14]. It was during this period that the traditional medical system was designated as Ayurveda. The major texts characteristic of this period were Susruta Samhita, Caraka Samhita, Ashtangahridaya and Ashtangasamgraha. While containing the practical aspects of Ayurveda including pharmacology, diagnosis, therapeutics and outcomes of treatment, they formed a strong theoretical foundation to Ayurveda. These classical texts represented all the eight branches of Ayurveda indicating the practice of different specialties like paediatrics, surgery, toxicology by the experts of those particular field. The inclusion of such topics such as the Koumarabhritya and bhuta vidya in the classical medical treatises suggests that lessons on popular beliefs and folk-lore treatment as remnants of the phases of sorcerers and curers were considered enough to be included in the medical curriculum [15]. Bhela Samhita, modelled on the pattern of Agnivesa Samhita, and Kasyapa Samhita, paediatric text of Vridhajivaka also come under the Samhita tradition.

Specialties of Samhita tradition

1.Scientific and methodical way of presentation.

During samhitha period, there was an organized and systematic development of the science. The patterns of teaching and learning prevailed at that period has been reflected in the literature. In those days the science was learned in an individual manner in the traditional gurukula system (from teacher to student). A methodical and scientific way of teaching was followed. Texts were presented as the reports of interaction between the master and disciples. In Caraka Samhita each chapter starts with the statement of Punarvasu Atreya about the subject he proposes to discuss in the ongoing chapter. Following the announcement of the subject the disciple Atreya puts questions regarding the specific topic proposed for discussion. Subsequently, the teacher elucidates the subject matter by clarifying certain points and giving examples. Thus the classical text books contain mainly four types of verses[16]. 1.verses by the master 2.Queries by the disciple 3. sutra added by the redactor and 4. Those proposed by the disciple and later clarified by the master.

An analysis of these verses show that the disciple was the author of the text and the master is considered as the advisor and the originator. The disciples of an advisor wrote their own treatises as in the case of the six disciples of Atreya. In Carakasamhita the advisor was Atreya, the founder of Atreya sampradaya(Kayachikitsa tradition) and in Susruta samhita the advisor was Dhanwanthari. the founder of surgical tradition. The texts of samhita period were subjected to redactions in later period. In the case of Caraka samhita, the original text was written by Agnivesa, the disciple of Atreya and it was later redacted by Caraka

2. Strong theoretical foundation

Formulated a theoretical platform. The basic concept of tridosha, panchamahabhoota, Rasapanchaka were explained in a scientific and coherent way. The clinical and therapeutic aspects such as diagnosis, pharmacology, treatment modalities, outcomes of treatment etc were all delineated. Knowledge base of Ayurveda got many revisions and the scientific content flourished under different domains. Eight disciplines of Ayurveda came in to existence.

3. Paradigm shift from Daivavyapasraya to Yukthivyapasraya.

Daivavyapasraya chikitsa or therapies with divine powers has been given importance in vedic period. There was a major shift from mystic character of health care practices to pragmatic forms during Samhiha period. Yuktivyapasraya chikitsa, the rational therapeutic approach, has been gradually evolved. treatment principles and line of treatment for each diseases were well formulated after analysing the aetio-pathogenesis and clinical presentation of a specific diseases. drugs were properly analyzed for their qualities and therapeutic action.

4. Structural organization /style and language of Samhita literature

The content of the texts are divided in to different sections. A specific subject is dealt in each section. Different sections are Sutrastana (dealing with basic concepts and principles), Sarirastana (Anatomy, embryology and physiology), Nidanastana (pathology, Kalpastana- pharmacology and therapeutic procedures),Chikitsastana (treatment),Uttarastana (other disciplines). Some texts have more sections like Vimanastana, Sidhistana (Caraka Samhita) and Khilastana (Kasyapasamhita).

Sections are subdivided into chapters. Name of the chapter often indicates its contents. Each chapter contains aphorisms(sutra) or verses (slokas).The books like Caraka and Susruta Samhita were written partly in verse and partly in prose and the language bears a resemblance to that of the Brahmanas[17] .Next in the chronological order is Vagbhata's classical work, Ashtanga Samgraha. He has summarized both Caraka and Susruta and brought both medical and surgical diseases within the compass of a single treatise. In Ashtanga samgraha, Vagbhata follows the tradition of using both prose and verse, though there is more of verse than the prose in his work. Ashtangahridaya is written entirely in verse. Brevity and clarity of expression are the hall mark Vagbhata's work.

Literature in Budhist Era

Vinayapitaka serve as the chief source which hints about the Ayurvedic system in Budhist era. Vinayapitaka literarily means 'Basket of Discipline', is the oldest and smallest of the three sections of the Buddhist canonical *Tipiṭaka* ('Triple Basket') The other two being the Sutta and the Abhidhamma. Its primary subject matter is the monastic rules for monks and nuns [18]. A full skandha is devoted in vinayapitaka for Ayurveda. It primarily encompasses properties of herbs like turmeric, honey, oils etc., manufacturing process of medicines, treatment procedures like sudation, bloodletting, dhumapana etc, collection and maintenance of materials and processing of extracts of fruits and milk products[19]. Another budhist text Milindaprasna examines how the three humours, life style, and change of season causes happiness or miser to living beings. In Harshacarita of Bana also there are some descriptions about the physicians, alchemist, mineralogist etc as the assistants of King Harsha and also references like reciting mahamayuri at the deathbed of patient[20].

2.1.1.3. Literary tradition – Samgraha period

Many works were composed in later times after imbibing, evaluating and abridging the principal works, which marked the beginning of Samgraha period or medieval period [21]. The texts written in this period accepted the classical texts as foundation while specialising in any one of the different scopes of Ayurveda. This period, otherwise called the transitional age, witnessed to major transition in dynasties and to the interactions with other systems of medicines like Unani, Tibb and Chinese

at different points of time[22]. A variety of texts from different branches of Ayurveda were written during this period, including texts in pathology and diagnostics, pharmacy, pharmacology, rasatantra, commentaries of classical texts and pharmacopoeia. Many new diseases, new drugs, new pharmacological preparations, new diagnostic methods and innovative treatment modalities were introduced in these books. Laghu trayi or lesser trio comprises of Madhava nidana written by Madhavakara, Sarngadharasamhita by Sarngadhara, and Bhavaprakasa written and compiled by Bhavamisra are the important works of medieval period.

Madhavanidana (8th Century A.D.) written by Madhavakara deals with aetio-pathogenesis, diagnosis and prognosis of diseases. New diseases were introduced in this work, covering a total of 79 diseases. A whole chapter is devoted to smallpox. The work is a based on earlier texts but the author developed his own diction. Sarangadhara Samhita(11th Century A.D.) It elaborates the different type of formulations and manufacturing processes, standard measuring systems, science of pulse reading and examination, and definitions of technical terms, called paribhasa. Bhavaprakasa (16th century A D)- is the first text describing phiranga roga(syphilis), which came to India through Dutch. The book also introduced a new drug chinappavu/ madhusnuhi.

The classical literature after its composition went on getting expanded, redacted, and commented upon by many scholars to include the growing knowledge and to acclimatize the ancient learning to their own contemporary times.

Commentaries on classical texts were written in medieval period. It was from the commentaries that later scholars came to know about the wealth of textual tradition in Ayurveda. Commentaries on major texts are Ayurvedadipika commentary of Chakrapanidutta on Carakasamhita, Nibandhasamgraha of Delhana on Susruta Samhita, Sasilekha commentary of Indu on Ashtangasamgraha, Madhukosa commentary by Srikantadatta and Vijayarakshita on Madhavanidana, Dipika commentary on Sarngaharasamhita written by Adhtamalla. The approximate period of these works were from 13th century to 15th century.

Nighantu (Lexicons) are the noted contributions of medieval period. They describe individual plants, their synonyms, medicinal and pharmacological properties. Categorisation of plants show variations in different Nighantu. Most of

the lexicons are independent books with some exceptions like Bhavaprakasanighantu which was given as an appendix of the book with the same name. Some important lexicons are summarised in Table[23].

Table 1. Important lexicons of medieval period

Sl No	Name of text	Author	Approximate period
1	Dhanvantarinighntu	Dhanvantari	Before 5 AD
2	Ashtanganighantu	Vagbhata	8th century AD
3	Siddhasaranighantu	Ravigupta	9th century AD
4	Madanapalanighantu	Madanapala	13th century AD
5	Rajanighantu	Narahari	14th century AD
6	Kaiyadevanighantu	Kaiyadeva	14th century AD
7	Bhavaprakasanighantu	Bhavamisra	17th century AD
8	Saligramanighantu	Saligramavaidya	18th century AD
9	Nighanturatnakara	Vasudev Godbole	18th century AD
10	Aushadhanighantu	Thayyil Kumarakrishnan	19th century AD
11	Nighantu Adarsh	Vaidya Bapalal	19th century AD

Literature on Rasasastra

Literarure on rasasatra are yet another feature of this period. Many works were written after the advancement in the field of alchemy. Books written in this period contain the mode of preparations and properties of medicines prepared from minerals and metals. Important texts on Rasasastra are Rasaratnakara and Rasendramangala of Nagarjuna(8th century),Rasahridaya of Govindacharya(8th century), Rasapaddhati of sribindu(10th),Rasaratnasamuchaya of vagbhata(13th century), Rasendrasarasamgraha of Gopal Bhatta(13th century), Rasarnava[24] etc.

Literature on allied sciences

Palakapyam is an elaborate work on elephants. It deals with the diseases of elephant and the treatment methods[25] .Salihotram is a book related to horse medicine. Svainika sastra of Rudradeva is work related to bird medicine. Sarngadharapadhathi, written by sarngadhara discusses the subject plant medicine.

Some other works of medieval period are summarised in table[26].

Table 2. Literature of medieval period

Name	Content	Author	Period
Cikitsasarasamgraha	Treatment	Vangasena	13 AD
Yogaratnakara	Treatment	Unknown	16 AD
Bhaisajyaratnavali	Treatment	Govindadasa	18 AD
Atankatimirabhasya	Treatment	Vaidya Balaram	18 AD
Yogatarangini	General treatment	Thrimallabhatta	17 AD
Siddayoga	General treatment	Vrnda	9 AD
Cikitsakalika	General treatment	Tisata	10 AD
Cikitsasamgraha (cakradatta)	General treatment	Cakrapanidatta	13 AD
Dravyagunasataka	Pharmacology	Thrimallabhatta	17 AD
Dravyagunasamgraha	Pharmacology	Cakrapanidatta	13 AD
Paryayaratnamala	Pharmacology	Madhava	10 AD
Ayurvedasaukhya		Todarmal	16 AD
Pathyapathya		Hikmath Prakash Mahadev	
Yogasamgraha	Pharmacopoeia	Vrndamadhava	9 AD
Yogaratnasamuccaya	Pharmacopoeia	Candrata	10 AD
Gadanigraha	Pharmacopoeia	Sodhala	12 AD
Satasloki	Pharmacopoeia	Vopadeva	13 AD
Basavarajiyam	Pharmacopoeia	Basavaraj	15 AD
Yogacintamani	Pharmacopoeia	Harsakirti	17 AD
Vaidyamanorama	Pharmacopoeia	Kalidasa	19 AD
Siddhabhesajamanimala	Pharmacopoeia	krsnaramabhatta	19 AD
Gunasamgraha	Lexicon	Sodhala	12 AD
Vaidyajivana	Vaidyak kavya	Lolimbaraja	16 AD
Pathyapathyaviniscaya	Yunani	Viswanatha Sen	18 AD

Specialties of literary tradition of samgraha kala

Most of the works are based on classical texts. The structural organisation of literature of Samgraha period is different from classical texts. The classical texts were translated and re-edited and focused on a specialty like pathology, alchemy, pharmacy, diagnosis, etc. Theoretical or philosophical references are less in medieval works compared to Brihatrayi. Some of them can be considered as the simpler version of Brihatrayi. New developments and information were added to the list contained in classical texts. Innovative experiments with metals and their incorporation in formulations are important features of this period.

Other Non-medical literature.

After Atharvaveda, the Astadhyayi of Panini(750 -500 B C) throws some light on the medical knowledge and practice of those days. Three humous vata, pitta and sleshma as the causes of diseases and some diseases such as Atisara, Arsas, Asrava, kushta, sidhma are mentioned in this book. Kasika, commenting on panini refers to intermittent fevers called Dviteeyaka, chaturthaka, sitaka and ushnaka.

Artasastra of Koutilya explains the medical practices and regulations for public health and hygiene[27].

The Ramayana supposedly composed by 300 BC (winternitz 1926:517;Kane 1958-396) testify to the fact that by this date theoreticians in India had developed their medical science to a more advanced level[28].

The Mahabharata, believed to be composed after Ramayana, reflects comparatively advanced forms of medicine. It records some of the earliest references to the eight branches of Ayurveda.

The tradition of medical knowledge is further carried during the period of the puranas. There are references related to drugs, diseases and health care in the epics. In Ramayana, hints about the expert physicians who treat kings and also capable of preserving dead bodies. In Mahabharatha there are references to surgeons attending on the wounded and the disabled with all the appliances and equipment in the battle field[29].

Buddhist texts – According to Dr A Lakshmipathi,5th century Buddhist texts give evidence of medical practice at that period. These literature give a very fair insight into good deal of the medical lore current at the early period. Next to these Buddhist canonical works, evidence regarding the progress of Ayurveda is indicated in the important work known as Milindia-Panto of about first century B.C. It gives the names of old teachers of Ayurvedic medical science, Narada, Dhanwanthari, Angiras, Kapila. Descriptions of travelogue also shed light on the earlier medical systems in India.

2.1.1.4 literature in modern period

The books published in modern period tried to incorporate knowledge of modern medical and other biological sciences. Vaidyaratnam P. S. Varier wrote Brihatsareera and Ashtangasareera by incorporating ayurvedic sareera and modern anatomy. Siddhanta Nidana and Prathyaksha Sareera are another works adding modern knowledge with Ayurveda Nidana and Sareera. These books were written by Gananath Sen. Bhaisajyaratnavalli by Govindadas and Yogaratnakara are two important books compiled in modern period. Publication of the manuscript Kasyapasamhita (by Hemarajasarma in 1890's) was a major contribution of modern period. Many other books are also published during this period. Since the education system was changed to formal institution system text books related to syllabus and curriculum have been published and gained importance.

Dr N.V.K Varier, the author of History of Ayurveda, has opined that these different historical periods such as Vedic, Samhita, Samgraha, Modern etc can be termed as

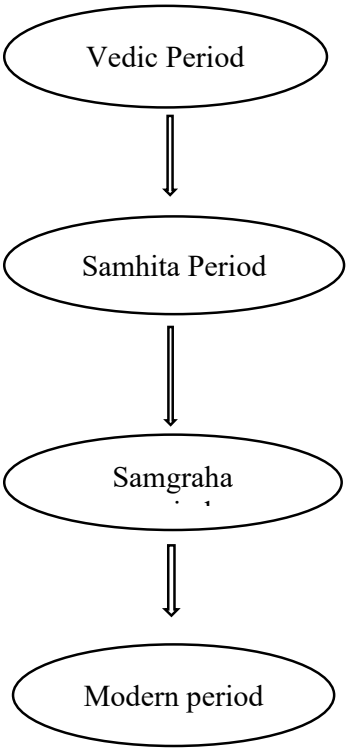
The period of oral instruction – Period before Vedic literature

The period of oral transmissions - Vedic period

The period of codification - Period of brahmanas and upanishats

The period of systematic documentation - Samhita period

The period of commentaries and abridged versions of classical texts - Samgraha period



Primitive knowledge and practices

Systematic documentation

Systematic compilation

Subject oriented/ translations and commentaries/ incorporation of modern knowledge.

2.1.2. Literature of local health tradition

Regional literature represent the traditions and practices prevailing in different regions and symbolised the regional or local health tradition. These traditions were rich and diverse but neither codified nor organised[30]. A greater classical health tradition might have developed from the collaboration and integration of these regional health traditions at a broader level. The classical health tradition developed as a highly organised and codified tradition. It had strong conceptual and theoretical foundation with philosophical and scientific backgrounds. Traditional folk healers of different regions, treatment practices included in the Vedas, various religious traditions including Buddhism and Jainism and other philosophical traditions might have all had a role to play in the development and evolution of the Ayurvedic science. This multicultural origin of Ayurveda is well reflected in, the classical texts of Ayurveda. As the base knowledge of natural treatment practices evolved into more sophisticated and evidence based system of medicine, through the process of trial and error, research and experimentation methods, the classical texts came to be accepted for references, whereas the regional texts which were source of immense knowledge became largely limited to specific regions. Such tremendous sources of knowledge remained hidden until

recently when G J Meulenbeld published in five volumes "History of Indian Medical Literature". This work surveys thousands of Ayurvedic treatises, giving summaries of their contents, evaluating their innovations, and profiling their medical and medicinal content[31].

Classical and Regional literature may be compared based on certain domains such as their period of origin, authorship, language, structural organization and content.

The features of classical and local health traditions are summarised here[32].

Table 3. Features of classical and local health traditional literature

Feature	**Classical health tradition/ Pan Indian tradition**	**Regional or Local health tradition**
Period	Classical age (Samhita tradition) 500 BC – 600 BC	Medieval age (Samgraha tradition) 7th – 17th century
Language	Sanskrit	Mostly regional language
Authorship	Claimed by an author	Mostly anonymous
Orientation	Theory oriented	Practical oriented
Organisation	Well structured	Not necessarily well structured
Content	Contents from all branches included	Mostly limited to any one branch
Influence of philosophies	Well identified	Not identified
Availability	Available everywhere	Locally available or concealed in families
Mode of teaching	As a part of formal Sanskrit tradition and Gurukula	Mostly informal learning in families

2.2. Historical evolution of medical system (Ayurveda) in Kerala

The medical history of Kerala may be traced back to a remote past. The second inscription in the Edicts of Ashoka (BC 274 – 234) states the prevalence of separate medical systems for humans and animals in the regions ruled by Cholas, Pandyas, Satyaputras, Keralaputra and Thamraparnnis[33].

From a perfect fusion of the natural resource base of Kerala and its rich traditional knowledge and diverse cultural heritage, evolved a unique and natural healing system[34]. The initial medical practices and systems of healing in Kerala started by the then natives of the region was refined by the Ayurvedic system and the literary works in Sanskrit which came later. Unique Ayurvedic practices in Kerala might be attributed to the special treatment methods, innovative therapies, especially in Panchakarma, unique formulations that are not included in the classical texts, treatments using single drugs, and the various therapeutics for toxicity, vasoorika (small pox) etc[35].

Practice of medicine never remained a monopoly of any specific community. The physicians, thus, came from various social strata[36]. It was rather common to include religious worships and rituals in the treatment modalities of diseases. The religious worship centres often remained places of therapeutic practices and were considered divine offering protection from different ailments.

After the arrival of Aryans and emergence of Sanskrit, the traditional system might have merged with the new systems. Sanskrit became the authentic language during the period of brahmin dominance. Budhist and Tantric streams dominated in the south India during the 5th and 7th centuries[37].

Up to the last decade of 18th Century, traditional families handled their own practices almost in as sectorised manner, but, afterwards in the early 19th Century, Ayurvedic education and practice became institutionalized and secular where by Traditional Education and practice came to an end[38].

2.2.1. Author-Physicians of Kerala

Many physicians of Kerala had contributed to Ayurvedic literary database. Some important works and their author are listed below[39-43].

Table 4. Author – Physicians of Kerala

Sl No	Vaidyas	Contribution to Vaidya
1	Itty Achuthan (1640-1700)	Belongs to 'Kolat' ezhava traditional family Works- contributed contents to Horthus Malabaricus
2	Vaikkath Pachumuthath (1814-1882)	Official Vaidyan of Thiruvithamkur kottaram Works-Author of *Kerala viseshaniyamavivaram,Hrudayapriya, Sukhasadhakam, Sukhabodhakam*
3	Kaikkulangara Ramavarier (1832-1894)	Pioneer in Sanskrit, Ayurveda and Astrology Works- Aarogyakalpadrumam – Balachikitsa Ashtangahridayam – Saaraathadarpanam commentary, Bhavaprakasavyaakhyaanam Vaidyaamruthatharangini
4	Vaachaspathi. T. C. Parameswaran Mooss (1867-1939)	Authored many books under the pen name '*Eswaraanandasaraswathi'* Works-Carakasamhita– vaachaspathyam, commentary in Malayalam Amarakosam – Parameswary, commentary
5	Vaidyaratnam P S Varier (1869-1944)	Founder of Aryavaidya Sala Publication of 'Dhanwanthari' monthly in 1903 Founder of 'Aryavaidya Paatasala', presently Ayurveda College, Kottakkal Works-*Ashtangasaareeram, Chikitsasamgraham, Bruhatsareeram*
6	Pazhanellippurath Thaikkat – Narayanan Mooss (1869-1906)	One among the 'Ashtavaidyans' S N A Oushadhasala was established in his name Works -Author of Sindooramanjari'
7	P. V. Ramavarier (1909-1976)	Student of Vaidyaratnam P S Varier Works -Author of *Aryavaidya chikitsamargam*
8	Dr L. A. Ravivarma (1884-1958)	Served as Director of Ayurveda College, Thiruvananthapuram and Oriental Manuscript Libray Works -Sareeram and Arogyamargangal
9	Paanaavally Krishnan Vaidyar (1878-1937)	Established a school of Sanskrit and Vaidya near Paanaavally Sreekanteswaram Temple

Sl No	Vaidyas	Contribution to Vaidya
		Works -vasthipradeepam
10	Avanaparambu Maheswaran Nampoodiripad	Expert in *vishachikitsa* and *gajachikitsa* Works -*Keraleeya vishachikitsa*
11	C R Kesavan Vaidyar (1904-1999)	Founder of 'Chandrika' bath soap Works-*Prathyoushadha vidhi* and *Pradhamachikitsa*
12	Dr Raghavan Vettath	Expert in *Vishachikitsa* Works- *Vishachikitsa – Paramparyavum Adhunikavum*
13	P E Thomas (1919-2007)	Expert in *Vishachikitsa* Works -*Vishavaidyam*
14	Poomullimanakkal Neelakantan Nampoodiripad (1921-1996)	Also known as "aaram thamburan" Expert in vishachikitsa, baalachikitsa, gajachikitsa
15	V M Kuttikrishna Menon	Editorial Board Member of 'Mangalodayam' monthly publication Works-Kriyakaumudi, translation of Ashtangahridaya, commentary called 'Ranjinivyakhyanam'
16	Elayidath Thaikkat Mooss	One among the 'Ashtavaidyans'
17	Vaidyamadham Cheriya Narayanan Nampoothiri (1932-2013)	Famous medical practitioner Works-*'Hasthyayurvedam ', 'ayrvedathinte pradhamapadhangal', 'chikitsaanubhavam', 'Ayurvedavum deerghayussum'*
18	Pulamanthol Mooss	One among the 'Ashtavaidyans' Works -Commentary on *Ashtangahridaya*
19	Uppott Kannan (1825-1885)	Served as the first Indian Deputy Collector in Malabar Works-Ashtangahridayam – Bhaskaravyaakyaanam Editor of Yogamritam
20	Thrukkovil Uzhuthravarier (1855-1936)	The official physician of Kochi Palace Works-Amarakosam,Balapjriya, Ratnasidhavyaakyanam
21	Vayaskara N S Mooss (1912-1986)	Founder of 'Vaidyasaradhi Press' Published All India Ayurveda Directory Works- Ayurvedic treatments of Kerala
22	Raghavan Thirumulpad (1920-2010)	Expert in Sanskrit, *Tharkam,* Astrology, Grammar

Sl No	Vaidyas	Contribution to Vaidya
		Works-Ashtangasamgraham Prakasida Vyaakyaanam, Rasavaiseshika vyaakyaanam, Raghaveeyam, Ayurveda Parichayam are some of his works
23	Vadakkepat Narayanan Nair	Works-Translation and commentary on Susruta samhita
24	C K Vasudevasarma	Student of nephew of Vachaspati T C Parameswara Sarma Works-Malayalam commentary on Ashtangahridayam, Vasudevyavyaakyaanam, Carakasamhita, Ashtasthanapareeksha, Yogaratnakaram
25	Cheppad Achuthavarier	Works-Malayalam commentary on Ashtangahridayam Commetary on Sharngadhara Sambhita Goodharthachandrika
26	Paravoor P Kesavanasaan	Works-Commentary on Saarachandrika Madhavanidanam
27	Kayikkara P M Govindan Vaidyar	Works-Commentary on Soothikamrutham, Ashtangahrudaya Arunodayam
28	Kochunni Thampuran	Expert in vishachikitsa Works-Malaylam Prayogasamuchayam
29	Thrukkovil Achutha Varier (1903-1970)	Works-Editor of Ashtangahridayam Monthly Research on possibilities of Ayurveda Treatment in Malaria, Kushta, Asthma, Cancer Vishavaidyapravesika
30	Thayyil Kumaran Krishnan (1857-1918)	Known as Kittu Asan, Expert in Ayurveda, Astrology, Sanskrit Works-Authored Ayurveda Oushadha Nighantu
31	K C Kunhiraman Vaidyar	'Vaidyakalanidhi' degree holder Works-Authored'Ayurvedachikitsa Sidhanthangal','AyurvedaMoulika Sidhanthangal','Rogavum chikitsayum Ayurvedathil'
32	Manakkodam Kesavan Vaidyar (1882-1954)	Works-Authored 'Panchakarmam athava Sodhanachikitsa'
33	Olassa Chittaman Narayanan Mooss	Member of Ashtavaidya Family Works-Author of 'Navakhandam'
34	Aryavaidyan S Varier (1910-1988)	Vaidyan, Gandhian, Hinidi PraCaraka, Social worker

Sl No	Vaidyas	Contribution to Vaidya
		Works-Authored Ayushkaameeyam
35	Peringottu Thodiyil – Alavi Vaidyar (1890-1939)	Traditional Vaidya Family Member Works-Malayalam translation of Commentary on Ashatangahrudayam Vasudeveeyam
36	Attuprath Impichan Gurukkal	Expert in *Tharkam,* Grammar, Astrology Works-Published Dharakalpam(?)
37	Narikkuni Unneerikutty Vaidyar	Traditional Vaidyan Works-Assisted in publishing commentary on Bhaskaram
38	Aryavaidyan N V K Varier (1922-2005)	Works-Authored '*Ayurveda charithram', Ayurveda Adhunika Pariprekshyam, ' History of Ayurveda'*

2.2.2. Literature on Ayurveda in Kerala

The physicians of Kerala were not only efficient in the clinical application of treatment principles, but have also contributed greatly to the enrichment of Ayurvedic literature. Rather than individual works, these literary works may be counted as a composite contribution of a rich and diverse tradition. These literature have been edited and enriched over generations and play a main role in keeping the unique Ayurvedic tradition of Kerala alive. Most of these are widely used in the daily clinical practice by the physicians of Kerala even to this day.

Commentaries on the classical texts, translations of the classical texts to regional language, medical dictionaries, compilations of prescriptions and their clinical applications, texts containing advanced scientific knowledge, books related to different branches of Ayurveda, and books related to allied sciences are among the notable contributions of Kerala to the nourishment of Ayurvedic literature[44].

Professor A Sreedhara Menon, a great historian, in his book, Social and Cultural History of Kerala, quotes "Ayurveda or the indigenous system of medicine has developed to a high level of perfection in Kerala. The literature in this branch is solid and substantial[45]."

2.2.2.1. Books on panchakarma

Panchakarma (five purificatory procedures) is considered as the hallmark of Ayurvedic treatment. The innovations and developments in the treatment modalities in Panchakarma enabled Kerala to achieve a significant stand in the global arena[46]. The texts on Panchakarma contain not only the descriptions of kriyakarma which were evolved and popularised in different parts of Kerala but also the details and descriptions of the procedures described in the classics. The intensity of the contents and the easy presentation style made these books much popular. Some of the notable works are described below. Vasthipradeepa is a book in Panchakarma published in the year 1932, was written by Panavalli Krishnan Vaidyar[47]. The book primarily describes the importance of vasti, without neglecting the other procedures. Manakkodam Kesavan Vaidyar authored the text 'Panchakarmam athava sodhanachikitsa'[48]. It may be considered among the most authoritative as well as comprehensive books in this genre. It describes all Panchakarma procedures including siravedha, snehapana and swedana. The content of this book are in the form of case discussions. The author has also mentioned the doubts which may arise while performing the procedure and gives the clarifications for the same. Vayaskara N S Mooss in his book. 'Ayurvedic treatments of Kerala'[49], elaborates the Keraleeya Panchakarma procedures. It is written in English and deals with Pindasweda(formentation using herbal bolus in a cloth bag) Annalepana (applying cooked rice paste). Kayasekam (pouring of medicated oil over the body) sirovasthi (keeping processed oil on the head for a specific period of time) sirosekam (pouring of medicated liquids over forehead) and sirolepanam (applying a paste of medicines over scalp).

Dharaakalpam is a noted work believed to be authored by physician of Kerala. The exact author of the book is anonymous. In his book Ayurvedacharithram, Sri N V K Varier mentions that Dhaarakalpam was published from Mumbai by Yadav Sharma along with another work Rajamarthanda[50]. This chapter is also given in the appendix in other books like Sahasrayogam. Sirasekaadi vidhi is a book authored by Putiyedath Raman Menon[51]. It was published in 1929. It describes the five therapeutic procedures of Pizhichil, Takradhara, Njavarateppu, Njavarakizhi, and Talapothichil. This book has a commentary namely Bhaavaprabodhini Chikitsasamgraham is another book on this subject authored by Vaidyaratnam P S

Varier, the founder of Kottakkal Arya Vaidyasala[52]. It was published in 1905 and narrates various treatment procedures and medicines. The practitioners of the yester years were efficient not only in revitalizing the treatment procedures including sodhana (purificatory) treatment, but they also bestowed us with a legacy of texts which guides the physicians in the clinical application of these procedures even today. The efforts of these eminent physicians in transforming Kerala into a global hub of Panchakarma cannot be looked down.

2.2.2.2. Books on drugs / medicinal plants/formulations

The characteristic flora and other natural resource systems of Kerala led to the development of its unique Ayurvedic formulary. Ayurvediya Ausadha Nighantu is a book authored by Tayyil Kumaran Vaidyan[53]. This work dealt with Malayalam and Sanskrit synonyms of plants commonly found in Kerala, their using part and therapeutic properties.

The continuous and arduous effort of then Dutch Governor of Cochin, Hendrik Adriaan van Rheede gave birth to a comprehensive treatise, Hortus Malabaricus. The treatise is enriched with knowledge on the floral wealth of Malabar. A large team consisting of around 150 experts from different fields such as botany, medicine and art united and worked together under his leadership to complete this great work. The book was initially published in Latin. documents the ethno-medical knowledge of Malabar. The socio-cultural, political and linguistic history of the 17th century Kerala is reflected in this authentic documentation. Hailing from a famous traditional Ezhava vaidya family, Itty Achuthan, was one of the key figures who lent his expertise in the compilation of Hortus Malabaricus. Three Konkani Brahmin practitioners and experts in Sanskrit, named Ranga Bhatt, Vinayak Pandit, and Appu Bhatt, also contributed greatly to this work. Considering the contents and people participated in the making of this great work, it can be considered as a contribution of Kerala. This work was later published in English by Dr K.S.Manilal[54].

Sahasrayogam, is a collection comprising around 1000 formulations[55]. The physicians of Kerala commonly used this in their daily clinical practice Many editions of this book are available. This book is edited and translated in to Hindi by Central Council of Research in Ayurveda and Sidha.

Alathur Manipravala is a literature written in Manipravala style around six hundred years back[56]. It explains different formulations which have been used traditionally.

Two books describing the applications of minerals and metals in the field of medicine are Sindooramanjari written by Thrissur Thaikkattu Narayanan Mooss and Rasopanishat of unknown author.

2.2.2.3. Books on treatment for general disease

Books such as Yogamritam and Chikitsamanjari, highlights the therapeutic practices which were followed in the traditional Keraleeya vaidya families. Other famous works in this subject include Chikitsanool and Vaidyamanorama, Sarvarogachikitsaratnam.

2.2.2.4. Books on Balachikitsa

The traditional literature of Kerala are rich sources of Ayurvedic paediatric care. Arogyakalpadruma by Kaikulangara Ramavarier, considered as the most authentic book representing balachikitsa tradition of Kerala, contains exceptional information related to the diseases of children, their pathogenesis and management[57]. The book also mentions various innovative therapeutic procedures and formulations. Prakara yoga, is a topic worth special mention. It describes the different immunomodulatory recipes which are to be followed right from the first day of birth. 'Arogyacintamani' is a text in the specialty of Balachikitsa authored by Mahakavi Vallattol based on 'Arogyakalpadrumam'. He is one of the triumvirate poets of Malayalam literature and also had a keen interest in Ayurveda. The text 'Mahasara' which contains extensive knowledge on paediatrics in Malayalam was published by the Manuscript Library, Madras. Some of the other notable and famous works include Vaidyatharakam written by Vaidyakalanidhi N Narayan, Karappan by Kodungallur Kunjikuttan Thampuran, Kumarabhrthyam by L A Ravivarma, Balarogachikitsamanjari by Panachirethu Krishnapillai, Balachikitsa by N A Kaimal, Kuttikalude Aarogyarahasyam by Rajaswamy Kumarananda, Balachikitsa by M K Kunjiraman Vaidyar, Balarogakalaanthakam by Kandanaadu Pullyattu Thukalan Chummaru Paulose, Balaroganivarani by Panachireth S Krishnapillai, Garbhamur, Balarishtachikitsakal by K C Chakko Vaidyar.

2.2.2.5. Books on Agadatantra(Toxicology)

Kerala's contribution to the field of Toxicology is significant and notable. There were many eminent physicians who were experts in identifying the minute and subtle differences among poisonous creatures. They were well versed with the specific remedies for each varied poison. Texts on this subject are fundamentally based on some authentic scientific works especially Ulpala, Uddisa, Lakshanamrita, Mekhala, Kalavachana and Narayaniya,. Some of the other works worth mention are Prayogasamuchaya written by Kochunni Thampuran, Karat Namboodiri's Vishajyotsnika, and Kuttamath Cheriya Rama Kurup's Sarvagarala Pramochana[58].

2.2.2.6. Books on basic principles

Ashtanga Sareera(1926) and Brihat Sareera(1942), are two books authored by Vaidyaratnam P.S Warrier, which describes Ayurvedic Anatomy and Physiology. By analyzing the basic concepts of Ayurveda in the light of modern medical science, the books co-ordinates Ayurveda and modern science.

First published in 1928, with 486 sutras in 4 chapters, the text Rasavaisheshika sutra, explains the physiological as well as the therapeutic properties of different medicines and the daily diet. The book also explains the relation between six rasas and three doshas

2.2.2.7. Commentaries

Some of the commentaries on classical texts are unavailable now. Indu, who is believed to be hailed from Kerala authored the Sasilekha commentary of Ashtangasamgraha, Pathya is another commentary which was widely accepted. Other notable Commentaries on Ashtangahridaya are Parameswaran Namputhiri's Vakyapradeepika, Uppottu Kannan vaidyan's Bhaskara commentary, and Pulamanthol mooss's Kairali commentary. Sararthadarpanam by Kaikkulangara Rama varier, and Govindan Vaidyar's Arunodayam y are the other noteworthy works.

2.2.2.8. Other works

Vaikkom Pachumuthu, a great scholar and *kottaram* physician of Travancore(official Ayurvedic physician), authored the books Hridayapriya (1865 AD) and Sukha sadhakam (1882 AD) based on Ashtangahridaya. In nineteenth century he also established the first educational institution of Ayurveda in Kerala.

Kushtarogachikilsadarpanam written by K V Krishnan Vaidyar, Cholayil Kunhimami Vaidyar Vishoochikasudarsanam, Panachireth Krishnapillai's Oushadhacharthu are some of the other famous works. Few other notable works which came later are John Alexander's Sarvaroga Chikitsanool and work on vajeekarana is Santhanachinthamani authored by M K Kunhiraman Vaidyar, Vaidyaratnamala by R Parameswaran Pillai, Aarya Vaidya Chikitsamargam by P V Ramavarier, Sarvasaadhaarana Chikilsa by T Chandrasekhar, and Mahasaaram, a collection of treatments, edited by Dr M K Vaidyar .

Table 5. Contribution of Kerala- Commentaries of Ashtangahridaya

Commentary	Commentator
Bhaskaravyakhyanam	Uppottu Kannan Vaidyar
Hridayapriya	Vaikkath Pachumoothathu
Hridayabodhika	Sreedasapandhithan
Saararthadarpanam	Kaikkulangara Ramavarier
Vaakyapradeepika	Parameswaran
Vaasudeveeyam	C K Vasudevasarma
Paattyavyakhyanam	Vayaskara Moos
Aayushkameeyam	Cholayil Kunhumami Vaidyar
Ranjini	V M Kuttikrishna Menon
Arunodayam	P M Govindan Vaidyar
Malayalapadyaparibhasha	A Kesavan Empranthiri
Vivruthi	K Raghavan Thirumulpad
Ashtangahridayam Bhasha	P M Govindan Vaidyar
Devasurabhi	Dr P V Devassia
English Commentary	Dr P Sreekumar

Table 6. Contribution of Kerala - Commentaries of Carakasamhitha

Commentary	Commentator
Vaachaspathyam	T C Parameswaran Moossath, C K Vasudevasarma
Samoolabhasha Carakam	M K Kunhiraman Vaidyar
Translation	Edakkatt Narayanan Vaidyar

Table 7. Contribution of Kerala- Commentaries of Susruta samhitha

Commentary	Commentator	
Commentary	Vadakkepatt Narayanan Nair	
Translatioin	Edakkatt Narayanan Vaidyar	
Sree Kunhimami Samhitha	Cholayil Kunhimami Vaidyar	

Table 8. Contribution of Kerala- Commentaries of Laghuthrayee and Samgrahagrandha

Grandha	Commentary	Commentator
Madhavanidanam	Sarachandrika	V Kesavanasan
Madhavanidanam		Aanekkaleelil S Gopalapillai
Saarngdharasamhitha		Aanekkaleelil S Gopalapillai
Yogaratnakaram	Vaidyaratnam	C K Vasudevasarma
Bhaishajyaratnavali	Sanagharshanam	
Chakradatham	Gooddarthadeepika	Cheppad K Achuthavarier
rasavaiseshikasoothram	Prakasika	Raghavan Thirumulpad

Table 9. Contribution of Kerala - Some special literature on treatment

Grandha	Author
Kushtarogachikilsadarpanam	K V Krishnan Vaidyar
Santhanachinthamani (Vajeekaranam)	M K Kunhiraman Vaidyar
Vishoochikasudarsanam	Cholayil Kunhimami Vaidyar
Ottaparuvinteyum ottamasooriyudeym chikilsa	Vaidyan K V Aipu K
Prameharahasya Chikilsa	T N Nanupilli Asaan
Oushadhacharthu or kudumbavaidyan	Panachireth Krishnapillai
Aarya Vaidya Chikilsa Margam	P V Ramavarier
Sarvasaadhaarana Chikilsa	T Chandrasekhar
Mahasaaram	Dr M K Vaidyar (Ed)
Sarvaroga Chikilsanool	John Alexander
Ayurveda Prakasika	T N Nanupillai Asan
Vaidyaratnamala	R Parameswaran Pillai

2.3. Various approaches of researches on Indian medical literature

The type and nature of previous researches and studies on Indian medical literature can be categorised into

1) Historical studies

2) Critical study of classical textbook or its contents.

3) Comparative study of a literature with classical texts or contemporary texts or with texts of allied sciences

4) Historical/linguistic aspects of literature

5) Critical study of texts of regional tradition.

6) Critical study and critical edition on manuscripts

2.3.1.Historical studies.

A multitude of study has been conducted on the topic history of medicine in India, but works focused on medical literature are comparatively few. According to G J Meulenbeld, the author of History of Indian Medical Literature, the scientific literature of India has been a neglected area of research. Medical treatises abound in material relevant to cultural history and many non-medical texts contain data pertaining to medicine, both of which demonstrate that medical science constitutes an integral part of Indian civilization. A reliable and up-to-date history of Indian medicine and its literature is provided in the book History of Indian Medical Literature.

J Jolly's medicine, offers a good summary of medical literature and practices. It is written in German and was published in 1901. In 1951 C.G Kashikar translated this to English and second edition was published in 1977 along with supplementary notes[59].

Indian scholars provided a large number of books on the history of Indian medicine and its literature. For example, History of Indian Medicine (3 vol) by Girinath Mukhopadhayays.(1922-1929)

History of Indian medicine in India(from antiquity to 1000 AD) edited by P V Sharma, Ayurved ka Brihat Ithihas by Atrideva Vidyalankar(1960), Sachtra

Ayurveda ka ithihas by Kaviraj Vagiswar Sukla, Ayurved ka itihas by Kaviraj Suramchandra. The books by Atridev and V.sukla are comprehensive and discuss a large portion of medical literature, Suramchandra is concerned with ancient authorities. Bharat ke pranacarya by Ratnakar Sastri deals with a number of ancient authorities and their works. Prachi bharat me rasayan ka vikas by Satyaprakash discusses about major medical literature and works on Rasasastra. Ayurved ka Vaigyanik ithihas by P V Sharma is an outstanding work. This comprehensive survey of medical literature is a valuable work. Systematic and scientific approach are the hall marks of this book.

History of Ayurveda by Dr N V K Varier is a valuable source on medical literature especially of Kerala.

2.3.1.1 History of Indian Medical Literature- G .J Meulanbeld

History of Indian Medical Literature

The publication of history of Indian medical literature is a quantum leap in the study of medical literature. This work is a unique survey of Indian medical literature. It explains the subject matter of the medical literature, noting the important features of the content, medical and intellectual innovations and the biographical details of the authors[60]. Volume 1a and 1b elaborates the classical works of Ayurveda, Caraka Samhita, Susruta Samhita, Ashtangahridaya and Ashtanga samgraha. The content of each of these books is summarized. Notes are given in the book for interested readers for further reference. A full survey of Ashtanga samgraha and its verse- by verse comparison with Ashtangahridaya is given. This work also discusses the theories concerning the dates, authorship and identity of author of these literature. Meulenbeld derived his findings from external evidences, such as travelogue of Chinese budhist monk It-sing, Hilgenberg and Kirfel, Nischalkara commentary Ratnaprabha and Shivdasasen's commentary on Ashtangahridaya.

Volume IIa and IIb enumerates thousands of medical works from AD 600 and brought in to light the diversity of the scientific literature in Ayurveda after classical period. These volume opens up a vast new arena for research. Findings from Meulenbeld shows that Authors of sixteenth, seventeenth, and eighteenth centuries produced a rich and important crop of diverse medical treatises

explaining new diseases, new drugs, new theories and new treatments. Pre-modern literature on Ayurveda cookery, literature on veterinary medicine and alchemy, treatises on pulse diagnosis, books on gems are included in this volume.

Volume 3 contributes a comprehensive set of indexes which helps to access the content described in other volumes of the literature.

The book focuses mainly on Sanskrit literature but medical literature in Arabic, Tibetan, Pali and other vernacular languages are also considered. This literature provides an up-to-date history of Indian medical literature.

2.4. Chikitsamanjari

Ayurveda literature of Kerala are the true reflections of a great tradition of intellectual inquiry and textual heritage. Ayurveda has remained as the mainstream system of healthcare until recent decades. Owing to the intellectual abundance of the Vaidyas and the geographical exuberance of biodiversity essential for the pharmacopeia, Ayurveda had survived the wrecks of time to emerge as the epicentre of Kerala's medical tradition. After the glorious period of samhitas, the medieval period marked as an epoch of renaissance, where the spirit of Ayurveda was revived to its fullest. Eminent vaidyas endowed with their zest of academic knowledge and unparalleled clinical skills revolutionised the concepts of brihat trayis, giving Ayurveda its new perspective. Not limiting their skills to the clinical arena, many of these vaidyas have been generous enough to pass on the legacy of their knowledge to the future generations. Thus were born the thousands of ayurvedic treatises that now serves as silent alibies of an era when this science had once flourished to its zenith.

Chikitsamanjari, which has been used traditionally as a hand book for clinical practice by the renowned physicians of Kerala, is one such therapeutic treatise. Written in Manipravala style (judicious mixture of Sanskrit and Malayalam), the book is believed to be composed between 17th and 18th centuries by an anonymous author. Keeping his identity in the dark, the author attests the credibility of the text as being a compilation of the knowledge gathered from the veteran physicians of the time. One of the most popular works during the medieval period, Cikitsamanjari can be considered as a true representative of the Kerala tradition of Ayurveda.

2.4.1. Manuscripts

The first edition of the text was based on two manuscripts obtained from the disciples of two Ashtavaidya traditional families in Kerala. First volume is based on the manuscript received from Krishna Pilla, Government physician, Omalloor and son of Kocurāmanpilla vaidyan, Naanathu House, Kidangannur, Aranmula (manuscript no.19) and the second, from M R Narayaṇapilla, Assistant of Thiruvithamkoor Government Ayurveda College, and nephew of Kocurāmanpilla vaidyan, Alapurathu house, Malakkara, Aranmula (manuscript no.20)

As a part of research done for the study, it became known that the following manuscripts are available in the below mentioned manuscript libraries.

The information is collected from the following three institutions –

i) Oriental Research Manuscripts Library, Thiruvananthapuram

ii) Manuscript Library, Department of Malayalam, University of Calicut

iii) Manuscript Library, Govt Sanskrit College, Tripunithura

2.4.1.1. Oriental Research Manuscripts Library, Thiruvananthapuram

Collected from Oriental Research Manuscripts Library, Karyavattam campus, Thiruvananthapuram on 04.01.2018

Table 10. Manuscripts available in Oriental Research Manuscripts Library, Thiruvananthapuram

Sl No	Name	Grandha sankya	Material	Library No	Source of manuscript as registered in the library
3293	Chikitsamanjari	5000	Thaliyola (palm leaf manuscript)	22383	Rama Pisharadi, Kizhakkekkara Pisharam, Karakkurassi, Ottapalam, Palakkad
3299	Chikitsamanjari	5200	Thaliyola (palm leaf manuscript)	L 1138	Cheriya Kunhunniraja Avarkal, Govardhanam,

Sl No	Name	Grandha sankya	Material	Library No	Source of manuscript as registered in the library
					Kizhakke Kovilakam, Kottakkal
3295	Chikitsamanjari	5000	Paper manuscript	T 1521	Source not known
3296	Chikitsamanjari	4500	Thaliyola (palm leaf manuscript)	6105	N Krishna Pilla Avarkal, Srivardhanaattu House, Karunagappally
3297	Chikitsamanjari	3925	Thaliyola (palm leaf manuscript)	18950A	Oriental Manuscript Libray, Madras
3298	Chikitsamanjari	3208	Thaliyola (palm leaf manuscript)	22384	Rama Pisharadi, Kizhakkekkara Pisharam, Karakkurassi, Ottapalam, Palakkad
3299	Chikitsamanjari	1925	Thaliyola (palm leaf manuscript)	C 606 B	Curator's office, Thiruvananthapuram
3300	Chikitsamanjari	3000	Thaliyola (palm leaf manuscript)	L 792 A	Source not known
3301	Chikitsamanjari	2200	Thaliyola (palm leaf manuscript)	L 1138	Cheriya Kunhunniraja Avarkal, Govardhanam, Kizhakke Kovilakam, Kottakkal
3302	Chikitsamanjari	1750	Thaliyola (palm leaf manuscript)	L 1521	Source not known

2.4.1.2.Calicut University Manuscript Library

(Visited and collected information on 09.10.2017)

Manascripts available in Calicut university library

Chikitsamanjari -Manuscript No 257 (complete)

According to the records of Manuscript Library, Department of Malayalam, University of Calicut, this manuscript was collected from P K Govindan Nambiar, Chamakkavu Devaswam, Vellor**.**

2.4.1.3. Manuscript Library, Govt Sanskrit College, Tripunithura

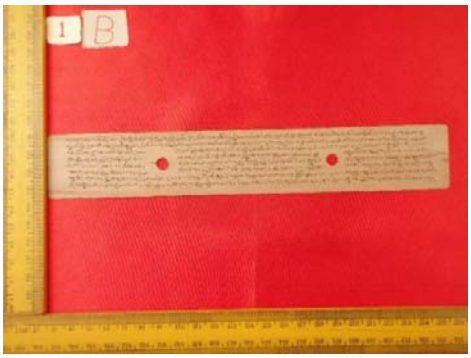
(Visited and collected information on 11.09.2018)

Manuscripts available in Manuscript Library, Govt Sanskrit college, Thiruvananthapuram-

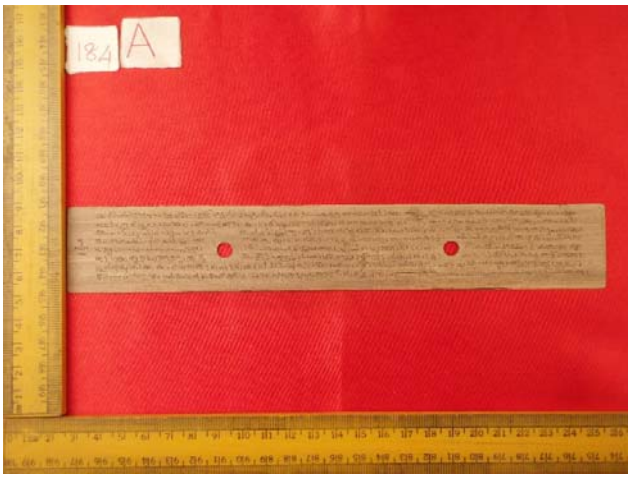
The manuscript is catalogued as Chikitsamanjari – Kerala Bhashayam with stock no. 258. This paper manuscript was copied by Krishnan Warrier from the original manuscript received from Kuttanchery Moosath. It was compared with the original on 13.10.1951 by K Kesava Pillai, the then Assistant Curator, Manuscript Library, Govt Sanskrit College, Tripunithura

Photograph 1. Manuscripts of chikitsamanjari











(courtesy -Dr Madhu K P)

2.4.2. Publications

Chikitsamanjari consists of two parts- the first part of it is published in 1934 and the second part of the book is published in1935, The publisher of the book is Sree Chithira Ayurveda series, Trivandrum under the authority of the Govt of His Highness Sree Chithira Thirunal Maharaja of Travancore.

2.4.3. An overview of the contents

On first examination, the book can be considered as an abridged version of the brihat trayis, explaining in brief about the major diseases encompassing the 6 branches of Ayurveda, excluding rasayana and vajeekarana. But on further deliberation, one discovers that it is rather a practical manual compiling the clinical knowledge essential for the management of the major diseases. Contrary to the opening note describing the fundamental principles of Ayurveda and sareera, the book directly focusses on the clinical setting of the diseases. 65 major diseases and their treatment has been dealt with in two parts. Reverting from the common practice of presenting diseases in accordance to their samprapti, here, the author has arranged the diseases in the order of their prevalence and similarities in the treatment approach.eg; raktapitta ,asrigdara and asthisrava are explained one after the other. Many new diseases have been explained along with their treatment and many existent ones have been elucidated with more importance. Considering the rarity in the use of rasayana and vajeekarana in daily practice or stressing upon the extra- caution to be exercised while practicing them, these topics have not been dealt with in the book.

2.4.4. Period

The exact period during which the text was composed remains unknown. Since it is written in Manipravalam, it might suggest the possible origin of the text during a period when Manipravalam was popular.

2.4.5. Structural organisation

The book encompasses 65 diseases explained in two volumes-the first volume of the book consists of 46 chapters which explain diseases coming under the purview of kayachikitsa ,from *jwara* to *vatashonita*. In the second volume, diseases which demand surgical intervention like *bhaganthara, granthi,arbuda, bhagna, vruna,*

sadyovruna and agnivruna; diseases related to ophthalmology and ENT - shiroroga, mukharoga,, nasaroga, karnaroga and netraroga; psychiatric diseases like apasmara and unmada;diseases of children and women; treatments for sthula,krisa,mandanidra and kushdra roga have been described in 19 chapters.. though inspired from Ashtangahridaya, the book maintains a definite structural identity. e.g. The chapters Asrigdara and Asthisrava are explained after Rakthapitta treatment. Acknowledging their clinical importance, separate chapters have been devoted to the treatments of soola, asthisrava, asrigdara, sthoulya, karsya, mandanidra, praseka, athyagni. Newly emerging diseases like bhaktharodha, somaroga, jala koorma, masoori,vishoochika and sitapitta also finds special mention. Emphasizing the feasibility and efficacy of purgation therapy in practice, an entire chapter has been devoted to virechana drugs. Manavidhi and Dharavidhi are appended in the last chapter. Thus, the structure of the book reflects the ingenuity of the author in fashioning the book to suit the clinical setting of a budding practitioner.

2.4.6. Salient features

2.4.6.1.Drugs and formulations

This book contains more than one thousand drugs and formulations including one hundred and sixty four single drugs. Locally available drugs have been described extensively and are mentioned in their vernacular names. For instance use of ‘kattappa’a special drug in conditions like arsas, pachayeerkil, plavila and maavila in vishuchika, manganari in arochaka are worth noting. The pharmocognostical properties of these drugs which were introduced by the author have been identified scientifically later on. Another point of special interest is the indication of varatageha (nest of potter wasp) in the treatment of Chardi, as a lepana over chest.

Use of different part of coconut is another striking feature - indication of juice of tender coconut, after scraping its top, in mouth ulcer especially in infants and children, use of coconut water in vishoochika, swarasa of flower in leucorrhoea and menorrhagia, to name a few. The use of maricha in kasa and ginger in arochaka which are common home remedies are based on the references in Chikitsamanjari.

Most of the formulations are simple, cheap, easily available and easy to prepare even at home like ‘mukkudi’ and ‘svarasa’ kalpana. six varieties of shadangam are

described by adding or excluding drugs in various contexts. Arishta and Asava preparations are not mentioned anywhere in the text. Many effective and simple formulations like Panchapanchamoolam kashaya in bhaktharodha, hibiscus flowers in asthisrava, khala prepared with ekanayaka and dhatri in somaroga and mukkudi prepared with jeeraka, tulasi, thechi, turmeric and dhatri in jatara vrana have also been described.

Many formulations have been modified into a newer form, For instance Ghrita prepared using the ingredients of Karpuradi churna or vilvadi lehya in Kasa, ghrita prepared using kwatha of Nyagrodhadi with eladi gana kalka .Many treatments for rheumatic conditions based on karaskara like karaskaradi ghrita, kshira dhara with karaskara kashaya can be found here

Some of the formulations mentioned in Chikitsamanjari which are commercially available in the market are Sarasijamakarandadi churnam, Kalasakadi kashaya, Nimbatwagadi kashaya, Ellumnisadi churnam, Aviltholadi bhasmam and Mukkamukkatukadi gulika.

2.4.6.2.Diseases - newly emerging diseases like bhaktarodha, somaroga, and asthisrava and existing conditions of growing prevalence such as sthoulya, karsya are explained. There are many instances where one gets a glimpse of the author's impressive clinical expertise- occurrence of stomach ulcers in sannipata jwara ,the statement of duration of fasting according to doshic predominance in jwara, ,indication of decoctions according to season such as Saribadi gana in hemantha, guluchyadi in greeshma etc; application of virechana drugs over the abdomen in children and so on.

2.4.6.3. Treatment procedures - Various treatment procedures have also been described in this text. Much importance has been given to simple procedures like dhara, abhyanga, pindasweda and tapasweda rather than complex procedures like vamana, vasti and sastra karma. Vamana is recommended only in very specific conditions like krimi chikitsa, masuri chikitsa and kapha predominant kushta. The use of dhanyamla in vatavyadhi as a primary management is a special contribution. It is also indicated in painful conditions of mootrakrichra. Local or whole body dhara using medicated buttermilk, ghee, milk and oil is advised in many conditions. Modifications of svedana karma like kshira baashpa, tavidu kizhi and

tapasweda using *arkaptra* and *Panasapatra* have been mentioned. Application of oil on head can be seen in many contexts.

A topic of special citation is Urovasti .It is indicated as a procedure in functional conditions like arochaka, bhaktarodha and chardi. Stepwise procedure and duration of urovasti are detailed in Bhaktharodha chapter. Keeping kshira processed with shastika over chest is indicated in Hidhma. A special Upanaha using thumpa, kattappa, kuppa manjal has been indicated in arsa chikitsa.

2.4.7. Language of the text

Chikitsamanjari is a text written in Manipravalam style.

2.4.7.1. Manipravalam

This language was a hybrid one, composed of Sanskrit and Malayalam and it reflected a synthesis of Aryan and Dravidian cultures[61].

Leelathilakam, the text which laid down the rules and regulations of Manipravalam, defines Manipravalam as *Bhaashasamskritayogo Manipravalam*[62]. Here *Bhaasha* implies Malayalam or Kerala Bhaasha and *Yogam* is the attractive beautiful combination of the languages combined with a literary intent. The combination should confine to the grammatical rules and aesthetics of the languages for optimum quality. Words combined in such a way should be used to compose verses, the lines of which are meaningfully related.

Leelathilakam classifies Manipravalam into nine categories and clarifies that a verse without at least one Sanskrit word is not Manipravalam and the compositions should always be in poetry form. The text also declares that a superior Manipravalam composition is the one rich in content and with more of Malayalam words. The Sanskrit words used in the verses should be familiar, simple, commonly used in the society and should sound like Malayalam words. The text also authorises the Malayalamization of Sanskrit words like Konkaya, Kezhanthi, Unarakkou, Pokkanchakre. Leelathilakam also grades Manipravalam into three categories as Uttamam, Madhyamam and Adhamam*;* the superior, mediocre and inferior quality of the language respectively[63].

The initial works written in Manipravalam were mainly translations of Sanskrit classics which necessitated a deep knowledge of Sanskrit. The influence of Sanskrit proficiency of the elite scholars reflected in the abundant usage of *Sanskrit* in the earlier Manipravalam works slowly got balanced as these earlier Manipravalam works became the reference books for further literary ventures[64]. As the dividing lines between the communities thinned, the elite language, Sanskrit, cascaded down the society resulting in a surge of Malayalam usage in later works compounded in Manipravalam.

2.4.7.2. Genesis, Development and Transformation of Malayalam with emphasis on Manipravalam, the style of language of Chikitsamanjari

When compared to other Indian languages, language of Kerala got a written form comparatively in modern period, in the 9th century A.D only[65]

The original Dravidian tribal language was once the common language in the Dravidian dominated regions that spread across the south of the Vindhyas to the Indian Ocean. Influence of various factors such as geographical variations, cultural developments, external influences and intrinsic regional factors led to the transformation of the root language into different regional languages of Tamil, Malayalam, Kannada, Telugu, Tulu and Kodava[66]. Of these Tulu in northern Malabar and Tamil all over Kerala are the major influencing languages on Malayalam.

The influence of Tamil language and culture due to the proximity and common Dravidian origin is evident in Malayalam language and there existed a mixture of these two languages prior to Aryan migration. Gradual transition from Tamil occurred with the emergence of a new form of literature called Manipravalam[67]. The term 'mani' meaning Ruby, represents Malayalam and the word 'pravalam' meaning Coral, represents Sanskrit. Manipravalam refers to a harmonious blend of both the precious gems forming a beautiful garland[68].

With the emergence of the powerful Namboodiri literature post 10th century AD, the Tamil link got slowly detached and a metamorphosis happened in Malayalam through the hybridization of Malayalam and Sanskrit languages[69]. The period of origin of Manipravalam is this transitional era of the integration, inter mingling and assimilation of the Aryan and Dravidian cultures. A host of literary compositions

spanning arts, music, literature, medicine etc. got to be written and compiled in this script. Many Ayurveda treatises of the medieval period were written in Manipravalam style. Alathur Manipravalam is quoted in leelatilakam as the example for medical treatise in this style.

2.4.7.3. Manipravalam and Ayurveda Literature

Alathur Manipravalam is supposed to be compiled around 14th centuary AD, the period in which most of the Manipravala works were composed**.** Leelathilakam quotes from Alathur Manipravalam a sloka about fever and its treatment[70]. Leelathilakam considers this as an illustration for linguistically sub-standard composition and justifies it by stating that as a medical text the content of Alathur Manipravalam is more important than the language[71]. The author also praises Alathur Manipravalam for the excellence of its content and for meeting its mandate.

The usage of Sanskrit is abundant in Alathur Manipravalam, probably because it is believed to be composed by one among the Ashtavaidya Alathur Nambis who were well trained in Sanskrit.

Other works in Ayurveda, such as Chikitsamanjari and Yogamritam, which followed Alathur Manipravalam also used Manipravalam style.

2.5. Contemporary Books

2.5.1. Alathur Manipravalam

Introduction

This work is referred in Leelathilaka (authentic text describing about Manipravala) and Kerala Sahithya Charithram of Ullur.S Parameswara Iyer[72]. (The book which describes the history of Malayalam language, culture and literature. The author Ullur was a famous poet and historian.)The young generation of Ayurveda came to know about the text only after it has been published by Arya Vaidya Sala in the year 2009 with the commentary of chief editor Sri M.R Raghava Varier[73]. Sri M.R Raghava Varier on the preface of the text has mentioned that manuscripts for its publication were obtained from Malayalam department of Calicut University. As per the university register it was collected from S.N.A oushadha sala owned by

Thrissur Thaikkattu mooss. Among the 50 leaves, 22 were related to treatment science. The name Alathur manipravalam enna vaidya grantham was coined by prof. A.M.Purushothaman, the catalogue editor. Alathur (alathiyur ?) is considered as one among the Ashtavaidya tradition and Manipravala is the style of language used in the manuscripts. The available publication includes only the content related to medical science.

The work is composed in the form of a poem, following Malayalam vritta (vritta-set of well-defined rules that give rhythm to the poetry). It is quite natural that the language tradition prevalent during the period influences the making of literature. Analysis of the script and language indicates that this is the oldest yoga grantha of medieval period. Some words used in the work has Tamil influence like the use of 'avu', 'evu', instead of 'ava' and 'eva' which shows the evolution of Malayalam from Tamil. Malayalam words used in the work seem to be very old such as letter '*nta*' is used instead of '*nna*'. Trikolpakonna is written as Trikolpakonta and 'jeeraka' as 'cheeraka'. Some Malayalam terms are modified into Sanskrit form such as arathwa , thenbhi, kanjim *etc*

Many colloquial technical terms for diseases and drugs such as '*mohaya kala'* for arthava, '*mudamooku'* for poothinasa, '*udrikkavata'* for acute vatakopa, '*nedumpad'* for leukorhoea, '*ghritamatti'* for coconut oil (term naleekera ghritam is also used) '*avanthisoma'* for dhanyamla which are not in use and are difficult to understand without commentary are seen in different contexts. Synonyms of some drugs are interesting. The drug 'kazhanjikkuru' is described as 'Ilivilitanayakshi'— 'Ilivili' is the wife of Visravas (a character in Purana). Tanaya (son) of Ilivili is 'Kubera' , i.e, Kubera akshi . Similarly, Meenangani is denoted as animishanayana and the nest of potter wasp (varatageham) as kasyadambhavanam (kasya-idam-bhavanam)

Unlike Yogamrita and Chikitsamanjari, contents are described as formulations and their indications and not in the order of treatments for various diseases. These formulations include treatments for minor ailments like kuzhinagha to major diseases like kushta roga (khsudra roga to mahavyadhi)

Some formulations described are simple. The use of hingu, sunti, maricha, lasuna with takra in gulmaudavartha soola , Dhanyaka with kattisarkara and tender

coconut in dysuria and urinary stones, application of manjal with takra in ear diseases, application of mudga and nisa in itching and oozing in skin diseases, all point towards the home remedies prevalent during that period. Drugs which are available locally and purchased from market are also used in formulations. Another peculiarity of the text is that arishta and asava preparations described in the classical texts are not mentioned here.

Common yogas like kottamchukkadi, tekarajadi, kumkumadi tailam, induppukanam churnam , manibhadram gulika are included in the text. Other notable formulations are the application of chemparathi (Hibiscus) with gomutra (cows urine) in Indraluptha and administration of kadaladiveru (Apamarga) kalkam with salt water (which can restore the water and salt loss due to menstruation)

Many formulations in Alathur Manipravala are also mentioned in other contemporary texts. Alathur Manipravala has 68 slokas in common with Chikitsamanjari, 22 with Sahasrayoga, 13 with Yogamritam, and 21 with Sarvaroga Chikitsanool.

Though the text basically contains formulations, treatment principles as mentioned in classical texts are described in some occasions like kushta chikitsa and visarpa chikitsa.

Thus, the style and standard of Malayalam language is of great significance and the varied formulations of the text present a wide scope for research.

2.5.2. Yogamritam

Yogamritam is one among the notable works which throws light on the collections formulations and methods of treatment followed in the reputed ancient family physicians of Kerala and has been widely used as a handbook for day to day clinical practice[74]. Written in Manipravala style, incorporating the clinical observation and experiences, it is believed to be composed between 16th and 17th century. The author of the text is unknown. Yet the author in the starting of the text gives a piece of evidence regarding his nativity - a village named *Chellur*. According to historians this may be the present day *Perinchellur* of Kannur District in Kerala. This book seems to be a compilation of clinical experiences of Ayurveda

physicians of well-known families. Terms such as '*dharippan bhishakh* ***balakanam****'* and *'pragatbhatam yanthi bhishak* ***kumara****'* points to this possibility.

Different editions of Yogamritam and same edition by different publishers are available. The edition by Sri Uppottu Kannan Vaidyar, an eminent physician of North Malabar, is the earliest one which was published in 1861. Sri Vanchi Setu Lakshmi Series published two editions of the book – one by Sri K Sambashiva Sastri in 1930[75] and the second by Sri L A Ravivarma. Sri Chathu Kutti Nambyar Vaidyar edition was published by Kannur Sri Sadan Publishers in 1960. Sri Sriman Namboodiri made another edition which was published by Vidyarambham Publications in 1994. There are certain differences in content in these editions regarding number of chapters and their arrangement. Certain editions have included use of mantra in conditions like vishachikitsa while certain others have included a few siddha prayoga at the end of some chapters. These siddha prayoga are footnotes indicating the clinical observations and experiences of the physicians, substantiating the endeavour of the book as being a practical manual

Peculiarities of Yogamritam[76]

Since exchange of knowledge can be well identified among texts like Alathur Manipravala, Sahasrayogam, Yogamrita and Chikitsamanjari, it is difficult to identify the content of any of these texts as its unique contribution. But certain specialties can be noticed in the case of Yogamritam.

- The author specifies that the text is to be used after learning the basic principles of chikitsa like prakruti, avastha, balam, kalam and dosha. It is not simply a catalogue of medicines which can be used by anyone even without basic knowledge about Ayurveda. The Asthangas of Ayurveda have been described in 70 chapters from Jwara chikitsa to Visha chikitsa. Rasayana prakarana, unmada and apasmara are not mentioned. But separate chapters have been devoted to describe treatments for Bhaktharodha, Sukrasrava, Masoorika, Krisa – Sthoola, Asrigdara, Somaroga, Vayukshobha, Sitapitta, Agnimandya and Athyagni. These diseases are not mentioned in classical texts.

- Arishta kalpana is not mentioned anywhere. The formulations mentioned in the book include cheap, easily available, highly effective drugs like use of malarinchi in arochaka, thenginpookkula swarasa in rakta pradara, varatageha

(potter wasp) in chardi. Many of these are given at the end of a chapter under the heading 'Siddha prayoga'. Karaskaraghrita in janusopha, Chukkuchundamrutadi in Jwara, Kirathadi kwatha in Jwara, Karaskara ksheeradhara in Vrana and Vatakantaka, Aviltholadimorkanji, Rasna sunthyadi kwatha are some of the noted formulations in the text which are used in common clinical practices. Apart from these, many drugs have been used in their vernacular names like kattappa, kozhuppa, tartaval, pachilaperumal, upputheli, manganari, poithalachi, theekizhangu, putayavau etc in various contexts. Many of these drugs have not yet been identified properly. Some of the drugs mentioned in Hortus Malabaricus are seen in this text.

- Modifications have been made in certain formulations. Seventeen varieties of shadanga pana (E.g. with ekanayaka in premeha, with half part useera in dahajwara, with guduchi in vatarakta) and 40 types of mukkudi (E.g. Jeeraka tulasyadi in Udara vrana) are described in various contexts. The book also describes modified methods of preparing formulations such as Kalyanaka ghrita prepared using swarasa of ginger and turmeric and milk in panduroga, Tiktaka or Mahatiktaka ghrita modified with Paranti kwatha in Kushta chikits, ghee prepared with Nimbadi kwatha and guggulupanchapala churna as kalka in Antharavidradhi. Such modified preparations of ghrita are used effectively by the traditional practitioners of Kerala.

- Much importance is given to simple procedures like dhara, abhyanga, shastika pindasweda, tapasweda using arkaptra, panasapatra, urovasthi rather than complex procedures like vasti, vamana and sastra karma. Vishuchika, Masoorika, Kushta, Pillanetraroga, Padmakandakam, Garam are the only six diseases in which vamana is indicated. vfirechana and nasya are indicated in almost all diseases. Sthanya is indicated as a nasya dravya in many diseases. Shashtika pindasweda is indicated in Kasa, Yakshma, Swasa, Asmari, Pakshaghata, Grudhrasi, Sarvangavada, Yoniroga, pregnancy etc. Treatment procedures are prescribed according to the condition of roga. Shastika pindasweda is indicated in vatarakta where there is less raktha kopa. Dhanyamladhara is indicated in the first stages of Pakshaghat, Kateegraha and Sarvangavata. Kashiradruma is indicated in ardita, sirasoola, ardhavabhedaka. Jalukaavacharana in Bhagandara, indralupta. Urovasthi is indicated in bhaktarodha swasa, arochaka, jihvasthambha, chardi.

Application of oil on head which was a part of Kerala Ayurveda treatment tradition, can be seen in many contexts.

The treasure house of formulations and procedures in this text are the result of years of observations and experience of great physicians. They can work wonders when properly studied and applied. So Yogamrita is truly comparable to the divine nectar of Amrut that emerged out of the churning of the ocean.

2.5.3. Sahasrayogam

Sahasrayogam is one of the important classics of Ayurveda compiled by Kerala Ayurvedic practitioners. It is a compendium containing around 1000 Ayurvedic medicines. The formulations vary from single ingredient preparations to highly complex multi ingredient formulations which are still in use.

Many Ayurvedic practitioners of Southern India find Sahasrayogam of great help in their day to day practice. It is considered a handbook of practical Ayurveda by the physicians and students. The text is popular not only among the practitioners but also among the general public of Southern states of India who considers it a book of home remedies and among the pharmaceutical companies which follow the text for the manufacture of drugs. The text is recently gaining popularity throughout India.

Many formulations of the text has been included in the Ayurvedic Formulary of India. The text has also appeared in the list of 56 authentic Ayurvedic books.

Sahasrayogam literally means “one thousand formulations”. Formulations have been added periodically to the original text which resulted in increase in the total number of formulations described in various versions. A rough estimate indicates that the number of formulations may vary from 700 to around 1200 depending on the version of the text. The formulations described consist of different Kalpanas like Kashaya (decoction), taila (medicated oil), medicated ghee, choorna (powder), asava, arishta (fermented liquid), vati, gulika (pill) and lehya (linctus).

Available editions of Sahasrayogam

1. Sahasrayogam

Edited by Attur Krishnapisharody in the year 1936 (Malayalam month 1112) at

Bharatavilasam press in Thrissivaperur this edition is considered the oldest. Commentary in Malayalam and a brief description on Dhara procedure namely dharakalpam are the unique features of this edition.

2. Sahasrayogam- Velayudhakurupu 1943

Vaidyapriya commentary. In this book there is no detailed commentary.

3. Sri Sahasrayogam

This edition was published by Sriramavilasam Press and Book Depot, Kollam in the year 1965 (Malayalam month 1141).

4. Sahasrayoam – Tamarakulam Kocchu Sankaran Vaidya , V V Press Kollam

5. Chikitsa Sarasarvaswam Athava Sahasrayogam
(with sujanapriya commentary)
The publishers of this edition are Aravattazhikath K V Krishnan Vaidyan and Anekkaliyilil S Gopalakrishnan who were disciples of Abhinav Vagbhata Ananthapurathu Moothakoyi Thampuran. It was published by Vidyarambham Publishers, Mullakkal, Alappuzha. The first edition was printed in 1946 (Malayalam year 1122). According to the preface, this edition of the text was published to overcome the limitations of the then existing editions of the text and to explore the knowledge acquired from their experiences. It has 570 pages and around 1250 formulations. The intended readers are not only the medical practitioners but also the general public.

The appendices Nidana and Gunapata have been added to this edition of Sahasrayogam. It contains sannipatha chikitsa, urdhavanga chikitsa, visha chikitsa, prathyoushadha vidhi, shuddhi krama, oushadhapaka vidhi, dharakalpam, nidanam, gunapatam.

Number of formulations mentioned in this edition are - Gulikayoga-77, Vataka-22, Churnayoga-108, Bhasma, Kshara-19, Leha-50, Arishta-25, Asava-20, Taila-96, Ghrita-135

In the preface of Sahasrayogam of Attor krishnapisharody, Sri Vellakkal Narayana Menon (Thrissur, 84 chingam 84), has opined that though there are many texts for formulations many of them have errors. He added that the present edition of

Sahasrayogam is the compilation of formulations which have been selected after critical examination by eminent scholars. These formulations are taken from famous manuscripts. Sri Attur Krishnapisharody is the disciple of sri Kodungallur Godavarnma (Bhattan Thampuran). Some of the formulations mentioned in the latest edition of Sahasrayogam – sujanapriya commentary, are not seen in Attur's sahasrayoga. e.g. Kirathadi ks (jwara), panchamooladi ks (jwara)

All seven copies of Sahasra yoga has 'Ghana Chandana Shundyambu' (shadangam) in it. There is a Yogagrantha with Vayaskara Mooss, which is also the same as Sahasrayogam. Aattoor Sahasrayogam is published in the year 1876. These are essential hand books which contained lots of medicines written continuously. It was in the later editions that they were enumerated and titled to make it Sahasram (Thousand) Yogas. C C R A S has edited and published the Hindi version of Sahasrayogam by consulting all the 5 editions listed above.

In the yester years it was often customary in Kerala to study Ashtangahridaya initially followed by Sahasrayogam to practice Ayurveda. It is observed that the initial editions of text contained only around 700 formulations while the later editions include up to 1200 formulations. It appears that new formulations were added from time to time to the original text based on their importance and clinical experience. Most of the pharmaceutical companies are following this text for manufacturing.

Chapter 3
Methodology

Methodology

Part I

3.1. Guidelines for literary study

The main challenge confronted during the present study was non-availability of standard guidelines to conduct critical literature study. Since no such guidelines were available for the critical analysis of an Ayurvedic literature/ text, especially related to regional literature, before proceeding to the actual literary study, a coherent and comprehensive criteria for the scientific analysis of text was formulated through the following steps:

3.1.1.Steps for framing guidelines

1. **Collection of available materials** regarding probable guidelines for text research in Ayurveda

References regarding the ideal features of text, method of literary analysis etc. mentioned in classical Ayurveda literature were considered here to seek their applicability in the present context. Also, other sources and article, even though limited in number, were also consulted.

2. In-depth interviews and follow up discussions (Annexure2)

Opinions from two experts were collected through in depth interview with the help of an interview guideline. One among the two, one was a historian with more than 30 years' experience in literary research and the other was a Sanskrit Professor who contributed much to the field of literary study. To fill the gaps in the information collected, follow up discussions, through telephonic conversations, were conducted with three Ayurvedic experts having adequate experience in literary research in Ayurveda.

3. Framing a draft guideline

The opinions from the above discussions were consolidated by the scholar as a draft guideline.

4. Expert review

The draft guideline was reviewed by two experts from the field of Ayurveda. One, a Professor in Dept. of Samhita with experience of 25 years and the other a clinician with more than 30 years' experience in treating diseases based on Chikitsamanjari.

After the expert review, the guidelines were fixed and adopted for further literary study. The guideline is attached as a separate section after this chapter.

3.1.2. Broad outline of literary study



Table 11. Guideline for literary study

Basic information about the text	Title	
	Authorship	
	Manuscripts	
	Publications/Editions	
	Commentary/Commentator	
	Linguistic aspects	
	Period	
	Credibility of the book/author	
	Purpose/context	
	Anticipated reader	
Content description and content analysis	Content description	Structural organisation
		Chapter description
	Content analysis	Linguistic analysis
		Comparison
		Notable features
Critical analysis and discussion	Interpretation of text	
	Historical positioning	
	Scope of publishing or translating for the common pool	
	Essence of the text	
	Contribution to science	
	Need for critical edition	
	Need for scientific validation of content/ drug validation/ clinical validation	
	Geographical aspects	
	Socio cultural aspects	

Hence, to accomplish the final task of literature study, a coherent and comprehensive criteria for the scientific analysis of text was formulated as per the methodology explained. The guidelines thus formulated contained mainly three domains: (1) How to collect basic information of the text (2) How to perform content description and content analysis (3) How to conduct critical analysis and discussion. Though the guideline was developed as necessitated by the needs suitable for the present study, it can be taken as a master guideline for such studies in the future also. Hence, for the reference to such efforts, the present guidelines are depicted in this chapter with appropriate explanatory notes and illustrative examples to show the rationale of each of the items.

3.1.2.1. Basic information about the text

While conducting an exploratory study on a text or manuscript the following basic information must be explored with citable evidences: - the title along with its author, redactors, editors, period, publications, language, translations, intended readers and its purpose.

3.1.2.1.1. Title

While considering the title, the enquiry advances to see how the title reflects the total content of the text. Further, it looks on the etymology, meaning, metaphoric stresses implied therein. Often, the title of a text is in a coded format, deciphering the literal meaning of which gives an impression with regard to any one of the general content as seen in Ashtanga samgraha, sarvaroga chikitsanool, Yogamritam, Chikitsamanjari, Bhojana kutuhala etc. Further, in some other texts like Caraka samhita, Susrutasamhita the authorship evident. In some texts like Alathur Manipravalam place of author and style of language is evident. Few titles are figurative and arouse reader's interest like Arogyarakshakalpadruma.

3.1.2.1.2. Authorship

In this matter, particulars of the author with reference to name, domicile, academic qualification, other works, and position in the society will be explored. Also the matter on how the quality and mode of presentation of the subject matter helps in developing an insight on the theoretical, clinical and pragmatic knowledge of the

author would be examined. If the authorship is unknown or controversial it should be established through considering internal and external evidences.

Most of the texts of the medieval period are of anonymous or controversial authorship. These are seen as factual documentations compiling the traditional practices running in a family (ashtavaidyas for instance) or specific to a region (keraleeya panchakarmas), keenly subjected to additions and updations with each passing generation. All these factors, in turn makes the fixation of time a Herculean task. The date and authorship of every book is settled by external and internal evidences. Internal evidences are those which can be deduced from the duteous analysis of the text itself. There are instances wherein self-reference by the author or any cue pointing towards his identity may be stumbled upon in the text. On the other hand, in a few others, the style of writing, mode of presentation, language, gravity of the content or geographical references need to be considered to arrive at a conclusion. External evidence takes into account all the data gathered from outside the text, which substantiates the existence, acceptance and authority of the work. This may be in the form of discussions regarding the book, its reference in any context, its citation in any of the contemporary literatures or the literature of subsequent epochs. Inscriptions, travelogues and memoirs of foreign visitors like Hiueng Tsang and Itsing also contributes immensely to the task. Here are a few examples worth mentioning.

In his book, kerala sahithya charithram, Ullur S Parameswara Iyer has mentioned about many famous practitioners and scholars of Kerala (period) - Uppottu Kannan, author of Yogamritam, being one among them.

The book 'History of Indian Medical Literature' by G J Meulenbeld offers a comprehensive history of Indian medicine and its literature. In five elaborate volumes, it encompasses the entire corpus of Sanskrit medical texts, dating back to vedic period until the recent modern era, thus recording two millennia of medical heritage and serves as an excellent source of external evidence.

Another example - the existence and acceptance of uttara tantra as a separate section or sthana in Caraka Samhita had been a topic to many heated discussions and debates till very recently. As internal evidence, one can cite the reference in the 12th chapter of siddhi sthana, where Acarya Caraka mentions about Uttara

tantra. Also, unlike the original Caraka Samhita which contains 12, 000 slokas, the present available editions contain only about 10, 000 verses.

References from the uttara tantra quoted by Nischalakara, a 13th century scholar, in his book 'Ratnaprabha' (a commentary on Chikitsa Samgraha by Chakrapani Datta), can be considered as an external evidence. Thus, in the light of these internal and external evidences, it can be assumed that there existed an uttaratantra among the 2000 missing slokas which got lost in the ruins of time.

3.1.2.1.3. Manuscript

The original manuscript of the printed version will be examined for its details and source of other manuscripts, scope of critical edition etc. should be examined.

3.1.2.1.4. Publications/Editions

Related to the publications and editions of the text under study, the following details need special consideration: (1) the source and availability of manuscripts for publications (2) different available editions and their time of publication (3) whether the available edition is a single manuscript edition (which uses only a single manuscript for publication), a parallel text edition(considering all the available manuscripts or publications) or an eclectic edition (using more than one manuscript). For example, many editions of Sahasrayogam and Yogamritam are available with variations in their content. Sri Uppottu Kannan Vaidyar edition (Nirmala press, Calicut (1861)Sri K Sambashiva sastri edition(Sri Vanchi Setu Lakshmi Series1930); Sri L A Ravivarma edition(Sri Vanchi Setu Lakshmi Series); Sri Chathu Kutti Nambyar Vaidyar edition (Kannur Sri Sadan publishers1960); and Sri Sriman Namboodiri edition (Vidyarambham Publications1994) are a few editions of Yogamritam.

3.1.2.1.5. Commentary/Commentator

Enquiry should be done about commentator and different commentaries of the text.

3.1.2.1.6. Linguistic aspects

In many texts, description transcend the linguistic barrier, but, for the research to be complete, it will essential that the linguistic aspects needs examination. Similarly, the style of language used in the text, such as Manipravala or so, the

vocabulary used in the text and style of linguistic expressions can be subjected to critical appraisal to see the regional influence and cultural background of the author. It is a rather astounding fact that in a given language, the different regional texts exhibits incredible diversity in dialects and styles of presentation. The works in Oriya, Tamil, Urdu, Malayalam languages are worth noting. Every regional language has its own variants, few of which are made by mixing different languages. e.g; Manipravala, the widely used style during medieval period in Kerala, is an intricate combination of Sanskrit and Malayalam. Many popular texts like Alathur Manipravala, Chikitsamanjari and Yogamritam were written in this dialect.

Among other interesting works is the Kodessary margam, a text on toxicology, published by Govt Ayurveda College, Thiruvananthapuram, written in the kilippattu style taking inspiration from the celebrated poetic classic of all times- adhyaatma ramayanam kilippattu. The text is in the form of interrogatory conversation between the author and a parrot (suka).

3.1.2.1.7. Period

External and internal evidences, linguistic, historical, cultural, social references, mentions on new diseases and drugs etc. can be considered as the basic tools for estimating the period of the literature. The emergence of new diseases and the introduction of new drugs serves as internal evidences which helps in fixing an approximate timeframe. The script used in the text may also hint about its period. The linguistic, historical, cultural and social references in the text also serves the purpose. For instance, many of the medieval period texts of Kerala were written in *Manipravala* style which was popular between 1600AD and 1700AD.

3.1.2.1.8. Credibility of the book/author

When the author is unknown, credibility and authenticity can be appraised through critical enquiry on author's talent as evidenced from the content of the text. The authenticity of the text can be established after its careful scrutiny with respect to the criteria of an ideal science mentioned in Caraka Samhita and 15 tantra dosas which renders a text abominable. Whether a literature is qualified for research is also determined by its credibility and authenticity.

3.1.2.1.9. Purpose/Context

There can be many purposes for a text to be written in manuscript form. The intention of the author will be reflected in the content of the text. It may be varied from presentation of new knowledge, presentation of the existent knowledge in an innovative style or making a conclusive summary of the popular literature. These options can be considered to fix the purpose such as whether the text was intended for preserving the familial knowledge, to serve the lay man or to provide information to next generation or to simply conserve the knowledge for his own reference etc. It was a common practice among Ayurveda physicians to document their clinical experiences in the regional language for the benefit of the young Vaidyas in the family.eg; The purpose of the book Brihatsareera (description of modern Anatomy in Sanskrit), written by the great physician and scholar Vaidyaratnam P S Varier, was to disseminate the knowledge of modern Anatomy to the then Ayurvedic practitioners. On the other hand, there are also texts written with a pure intention for socio-political reference, publicity or monetary benefits. Content wise, the text may be a storehouse of new knowledge, an innovative presentation of the existent knowledge, a conclusive summary of any popular literatures, or a translation of a celebrated work.

3.1.2.1.10. Anticipated Reader

Texts usually intend itself to be read by a specific group of readers. An odea about anticipated reader can be formulated by considering the mode of presentation, the gravity of the content and the morphological layout. The usage of words like ‘dharipan bhishak balakanam’ (for the use of beginners) and ‘pragatbhatam yanthi bhishak kumara (expertise of beginners strengthen by using the text)’ in Yogamrita (medieval text of Kerala) points to the possibility that the book is intended for beginners in practice. On the other hand, the book ‘Legacy of Caraka’ by Dr. M.S Valiathan was written in favour of the non Ayurvedic scholars and interested layman.

3.1.2.1.11. Critical appraisal based on Anubandha chatushtaya

Anubandha chatushtaya as four indispensable requisites of a work which brings out logical connection between the intended reader (Adhikari), the content (Vishaya), connectivity (Sambandha) and purpose (Prayojana). They are the four

components that relate the text to the outer world and can be used as a tool for the interpretation of the general outlook of a literature. The four anubandhas are *Adhikari*, the person the text addresses; *vishaya*, the subject matter discussed; *Sambandha* , the link between the work as a whole and the subject dealt with, or the relation between the reader and the narrator; and *prayojana ,* the benefit of the reader. The present attempt made critical appraisal on the text based on the above domains.

For example, the verse *Ayukamayamanena dharmarthasukhasadhanam Ayurvedoupadesheshu vidheya;paramadarah* in AshtangaHridaya Sootrasthana Chapter 1 can be interpreted in the light of *anubandha chathushtaya* of Ayurveda. One who is desirous of attaining Ayu is adhikari here. Ayurvedopadesha is the visaya; adarah (respect) is sambandha; and Ayu which gives dharma, artha and sukha is prayojana. While analyzing a text, any direct or indirect references in the text indicating these *Anubandhas* are to be considered. *Adhikari of* Yogamrita is the young physicians who learn Ayurveda. Vishaya of chikitsamanjari is the collection of treatments based on clinical experiences (*anuthsarya prayogarhi samudharya myochyathe*- visaya).

3.1.2.2. Content description & Content analysis

3.1.2.2.1. Content description

Content description, the most essential part of literary research, is the summarised narration of the content with due consideration to the original sequencing of the content and chapters.

The contents of the text may be described under the following sub headings:

3.1.2.2.1.1. Structural Organization

The rationale behind the basic framework of the text should be questioned. The diseases may be arranged in terms of its incidence, regional prevalence, similarity in clinical presentation or treatment and its prognosis. To cite an example, the chapter on Raktapradara (abnormal uterine bleeding) is elucidated after Raktapitta (bleeding disorders) in regional texts whereas in classical texts, it is considered under the domain of gynecological disorders.

3.1.2.2.1.2. Chapter description

A comprehensive analysis of every chapter is an essential requisite for any literary research. For this, it is mandatory to have a definite idea regarding the focus of research, that is, the aspect of the text subjected to research. In general, an ayurvedic literature is to be evaluated with respect to its literary, historical, social and therapeutic aspects. The regional contribution of the book as evident from the flora and fauna mentioned in the book should also be observed, for example, the use of vernacular names ike mualchevi and kattappa as mentioned in Chikitsamanjari. Furthermore, Scientific nomenclature equivalents for plants, animal products, food items and therapeutic interventions used presently are to be incorporated.

3.1.2.2.2. Content analysis

The contents of each chapter should be subjected to keen examination at multiple levels- the quality, credibility, feasibility, systematic arrangement, and specific regional variations if any.

3.1.2.2.2.1. Linguistic analysis

This includes an analysis on the language used in the text. The language of a text may play a role in historical positioning of the text.

3.1.2.2.2.2. Comparison

Each verse in the proposed text can be compared with the content in the texts proposed for comparative study. The comparison can be specifically spread to see the verse-wise correspondence with texts considered for comparison. It aims at developing a comparative paradigm including the list of books for comparison and the parameters to be considered. Terminologies and descriptions used in the text may appear to differ from classical references. The medieval literature of Kerala are compilations, abridged from the Brihat trayis, specialized in any one among the different realms of Ayurveda, purely accepting the classics as the foundation. In contrast to the Brihat trayis having their well-structured theoretical platform, the medieval texts are practical oriented, not necessarily well- structured, written in regional languages and mostly specialized in any one branch of Ayurveda. Critical comparison of the therapeutic aspects of the two traditions is essential to understand the true worth of these texts.

3.1.2.2.2.3. Notable features

After comparison, the unique features of the proposed text can be enlisted which depicts the unique features of the text.

3.1.2.3. Critical analysis and discussion

All the information collected through the above exercises may be subjected to critical analysis and discussion to fix the final impressions on various aspects.

Intellectual and interdisciplinary discussions plays a pivotal role in the research process as they prove to be the decisive factor which determines the efficacy of the research. The final inference of the research is the summary of the literature drawn up by the researcher based on his analysis and interpretation of the text. Based on the various internal and external evidences, the author and time period of the text are to be ascertained, so also the historical position of the work. The essence of the book is to be identified, making special notes on the elite contributions of the text to the medical community. The future status of the text is evaluated giving due consideration to the scope for a critical edition. The prospects of collaboration with other disciplines of research are not to be overlooked- the validation of the theoretical contents by clinical researches.eg: clinical attestation of the identity and action of a new drug mentioned in the text.

Thus, the duteous and complete analysis of a literature enables the researcher to appreciate the soul of the text and thereby manipulate it to the full extent to widen the scope of other research disciplines as well.

The socio-cultural standards such as beliefs, morals and code of conduct of the society might have influenced both the scientific content and the mode of presentation of the texts. The authors might have added these fabrications to satisfy readers from all walks of life, deliberately or accidentally. Religious practices also got ample allocations to make it digestive to people at large. Descriptions of mythological stories/characters are found to be augmenting the credibility of the texts. Excessive use of ornamentation, like exaggerated statements about the effectiveness of drugs, on the content and mode of presentation are to be considered. Researchers should distinguish these mythological, historical, philosophical and scientific contents.

Part II

3.2. Methodology of the present study

3.2.1. Materials

1. Texts:

Study text

Chikitsamanjari, Part I (1934) and Part II (1935), by Sree Chitra Ayurveda series, Trivandrum, edited by Bhishak Bhooshana Kaviraj K.G Gopalapillai – This edition is the oldest available one and hence it is chosen for study.

Texts used for comparison

A) Classical textbooks

- Brihatrayi – Caraka Samhita with Ayurvedadipika commentary, Susruta Samhita with Delhana commentary, Ashtangahridaya with Arunadatta commentary for comparative study.

B) Contemporary literature

- Yogamritam – Yogamritam, Uppottu Kannan Vaidyan, Santha Book Stall, Guruvayur : 1960

- Alathur Manipravalam – Alathur Manipravalam enna Vaidya Grantham, M R Raghava Varier, Alathur Manipravalam, Publication Division, Arya Vaidya Sala, Kottakkal : 2009

- Sahasrayogam – Sahasrayogam with Sujanapriya Vyakhya : 2003 edition, Vidyarambham Publishers, Alappuzha.

2. Questionnaire for survey (Annexure 6)

3. Focus Group Discussion Guide (Annexure 9)

3.2.2. Methods

Research methodology refers to the strategy developed, with due logical considerations to achieve the research ideal. It provides the very foundation for the

research and renders credibility to the work. Hence, formulation of a precise methodology is the key to an efficacious research.

The present study tries to put light on a regional text from Kerala viz Chikitsamanjari, which is supposed to be written approximately between 1500 CE – 1700 CE and represents the Kerala tradition of Ayurveda practice. The study puts an effort to fix the historical and linguistic characteristics of the text as well as the clinical uniqueness of the practices mentioned therein. Since some important aspects of the study did not have prior models to follow, such models, especially the guidelines for literary study were developed as a part of the study itself (described in Methodology Part I). Apart from the literary study, the study also attempted to consolidate the current practices available in Kerala in relation to Chikitsamanjari through a Survey and Focus Group Discussion.

Thus, with respect to research methodology, the present study can be grossly described in the following headings:

1. Literary study

1.1. Development of guidelines for conducting literary study

1.2. Literary study as per the guidelines

2. Survey

3. Focus Group Discussion

3.2.2.1. Methodology of literary study

Broad outline of literary study (as per the guideline formulated)



3.2.2.1.1. Basic information about the text

It includes the following -

3.2.2.1.1.1. Title

The literal meaning of the title 'Chikitsamanjari' and how this title reflects the total content of the text was analysed.

3.2.2.1.1.2. Authorship

The particulars of the author comprising his name, domicile, academic qualification, other works, and position in the society were noted. Also the matter on how the quality and mode of presentation of the subject matter helps in developing an insight on the theoretical, clinical and pragmatic knowledge of the author, was examined. Since the authorship of the proposed text is controversial, as suggested in the guidelines, the authorship was examined through considering internal and external evidences.

3.2.2.1.1.3. Manuscript

The details of the original manuscripts used as the base document of the text referred in the present study, availability and source of other manuscripts, scope of critical edition etc. were examined.

3.2.2.1.1.4. Publications/Editions

A detailed analysis on different publications/ editions of Chikitsamanjari was done, duly considering the scope for a critical edition of the present work.

3.2.2.1.1.5. Commentary/Commentator

An enquiry was done on different commentators and commentaries of the text.

3.2.2.1.1.6. Linguistic aspects (Annexure 3)

Though the contents outgrow the linguistic barrier, for the research to be complete, it is essential that the linguistic aspects were screened. The style used in the text, being Manipravala, special attention was laid on exploring the nature of Manipravala style used here. Similarly, the vocabulary used in the text was subjected to critical appraisal to see the regional influence and cultural background

of the author. Also, style of linguistic expressions suggestive of authorship and regional background were considered critically.

3.2.2.1.1.7. Period

An attempt was made to estimate the approximate period of the text using different external and internal evidences.

3.2.2.1.1.8. Credibility of the book/author

Since the author is unknown, credibility and authenticity was assessed through critical appraisal on author's brilliance as clinician, language expert, manufacturer, practical expert and theoretician as reflected from the content of the text.

3.2.2.1.1.9. Purpose/Context

The purpose behind the text was scrutinized with reference to the intention of the author and the content of the text. Different options were considered to fix the purpose such as whether the text was intended for preserving the familial knowledge, to serve the lay man or to provide information to next generation or to simply conserve the knowledge for his own reference etc.

3.2.2.1.1.10. Anticipated Reader

This was analysed by considering the mode of presentation, the gravity of the content and the morphological layout.

3.2.2.1.1.11. Critical appraisal based on Anubandha chatushtaya

Chikitsamanjari was analysed using anubandha chatushtaya as a tool

3.2.2.1.2. Content description & Content analysis

3.2.2.1.2.1. Content description

Structural organisation of the text

The arrangement of chapters in Chikitsamanjari and the deviations in this arrangement with respect to the classical texts and other contemporary texts were analysed.

Chapter description

The total number of verses in each chapter, a short summary of the chapter and the internal and external formulations mentioned in the chapter were analysed.

3.2.2.1.2.2. Content analysis

All the chapters were subjected to content analysis separately with respect to the following bases.

3.2.2.1.2.2.1. Linguistic analysis

Verses in each chapter were classified based on the language in which it was described.

3.2.2.1.2.2.2. Comparison

a) Each chapter of Chikitsamanjari was compared verse by verse with each of the six texts used for comparison (Brihat-trayis and three contemporary texts).

b) Each verse of the text was studied, and the similar verses in Chikitsamanjari and each of the six texts used for comparison were identified.

c) Subject matter of each of the similar verses were noted.

d) By analysing the subject content of the verses, it was possible to identify the verses which were extracted from the Brihat-trayi, verses which were similar to the other three contemporary texts and verses which were unique to Chikitsamanjari. An attempt was thus made to analyse the original contribution of the text.

e) All the additions and features unique to Chikitsamanjari were noted.

f) All the observations were tabulated.

3.2.2.1.2.2.3. Notable features

Finally, after comparison, the unique features of Chikitsamanjari were enlisted separately as notable features.

3.2.2.1.3. Critical analysis and discussion

All the information collected through the above exercises were subjected to critical analysis and discussion to fix the final impressions on various aspects.

3.2.2.2. Methodology of Survey

Purpose of the survey

To collect data regarding the use of medicinal preparations mentioned in Chikitsamanjari in present day clinical practice.

3.2.2.2.1. Survey : Phase 1

The first phase of the survey was planned to develop and validate a draft questionnaire.

Development and validation of questionnaire

A draft questionnaire was prepared (Annexure 5) based on the 'primary need analysis study' conducted at the initial stage of the research and the findings drawn from the literary study to identify the major domains to be included in the final questionnaire. The semi-structured closed ended draft questionnaire included the preliminary data about the registered Ayurvedic medical practitioners including their years of experience and mode of practice, their knowledge and clinical experiences with Chikitsamanjari and their opinion about Chikitsamanjari being included in the B.A.M.S course.

Pre-test of draft questionnaire. (Annexure 5)

To pre- test the draft questionnaire, it was administered in 20 samples of population of interest. The results were as follows

Table 12. Survey – pre test of questionnaire – Demography

Gender	Male	08
	Female	12
Age		43.9 $\pm$ 7.4
Occupation	Govt Academy	10
	Govt Practitioner	6
	Private Practitioner	4
Education	BAMS	12
	MD	08
Geography of Education	Kerala	14
	Outside Kerala	06
Years of Experience	10-20 years	11
	21-30 years	06
	>30 years	03
Texts Used In Practice	Classical text only	05
	Both classical text and regional text	15

Table 13. Survey – pre test of questionnaire – Knowledge of Chikitsamanjari

Use of Chikitsamanjari in practice	Yes	13
	No	05
	NR	02
Source of Knowledge about text	Academy	12
	Other	08
Opinion on using CM in syllabus of education	Yes	16
	No	04
Knowledge about some of the combinations listed which are available in Market	Yes	17
	No	03
Know at least one Single drug combination listed	Yes	12
	No	08
Know at least one treatment listed	Yes	16
	No	04

Analysis of pre – test survey response

The pre-test of the draft questionnaire confirmed the notion that Chikitsamanjari is considered as an important text among the practitioners and academicians of Kerala. But there was a lack of in-depth knowledge among majority as was evident from the meagre response on the list of single drugs. One of the primary aims of the survey was to identify single drugs and simple combinations mentioned in Chikitsamanjari used in every day practice. It was found that to attain the primary objective more items needed to be generated with addition of more open ended questions. The draft questionnaire was not equipped to identify the experts in Chikitsamanjari and obtain their feedback..

Considering the response from the pre -test survey and extend of data redundancy, the response levels of participants were very varied and several lacunae in information were noted, as mentioned above. It necessitated the inclusion of a telephonic interview to attain proper information and data redundancy. It was also felt that a telephonic survey will be best suited to obtain maximum data in an open ended questionnaire.

3.2.2.2.2. Survey : Phase 2

Follow-up Action of phase 1- Developed and validated an open ended questionnaire.(Annexure 6)

Content of questionnaire

The final questionnaire included a total of 9 items including 4 open ended questions suggested by experts.

It contained the preliminary data about the registered Ayurvedic medical practitioners including their years of experience and mode of practice. The questionnaire also included their knowledge and clinical experiences with Chikitsamanjari and their opinion about Chikitsamanjari being included in the B.A.M.S course.(Annexure)

Type of study design planned

Analytical cross sectional survey using semi structured pre-tested questionnaire

Participants

Ayurvedic medical practitioners of Kerala

Inclusion criteria

Practitioners with clinical experience of minimum 10 years, and completed degree or postgraduation from the universities of Kerala state were selected for survey.

Primary criteria for exclusion

i) Less than 10 years of experience

ii) Respondents who have studied the BAMS and MD from colleges outside Kerala

Sampling

A multistage sampling was not done since the statisticians suggested this as a better model as Kerala is a small state.

Sample size

The expected sample size was 1000. But due to data redundancy, sample size was reduced to 704.

Plan for data collection

- A telephonic survey was conducted as it would be best suited to obtain maximum data in an open ended questionnaire.
- Initially, list of registered Ayurvedic medical practitioners was collected from Travancore Cochin Medical Council, Trivandrum.
- Based on inclusion criteria, 7163 of them were selected. District wise list was also prepared.

Table 14. Survey – district wise list of Medical practitioners

Name of district	Number of Medical practitioners
Thiruvananthapuram	1183
Kollam	828
Pathanamthitta	154
Alappuzha	690
Kottayam	442
Idukki	114
Ernakulam	743
Thrissur	893
Palakkad	471
Malappuram	455
Kozhikode	563
Waynad	49
Kannur	444
Kasargod	134

- A telephone list was obtained from Medical Associations from each district.
- Consent was taken before data collection. (Annexure 4)
- A total of 1200 calls were made and data collected based on the questionnaire. (Annexure 7)

Plan for data collection

- Data collected was analysed to identify the common single drugs, formulations and treatment procedures used
- Test for association was done using Chi Square test

3.2.2.3. Methodology of Focus group discussion (FGD)

3.2.2.3.1. Background

A focus group discussion is a research tool wherein a group of people from homogeneous backgrounds and experiences gather together to discuss a particular topic of interest.

During the telephonic survey it was observed that some of the practitioners who were not familiar with Chikitsamanjari, found it difficult to share their experience. Since it is not a reference book in the present syllabus of B.A.M.S., there is lack of expertise on the topic Chikitsamanjari among some medical practitioners. The survey alone was, thus, found to be inadequate to achieve the objective of the research. Hence, a single focus group discussion, as an interim exercise, was planned, which was necessary to fill up the lacunae of the survey.

3.2.2.3.2. Focus Group Discussion Guide

3.2.2.3.2.1. Objectives of focus group discussion

1. To gather knowledge about the literary and therapeutic aspects of Chikitsamanjari from expert scholars in the field.

2. To present the analytical findings of literary review of Chikitsamanjari and the findings of survey conducted as a part of study

3. To invite discussion among experts on the contents, preparation and indications of most commonly used drugs/formulations/treatment procedures identified by the survey and based on their experience.

4. To know about the similarities and differences between Chikitsamanjari and Brihatrayi and other contemporary texts like Alathur manipravalam, Yogamritam and Sahasrayoga

5. To record and document the opinions and prepare a sociogram for the thesis.

3.2.2.3.2.2. Theme of Focus Group Discussion

1. Single drugs from Chikitsamanjari with respect to specific treatment experiences

2. Formulation from Chikitsamanjari that are found effective based on experience

3. Modified formulation/indication from Chikitsamanjari that are found effective based on experience

4. Treatment procedures from Chikitsamanjari that are found effective based on experience

5. Comparisons with Brihatrayi, Lagutrayi and Contemporary Malayalam texts

6. Unique features of the text

7. Identification/ clarification of some vernacular (controversial/unidentified) drugs mentioned in Chikitsamanjari

8. Theoretical contribution of the text

9. Discussion with respect to author, period, manuscripts, edition, language and purpose of the text

3.2.2.3.2.3. Participants

Ten experts were selected from different fields, each of them familiar with Chikitsamanjari- one expert from research methodology who had experience in conducting researches in similar subjects, two retired medical officers who are traditional practitioners with an average service of 50 years, an expert from Dravyaguna (pharmacology) who had 30 years of experience in his field, an expert from clinical Panchakarma, two medical officers who had around 20 years of experience, one private practitioner, one teaching and clinical expert, one teaching staff from Dept. of Samhita and Siddhanta who had teaching experience in Ayurveda History and he served as moderator.

Participants were contacted in advance, a letter of invitation was sent to each and informed about the themes and objectives of the focus group discussion well in advance. Themes of focus group discussion were also informed.(Annexure 8,9)

3.2.2.3.2.4. Supporting team

The supporting team included a medical officer as an observer, a house surgeon and a private practitioner as rapporteurs, a student for the preparation of sociogram and a physician as programme coordinator and for audio minuting.

3.2.2.3.2.5. Arrangements

Venue : S.N.A. Oushadhasala, Thrissur

Date : 08.07.2017

Time : 2.30 p.m. to 5.30 p.m.

Semi-circular seating of the team ensured the interaction among the participants. Arrangements for photographs, audio and video recording and minutes documentation were also made.

3.2.2.3.2.6. Conduct of Focus Group Discussion

Focus Group Discussion was conducted based on the FGD guide prepared (Annexure 9).

After a brief introduction, the purpose and scope of the discussion were explained. Participants gave a short background information about themselves. The discussion was structured around the key themes using the probe questions prepared in advance. All participants were given the opportunity to participate during the discussion.

Chapter 4

Observation and Analysis

Part I. Observation and analysis of literary study

Part II. Observation and analysis of survey

Part III. Observation and analysis of Focus Group Discussion

Observation and Analysis

Part 1

4.1. Observations and analysis of literary study

Observations of literary study are presented under three headings based on the guidelines framed for literary study.– Basic information about the text, content description, and content analysis including the observations on comparison with classical and contemporary texts. Critical analysis and discussion are included under the discussion chapter.

4.1.1. Observations on basic information of text

The first chapter Jwara Chikitsa begins with a customary salutation to Lord Ganapathi, the God supposed to be ridding the upcoming task of all seen and unseen obstacles[1]. The ritualistic introduction is followed by offering reverence to and seeking blessings from the concerned God, the deity of Health, Lord Dhanwantari[2]. Any system of knowledge grows with the contributions by a wisdom of predecessors. The author owes his gratitude towards earlier contributors of Ayurveda as he cites their combined knowledge to be the source of his text. His words *"Anuthsaaryai Prayogaarrhi"*[3] (compiled the formulations which are clinically applicable)clearly explains his intent and purpose.

4.1.1.1. Title

The term 'manajri' literaly means 'inflorescence'[4], a cluster of blossoms[5].The term is also used in the sense 'that which causes happiness to mind' or 'beautiful' (*manju-manojnatam rathi ithi)* [6].According to Rajanighantu 'manjari' refers to the plant Tulsi[7] (*Ocimum sanctum*). The word manjari is commonly used in the sense "collection" in many Indian languages. In Hindi, 'phool manjari' is a collection of flowers. 'Chitramanjari' (Kannada)means collection of pictures. 'Kathamanjari' means a collection of stories.

The term Chikitsamanjari can be literally translated as a 'brocade of treatments'. Also known as *valiya manjari*(*valiya* meaning big in Malayalam), it is a collection of special treatments threaded together. It was rather common to have the term 'manjari' in the name of medical literature of a certain period (medieval)such as

Chikitsamanjari, Balamanjari, Yogamanjari, Vaidyamanjari, Valiyamanjari, Sanketmanjari.

M. K. Vaidyan(former senior Professor of Ayurveda,College of Indigenous medicine and editor of the book 'Mahasaram' published by Madras Government Oriental Manuscripts library, Madras in 1951) has opined the presence of two manjari – thekkan (Southern) manjari and vadakkan (Northern) manjari, while analysing the medical literatures of Kerala[8] Another opinion has it that these two manjari are valiya manjari and cheriya (?) manjari.

There are two other books with the same name 'Chikitsamanjari'.One was authored by Raghunathapandita who hailed from a Marathi family surnamed Manohara[9]. Another book by the same name was compiled by Gopinath Sarangi in AD 1660 in Oriya and Sanskrit. Also known as brhatchikitsamanjari or chikitsasarasamgraha, it contains yogas commonly used in Odisha[10]

4.1.1.2. Authorship

The author of Chikitsamanjari is unknown. There exists differences of opinion about the authorship of the text. This unknown or controversial authorship of the text may be settled by internal evidences, deduced from hints hidden within the text, and external evidences, gathered from sources outside the text.

4.1.1.2.1. Internal evidences

Internal evidences about the author are discussed below

A. Direct reference

There are no direct references about the author in the text. Vagbhata, in his book, Ashtangahridaya, quotes "ithi Vagbhata virachitham"[11], meaning "written by Vagbhata". Similar cues are found in other literatures as well. But the author, in Chikitsamanjari, does not make any such self -reference.

Reference indicating the domicile

The author uses the expression "*perattil konda vellam bhayadanupamam thaangumennengal chetha*[12]*"* while explaining about prameha chikitsa. "Peraru" is another name for the river Bharathapuzha. "Perattil konda vellam" indicates the water which flows in the river with great force during rains (edavapathi and

tulavarsham). Here the expression is a hyperbole. The author uses it to indicate the severity of urine output and states that the concerned drug is effective in treating polyurea of any extent.. (/35) Only a person who has experienced the force of the flow of river can use such an expression[13].

References about multiple authorship

In kushta switra chikitsa, the author quotes "pippali **njan** marannen"[14], which means, "**I** forgot to mention pippali" whereas in another instant , in the chapter of bhagandara chikitsa, the verse "jhadithi batha marannen **njangal** eranda beejam"[15], meaning "in a hurry **we** forgot to mention Eranda beejam (an ingredient of the formulation)" is mentioned. This verse might suggest the contribution from more than one person in authoring or copying the text

B. Credibility of the author

The credibility of the author may be assessed from the gravity of the contents in the text, and the style and presentation of the text.

a)Theoretical or conceptual knowledge

The author quotes specific and relevant portions from the classical texts for each disease. Only a person well acquainted with the basic principles of treatment detailed in classical texts can prescribe the treatments clearly and specifically.

b)Author as a practitioner

He is also a good practitioner. The large number of singe drugs, formulations and treatment procedures substantiate the statement.

There is no mention of jatara vruna (stomach ulcer) in any of the classical text. The prescription of treatments for such a disease, the lesions of which are not visible to the naked eye, portrays him as an experienced and proficient practitioner[16].

A short description of the dos and don'ts to be followed while taking rasa containing preparations are detailed in vruna chikitsa[17].

c)Author as a manufacturer

He may be considered a good manufacturer owing to the detailed procedure given for each formulation.

A detailed description on the preparation of gugguluthikthaka ghrita, its duration of intake and certain do's and don'ts to be followed while taking the drug are explained[18]. It is a point of special mention that these details are not included in any of the classical texts. Some of the instructions given include intake of the ghrita one nazhika(nazhika- a unit of time. One nazhika-24 minute) before dawn, followed by intake of puffed rice flakes powder. After 5 nazhika, one uriya (uriya- a unit of measurement. One uriya is half kuduba) rice is to be taken. Oil is to be applied over the head and after further 5 nazhika, a bath should be taken. Cold water should not be used for drinking or bathing. Later intake of one nazhi (kuduba) rice is advised. The whole procedure is repeated at dusk. Another notable point is the omission of bhallataka as an ingredient from the ghrita.

d) Author as a researcher

The author prescribes many formulations which are modifications of the ones mentioned in the classical text. He has also introduced a variety of innovative treatment procedures and techniques. To quote an example, the author prescribes the use of an oil prepared by taking *kalkam* of *manjishtadi* oil and *kashaya* of *baladhathryadi* oil[19]. The procedures like urovasti[20], and dhara using dhanyamla are among the other innovative techniques[21].

The accuracy with which the author prescribes the drug is best seen in the chapter netraroga chikitsa, where he clearly specifies the exact proportion of each of the four constituents of chandanaadi churna to be applied to the eye. Author emphasized that these medicines are to be measured using a weighing balance[22].

He was open to changes. The use of eethappazham or kharjura (dates) encountered in some of the chapters like Rajayakshma chikitsa best supports this statement. The use of kharjura might have become popular after the Arabs invaded the region.

He might have had great skills in observing, as in more than one instance he quotes"*ithu valare pradhaanamaayi kanduporu"*[23], meaning, 'this is commonly seen'.

f) Knowledge in language

The author had good knowledge in both the subject and the language. His style of writing and presentation portrays his proficiency in Sanskrit, Malayalam and

Manipravalam. The verses in the text follow the grammatic rule of 'vritha' (meter)[24].

Expressions denoting the author's poetic instincts are seen in many instances.

The text also shows the use of synonyms. The best example to support this is the use of the terms "varatageham"[25], "bhramarageham[26]" and "kasyedam bhavanam[27]" to denote potter wasp nest.

g) **a man who follow the principles of medical ethics**

The author does not use any sort of ornamentation or exaggeration in any of his statements to attract people. His intentions for authoring the text may be considered purely for medical benefits. Rasayana and vajeekarana disciplines are less focused upon.

h) Other references which hint about the identity of author

- Approach to the use of mamsa - Preparations with meat or mamsa are very less. The only instance, where the use of mamsa is advised, is in the context of krisa chikitsa. He prescribes kukkutamamsa with lavana and navaneeta for bhrimhana in krisata patients.

- Worshipping Ganapathy and Dhanwanthari - The author begins the chapter by offering a customary salutation to Lord Ganapathi, the God supposed to be ridding the upcoming task of all obstacles, in the verse

"*ambilikkala choodunna thamburan than thanujane anpil thozhuthu kumbitten munpil kumbhivaraananam*".

He also seeks blessings from Lord Dhanwanthari, the God of Health. The verse

"*Dukkha trayopashamanaaduvithanwathe shashwatham sukham jagatha haraye dhanwantharaye kperaarunanithaye bhishakthamaaya namah*"

explains this.

- The author exhibits a dignified personality by paying gratitude to the early contributors of Ayurveda through the verse "anuthsaarya prayogaarhai".

- Daivavyapashraya chikitsa has not been given much importance. It is mentioned in very few instances such as in garbhini chikitsa.

Based on the internal evidences it can be inferred that the author is an excellent example for the verse *"dakshastheerthardha shastharthou drushtakarma shuchirbhishak"*[28], *'daksha'* means 'dexterous or skilled in his work, *theerthardhashasthrathou'* means 'learnt the art of healing' and '*drushtakarma*' means 'experienced'.

4.1.1.2.2. External evidence about author

- The editor of the text, K G Gopala Pillai, in the preface of the text, states that the author might be one among the Ashtavaidyans[29]. He substantiates this by stating that the two manuscripts he used for publishing the text was collected from disciples of Ashtavaidya family. He also quotes that the disciples of Ashtavaidya family are well versed with the text and follows the treatment techniques contained in the text. He, emphasizes the authenticity of the author in the preface of the first edition.

- G J Meulenbeld, in his book History of Indian Medical Literature, mentions about a text called Chikitsamanjari written in Oriya language by Gopinatha Sarangi[30]. He didn't mention about the texts written in regional languages.

- N V K Varier, in his book History of Ayurveda, at one instance states that the authorship of the text might be attributed to Pulamanthol Mooss, the author of Kairali[31]. But another statement in the same book Chikitsamanjari is included along with texts of unknown authorship[32].

- Though the text Kerala Sahitya Charitram by Ullur S parameswara Iyer mentioned about Uppottu Kannan Vaidyan[33], the editor of Yogamritam, there is no reference about the authorship of Chikitsamanjari.

- Sharing of materials between Alathur Manipravalam,Sahasrayogam, Yogamritam and Chikitsamanjari confirms that much of these materials were "floating text" that were incorporated into almost all of these texts. This puts the question of single authorship into doubt.

The above internal and external evidences collected from within and outside the text are not sufficient enough to fix the authorship of the text to a single person.

4.1.1.3. Manuscripts

Comments on the manuscripts available at Oriental Research Manuscripts Library, Thiruvananthapuram –

A detailed research on the manuscripts of Chikitsamanjari was not an objective of the study. So, a systematic comparative analysis among the manuscripts is not attempted as a part of this study. Still, as examples, a few points of mention from random analysis of few chapters of the manuscripts are detailed below –

1) Manuscript No.22383

Whole manuscript is available.

The verse *"Roukshyam cha karsyam cha angassya nasayethu cha eva ekadasa chaiva soshina upadrava" (Prahladanam prasamayethu melo azhini eva vrishtiman)*given in this manuscript, which describes the 11 complications of Rajayakshma, is not mentioned in the edition of Chikitsamanjari used for the study. The latter uses verses from Ashtangahridaya to explain the same.

2) Manuscript No .18950A (vaidyam – chikitsamanjari – Ke 600)

The verse *"chikitsamanjari soayam chikitsanga prakasini",*meaning "this manuscript Chikitsamanjari throws light on the discipline of Chikitsa" which is given in the printed edition used for study, is not mentioned in this manuscript.

This manuscript shows some notable traditional symbolic representations related to Hindu religion such as *kalam* and *chakram*. There are instances where religious hymns and chants, such as '*Kali sthuthi'* (praise of goddess Kali), are advised for relief from illness. The verse *"kodiya vyadhikkum ezhuthikolluka samikkum",* advises the physicians to prescribe religious hymns in praise of Gods and Goddesses for cure from even severe illnesses.

In one of the leaves of the manuscript, the expression *'mudi valaran',* meaning 'for hair growth', is followed by the symbol *kalam*. The verse "*iva oppam podichu thilakamiduka, pasuvinpal, nellikka, thannikka, kadukka iva moonnum kondu kashaya vechu ennayolam thengapal cherthu erattimadhuram, kunnikkurur,*

*kottam enniva kalkamittu."*advises application of a tilak made of cow's milk and Kashaya prepared from *nellikka* (gooseberry), *thannikka*, and *kadukka*. This verse is given after description of Vatavyadhi chikitsa.

3) Manuscript No L 792

The verse describing the name of the text *"chikitsamanjari soayam chikitsanga prakasini",*given in the printed edition of the book is not included in this manuscript as well.

The verse*,'theendari vanna nal vegadharanam cheythilla',*mentioned in this manuscript is not given in the published edition of Chikitsamanjari used for study.

4) Manuscript No L 1138

Yoniroga chikitsa is described under a separate heading in the manuscript at the end whereas there is no separate chapter for the same in the printed edition. The verse *"vayu kopicha raktasleshmangalorumichu margathine thaduppukarum karnnika yoniyinkal undayi"* is one among the verses described under yoniroga chikitsa in the manuscript. This verse is not included in the published edition. Treatments for yoniroga are included within garbhini chikitsa and guhyaroga chikitsa in the available edition.

Description of Oshtaroga chikitsa, is given before Yoniroga Chikitsa. The printed edition of Chikitsamanjari includes oshtaroga under the chapter of mukharoga. The term "chundumel vyadhi" (Malayalam for oshtaroga) is also used in the manuscript. This expression is not seen in the present edition.

5) Manuscript No L 792

The last page of this manuscript contains treatments for mootrakrichra. The last chapter in the available edition is kshudrarogadi chikitsa.

The verse given in the last page of this manuscript *'mootrakrichrasya karinochiver moril sevikka, prasaraniver, maraver dharoshna sevikka',* is different from the verse given in the printed edition.

6) Manuscript No L 6105

This manuscript has the title'Chikitsamanjari (Kerala Bhashopetham)'

First verses in this manuscript are the same as printed verse.

7) Manuscript No 22384

The verse explaining the name of the text *"chikitsamanjari soayam chikitsanga prakasini* in the available edition of Chikitsamanjari, is not included in this manuscript too.

The verse, *"dasamolam navaneetham sevikka saksheera vyali dugbou vasaghrutha"*, may be considered more Malayalamised form of what is given in the printed edition.

8) Manuscript No 22388 (chikitsamanjari vaidya)

The verse *"chikitsamajari soayam chikitsanga prakasini"* is not included in this manuscript as well.

The manuscript describes yonisula chikitsa and dwajabhangam which are not encountered in the present edition used for study. The verse "*yonisankochasoolahari ithyadi yadhayogyam karyam*" is also not included in the latter.

9) Manuscript No 1521

This paper manuscript is much similar to the printed edition. Last verse in both the former and latter is "*ashtamathra sahasrani raktasankara panchamathra sekam".*

The manuscript states "10/10/1104 *pakarthi enniva*", meaning, "copied on 10/10/1104" (1104 is the Malayalam calendar year corresponding to the year 1930 in Gregorian calendar)

Comment on manuscript available at Calicut university library

The content of the manuscript preserved in the manuscript library of Calicut University is almost same as the one used by the editor for publishing the printed edition of Chikitsamanjari.

Comment on manuscript available at Govt Sanskrit college library, Thripunithura

The last line of nasaroga chikitsa in this paper manuscript is "thala nanachu kulikkayka'. In the printed edition, this line is followed by another "Balaahatadi

siddhambunaamva kulikka chakirippodiyiduka'. The latter is absent in the paper manuscript.

'Soothika chikitsa' is also explained in the manuscript. This is not included in the printed edition. At the end, the manuscript gives certain yogas such as 'atisara gutika', 'nasika churna' and 'valiya chinchadi'.

Thus, it is revealed that these manuscripts are not entirely similar to one another. Not all the available manuscripts of Chikitsamanjari reveal the verse indicating the name of the text. This might suggest that both the verse and name might have been added on at a later stage.

4.1.1.4. Publications/Editions

The first part of the book was initially published in 1934, and the second part in 1935. The editor, K G Gopala Pillai, states in the preface of the text, that the text is based on two manuscripts, manuscript no.19 and manuscript no.20, collected from the disciples of Ashtavaidya family[34]. Manuscript No 19 was received from Krishna Pilla, the then govt. physician, Omallur (son of Kochuramanpilla vaidyan, Naranathuveetil, Kidangannur, Aranmula, Thiruvalla taluk). The second manuscript no.20 was received from Mr M.R.Narayaṇapilla, the then Assisstant, Govt.Ayurveda College, Travancore(Niece of Kochuramanpillai Vaidyan, Alappurathuveetil, Malakkara, Aranmula). He states that though both these manuscripts are not complete, the second manuscript, manuscript no.20, had been of more help while editing the text. He also states that he had come across some doubtful and incomplete contents within the text, but as further sources of manuscripts were not available, he could not clarify these and has published the contents in the manuscripts without making much changes. He also adds the possibility of a critical edition of the text by procuring and analysing maximum manuscripts of Chikitsamanjari.

Later, in 1990, a combined version with commentary in Malayalam, by Sri. Sreeman Namboothiri was published by Vidyarambham Publishers, Mullakkal, Alappuzha[35].

4.1.1.5. Commentatory/Commentator/Editor

The editor of the text is Dr. K G Gopala Pillai. Bhishak bhushana Kaviraj K. G. Gopalapillai was a great scholar, teacher and physician. He belonged to the famous Champazhanthi Pillai family[36]. He learnt basic Sanskrit and Ayurveda from his father who was an eminent Ayuveda Physician. He completed his studies from Ayurveda Pathasala, Thiruvananthapuram and Kolkatta[37]. Historical records (communication letters between the authorities of Ayurveda and Government of His Highness the Maharajah of Travancore show that, as a part of revival and re-organisation of indigenous medicine, he was sent to Calcutta for studying Ayurveda under Kaviraj Gananathsen Saraswathy. He had a major role in the reformation of Ayurvedic education[38]. He was a disciple of the great social reformer Chattambi Swamikal[39].

It is believed that he had stayed with one of the Ashtavaidyans, Pulamanthol Mooss, to study and master Ayurveda.[40]

A commentary on Chikitsamanjari, in Malayalam, was published by D Sreeman Namboothiri (1921-2017) in 1990. He belongs to Kottugal mana,Peringazha,Muvattupuzha[41]. Though not an Ayurvedic physician, he was a great scholar in Sanskrit. Around 60 English books were translated by him. He had also served as the editor of weekly magazines and was a poet as well. He has also written a Malayalam commentary on the text Yogamritam[42].

4.1.1.6. Linguistic aspects

Chikitsamanjari is popularly considered as a work crafted in Manipravalam style using Malayalam script. The book presents a total of 2119 ½ shlokas (72.1%) in Sanskrit, 801 shlokas (27.25%) in Manipravalam and 19 shlokas (0.65%) in Malayalam.

Each chapter portrays a few verses on etiopathogenesis and treatment principles of diseases in Sanskrit; a few Manipravalam verses on the formulations, treatment principles and procedures which probably evolved from the daily clinical experiences; and comments on the mentioned verses including instructions to clinicians and patients in prose form in Malayalam.

The following are excerpts from the chapter Vatavyadhi chikitsa which substantiate the above statement

a) Sanskrit shlokas as extracted from classical texts (Ashtangahridaya)

Asakrul tham puna snehai swedaishcha pratipadayeth
thadha snehamrudau koshte na thishtandyanilaamayaa[43]

b) Modified Sanskrit shlokas conveying similar meaning

Vaayordhaathukshayaath kopo maargasyaavaranena vaa
ashiithirnnakhabhedaadyaa rogassyusthassya kopatha[44]

c) Sanskrit shlokas not mentioned in Ashtangahridaya

Parinathakeriikshiire
jambeeraphalodakena samathulithe
kshanadaasuradhoopayutham
taila hyapabaahukam jayellepaal[45]

d) Manipravalam verses
Kottam chukka vayambu shigru lashoonam
kaarthotti devadrumam
sidhartham suvahaamarachu thilajam
dadhnaa cha chinjaarase
thottalottu mudakkutheerumathilum
vatham thodathe kedum
chinthippaanaruthennu kelithu mane-
-rmmanthraushadhenaam balam[46]

e) Malayalam prose

Karimkurinji verukondu thane kashaya kudikka. Kurunthottikkashaya paalum veezhthikkudikka. Ksheerabala shudhabala dhaanwantharam ee ennakalilonnu theykka. Kudikkayum nannu[47].

Meters(*vritta*) used in chikitsaanjari

Around thirty four meters are used in this text. Almost all are Sanskrit vritta[48]. The most repeated meter is Anushtuppu.

linguistic analysis of the prose part of the text shows certain other notable features which include the usage of

1. Padamanipravalam
2. Archaic words
3. Alterations
4. Words specific to specific regions
5. Other special features

1.Padamanipravalam

Apart from the verses in Manipravalam style, the book also presents distinct words which are combined forms of Malayalam and Sanskrit. This type of usage is termed 'Padamanipravalam'.

Padamanipravalam in Chikitsamanjari- Examples.

Table 15. Padamanipravalam – list of some specific words

Word	Comment
Kuroonaam	Sanskrit vibhakti 'naam' has been added to the Malayalam root word 'kuru'
Dhupikka	Malayalam verb forms for the Sanskrit word 'dhupanam'
Jalukikka	Malayalam verb forms for the Sanskrit word 'jaluka'
Kaaniha	Malayalam term 'kaanu' meaning 'to see' and Sanskrit term 'iha' meaning 'here' are combined to form 'kaaniha' meaning 'if present here' (used in the context of symptoms of a disease)
Vilakkajith	combination of Malayalam term 'vilakkam' meaning 'sprain' and Sanskrit word 'jith' meaning 'to win over' forms 'vilakkajith' meaning 'to cure sprain'
Kanjim	Sanskrit vibhakti 'im' is added to the Malayalam word 'kanji'

2.Archaic words

Words which were characteristics of an earlier period and are no longer in everyday use or have lost their particular meaning are in abundance in the text. '*Enmu'*, '*njayam'*, '*ivvannam'* are some of such words.

Technical and common terms not in current use

a) Technical terms not in current use

Words like 'nedumbad' meaning menstruation, and 'muchoor' meaning vesicles are some of the technical and scientific terms which are not used in present days. The word 'theendari', also meaning menstruation, is another such word but its use was prevalent in some communities till the recent past.

b) Common terms not in current use

Words used in the common spoken and written language like enmu, njayam, eeerandu, thenga nai and ivvannam are no longer used in modern Malayalam. *'Onnumeerandum moonnum pattini pattum jwareshu perikolla'* is a verse in the chapter Jwarachikitsa which shows the usage of the term *'eerandum'*. This term is found to be used in the book *'Bhasha Koutaleeyam'* which is believed to bewritten in 9th CAD. The verses *'ingane ippol kudippu njayam'* and *'ingane ippol chamachu njayam'* which are used in different contexts in the text uses the word '*njayam'* which has evolved into its present usage form '*nyayam*

A) Words which are of Dravidian origin or show Tamil influence

During the process of evolution of Malayalam, some of the archaic words were preserved by various groups and communities and retained their original pristine clarity whereas few others were modified and reshaped and evolved into their current usage form.

a) Words which retained original form

The origin of the two languages, Tamil and Malayalam, may be traced to an ancient language form Proto-Tamil-Malayalam. As both these languages evolved, some of the words were retained by both the communities. In this text '*perike'* (meaning 'a lot')is a term used in many instances. The origin of this word can be traced back to Proto-Tamil-Malayalam and is still widely used in both Tamil and Malayalam.

b) Words which were modified

There are a few words which were formed by just replacing a single letter from the original word. Examples for such words include '*cheerakam'* to '*jeerakam'* where the letter '*cha'* has been replaced by '*ja'*, '*thevataram'* to '*devataram'* where the letter '*da'* replaced '*tha'* and the word '*poochuka'* into '*pooshuka'* where '*cha'* was changed to '*sha'*. Tamil speaking communities still use the original forms of

these words. The letter 'cha' is often pronounced by the Tamil speaking communities as 'sa'. To quote an example, the word 'food' in Tamil is written as 'chappadu' but pronounced as 'sappadu' or 'shappadu'.

The word '*thinkal'*(meaning month) in the verse '*onpathaamthinkalil'* is yet another example. The word though currently used in other south Indian languages like Kannada, is not used in Malayalam. Use of nasal form of '*thinkal'* as '*thingal'* is also common in the text.

c) Words which lost one of their meanings

As new words were being formed, some of the old words which earlier had two different meanings, lost one of them due to lack of use. The word '*ethire'* is an example for such words. While in the present days it has come to mean 'opposite', it was earlier used to denote the two meanings - 'opposite' and 'together with or along with'. The latter meaning can be seen from the verses '*ikkashaya ethire kudikkuka'* , '*rathri andhathinu ethire kulikka'* found in the text. Another word '*urakkuka'* also had two different meanings which were 'to rub' and 'to speak'. But the word now lost the latter meaning though it retained the former.

d) Nasal forms of original word

Some of the words used in the text are nasal forms of original root word. '*Thintha'* was a word which meant 'to eat' in Proto-Tamil-Malayalam. This might have been converted to its nasal form '*thinga'* and later to '*thinka'* as mentioned in the verse *'kozhi maamsam uppu koodathe puzhungi thinka'.*

3) Alterations

Many ancient books show the interchanging use of letters in some words, a process termed alteration by linguistic experts.

Alterations seen in Chikitsamanjari

Table 16. List of 'alterations' in Chikitsamanjari

ALTERATION	USAGE IN CHIKITSAMANJARI	USAGE IN COMMON LANGUAGE
'ma' – 'va' alteration	'**mi**zhunguka'(swallow)- '**vi**zhunguka' 'masuri'(a disease) – 'vasoori'	'medikkuka'- 'vedikkuka' 'maangi' – 'vaangi'
'na' – 'nja' alteration	'**na**vara'(a cereal) - '**nja**vara'	
'sha' – 'cha' alteration	'**sh**eela'(a cloth piece) – '**ch**eela'	
'ra' – 'la' alteration	'cha**ri**chu' – 'cha**li**chu'	'nombaram' – 'nombalam' 'parisha' – 'palisha'
'ka' – 'va' alteration	'no**ku**'(pain) – 'no**vu**' 've**ku**' – 've**vu**'	'akathu' – 'avathu'

e) Differences in Malayalam script

A uniform version of Malayalam script took shape only during the 1970s. Before this period, there existed variations in the written form of Malayalam script.

Variations in this script can be identified in manuscripts of chikitsamanjari. Since the study is based on a published text, differences in script may not be identified properly. Scripts of different available manuscripts are to be examined to enumerate the real variations in script.

The word 'neyyu' which means ghee is written as 'nai' in the text. It was not uncommon to use the term 'nai' (meaning ghee) to refer to oil. The term 'elu nai', thus meant 'oil obtained from ellu (sesame seeds)'. It was this term 'elu nai' which later evolved into 'ennai' meaning oil in modern Malayalam.

Another notable feature is the usage of only the hrisva form of a letter in manuscripts hrsva means letters which have short sounds and no elongation and the time unit for pronouncing that word is 1 matra. For deergha letters, the time unit for uttering is 2 matras. In the present days, a letter in Malayalam has both hrisva form and deergha form in written and spoken language. Whereas such a

difference did not exist then in written form though they were pronounced and spoken accordingly. The hrisva form was used for both hrisva and deergha form.

4) Words indicating regional differences

Language reflects the culture and geographical background of a community. Regional variations are common in any language. Dialects spoken in northern, middle and southern Kerala were different from each other and were unique. These variations exist in the present days as well.

a) Words in Chikitsamanjari unique to Northern Kerala

'ekkittam' – hiccups

'varaluka' – to dry

'koppil' – vesicle

'kuruppu' – rashes

'thanneer' – water

'arappoo' – to grind

'vazhichekka' – to pour

'vethumbi' – heat to remove water content

'piratti' – to apply

'kulirkka' – to become cold

'moottha moru'

'angavalappan' ?

'nooru' – lime

b) Words in Chikitsamanjari unique to Middle Kerala

'theykka' – this word has been used with the 'ya' kaaram which was common among middle and southern Kerala

'kidaavu' – child

Muthil – medicinal plant.Term 'kudangal' is used in southern part for Muthil.

Machinga – tender coconut

c) Words in Chikitsamanjari unique to Southern Kerala

'theykka' - this word has been used with the 'ya' kaaram which was common among middle and southern Kerala

'vashakkedu' – feeling sick

'ilakkum' – to reduce

'kannilittechu' – the usage 'ittechu' in this word denotes southern origin

Names of drugs- Adunarivela, velutha vela – the term vela is a tamil term.

5) Other special features

a) Words used for negation

There are a few words like '*niruthala'* and '*undakaavaayivaan'* which were used for negation. '*Niruthala'* meant 'to stop' which in present language is called '*niruthuka'*. The word '*Undakaavaayivaan'* means ' to prevent from occurring' which in present language is termed '*undaakaathirikkan'*

b)Words for conjunction

The word '*thaan'* in the verses *'garbhinikk udarashoolanthaan pushpadarshananthaanundenkil'* and *'choodedukka thaan mootram chuduka chuvakka thaan koodeyundakil bharbhaver thaan malar thaan raamacham thaan koode koottikkolka'* might be used to denote the conjunction (vaikalpika pratyayam) 'or'. This word is not used in modern Malayalam.

c)Words indicating order/ command

Some of the instructions and prescriptions are given in a commanding form by the author such as the word in 'kudikka'in the verse 'pathi kurukki thanner **kudikka**.'

d) Words which have labial form of pronunciation

Thadippan/Thadikkan – Ostyam (labial) – This type of usage was common in old Malayalam.

4.1.1.7. Period

The current available edition of Chikitsamanjari Part 1 was published by K G Gopala Pillai on 29th Mithunam, 1109, according to Malayalam calendar and Part 2 in the following year (years 1934 and 1935 as per Gregorian Calendar). The edition, as quoted by the editor in the Preface, is taken from two manuscripts procured from the traditional Ashtavaidya family. Apart from the ones used by the editor to write the present edition of the text, many such manuscripts of the text from various sources are available today. None of these hint directly about the period of their origin. Since no critical study was conducted on these manuscripts, their exact period is still unknown.

4.1.1.7.1. Internal evidences in Chikitsamanjari

Source of the text

- Majority of the chapters in Chikitsamanjari begins with Sanskrit verses, explaining etiopathogenesis, signs and symptoms and treatment principles of a disease. Most of these verses are same as in Ashtangahridaya. So it is well evident that the text is written after the period of Vagbhatas as it follows Ashtangahridaya.

Appearance of new diseases/drugs

- The appearance of newer diseases such as kozhiparanki, parankipunnu, masurika, somaroga, sitapitta, bhaktarodha, and the different types of sannipata jwara may be of importance in determining the period. To quote an example, the term ‘paranki’, as in parankipunnu (syphilis) and kozhipparanki, refers to the Portuguese. This may suggest that the disease emerged after the Portuguese invaded India.

- These diseases are also recorded in other medical literature written in the medieval period.

- This text contains drugs which are not mentioned in the classical texts of 1100 AD to 1300 AD. Pachilaperumal, kattappa, chambravalli, and piraku are some of them. Of special citation is the use of various coconut products in different treatment methods. Rasa preparations and various other preparations using different minerals are included in Chikitsamanjari. None of these are mentioned in

any of the classical texts but are described in medieval texts like Sharngadhara Samhita, and Rasaratna Samuchaya. This suggests that Chikitsamanjari might also have been written in a period later than 1100 AD to 1300 AD.

- Special importance has been given to specific diseases by placing them as separate chapters such as sukrasrava, krisa – sthula, asrigdarara, agnimandya and atyagni; This structural organization is seen in other texts of medieval period such as Yogaratnakara,Madhavanidana, Chakradatta, Bhaishajyaratnavali etc.

Linguistic aspects which hint about period

- The Manipravala style used in the text hints about its period of origin. Manipravala was popular between 1600 AD and 1700 AD. But the language seems to be newer than Alathur Manipravalam. Chikitsamanjari was more often used as a clinical handbook by physicians over generations than Alathur Manipravalam. As a result, it might have been transcribed by different scribes in the then prevalent script.

- The then commonly used spoken and written words such as enmu, njayam, eerandu, thenga nai and ivvannam are no longer used in modern Malayalam. *'Onnumeerandum moonnum pattini pattum jwareshu perikolla'* is a verse in the chapter Jwarachikitsa which shows the usage of the term *'eerandum'*. This term is found to be used in the book *'Bhasha Koutaleeyam'* [49]which is believed to be written in 9th CAD but is not using in the modern Malayalam.

- While a letter in modern Malayalam has both hrsva form and deergha form both in written and spoken language, such a difference did not exist then in written form though they were pronounced and spoken accordingly. The former was used for both while writing. Though the present written editions use both the forms, manuscripts of Chikitsamanjari shows only the former indicating the period as before the introduction of deergha form of letters.

- The text mentions a term 'cheerakapodi' which in modern Malayalam script is written as 'jeerakapodi'. The former usage was prevalent during the era of vattezhuthu and kolezhuthu scripts. These scripts were popular during the 8th – 15th CAD.

Socio-cultural & political instances

- Deliberate omission or inclusion of any specific branch influenced by the then socio cultural standards, such as omission of rasayana and vajeekarana; are some of the elements which can be drawn from the contents of the text which may also hint about the period.

- Political instances may at times get included in the text. This maybe in the form of praise of the ruler or any authority. Though Chikitsamnajari does not directly give any such hints, it mentions some of the formulations as those which may be given to the King or his equivalents. In the chapter 'Vruna Chikitsa', the author states "ithu visheshichum rajayogyam", which means that the formulation could be used even by the King. But apart from this instance, there are no other references to the monarchial system.

4.1.1.7.2. External evidences from various other sources

- Most often, the external evidences about a text are obtained from other texts written in the same period or in the years following. Alathur Manipravalam, a literature of medical formulations, is believed to be composed during the 14th CAD [50]in the initial periods of the Manipravalam movement, even before the arrival of Leelathilakam, which set the norms, standards, rules and regulations for the Manipravaam compositions. Leelathilakam quotes from Alathur Manipravalam a shloka about fever and its treatment. This proves that Alathur Manipravalam was composed during the 14th CAD before Leelathilakam. Some of the verses are common to both Alathur Manipravalam and Chikitsamanjari. As the former contains words considered older than those in the latter, Chikitsamanjari may be assumed to have been written after Alathur Manipravalam.

- Yogamritam, yet another text of formulations popular among the physicians, includes 91 verses scattered in 25 chapters, which though not exactly the same, convey the same meaning as those in Chikitsamanjari. Apart from these, there are 89 other verses which are common to both. In his book, 'Ayurveda History of Kerala', historian N.V.K. Varrier quotes that Yogamritam was written in the 9th century of Malayalam Calendar, i.e, the 17th CAD in Gregorian Calendar[51]. Sriman Namboothiri, editor of Yogamritam, Chikitsamanjari, and

Sahasrayogam, has quoted that Yogamritam is similar to works Champu Ramayana (champu means combination of poetry and prose) and Chandrotsava. Some verses in Chikitsamanjari are seen in Yogamritam in an incomplete form. So Yogamritam might have been composd after Chikitsamanjari or may be contemporary to Chikitsamanjari.

Another text, Sahasrayogam, which is a compilation of formulations taken from various texts, includes 142 yogas from Chikitsamanjari. Since it uses the language more similar to modern Malayalam than Chikitsamanjari, it may be expected to be written after the latter.

- The diseases narrated in Chitsamanjari, which are not quoted in Brihatrayi, are also seen in some medieval texts. Masurika, sitapitta, somaroga are briefed in Madhavanidana which is written in 8th CE. Somaroga and Mutratisara can be traced to Chikitsasarasamgraha authored by Vangasena in 10 th CE. Phirangaroga is detailed in Bhavaprakasa of Bhavamisra, the period of which is 15th CE.

- One of the manuscripts of Chikitsamanjari available in Oriental Research Manuscript Library shows the date of copying as 1930.

Based on the above internal and external evidences the period of Chikitsamanjari can be considered as between 1500 AD and 1700AD.

4.1.1.8. Credibility of the book.

Having been authored by an experienced and skilled scholar, the contents of the text may be considered authentic. Text is well-provided with scientific contents and experience based formulations. The text is still used as a handbook in day to day clinical practice by many Ayurvedic physicians of Kerala.

4.1.1.9. Purpose / Context

From the contents of the text and its style of presentation, it may be said that the author had no aims of monetary benefit. He also does not try to attract or please any authorities by introducing false fabrications. It could be said that the text was written for medical purposes alone.

4.1.1.10. Anticipated reader

The verse "*thad api cha maravathe koottuvin* ***vaidyamukhyaa***", suggests that the intended audience might have been the medical practitioners (vaidyamukhya)[52]. It might be said that the text was intended for the vaidyas well acquainted with the basics of classical texts, as the fundamentals of Ayurveda are not included in the contents of the text.

4.1.1.11 Anubandha chathushtaya

Assessing the text using anubandha chathushtaya as a tool, it might be said that the text, containing description of diseases and their treatments (vishaya), was written for the physicians (adhikari) as a manual of treatments which in turn benefits the patients (prayojana). Sambandha is the relation between the author and the reader or the text and the subject matter. The prose part of the text, in some contexts, is written in the form of a prescription. Here the author directly communicates with the patient.

Content descripton and content analysis

'Content description and content analysis' forms the second part of the literary study. Content description depicts the summary of topics contained in the text, while content analysis was done based on the method of comparative study. The main objective of comparative literature is to study the interrelationship between different literature which will bring forth the actual contribution of a particular literature. Here comparison was done to identify the similarity in contents with other literature and there by assessing the distinctive features of the text.

4.1.2.1. Content description

Here, 'content description' includes 'structural organisation' and 'chapter description'. Under 'structural organisation', the structure or arrangement of chapters in Chikitsamanjari is described. Each chapter, under 'Chapter description', again includes the total number of verses in the chapter, a summary of the verses except the ones describing formulations, a list of all the internal formulations mentioned in the chapter classified based on the dosage form (Kalpana) and a list of all the external treatment procedures of the chapter. Finally, a table containing the total number of each type of dosage form (Kalpana) is also given under the same heading

4.1.2.1.1. Structural organization of chapters in Chikitsamanjari.

PART I	
Sl No	Title
1	Jwara chikita
2	Raktapitta chikitsa
3	Asrigdarara chikitsa
4	Asthisrava chikitsa
5	Kasa chikitsa
6	Swasa chikitsa
7	Hidhma chikitsa
8	Rajayakshma chikitsa
9	Swarasada chikitsa
10	Praseka chikitsa
11	Chardi chikitsa
12	Arochaka chikitsa
13	Bhaktarodha chikitsa
14	Hridroga chikitsa
15	Thrushna chikitsa
16	Madathyaya chikitsa
17	Arsoroga chikitsa
18	Udavarta chikitsa
19	Atisara chikitsa
20	Grahaniroga chikitsa
21	Ajeerna chikitsa
22	Vishuchika chikitsa
23	Atyagni chikitsa
24	Mootrakrichra chikitsa
25	Prameha chikitsa
26	Pramehapitaka chikitsa
27	Somaroga chikitsa
28	Mootratisara chikitsa
29	Vidradhi chikitsa
30	Vridhi chikitsa
31	Gulma chikitsa
32	Sula chikitsa
33	Jalakurma chikitsa
34	Mahodara chikitsa

35	Virechanadravyangal
36	Panduroga chikitsa
37	Kamala chikitsa
38	Soha chikitsa
39	Visarpa chikitsa
40	Masuri chikitsa
41	Visphotaka chikitsa
42	Sitapitta chikitsa
43	Kushta switra chikitsa
44	Krimi chikitsa
45	Vatavyadhi chikitsa
46	Vatasonita chikitsa
PART II	
47	Sthula chikitsa
48	Krusa chikitsa
49	Mandanidra chikitsa
50	Garbhini chikitsa
51	Bala chikitsa
52	Unmada chikitsa
53	Apasmara chikitsa
54	Netraroga chikitsa
55	Karnaroga chikitsa
56	Nasaroga chikitsa
57	Mukharoga chikitsa
58	Siroroga chikitsa
59	Vrana chikitsa
60	Sadyovrana chikitsa
61	Bhanga chikitsa
62	Agnivranadi chikitsa
63	Bhagandra chikitsa
64	Grandhyarbudadi chikitsa
65	Kshudrarogadi chikitsa
66	Manavidhi
67	Dharavidhi

Table 17. Structural Organisation in comparison with other classical and medieval texts

PART I						
Sl No	Title in Chikitsamanjari	A.H	C.S	S.S	Y.M	Comment
1	Jwara chikitsa	✓	✓	✓	✓	
2	Raktapitta chikitsa	✓	✓	✓	✓	
3	Asrigdara chikitsa			✓	✓	Mentioned in S.S.Sa 2nd chapter
4	Asthisrava chikitsa			✓	✓	
5	Kasa chikitsa	✓		✓	✓	
6	Swasa chikitsa	✓	✓	✓	✓	Hidhma Swasa chikitsa in one chapter in C S,A.H
7	Hidhma chikitsa	✓	✓	✓	✓	
8	Rajayakshma chikitsa	✓	✓	✓	✓	
9	Swarasada chikitsa	✓		✓	✓	
10	Praseka chikitsa	✓				
11	Chardi chikitsa	✓	✓	✓	✓	
12	Arochaka chikitsa	✓		✓	✓	
13	Bhaktarodha chikitsa				✓	
14	Hridroga chikitsa	✓		✓	✓	
15	Thrushna chikitsa	✓	✓	✓	✓	
16	Madathyaya chikitsa	✓	✓	✓	✓	Madamurchaya chikitsa in Y.M
17	Arsoroga chikitsa	✓	✓	✓	✓	
18	Udavarta chikitsa	✓		✓		
19	Atisara chikitsa	✓	✓	✓	✓	
20	Grahaniroga chikitsa	✓	✓	✓	✓	
21	Ajeerna chikitsa	✓		✓		Mentioned in S.S.Su & A.H.Su
22	Vishuchika chikitsa		✓	✓	✓	C S Vi Thrividhakuksheeya vimanam
23	Atyagni chikitsa				✓	
24	Mootrakrichra chikitsa	✓		✓	✓	
25	Prameha chikitsa	✓	✓	✓	✓	
26	Pramehapitaka chikitsa	✓		✓	✓	
27	Somaroga chikitsa				✓	
28	Mootratisara chikitsa				✓	
29	Vidradhi chikitsa	✓		✓	✓	

30	Vridhi chikitsa	✓		✓		
31	Gulma chikitsa	✓	✓	✓	✓	
32	Sula chikitsa	✓		✓	✓	
33	Jalakurma chikitsa					
34	Mahodara chikitsa	✓	✓	✓	✓	Udara chikitsa in C S,S.S,A.H
35	Virechanadravyangal			✓		
36	Panduroga chikitsa	✓	✓	✓	✓	
37	Kamala chikitsa	✓		✓	✓	
38	Sopha chikitsa	✓	✓	✓	✓	Svayadhu chikitsa in C S
39	Visarpa chikitsa	✓	✓	✓	✓	
40	Masuri chikitsa				✓	
41	Visphotaka chikitsa	✓		✓	✓	
42	Sitapitta chikitsa				✓	
43	Kushta switra chikitsa	✓	✓	✓	✓	
44	Krimi chikitsa	✓	✓	✓		C S Vi Vyadhitha roopiyam vimanam
45	Vatavyadhi chikitsa	✓	✓	✓	✓	
46	Vatasonita chikitsa	✓	✓	✓	✓	
PART II						
47	Sthula chikitsa				✓	
48	Krusa chikitsa				✓	
49	Mandanidra chikitsa			✓		Nidranasa chikitsa is mentioned in S.S Sa 4th chapter
50	Garbhini chikitsa	✓		✓	✓	Mentioned in C.S Sa, S.S Sa, A.H Sa
51	Bala chikitsa	✓		✓	✓	A.H U,S.S Sa 10th chapter
52	Unmada chikitsa	✓	✓	✓		
53	Apasmara chikitsa	✓	✓	✓		
54	Netraroga chikitsa	✓		✓	✓	
55	Karnaroga chikitsa	✓		✓	✓	
56	Nasaroga chikitsa	✓		✓	✓	
57	Mukharoga chikitsa	✓		✓	✓	
58	Siroroga chikitsa	✓		✓	✓	
59	Vrana chikitsa	✓	✓	✓	✓	Dvivraniya in C.S,S.S Chi
60	Sadyovrana chikitsa	✓		✓		
61	Bhanga chikitsa	✓		✓	✓	
62	Agnivranadi chikitsa	✓		✓		
63	Bhagandara chikitsa	✓		✓	✓	

64	Grandhyarbudadi chikitsa	✓		✓		
65	Kshudrarogadi chikitsa	✓		✓	✓	
66	Manavidhi					
67	Dharavidhi					

The structural organisation is more similar to Asthanga Hridaya. In addition to the chapters mentioned in chikitsasatana and uttarastana some chapters from Sutrastana and Sareera stana are also included.

Chapters in Chikitsamanjari mentioned in Ashtangahridaya

Ashtangahridaya Chikitsasthana

Sl No	Title
1	Jwara chikita
2	Raktapitta chikitsa
3	Kasa chikitsa
4	Swasa chikitsa
5	Hidhma chikitsa
6	Rajayakshma chikitsa
7	Chardi chikitsa
8	Hridroga chikitsa
9	Thrushna chikitsa
10	Madathyaya chikitsa
11	Arsoroga chikitsa
12	Atisara chikitsa
13	Grahaniroga chikitsa
14	Mootrakrichra chikitsa
15	Prameha chikitsa
16	Mootratisara chikitsa
17	Vidradhi chikitsa
18	Vridhi chikitsa
19	Gulma chikitsa
20	Mahodara chikitsa Udara chikitsa
21	Panduroga chikitsa
22	Kamala chikitsa
23	Sopha chikitsa
24	Visarpa chikitsa

25	Kushta switra chikitsa
26	Krimi chikitsa
27	Vatavyadhi chikitsa
28	Vatasonita chikitsa

Ashatngahridaya Sutrasthana

29	Ajeerna chikitsa
30	Vishuchika chikitsa
31	Sthula chikitsa
32	Krusa chikitsa

Ashtangahridaya Sareera Sthana

33	Garbhini chikitsa

Ashtangahridaya Utarasthana

34	Bala chikitsa
35	Unmada chikitsa
36	Apasmara chikitsa
37	Netraroga chikitsa
38	Karnaroga chikitsa
39	Nasaroga chikitsa
40	Mukharoga chikitsa
41	Siroroga chikitsa
42	Vrana chikitsa
43	Sadyovrana chikitsa
44	Bhanga chikitsa
45	Bhagandara chikitsa
46	Grandhyarbudadi chikitsa
47	Kshudrarogadi chikitsa

Remarks : In Ashtangahridaya, Swasa and Hidhma are explained in one chapter. Chardi, Hridroga and Trishna are in one chapter. In Utharasthana, Balaroga chikitsa is explained under 3 chapters (Balopacharaneeyam, Balamayaprathishedham and Balagrahaprathishedham) while in C M it is explained in one chapter. Bhoothavijnaneeya and Bhoothaprathishedha mentioned in A H are not included in C M. The diseases of eye elaborated in 9 chapters are consolidated into one chapter. The diseases of ear, nose, oral cavity and head are

explained in two chapters each in A H. The 8 chapters after the Kshudrarogadi chikitsa mentioned in A H (Guhyarogavijnaneeyam, Guhyarogaprathishedham, Vishaprathishedham, Sarpavisha prathishedham, Keedaloothadi Vishaprathishedham, Mooshikalarka Vishaprathishedham, Rasaayanavidhi, Vajeekaranam) are summarised in Kshudrarogadi chikitsa in C M.

Table 18. Chapters explained in A.H Utarasthana and summarised in Chikitsamanjari

Chapters in A H Utarasthana	Chapter in Chikitsamanjari
Balopacharaneeyam	Balaroga Chikitsa
Balamayaprathishedham	
Balagrahaprathishedham	
Varthmaroga Vijnaneeyam	Netraroga Chikitsa
Varthmaroga Prathishedham	
Sandhisithasitharoga Vijnaneeyam	
Sandhisithasitharoga Prathishedham	
Drishtiroga Vijnaneeyam	
Thimira Prathishedham	
Linganasa Prathishedham	
Sarvakshiroga Vijnaneeyam	
Sarvakshiroga Prathishedham	
Karnaroga Vijnaneeyam	Karnaroga Chikitsa
Karnaroga Prathishedham	
Nasaroga Vijnaneeyam	Nasaroga Chikitsa
Nasaroga Prathishedham	
Mukharoga Vijnaneeyam	Mukharoga Chikitsa
Mukharoga Prathishedham	
Siroroga Vijnaneeyam	Siroroga Chikitsa
Siroroga Prathishedham	
Guhyarogavijnaneeyam	Kshudrarogadi Chikitsa
Guhyarogaprathishedham	
Vishaprathishedham	
Sarpavisha prathishedham	
Keedaloothadi Vishaprathishedham	
Mooshikalarka Vishaprathishedham	
Rasaayanavidhi	
Vajeekaranam	

Chapters in Chikitsamanjari which are not mentioned in Ashtangahridaya

1. Asrigdarara chikitsa
2. Asthisrava chikitsa
3. Bhaktarodha chikitsa
4. Somaroga chikitsa
5. Jalakurma chikitsa
6. Masuri chikitsa
7. Sitapitta chikitsa
8. Mootratisara chikitsa
8. Mandanidra chikitsa
9. Agnivrana chikitsa
10. Manavidhi
11. Dharavidhi

Diseases in Medieval period texts

The diseases which are not mentioned in Ashtangahridaya can be traced to some of the texts written in medieval period such as Madhava Nidanam, Chakradatta, Yogaratnakara and Bhaishajyaratnavali.

Madhava Nidanam (8th century)

1.Masurikanidanam

2.Medonidanam

3.Asrigdararanidanam

4.Sitapittanidanam

5.Agnimandyanidanam

6. Somaroganidana (mentioned in 'parisishtam' part of Madhavanidana)

Visarpa and Viasphota are mentioned as separate chapter. Arochaka, Ajeernam,Vishuchika are also explained in separate chapter.

Chakradatta

1. Masooryadhikara
2. Sthoulyadhikara
3. Asrigdararadhikara

4. Sitapittaadhikara

5. Agnimandyadhikara

Swarabheda is described in separate chapter.

Yogaratnakara

1.Masurikaprakaranam

2.Asrigdararaprakaranam

3.Sitapittaprakaranam

4.Agnimandyaprakaranam

5.Medoroganidanam

5.Sannipata jwara types - Tantrika, Rugdaha, Chittavibhrama, kantakubja, karnaka, Bhugna netra, Raktasravi, pralapaka, Jihvaka, Abhinyasa

Bhaishajyaratnavali

1.Agnimandyadhikara

2.Medorogadhikara

3.Sitapitta

4.Masurikarogadhikara

5.pradararoga

Swarabheda , Arochaka and visphota are separate chapters.

Chikitsasara Samgraha (10th century)

1.Mootratisara

2.Somaroga

Arogyachinthamani and Vaidyamanorama (14th century)

1.Asthisrava

Bhavaprakasa (16th century)

1.Phirangaroga

4.1.2.1.2. Chapter description

4.1.2.1.2.1. Jwarachikitsa

Number of verses – 244

Chapter summary: Aetiology, pathology, signs and symptoms and line of treatment are narrated in first 20 verses. 8 types of jwara explained (1/5). Apathya is mentioned in verse 27, 29, 220. Signs and symptoms of sannipatajwara are

elaborated in verses 54 to 64. Apathya in navajwara are explained in verses 91 and 92. Thirteen types of sannipata and their signs and symptoms explained from the verses 94 to 106. Line of treatment of sannipatha jwara is narrated in verse 107. Signs and symptoms of sanni is explained from 109 to 111. Prognosis is narrated in 112 to 113. Selection of drugs according to season is elaborated from verses 122 to 124. Pathya is explained in verse 126 and 241-243.

Internal formulations

Kwatha – Chukku chundadi (1/22), Ghana Chandana suntyadi (1/24), Kothampalari chukka adi (1/30), Muthanga parpatakadi (1/36), Chukku kothampalari (1/37), Cheriya kiratathi (1/38), Valiya kiratathi (1/39), Useeram chandanadi for taruna jwara (1/40), Pachanamrutham (1/41, 42), Duralabhamrutha musta adi (1/43), Sunti kiratathi (1/44), Amruth kattuthippaliver adi (1/45), Nellidhanamudga adi (1/46), Putharichunda koduthvaver adi (1/47), Vyaghriduralabha with honey and sugar (1/48), Katuka kumizhinver adi with honey and hingu (1/49), Amruthu kadukka with jaggery and induppu (1/50), Chukku kothampala (1/51), Panchasaram (1/52), Chukku kwatha (1/65), Chinnodbhavadi (1/69), Vyaghree satee pushkaradi pushkaradi (1/70), Dasamoola duralabha adi (1/71), Cherupanchamoola (1/71), Sunishannavenupathradi (1/72), Rasna guluchi with jeeraka (1/73), Amruthu Poogaviswadi in the morning (1/74), Amruthu kadukka adi (1/75), Rasna sunti adi (1/76), Darvi ambudadi (1/90), Bharngyadi (1/137), Darunagarabhoonimba adi (1/160), Bharngyabda parpatakadi (1/161), Vellila with milk (1/162), Lamajjaseetha adi (1/163), Kothampalari chukku adi (1/163), Guluchi rohini with sugar and honey (1/167), Aranya tulasyadi (1/169), Sudhabalaka (1/173), Vatapallava (1/173), Brishaparpatakadi (1/174), Amrutha chandanadi (1/175), Useera kusthumbaradi (Shadangam) (1/181), Useera viswa ambu adi (1/182), Chukku chundadi (1/183), Chittamruth karuveppadi (1/185), Balakoduthuvadi (1/196), Shadanga kwatha with irattimadhura and jeeraka (1/196), Chukku kothampalayari (1/204), Vilwadi (1/211) in the evening, Nirgunderandakoranda (1/229), Venupatradi (1/244)

Ksheera kwatha – Lavalipathra bhoonimba adi (1/176, 177), Panchamoola (1/180)

Churna – Rudraksha irattimadhura (1/168), Vyosha thrijathakadi (1/223)

Diet – Gruel prepared in cheriya panchamoola kwatha (1/29), Gruel prepared in duralabhabala adi kwatha (1/32), Gruel with Bala dhanyakadi kwatha for jwara with vomiting (1/33), Gruel with orila muvila adi kwatha (1/34), Gruel prepared with panchakolam adi kwatha (1/65), Medicated with orila muvila (1/184), Avilthol malaradi (1/186)

Ghrita – Koduthuva rasa adi (1/80), Ashtamangalam (1/190, 191), Pipalyadi (1/192, 193), Kalyanakmidam (1/230-235), Mustailagni (1/236), Panchagavyam (1/237), Satavaryadi (1/240)

Kalka – Yashti chandanadi kalk with breast milk (1/88), Satapushpa (1/115), Chandana ulpaladi (1/117), Bhoonagadi (1/118), Chandana raktachandanadi (1/151), Chandana raktachandana kalamkompadi (1/151), Thrushanadi (1/152), Aswathapallavasyapi kalka (1/166), Koduthuva vempada adi kalka (1/200), Pachamanjal puliyaral adi kalka (1/201), Kayyoni amruth adi (1/203), Karancha pallava (1/228)

Gutika – Chukkum thippalyadi (1/127), Jwarankusa (1/131, 132), Mukka mukutadi (1/133), Mahajwarankusa (1/134, 135), Pratapa marthanda rasa (1/136), Suta gandhakadi (1/140), Ramachandeswaram (1/141), Ananda bhairavam (1/142), Triphaladi (1/144), Ponkaradi (1/145), Jwarankusa (1/153), Pataveladi (1/154), Anandabhairava (1/155-157), Rasakantham (1/159), Dhurdhoorairendadi with buttermilk (1/165), Veerabhadra (1/194, 195), Akhosthuvisha sikhithuthyam (1/221, 222)

Mukkudi – With thithalapallavam (1/168), Jeerakam thulasi (1/202)

Treatment procedure

Swedana -Viyarpikkuka (1/25)

Kizhi – Thavidu (1/31)

Nasya – Mridveekadi (1/65), Neerinmutta with breast milk (1/66), Mrudwikamaricham (1/85), Maricha turaga gandhadi kalka with goat's milk (1/108), Devadarvadi (1/114), Kalasringadi (1/116), Arthanareeswara gutika with lemon juice (1/128-130)

Lepana –Application of cucumber juice all over the body (1/67), Draksha lepa over tongue (1/86)

Udvarthanam – Horse gram powder (1/68)

Snana – With water boiled with ela avanakk adi (1/77)

Abhyanga – Lohithandadi enna (1/77), Lohithanda haridre adi (1/78), Nilaveru ramacham adi enna (1/81), Narayani taila (1/125), Mahaprasarani taila (1/125), Srirudra taila (1/125), Indrani taila (1/125, 147-150), Prabanchana vimardhanm (1/125), Mrithasnjeevani taila (1/125), Mahat panchasneha taila (1/125), Kanji koorkiladi (1/138, 139), Narasimha taila (1/146), Arakkenna (1/187), Lakshadi taila (1/188, 189), Pindataila (1/224, 225)

Nadisweda – Uzhinja koovalthila adi (1/84, 171, 172)

Anjana – Muthanga iruveli adi (1/87)

Agnidaha

Swedana - water boiled with murikkinthol (1/82)

Taila for head – Elamanjishtadi (1/143), Katukurohini (1/226), Musta guluchi nimba (1/227)

Dhoopana – Guggulu agaru ajadi (1/170)

Dhara – With buttermilk (1/199)

Table 19. Total number of formulations in jwara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	54 (ksheera kwatha 2)	7	2		17		2	12

4.1.2.1.2.2. Raktapita chikitsa

Number of verses – 34 ½

Chapter summary: **-** First five verses focus on the aetiology, pathogenesis, types, prognosis and treatment principles. Complications due to sudden stoppage of bleeding and upavasa as a line of treatment in Raktapitta are explained in the 6th

and 7th verses. Different formulations and treatment procedures for urdhwaga and Adhoga raktapitta are explaining in the next verses (8 to 31). Adopting treatment principle of Raktatisara and Raktarsus are indicated in 32nd verse. Daivavyapasraya chikitsa is advised (verse 33). Application of cow's dung in nasal bleeding is mentioned in the last verse.

Internal formulations

The formulations include kwatha, peya, ksheera peya, ghrita, leha and diet.

Kwatha – *Iruvelisevyadi* (2/8) *Vasa Guduchi* (2/9), *Guduchi* (2/9), *Vasa japa madhuka* (2/14), *Satavarigopakanya* (2/16, 17), *Jeevanthichandanadi* (2/28), *Chandanavilvadi* (2/29)

Peya – Prepared using drugs which are cold in potency (2/7)

Ksheera kwatha – 8 medicated milk are described such as *Hrasvapancamula*(2/22), *Bala* (2/22), *Satavari* (2/22), *Musta* (2/25), *Vatasringa* (2/25), *Gokantaka abhurk adi* (2/23), *Mocharasa* (2/24), Root of vata (2/24)

Kalka – *Chandana* (2/10), *Sahasravedhi* (2/11), *Tila* (2/15)

Ghrita **– *C****hanadanadi* (2/27), *Swduchatushkam* (2/27)

Leham **– *S****atavarigula* (2/29)

Diet – Goat's milk and cow's milk (2/13)

Treatment procedures Treatment procedures include Nasya, Siroseka, Abhyanga and external applications on body.

Nasya – Six different nasya are indicated. Nasya with *durva rasa*, *ikshurasa*, milk, *dadima rasa*, swarasa of mango seeds, *shankhagairika* with breast milk

Siroseka – indicated in *Urdhvaka raktapitta*

Sirotala- using cow dung

Abhayanga **–** using taila prepared from *karkuliradi*, *lakshadi*

Lepana (external application) – on body with *arakku uzhunnadi* and on head

Daivavyapasraya chikitsa- worshipping Ganesa

Table 20. Total number of formulations in raktapitta chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Peya	Swarasa	Leha	kalka
Total No. of formulations	15 (ksheera kwatha 8)	2			1		1	3

4.1.2.1.2.3. Asrigdara chikitsa

Number of verses – 33

Chapter summary -Chikitsamanjari defines Asrigdara or pradara as the manifestation of Raktapitta through the vagina(3/1) and coins a specific term Kara (3/5, 3/9, 3/10, 3/12, 3/13) for the flow. Kara means stain. Emotion and stress play a vital role in causing Asrigdara. (3/2). Considering the manifestation site of vagina excessive sexual activity is specified of be one of the major aetiological factors The chapter describes the definition(3/1), aetiological factors(3/2), four types of Asrigdara(3/3), their signs and symptoms(3/3) and prognosis(3/32, 33)

Internal formulations - Kwatha, kalka, swarasa, ghrita, churna and taila preparations are mentioned.

Kwatha - Kwatha preparations using nalikera prasuna, japa, bala and jambuvalka are used singly or in different combinations.(3/4), Vatsadanyadi(3/5), Khadiraseetadi(3/6)

Kalka - Kalka prepared from nalikera prasuna(3/7), japa(3/9), sahamoola(3/10), apamarga(3/12), keezharnelli(3/13), garika and bisini(3/20), Nagappovu, madhuka, musta(3/20) are used as single drugs.

Swarasa - Expressed juice or swarasa from parutipatra(3/8) and krishnagomaya(3/4) are indicated.

Ghrita - Varahyadi ghrita(3/18), mashadi ghria(3/24), dhatrayi ghrita(3/13), modakatvakadi ghrita (3/21-23)and patagarikadi ghrita(3/17) are the ghrita preparations mentioned.

Churna - Sarasijamarakandadi churna(3/25) is indicated.

Taila - Taila prepared from chandanadi(3/26-31)

Diet – Milk and mudgayusha are to be included in the diet.

Treatment Procedure

Anjana-Unduru sakrit(fecal matter of rat)

Table 21: Total number of formulations in asrigdara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	Kalka
Total No. of formulations	3	5	1	1		2		7

4.1.2.1.2.4. Asthisrava chikitsa

Number of verses – 24 ½

Chapter summary: The chapter Asthisrava with 24 ½ verses, explains the definition, pathogenesis, characteristics of discharge, associated symptoms and its treatment. The first and second verses are devoted to the explanation to the causes, pathology, symptoms and associated symptoms of Asthisrava. The author states that since the discharge is coloured as bone or bone marrow the disease is named as Asthisrava.

The second verse of the chapter describes Kashyapa's opinion on Asthisrava "*yadaarasavidaahena bhavetvranamaartavamtadasmin sraavamaakhyaatamihi kaashyapadarsanam*". Various internal formulations are described for the treatment of Asthisrava.

Internal formulations

Includes kwatha, swarasa, ghrita, kalka, medicated milk, curna, mukkudi

Kwatha prepared from Musaleekhadiradi(4/3), trinapanchamooladi(4/4) and gokushurdi(4/23) are indicated.

Expressed juice (swarasa) of satavari is also advised(4/19)

Ghee prepared from kadali(4/21), modakatwagadi(4/22), bhuthaladi(4/24), modified traikandaka ghrita(4/24), neermatalatholi(4/24) and swathuchatushtam are described in the treatment of Asthisrava.

Kalka (paste) of kuruvin kandam (4/5), japakusumam (hibiscus flowers), chinchasti(4/16) and inthal kurunnu (4/21) are also indicated.

Several dietary treatment modalities are also explained. This includes ksheera (milk), ada (steamed rice cake)(4/17) and gruel medicated with techiveradi(4/18)

Medicated milk prepared with uram and bala(4/20) is advised, medicated milk with visvaeladi (4/11)

Elatari, thettippoovu, thettamparal and koovappodi are some of the single drugs mentioned in the treatment of Asthisrava.

Mukkudi with thechippoovu(4/7) and meenangani(4/8) are described.

Various churna preparations – Elattari(4/7) chinnavuhadi(4/9), padmakesara (4/14) and yashtimadhu(4/14) arakku and uzhunnu (4/21) and saptamitram(4/24) .

Treatment for sukrasrava is described in the same chapter. This includes kalka of meenangani(4/14)mukkuti(4/15), japakusumam(4/12), sunishandam(4/13), and vari kashaya(4/5). Mukkutti is also described for sukrasrava.

External procedures mentioned for the treatment of Asthisrava include sirodhara(4/21) siroabhyanga(4/21) and abhyanga of whole body (4/21)

Table 22. Total number of formulations in Asthisrava chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	Kalka
Total No. of formulations	3	6	6			1	2	9

4.1.2.1.2.5. Kasa chikitsa

Total number of verses – 56 ½

Chapter summary: The first three verses describe the five types of kasa and their standard treatment principles. Treatment principle of kasa associated with peenasa is explained in 9th verse. Treatment principle of kshaya kasa is explained in 35th verse. Complications of kasa which may lead to death are listed in 55th verse. The other verses explain different formulations and treatment procedures.

Internal formulations

The internal formulations described include kwatha, churna, ghrita, taila, khalam, peya, swarasa, leha and some single drugs.

Kwatha - balajeerakadi (5/5), cherupayar amritadi (5/6), vilvadhanyakadi (5/7), balakoovaladi (5/8), nimbamrutadi (5/23), attudarbha (5/25), balabrihatyadi

(5/26), *vidaryadi* (5/31), *balastiradi* (5/32), *muthakku thamizhamadi* (5/34), *karimpu koovaladi* (5/37), *chukku vilvadi* (5/42), *Dasamoola* (5/44)

Churna - *maricha* and *haritaki* (5/13), *maricha* (5/14), *churnaraja* (5/18), *mullan bhasma* (5/37), *salali bhasma* (5/38), *karpuradi* (5/39, 40) are indicated in different contexts.

Ghrita - *Nirgundyadi* (5/16), *kasamarda* (5/16), *nidigdhika* (5/17), *tekaraja* (5/46), *yashtahvadi* (5/28), *vidaryadi* (5/31), *draksha madhooka* (5/34), and *sasavasadi* (5/52-55) are mentioned.

Khala - *Chundadi* (5/19)

Taila – *Kaiyyonadi* taila (5/56)

Ksheerapeya - *vilvadhanyadi*(5/20) and *dasamoola*(5/44), *laksha* (5/27, 29)

Swarasa from *Vasa* (5/37, 21)is indicated.

Leha - *Vilva leha*(5/48) and *kushmandaka leha* (5/48-51)are also mentioned.

Cherupanchamooladi peya (5/41)is also described.

Gutika - *Haritakyadi* (5/15) is indicated.

Treatment procedures

Among the external procedures, *dhoomapanam* with *varthi* made from drugs like *trikatukadi*(5/10), *manassiladi*(5/11), *vidalidaladi* is included. Abhyangam with *lakshadi taila*, *lakshadi kuzhampu* and *balaswagandhadi kuzhampu* is also indicated.

Table 23. Total number of formulations in Kasa chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi/ Khala	Kalka
Total No. of formulations	13	8	6	1	1	1	1	

4.1.2.1.2.6. Swasa chikitsa

Number of verses – 24

Chapter summary: Five types of swasaroga and their general line of treatment are explained in the first three verses. The treatment principle for the complication due to excessive medication is explained is 16th verse. The chapter describes internal formulations such as kwatha, ghrita, leha, swarasa, churna, peya and diet and treatment procedures like nasyam and abhyangam are prescribed in remaining verses.

Internal formulations

Kwatha – *Vilvadi* (6/3), *balajeerakadi* (6/3), *vidaryadi* (6/3), *cheruladi* (6/4), oriladi kashaya (6/5), *drakshadi* (6/6), *simhyadi* (6/7), *tintrini* (6/8), *nimbamruta patavaladi* (6/12) and *vilvadhanyadi* (6/19)

Ghrita – *dasamoolasritaksheera* (6/9), *vrisha* (6/11), *tekaraja* (6/11), *vidaryadi* (6/12)and *kakamachi* (6/15)

Leha – *Vilva* (6/9) and *kusmanda* (6/9)

Swarasa – *Alabu* swarasam

Churna – *Karpooradi* (6/9), *Magadhajadi* (6/9) and *jeevanthyadi* (6/21-24)

Peya – *Oriladi* (6/18) and *dasamoola* (6/20)

Diet – Cow's milk and goat's milk (6/21)

Treatment procedure – Nasyam with *chandanam* and *agaru* is described. Abhyangam with *dhanvantaram* (6/17), *balataila*(6/17) and *enna* (oil) and *nei* (ghee) (6/21) are also mentioned in different contexts.

Table 24. Total number of formulations in Swasa chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Leha	Peya
Total No. of formulations	10	5	3			1	2	2

4.1.2.1.2.7. Hidhma chikitsa

Total number of verses – 20 ½

Chapter summary: Hidhma is usually described along with swasa in most of the texts. A separate chapter is devoted for hidhma in chikitsamanjari. Aetiology, types and prognosis are described in the first verse. Treatment principle for hidhma associated with urakshata, atisara, Raktapitta, prameha is to be treated with madhura, snigdha and sita upachara (7/10). Medicines for kasa, swasa, kshaya, chardi and hidhma are almost similar (7/12). The other verses deal with internal formulations such as ghrita, churna, kalka, ksheerapeya and peya and treatment procedures like dhara, swedana, dhoomapana, nasya, abhyanga, urodhara and seka.

Internal formulations

Ghrita – Dasamoolanavaneetham (7/12), Churathandu (7/14), Pazhamplavila (7/15), Malarjeeraka (7/18)

Churna – Putukkalam (7/2), Kolalaja (7/4), Saindhava (7/5), Pinchabhasma (7/6), Magadhajadi (7/6), Salalikandaka bhasma (7/7), Elathol (7/20)

Kalka – Thumpapoovu (7/1), Theendamazhi (7/1), Vilva ikshu laja (7/3), Vilva laja ardraka (7/9)

Ksheerapeya – Kothampala (7/2)

Peya – Dry ginger and jeeraka (7/2), Mudga (7/9)

Ksheera kwatha – Dasamoola (7/4), Dasamoola ardraka lasuna (7/8)

Treatment procedure

Dhara – Enna and Nei (taila and ghee) (7/1)

Swedana – Njavara rice (7/1), swedana (7/5)

Dhoomapanam – Peelithandu/Chandana/akil (7/1), Sarjahima (7/17)

Nasya – Breast milk (7/1), Karpoora (7/1)

Abhyanga – Vataghna taila (7/5)

Urodhara – Njavarachor (7/11)

Seka – Uras and kanta with yamaka (7/11)

Table 25. Total number of formulations in Hidhma chikitsa

	Formulation							
	Ksheera Kwatha	Ghrita	Churna	Taila	Peya/ ksheerapeya	Swarasa	Mukkudi	Kalka
Total No. of formulations	2	4	7		3			4

4.1.2.1.2.8. Rajayakshma chikitsa

Number of verses – 45

Chapter summary: The content of the first nine verses describe definition, synonyms, aetiology signs and symptoms(ekadasa roopa - 11 signs and symptoms), complications and principles of treatment

Internal formulations – Kwatha, thoyam, kalka, ghrita, medicated milk, leha, swarasa, churna preparations are described.

Kwatha - Kwatha prepared from vilvadi (8/11), punarnavabaladi (8/12), simhyadi (8/13) and nimbamruthadi (8/29) are indicated.

Thoya - Punarnavabaladi thoyam (8/12) and malarmudgadi thoyam (8/14) are mentioned.

Kalka - Nilamparanda kalka (8/22) is indicated.

Ksheera - Milk medicated with laghupanchamoola (8/13), sthiravilva (8/15) and dasamoola (8/15) are advised.

Ghrita - Ghrita prepared from ashwagandhadi (8/30-39), vidaryadi (8/21) are mentioned. Varahvadi ghrita modified by adding few more drugs is also indicated (8/25).

Leha - Leha prepared from kushmandam (8/37-40), vilva (8/27) are indicated.

Swarasa - Expressed juice of vasa is advised (8/27).

Churna - Churna preparations described include elakatu (8/22), churna from jeeraka (cumin seeds) and chukku (dry ginger) (8/23), gosthanithippalyadi churna (8/24), tvagadi churna (8/26), satyadi churna (8/27), yashtivedhi churna (8/28) and taleesapatradi churna (8/45).

Diet – Goat's milk (8/9) and mamsa rasa (8/9) are advised.

Treatment procedures

Abhyanga with asvagandha and lakshadi is advised (8/20)

Table 26. Total number of formulations in Rajayakshma chikitsa

	Formulation							
	Kwatha/Thoya	Ghrita	Churna	Taila	Leha	Swarasa	Mukkudi	kalka
Total No. of formulations	9 (ksheer kwatha 3)	3	7		2	1		1

4.1.2.1.2.9. Swarasada Chikitsa

Number of verses - 20

Chapter summary: Definition, aetiology and pathology of Swarasada are described. Prognosis and management are also explained. Swrasada is defined as a disease where the voice is defective or lost. The causes of Swarasada are Athyuchabhasana (talking loudly), visha (due to poison), Adhyasana (consumption of food when the food taken earlier is not properly digested), abhighata (injury to vocal cord or throat), shoka (sorrow/depression), and kshaya (secondary to Rajayakshma).

Pathology is described in the next line. Vata and other dosha gets vitiated due to the causes enumerated above and reach the sabdavahi sira(channel which conveys sound). The dosha then vitiates them and destroys sound. This condition is termed swarasada by the sages. After that treatment principle is explained. Snehana and swedana according to the condition of patient and the treatment modalities mentioned in kasa roga, swasa roga and kshaya are adopted according to the condition. Single drugs and formulations are explained in the remaining verses. Nasyam is the only treatment procedure described in the treatment of swarasada.

Internal formulations

Kwatha, ghrita, churna, leham, ksheera and kalka preparations are described. Kwatha - Saribadi kwatha is indicated for pittaja swarasada (9/6). Kwatha prepared from ashokavalka (9/17), malarmudgadi (9/18), vilvamoola (9/19) are indicated.

Ghrita - Dasamoolaksheera ghrita (9/6), dasamoola navaneetam (9/6), brahmi ghrita (9/14) are the ghrita preparations described.
Chhornam – Tvageladi churna (9/7), karpooradi churna (9/7), nellipattra (9/7)

and bandhujeevapattra churna (9/7), hamsapadi churna (9/10), asvagandhadi churna (9/11) are indicated.

Leha – Gulardrakam leham (9/18, 19, 20) is indicated.

Treatment procedures

Nasyam - Nasyam with trimadhura ghrita (9/4) is indicated.

Table 27. Total number of formulations in Swarasada chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	leha	Swarasa	Mukkudi	kalka
Total No. of formulations	4	3	6		1			

4.1.2.1.2.10. Praseka chikitsa

Number of verses – 2

Chapter summary: The definition of kapha praseka and treatment principle are explained in the first verse. The treatment principle of kasa, chardi and arochaka are to be judiciously adopted in praseka depending on the presentation of the disease. Pathyavyoshadi kwatha and use of harithaki are the only two verses in this chapter.

Table 28. Total number of formulations in Praseka chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	1							

4.1.2.1.2.11. Chardi chikitsa

Number of verses – 36

Chapter summary: The chapter consists of 35 Shlokas. The first *Shloka* describes five types of *Chardi* which is same as in *Ashtangahridaya.* The verse which explains the *Krimi, Amadosha* and pregnancy as aetiological causes of *Chardi* in Ashtangahridaya is mentioned after explaining all the doshaja chardi, In Chikitsamanjari they are explained while enumerating the types of chardi. (2)The treatment principles are in line with *Ashtangahridaya.*. Various formulations such as peya, ksheerapeya, kashaya, churna, special formulations for raktachardi, nasya,

dhoomapana, lepanam on uras , urovasti and prognosis of Chardi are mentioned in the next verses.

Internal formulations

Peya – Mudga (11/6), Laja (11/6), Panchamoola kwatha with honey (11/6), Dasamoolasritha (11/7), Yavugadi (11/9), Vilvamooladi (11/11), Dasamoola (11/16)

Kwatha - Jambvamra pallavadi (11/10), Malar mudga koovaladi (11/18), Vilvamooladi (11/19), Jambvamra pallavadi (another) (11/23), Bala koovaladi (11/34), Muthanga njavaladi (11/35)

Ksheera kwatha – Koovalaver (11/13)

Churna – Magadhajdhathryadi (11/13), Karpasasthyadi (11/13), Karpooradi (11/13), Ela lavankadi (11/15), Anjanalajadi (11/17), Malar thippalyadi (11/20),

Ghrita – Salaja thoya dusparsadadi (11/30)

Leha – Vilva (11/13)

Bhasma – Varatageham (11/14)

Diet – Medicated milk Punarnava (11/25), Expressed juice of green gram steamed in coconut water consume with sugar (11/27)

Treatment procedure

Nasya – Chandanagaru laja adi

Lepana – Thazhuthamaver (11/26)

Urovasti – Indicated in (11/29)

Table 29. Total number of formulations in chardi chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Bhasma	Leha	Mukkudi	Kalka
Total No. of formulations	7 (ksheera kwatha 1)	1	6		1	1		

4.1.2.1.2.12. Arochaka chikitsa

Number of verses – 28 ½

Chapter summary: Five types of Arochaka are described. The chapter does not give any principles of treatment. Kwatha, churna, peya, khalam, ghrita, leha, and swarasa are described for internal consumption. Treatment procedure includes Sirasechana, kabala and urovasti.

Internal formulations

Kwatha – Amrapallavadi kwatha (12/2), inchi kwatha (12/4) and matulungadi kwatha (12/12) are indicated.

Churna – Churna preparations described include tvak churna (12/10), taleesapatradi churna (12/14), karpasathyadi churna (12/17), yavanyadi churna (12/21), and eladi churna (12/24 -25).

Peya – Peya prepared from paranthimooladi (12/3) and guhaparanthi (12/11) are indicated.

Mukkudi / Khalam – Mukkudi prepared from manganari tamizhama (12/27), inchi manganari (12/4), karimpuinchyadi (12/9) and parpadaka kodutvadi (12/26) are advised.

Ghrita – Inchimanthalir ghrita (12/6), kadalikanta bhutala adi ghrita (12/17), karimpumooviladi ghrita (12/18), matala ghrita (12/26) and amragandhadi ghrita (12/28 ½) are mentioned.

Leha – Inchi leham (12/7), vilva leham (12/16), kushmanda leham (12/16) and gudardrava leham (12/16) are indicated.

Lehanam – A mixture of honey, ghee, saindhava, and sugar is advised (12/13).

Swarasa – Expressed juice of matulungadi (12/8) is indicated.

Diet - Intake of rice with butter added to it is advised for dinner.

Treatment procedure

Sirasechana with milk or enna (oil) (12/5) is indicated.

Kabalam with matulungadi (12/8) and dhanyamla (12/16) are advised.

Urovasti – Urovasti using expressed milk from njavara rice is indicated.

Table 30. Total number of formulations in Arochaka chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Peya	Swarasa	Mukkudi/ Khala	Leha
Total No. of formulations	3	5	5		2	1	4	4

4.1.2.1.2.13. Bhaktarodha chikitsa

Number of verses – 29 ½

Chapter summary: The first 8 verses explain the aetiology, pathology, types and the clinical features of the disease. Unhealthy food habits, physical exertion including over indulgence in sex, emotional stress, effect of *Gara*, diseases like fever, atisara, vomiting, haemorrhoids, pandu, meha, and *Aama* are said to be aetiological factors for *Bhaktarodha (13/1-2).* Any or a combination of these factors vitiate the *Vaayu* which solidifies the *Pitta and Kapha.* This solid matter gets lodged in the uras or *Kantha* blocking the passage of food and causing *Bhaktarodha.* The disease can be cured if the patient is healthy and the duration of the onset of the disease is latest. The condition is incurable if the disease is chronic, patient is weak, if the condition is associated with complications or if there is a lapse in seeking or providing medical care (13/3-4).

Signs and symptoms

1. Vataja bhaktarodha – headache, thimiram, bhramam, blockage of food without specific cause, frothy vomiting

2. Pittaja bhaktarodha – burning sensation, excessive thirst, vomiting of warm viscous liquid

3. Kaphaja bhaktarodha – non expulsive vomiting of food mixed with saliva, air bubbles in the vomitus

It is advised to adopt the treatment measures for chardi especially the formulations which are ‘soumya’ in quality.

Internal formulations

Ghrita, ksheera, kwatha, peya, churna, leham, kalka and single drugs are described in the treatment of bhaktarodha.

Ghrita – The ghrita preparations mentioned include dasamoola ghrita (13/9), vidaryadi ghrita (13/9) and yashtyadi ghrita (13/21).

Ksheera – Milk medicated with dasamoola is advised.

Kwatha – Visvabdadi kwatha (13/10), dhanyaka dadimadi kwatha (13/10), balasatavaryadi kwatha (13/11), panchapanchamoola kwaha (13/12), bala satavari kwatha (13/25) and karimpu matalam kwatha (13/20) are indicated. Rasnadi kwatha mentioned in kasa chikitsa is also advised (13/15).

Peya – Peya prepared from punarnava erandadi (13/13) and ksheera peya (13/20) are mentioned.

Churna – Karpooradi churna (13/15) and taleesadi churna (13/15) are indicated.

Leha – Kushmandakam leha is mentioned (13/15).

Kalka – Kalka of chundaveru (13/27) is indicated.

Single drugs – Consumption of priyangu seeds after triturating it in cow dung swarasa is advised.

Diet - Intake of rice with saidhava and butter is advised for dinner.

Butter processed from milk medicated with dasamoola and trinapanchamoola is also advised.

Treatment procedures

Urovasti, sirosekam, snanam, swedana, lepana and abhyangam are described.

Urovasti – A detailed description of urovasti (13/17, 18) using dhanvantaram (13/18) and bala taila (13/18) is given. Urovasti with squeezed juice of njavara rice (13/26) is also indicated.

Sirosekam is indicated.

Snanam (bath) with ushnajala (warm water) is advised after sirosekam (13/19).

Swedana – Swedana of body, especially chest, using njavara rice is described (13/26).

Lepanam – Application of malarkuzhampu (13/26) over the body, especially chest, is indicated.

Abhyangam – Abhyangam using sesame oil and ghee is advised

Table 31. Total number of formulations in Bhaktarodha chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Peya	Swarasa	Leha	kalka
Total No. of formulations	7	3	2		2		1	1

4.1.2.1.2.14. Hridroga chikitsa

Number of verses – 18

Chapter summary: The first verse explains the types of hridroga and their treatment principles. The five types of *Hridroga* are *Vataja, Pittaja, Shlaishmaja, Sannipathaja and Krimija* which are caused either due to dosha vitiation or due to krimi. The general treatment principle is to adopt *Swedana* with *Snigdha-Ushna* drugs. The 13th and the 14th verses explain the treatment principle for vataja hridroga and krimija hridroga. Tarpanam, bhrihmanam and balyam are mentioned as the treatment principle of vataja hridroga whereas treatments aimed at eliminating krimi are indicated for krimija hridroga.

Internal formulations

Kwatha, leha, ksheera, mukkudi, taila, churna and ghrita and medicated butter, are described.

Kwatha – Bala kwatha (14/2), dasamoola kwatha (14/2), dhanyaka suntyadi kwatha (14/3), mashabaladi kwatha (14/8), vilva asvagandhadi kwatha (14/10) and dhanyaka suntisuradrumadi kwatha (14/11) are indicated.

Ksheera – Milk medicated with sthira (14/8), dasamoola (14/9) and panchamoola (14/9) are advised.

Leham – Satavarigulam leham (14/6) is advised for burning sensation in stomach.

Mukkudi – Mukkudi prepared from uzhinja ankuradi (14/15) is indicated.

Taila – Balataila (14/7) and sukumaraka taila (14/7) are mentioned.

Butter – Butter medicated with dasamoola is advised (14/9).

Churna – Avipathy churna with ghee (14/7), eladi (14/14), taleesadi churna (14/14), and ashtachurna mentioned in gulma (14/14) are indicated. Vidanga churna (14/18) is indicated in krimija hridroga.

Ghrita – Rasnajeevakadi ghrita (14/12) is advised.

Treatment principle

Urovasti and urodhara are indicated.

Urovasti – Vataghna taila (14/5) and vama taila (14/5) are mentioned for urovasti.

Urodhara – Urodhara with dhanwanthara taila (14/6) and bala taila (14/6) are advised.

Table 32. Total number of formulations in hridroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Leha	Mukkudi	kalka
Total No. of formulations	9 (ksheera kwatha 3)	1	5	2		1	1	

4.1.2.1.2.15. Trishna chikitsa

Number of verses – 17

Chapter summary:The types, aetiology and pathogenesis of trishna are described in 1-3 verses. The line of treatment is mentioned in the 3rd verse. All types of trishna should be treated to normalise the vitiated vata and pitta, especially pitta. Ghee is advised to be consumed after food in trishna (utharabhakthikam). Treatment principles for trishna caused by intake of snigdhanna and foods which are difficult to digest, trishna secondary to rajayakshma, and trishna of the weak and elderly are described in the 15th – 17th verses.

Internal formulations

Kwatha, ghrita and thoyam are described for intake in the treatment of trishna.

Kwatha – Kwatha preparations mentioned include dhanyakadi kwatha (15/5), almukuladi kwatha (15/8) and chukkum tuvaradi kwatha (15/9).

Ghrita – Drakshadi ghrita is indicate (15/11).

Sita thoyam – Mridvikadi sita thoyam (15/4) and ikshudrakshadi sita thoyam (15/7) are indicated.

Thoyam – Water medicated by dipping burnt part of pot (15/6) is indicated. Boiling water medicated with shadangam (15/6) is also advised. Coconut water taken after steaming the coconut is also advised in the treatment of trishna.

Treatment procedures

Sirodhara, siroabhyanga and nasya are described.

Sirodhara – Sirodhara with milk (15/9) and chatusseetham (15/9) are described.

Siroabhyanga – Siroabhyanga with Chatusseetham oil (15/9) is indicated.

Nasya – Nasya with trimadhura (15/10) and madhuka sarkaradi (15/12) are indicated.

Table 33. Total number of formulations in Trishna chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Sita thoyam	Swarasa	thoyam	kalka
Total No. of formulations	3	1			2		3	

4.1.2.1.2.16. Madatyaya chikitsa

Number of verses – 13

Chapter summary: The treatment principle is described in the first verse. As pitta predominance is associated with all madatyaya cases, it is advised to adopt vatapittasamana as the line of treatment. Snehana, swedana and panchakarma are also mentioned in the line of treatment. Treatment principle of sanyasaroga is mentioned in the 7th and 8th verses. Churna, ghrita, swarasam, kwatha, taila and single drugs are described in the treatment of madatyaya chikitsa.

Internal formulations

Churna – Kachsudaraanguradi churna (16/2) is indicated.

Ghrita – Madhura varga sidham ghrita (16/4) and dhatryadi ghrita (16/5) are advised.

Swarasam – Expressed juice of lasuna is indicated in sanyasa.

Kwatha – Baladrakshadi kwatha (16/5), jeevaneeya kwatha (16/5) and padmakadigana kwatha (16/6) are advised.

Taila – Taila prepared from root of vahni (16/12) and jyotishmathi (16/13) are indicated.

Single drugs – Consumption of draksha fried in ghee (16/6) is advised.

Treatment procedures

Nasyam – Nasyam with a paste of visva mixed with karpoora (16/9) and nasyam with expressed juice of kshavakagra (16/10) are indicated.

Table 34. Total number of formulations in Madatyaya chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	3	2	1	2		1		

4.1.2.1.2.17. Arsoroga chikitsa

Number of verses – 70 ½

Chapter summary: The definition, pathogenesis, types and treatment principles of arshas are described. It is classified based on the onset, based on symptoms and based on dosha vitiation. Based on the onset of arshas, it is classified into sahaja (congenital) and uttaraja (acquired). It is classified into sushka (without bleeding) and sravi (bleeding) according to the symptoms. Based on dosha vitiation, it is classified into 6 types. Prognoses of different types of arshas are mentioned. Sahaja arshas (congenital), tridoshaja arshas (arshas due to vitiation of dosha) and arshas located in the abhyantara vali (inner layer of anorectal region) are incurable (asadhya). Samsargaja arshas (caused by vitiation of two dosha) and arshas located in the second layer are difficult to treat (krchrasadhya) when their duration exceeds one year. Easily curable are the arshas caused by vitiation of a single dosha and arshas located in the external layer if their duration is short. Treatment principles for the treatment of arshas is described in the chapter. Sastra, kshara, agni, lepa, abhyanga or anta – parimarjana is advised to be adopted as the line of treatment depending on the condition. Arshas which is vata kapha predominant and which does not come out of the anal canal is advised to be treated with abhyanga using yamaka. The 63rd verse emphasises the role of agni in diseases like arsas, atisara

and grahani and also states that one of these 3 diseases may be the aetiology of the other two. The associated symptoms along with arsas which may lead to death are explained the last verse.

Internal formulations

Ksheera, churna, medicated butter, kwatha, mukkudi, kalka, ghrita and gutika are mentioned for internal use in arsoroga.

Ksheera – Milk medicated with punarnava (17/21) or varshabhu sigru (17/39) is advised.

Churna – The churna preparations mentioned include hingvadi churna (17/23), hutabhugadi churna (17/27), ashtachurna (17/44) and manimantha churna (17/46).

Butter – Butter processed from milk medicated with chitraka (17/25) is advised.

Kwatha – Dusparshakadi kwatha (17/26), chiruvilvadi kwatha (17/27), abhayakanadi kwatha (17/28), gandharvahastadi kwatha (17/28) and duralabhadi kwatha (17/33) are mentioned.

Mukkudi – Mukkudi prepared from kutaja chiruvilvadi (17/30), leaves of koovala (17/32), patasooranadi (17/34), inchi tamizhama (17/35), avil kurunnu (17/36) and marichanagaradi (17/38) are indicated.

Kalkam – Katukkakayam kalka (17/31) is indicated.

Ghrita – Kattutippallyadi ghrita (17/41), vanasooranadi ghrita (17/42), charngeryadi ghrita (17/43), pata ajamojadi ghrita (17/49), konnakkurnnu ghrita (17/49), kutaja chiruvilvadi ghrita (17/49) and karaja syamadi ghrita (17/50) are the ghrita preparations described.

Gutika – Dusparshakadi gutika is indicated (17/49).

Diet

Intake of saindhava and butter with rice is advised (17/25, 21).

Treatment procedures

Avagaha, abhyanga, swedanam, seka, upanaham, dhoopanam, lepanam, and varti are described.

Avagaha – Avagaha in dhanyamla (17/9) and in kwatha prepared from leaves of vatahara drugs (17/9) are described.

Abhyanga – Abhyanga with yamaka (17/8) is indicated.

Swedanam – Apamarga pindaswedam is indicated in prolapsed haemorrhoids (17/12). Swedana with katuku unangal tavidu (17/13) and kisukabeejadi (17/17) are also described.

Seka – Seka is indicated in the treatment of arsas (17/9). Seka with kattappa patra swarasam (17/13), vaikunta taila (17/14), mayuraka taila (17/14), kattappa adi (17/15) and medicated kadi (17/18) are advised.

Upanaham – Upanaham with medicated kadi (17/16) and tumpapatram (17/19) are indicated.

Dhoopanam – Dhoopanam with katuku, ellu and other drugs are indicated (17/19).

Lepanam – External application of moringa neeradi (17/20) and pashanam (17/52) is advised.

Varti – Varti with vanasooranadi (17/24) is indicated.

The chapter describes separate treatment **for raktarshas** (bleeding piles).

Internal formulations

Kalka – Nilamparanda kalka (17/54) and ellumkayyonni kalka (17/54) are advised.

Kwatha – Chandana kiratatikthadi kwatha (17/53), darvyadi kwatha (17/54), mayurapadmakadi kwatha (17/59), and saptasaram kwatha (17/61) are advised.

Ghrita – Kutaja ghrita (17/54), dusparshakadi ghrita (17/56), kutaja phalatvak (17/57), vidaryadi ghrita (17/60) and darvi valkaladi ghrita (17/61) are indicated.

Mukkudi – Mukkudi prepared from mayuradi (17/55) and kudakappaladi (17/60) are indicated.

Churna – The churna preparations described include indrasini churna (17/58), haritaki churna (17/64), hata churna (17/65), kaidarya dala churna (17/65) and karelladi chunam (17/67).

Diet

The dietary measures mentioned include chanampayar and takra (17/60), goat's milk (17/60), goat's milk mixed with cow's milk (17/60) and shastika rice with buttermilk (17/66).

Treatment procedures

Abhyanga – Abhyanga with lakshadi kuzhampu is indicated.

Dhara – Dhara with expressed juice of kattappa and vayalchulli is advised (17/64).

Lepanam – External application of snuhiksheeradi (17/68) is also mentioned.

Potali swedam – Potali swedam with cheriya katukadi (17/69) is indicated.

Table 35. Total number of formulations in arsoroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Medicated ksheera	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	9	12	9	2	1		8	3

4.1.2.1.2.18. Udavaartha chikitsa

Number of verses – 12

Chapter summary: The definition, aetiology, and treatment principles are explained in the first five verses. The obstruction to vata which results from blockage of normal passage of vayu through anus arising from the dried up faecal matter caused by vitiation of apana is said to result in udavarta. Udavarta is caused by intake of substances with ruksa and samgrahi properties such as mudga, kodrava, karira and chanaka. Arshas is also mentioned as a cause for udavarta. If udavarta is associated with unquenchable thirst, pain in kosta or vomiting of blood, it is advised not to treat the case as it is incurable.

Internal formulations

Kwatha, kshara, swarasam, taila and medicated drinks are described in the treatment of udavarta.

Kwatha – Gandharvahastadi kwatha (18/6), vilvadi kwatha (18/6), danthi trivrit kwatha (18/7), abhayakanadi kwatha (18/7), trivrit kanadi kwatha (18/8) and abhaya trivritadi kwatha (18/10) are indicated.

Kshara – Kalyanakam kshara (18/11)is indicated.

Swarasam – Expressed juice of lasuna (18/7) and snuk ksheeram (18/7) are also indicated.

Taila – Eranda taila (18/7) is advised internally.

Medicated drink – Water medicated with mulayiladi (18/12) is advised.

Table 36. Total number of formulations in udavarta chikitsa

	Formulation							
	Kwatha	Ghrita	Thoyam (medicated drink)	Taila	Kshara	Swarasa	Mukkudi	kalka
Total No. of formulations	2		1	1	1	2		

4.1.2.1.2.19. Atisara chikitsa

Number of verses – 77

Chapter summary: The six types of atisara, aetiology and pathogenesis are explained in the first 3 verses. The treatment principles are described in the 23rd, 24th , 26th and 34th verses.

Internal formulations

Khala, churna, mukkudi, peya, ksheera, kwatha, leha, swarasa, kalka, takra, ghrita and mineral preparations are indicated for internal use in the treatment of atisara.

Khala – Khala prepared from Pippalyadi (19/4), sindhu sarngyadi (19/4), charngyadi (19/17) and charngeri koutajadi (19/17) are described.

Ananthadi gana is indicated.

Churna – Hutabhugadi churna (19/5), dagdha haritaki churna (19/14) and elavin pasa (19/16) are indicated.

Mukkudi – Mukkudi prepared from varalakanadi (19/6), vettila pazhuthi (19/7), njezhuka panji (19/17) and athivitayadi are advised.

Peya – Peya prepared from charngeryadi (19/8), lajatakradi (19/10) and pataguluchyadi (19/11) are indicated.

Ksheera – Milk medicated with koduthoova and musta (19/32) is advised.

Kwatha – Suntisamangadi kwatha (19/9), mustakaranjadi kwatha (19/12), musta kwatha (19/13), dusparshakadi kwatha (19/13), dhanvayashadi kwatha (19/25), samangadi kwatha (19/27) and salmalivrinda kwatha (19/29) are described.

Leha – External application of Kutajapranitham (19/33) is advised.

Swarasa – Expressed juice of pinampuli (19/15) and jambupatra (19/15) are indicated. Swarasa obtained from kutajatvak (19/14) after the process of putaka is also indicated.

Mineral preparation – Chaliyam (19/14) is advised.

Kalka – Paste of njezhukin panji and puliyaral (19/17) is advised.

Takra – Buttermilk processed from milk medicated with jalada (19/30) is advised.

Ghrita – Inchicharngyeradi ghrita (19/18), pataja amojadi ghrita (19/19-20) and hingu marichadi ghrita (19/21) are the ghrita preparations mentioned.

Treatment procedures

Seka – Local seka with patolamadhuka (19/24), chandanadi taila (19/25) and satadhoutha ghrita (19/25) are advised.

Raktatisara is also described in the chapter in verse 34. Its prognosis is mentioned in verses 73-77.

Internal formulations

Ksheera – Milk medicated with koduthoova and dry ginger (19/35) is advised.

Thoya – Water medicated with shadanga, bhunimba and laja (19/36) is advised.

Yusha – Yusha prepared from vatsakadi (19/46) is indicated.

Churna – Kutajabeeja churna (19/35), dhathalyadi churna (19/35), samadha ativisha (19/41), patadi (19/54) and jeeraka ayamodaka churna (19/62) are indicated.

Kwatha – Kadali pushpa kwatha (19/36), jambuamrakadi kwatha (19/39), kudaja tvak kwatha (19/43), chukka chundadi kwatha (19/56), vilva mooviladi kwatha (19/57), vilva lajadi kwatha (19/58), amra jambu pravala kwatha (19/64), gandharvahastadi kwatha (19/67), patamra jambuvadi kwatha (19/64) and musta karanjadi kwatha (19/67) are indicated.

Kalka – Kalka prepared from salmali pallavam (19/40) and kozhinjil (19/53) are indicated.

Gutika – Jati kath ativishadi gutika (19/41-42), pacha andyadi gutika (19/44-45) and ampazham puliyaradi gutika (19/68) are indicated.

Ghrita – Jambuvamrasti ghrita (19/47), hriberadi ghrita (19/48), karneer ghrita (19/51), puliyaral ghrita (19/51), palasadi ghrita (19/52), amragandha ghrita (19/63) and patadi ghrita (19/61) are advised.

Mukkudi / Khala – Mukkudi or Khala prepared from ellu (sesame seeds) and thumpakkudam (19/49) and kutakappaladi (19/61) are indicated.

Peya – Peya prepared from malarkizhi moovila (19/50) and paradhunda (19/59) are advised.

Mineral preparation – Chaliyam (19/59)is advised.

Diet - Consumption of goat's milk with one – fourth water is advised.

Other dietary measures mentioned include raktasali (red rice) with milk (19/35), navaneetha (butter)alone (19/36) and butter with hot rice (19/60).

Treatment procedures

Sirasekam, abhyanga, lepanam and seka are the treatment procedures mentioned.

Sirasekam – Sirasekam with milk (19/48) and oil having sita veera property (19/48) is advised.

Abhyanga – Oil medicated with drugs which are cold in potency (19/48) and malarkuzhampu (19/48) are indicated.

Lepanam- Application of a paste of kunnikkuru (19/55) on nabhi (umbilicus) is indicated.

Sekam – Sekam with dhanyamla is advised over the abdomen (19/67).

Tablen37. Total number of formulations in atisara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Peya	Gutika	Swarasa	Mukkudi/khala	kalka
Total No. of formulations	10	7	5	2	3		2	2

4.1.2.1.2.20. Grahaniroga chikitsa

Number of verses – 20

Chapter summary: The types and treatment principles of grahani roga are described in the first two verses.

Internal formulations

Kwatha, bhasmam, churna, peya, khala/ mukkudi and ghrita are mentioned for internal use.

Kwatha – Abhaya chiruvilvadi kwatha (20/3), panchakolam kwatha (20/4), chundaver kwatha (20/5) and patakaranjadi kwatha (20/11) are described.

Bhasmam – Kumari bhasmam (20/20) is advised for internal use.

Churna – Hingvashtaka churna (20/3), hutabhugadi churna (20/3), vyosha saindhava churna (20/12), induppu kanam churna (20/13), churna raja (20/14) and indrasini churna (20/21) are indicated.

Peya – Peya prepared from hrasva panchamoola (20/4), sarapunghadi (20/15) and pathyavyoshadi (20/16) are advised.

Khala/ Mukkudi – Khala or mukkudi prepared from panchakolam (20/4) and chundaver (20/5) are indicated.

Ghrita – the Ghrita preparations mentioned include charngeryadi ghrita (20/6), pathyadi ghrita (20/9), ardraka ghrita (20/10), chitraka granthyadi ghrita (20/17-18) and pata chavikadi ghrita (20/19).

Treatment procedures

Abhyanga, avagaha and siroabhyanga are the treatment procedures mentioned.

Abhyanga – Abhyangam with lakshadi kuzhampu (20/21) is advised.

Avagaha – Avagaha in dasamooladi kwatha (20/21) and dhanyamla (20/21) are indicated.

Siroabhyanga – Siroabhyanga with arukaladi (20/21) is mentioned.

Table 38. Total number of formulations in grahaniroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna /bhasma	Taila	Peya	Swarasa	Mukkudi/ khala	kalka
Total No. of formulations	4	5	7		3		2	

4.1.2.1.2.21. Ajeerna chikitsa

Number of verses – 13

Chapter summary:The first two verses explain the types of ajeerna according to doshic predominance and their treatment principles. Langhana is mentioned as the first line of treatment followed by peya

Internal formulations

Peya, leha, taila, gutika, kwatha, ghrita, mukkudi and churna preparations are described for intake.

Peya – Peya prepared from iynkoladi (21/2) and cherupanchamooladi (21/2) are advised.

Leha – Taleesapatradi leham (21/12) and vilva leham (21/12) are indicated.

Taila – Processed erandataila (21/3) is advised for internal use.

Gutika – Nagaradi gutika (21/11) is indicated.

Kwatha – Vazhuthina vana tippali kwatha (21/5), chiru vilva punarnavadi kwatha (21/12), gandharvahastadi kwatha with eranda (21/12) and vilvadi kwatha (21/12) are advised.

Ghrita – Ghrita prepared from drugs having deepana guna (21/6), trikatuadi (21/4), koduvelyadi (21/7), chukkuadi (21/8) and shuntyadi (21/8) are indicated.

Mukkudi – Mukkudi prepared from induppadi (21/9) is advised.

Churna – Hutabhugadi churna (21/9), hingvashtakam churna (21/9), pathyadi churna (21/10) and vyosheladi churna (21/12) are indicated.

Diet

Intake of saindhava and butter with rice is advised.

Table 39. Total number of formulations in ajeerna chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Peya	Gutika	Swarasa	Mukkudi	Leha
Total No. of formulations	4	5	4	2	1		1	2

4.1.2.1.2.22. Vishuchika chikitsa

Number of verses – 12

Chapter summary: There is no description explaining the definition, aetiology and pathogenesis of vishuchika. Upavasa and virechana are mentioned as the treatment principles.

Internal formulations

Peya, kwatha and swarasa are mentioned as the internal measures.

Peya – Peya prepared from nagaradi, plavila (leaves of jack tree) and mavila (leaves of mango tree) (22/8) are indicated.

Kwatha – Kalasakadi kwatha (22/4) and amakeryadi kwatha (22/9) are mentioned.

Swarasa – Expressed juice of njaralkurunnu (22/12) is advised.

Diet

Buttermilk, dadhi, takra, himajala, nalikerambu and unnimanga kalkam (paste of tender mango) (22/9) are advised. Nalikeroudaka (22/11) and nalikerapal (cocnut milk) (22/12) are also advised.

Medicated water – water medicated with kanni vettila, muringayila and chukku

Treatment procedures

Lepanam – application of bhringangriyi around umbilicus (22/1), root of tala (22/1), and muthari over the body are indicated.

Siroabhyanga is indicated.

Swedana – Swedana with bhrashta tandula (fried rice) is indicated over the abdomen (22/8). Potali sweda with unakka tavidu (rice bran) or manal (sand) (22/7) are also advised.

Agnikarma – Dahana karma on parshni is indicated.

Upavasa is advised.

Table 40. Total number of formulations in vishuchika chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Peya	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	2			2		1		

4.1.2.1.2.23. Atyagni chikitsa

Number of verses – 8

Chapter summary: The initial two verses describe the importance of agni and the necessity to maintain it. The treatment principle is detailed in the 7th verse.

Internal formulations

Kalka, leha, kwatha, churna and ghrita preparations are mentioned.

Kalka – Chandana kalka (23/2) is advised.

Leham – Satavari gulam leham (23/2) is indicated.

Kwatha – Trinapanchamooladi kwatha (23/2) and kwatha prepared from trinapanchamoola and irattimadhura (23/4) are indicated.

Churna – Vedhiyashtadi churna (23/4) is advised.

Ghrita – Punarnava ghrita (23/5) and draksha yashtahvadi ghrita (23/5) are the ghrita preparations mentioned.

Medicated diet – Rice cooked with expressed juice from tendrils of Lakshmi (23/8), cherupula (23/6) and lakshmilathadi (23/6) are indicated.

Diet

Intake of palpodi (23/2) is advised. Other dietary measures include consumption of ilaneer (tender coconut water) with laja (puffed rice flake) and sita (sugar) (23/5), milk at dusk (23/5), intake of paryushithannam (23/8) and mahisha dadhi (curd obtained from buffalo milk). Kksheera peya with madhuchishta is indicated.

Table 41. Total number of formulations in atyagni chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Peya/ ksheerapeya	Gutika	Leha	Mukkudi	kalka
Total No. of formulations	2	2	1	1		1		1

4.1.2.1.2.24. Mootrakrichra chikitsa

Number of verses – 76

Chapter summary: The initial four verses of the chapter explain the types of Mootraghata. *Mootraghatam* or urinary retention is of 20 types of which *Mootrakrichra* and ashmari are of four types each. The other twelve are *Mootrotsanga, Mootrakshaya, Mootragranthi, Mootrajathara, Mootrateeta, Mootrashukla, Vatakundalika, Vataashteela, Vatavasti, Vitvighaata, Ushnavata* and *Mootrasaada.* 5-8th and 24th verses details the treatment principles of mootrakrichra. Snehana, swedana, abhyanga, and avagaha are indicated. Snehapana and 3 types of vasti are also indicated. Irrigation with dhanyamla below nabhi relieves pain during micturition. In krichra caused by vitiation of vata, after abhyanga with oil, treatments like pindasweda, lepa, seka and avagaha, which are

snigdha are advised. For krichra patients, the food, drink and medications are advised to be vatanulomana, snigdha, ushna, srotovisodhana and deepana.

Internal formulations

Kalka, swarasa, kwatha, churna, sita kwatha, ksheera Kashaya, ghrita, leha, and khalam are mentioned for internal use.

Kalka – Nirgundi kalka (24/9), ela kalka (24/9), prasarani and varshabhu kalka (24/10), padmaver kalka (24/10), kothampala kalka (24/11). Ilaneer (tender coconut water) is advised as the medium for all the above mentioned kalka except nirgundi kalka, which is advised to be taken in buttermilk. Other kalka preparations described include gokshurabeeja kalka (24/12), paruthiver kalka (24/13), and kalam kompu kalka (24/13).

Swarasa – Expressed juice of kumbalavalli dala (24/26), chittamruthu (24/27) and yunakarimpana madal (24/46) are advised.

Kwatha – Padmavaryadi kwatha (24/14), cherupuladi kwatha (24/15), trinapanchamoola kwatha (24/16), yashtyahvadi kwatha (24/17), sarakar karimpadi kwatha (24/17), vazhuthinadi kwatha (24/19), yuthimuladi kwatha (24/32), varanamooladi kwatha (24/33) and traikandaka kwatha (24/42) are indicated.

Churna – Specially prepared haritaki churna (24/30) and eladi vellari churna (24/38) are indicated.

Sita kwatha – Sita kwatha preparations mentioned include nalikerodaka (24/30), nalikerodaka medicated with yashtyahvadi (24/17) and varanadi (24/35).

Ksheera kashaya – Ksheera kashaya prepared with avanakkadi (24/19), satavari (24/20), matsyakshakadi (24/21) and athijarata thumbapatram (24/45) are advised.

Ghrita – Satavaryadi ghrita (24/22), pookaita ghrita (24/23), and trikandaka ghrita (24/39-43), vasthyamayanthakam ghrita (24/43) and munthiri ghrita (24/44) are indicated.

Leha – Satavarigulam leham (24/38) is indicated.

Khalam – Khala prepared from cherupulladi (24/26), tartaval (24/26) and eranda simhyadi (24/31) are advised.

Treatment procedure

Dhara – Dhara with enna and nei (oil and ghee) (24/7) and kadi (24/7) is advised. Dhanyamla dhara below umbilicus is indicated.

Avagaha – Avagaha in kadi (24/7) is advised.

Lepanam – Application of kerikramukadi (24/28) and vellarikudar (24/29) is advised over vastipradesha.

Virechanam – Virechanam using avipathy with ghrita is indicated.

The chapter also describes treatment principles of asmari in verses 55 and 56. Asmari of recent onset are curable with drugs. Avagaha in dhanyamla, vireka, vasti, Kashaya or ghee medicated with veerataradigana are indicated in asmari of recent onset. Surgical intervention is advised for asmari with chronic history.

Internal formulations

Swarasa, kwatha, ghrita, kalka, ksheera kwatha and churna preparations are described.

Swarasa – Expressed juice from yunakarimpana madal (24/46) and mudga (24/51) are advised.

Kwatha – Kwatha prepared from ilaya karimpana (24/47), champasipha (24/49), khara manjari (24/50), vrisha asmabhedadi (24/53), njerinjil karuvikandam (24/54) and munthiritartaval (24/76) are indicated.

Ghrita – Bhuthalam ghrita (24/48), vasthyamayanthaka ghrita (24/70), satavaryadi ghrita (24/71) and vidaryadi ghrita (24/71-75) are advised.

Kalkam – Paruthi ver kalkam (24/48) and cherupula kalkam (24/58) are indicated,

Ksheera kwatha – Use of ksheera kwatha prepared from kattu mulla (24/57) is mentioned.

Churna – Elathari churna (24/58) is advised.

Treatment procedure

Lepanam – Application of thannikka tholi (24/52) over the nabhi (umbilicus) is advised.

Table 42. Total number of formulations in mootrakrichra chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Sita kwatha	Swarasa	Mukkudi/ Khalam	kalka
Total No. of formulations	20 (ksheera kwatha 5)	9	3		3	5	3	10

4.1.2.1.2.25. Prameha chikitsa

Number of verses – 67

Chapter summary: The first six verses explain the types of prameha, their prognosis, and lines of treatment. The 28th verse states that the sudden discontinuation of medicines which reduce urine will vitiate vata. Treatment principles are mentioned again in the 53rd verse. 55th verse mentions a list of drugs which are indicated in prameha. Pathya or desirable measures and foods in prameha are detailed in the 54th verse whereas food and measures to be avoided (apathya) in prameha are described in the 56th and 57th verses. 65th verse lists few conditions which are incurable (asadhya). The remaining verses explain various formulations and treatment procedures.

Internal formulations

Swarasa, gutika, kalkam, churna, leham, kwatha and ghrita preparations are mentioned.

Swarasa – Expressed juice of Nisaamalakya (25/7) is indicated.

Gutika – Gutika prepared from karpasasti (25/24), kimsukadi (25/25), neeruryadi (25/26), modified kimsukatwagadi (25/26), paruthi beeja nellikka (25/20 -22) and mukkavenkunni (25/66, 67).

Kalkam – Kalka prepared from nisa (25/7), mrigasringam (25/8), kataka beejam (25/8), vairi ekanayakadi (25/26), nellikka manjaladi (25/35), kimsuka tvak (25/42), matsyakhimoolam (25/43), kova ver (25/48), ekanayakam nisa (25/48) and chandanam (25/62) are advised.

Churna – Nisa churna (25/8), kataka khadiradi churna (25/18-19), katunellithannyadi churna (25/27-28), kamalarajachinchaphala churna (25/29) and tintriniphalavalkam churna (25/51) are advised.

Leha – Satavarigulam leham is advised (25/48).

Kwatha – Kwatha prepared from Modified shadanga (25/10), nisa katakadi (25/11), mooviladi (25/12), maramanjaladi (25/13), dvinisadi (25/14), kadunellithanni (25/15), katakaamalaki (25/16), darvi kapittadi (25/17), bhadranghri (25/20), lodhramehari (25/21), ksheeridru (25/21), vidaryadi (25/28), triphala rajanyadi (25/33) and akulyabdaphaladi (25/34) are indicated.

Ghrita – Snuhyarkamatulungadi ghrita (25/36-37) and akulibeejadi ghrita (25/38-41) are indicated.

Medicated diet – Kanji (rice porridge) prepared with root of thechi and khadira tartaval (25/52) is indicated.

Treatment procedures/External applications

Abhyanga, siroabhyanga, lepanam, dhara and sirolepanam are advised.

Abhyanga – Abhyanga with ksheerabala and one-fourth ghee on the body, adampu nei (25/46), lakshadi kuzhampu (25/46) and nisouseeradi (25/50) are advised.

Siroabhyanga – Siroabhyanga with arukaladi (25/45) and tungadrumadi (25/45) are indicated.

Lepanam – Application of malar iruveli chandanadi (25/44), chuvanna poovulla adampuvalli (adampu bearing red flowers) (25/47), arakku uzhunnadi (25/60) and lakshadi (25/60) are indicated.

Dhara – Dhara using thenginpookkuladi takram (25/44) is advised.

Sirolepam – Application of sahasravedhi and butter (25/44) and ellum karuka (25/44) over head is advised.

Daivavipashraya chikitsa

Chanting hymns of Lord Vishnu is advised in prameha (25/63, 64).

Table 43. Total number of formulations in prameha chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Leha	kalka
Total No. of formulations	14	2	5		6	1	1	10

4.1.2.1.2.26. Pramehapitaka chikitsa

Number of verses – 13

Chapter summary: The 1st, 11th and 12th verses explain the treatment principles of prameha pitaka. The chapter enumerates prameha pitaka, describes its aetiology and prognoses. Apart from prameha, dushtamedas is also considered as an aetiological factor for causing prameha pitaka.

Internal formulations

Kwatha, ghrita, churna, and kalkam preparations are described.

Kwatha – Jeevanthyadi kwatha (26/1, 10), kwatha prepared from shadanga (26/9) and jeevanthyadi kwatha modified with variveeramrinala (26/9) are indicated.

Ghrita – Gopadmajadi ghrita (26/7), swaduchathushkam ghrita (26/7) and iratti madhuram ghrita (26/7) are mentioned.

Churna – Avipathy kanmadam churna (26/8) is indicated.

Kalkam – Chundaver kalkam with nalikera (26/9) is advised.

Treatment procedures

Lepanam, dhara and virechana are described.

Lepanam – Application of karuka-ponnangani (26/1), karuka ellu (26/1), kanjira veru (26/1), nalpamarathin mukulam, muthanga (26/3-5), amruth karukadi (26/7), gopadmajadi ghrita (26/7), and nandiarvattadi kuzhampu (26/8) are indicated. Application of amruthu karukadi is mentioned again in the 9th verse.

Dhara – Dhara using gopadmajadi ghrita (26/1), satadhoutam (26/1), nalpamara kwatha (26/1), karaskara kashaya and milk (26/1), bramidurvadi ghrita (26/2), nalpamaradi (26/6), irattimadhuram ghrita (26/7), karuka parpadadi ghrita (26/8), jatyadi ghrita (26/8), nyagrodhadi (26/8) are indicated. Dhara using nalpamara kwatha and karaskara Kashaya and milk are mentioned again in the 8th verse.

Sirolepam – application of irattimadhuradi (26/7) and ellum karukadi (26/7) over head are indicated.

Virechanam – Virechana using triphala trivridadi churna (26/8) is advised.

Table 44. Total number of formulations in prameha pitaka chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	3	3	1					1

4.1.2.1.2.27. Somaroga chikitsa

Number of verses – 12

Chapter summary: The first four verses elaborates the aetiology, pathogenesis, signs and symptoms and the line of treatment of somaroga. Continuation of *Prameha* is the chapter on a similar condition called *Somaroga ,* where there is increase in the quantity of the body fluids and their secretion. The specialty of the chapter is that the disease which has been mentioned as an independent entity in chikitsamanjari does not find references in the classics.

Excessive works, sorrow, gara visha or over indulgence in pleasurable activities vitiate the *Ap Dhatu* (water content) in the body. This vitiated water reaches the *vastimukha* or urinary bladder and is painlessly urinated out as a colourless odourless liquid. This elimination reduces the water content in the body and the ensuing dehydration pallor, dry mouth and skin, hypothermia of the face and lips, headache, debility, tongue coating, increased thirst and aversion to food. The patient gets emaciated progressively and becomes incapacitated due to the loss of *Soma* (nutritive factors compared to moon) from the body. This pitiable condition is defined as *Somaroga.*

The remaining verses explain various formulations and treatment procedures.

Internal formulations

Kwatha, thoya, swarasa, leham, and khala are described.

Kwatha – Kwatha prepared from modified shadangam (27/5), dhatrimashadi (27/10) and vidarikayashtyadi (27/10) are indicated.

Thoya is advised.

Churna – Mashadi churna (27/6), satavaryadi churna (27/7) and sahasravedhi and kannaram churna (27/12) are indicated.

Swarasa – Expressed juice of dhatri (27/8, 9), and madhukam vidari (27/9) are advised.

Leham – Satavarigulam leham (27/11) is advised.

Khala – Khala prepared from ekanayaka and dhatri (27/12) is indicated.

Treatment procedures

Sirotalam, Sirodhara, and Abhyanga are advised.

Sirotalam – sirotalam with venna (27/4) is advised. Ksheera dhara is again mentioned in the 11th verse.

Sirodhara – Sirodhara with milk (27/4) is indicated.

Abhyanga – Abhyanga with lakshadi kuzhampu (27/4) is indicated.

Table 45. Total number of formulations in somaroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Leha	Gutika	Swarasa	Mukkudi/ khala	kalka
Total No. of formulations	3		3	1		2	1	

4.1.2.1.2.28. Mootratisara chikitsa

Number of verses – 3

Chapter summary: The first verse defines mootratisara and describes its aetiology and signs and symptoms. Line of treatment is same as that for somaroga.

Internal formulations

Kwatha, kalkam and ghrita are described for internal use.

Kwatha – Trinapanchamoola kwatha (28/3), talakandadi kwatha (28/2) and cherupanchamoola kwatha (28/3) are indicated.

Kalkam – A paste prepared from velutha mandarappoovu (white mandara flower) (28/3) is indicated.

Ghrita – Prasaranyadi ghrita (28/3), techiveradi ghrita (28/3), varahyadi ghrita (28/3) and vasthyamayanthakam ghrita (28/3) are described.

Mukkudi – Mukkudi prepared from orilathamara (28/3) is advised.

Treatment procedures

Abhyanga – Abhyanga with sudhabala and ilaneeru karukaneer (28/3) are advised.

Siroabhyanga – Siroabhyanga with ksheerabala (28/1) and chathusseetha (28/1) are indicated.

Table 46. Total number of formulations in mootratisara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	3	4					1	1

4.1.2.1.2.29. Vidradhi chikitsa

Number of verses - 33

Chapter summary: Types of vidradhi according to doshic predominance and according to location are described. Signs and symptoms of bahya (external) and anthar (internal) vidradhi are given (1-3 verses). Prognosis and line of treatment are explained in 4 & 5 verses. Treatment for bahyavidradhi is explained in the verses 6 to 11 verses. Antarvidradhi chkitsa is explained in the remaining verses.

Bahyavidradhi

Frequent virechana is indicated (29/10)

Internal formulations

Kwatha – Nalpamara and Nimbadi (29/10-11), Jeevanthyadi (29/11), Shadangam and Chittamruth (29/11)

Treatment procedure

Lepanam – chitamruthu katukka (29/5), karuka ellu (29/5), udakandadi (29/6-7), Amruthkarukadi (29/7), varattuchanakappodi (29/9), kanjirakkuru (29/9), nandiarvattadi kuzhampu (29/10), (29/24-29), Njandu thuranna mannu (29/33) for stanavidradhi (29/33)

Sekam – Satadhouta ghrita (29/9) Karuka parpatakadi (29/9), Gopadmajadi (29/9)

Antarvidradhi

Frequent virechana is indicated for antarvidradhi. Stana vidradhi and its treatment principle are explained in verses 31 to 33

Internal formulations

Kwatha – Trayanthiyashtyadi (29/14), Chembiravalliyadi (29/15), Nimbadi (29/15), Varanadi (29/15-17) modified gana. Phalatrayadi (29/18), Triphalatvakkadi (29/19), Vyaghri varanadi (29/23)

Mukkudi – Chembravalli & Nannari (29/15)

Ghrita – Varanadi (29/16), Madhusigrvadi (29/19), Varanadi modified with puraphalatrayadi (29/20), Tikthakam ghrita (29/23)

Churna – Guggulupanchapalam (29/22), Yogarajachurna (29/22)

Treatment procedure

Virechana – Trivrit (29/12), Veppintholi & Kadukka (29/13)

Table 47. Total number of formulations in Vidradhi chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	10	4	2				1	

4.1.2.1.2.30. Vridhi chikitsa

Number of verses – 32

Chapter summary: 7 types of vridhi and their line of treatment are given in first 2 verses. Procedure of Nadisweda is explained (9th verse). The formulations include kwatha, leham, mukkudi, kalka, taila, swarasa and ghrita.

Internal formulations

Kwatha – Gandharvahasthadi with erandataila (30/2), Ullivettatukadi (30/3), Prasarani moradadi (30/4), Lasunaoushadhadi (30/5), Avanakkuru thamizhama (30/6), Uzhinjaver mulayila (30/15)

Single drug – Kuberakshi (30/26)

Leham – Punarnavadi (30/29-32)

Mukkudi – Kadaladi Kazhachil (30/12), Ezhavachempu (30/12), Avanakkin ver (30/12), Kodiavanakku jeerakam (30/12), Illarakkari (30/12), Adakkamanianver (30/12), Khapuradi (30/27)

Kalka – Neelimoola (30/13)

Taila – Hingutriguna (30/25)

Swarasa – Karpasapatra (30/13), Vamsapatra (30/14), Kusmanda patraswarasa (30/14), Ulli uzhinjaneer (30/11)

Ghrita – Ksudrachitraka uzhinjadi (30/16), Amari (30/17), Kshudrachitradi (30/18), Kodiyavanakkuadi (30/22), Varanachitrakadi (30/24), avitholadi (30/27)

Treatment procedure

Swedana – Naraka unmathadi (30/5-9), Nadiswedana (30/9), Potaliswedana with manjal (30/12), Avanakkila (30/25)

Sekam – Uzhinja puliyadi (30/10), kadi (30/26)

Dhoopanam – Pirakinpuzhu Ullitholi (30/11)

Virechanam – Avanakenna (30/11)

Lepanam – Vaikuntakusumadi (30/26)

Table 48. Total number of formulations in vridhi chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Leha	Swarasa	Mukkudi	kalka
Total No. of formulations	6	6		1	1	4	7	1

4.1.2.1.2.31. Gulma chikitsa

Number of verses - 31

Chapter summary: 8 types of Gulma, aetiology, pathogenesis, treatment principle are explained in the first 6 verses. Apathya is explained in the verse 29. Prognosis of gulma is explained in the last verse. Fever, omitting, hiccup, stomach distended with flatus, cough, rhinitis, heart burn, dyspnea, diarrhea and edema when appear in association with the disease indicate an unsatisfactory prognosis.

Internal formulations

Kwatha, mukkudi, bhasma, kalka, ksheera, taila, ghrita, leha and churna preparations are mentioned for internal use.

Kwatha – Kwatha prepared from Vizhalchitradi (31/7), Saptasara (31/8), Vizhal veradi (31/9), Cheekizhangu muthira (31/9), Elachukkuku kulastha (31/10), Dasamoolarasonadi (31/12), Sapthasaram (31/16), and Gandharvahsthadi (31/16) are indicated.

Mukkudi – Mukkudi prepared from Ellukattutippaliver (31/16) is advised.

Bhasmam – Chakkaplavila bhasma (31/9), and Kavidi chutta bhasmam (31/9) are advised.

Kalkam – Kalka prepared from Plasin poovu (31/9), and Illarakkari (31/9) are indicated.

Ksheeram – Milk medicated with Satavari vari (31/16) is advised.

Taila – Taila prepared from Poolappovadi (31/9), Plasintholadi (31/9), and Hingutrigunam (31/16) are mentioned for internal use.

Ghrita – Thamizhama adi (31/11), Vidaryadi ghrita (31/16), sukumaram ghrita (31/16), and Lasuna ghrita (31/16) are indicated.

Leham – chukkumtippalyadi leham (31/13) is advised.

Churna – Trivrit churna (31/15), Hinguastakam churna (31/16), and Plasintholiputayavu churna (31/16) are indicated.

Treatment procedure

Avagaha in Kadi (31/16) is advised.

Rakta gulma

The chapter also describes raktagulma and its treatments.

Rakta Gulma is common in females. The causes are mentioned as amenorrhoea or oligomenorrhoea.

Stomach ache, pricking pain in abdomen, and abdominal distention are mentioned as the symptoms. These symptoms followed by missing menstrual period are mentioned as indications of gulma in females.

The 16th verse describes the line of treatment. Formulations prescribed in Gulma is useful in raktagulma also. Virechana is the best line of treatment. If bleeding is a symtom, do raktapitta treatment.

Internal formulations

Kwatha, ksheera kashaya, churna, ksaram, ghrita, mukkudi and leham are indicated.

Kwatha –Saptasaram kwatha (31/16), Vizhal chitrayarmoolam kwatha (31/16), Valiyakadaladi kwatha (31/17), Elvenmurikku katu chukka kwatha (31/17), Elluchukku kwatha (31/19), Kanasatahvadi kwatha, Rasona (31/20), Pachottu koovalam (31/21), Pulinthol chukka kwatha (31/22), Mulayila chukkum kwatha (31/23) and Kurikkintol kwatha (31/24) are indicated.

Ksheera kashaya – Ksheera kashaya prepared from suntigrantikadi (31/19) is advised.

Churna – Aymodaka inthuppum churna (31/23), and Hingu uugraviladi churna (31/30) are indicated.

Ksaram – Kimsuka (31/25)

Ghrita – Pinarpulithol ghrita (31/26), and Indukantham ghrita (31/26) are indicated.

Mukkudi – Mukkudi prepared from Uzhinjayum Kooravum (31/27) is advised.

Leham – Pulikuzhampu leham (31/28) is indicated.

Diet

Intake of milk is advised at dusk.

Treatment procedure

Dhara with kadi is advised.

Table 49. Total number of formulations in gulma chikitsa

	Formulation							
	Kwatha	Ghrita	Churna/ bhasma/ ksara	Taila	Leha	Swarasa	Mukkudi	kalka
Total No. of formulations	20 (ksheera kwatha 2)	6	8	3	2		2	2

4.1.2.1.2.32. Sula chikitsa

Number of verses – 66

Chapter summary: The chapter describes 7 types of sula, their treatments and prognoses. The treatment principle is explained in the 52nd verse. Procedure for putapaka is detailed in 30th verse. Two ripe coconuts should be opened by piercing a hole in the eye. After removing the water from them, the powder should be filled into the coconut through this hole and when the coconut is full, the eye should be sealed with wax. The coconut should be covered with warmed plantain leaves first and then clay. The coconut then should be surrounded in ember and cooked. When the clay breaks up, the coverings should be dispensed and the oconut shell should be set to fire. When all parts of the shell catch fire, the fire should be extinguished and the contents should be powdered carefully. This powder in small quantity mixed with ghee and honey or plain butter milk shall be consumed for the relief from sula.

Internal formulations

Bhasma, churna, kwatha, kalka, ghrita, leha, ksheera, gutika, swarasam, and taila are described for internal use.

Bhasmam – Bhasma prepared from Pulintholi (32/11), and Vizhalver (32/11) are indicated.

Churna – Chavalkaram churna (32/20), Hinguvachadi churna (32/56-58), and Induppu kanam churna (32/64) are indicated.

Kwatha – Kwatha prepared from Vizhalver (32/17), Mulayiladi (32/17), Saptasaram (32/18), Inchi kadaladi ver (32/28), Avanakku thamizhama (32/42) and Nirgundyadi (32/47-48), are advised.

Kalka – A paste of Thumpaveru & Jeeraka (32/26), and Kusmanda urvaru (32/49) are advised.

Ghrita – Vizhalveradi ghrita (32/12), Valiyakadaladi ghrita (32/12), Panchamoola ghrita, Cherukadaladi ghrita (32/14), Moovial pathi trinakam ghrita (32/15), Hingutvagadi ghrita (32/30), Indukantham ghrita (32/31), Soolari ghrita (32/32-39), Cheerakadi ghrita (32/41), Prisniparnyadi ghrita (32/50-51), Bhrihatyarkadi ghrita (32/53-54), and Vidaryadi ghrita (32/63) are indicated.

Leham – Vilva leham (32/18), Jeeraka leham (32/23), Pulimkuzhampu kurunthottiver leham (32/63), and Suntiapamarga leham (32/64) are advised.

Ksheeram – Milk medicated with Simhi visvamruthadi (32/19), Dasamoola (32/21), and Mulayila neer (32/29) are indicated. Chukkum jeerakam moovila kizhi (32/46)

Gutika – Ponkaradi ghrita (32/59), and Kayyonyadi ghrita (32/61) are advised.

Swarasam –Expressed juice from Kavungin koompu (32/27), Murukkintholneer (32/28), and Thumbapoovu (32/44) are indicated.

Taila – Taila prepared from Avanakinakhilam (32/43) is advised.

Diet

Inthuppum venna (32/46), Coconut milk & cow's milk (32/23),

Treatment procedure

Abhyanga, swedana, dhara and avagaha are described.

Abhyanga - Abhyanga with Enna & nei (oil & ghee) (32/11), and Ksheerabala (32/63)

Swedana – Swedana with Njavara rice (32/11) is advised. Potali Sweda with manal (32/26) is also indicated.

Dhara (32/52) is advised.

Avagaha (32/52) is also advised.

Table 50. Total number of formulations in sula chikitsa

	Formulation							
	Kwatha	Ghrita	Churna/ bhasma	Taila	Gutika	Swarasa	Leham	kalka
Total No. of formulations	10 (ksheera kwatha 4)	11	5	1	2	3	4	2

4.1.2.1.2.33. Jalakurma chikitsa

Number of verses – 11

Chapter summary: Definition, aetiology and line of treatment are mentioned in first 3 verses. The remaining verses explain the internal formulations and treatment procedure.

Internal formulations

Kwatha, Taila, gutika, churna, and ghrita preparations are indicated internally.

Kwatha – Gandharvahastadi kwatha is advised (33/3).

Taila – Hingutriguna Taila (33/3), and Erandataila (33/4) are indicated internally.

Gutika – Pathyavyoshadi gutika (33/5) is advised.

Churna – Avipathyadi churna (33/6) is indicated.

Ghrita – Ghrita prepared from Pthurasara (33/7), and Punarnava (33/8) are mentioned.

Treatment procedure

Dhara with Kadi (33/3) is advised.

Table 51. Total number of formulations in Jalakurma chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	1	2	1	2	1			

4.1.2.1.2.34. Mahodara chikitsa

Number of verses – 33

Chapter summary: The chapter describes eight types of Mahodara and their treatment. Virechana is mentioned as the line of treatment. Use of erandataila is advised for virechana. It is desirable to administer medicines followed by milk, as milk stabilizes dhatus, relieves accumulated doshas (12, 13). Prognosis of mahodara rogi is explained in verse 32 and 33. Procedure of Dhara is explained after 23 verses. In the context of indication of dhara, the detail procedure of dhara is explained. Dhara should be done for 3 consecutive days , then the patient should be purged and irrigated on alternate days and then do dhara on intermittent days. This may be continued for a period of 9 or 14 days. Do dhara on head on the days when dhara is performed on body. Dhara is not compulsory on days of purgation.

Internal formulations

Ghrita, bhasma, ksheera, kwatha, leha, gutika and churna preparations are indicated internally.

Ghrita – Brahmi ghrita (34/4), Vairechanika ghrita (34/5), Nikumbhadi ghrita (34/6), and, Trivrit ghrita (34/20-21) are mentioned.

Bhasma – Panaviradadi bhasma (34/7), Panavazhakka bhasma (34/7), Nakadanthiver bhasma (34/16), modified Saptasaram bhasma (34/15), and Chukku chundadi bhasma (34/19) are advised.

Kwatha – Kwatha prepared from Chukku karuveppu adi (34/8), Parinatha thumbilatha (34/9), Gandharva hasthadi (34/11), Dasamooladi (34/15), and Punarnavadi (34/18) are indicated.

Ksheera – In -take of fresh milk is advised (34/14)

Leham – Manibhadram leham (34/9), and Trivritvrichiradi leham (34/10) are mentioned.

Gutika – Marichadi gutika (34/27-30) is also advised.

Churna – Inthuppu tippalyadi churna (34/31) is indicated.

Diet

Milk boiled with water, four times the volume of milk, is advised to be taken at noon.

Treatment procedure

Dhara – Dhara with Vrichikalivachadadi (34/22), Dhanyamla (34/23), Amla vargasrita (34/23), Kadi (34/23), Puliyila neer and Kadi are advised.

For head – arukaladi, Triphaladi enna (34/23)

Table 52. Total number of formulations in mahodara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna/ bhasma	Taila	Gutika	Leha	Mukkudi	kalka
Total No. of formulations	5	4	6		1	2		

4.1.2.1.2.35 Virechanadravya

Number of verses – 20

Chapter summary: The chapter enumerates and describes various formulations for virechana. It mostly describes drugs and formulations for mrudu virechanam, teeshna virechanam, sukha virechana, virechana in arshas, retention of urine and faeces and virechana in children.

Formulations indicated in various disorders

Mrudu virechana – Avipathy churna is indicated for mridu virechana. Prior to this, intake of amruthotharam kashaya with erandataila is advised. (35/1)

Arsas and pitta predominant diseases – Karimpukallyadi (35/1) is indicated.

Malamootra sodhana – Shivaraja (haritaki churna) after the process of putapaka in coconut water (35/1) is indicated in immediate evacuation of bowel and bladder. Muthanga koduveli kwatha (35/14), and jayapala gutika (35/15) are also advised.

Shula, pandu, arshas – Erandataila with milk (35/3) is indicated.

Sukhavirechana – Mukka tippali yashtiahvadi kwatha (35/5) and trivritadi gutika (35/6) are advised for sukhavirechana.

Anthra vriddhi, arsas, agnimandya – Gandharvahasthadi kwatha with eranda taila is indicated (35/6).

Kushta switradi diseases – Vilankadi leham (manibhadram leham) is indicated (35/8).

Virechana in children – Application of root bark of kambippala over abdomen is advised for virechana in children (35/10).

Krurakoshta – Ghee prepared from coconut milk along with snuhi ksheera is advised for virechana in krurakoshta (35/12). The complications occurring as a result of the above formulation and their management are also described.

Gulma, pleeha, ashteela – Lashuna erandadi taila is indicated.

Long standing constipation – Fried tender leaves of karanja in ghee along with milk is advised in long standing constipation with hardened stools.

Trivrit is mentioned as the drug of choice for sukha virechana and snuhi ksheera as the drug of choice for teeshna virechana.

Other formulations mentioned in the chapter include nikumbhadi gana (35/13), nagadandi ghrita (35/12), snuhi ksheera along with cow's milk (35/11) and konnakurunnu kwatha (35/4).

4.1.2.1.2.36. Panduroga Chikitsa

Number of verses – 42 ½

Chapter summary: 5 types of panduroga (36/1), prognosis (36/2) are explained. First line of treatment is given in (36/3-4) verse. Line of treatment of panduroga according to each doshic predominance is explained (36/41,42). The remaining

verses deal with different internal formulations. There are no treatment procedures mentioned in this chapter.

Internal formulations

Mukkudi – Ellu Kayyonni puranakittam (36/4), koduveli purnakittam (36/8), Tiladeepyakadi (36/33)

Ghrita – Kalyanaka (36/3), Panchagavya (36/4), Mahatikthakam (36/4), Aragvadhadi (36/4), Dhatryadi (36/4), Dasa swarasa (36/4), Parvikadi ghrita (36/34), Satavaryadi (36/35), Swadu chatushkam (36/35), Tikthaka (36/35), Koduveli (36/36), Ela dvirajanyadi (36/39)

Medicted water – Hrswa Panchamoola (36/40), Draksha (36/40), Amalaka (36/40)

Kwatha – Karimpu irumpadi (36/5), Irumpani (36/6), Punarnavanimbadi (36/6), Triphaladi (36/7), cherupayar nellikka (modified shadanga) (36/43-44)

Gutika – Puranakittadi (36/9), Mandoora (36/13)

Kalkam – Mandooram elluadi (36/10-11), Mandooram thamizhamadi (36/31), Njaraver (36/32)

Churna – Mandoora ayo pathya (36/12), Pathyapunarnavadi churna after process of putapaka (36/13), Tila pippali (36/14), Vyoshadi churna (36/15,16), Puranakittam, ellu, chukka (36/19)

Vatakam – Mukka mukkadu chavyakadi (36/17)

Leham – Nalikera rasayanam (36/20-30)

Table 53. Total number of formulations in Panduroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Leham	Gutika	Vatakam	Mukkudi	kalka
Total No. of formulations	5	12	5	1	2	1	3	3

4.1.2.1.2.37. Kamala Chikitsa

Number of verses - 45

Chapter summary: Aetiology, pathogenesis, signs & symptoms, complications if not treated properly are explained in first 3 verses. Treatment principle is

explained in the 4th verse. Signs and symptoms of pitta predominant kamala and Mechaka kamala are explained in 39-40 verse. Kumbhakamala is explained in 41st verse. Virechana treatment has been given importance in the treatment of kamala. Many drugs and formulations are indicated for virechana. Other internal formulations include kalka, kwatha, churna, ghrita, leha, swarasa, mukkudi and medicated diets. Treatment procedures for kamala are siro abhyanga, dhara, abhyanga on body and sirolepam.

Drugs/formulations for virechana

For virechana – Trivrit churna with triphala rasa (37/5), Avipathy (37/6), Draksha Kwatha (37/6), Trivritadi kashaya (37/7), Trivrit leham (37/8)

Internal formulations

Kalkam – Mavinthalir (tender leaves of mango tree) (37/9), Thazhuthama ver with coconut water (37/9), Thechiver kalkam with buttermilk or tender coconut water (37/10), Meenangani kalkam with fresh milk (37/23), Shankhu kalka with milk (37/24), Chukku with milk (37/26), Koduveli Nisadi (37/27), Keezharnelli kalkam with butter (37/32)

Kwatha – Namulla venkurunthodi kashaya (37/11), Karimpu amruth (37/12), Draksha amruth (37/12), Vasanimbadi (37/13), Draksha Kwatha (37/14), Amrapallava (37/33)

Churna – Varahyadi (37/15), Amruth musalyadi (37/22), Kattutippali adi (37/28), Avipathy (37/34), Urukku podi (powdered iron) after putapaka process (37/33)

Ghrita – Dhatryadi (37/30-32), Dasaswarasam (37/32)

Leham – Satavarigulam (37/16-21)

Swarasam – Muthilneer (37/23)

Mukkudi – Tartaval nilamparanda (37/25), muthil karimthakkali (37/29), keezharnelli (37/32), Inchi kadalivazhamanam (37/34)

Medicated diet – Kanji (gruel) medicated with thechiver, cherupoola, oriladi (37/34)

Treatment procedure

Siro abhyanga – Arukaladi (37/34), Tungadrumadi (37/34), Chandanadi oil (37/34), Darvi chandanadi (37/34), Butter (37/34), Kozhuppa karuka (37/35-37)

Dhara – Above mentioned oils are indicated for dhara also. Ksheera dhara is advised if there is no oedema.

Abhyanga – Lakshadi kuzhampu

Sirolepam – Kozhuppa, Thengin pookula (37/38)

Kumbha kamala

Kwatha – Amruthotharam (37/41), Nimbatvakadi (37/44)

Ghritah – Darvichandanadi (37/42), Inchimanjaladi (37/43)

Ksheera Kwatha – Krithamalapallavani (37/45)

Table 54. Total number of formulations in Kamala chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Leha	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	1)1 (ksheera kwatha 1	4	5	1		1	4	8

4.1.2.1.2.38. Sopha chikitsa

Number of verses - 38

Chapter summary: Pathology, types of sopha, prognosis, treatment principle are explained in first 10 verses. Drug combination indicated for Panduroga and Udararoga can be used for the relief of oedema (35). The best drug of choice in oedema is punarnava (35). Treatment principle of abhighataja sopha is mentioned in 37th verse. Line of treatment is summarized in the last verse. Measures for the purification of the body, vasti, sudation, external application of oil, immersion bathetic can be done depending upon the conditions of the patient and the disease. Emphasis has been given for virechana treatment.

For virechana – Manibhadram gutika, Amruthotharam kwatha with Erandataila, Punarnava nimba patola sunti kwatha.

Internal formulations

Kwatha – Pathyaunarnavadi (38/11), Chukku chunda kadaladi (38/11), Punarnava abhayadi (38/12), Churathandu jeerakam (38/35)

Mukkudi – Devadaru kalkam (38/31), Chulliver thamizhama ver (38/32)

Taila – taila prepared from dasamoola kwatha and kalka of suradaru (38/25)

Swarasa – Avanakkinver (38/35), Chundaver (38/35)

Churna – Krishnagnivilva (38/36)

Bhasmam – Panaviraladi (38/11), Punarnavekshura kshara (38/18), Mayurakhananada adi (38/20), Avitholadi (38/21)

Medicated diet – Gruel (kanji) medicated with chunda, thamizhama, suntiadi (38/14), kanji medicated with cherupanchamoola (38/15), water medicated with Dasamoola (38/15), water medicated with panchamoola (38/15), suradruma gokshuraadi (38/16), chukka chundadi, kanji prepared from orila moovila adi (38/34)

Ksheera – Lasunapunarnavadi (38/33)

Daivavyapasraya – Iswara smrithi (38/17)

Treatment procedure

Abhyanga – Punarnava (38/21), Erikkupulijambeeradi (38/22,23), Chinchadi (38/26)

Siro Abhyanga – Triphaladi (38/21)

Dhara – Erikkupulijambeeradi taila (38/22-24)

Nadisweda – Erikkupulijambeeradi taila (38/22-24)

Lepanam – Suradaru kalkam with Dasamoola kashaya (38/24), Kadukka thamizhamaadi (38/30)

Upanaham – Nonganampullu (38/31)

Table 55. Total number of formulations in sopha chikitsa

	Formulation							
	Kwatha	Ghrita	Churna/ bhasma	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	5 (ksheera kwatha 1)		5	1		2	2	

4.1.2.1.2.39. Visarpa chikitsa

Number of verses – 41 ½

Chapter summary: Types of visarpa, symptoms of each type, prognosis, line of treatment are explained in first 5 verses, treatment principle is explained in 40, 41 verses – firstly purification, then the treatment for Raktapitta, and finally the treatment of vrana are the line of treatment of visarpa. Signs and symptoms of incurable visarpa is explained in the 41st verse. Visarpa associated with cough, discoloration, fever, cutting pain, unconsciousness, vertigo, dry mouth, wasting, hyperacidity and persistent diarrhea are usually fatal. Specific medication for hiccough is indicated in the last verse. Virechana is mentioned as the first line of treatment. For this Avipathy and Erandataila are indicated.

Internal formulations

Kwatha - Durva (39/19), Saribadi (39/20), Katurohini (39/21), Jeevanthyadi (39/21), Vasaphalatrayadi (39/21), Nimbadi kwatha with Nalpamara (39/23), Mustarishtadi (39/26), Patola darvyadi (39/32), Nalpamara varattumanjal (39/37), Jeevanthyadi kashaya (39/37), Nellikka patavala (39/38), Cherupanchamoola (39/39)

Churna – Amruth (39/18), Mukka (39/38)

Ghrita – Tikthakam (39/24), Mahatikthakam (39/24), Trayamana (39/24)

Treatment procedure

External applications –Nalpamaradi ghrita (39/7), Gopadmajadi ghrita (39/8), Anayadi with butter milk or milk (39/8), Nelli cherupayar nai (39/8), Jambeer valkam ((39/9), Durvaghrita (39/19), Nalpamaradi taila (39/10), Panchavalkadi (39/11), Ellu kalkam (39/12), Nannari (39/12), Irattimadhuram (39/12), Navneetha

(39/13), Satadhouta ghrita (39/14), Peralver adi ghrita (39/15), Chandanadi (39/16), Sirisha rajanyadi (39/21), Durvamadhuthilaka (39/31), Durvaghrita (39/33), Nalpamaradi taila (39/36), Panchavalkadi taila (39/37)

Dhara – Taila, ghee, milk (39/12), Kanjiraver (39/12), Gopadmajadi (39/12)

Table 56. Total number of formulations in visarpa chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	12	3	2					

4.1.2.1.2.40. Masuri chikitsa

Number of verses – 28 ½

Chapter summary: Masuri is defined as the eruptions containing fluid which are size of lentil, spread all over the body associated with high fever (1). 8 types of masuri – 3 types due to deranged singular dosha, 3 types due to dual dosha and one due to combined vitiation of all doshas and one due to vitiated blood (40/2). Prodromal symptoms and signs of masurika are explained as fever, dryness of mouth, pressing pain, anorexia, diseases of eyes and head and peenasa (40/3). Prognoses of masuri is explained in the 4th verse. Line of treatment at the time of prodromal symptoms is explained in the 5th verse. It consists of langhana, vamana and virechana. Bath is advised after 20 days of onset of blisters and procedures to be followed after taking bath is explained in last verses 26 & 27. Davivavyapasraya chikitsa is suggested in 28th verse. Virechana is suggested as an important treatment in the management of visarpa, visphota and masurika (40/28 ½)

Internal formulation

Diet – Jambeera neera paripitheegulam (lemon juice with jaggery) (40/6), water medicated with Maricha & rice (40/20)

Churna – Rudraksha with cow's milk (40/6)

Kalkam – Udumbaraphala & yashti (40/9), Dhatri chandan (40/11), Anayadi (40/20)

Kwatha – Saribamadhookadi (40/7), Jeevanthyadi (40/7), Varvatapallava (40/21), Sunti bala nimbadi (40/23)

Thoyam – Veppintol manjal pata (40/7), Parpata sevya (40/22)

Swarasam – Brahmirasa with sugar (40/10), Cheekizhanguneer & Shivanama (40/17), Pata anayadi (40/18)

Treatment procedure

Lepa – Anachuvadupaimanjal (40/13), Eranjupushpa taila (40/19), Anayadi with milk (40/20), Pavattaver with matangapada neer (40/12)

Seka – Durvasaripi (40/11)

Anjana – Avanakenna (40/20)

Abhyanga – Ksheeritvak ghrita (40/25)

Daivavyapasraya chikitsa – worship to gods like Siva, chanting hymns etc. are suggested (40/27)

Table 57. Total number of formulations in Masuri chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	4		1			3		3

4.1.2.1.2.41. Visphotaka chikitsa

Number of verses - 7

Chapter summary: Signs & symptoms, line of treatment are explained in first verse.

Visarpa chikitsa can be adopted in Visphota (41/5)

Internal formulations

Kwatha – Nimba amrutha abdadi (41/2)

Ghrita – Tikthakam (41/5)

Kalka – Chandana with milk (41/3)

Treatment procedure

Lepana – Satadhouta ghrita (41/3), gopadmajadi (41/3), Tiruthali with butter (41/3), Athitholi and chandanam (41/3), Kanjiraver with butter (41/3), Ksheeridrumottu karukadi (41/4), Nellikka cherupayar panchavalkadi taila and 1/3rd ghee and modified by adding karuka and parpitaka (41/5), Durva ghrita (41/6)

After increasing the visphota, bhasma is to be applied. Special procedure – cow dung may be sprinkled on the bed in which the patient lies

Table 58. Total number of formulations in Visphotaka chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	1	1						1

4.1.2.1.2.42. Sitapitta

Number of verses - 11

Chapter summary: Characteristics of sitapitta and synonym of sitapitta are explained in first verse. For diseases like kakshya visphota, line of treatment is like the treatment of vitiated pitta (42/5). Signs and symptoms of kshudramasurika – in 5th verse.

For virechana – Avipathy churna (42/1), Manibhadram (42/1), Anruthotharam (42/1)

Internal formulations

Kwatha – Aragvadhamruthadi (42/2), Chittamruthu chandanadi (42/4), Trayamanadi kwatha (42/8), Dhatrikhadiradi (42/8), Chandana parpatakadi (42/8), Nimbavalkadi (42/9), Triphala nimbadi (42/9)

Churna – Nellikkathiladi

Treatment procedure

Siro abhyanga – Chittamruthu adi taila (42/1)

Abhyanga – Panchavalkadi taila and ghrita (42/1), Balaguluchyadi taila modified with pinda taila (42/1), Durvadi taila (42/4)

Lepana – Sariba chandanadi (42/3), Amruthu chandanadi (42/5), Gajasti gairikadi is advised for black scar persist after healing the ulcer or blisters (42/6), Chandana saribadi (42/10), Durva ghrita (42/11)

Table 59. Total number of formulations in Sitapitta chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	7		1					

4.1.2.1.2.43. Kushta switra chikitsa

Number of verses - 102

Chapter summary: 7 types of kushta, names of kushta according to doshic predominance, treatment principle are explained in first 5 verses, prognosis is explained in 6th verse, line of treatment is explained in 8th and 9th verses.

Term 'Padasari' is used for vipadika

Panchakam kandam is explained in 73rd verse. Manjal, Vara, Varahi, Mukil, Kotuveli – these are known as Panchakam kandam. The paste form of these drugs are used as ingredient in taila preparation. Aetiology, difference between kushta & svitra. Prognosis, type of svitra are explained in 80 - 84 verses. Pathya and apathya are advised in 91-93 verses. Sodhana chikits is explained in 94th verse. Daivavyapasraya chikitsa is explained in 95th verse.

For virechana – Varanikumbhadi kwatha (43/10), Manibhadragula (43/10), Avipathy (43/56)

Internal formulations

Kwatha – Khadiradi (43/11)

Churna – Veppin panchangam (all parts of Nimba) (20), Karkokilam (after bhavana process in different swarasa) (43/22), Sasanga rekhadi (43/23)

Ghrita – Tikthaka (43/10), Mahatikthaka (43/10), Guggulu tikthaka (43/10), Patoladi (43/24-26), Saptachadadi (43/27-29), Kushtanthaka ghrita (43/30-34), Aragwadha (43/72)

Gutika – Thrithriphaladi (43/21)

Mukkudi – Techippuvu (43/12)

Treatment procedure

External application / lepana

Taila – Panchavalkadi (43/13), Dineshavalyadi (43/14), Neervetti enna (43/14), Manjal anayadi Nalpamaradi (43/18), Kachora hemarajatadi (43/42-44), Marichadi (43/45), Manjalpal (43/51), Nalpamaragunjadi (43/57), Jeevanthimanjishtadi (43/58), Induppu chukka (43/67), Durvadi (43/68), Paruva paruthi (43/69), Amari karinochi (43/70), Karimthumpachar (43/71), Karuka parpatakadi (43/71)

Ghrita – Techippuvu ghrita (43/19), Ravu (Nisa) parpatakadi (43/40), Pig fat dipped in cow's urine for 21 times (43/63), modified mahatikthaka, Kerippal periyalikuchathoyam (43/65)

Churna – Guggulu marichadi (43/35-36), Snuhi gandhaka manjaladi (43/37-38), Kanaka bhujaga vallyadi (43/39)

Kalkam – Prapunnada beejai (43/46), Konnayila katukadi (43/47), Pazhutha peraliladi (43/48), Ponnaveera veru kunadi (43/49), Nalpamara pazh chukku (43/50), Konnapatram kaduthilavum (43/52), Neervattikkuru cheruthekku (43/53), Pullanji thalirponmarathila (43/54), Nalpamara triphaladi (43/55), Paradam with Ummathila swarasa (43/56), Induppu venna adi (43/59), Nalpamaratholi (43/60), Palachutta bhasmam for vipadika (43/61), Vahni kanda pazhaya mulakadi (43/63), Peraltholi bhasmam (43/66)

Varthi – Kaithappukkuraladi – taila from varthi , use this varthy and tilataila

Kizhi – Uppum tantha kizhi (43/64), Pazhamulaku pinakathol (43/67)

Treatment for svitra

Ghrita – Tikthakadi ghrita (43/86), Mahatikthaka ghrita (43/86)

Taila – Bakuchi (43/96-102)

Kalka – Bakuchi churna (43/85)

Bhasma – Pulithol (43/87)

Churna – Chandrarekha chura with dhatrirasa (43/89), Chitraka vyoshadi processed in cow's urine (43/90)

External application – Gndhaka grihadhoomadi

Daiva vyaparvaya chikitsa (43/95)

Table 60. Total number of formulations in kushta switra chikitsa

	Formulation							
	Kwatha	Ghrita	Churna/ Bhasma	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	1	9	6	1	1		1	1

4.1.2.1.2.44. Krimi chikitsa

Number of verses - 35

Chapter summary: Types of krimi are described in first 2 verses. Names of krimi are listed then. Signs and symptoms, treatment principle explained in 1-6 verses. Apathya described in 32nd verse

Internal formulations

Mukkudi – Kuppa manjal (44/6), Kattuchena (44/6), Vizhal kurunnu (44/6)

Kalkam – Vacha kalkam with gomutra (44/6), Krimisatru & vizhalari (44/11), Akhukarni (44/15), Karuveppila (44/20), Krimisatruvachadi (44/27)

Kwatha – Vilanga nirguntyadi (44/7), Vizhal veradi (44/8), Nimbamoola (44/12), Khadirakutajadi (44/13), Palasathol muringathol (44/16-18), Nirgundyadi (44/25)

Churna – Krimisatru vizhalari (44/10), Tippalikaya (44/19)

Medicated diet – fine powder of katuku mixed with kati shall be used to prepare boiled rice. It is indicated in children. Mix fine powder of rice with a paste made out of akhukarni kisalaya (tender leaves of *Merremia emarginata*), ground thoroughly, roll into bolus and cook in steam.

Ghrita – Triphaladi (44/14), Nisaswarasa ghrita (44/14)

Treatment procedure

External applications on abdomen

Arkamoola (44/28), Sarapunkha (44/30), Bandhana – Pathalamooli leaf (44/29), Vishnukranthi kalka – lepana on abdomen (44/31)

Kabalam – Sidhardhaka taila (44/33-35)

Table 61. Total number of formulations in krimi chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	6	2	2				3	4

4.1.2.1.2.45. Vatavyadhi chikitsa

Number of verses – 230

Chapter summary: Vatavyadhi chikitsa starts directly to formulations (kashaya) for vata roga. No description regarding the aetiology, pathology are given. Main diseases due to vata (23 in number) are enumerated. General treatment principle is explained as in Ashtangahridaya.

General treatment for disease due to vata is described first, then treatment for specific diseases like apathanaka, pakshaghata, ardita, aphasia, apabahuka, katipredesha vata, associated symptoms are explained.

Internal formulations

Kwatha – Bhadraveradi (45/1), Rasna sigrupunarnavadi (45/2), Erandadi gana (45/45), Vidaryadi (45/46-47), Sahacharadi (45/90), Abhiruviraadi (45/94), Prasaranyadi (45/98), Vilva dhanyakadi (45/112), Prisni parnibalavilvadi (45/114), Jeerakadi (45/116), Lajachukku balaadi (45/123), Pazhamplavila adi (45/126), Bhadra gutiadi (45/127), Karimpu koovaladi (45/128), Baladhanyakadi (45/130), Lamajjamambu (45/132), Matulunga ardraka (45/133), Rasnabaladvaya (45/219), Eranda gokshura (45/220), Eranda amaradaru (45/221), Bala athibala (45/222), Amruthu avanakku (45/223), Avanakku amritadi (45/224), Suntibala dvaya kwatha (45/226), Bhadra daruvadi (45/227)

Churna – Shad dharanam (45/35), Jeeraka / Elathari with coconut water (45/118)

Peya – Hrsapanchamoola bhadradi (45/113)

Taila – Erandataila with milk (45/34), Erandataila with Nirgundi swarasa (45/88), Sudhabala (45/93)

Ksheera kwatha – Panchamoola (45/43), Dasa moola (45/50), Krishna lasuna devadru (45/115), Balamoola srita (45/219)

Ghrita – Tilvaka (45/34), Indukantham, Cherupula (45/117), Pazhapplavila njetti (45/126), Njerinjiladi (45/129)

Swarasa – Agrakandyanyalabu (45/119), Churathandu (45/122)

Butter – Dasamoola Panchamoola Navaneetham (45/2)

Mukkudi – Hapushaja hingu (45/44)

Gutika – Ajalyadi (45/121), Kasturyadi (45/134-135)

Treatment procedure

Dhara – Dhanyamla (45/3-14), taila dhara (45/29), Kurunthotti ksheera kwatha (45/92)

Nadisweda – Eranda arka karanjadi leaves (45/24), snuhi arka chinchadi (45/65-67), Ksheeradhooma (45/93)

Kizhi – Punnagadi (45/25), Chinchapatram (45/88)

Sweda – Plavila (45/93)

Lepanam – Vacha aswagandhadi (45/26), Ellumuthiradi (45/27), Katuku manjal putapaka swarasa (45/77), Cherukatuku chukka (45/78), Pungintholadi (45/78), Kumullu parvalli (45/80), Ellumuzhunnadi (45/104), Karpasabeejadi (45/105)

Nasyam – Krishna krimighna (45/59), Varshabdu (45/60), Mridvikadi (45/61)

Taila – Kottamchukkadi (45/81), Bala paruthi (45/89), Prabhanjana vimardhanam (45/89), Parinatha keryadi (45/97), Karpasasthyadi (45/99-100), Bala aswagandha lakshadi (45/107-111), Sudhabala (45/146-147), ksheera bala (45/150-151), ksheera bala (2) (45/152-153), Prabhanjana vimardana (45/154-161), Bala Dhanwantharam (45/162-167), Chinchadi (45/169), Satavaryadi taila (45/171-176), Vatasani (45/177-183), Devadarvadi (45/184-185), Panchamla (45/186-187), Koranda kanjaradi (45/188), Bhunagadi (45/189-190), Panchamla (45/191),

Koranda mooladi (45/193), Rasna chandanadi (45/194), Njottanjodiyan (45/197), Masha taila (45/198-202), Prasaranyadi (45/203), Prasaranyadi (45/204), Panchasneham (45/206-210), Kulastha karpasasthyadi (45/214), Kulastha karpasa beeja (45/215-216)

Other taila – Panchasneham (45/191), Prasarani taila (45/191), Masha taila (45/191), Sahacharadi taila (45/191), Swadu chatushkam (45/193)

Sirolepam – Navaneetha with Erandataila (45/91), Kurunthottiver and venna (45/92), Chenninayakam and Avanakenna (45/92)

Siro abhyangam – Kayyunnyadi (45/93)

Table 62. Total number of formulations in vatavyadhi chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	Peya
Total No. of formulations	29 (ksheera kwatha 4)	4	2	3	2	2	1	1

4.1.2.1.2.46. Vatasonita chikitsa

Number of verses - 50

Chapter summary: Pathogenesis of vatarakta (46/1), 5 types of vatarakta (46/2), Uthana & Gambhira vatarakta (46/3), Criteria for raktamoksha (46/5), contra indications of rakta pitta (46/7) are explained in the first 7 verses. Importance of vasti is emphasized in 12th and 13th verses.

Incurable/associated symptoms leading to death are explained in 14th verse. Treatment principles of uthana and gambhira vatarakta are narrated in 50th and 51st verses. Amruth is identified as the best medicine (46/52)

Internal formlations

Kwatha – Amrutha & vari (46/15), Shadanga without chukku (46/16), Bala amruthadi (46/17), Satavari chinnaruhadi (46/18), Rasnerandati (46/19), Varibala amrita (46/20), Amruth Suradrumadi (46/39), Amruth kwatha (46/40), Vidaryadi kwatha (46/40), Kanjiraver kwatha (46/40), Balaguluchyadi kwatha (46/41)

Ksheera kwatha – Bala (46/40)

Ghrita – Swadu chatushkam (46/40), Irattimadhuram (46/40)

Treatment procedure

Lepana – Ellum nisadi (46/37), Guluchi patradi (46/38), Ellu karuka chittamrutha (46/41), Katuku avanakkuru (46/42), Chandana & Kasturi (46/45), Chandana and mruga nabhi (46/45)

Sechana – Karaskara kashaya (46/42)

Taila – Balaguluchyadi taila (46/22-23), Amruthadi (46/24-25), Balaguluchyadi (another) (46/27), Pindataila (46/28), Satavaryadi taila (Trimisrakam) (46/29-30), Balaguluchyadi (46/31-34), Khajitha (Aranaladi) (46/35), Cheriya kuruntotti (46/36), Uluva cherukatukadi (46/43,44), Ketakyadi (46/46), Likucha taila (46/47), Kethakimooladi (46/48-49)

Table 63. Total number of formulations in vatasonita chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	12 (ksheera kwatha 1)	2						

4.1.2.1.2.47. Sthula chikitsa

Number of verses - 7

Chapter summary: Separate chapter is devoted. Treatment principle is explained in first 2 verses. Annam (food) which alleviates marutha and which is shleshma medoharam is advised. Other measures like chintha, vyavaya, vyayama, udvarthana are explained in 2nd verse

Internal formulations

Kwatha – Khadira asanadi (47/4), Asana sara (47/6)

Churna – Krimighna triphaladi (47/3), Vilanga nagaradi (47/7),

Diet – Mudgalaja peya (47/5)

Taila (internal) – Tila Taila in the morning (47/6)

Table 64. Total number of formulations in sthula chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	2		2	1				

4.1.2.1.2.48. Krisa chikitsa

Number of verses – 4 ½

Chapter summary: Importance of meat in nourishing is explained in 3rd verse.

Internal formulations

Churna – Aswagandha with milk or ghrita or taila (48/1)

Kwatha – Vidaryadi (48/3), Atapathiyan (48/3), Ellu with water as anupana (48/1)

Ksheerakwatha – Koduthoova ver (48/1), Vidarika (48/1), Payasya (48/1)

Diet – fish, meat, milk, ghee, jaggery, chicken with salt, induppu and venna (48/3)

External application/treatment procedure

Lepana - Njavara rice

Abhyangam – Lakshadi kuzhampu, Bala aswagandhadi enna (48/1)

Siro abhyangam – Arukaladi enna (48/1), Tungadrumadi (48/1)

Table 65. Total number of formulations in krisa chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	6 (ksheera kwatha 3)		1					

4.1.2.1.2.49. Mandanidra chikitsa

Number of verses - 5

Chapter summary: Mahishi ksheera is considered as the best (49/5)

Internal formulations

Kwatha – Vishnukranthi (49/2)

Mukkudi - Kollvalaver kalkam (49/2)

Diet – Milk, Ikshurasa, Mamsarasa, Red rice (49/4,5)

Treatment procedure

Sirodhara – milk (49/1)

Siro lepana (taila) – Venna and milk

Siro abhyanga – Tungadrumadi / Arukaladi (49/1)

Nasya – breast milk

Abhyanga – Lakshadi kuzhampu (49/1), Pinda taila (49/1)

Anjana – Katakaphala (49/1)

Table 66. Total number of formulations in mandanidra chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	1						1	

4.1.2.1.2.50. Garbhini chikitsa

Number of verses – 98

Chapter summary: Aetiology for infertility are explained in verse 1. Precautions to be taken during pregnancy are elaborated in verses 11 to 15. The condition such as upavishtaka, nagodaram are explained in verse 60 to 64.

Internal formulations

Kalka – Paste of Thila ksheerinikamoola prepared in hot water for amenorrhoea (50/2), Paste of Amlikamoola in milk (50/3), Vellaripazhamupodakarasaadi (50/24), juice of kakkathiruthali with sesame oil (50/27), Juice of thalaneeli with enna (50/27), Paste of pirakinver with sesame oil (50/28), Saindhavadi kalka with kady for placental expulsion (50/31), Namullaver kalka with kady for placental expulsion (50/32), Paste of Cheukadalady with sesame oil for placental expulsion (50/32), Paste of Shoot of jackfruit leaf with sesame oil for placental expulsion (50/34), Chundaver with coconut water (50/42), Churakka after boiling in milk (50/44), Chandana with butter (50/51), Chandana ramacha adi with milk (50/52,

53), vatasringa hima draksha adi kalka with honey (50/54), Paaste of coriander with kady and sugar (50/78), Ajamojaswagandha (50/82), Ithithalir njavalthalir adi (50/88), Paste of masham with milk (50/90)

Ghrita – Manjishta kushta thagara (50/4-7), Kalyana ghrita (50/9), Urvarughrita (50/23), Nonganampullu uzhinja adi (50/25), ghee prepared with juice of kukumber with adalodaka (50/28)

Kwatha – Vara aswagandhadi (50/8), Kurunthotti kwatha during 8th month (50/21), Karimpu avanakkinver (50/22), Virechana kwatha (50/23), Kothampalari (50/37), Suntya eranda baladi (50/38), Cherupanchamooladi (50/38), Balavilvadi (50/39), Panchkola dasamooladi (50/40), Duralabha viswathi (50/41), Balakoduthuvadi (50/42), Modified shadangm (50/42), Vidaryadi (50/43), Orila muviladi for reduced breast milk (50/43), Abheeru veeradi (50/45), Orila muvila darbhadi (50/45), Pattadi (50/45), Valiya panchamoola (50/46), Cheru panchamoola (50/46), Vidaryadi (50/46), Balakoduthuvadi (51/46), Adalodakathinver athithol adi kwatha with honey (50/55, 56), Ulpalabala payasya kwatha with milk (50/57), Mrinalardha balayashti kwatha with milk (50/65), Kurunthottiver adapothiyan adi (50/64), Panchakolam kwatha (50/68), Mavilanjetyadi (50/69), Laja kwatha (50/69), Shadanga irattimadhura (50/69), Shadanga chittamrithu kurunthotti (50/69), Irattimadhura artha kwatha (50/69), Payasya sariba adi (50/73), Madhukam payasya adi (50/76), Duralabha bala adi (50/77), Vilwa lamajja adi (50/78), Thavizhamaveru kwatha with ghee and jiggery (50/80), Ardraka kwatha with milk and jiggery (50/81), Balekshu gokshura (50/83), Prisniparni bala adi (50/86), Amruth kwatha (50/87), Parachunda ambazhatholi adi (50/89)

Ksheera kwatha – Vidaryadi (50/43), Kodithuva chukka adi (50/43), Cherula uzhunnu (50/43), Thamarayalli athitholi (50/51), Kakoli kurunthotti adi kwatha with honey and sugar (50/51), Orila moovila adi (50/59), Kurunthottiver cherupoolaver (50/64), Cheroolaver (50/67), Ksheera kwatha with vatahara medicines (50/70-72), Vilwabaladi (50/79), Sunti vilwa bala kwatha (50/84), Panchamoola balayukthe (50/85)

Churna – Induppu chavarkara (50/36), Jaggery dry ginger adi with kady (50/37), Vyoshadi (50/37), Jeerakam (50/37), Gulgulu panchapalam (50/46)

Internal taila – Pudayavi kwatha with athividaya kadakaappalayari adi with buttermilk (50/46)

Diet – Gruel with milk, Gruel without ghee (50/18), Gruel medicated with cherupoolaver and ghee (50/23), Saindhava with butter (50/43), Milk (50/43), Dry coconut milk (50/43), Peya with mudga (50/45), Gruel with valiya panchamoola kwatha (50/46), Gruel with cheru panchamoola kwatha (50/46), Warm milk with ghee (50/67), ellu, rice cooked with valiyapanchamoola kwatha (50/69), Milk with kurunthotti at evening (50/69), Malarthavidu with sugar (50/78), Gruel mixed with buttermilk, ambazhatholi adi (50/87)

Swarasa – Expressed juice of bark of kimsuka with sesame oil for placental expulsion (50/33), Pudayavu with saindhava and sesame oil (50/37), Koovalathila (50/37)

Mukkudi – Jeeraka (50/43), Nilamparanda, peralinmottu adi (50/58)

Medicated water – Orila muviladi (50/43), Kurunthottiadi (50/43), Sunti khathira (50/43)

Treatment procedure

Kashaya vasti – From 8th month onwards (50/19-21)

Lepana – Application of nonganampullu uzhinja adi ghrita over abdomen (50/25), Nagadanthi kozhupa over abdomen (50/35)

External application – Application of juice of poolatholi with ghee on yoni (50/27), Sesame oil with juice of elavintholi for head (50/27), Paste of kunjirikkaver on yoni and abdomen (50/29), Paste of pannithetta (50/29), Paste of pulp of vibheethaki with dry ginger for placental expulsion (50/34), Paste of dhoordhooraka for head (50/34), Kotta irattimadhuradi lepana over forehead (50/43),

For breast abscess – Kalka of sesame with milk (50/46), Kalka of aveerakuru and ellu with milk (50/46), Sesame erandabeeja with pannikizanguneer (50/46), Irattimadhura ghrita (50/46), Satadoudha ghrita (50/46), Gopadmajadi (50/46), keep in nalpamara kwatha after application of satadhoutam ghee all over the body (50/51), Lakshadi kuzhampu (50/64), abhyanga with sesame oil and ghee (50/69),

Pinda taila (50/69), Ksheera bala (50/69), Laja kuzhampu (50/70-72), Musthadi taila (50/74), Arayalila palayila adi taila (50/74), Ponnangani taila (50/74)

For head – Butter kuzhampu (50/43), Arukaladi oil (50/43), Butter (50/69), Arukaladi enna (50/69), Muthanga naruneendi adi enna (50/75)

Anjana – Paste of pannithetta (50/30)

Dhoopana – Skin of cobra with ghee over external genitalia

Dhoomapana – Dhoomapana with arithaladi (50/34)

Swedana – Puramkainari swarasa with kady (50/34), Navara rice (50/34)

Dhara – Chinchadi (50/34)

Daivavasryachikitsa – Chanting mantra is advised (50/29, 34)

Table 67. Total number of formulations in garbhini chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	53 (ksheera kwatha 12)	5	5	1		3	2	19

4.1.2.1.2.51. Bala chikitsa

Number of verses - 47

Chapter summary: The first four *Shlokas* are similar to that of the classical text Ashtangahridaya Importance of breast milk and its benefits for the new born along with the alternatives in case of non-availability of the same is highlighted in the later part of the verse.

Internal formulations

Kwatha – Katukurohini (51/4), vilva kwatha for chardi (51/13), Useerajambvamradi (51/15), Koovalathinver (51/16), Kshudra suntiguluchi (51/18)

Kalka – Avanakkinver (51/4) for abdominal distension and constipation, Kadukka (51/4) fecal matter is like brinjal seeds, Koduthuva (51/4) for atisara, Kuvalaver

kalkam for nausea and atisara, Cheruvazhuthina ver, Velutha thechiveradi (51/28) for ugra

Taila – Avanakkenna with milk, Kanjikoorkiladi (51/23,24) – for parappan, Pachilaperumaladi (51/34)

Ksheera kwatha – Chutha salaka mahaoushadha (51/14), Asvatapallava ksheera kwatha for night fever Thumpapuvu

Mukkudi – Jeerakam for vomiting breast milk (51/37), Muthil (51/37)

Churna – Tippali (51/16), Ela asvadashtra churna (51/20), Njerinjil (goshuram), Visva ajamojadi (51/38,39) for improved speech, chukkutippali (51/41)

Leham – Satavari (51/20)

Swarasa – Machinga (tender coconut), Kanjikoorkil neer (51/23)

Ghrita – Nellikka chethiver for udara vrana (51/30), Pookuladi (51/35), Cherukadaladi (51/36), Vyoshadi (51/40), Brahmi (51/42-45)

Treatment procedure

Lepana – Vellaripazhamkudar kalka, Ellum karuka avanakku, Ellu karuka kanjirathol, satadhoutam ghrita, Karukaneer and venna, Kavimannu and palpada (51/6), durvagram ellu adi (51/7), Ellu karukanakku adi (51/7)

Kampipalaver taila on abdomen for constipation (51/9), Kunnikkuru lepana on abdomen for constipation (51/10)

Taila – Ekanagakadi (51/25) for parappan, Neelirasa srutham (51/26) for parappan, purana deepathilajam (used lamp oil)for parappan (51/27), Gairigka anjana churna (51/37), Lakshadi kuzhampu (51/37)

Sirolepana – Venna for head

Snanam – Nellikka kwatha

Abhyanga over abdomen – ghee and oil with milk (51/8)

Sirodhara – Thenginpookula, Nellikka (51/33)

Dhara – Kadi (51/37) for abdominal distension

Table 68. Total number of formulations in bala chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Leha	Swarasa	Mukkudi	kalka
Total No. of formulations	7 (ksheera kwatha 2)	5	5	3	1	2		6

4.1.2.1.2.52. Unmada chikitsa

Number of verses - 13

Chapter summary: 6 types of unmada, definition of unmada, treatment principle of unmada according to doshic predominance are explained in the first 5 verses.

Internal formulations

Kwata – Njerinjil satavaryadi (52/8), Sahadevi Vishnu patnayormoolam with milk (52/9)

Swarasa – Muthil with milk (52/9)

Ghrita – Modified kalyanakan ghrita (52/11), Panchagavyam (52/12), Kalyanaka ghrita (52/12)

Treatment procedure

Nasya – Mridvikadi (52/6), Vishnukranthi with breast milk (52/8), Swarasa of Kaipayila karunochi (52/9)

Dhara – Seethambu (water) (52/9), Tender coconut water and milk (52/8), Water medicated with satavri, vettiadi (52/8)

Dhoopam – Pulimalarajas (52/13) with purana ghrita

Table 69. Total number of formulations in unmada chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	2	3				1		

4.1.2.1.2.53. Apasmara chikitsa

Number of verses – 3 ½

Chapter summary: 4 types of apasmara, panchakarma as the first line of treatment are explained in the first verse.

Internal formulations

Swaras – Kusmanda swarasa with madhuka kalkam (53/1)

Ghrita – Kusmanda ghrita (53/2), Brahmi ghrita (53/3 ½)

Daiva vyapasraya chikitsa - Worshiping the lord shiva, Chanting Sripanchakshari

Table 70. Total number of formulations in apasmara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations		2				1		

4.1.2.1.2.54. Netraroga chikitsa

Number of verses – 172

Chapter summary: Aetiology of netraroga are detailed in first 4 verses followed by the description of pathogenesis in 5th and 6th verses. Aschyotana is mentioned as the first line of treatment in 7th and 8th verses. Effect of tarpana procedure is explained in the next verse (9th). 24 diseases occurring on eyelids are enumerated. Prognosis and line of treatment of each are explained from 10th verse to 33rd verse. Pathogenesis of vatma sukla sandhi roga are mentioned in 34th verse. Diseases affecting the junction of vatma and sukla mandala are enumerated and their line of treatment are explained in 35th and 38th verses. Diseases affecting suklaroga and their line of treatment are described in 39th verse. Krishnagata roga – 5 types and their signs and symptoms, line of treatment are explained from 48th to 53rd verses. Importance of tarpana is described in 54th verse. Management of disease kshatasukla and management of pain, discolouration are explained from verse 75 to 79. Diseases affecting drishti are explained from verses 89 to 93. Different treatment procedures according to doshic predominance are advised disease of the eye (54/117). Triphala is suggested as the best drug of choice in timira.

Management of timira is narrated from verse 118 to 128. Tiredness of eye due to the over exposure to sun, lightning, fire and eclipse is to be managed by tarpana having snigdha, sita property. Anjana prepared with gold is also advised for this condition. Measures to be taken for the protection of eye are mentioned in verses 134 and 135. Sixteen types of sarva akshigatha roga are mentioned in verse 135. Management of athimantha is described in verses 136 to 139. Piece of cloth dipped in nisa swarasa is advised for rubbing the eye in case of watering of eye. Apathya of eye diseases in general is described in verse 171. Importance of treating eyes diseases and protecting eyes are emphasised in the last verse 172

Internal formulations

Ghrita – Jeevanthyadi (54/11), Patoladi (54/80), Patoladi with guggulu (54/88), jeevanthyadi ghrita (54/96-97), Patoladi (54/99-101), Triphaladi (54/102-103), Triphala (54/106,107)

Churna – Chandanadi (54/42), Triphala irattimadhura (54/88), Triphala (54/116)

Gutika – Rohinyadi (54/45) for arma, Godvantadi (54/46-47) for arma and timira

Kwatha – Uzhunnu kolkadi with ghee (54/74), Chitramadhukatriphala (54/94), Kadukka munthiringapazha (54/103), Amalaka thoyam (54/107), Trikatuka for night blindness (54/132)

Diet – Leaves of agasti without salt for night blindness, venna (54/133), boiled milk for disease such as abhishyanda, sukla, timira

Nasya – With trimadhura ghrita (54/11), with breast millk (54/11) for krichrnmila, Trimadhura ghrita (54/73), Thamizhama induppu with breast milk (54/142), Kunkumadi ghrita (54/145), Nirgundi swarasa (54/155)

Karnapooranam with kimsuka pallava swarasam with induppu (54/156)

Jaluka avacharana (54/73)

Anjana/Rasakriya – Ilaneerkuzhambp for jalasrava (54/36), Darvivalkadi for jalasrava (54/36,40), Karpooradi (54/41), Sphatika, Kumkuma, Shankha, Madhukam (54/44), Shanka with honey (54/45) for armaroga, Darvi vara madhukadi (54/72), Nayanamrita (54/81-84), Kavidiparal adi (54/85), Chandana gairikadi (54/86), Chandana gairikadi (54/87), Murukkinkurunnadi with breast

milk (54/88), Chandraprabha varthi (54/104,105), Thuthu after bhavana process (54/108), Aksha bija adi (54/109), Shanmakshikam (54/110), Ratna rupyadi churna (54/111), Modified elanirkuzhampu (54/111), Karpooradi rasakriya (54/112), Madhuka marichadi gutika (54/113), Thutha anjanadi churna (54/114), Likuchadi gutika (54/115), Induppu kavimannu (54/129), Maricha with curd for night blindness (54/130), Resin of palasa for night blindness (54/131), Musta manjal adi varthi (54/132), Peethika gutika (54/140), Rasanjana abhaya darvyadi (54/141), Palunku chandanadi gutika (54/160-162), Muringaver vacha adi (54/160-162), Plasintholi chandanadi (54/163), Peetha rohinyadi (54/165), Paste of betel leaves with butter (54/166), Vettila ampazhathila adi anjana (54/166), Dhathryamla patradi (54/166), Punginkuru thrithvayila adi (54/166), Vimala gutika (54/166), Anjana chenchallyadi (54/167), Karpasa bijadi (54/168), Sasivid churna for pillaroga (54/169)

Aschyotanam/Parishekam – Sarkara mastu kshoudra for the disease arjuna (54/43), Paste of nandyarvatta bud with milk (54/44), Karimpanathandu swarasa with honey (54/44), Thadaka sukthi kshara adi (54/62,63), Chandana jeerka kalka with breast milk (54/63), Nellithol amruthadi (54/64), Triphaladi (54/65), Avanakku cherucheeradi (54/66), Mridvika madhukadi (54/67), Yashtimadhuka ksheera kwatha, Thadaka sukthi (54/80), ilaneer kuzhampu (54/80), Chandanadi (54/80), Raktachandanadi (54/86), Breast milk for tiredness (54/133), Karuka ghrita (54/133), Darvi valkal kwatha (54/143), Darvi triphla kwatha (54/144), Darvi ksheera kwatha (54/144), Madhava matuladi swarasa (54/146), Amalaki with breast milk (54/148), Tippali thettamparal (54/148), Velutha poovankurunnila with breast milk (54/148), Kayavu kanjira adi kalka with breast milk (54/151), Musta kalka with breast milk (54/153), Valiya kadalaiver with milk (54/158), Mavila bhasma (54/158), Puliyila vyoshadi ghrita (54/158), Darvika kwatha with honey (54/158), Thuthu (54/158), Breast milk, butter milk, kadi, chandanadi, thettamparalu for accidental falling of lime in eyes (54/163), Sudhajala dhara for toxicity due to resin of poisonous trees (54/164),

Tarpanam – Parpatakadi ghrita (54/55), Panchamritam ghrita (54/58), Ananthadi ghrita (54/59-61), Karukadi ghrita (54/61)

Oil for head – Triphaladi (54/73), Modified arukaladi, Triphaladi (54/88), Asanavilvadi (54/88), Arukaladi (54/88), Manjishtadi (54/115), Balahatadi (54/115), Bala dhathryadi (54/115), Tungadrumadi (54/133), Chittamruthu kayyonyadi (54/151), Modified Manjishtadi (54/169)

Sirothala – Marichadi churna processed in kayyoni swarasa (54/132), Butter (54/133), Amalaki with breast milk (54/148)

Sirodhara – With triphaladi (54/73), Modified triphaladi (54/73)

External application – Ikshumooladi (54/68), Mukkadi purampada (54/69), Kadukka after putapaka (54/69), Palpada mahidakathu (54/88), Sigrupallava rasa with honey (54/146), Vatasringa kanadi lepana (54/149), Pannithetta khalamkompadi lepana (54/150), Chittamruthu katukka with milk (54/158)

Bashpa sweda – Cow's milk (54/70)

Table 71. Total number of formulations in netraroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	5	7	3		2			

4.1.2.1.2.55. Karnaroga chikitsa

Number of verses – 54

Chapter summary: The starting verses are dedicated to enumerate the *Karnarogas* which are 30 in total, in which 25 *Karnagataroga* and 5 *Karnasulas.* Aetiology and pathology are described in verses 1st and 2nd . Prognosis is explained in 3rd verse. 4 and 5 discuss the line of treatment of vataja karnaroga. Different types of *Lepanam* (medicated paste application), *Swedanam* (medicated sudation) forms of *Nadeeswedam* (medicated steam), Pindasweda (poultice fomentation), *Karnapooranam* (ear drops), *Ksheeradhoomam* (medicated milk steam) and *Dhoopanam* (medicated fumigation) are described in *Karnarogas.*

Treatment procedures

Lepana - Fine paste of *Devadaram* and *Ellu* with milk (55/7), fine paste of *Ellu* and *Chatakuppa* with milk (55/7), Irattimadhura processed with ghee (55/13-15)

Nadeesweda - *Dhanyamlam* and finely chopped *Dasamoolam* and apply the arising steam vapour through a tube (55/7)

Pindasweda - A poultice is prepared with rock salt and dipped in expressed juice of *Vettila* (betel leaves)(55/7)

Ksheeradhooma - Milk medicated with *Kurunthotti* roots and *Avanakku* leaves (55/7)

Dhoopana - *Koovalattila, Tavitu, manjal podi* and *Vellulli (Allium sativum)* with ghee (55/22)

Karnapoorana prayoga (ear drops) - Oil is applied on the leaves of *Avanakkila, Erikkila* or *Kallippaala* and withered over fire. The withered leaves are crushed to express the juice (55/7), Expressed juice of *Inchi, Kadali, Muringa* and *Vellulli* (55/8), Goat's urine mixed with salt (55/9), Breast milk medicated with grapes and irattimadhura (55/12), Expressed juice of garlic, ginger adi (55/17), Vamsathwak taila (55/18), Medicated mustard oil with hingu, thumburu and dry ginger (55/18), Karnapoorana with honey (55/21), Expressed juice of vilva processed with naktham, harithaki (55/24), Mustard oil, sesame oil medicated with *Surataru* and mustard oil medicated with *Sinduvara* (55/22), Paste of *ulli* and *Hingu* on the leaves of *Arka;* wither on smouldering ember and express the juice (55/22), The green seeds of *Parutti* or buds of *Pariccakkam* is covered with ripened leaves of jack fruit tree and withered over the smoldering paddy husk ember. The expressed juice of this is used as ear drops (55/22), The oil that drips from the burning of a piece of *Devadaram* (55/22), A cotton wick is dipped and burned to collect the burnt oil to be used as ear drops. The drugs used for the purpose are *Trikatu (black pepper, long pepper and dry ginger)* and *Chenchilyam Kumilu, Koovalam, Patiri, Palakkappayyani* and *Munha* and dried powders of *Mulayila (leaves of Bambos)* and *Koovalathila* (55/22), Oil medicated with the tender shoots of *Panasa* (55/23), Taila prepared with expressed juice of tulsi and Karpasapushpa (55/32), Dry ginger kwatha with honey (55/32), Jati rasona adi taila (55/33), Varana arka adi taila (55/35), taila prepared with kabarisushkalangula (55/46)

Nasya – With irattimadhura, koduthuvaver adi kalka (55/13-15), with ghee prepared with paste of irattimadhura and milk (55/13-15), with breast milk

For head – Arukaladi enna with powdered triphaladi kalka (55/13-15)

4.1.2.1.2.56. Nasaroga chikitsa

Number of verses – 41

Chapter summary: Aetiology and pathology are explained in the first two verses. 18 types of nasarogas are enumerated. Signs and symptoms and line of treatment of each nasaroga are explained up to the verse number 22.

Internal formulations

Kwatha – Cherupayar amrutadi (56/36), Inchi (56/39), Karingali vengakathal (56/40), Dasamoola with milk (56/39)

Ksheera kwatha – Kurunthotti chukku (56/39)

Churna – Nellikka thannika adi (56/37)

Medicated diet – Keezharvalli never, katukka adi (56/30)

Treatment procedure

For head – Tulasyadi taila (56/23), Grinjana swarasadi tails (56/24), Ponnaveera tulasyadi (56/32), Koovalathyadi (56/32), Triphaladi (56/32), Asanavilvadi (56/32), Arukaladi (56/34), Yashti nisavedhi adi churna (56/35), irattimadhura kottam adi churna (56/35), Kasturi churna (56/35), Karpoora ksathoori churna with butter (56/39)

Nasya – Sigrusimheeni kumbhanam (56/25), Vilangadi (56/26), Nirgundyadi taila (56/31,32), Valiyakadaladi adi (56/39), Karpoora churna (56/41), Karpoora with breast milk (56/41)

For snana – Water medicated with balahatadi (56/41)

Dhoomapanam – Ela thippali adi (56/38), Kadaladi ver vizhalari (56/41)

External application – Chitraka grandhyadi taila (56/28) for nasa arsas

Table 72. Total number of formulations in nasaroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	5 (ksheera kwatha 1)		1					

4.1.2.1.2.57. Mukharoga chikitsa

Number of verses – 182 ½

Chapter summary: In this chapter treatment of oshtaroga, dantaroga, jihvaroga, taluroga, kantaroga, mukhapaka are described. Diseases affecting each part is enumerated separately (3-4)

First 11 verses are devoted to explanation of diseases affecting oshta (lips) and their line of treatment. Gandalaji and diseases affecting teeth are explained in the verses 19 to 41. Diseases affecting dantamoola are described in verses 55 to 62. Jihvaroga are explained in verses 85 to 91. Taluroga are explained in 97 to 107 verses. Verses 108 to 120 elaborate kantaroga. Mukhapaka are explained in 141 to 156 verses.

Importance of raktamoksha in mukha, dantamoola and galaroga are emphasized in the verse 173. Common line of treatment is mentioned as Virechana of Kaya and Siras (head), vamana, kabala (174, 175). Pathya and apathya of mukharogas are mentioned in verse 176. Importance of treating kantaroga as it is the passage of air is explained in verse 177. Prognosis of mukharoga are explained in 178 to 182 ½ . Remaining verses explain the formulations

Oshtaroga

Treatment procedure

Lepana – Pazhukkathol with ellu (57/15), Ellukizhi with ghee (57/15), Athithol with swarasa of tirutali or theendamazhi (57/16) Pachapuzhu (57/16)

Dhara – Gopadmajadi (57/15)

Ghrita – Kovapazham pazhuka swarasam (57/12), Poovata thechi thozhukai (57/13), Pazhukkathol ghrita (57/15), Satadhoutham (57/15), Gopadmajadi

(57/15), Karuka cheriya kothampaladi (57/16), Mahatikthakam (57/16), Swaduchatushka (57/16), Guggulu tikthakam (57/16), Irattimadhura (57/16), Trimadhura (57/16), Cherupoola ghrita (57/16), butter, butter made from buffalo's milk (57/17), Kulakozhi, Konnathanni (57/15)

Taila – Devadaru gulgulvadi (57/6)

Naleesweda – Erandapallavadi (57/6)

Bhasma – Poothika pallavadi (57/14), Karimpola with butter (57/16), Erikkila with buffalo's ghee (57/16)

Oil for head

Arukaladi (57/10), Tungadrumadi (57/16), Baladhatryadi (57/16)

Dantaroga

10 dantarogas are enumerated at the beginning. Line of treatments are explained in verses 18 to 36.

Kabalam – Kshoudra ajyakrishna (57/38), Tila (57/38), coconut oil medicated with Ramata, lavana (57/39), Sarapunkhadi taila (57/40), Kurunji taila (57/41), Arimedadi taila (57/42-45), Sunti kwatha (57/46), Chavyavyoshadi taila (57/47), Nirgundi oil (57/48), Tala kwatha (57/50)

Dantamoola

13 dantamoola rogas are enumerated at the beginning. Line of treatments are explained in verses 51 to 58.

Kabalam – Chukku ellu kalkam with milk and oil (57/59), Jatimanjaladi (57/60), Karinochi (57/61), Arimedadi (57/62-68), Gomutra haritaki (57/68), Marichadi taila (57/68), Nilappana Ellu kwatha (57/72), Arimedadi taila (57/73-79), Nalpamaradi (57/80)

For head – Triphaladi (57/72), Asana vilvadi (57/72)

Jihvaroga

At the beginning 6 jihvarogas are enumerated. Line of treatments are described from verse 81 to 86.

Kabalam – Triphaladi kwatha (57/87), Arimeda dvayadi kwatha (57/88), Musta arjuna tvagadi kwatha (57/89), Punarnava abhayadi kwatha (57/90), Karanja dvayanirgundi kwatha (57/91), Arimedadi kwatha (57/91), Ezhachembu taila (57/91)

Kesabhasmam – lepana (57/92)

Taluroga

At the beginning 8 talurogas are enumerated. Line of treatments are described from verse 94 to 102

Kantaroga

18 kantarogas are enumerated at the beginning. Line of treatments are explained in verse 103 to 117. Prognosis of kantaroga is explained in the verse 113. Vatarohini chikitsa is explained in 120 - 134

Internal formulations

Kwatha – Vilva dhanyadi (57/117), Musta parpatakadi (57/117)

Churna – Triphaladi (57/119)

Treatment procedure

Dhara – Enna and nai (57/119), Sarvanga dhara (57/119)

Lepana – Nichuladi (57/118), Punarnavadi (57/119)

Nadisweda – ksheera dhooma (57/119), ksheera dhooma with jeeraka and pachapuzhu (57/119)

For head – Triphaladi (57/119), Asanavilvadi (57/119), Ezhachempu taila (57/119)

Nasya – Trikatu adi (57/119)

Mukhapaka

8 mukharogas are enumerated at the beginning. Line of treatments are explained in verse 135 to 149

Internal formulations

Gutika – Phalatrayadi (57/150-152),

Churna - Hareethaki after bhavana process (57/156), Aswagandha (57/162), Vyoshadi with honey (57/170)

Kwatha – Sapthachathadi (57/157), Patola suntiadi (57/158), Sringi veradi (57/159), Cherupayar (57/162), Irattimadhura artha (57/162)

Swarasa – Darvyadi (57/16)

Treatment procedure

Kizhi (potali) – Muthanga, chunda, veppu (57/168)

Kabalam – Kshudra guluchi (57/153), Griha dhoomadi (57/154), Peethaka churna (57/155), Enna and nai (57/161), honey (57/161), Irattimadhuram with milk (57/161), Tila kalkam with milk (57/161), Sandal wood kalka with butter milk (57/161), Pazhukka kovakkadi taila (57/162), Cherupooladi ghee (57/162), Ksheeri drumadi taila (57/163), Arimedadi (57/163), Jatipatradi kwatha (57/164), Muringakurunnu adi ghrita (57/164), Maricha ardrakadi taila (57/165,166), Kwatha with ingredients Elaneer kuzhampu (57/166), Tila and cherupanachi kurunnu kalka with milk (57/166), Iranjiparal adi taila (57/167), Nalpal veppadi taila (57/164), Matulunga rasa (57/168),

Nadiswedan – Puzhuku, Jeeraka (57/171-173)

Nasya – Irattimadhura ghrita (57/161)

Oil for head – Triphaladi asanavivadi for kapha predominant mukharoga (57/162), for vata predominant mukharoga cheriya chandanai, Arukaladi, Tungadrumadi (57/162)

Table 73. Total number of formulations in mukharoga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	7		4		1	1		

4.1.2.1.2.58. Siroroga chikitsa

Number of verses – 115

Chapter summary: Aetiology is described in first 4 verses. Signs and symptoms according to doshic predominance is explained in the verses 5 to 21 and their line of treatment in verses 22 to 41. Diseases affecting the kapala and their management principle are explained in the verses 79 to 93. Importance of siras is emphasised in the last verses 110 and 111.

Internal formulations

Kwatha – Masha and ponnangani (58/25), Masha magvadi (58/44), Trinapanchamoola (58/46)

Churna – Mukka mukkutadi (58/77),

Treatment procedure

Taila – Chandanam kotta adi (58/46), Karuka ponnangani adi (58/46), Thungadrumadi (58/47), Balahatadi (58/48), Kayyunyadi (58/49), Hima madhukadi (58/50), Manjishtadi (58/51), Jeevantyadi (58/52-55), Bhringa amalakadi (58/56, 57), Asanavilvadi (58/58), Triphaladi (58/59-63), Baladhathryadi (58/64-73), Guluchi baladi (58/74), Cherupayar uzhunnadi (58/75), Venga kathaladi (58/76), Triphaladi (58/99-101),

Nasya – Karimpu neer and Inchi neer (58/42), Viswa with breast milk (58/43), Karpoora with breast milk (58/43), Ginger swarasa with honey (58/43), Pachottithol adi taila (58/45), Breast milk (58/46), Trimadhura ghrita (58/46)

Dhoomapana -Iruveli (58/43),

Lepana – Karpoora irattimadhuradi (58/46), Kottam irattimadhuradi (58/46), Venna and puzhuku (58/46)

Dhara – Milk (58/46), Karaskara kwatha with milk (58/46), Panalver kalka with buttermilk (58/46), Karuka ponnangani with elanir (58/46), Ellu Chandan kalka with elanir and milk (58/46), Cherupanachila swarasa (58/46)

Kapalaroga

Lepana – Paruvathol kalka with parpatakapullu swarasa (58/94), Harithaki with buttermilk (58/94), Durva guluchi tulasi adi taila (58/94), Karimthumpachar adi taila (58/94), Nalpamara vempatadi taila (58/94), Pannikizhangu parpatakadi taila

(58/94), Modified panchavalkadi taila (58/94), Madhuka anjanadi with goat's milk (58/108), Irattimadhura with buffalo's milk (58/109), Veppinthol with erikkinpal and butter (58/109), Karimpada bhasma (58/109), Nillikka kalka with chonakanaranga neer (58/109), Puliyila swarasa with manjal after exposure to sun (58/110), Sindutha kushtadi with karikkin chakiri swarasa (58/111)

Kizhi – With chukku (dry ginger) (58/109)

Taila for head – Chinnendra lathikadi taila (58/95-98), Modified arukaladi (58/98), Triphaladi (58/99-101), Dhoordhuradai (58/102), Dhoordhoora yashtyadi (58/103), Neelibhrungadi (58/104), Jeevanthi bhrungadi (58/106), Neelolpaladi (58/107), Nellikka venga amrutadi (58/109), Amari kayyonyadi (58/109), Chittamruthu kurunthottiver adi (58/109), Ummathila karimthumpadi (58/109)

Table 74. Total number of formulations in siroroga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	3		1					

4.1.2.1.2.59. Vrana chikitsa

Number of verses – 61 ½

Chapter summary: Two types of vrana, their signs and symptoms and line of treatment are discussed in the first 32 verses. Preparations containing rasa are described along with precautions to be taken while consuming these (S53). Treatment using various minerals are described in detail. Apathya of vranaroga is elaborated in verses 60 and 61

Internal formulations

Ghrita- Tikhthakam and mahathikhthakam ghrita (59), karaskara ghrita for kozhipparanki, if associated with body aches (56)

Churna- Triphaladi powder (53), guggulapanchapalam powder (53)and indrashani powder (53), Trikadu, triphala, jeerakathrayam (3 types of jeerakam) , fenugreek and manjal are powdered and mixed with honey for the treatment of kozhipparanki (56), Madhu snuhi with irattimadhura and honey (59)

Bhasma – Rasasindoora, Rasabhasma (57-59)

Treatment procedure

Many external applications (lepana) - Nygrodhadi kalkam with ghrita, (34) a paste of sesame seeds and karuka in raw milk and butter(34), mrunala mrudukunjikadi(35, 36), Bhasma of pala, athitholi (39), cherupirakin ver kalkam with honey and ghee (43), a paste of sesame and honey (43), Jati kimsukati (44), Jati nimba patavaladi (45), Negrodhadi ghrita (46), Pashana kshara , shankhupodikkaram with coconut oil (47)

Dhara - karuka, ponnangani swarasa diara (37), karaskara kwatha (37), karuka parpatakadi ghrita (39), Durva ghrita (40), Gopadmajadi taila (40), Nalpamara ghrita (41), karaskara ghrita (42), shathadhoutha ghrita (42), jatyadi ghrita (43), honey

For head – Triphaladi (59)

Table 75. Total number of formulations in vrana chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations		2	5					

4.1.2.1.2.60. Sadyovrana chikitsa

Number of verses – 22

Chapter summary: Definition, 8 types of sadyovrana and their treatment principle are explained in the first 14 verses.

Internal formulations

Kwatha – Shadangam without nagara and with guduchi (15), Jeevana panchamoola (15), Balachandanadi (15), Shadangam with adapathiyan without nagara (19), Kozhuppaver Chandana (19), Trinapanchamoola amukkura (19), Uram Chandana adi (19), Uram kurunthotti (20), Kurunthotti chittamruthu (20), Cherupanchamoola (20)

Ghrita – Jeevanthyadi (16), Swaduchadushka (16), Ksheerabala (20), Dhanwantharam (20), Vidaryadi (20)

Gutika – Ajalyadi (16)

Kalka – Thettamparal with athineer (18)

Taila – Sudhabala dhanwantharam (20)

Diet – Water medicated with thina rice (18)

Treatment procedure

Dhara – Yashtighrita (6), Bala taila (6), With water (18), Elanir and milk (18), Athithanneer (18), Breast milk (18), Karukaneer (18), Warm milk (20), Jati pezhu arayaladi ghrita (21)

Lepana – Talapesi kramuka baladi (15), Elanjitholi and njavara rice with coconut milk (15), Cherupanachikurunni adi kalka (16), Eerpanathirul kalka (17), Nilamparanda cherukakaladi kalka (18), Puthranchadi kalka (18), Appakazhuthu kalka (18), Santikazhuthu tharthaval kalka (18), Cherukadaladi ela kalka (18), Karuka ponnangani kalka (18), Chathusseetha kuzhampu (20), Ksheera bala prabanchana vimardhanam (20), Ellu venna (20), Thina kadalipazha kalka (20), Echilkurunnu onakkathavidu (20), Pindataila (20)

For head – Thungadrumadi (20), Arukaladi (20), Kozhuppa kalka with milk and butter, breast milk and butter (20)

Table 76. Total number of formulations in sadyovrana chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	10	5		1	1			1

4.1.2.1.2.61. Bhanga chikitsa

Number of verses – 32 ½

Chapter summary: The first two shlokas explain the definition, types, signs and symptoms of bhanga. Application of panchakarma in bhanga chikitsa is explained in the 29th verse. Food for bhanga patient is explained in the 29th and 30th verses. Apathya is narrated in 31st verse. The remaining verses elaborate treatment procedures and formulations.

Internal formulations

Churna – Laksha churna with ghee and cow's milk (4), Harithaki with tender coconut water (14), Irattimadhura triphala with honey (31)

Kwatha – Vidaryadi (6), Shadanga with chittamruth without sunti (6), Putharichundaver (9), Simhi simhamukhyadi (10), Njerinjil cherupoolaver (14), Amrithotharam (14), Shadanga (31), Jeevana panchamoola (31), Trinapanchamooladi (31)

Ghrita – Swaduchadushka (31), Irattimadhura (31), Tikthaka (31)

Ksheera kwatha – Prepared with drugs having madhura property (7)

Diet – Thinaneer (6), Thina rice (11)

Kalka – Putharichundaver (9)

Medicated diet – Moovila malar chukka (11)

Treatment procedure

Dhara – cold water saindhava with enna (4), taila (5), Enna and nai (6), Nyagrodadi kwatha (13), Chakra taila (14), Dhara with cold water for wounds by snake teeth (15), Karaskara kwatha with milk (31)

Lepana – Pindataila (10), Vettila muyalchevi adi kalka (15) for injury due to sharp weapon, Durvadi ghrita (17), Gopadmajadi (17), Jatyadi (27), Kunnamukki taila (18), Karuka parpatakadi (18), Pachamanjal kadaladi adi taila (19), Palachunakku puli adi kalka (20), Bhrasta thandula mashi with snuhi ksheera (21), Raktachandana echilkurunnu kalka (22), Guluchi pathrayashtyahvadi (22), Ellu with salt (22), Chembravally nannari kalka (23-27), Ellu and karukanakku for kshatha visarpa (31), Lakshadi kuzhampu (31), Ksheera bala (31)

Ksheera dhooma (22)

Oil for head – Arukaladi (31)

Table 77. Total number of formulations in bhanga chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	10 (ksheera kwatha 1)	3	3					1

4.1.2.1.2.62. Agnivranadi chikitsa

Number of verses - 13

Chapter summary: The chapter deals with management of burns due to fire, excessive betel quid chewing (thamboolachurna), excessive sudation (swedana) process and lightening. Food for agnivrana patient is narrated in 11th verse. Abnormalities due to excessive swedana and its treatment principle are explained in 12th verse. Daivavyapasraya chikitsa is also advised.

Burns due to Agni

Dhara – Kimsukapatra, Vasala (1), Nisa (1), butterkilk (1), curd (1), used lamp oil (1), Kaithayola swaras (2), Water (10)

Lepana – Satadhoutam ghria (3), Durvaghrita (3), Meenangani ghrita (2), Durva ghrita with japa as kalka (5), Nalpamaradi taila (ksheera vrikshadi) (6, 7), Japadi coconut oil (8), Hato upodakadi taila (9), Karuka vasaladi (10), Pezhinthol kalkam (10), Paste of ant hill mixed with coconut oil (10)

Vrana in mouth due to thamboola churna - Gandusha with Kanjika (11), Gandusha with thilataila (11)

Treatment for symptoms due to excessive Sweda – Sthambhana is the treatment principle

Diet – Palkanji (12), Butter and sugar, butter with rice (12)

Churna – Irattimadhura and sahasravedhi (12), Malarthavidu and sugar (12)

Kwatha – Trinapanchamoola (12), Laja (12), Parippu (12)

Kalkam – Chundaver kalkam with Nalikera udakam

External application – Lakshadi kuzhampu (12), alila palayiladi oil (12)

For head – arukaladi, Tungadrumadi (12)

Siro Dhara- milk

Treatment for Vaidyuthanala dagdha (burn due to lightening)

Dhara and lepana with drugs having Amla and lavana properties.

For ulcer paste of satavari stem (without thorns), preparation using shankhupodikkaram (13)

Diet- steamed green gram , butter and kadali (a type of plantain fruit).

Daivavyapasraya chikitsa-chanting mantra(10), (13)

Table 78. Total number of formulations in agnivranadi chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	3		2					1

4.1.2.1.2.63. Bhagandara chikitsa

Number of verses - 40

Chapter summary: Aetiology and pathology are narrated in verses 1 to 3. Types of bhagandara are elaborated in verses 4 and 5. Difference between pitaka and bhagandara is noted in verse 6. Verses from 7 to 10 deal with signs and symptoms and verses 9 to 12 explain prognosis. Treatment procedures are mentioned in 13th verse. Apathya is noted in verse 40. At the end of the chapter measures to be followed while taking Guggulu thikthaka taila/ghrita are elaborated.

Internal formulation

Kwatha – Patola suntyadi (14), Nirgundi varanadi (15), Jeevanthyadi (16), Nalpamaradi katuku (17), Nimbadi (18)

Churna – Gulgulu panchapala, Yogaraja (21-27), Vilangadi (30), Amruthu thudi velladi (31), Phalatraya guggulu (32, 33), Triphala and manjal (34)

Ghrita – Tikthaka (19), Mahatikthaka (19), Guggulu tikthaka enna (19), Vazhuthina amruthadi (20)

Treatment procedure

Lepana – Tilakalkam (13), Elluchittamruthadi (13), Kanthakkaya (13), Amruthu ellu pulinjarampuadi (13), Tiruthalikurunnu , Kanjirakkurunnu (13), Akhoriver (13), Mrinaladi (13), Almottu ellu amruthadi (18), Nandiarvattadi kuzhampu (18), Eranda beejadi (19), kshara (19), Mukka manjaladi (36), Sarshapatiladi (37, 38), Chembiravally (39)

Taila – Madhookadi (28, 29)

Table 79. Total number of formulations in bhagandara chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	5	4	6					

4.1.2.1.2.64. Grandhyarbudadi chikitsa

Number of verses - 59

Chapter summary: Definition, types, signs and symptoms of each vidradhi are explained in first 13 verses. Treatment principle is mentioned in 14th and 15th verse. Lepana for pachyamana and pakva vrana are mentioned. Characteristics of shonitha arbuda is mentioned in 30-33 verses. Sleepada is explained in 35-39 verses. Apathya for sleepada is explained in 42nd verse. Treatment principle for gandamala is mentioned in 43-46 verses

Internal formulation

Ghrita/taila – Gulgulu thikthaka, ksheerabala, Dhanwantharam, Sahacharadi taila for siragranti (26)

Treatment procedure

Lepana – kushta with stanya for medogranti (17), Shankabhasma (18), Shankachurna with taila (18), Erandabeeja and thila adi (19), Dhoordhooraphala putapakam (21), Soorana kandadi (22), Kakamachi and sunti (23), Bhallatakadi churna (24), Kadukka arkadi (25), Kadukka kalankompu (26), Kavidibhasmam (26), Amathodu bhasma with lemon juice (26), Pavatta narakathila (26)

Upanaham – with Njavara rice (27)

External application for arbuda – Kottan kadukkadi lepana (34)

Treatment for sleepada

Internal formulations

Taila – Eranda taila medicated with Nonganampullu ezhachempadi (39), Eranda taila medicated with katukka, triphala, thazhuthama (39)

Kwatha – Yavaamruthadi (40), Chittamruth devataru (40)

Treatment procedure

Upanaham – Nonganampullu (39)

Lepanam – Sarshapa vijayanagaradi (41)

For head – Triphaladi (41), Asanavilvadi (41)

Gandamala

Internal formulation

Kwatha – Jeevanthyadi (51), Nimbadi (51)

Taila – Guggulu tikthakam (54), Irattimadhura (54)

Churna – Madhu snuhi, Guggulu panchapala (59), Yogaraja (59)

Ghrita - Tikthakadi ghrita (59)

Treatment procedure

Taila – Vachaharitakyadi (47)

Lepana – Sarapunghasibha (48), Kunnamukki (49), Palpada & mahitakathu (50), Kanjiraver putapaka (53), Peralmottu, thudimpalakizhangu (54)

Nasyam – Vyoshadi (52), Trikatu jati karpooradi (54)

For head – Triphaladi (54), Asanavilvadi (54), Nirgundyadi (54)

Table 80. Total number of formulations in grandhyarbudai chikitsa

	Formulation							
	Kwatha	Ghrita	Churna	Taila	Gutika	Swarasa	Mukkudi	kalka
Total No. of formulations	4	5	3	4				

4.1.2.1.2.65. Kshudrarogadi chikitsa

Number of verses - 59

Chapter summary: Diseases enumerated – Ajagallika, Padmakandaka, Kuzhinagha, Chettupunnu, Thilakalaka, Masa, Neelika, Karimangu, (types of

masuri - palkuruppa, venchaval, muthirappuravan, Kallimullan, chanakappuravan, Anayadiyan), Padaprabhedana, Padakandaka

Treatment for visha and guhya roga are included under this chapter. Under the heading visha, treatment for poison due to dog bite, scorpion (vrichika), Luta visha, Aakhu visha, Swadamsa visha, Mandooka visha, Srigala visha, Marjara visha, Manushaja visha, Godha danta visha are mentioned. Only one lepana is mentioned under each visha.

Under the heading guhyaroga, external application for upadamsa vrana, varthi for yonivisodhana, various treatments and procedures for yonigandha (foul smell) is advised.

Under the heading vasya prayoga, some formulations which increases sexual pleasure, has been mentioned. In the last verses, 2-3 formulations are described as Rasayana.

Line of treatment of diseases enumerated in this chapter

Ajagallika – Jaluka avacharana(1) and lepana with Irattimadhura (1)

Padmakandaka -Vamana and virechana are the treatment principle (1), Konnakkuru, Veppila lepana, Nalpamaradi lelpana, Gopadmajadi lepana

Kuzhinagha – Jaluka, covering with wet cloth (4), Dhara with buttermilk or milk (4) are advised. Karaskara kwatha (4), Amalaki kwatha (4)

External applications – Mailanchi attanga lepana (4), Mahatikthakam (4), Eladi and Manassila (4), copper sulphate with butter (4), Yastimadhuadi taila (4), upanaha with puliyila (4)

Chettupunnu – Dhara with kadi (5), warm coconut oil, Jatyadi oil (5)

Tilakalakamasaneelika – Panchavalkadi oil (6), modified by using Eladi as kalka (6), Nalpamaradi lepana (6)

Karimangu

External application

Powder of manchatty with honey (6) lepana with Jeeraka, Karimjeerakadi (6), Pazhutha peralila chandanadi (7), Raktachandanadi (8), Kunkumadi taila (9-13),

Padmakesara gutika (14), lepana using gorochana, Nilappanappuvu, kunkuma with milk (15)

Ghrita – Elluthechippuvu (15)

Nasya – Trimadhura ghrita (15), Kunkumadi taila (15)

Masuri

Internal formulations

Kwatha – Nimbadi with Kariveppu (16), chukka with kiriyath (16), Nellika kwatha with butter milk and mulaku kalka (16), Chukku Kiriyath with mathala narangaver (16)

Swarasa – Appa with buttermilk (16), Kattappa (16), Karimthumpa (16), Vayalchulli (16)

Diet – Turmeric powder with butter milk (16), Mukkudi with uzhalakka (16)

Churna – Hingvastaka (16), Karpooradi with honey (16), Kushta trijatakadi (17-22)

Ghrita – Brahmi

Cow dung bhasma – for lying in bed

Visha chikitsa

External application

Muthanga naruneendi for dog bite (23-24), Hinguharitaladi for vrichika visha (25)

Arkadugdhadi (26), Lodhrasaindhavadi (27) for lutha visha, Agaradhupadi for akhu visha (28), tilagulgula for swadamstra visha (29), Maricha hingvadi for mandooka visha (30), Karavelladi for srigala visha (31), Bhringarajadi for marjara visha (32), Vacha tritiyakandadi for manushya visha (33), Lodhradi for Godhadantha visha (34)

Vipadika – Lepana with pulitholi bhasmam (35), Nellikka with ghee lepana (35)

Padakantaka – vedhana (37)

Guhyaroga – Tuthakadi (38), Harenupushpakaseesadi (39), Satahvadi varti (40) are advised

Vasya prayogam

Lepana over penis - Paravata sakrit adi lepana (42), Turanga gandhamanjishtadi lepana (43), Mandooka parnirasa moorchitham (47), Mriganabhi bhukadambadi (47), Priyangvadi taila (48)

Use of bhringaraja is mentioned in the last verse.

4.1.2.1.2.66. Dharavidhi

Chapter summary: Dharavidhi is included in the last chapter of chikitsamanjari. The verses mentioned in the chapter differ from those in the texts Sahasrayogam and Dharakalpa.

The chapter begins in verse form and continues as prose form. Some of the verses towards the end are missing as indicated by the dotted lines in the printed version. Both verses and prose are in Sanskrit alone without any usage of Malayalam or Manipravalam. The meaning of the chapter as a whole do not differ much from that of Sahasrayogam or Dharakalpa.

It explains the height and thickness of dhara, effects and benefits of dhara, complications due to overuse, trees or wood used for constructing dhara pathy, measurements of the pathy, procedure of dhara, duration of dhara, temperature of oushadha used in each doshakopa, types of taila according to doshic predominance, duration of a single procedure and certain steps taken post procedure such as bath using hot water and consumption of liquid food alone. Dhara, according to the chapter, should be done in supine, prone, left sided and right sided postures.

4.1.2.1.2.67. Manavidhi

Chapter summary: The chapter Manavidhi consists of nine verses. It includes definitions of some measurements like bindu, gupthi, prakuncham, prasrutham, Anjali, kudubam, prastham, aadhaka, dronam, and khari for fluids and measurements of solids such as Paramanu, anu, thrasarenu, renu, madhulika, badharam, vreehi, aadhaki, panam, shaanam, karsha, palam, thulaam, and bharam. The terms gupthi, madhulika, and panam are not common units of measurements

used in present days. The last two verses explain Chathurguna mana as in Ashtangahridaya and Sharngadhara Samhita

4.1.2.2. Content analysis

'Content analysis' is described under three headings 'linguistic analysis', 'comparison' and 'notable features'. Under 'Linguistic Analysis' in each chapter, the verses were divided into Malayalam, Sanskrit and Manipravalam verses. Verses in each category are enumerated. 'Comparison' includes the comparison of each verse of each chapter with three classical texts and three contemporary texts. This is presented in a table, containing the concerned verse numbers of Chikitsamanjari and the text being compared, subject matter of the verse and any special comments, if any. Under the heading Notable Features' any unique feature of the particular chapter apart from those mentioned above are detailed.

4.1.2.2.1. Jwara chikitsa

1. Linguistic aspects

The chapter comprises of 244 verses, of which 183 Sanskrit verses, 59 Manipravalam verses and 2 Malayalam verses

2. Comparison

32 verses are similar to that in Classical texts. One verse is similar to Caraka Samhita, 8 verses similar to verses in Susruta Samhita and 23 verses show similarity with that in Ashtangahridaya. 33 verses are similar to Contemporary texts. 12 verses are similar with Yogamritam and 31 verses have similarity with Sahasrayogam.

Table 81. Jwara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No	Subject matter
Classical texts	Caraka samhita	1	Ci.3/80	1/ 27	Apathya of Navajwara rogi
	Susruta samhita	7	Ut.39/193, 229-233,254	1/49,230-235,52	Pathyakatphala-nagarambudadi kwatha, kalyana ghrita, panchasaram
	Ashtangahridaya	21	Ni.2/24-26, Ci.1/16,1,2, Ci.1/14,15, Ci.1/19,20, 146, Ci.1/81, Ci.1/,89, 165, Ka.2/21, Ci.1/22, Ut.6/26-30	1/10-12,16,17, 18,23,24,25,26, 68,179,192,205, 223,224,225, 230-235	Treatment principle, pathology, symptoms, contra indication of hot water, indication of swedana, pippalyadi ghrita, avipathy churna, pinda taila, kalyana ghrita
Contemporary texts	Alathur Man ipravalam	-	-	-	-
	Yogamritam	11	1/5,11,9,22,35,50, 52,65,66, 67,96	1/6,14, 20, 39, 76,81, 87, 164, 194,195, 212,213	Jwara as supreme of vyadhi, definition of taruna and purana, upavasa, chunda amruthadi kwatha, rasnasuntyadi Kashaya, nilaveradi taila, agnikarma and formulation of Musthadi Anjana, intake of makkuna, veerabhadraka gutika, complications
	Sahasrayogam	20	37,39,35,37, 33,35,96, 344,369,347, 142,143,151, 150,165,163, 135,178,294, 313	1/41,42,69,71, 76,137,160,229, 190,191,192, 193,230-235, 127,131,132, 133,134,135, 140,144,145, 223,203,224, 225	Kwatha– Paachanaamrutham, Chinnodbhavadi, Dasamooladarulabhadi, Rasnasuntyadi, Bharngyadi, Darunaagaraadi, Nirguntyadi Ghrita – Ashtamangala, Pippalyadi, Kalyanaka Gutika – Chukkumthippalyadi, jwarankusa, mukkamukkatakadi, mahajwarankusa rasa, suryaprabha, Sannipatatantakam, Anandabhairava rasa, Churna – Avipathichurna Taila – Arukaladi, Pinda taila

Notable features

The author tries to include various types of jwara under this chapter. An explicit explanation of different types of jwara is a commendable feature, The chapter classifies sannipata jwara into 13 types.. Description of jataravrana associated with jwara is also a notable feature of the chapter. Adoption of takradhara in the treatment of jataravrana is a novel idea which the chapter describes. Another unique feature is the explanation of rappani or ratrijwara (nocturnal fever) and prescription of single drug therapies for the same. Description of sootika jwara or post-natal fever and its treatment under this chapter is also notable.

The complications of jwara and pathya and apathya to be observed by a jwara affected individual are also notable. The incidental description of gurutva and laghutva of cereals form another important feature.

Use of rasa preparations, which was a later development in the treatment history, is another notable feature.

Another noteworthy feature of the chapter is the prescription of kashaya according to seasons -

Ritu	Kashaya
Hemantha	Saribaadi
Sisira	Padmakaadi
Vasantha	Anjanadi
Greeshma	Guluchyaadi
Varsha	Patoladi
Sarat	Chinnothbhavadi

Logical modification of these kashaya depending on the presenting symptoms of the patient and variations in doshic predominance is noteworthy. To quote an example, a decoction prepared from four parts each of *Dhatri, Dhanyaka, Mudga, Yeshtimadhuka, Ikshu, Mustha, Duralabha, Varthaki and Brihathi* is mentioned in the management of *Paithika Jwara* and if the fever is high addition of one part each of *Mustha and Parpataka* is advised.

Pachanamrutham kashaya is a notable decoction prescribed in the ama stage of jwara and is agnidipana and amapachana.

Description of two kiratadi kashaya is a unique feature. Cheriyakiratadi kashaya, mentioned in the chapter, is made from kirata, nagara, musta and guluchi. The same combination is described as 'Chaturbhadrakam' in the text Bhaishajyaratnavali. Valiyakiratadi kashaya, advised specifically in vatika jwara, is prepared by adding laghu panchamoolam to cheriyakiratadi kashaya.

One of the special formulation is Ila Kashaya containing leaves of bamboo, tulsi, harikranti, sunishanna, badara, vata, uttamakanya, sushvee and naranga. The Kashaya is prepared by adding shunti to these leaves.

External application of arakkenna (oil prepared from laksha and other ingredients) is another unique formulation included in the chapter. This is also advised in patients with chills.

A point of special citation is that it includes various formulations and treatment procedures which are commonly used in the treatment of certain other diseases. Formulations such as pinda taila, avipathy churna and kalyanaka ghrita and treatment procedures like Udvarthana with Kulatha Churna; Podikizhi with Uzhunnu, Uluva, Kulatha and Ayamodakam; Dhoopana with steam of dhanyamla medicated with Uzhinja, Koovalathila, Kanjunni, Poovamkurunthal, and Vishnukranthi are a few among them.

Use of insect and animal products such as Makkunam (bed bug), Neerinmutta (egg of red ant), Nilaveru and Kaniponnu is also a noteworthy item of this chapter.

4.1.2.2.2. Raktapitta chikitsa

1. Linguistic aspects

The chapter comprises of 34 ½ verses, of which 19 Sanskrit verses ,15 ½ Manipravalam verses

2. Comparison

4 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 3 verses show similarity with that in Ashtangahridaya. Among the contemporary texts only Yogamritam shows similarity with 4 verses in Chikitsamanjari

Table 82. Raktapitta chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-	-	-	-
	Susruta samhith	1	Ut. 45/6	2/3	prognosis
	Ashtangahridaya	3	Ci. 2/6,37,38	2/5,23,32	Treatment principle, Gokantaka ksheera Kashaya, Treatment principle of raktatisara and durnama
Contemporary texts	Alathur Manipravalam				
	Yogamritam	3	2/4,6,9	2/10,12,11,26	Chandanadi kalka, Peralmottu kalka, Chandana kalka and Gairika kalka
	Sahasrayogam				

Notable features

One of the notable elements of the chapter is the modified Shadanga Kashaya. Here in place of Shunti of the conventional Shadanga Kashaya either Amruthu *(Tinospora cordifolia) or* Vasa *(Adatoda vasica)* is indicated. (2/8)

Use of Shatavari Gulam (2/15) is advised for raktapitta with milk as adjuvant. *(2/13, 2/15)*

An interesting and innovative prescription is the advice to cover the scalp with fresh cow dung in nasal bleeding.

"Pashuvin chaanakam veenanade choodode nikshipeth" (2/24 ½)

4.1.2.2.3 Asrigdara chikitsa

1. Linguistic aspects

The chapter comprises of 33 verses, of which 27 Sanskrit verses, 5 Manipravalam verses and 1 Malayalam verse.

2. Comparison

Among Classical texts, only Susruta Samhita shows similarity with 1 verse in Chikitsamanjari. Among Contemporary texts, only Sahasrayogam shows similarity with 8 verses in Chikitsamnjari.

Table 83. Asrigdara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-	-	-	-
	Susruta samhita	1	Sa. 2/20	3/1	Asrigdarara – definition
	Ashtangahridaya				
Contemporary texts	Alathur Manipravalam	1	108	3/20	Thenginpookatalady kalka
	Yogamritam				
	Sahasrayogam	3	384, 209, 302	3/18, 25, 26-31	Varahyadi ghrita, Sarasijamakarandadi churna, Chandanadi taila

Notable features

Use of a variety of single drug formulations in the treatment of Asrigdarara is a notable feature. These include nalikera prasoona (inflorescence of coconut), Hibiscus, bala *(Sida cordifolia Linn)*, jambuvalka *(bark of Syzygium cumini)*, keezharnelli (*Phyllanthes niruri)* and paranthipushpa *(Ixora coccinea)*. A kashayam prepared by combining the first four drugs is also advised in which six parts of nalikera prasoona and two parts of the other three are taken.

An interesting feature is the use of two varieties of Hibiscus – red and white, in different conditions. A paste of buds of red hibiscus with milk is prescribed in profuse menstrual bleeding and the white variety is advised in the management of haematuria in men.

A unique prescription is described for irregular menstruation. Ash obtained from burning an old cotton cloth (karpasa) mixed with lukewarm water and sesame oil is advised internally.

Use of external applications is not usually considered in the management of asrigdara But the chapter describes the application of Valiyachandanadi Taila over the head and the body for its management.

4.1.2.2.4. Asthisrava chikitsa

1. Linguistic aspects

The chapter comprises of 24 ½ verses, of which 13 ½ verses Sanskrit and 11 Manipravalam verses.

2. Comparison

Only 1 verse is similar with Ashtangahridaya of Classical texts. There is no similarity with Contemporary texts.

Table 84. Asthisrava chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	U. 33/42	4/1	pathology
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

The mention of Asthisrava as a separate chapter itself is a unique feature of the text.

Use of milk in the treatment of asthisrava is noteworthy. It is advised alone and as a medium for intake of many formulations. A unique formulation described in the management of asthisrava is the intake of *Chinchasti (tamarind seed kernel)* paste on empty stomach in the morning. The external treatment procedures suggested in the treatment of asthisrava is notable.

Another noteworthy feature is the description of Sukrasrava and its treatment under the same chapter.

4.1.2.2.5. Kasa chikitsa

1. Linguistic aspects

The chapter comprises of 56 ½ verses of which 37 Sanskrit verses and 19 ½ Manipravalam verses.

2. Comparison

8 verses are similar to that in Classical text Ashtangahridaya. 13 verses are similar to Contemporary texts. 2 verses are similar with Alathur Manipravalam, 5 verses have similarity with Yogamritam and 7 verses are similar to Sahasrayogam

Table 85. Kasa chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	8	Ni.3/17,Ci.3/2, 10,18,113-116	5/1,2,3,4,9,49-51	Types of kasa, treatment principle of vataja kasa, pitta and kapha, vidaryadi ghrita, Dhoomapana, Koosmanda rasayanam

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Contemporary texts	Alathur Manipravalam	2	62, 73	5/41, 43	cherupanchamoola kwatha, Chukku vilwa cheruthekku kwatha
	Yogamritam	5	4/1,14,4,22,24	5/4,6,8,34,37	Vidaryadi ghrita, Cherupayar amruthadi kwatha, Balakoovaladi Kashaya, Balastiradhi kwatha, Karimpukoovaladi kwatha
	Sahasrayogam	4	66,71,66, 388	5/5,6,8 5/52-54	Kwatha – Balajeerakadi, Cherupayaradi, Balakoovaladi Ghrita – Sasavasadi

Notable features

A notable feature is the emphasis given to preparations made from Dasamoola such as Dashamoola kashaya and dashamoola ksheerapaka.

Another unique feature is the mention of specific numbers of pepper corns and hareetaki to be used in the treatment of kasa. Powder of 10 peppercorns (*Maricha (Piper nigrum Linn))* and one *hareetaki (Terminalia chebula)* is used for the same.

Use of various preparations of laksha in the management of kasa is also point of mention.An interesting preparation included in the chapter is the use of quills of Porcupine for relief from kasa.

4.1.2.2.6 Swasa Chikitsa

1. Linguistic aspects

The chapter comprises of 24 verses, of which 15 Sanskrit verses and 9 Manipravalam verses.

2. Comparison

8 verses are similar to that in Classical texts. 1 verse similar to verse in Susruta Samhita and 7 verses show similarity with that in Ashtangahridaya. 8 verses are similar to Contemporary texts. 2 verses are similar with Yogamritam and 6 verses have similarity with Sahasrayogam.

Table 86. Swasa chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ut. 51/5	6/1	Types of swasa
	Ashtangahridaya	6	Ni.4/2 Ci. 4/1,2,16,42, 43	6/1,2,3,16,22-24	Types of swasa, treatment principle, treatment principle for severely vitiated vata, jeevantyadi churna
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	2	6/28,12	6/5,18	Orila mooviladi kwatha, Oriladi kwatha
	Sahasrayogam	4	69, 348, 186, 304	6/5, 15, 22-24, 12	Orilamooviladi kwatha, Kakamachi ghrita, Jeevantimustadi churna, Tekarajadi taila

Notable features

A notable feature of the chapter is the specific mention of the taila to be used for sudation over the chest. Dhanvantaram taila or bala taila is advised for the same. Though sudation with taila is advised in the management of swasa in the classical texts, it does not specify the name of taila to be used for this purpose. Similarly, the formulation to be used for Virechana is specified as draksha and trivrit kashaya to which powdered trivrit and sugar are added.

4.1.2.2.7. Hidhma Chikitsa

1. Linguistic aspects

The chapter comprises of 20 ½ verses of which 9 Sanskrit, 10 ½ Manipravalam and 1 Malayalam verse

2. Comparison

3 verses are similar to that in Classical texts. 3 verses show similarity with that in Ashtangahridaya. 4 verses are similar to Contemporary texts. 3 verses are similar with Yogamritam and 1 verse is similar with Sahasrayogam

Table 87. Hidhma chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	3	Ni.4/18 Ci. 4/19,56	7/1,10,12	Etiology and types, treatment principle
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	2	7/5, 11	7/3, 4, 10	Vilva ikshuadi kwatha, Dasamoolaksheera, treatment principle of hidhma associated with kshathaksheenatisara, Raktapitta and prameha
	Sahasrayogam	1	198	16	Magadhajadi churna

Notable features

Use of puzhuku (semen of Civet) and tumbappoov (flower of *Leucas aspera*) are unique formulations mentioned in the management of hidhma.

Treatment procedures are given ample importance in this chapter. Of special mention include pouring/ keeping the extract taken from njavara boiled in milk over the chest. Sechana of neck and chest with Yamaka is also a notable procedure

4.1.2.2.8. Rajayakshma Chikitsa

1. Linguistic aspects

The chapter comprises of 45 verses, of which 33 Sanskrit verses and 12 Manipravalam verses

2. Comparison

14 verses are similar to that in Classical texts. One verse is similar to Caraka Samhita, 3 verses similar to verses in Susruta Samhita and 10 verses show similarity with that in Ashtangahridaya. 11 verses are similar to Contemporary texts. 7 verses similar to Alathur Manipravalam, 2 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam.

Table 88. Rajayakshma chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	1	Ci. 8/47	8/16	Dasamoolanavaneetham
	Susruta samhita	3	Ut.41/33, 34, 42	8/7, 9, 19	Treatment principle, Diets indicated for Rajayakshma, Milk medicated with aswagandha
	Ashtangahridaya	11	Ni. 5/1, 13, 14, 15, Ci. 5/1, 4, 5, Su. 15/9, 10, Ci.5/19,20	8/1, 2, 3, 4, 7, 8, 9, 10, 16-17	Definition of Rajayakshma, symptoms, complications, treatment principle, vidaryadi ghrita, Dasamoolanavaneetham
Contemporary texts	Alathur Manipravala	4	70, 68, 63, 77	8/22, 26, 29, 42-45	Ela katubhringamaram churna, Thwakkekabhagamirukooridu churna, Nimbamrithapatavalam kwatha, Thaleesapathra maricha churna
	Yogamritam	2	5/5, 4	8/19, 20	Aswagandha ksheera, Koosmandaleha aswagandha, lakshadi taila
	Sahasrayogam	2	342, 349	37, 41	Aswagandhadi ghrita, kusmantaka ghrita

Notable features

A notable feature of the chapter is the modifications of ghrita mentioned in classical texts. Dasamoola ghrita and Trinapanchamoola ghrita are examples for the same.

4.1.2.2..9. Swarasada Chikitsa

1. Linguistic aspects

The chapter comprises of 20 verses, of which 19 Sanskrit verses and 1 Manipravalam verse

2. Comparison

5 verses are similar to that in Classical texts. 3 verses similar to verses in Susruta Samhita and 2 verses show similarity with that in Ashtangahridaya. There is no similarity with Contemporary texts.

Table 89. Swarasada chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	3	Ut.53/3, 8, 9	9/1, 2, 9	Aetio-pathogenesis, treatment principle, adopting treatment of principle of kasa swasa in swarasada
	Ashtangahridaya	2	Ci. 5/35, 46	9/2, 5	Treatment principle, use of sarkara
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

Swarasada chikitsa is mentioned as a separate chapter. A decoction prepared using bark of Ashoka is a unique formulation indicated. Trimadhura, a mixture of ghee, sugar and honey, is a noteworthy preparation prescribed for nasyam.

4.1.2.2.10. Praseka Chikitsa

1. Linguistic aspects

The chapter comprises of only 2 Sanskrit verses

2. Comparison

Only one verse similar with Ashtangahridaya

Table 90. Praseka chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ci. 5/63	10/1	Definition of kapha praseka
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

The description of praseka and its treatments as a separate chapter is a notable feature.

4.1.2.2.11. Chardi Chikitsa

1. Linguistic aspects

The chapter comprises of 36 verses, of which 26 Sanskrit verses and 10 Manipravalam verses

2. Comparison

8 verses are similar to that in Classical texts. 2 verses similar to verses in Susruta Samhita and 6 verses show similarity with that in Ashtangahridaya. 7 verses are similar to Contemporary texts. 5 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 91. Chardi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	2	Ut.49/19, 18	11/6, 7	Panchamoola srita peya, Saindhava with ghee
	Ashtangahridaya	6	Ni. 5/30, Ci. 6/6, 7, 10, 12, 15	11/1, 5, 7, 8, 9, 10	Etiology and types, treatment principle, treatment principle of vataja chardi and pittaja chardi, Jambu amra pallavadi kwatha
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	5	9/2, 10, 11, 14, 13	11/7, 14, 21, 33, 35	Thvak eladi churna, use of varatageha, external application of varatageha, treatment principle of anulomana of udanavayu, water medicated with mustha, jambu etc
	Sahasrayogam	2	77, 180	11/23, 15	Jambvamrapallavadi kwata, Elalavangadi churna

Notable features

Hridya Virechana using avipathy churna is a notable feature. Advise of many peya preparations is a noteworthy feature, laaja peya, mudga peya and panchamoola peya, being few among those.

A point of special mention is the use of various external applications in the treatment of chardi. An interesting preparation is the use of burnt mud of Varatageha (potter wasp nest). It ground into a paste with water and used on the

chest as external application in the form of urolepanam. The burnt mud is powdered, soaked in water and given with honey internally for immediate arrest of Chardi. Another formulation which is used externally is the ground roots of thazhuthama (*Boerhavia diffusa* Linn*)* which is to be applied from neck to umbilicus in the management of rakta chardi.

Another notable feature of the chapter is the use of Pippallyadi Panchasaram (prepared from pippali, ghee, sugar, honey and milk in specific proportions).

Advise of diet prepared using mudga is another notable preparation. The outer skin of *Mudga* (horse gram) is removed, cooked in tender coconut water, juice expressed and cooled. To this cold liquid cane sugar is added and administered orally in *Pittajachardi*.

4.1.2.2.12. Arochaka Chikitsa

1. Linguistic aspects

The chapter comprises of 28 ½ verses of which 13 ½ Sanskrit verses and 15 Manipravalam verses

2. Comparison

8 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 7 verses show similarity with Ashtangahridaya. 5 verses are similar to Contemporary texts. 3 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 92. Arochaka chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ut. 57/3	12/1	Aetiology and types
	Ashtangahridaya	7	Ni. 5/28, Ci.5/58,59, 55-57, 54	12/1, 14, 15, 21-23, 24	Types, Talisapathradi churna, Yavanyadi churna mentioned in Rajayakshma

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	3	10/3. 5, 7	12/6, 8, 27	Inchi manthalir ghrita, Kabala with dadimarasa, Mukkudi
	Sahasrayogam	2	187, 180	12/14, 24	Talisapatradi churna, Elathvagadi churna

Notable features

The mention of Arochaka as a separate chapter is a unique feature of the text.Treatment procedures described in the chapter are notable. These include sirasechanam with milk or tila taila. Urovasti with njavaara rice is also noteworthy. Holding Dhanyamla in mouth is a unique technique mentioned in the treatment of arochaka. Gargling with Matulunga *(Citrus medica),* Ardraka (fresh ginger*),* Ikshu (sugar cane) *and* Guda (jaggery) is another technique of special mention.

Intake of Malarinchi *(*a preparation made by frying ginger, mixing it with jaggery, adding malarpodi (powdered rice flake) and powdered cumin seeds to it is another unique preparation. Application of honey mixed with ghee and rock salt on tongue is another technique of special mention.

4.1.2.2.13. Bhaktarodha Chikitsa

1. Linguistic aspects

The chapter comprises of 29 ½ verses of which 26 Sanskrit verses and 3 ½ Manipravalam verses

2. Comparison

There are no similar verses in classical texts. 7 verses are similar to Contemporary texts. 6 verses are similar with Yogamritam and 1verse is similar with Sahasrayogam

Table 93. Bhaktarodha chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	5	13/4, 5. 7, 11, 14	13/8, 9, 17, 18, 21, 25	Treatment principle, vidaryadi gana kwatha, procedure of urovasti, yashtimadhuka ghrita
	Sahasrayogam	1	53	13/11	Balasatavaryadi kwatha

Notable features

Bhaktarodha is a condition which is not described in the classical texts. it is unique to Chikitsamanjari and other contemporary texts.

Ample importance is given to external procedures in the chapter, sirodhara, urovasti, urolepana and whole body njavara kizhi being the major procedures. Among these, urovasti is of special mention. The procedure for urovasti is described in this chapter though it is indicated in different contexts in various chapters. The procedure of urovasti is explained in the following verses -

Thryangalochhaam drudhaam paaleem maashakalkena vakshasi kruthwaa tatraa sudhouthena navaneethena poorayeth dhaanwanthram balaataila koshnam vakshasi dhaarayeth.

A notable formulation for internal use is the *ksheera kashaya* prepared from *Panchapanchamoolas* and goat milk.

4.1.2.2.14. Hridroga Chikitsa

1. Linguistic aspects

The chapter comprises of 18 verses of which 17 Sanskrit verses and 1 Manipravalam verse.

2 Comparison

5 verses are similar to that in Classical texts. 2 verse similar to Susruta Samhita and 4 verses show similarity with Ashtangahridaya. 4 verses are similar to Contemporary texts. 2 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 94. Hridroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	6	Ut. 43/11-13, 20-22	14/2, 18	Ksheera medicated with bala or dasamoola, line of treatment of krimija hridroga
	Ashtangahridaya	2	Ci. 6/57, 39	14/4, 12, 13	Treatment principle, Rasnadi ghrita
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	3	11/1, 2, 6	14/2, 5	Balaksheera, Dasamoolaksheera, Urovasti as a line of treatment
	Sahasrayogam	2	65, 65	14/8, 11	Mashadi kwatha, Dhanyakasuntyadi kwatha

Notable features

Use of ghee as a medium for intake of avipatti churna is point of mention. Advise of *Sukumara Ghrita and Shatavari Gulam* in hridroga is also notable.Mention of *Urovasti* in the treatment procedures is also notable.

4.1.2.2.15. Trishna Chikitsa

1. Linguistic aspects

The chapter comprises of 17 verses of which 12 Sanskrit verses and 5 Manipravalam verses

2. Comparison

4 verses are similar to Ashtangahridaya in Classical texts. 4 verses are similar to Contemporary texts. 3 verses are similar with Yogamritam and 1 verse is similar with Sahasrayogam

Table 95. Trishna chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	4	Ni. 5/46 Ci. 5/78-80	15/1, 15-17	Types, Treatment principle for different types of trishna due to various diets
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	3	12/1, 6, 2	15/2, 6, 10	Aetiology and pathology of trishna roga, water medicated with dipping burnt clay tile, Nasya with trimadhura
	Sahasrayogam	1	78	15/5	Dhanyakadi kwatha

Notable features

A notable feature is the prescription of Shadanga Paaneeyam detailed in Jwarachikitsa prepared by excluding chukka(dry ginger) and adding malar(rice flakes). A unique preparation is the steamed coconut water and its intake on the next day. Advise of Nasyam in Trishna is also a notable feature. Another noteworthy feature is the indication of sirodhara with various drugs in the treatment of trishna.

4.1.2.2.16. Madathyaya Chikitsa

1. Linguistic aspects

The chapter comprises of 13 Sanskrit verses

2. Comparison

4 verses have similarity with Ashtangahridaya

Table 96. Madathyaya chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	3	Ci. 7/112, 113, 114	16/7, 8, 10, 11	Treatment principle of sanyasa, use of lasuna swarasa and bijapooraka kesara
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

4.1.2.2.17. Arsoroga Chikitsa

1. Linguistic aspects

The chapter comprises of 70 ½ verses of which 48 ½ Sanskrit verses and 22 Manipravalam verses

2. Comparison

18 verses are similar to that in Classical texts. 2 verses similar to Carakasamhita, 3 verses similar to Susruta Samhita and 13 verses show similarity with Ashtangahridaya. Among contemporary texts, 3 verses similar to Sahasrayogam

Table 97. Arsoroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	1	Ci. 13/46	17/12, 16	Use of karanja pallavam, kwatha of dusparsavilvadi
	Susruta samhita	3	Ni. 23, 24, 25	17/4, 5, 6	Types and prognosis
	Ashtangahridaya	13	Ni. 7/2, 53, 54 Ci. 8/55, 53, 48, 32, 30, 63, 35, 77, 78, 164	17/1, 4, 5, 6, 11, 22, 23, 25, 26, 44, 48, 49, 63	Pathology, types, prognosis, treatment principle, treatment principle – karanja pallavam, use of chitrakamoola, use of hinguadi, Dusparsakadi kwatha, Ashtachurna, Patadi ghrita, Agnimandya as the cause of arsas, atisara, grahani

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	3	179, 214, 214	17/44, 45, 46	Ashtachurna, Hutabhugadi churna, Hutasanadi churna

Notable features

A notable feature is the description of different types of mukkudi prescribed in the treatment of arsas. Use of *Saptasaram Kashaya* in the management of arsas is also noteworthy. Single drug therapies are given ample importance in the chapter. Nilamparanda paste is of special mention.

Use of Vanasoorana *(Amorphophallus camapanulatus)* in various preparations is a notable feature. It is used in the preparation of mukkudi and ghrita.

Dhara is given much emphasis in the management of arshas. Dhara using various drugs are mentioned, among which dhara using the leaves of Kaattappa *(Ageralum conisoides)* is of special mention.

Lepanam is also described as an important procedure in arsoroga chikitsa. A paste prepared by mixing latex of Snuhi *(Euphorbia nerifolia)* with Katuku *(Brassica juncea),* Unangal Thavidu *(rice bran),* Thumbakkudam *(infloroscence of Leucas aspera),* Muyal Pizhuku, Nisha *(Curcuma longa)* and Chukku (dry ginger*)* is a notable preparation. Another noteworthy preparation is made from the leaves of Matalam *(Punica granatum),* Ratri *(Curcuma longa),* Konna *(Cassia fistula),* Mayoori *(Acyranthes aspera)* and Punarnava *(Boerhavia diffuse)* mixed with the juice of Muringa *(Moringa olifera)* and cooked either in Kaadi or cow urine. Among all the preparations, of special citation is the use of a wick prepared with the paste of Nisha *(Curcuma longa),* Pathya *(Terminalia chebula),* Vanasoorana *(Amorphophallus campanulatus),* Kooshmanda *(Benincasa hispida) and* Gunjabeeja *(Abrus precatorius)* which is applied into the anus. *Upanaham* with

locally available drugs is a notable feature. Mention of pinda swedanam in the management of arsas is also noteworthy.

4.1.2.2.18. Udavarta Chikitsa

1. Linguistic aspects

The chapter comprises of 12 ½ verses of which 11 Sanskrit verses and 1 ½ Manipravalam verse

2. Comparison

1 verse is similar with Ashtangahridaya

Table 98. Udavarta chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ci. 8/135	18/4	Treatment principle
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

The commonly used combination,*Gandharvahastadi Kashaya* with castor oil is mentioned in this chapter. Medicated water using *Mulayila, Kottathenga and Karutha dipyam (le aves of Bambusa arundinacea, dried coconut pulp and Trachyspermum ammi) is a unique preparation*.

4.1.2.2.19. Atisara Chikitsa

1. Linguistic aspects

The chapter comprises of 77 verses of which 51 Sanskrit verses and 26 Manipravalam verses

2. Comparison

12 verses are similar to that in Classical texts. 1 verse is similar with Carakasamhita, 2 verse similar to Susruta Samhita and 9 verses show similarity with Ashtangahridaya. 11 verses are similar to Contemporary texts. 2 verses similar with Alathur Manipravalam, 4 verses are similar with Yogamritam and 5 verses have similarity with Sahasrayogam

Table 99. Atisara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	1	Ci. 19/31	19/23	Condition for taking milk
	Susruta samhita	2	Ut. 40/27,29	19/3, 4	Treatment principle, use of thippali
	Ashtangahridaya	9	Ni. 8/1, Ci. 8/77, 78, Ci. 9/47, 37, 94, 77, 82, 55	19/1, 19, 20, 22, 23, 26, 33, 34, 36	Types, Patadi ghrita, use of taila as internal and external medicine, treatment principle of pravahika, treatment of pittatisara, Kudajaphanitham, use of modified shatanga
Contemporary texts	Alathur Manipravalam	2	278, 279	19/48, 51	Hreebera kanalkoovalam ghrita, Kaneetheepatamanchi ghrita
	Yogamritam	4	15/2, 1, 3, 4	19/1, 2, 3, 4	Types of atisara, aetiology, line of treatment, Pippalyadi khala
	Sahasrayogam	2	142, 147	19/41-43, 44-45	Jatikkayadi gutika, Pachayandiyadi gutika

Notable features

Many Mukkudi, Yusha and Yavagu preparations included in the chapter is notable. Various preparations using charngeri *(Oxalis corniculata)* is a notable feature of the chapter. One such preparation is peya prepared with malar (puffed rice flakes) and charngeri. Morkkanji (buttermilk based drink) prepared by mixing with buttermilk, the paste of Nagaram *(Zingiber officianale),* Chenkadalati *(Cyathula prostata)* and Dipyam *(Trachyspermum ammi)* is a noteworthy formulation. Kashaya of Pazhutha Vettila *(ripe Piper betle)* is another notable formulation.Modification of Shadanga Kashaya by adding bhoonimba *(Andrographis corniculata)* and laja to shadangam is of special mention.

A formulation of special interest mentioned in the chapter is a preparation using rock salt. Rock salt crystal or Vellaramkallu (a special white rock*)* is heated till red hot and placed on warm rice. Butter is added from above. The butter melts and mixes with rice. The crystal or stone is removed and the rice is fed to children to improve appetite in children with Atisara.

Preparation of Musta takram, a formulation mentioned in different contexts in various chapters, is detailed in this chapter. Local dhara and sirodhara mentioned in the management of arsas is noteworthy. Dhara over the abdomen and back is also advised for relief from pain.

4.1.2.2.20. Grahaniroga Chikitsa

1. Linguistic aspects

The chapter comprises of 21 verses of which 15 Sanskrit verses and 6 Manipravalam verses.

2. Comparison

1 verse is similar to Ashtangahridaya in Classical texts. 5 verses are similar to Contemporary texts. 2 verses similar to Alathur Manipravalam, 2 verses are similar with Yogamritam and 1 verse is similar to Sahasrayogam.

Table 100. Grahaniroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ci. 10/1	20/2	Treatment principle
Contemporary texts	Alathur Manipravalam	2	259, 2	20/8, 12	Cherukaduk ayamodaka kalka, Induppu kanam ayamodadi churna
	Yogamritam	2	16/2, 4	20/4, 6	Panchamoola peya, Charngeryadi ghrita
	Sahasrayogam	1	354	20/17	Citraka grantyadi ghrita

Notable features

Medicated ghee prepared with the juice of Charngeri *(Oxalis corniculata),* buttermilk and paste of Nayampazham *(*root of *Tragia involucrata)* is a notable formulation mentioned in this chapter. Preparation of Kumaribhasmam*,* prepared from Urukkupodi (iron filings*),* Gandhaka (Sulphur), Rasa (mercury) and juice of Kumari *(Aloe vera),* is detailed in this chapter.

External therapeutic procedures such as abhyangam, avagaham and lepanam, are given much importance here. Of special mention is abhyangam with lakshadi kuzhampu.

4.1.2.2.21. Ajeerna Chikitsa

1. Linguistic aspects

The chapter comprises of 13 verses of which 5 Sanskrit verses and 8 Manipravalam verses

2. Comparison

5 verses have similarity with Alathur Manipravalam

Table 101. Ajeerna chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	5	231, 254, 255, 232, 228	21/5, 6, 7, 9, 10	Vazhuthina navapippali kwatha, Palapothuvayathuthee ghrita, Koduveleeniryoohe ghrita, Induppu chukka mukkudi, Pathya chukkum churna
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

A point of special mention is the advice to take the drugs and formulations early in the morning. Use of panchakolam alone or in combination with other drugs, possibly due to its agnideepana property, is noteworthy.

4.1.2.2.22. Vishuchika Chikitsa

1. Linguistic aspects

The chapter comprises of 12 verses of which 8 Sanskrit verses and 4 Manipravalam verses

2. Comparison

2 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 1 verse show similarity with Ashtangahridaya. 6 verses are similar to Contemporary texts. 5 verses are similar with Yogamritam and 1 verses have similarity with Sahasrayogam

Table 102. Vishuchika chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ut. 56/12	22/4	Parshini daham
	Ashtangahridaya	1	Su. 8/17	22/4	Treatment principle
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	5	17/8. 3, 5, 4, 6	22/4, 7, 8, 9, 12	Agnikarma on parshni, Swedana on abdomen, medicated gruel with plavila, mavilanjetti, Amakeryadi kwatha, external application with muthari
	Sahasrayogam	1	49	22/2	Nagaradi kwatha

Notable features

A notable feature of the chapter is the use of locally and commonly available drugs in the management of vishuchika, such as plavilanjetti *(*leaf stalk of *Artocarpus heterophyllus),* Mavilanetti(leaf stalk of *Mangifera indica),* Pachairkil (leaf mid rib of *Cocos nucifera).* Among such preparations, kalashakadi kashaya, prepared from kalashaka, Vijaya and mahoushadha, is of special mention.

Fluid supplementation is given much emphasis in the management of vishuchika, coconut water, cold water and buttermilk being few of the fluids advised. External applications, like manal kizhi, are also given ample importance in vishuchika chikitsa. Another notable feature of the chapter is that it describes the complications, which may occur due to Vishuchika, and their treatments.

4.1.2.2.23. Atyagni Chikitsa

1. Linguistic aspects

The chapter comprises of 8 verses of which 4 Sanskrit verses and 4 Manipralavam verses

2. Comparison

1 verse is similar with Ashtangahridaya and 4 verses are similar with Yogamritam

Table 103. Atyagni chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ci. 10/90	23/7	Treatment principle
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	4	19/4, 3, 6, 5	23/3, 4, 5, 8	Ksheera with laksha, Vedhiyeshtiadi churna, Punarnava ghrita, intake of paryushithannam
	Sahasrayogam	-			

Notable feature

Allotting a separate chapter for Atyagni and discussing it along with other diseases is a notable feature of the text. Much importance is given to milk and preparations with milk in the management of Atyagni. Milk powder, Hot milk with Madhoochistam (Bee wax) and drinking milk in the evening are some among them.

A notable dietary regimen advised is the consumption of paryushithannam (rice cooked on the previous day).

4.1.2.2.24. Mootrakrichra Chikitsa

1. Linguistic aspects

The chapter comprises of 76 verses of which 44 Sanskrit verses and 32 Manipravalam verses

2. Comparison

1 verse is similar with Ashtangahridaya in Classical texts. 11 verses are similar to Contemporary texts. 5 verses are similar with Alathur Manipravalam, 4 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 104. Mootrakrichra chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ci. 11/16	24/56	Prognosis of asmari
Contemporary texts	Alathur Manipravalam	5	47, 36, 44, 43, 35	24/19, 46, 57, 58, 38	Vazhuthina kalirando avanakkum kwatha, Yunakarimpana swarasa, Kattumulla kuthalambuna ksheera kwatha, Maikolumaru cheruvoola kalka, Ela vellari churna
	Yogamritam	4	20/16, 13, 17, 3	24/23, 27, 47, 75	Pookaitha ghrita, Swarasa of kuthikumbalavally, swarasa of karimpana, Munthiri kathakati kwatha
	Sahasrayogam	2	382, 387	24/69, 74	Vastyamayantakam ghrita, Satavari svadamstra ghrita

Notable features

A notable feature of the chapter is the use of tender coconut water in many of the preparations. Trinakhyapanchamoolam kashaya, in the management of mootrakrichra, is also noteworthy. Another notable formulation in mootrakrichra chikitsa is the internal administration of a paste prepared from Nirgundi. External treatment procedures using dhanyamla are given much importance in the management of mootrakrichra.

4.1.2.2.25. Prameha Chikitsa

1. Linguistic aspects

The chapter comprises of 67 verses of which 35 Sanskrit verses and 32 Manipravalam verses

2. Comparison

1 verse is similar with Ashtangahridaya in Classical texts. 7 verses are similar to Contemporary texts. 3 verses are similar with Alathur Manipravalam, 1 verse is similar with Yogamritam and 3 verses have similarity with Sahasrayogam

Table 105. Prameha chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ci. 12/1	25/5	Treatment principle
Contemporary texts	Alathur Manipravalam	3	21, 29, 25	25/13, 26, 33	Maramanjal iratti madhuram kwatha, Niroori vairitheli sooka pulimkuruthol gutika, Thriphala rajanikwatha
	Yogamritam	1	23/9	25/24	Karpassasti gutika
	Sahasrayogam	3	99, 344, 146	11, 41, 26	Nisakatakadi kwatha, Akulyadi ghrita, Niruri gutika

Notable features

One of the notable feature is the detailed description of preparation of Lakshadi kuzhampu. Though indicated in different contexts in different chapters, its preparation is described in this chapter.

Another point worth mention is the modification of Shadanga. It is modified at two instances. At one instance, shunti (dry ginger) is replaced with turmeric to roots of ekanayakam is added. In another preparation, shunti is replaced with ekanayakam to which amlaki and guduchi are added.

Another notable feature is the prescription of drugs to treat vatarogas and vataraktarogas which may arise as a complication due to sudden control of urine output. The latter is caused by drugs given to decrease the urine outflow in prameha patients.

A point of special mention is the long list of pathyas and apathyas to be followed by a prameha patient. Apathyas listed include substances to be avoided in diet and the lifestyle changes which are to be brought about. Raw food items like milk, curd, ghee, salt, garlic, mustard, pepper, asafoetida, coconut water,poovan pazham(a type of plantain fruit), jack fruit, jaggery, black gram and cooked foods like meat, fish, sweets, tubers, appam(rice pan cake made from fermented rice batter), ada(traditional receipe prepared with rice flour) etc are advised to be avoided. The author also advises to avoid excessive sexual activities and day sleep.

A notable formulation mentioned in the management of prameha is *Tintriniphalavalka churna (seed coat powder of Tamarindus indica)* mixed with *Njavara thavidu (bran of Navara rice).*

Many unique external procedures are included in the chapter. Kaayadhara with takra fortified with thenginpookkula (inflorescence of coconut), chandanam (sandalwood) and amalaki is of special mention. Sirodhara with medicated milk and talam with various drugs like irattimadhuram, sahasravedhi, karuka and others are the other notable treatment procedures worth mention.

External applications advised for burning sensation in prameha patients is a notable feature. Application of malar kuzhampu, lakshadi kuzhampu and atambu nei are of special mention.

4.1.2.2.26. Pramehapitaka Chikitsa

1. Linguistic aspects

The chapter comprises of 13 verses of which 5 Sanskrit verses and 8 Manipravalam verses

2. Comparison

4 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 3 verses show similarity with Ashtangahridaya. 3 verses are similar to Contemporary texts. 1 verse is similar to Alathur Manipravalam and 2 verses are similar with Yogamritam

Table 106. Pramehapitaka chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ci. 12/3	26/1	Names of pitaka
	Ashtangahridaya	4	Ci. 12/38, Ni. 10/25, 26, 36	26/1, 11, 12	Prognosis, ten complications of pitaka
Contemporary texts	Alathur Manipravalam	1	216	26/9	Amruthu karuka manjalkadukka lepana
	Yogamritam	2	24/7, 10	26/2, 6	Brahmi durvadi ghrita, Nalpamaradi ghrita
	Sahasrayogam	-			

Notable features

A notable and unique feature of this chapter is the advise of drugs depending on the stage of the pitaka. to quote a few examples, Kanjirathin veru *(root of Strychnos nuxvomica)*is indicated in vesicle or heat blisters, Shatadhoutha ghrita is advised in ruptured pitaka, Nantyarvartadi kuzhampu is indicated in the healing stage of pitaka. Amruta karukadi lepanam using milk as a medium is advised to bring about rupture of large pitaka.

External application of karuka (*Cynodon dactylon*), ellu *(Sesamum indicum)* and thumbappoo (flowers of *Leucas aspera)* is another notable formulation. Sirothalam with karuka and ellu is also a unique procedure in the management of prameha pitaka. Dhara is also given much emphasis. Dhara with gopatmajadi ghrita and jatyadi ghrita are of special mention. Use of karaskara kashaya with milk is also a notable formulation not mentioned in classical texts. Use of Irattimadhuram (yashtimadhu) in different treatment procedures is also notable.A unique feature of the chapter is the advise of gopatmajadi ghrita for internal use. The ghrita is usually prescribed externally.

4.1.2.2.27. Somaroga Chikitsa

1. Linguistic aspects

The chapter comprises of 12 verses of which 9 Sanskrit verses and 3 Manipravalam verses

2. Comparison

5 verses are similar with Yogamritam

Table 107. Somaroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	5	43/1, 2, 6, 3, 5	27/1, 2, 7, 3, 6	Aetiology, pathogenesis and signs and symptoms, Satavaryadi churna, Mashadi churna
	Sahasrayogam	-			

Notable features

This is a new disease which is not mentioned in the classical texts. Much emphasis is given to external therapies on the head. Ksheera dhara is of special mention. Modified shadanga kashaya is also a notable formulation. Shunti is replaced with yashti to which a small quantity of sugar and honey are added. Fresh juice of *Dhatri (Embelia officianale)* is mixed with *Laaja (nocake)* and honey is another notable formulation. This might have been included to prevent dhathukshayam.

4.1.2.2.28. Mootratisara Chikitsa

1. Linguistic aspects

The chapter comprises of 3 verses of which 2 Sanskrit verses and 1 Manipravalam verse.

2. Comparison

There are no similar verses in classical and contemporary texts.

Table 108. Mootratisara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

Kadalipazham *(Musa paradisiaca)* with Kanmadam *(*asphalt*)* is a unique formulation prescribed for internal use in mootratisara. Use of trinapanchamoolam kashaya is also notable. Application of a kuzhampu prepared from tender coconut water, juice of karuka, milk, yashti, koova, ashwagandha, ghee and oil is also a noteworthy formulation

4.1.2.2.29. Vidradhi Chikitsa

1. Linguistic aspects

The chapter comprises of 33 verses of which 21 Sanskrit verses and 12 Manipravalam verses

2. Comparison

8 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 7 verses show similarity with Ashtangahridaya. 5 verses are similar to Contemporary texts. 2 verses similar to Alathur Manipravalam, 1 verses is similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 109. Vidradhi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	2	Ni. 9/4, 5	29/1	Types of vidradhi
	Ashtangahridaya	7	Ni. 11/3, 9, 17 Ci. 13/1, 26 Ut. 28/39 Ci. 13/28	29/1, 2, 3, 4, 5, 22, 31	Types, location of bahya vidradhi, symptoms of bahya vidradhi, prognosis, line of treatment, Guggulu panchapalam churna, treatment

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
					principle of stanaja vidradhi
Contemporary texts	Alathur Manipravalam	2	217, 209	29/10, 11	Nandyarvattom thudari lepana, Nimbasya tholamruthu kwatha
	Yogamritam	1	25/4	29/22	Guggulu panchapala churna
	Sahasrayogam	2	126, 185	29/11, 22	Nimbadi kwatha, Guggulu panchapala churna

Notable features

One of the unique feature of the chapter is that it mentions some drugs which are not mentioned in earlier contexts. A few mentions are Tudimbala kizhangu, Kodippala, Chembravalli, Udakanda, Tudari and Neerkizhangukal. Most of them are not yet rightly identified and their pharmacological action is not validated.

External application of a paste of Karuka, Ellu and Thumbapoovu (*Cynodon dactylon*, *Sesamum indicum* and flowers of *Leucas aspera)* is notable. It is indicated generally in vidradhi and also specifically in sthana vidradhi.

Use of amritadi lepam is also noteworthy. It is used alone and in combination with fruit pulp of Kanjiram (*Strychnos nuxvomica*). Burnt chanakappodi (cow dung) ash is another interesting formulation mentioned in the management of vidradhi. Preparation of Nandyarvattadi kuzhampu, mentioned in different contexts, is detailed in this chapter. Application of Njanduthuranna mannu (loose sand or mud

dug by crabs around their holes) on the swollen breasts is another rare and interesting formulation worth mention.

4.1.2.2.30. Vridhi Chikitsa

1. Linguistic aspects

The chapter comprises of 32 verses of which 15 Sanskrit verses and 17 Manipravalam verses

2. Comparison

11 verses are similar to that in Classical texts. 2 verse similar to Susruta Samhita and 9 verses show similarity with Ashtangahridaya. 4 verses are similar to Contemporary texts. 2 verses are similar with Alathur Manipravalam and 2 verses have similarity with Sahasrayogam

Table 110. Vridhi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	3	Ci. 19/3, 4, Ni. 12/3	30/2, 1	Types of vridhi, treatment principle
	Ashtangahridaya	11	Ni. 11/23 Su. 15/21, 22 Ci. 14/39 Ci. 13/41-47	30/1, 16, 17, 25, 29-33	Types, medicated eranda taila, oil, Hingu trigunam, Sukumara rasayanam
Contemporary texts	Alathur Manipravalam	2	103, 101	30/3, 22	Ulli vettatuku chukkuzhinjaver kwatha, Chukku kayamayamodakamuppo taila
	Yogamritam	-			
	Sahasrayogam	2	107, 107	30/3, 5	Ullivettatukadi kwatha, Lasunoushadhadi kwatha,

Notable features

Ulli vettutukkaadi kashaya is a notable formulation not mentioned in the classical texts. Intake of Grihadhoomam in buttermilk is a special formulation given in the management of vridhi. Prescription of seven Mukkudis with different drugs is a point worth mentioning.

Prescription of, Gandharvahasta root in buttermilk with saindhava, Sukumara Ghrita and Indukantha Ghrita are the other notable formulations advised for internal use.

A notable external procedure given in the chapter is Naadisweda with medicated kaadi. Sekam below the nabhi with dhanyamla medicated with the leaves of Uzhinja (*Cardiospermum helicacabum*) and Puli (*Tamarindus indica*) is another noteworthy procedure.

Ela Kizhi (kizhi made from leaves of Avanakku, Ummam (*Ricinus communis* and *Datura metel*) and manal kizhi (kizhi using sand) are the other special procedures.

4.1.2.2.31. Gulma Chikitsa

1. Linguistic aspects

The chapter comprises of 31 verses of which 16 Sanskrit verses and 15 Manipravalam verses

2. Comparison

7 verses are similar to that in Classical texts. 1 verse similar to Carakasamhita, 3 verse similar to Susruta Samhita and 3 verses show similarity with Ashtangahridaya. 8 verses are similar to Contemporary texts. 4 verses are similar with Alathur Manipravalam, one verse is similar with Yogamritam and 3 verses have similarity with Sahasrayogam

Table 111. Gulma chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	1	Ci. 5/19	31/6	Treatment principle of gulma according to location
	Susruta samhita	3	Ut. 42/13, 14, 15	31/2, 3	Treatment principle
	Ashtangahridaya	3	Ni. 11/32 Ci. 14/4, 36	31/1, 6, 30	Types, treatment principle, Sardoola churna
Contemporary texts	Alathur Manipravalam	3	265, 4, 13	31/13, 14, 9, 18	Chukkum thippaliyum churna, Vizhalver kadalady kwatha, Elavinmurikku kwatha
	Yogamritam	1	27/25	31/21	Kwatha with pachotti koovaladi
	Sahasrayogam	3	98, 98, 98	31/7, 8, 20	Vizhal chitramooladi kwatha, Saptasara kwatha, Kana sathahvadi kwatha

Notable features.

Pulinkuzhampu is indicated in two instances. Pulinkuzhampu alone is advised generally in gulma chikitsa. Pulinkuzhampu and milk is indicated in the management of rakta gulma as well. The author clarifies the usage stating that those who cannot tolerate the ushnaveerya or hot potency drugs may use milk in the

evening. Advice for using Indukantham kashaya with or without Eranda in the management of gulma is a notable feature.

Another specific formulation indicated is a kashaya prepared from ellu and chukku.

An interesting formulation mentioned is the use of powdered illarakkari (gruhadhoomam/soot) mixed with buttermilk in the management of gulma.

4.1.2.2.32. Sula Chikitsa

1. Linguistic aspects

The chapter comprises of 66 verses of which 33 Sanskrit verses and 33 Manipravalam verses

2. Comparison

3 verses are similar with Ashtangahridaya Classical texts. 10 verses are similar to Contemporary texts. 3 verses are similar with Alathur Manipravalam, 2 verses are similar with Yogamritam and 5 verses have similarity with Sahasrayogam

Table 112. Sula chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	3	Ci. 14/31-33	32/56-58	Hingu vachadi churna
Contemporary texts	Alathur Manipravalam	1	2	32/60-62	Induppu kanamayamodamirandu churna
	Yogamritam	1	40/27	32/47, 48	Nirgundi eranda kwatha
	Sahasrayogam	3	346, 389, 213	32/31, 39, 56-58	Indukanta ghrita, Sulari ghrita, Hingu vachadi churna

Notable features

The ash of dried bark of Puli (*Tamarindus indica*) or Vizhalver (root of *Embelia ribes*) mixed with jaggery is a specific formulation mentioned in the management of sula.

4.1.2.2.33. Jalakurma Chikitsa

1. Linguistic aspects

The chapter comprises of 11 Sanskrit verses

2. Comparison

There are no similar verses

Table 113. Jalakurma chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

Gandharvahastadi Taila (purified castor oil) with milk is prescribed consecutively for a month. This is notable as the time duration for which the formulation has to be taken is specified. Advice of external procedures like dhara and avagaha with dhanyamla is also noteworthy. Pulimkuzhambu, indicated in the previous chapter, gulma chikitsa, is mentioned in the management of Jalakurma as well.

4.1.2.2.34. Mahodara Chikitsa

1. Linguistic aspects

The chapter comprises of 33 verses of which 22 Sanskrit verses and 11 Manipravalam verses

2. Comparison

4 verses are similar to that in classical texts. 1 verse similar to Carakasamhita and 3 verses show similarity with Ashtangahridaya. 5 verses are similar to Contemporary texts. 3 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 114. Mahodara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	1	Ci. 13/34	34/2	Pathology and treatment principle
	Susruta samhita	-			
	Ashtangahridaya	4	Ni. 12/3, Ci. 15/1, 2, 4	34/1, 2, 3	Types, pathology, line of treatment
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	3	28/1, 2, 3	34/1, 2, 4	Types of udara, pathology and treatment principle
	Sahasrayogam	2	130, 149	34/18, 29	Punarnavadi kwatha, Maricadi gutika

Notable features

A special formulation mentioned in this chapter is Panaviralaadi bhasmam. It is prepared by mixing Panaviral, Kataladi, Chulli and Rambha (inflorescence of *Borassis flabillifer, Acyranthes aspera, Hygrophyla auriculata and Musa paradisiaca*) with Nazhuri (450ml) of milk and cooked into a porridge. It is specifically indicated to bring about diuresis in oedematic conditions.

Another notable formulation in this chapter is a kashaya prepared from Chukku, kariveppu, Patola and Pathya *(Zingiber officianale, Murraya koengii, Trichosanthes lobata* and *Terminalia chebula)* in the ratio 1:3:4:4.

Two modified Kashaya preparations are indicated in mahodara chikitsa. Saptasaram kashaya is modified by adding kadukka and trikolpakonna *(Terminalia chebula and Operculina turpethum).* Another one is modified *Gandharvahastadi kashaya* with *Trikolpakonna (Operculina turpethum)* instead of *Kotuveli (Plumbago indica).*

4.1.2.2.35. Virechana chikitsa

1. Linguistic aspects

The chapter comprises of 20 verses of which 10 Sanskrit verses and 10 Manipravalam verses

2. Comparison

2 verses similar to Ashtangahridaya and 1 verse similar to Yogamrtam.

Table 115. Virechana chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	3	Ci. 19/31, 32 Su. 15/2	35/7, 13	Vilangadi, Nikumbhadi kwatha
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	1	28/23	35/4	Peya with konnakurunnu
	Sahasrayogam	-			

4.1.2.2.36. Panduroga Chikitsa

1. Linguistic aspects

The chapter comprises of 42 ½ verses of which 28 Sanskrit verses, 13 ½ Manipravalam verses and 1 Malayalam verse

2. Comparison

7 verses are similar to Ashtangahridaya in classical texts. 6 verses are similar to contemporary texts. 2 verses are similar to Alathur Manipravalam, 1 verse is similar with Yogamritam and 3 verses have similarity with Sahasrayogam

Table 116. Panduroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	5	Ci. 16/1, 14, 35, 38, 34	36/3, 15, 16, 37, 38, 39, 40	Treatment principle, Vyoshadi takram, use of mridveeka amalaka rasa, line of treatment
Contemporary texts	Alathur Manipravalam	2	267, 261	36/8, 17	Koduveli puranakittamellum mukkudi, Mukka mukkadu chavya chithraka vatakam
	Yogamritam	1	29/11	36/9	Puranakittadi gutika/kalkam
	Sahasrayogam	3	195, 180, 206	36/13, 14, 16	Pathya punarnavadi churna, Indrasani churna, Vyoshagnyadi churna

Notable features

One of the unique formulation mentioned in the management of panduroga is modified Dasaswarasa ghrita in which the kalka is prepared from the medicines used for the Kalka of Kalyanaka Ghrita

4.1.2.2.37. Kamala Chikitsa

1. Linguistic aspects

The chapter comprises of 45 verses of which 18 Sanskrit verses, 26 Manipravalam verses and 1 Malayalam verse

2. Comparison

4 verses are similar to Ashtangahridaya in Classical texts. 8 verses are similar to Contemporary texts. 2 verses are similar to Alathur Manipravalam, 1 verse is similar with Yogamritam and 5 verses have similarity with Sahasrayogam

Table 117. Kamala chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	3	Ni. 13/15-17	37/1-3, 41	Etiology, pathology, signs and symptoms, complications
Contemporary texts	Alathur Manipravalam	2	240, 242	37/25, 43	Tharuthavalodu nilamparanda mukkudi, Inchimanjalivaneer ghrita
	Yogamritam	1	30/20	37/40	Signs and symptoms and treatment principle of mechaka kamala
	Sahasrayogam	3	120, 363, 203	37/44, 30-32, 15	Nimbatvagadi kwatha, Dhatrividaryadi ghrita, Varahyadi churna

Notable features

Prescription of many single drug formulations is a notable feature in the management of kamala. A special feature worth mentioning is the advice of intake of many drugs mixed with milk, such as meenangani kalkam and kalka of shankha (conch shell). Another notable formulation is the use of Cherumanthalir *(tender leaves of Mangifera indica)* or Thavizhamaver *(*roots of *Boerhaavia diffusa)* with tender coconut water.

Preparations using keezharnelli are given ample importance. Keezharnelli mukkudi (*Phyllanthes niruri* ground and cooked in sour buttermilk) and Keezharnelli kalkam (*Phyllanthes niruri* ground and mixed with fresh milk) are

included in these. Root of Vella Thechi (white *Ixora coccinia)* ground and mixed with raw buttermilk is another noteworthy formulation mentioned.

Use of external treatment procedures in the management of kamala is also a special feature. Sirodhara with milk and application of lakshadi kuzhampu on the body are notable among those.

4.1.2.2.38. Sopha Chikitsa

1. Linguistic aspects

The chapter comprises of 38 verses of which 23 Sanskrit verses and 15 Manipravalam verses

2. Comparison

6 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 5 verses show similarity with Ashtangahridaya. 4 verses are similar to Sahasrayogam

Table 118. Sopha chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ci. 23/1	38/3	Types
	Ashtangahridaya	4	Ni. 13/21-23 Ci. 17/1	38/1-4, 7	Pathology, types, prognosis, treatment principle
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	4	118, 117, 184, 303	38/11, 13, 36, 26	Pathya punarnavadi kwatha, Krishnagnyadi churna, Cinchadi taila

Many examples for modified formulations are given in this chapter. Gandharvahastadi kashaya prepared without kotuveli and Punarnavadikashaya prepared using half quantity of punarnava, both of them taken with castor oil are examples for the same.

A unique advice for the management of sopha is the consumptionof medicated buttermilk during the day and consumption of milk medicated with the same drug in the night. Another notable formulation is the preparation containing roots of avanakku or chunda with jeeraka powder in ripe coconut milk. This specifically indicated if associated with dyspnea.

External procedures are given much emphasis. Sudation with dhanyamla on alternate days is one among those. Various treatment procedures using nonganampullu is another special feature. Dhara, nadisweda, lepanam and upanaham with this drug are indicated. Preparations of many types of oil are mentioned such as those using erukku, puliyila, jambira and avanakkila as liquid component and drugs detailed in Triphaladi as solid component. Irrigation of the body below neck using expressed juice of puliyila with kati is another notable treatment procedure.

4.1.2.2.39. Visarpa Chikitsa

1. Linguistic aspects

The chapter comprises of 41 ½ verses of which25 ½ Sanskrit verses, 14 Manipravalam verses and 2 Malayalam verses

2. Comparison

8 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 7 verses show similarity with Ashtangahridaya. 3 verses are similar to Contemporary texts. 1 verse similar to Alathur Manipravalam, 1 verses are similar with Yogamritam and 1 verses have similarity with Sahasrayogam

Table 119. Visarpa chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ni. 10/8	39/4	Types
	Ashtangahridaya	9	Ni. 13/67 Ci. 18/1, 9, 23, 24, 32, 33, 34, 35	39/4, 5, 23, 27, 28, 29, 30	Prognosis, line of treatment
Contemporary texts	Alathur Manipravalam	1	186	39/6	Chardi nann vithar thanil (treatment principle)
	Yogamritam	1	32/3	39/6	Treatment principle
	Sahasrayogam	1	351	39/8	Gopatmajadi ghrita

Notable features

Line of treatment in visarpa is consolidated in the last part. Firstly purification , then measures to alleviate rakta and pitta and lastly treatment of vrana. Prognosis is mentioned as - visarpa associated with cough, discolouration, fever, cutting pain, unconsciousness, giddiness, dry mouth, emaciation and persistent diarrhoea are usually fatal.

Treatment for hiccough is mentioned at the end of this chapter. Fry ulli(garlic/onion- not mentioned specifically) in ghee and when it turns brown take it out and fry jeeraka(*cuminum cyminum*) in the same residual ghee. Then both ulli and jeeraka should be ground to a paste and mixed with uri(half of kudaba-96 ml) milk and reduce to half by boiling. This should be taken with the residual ghee. Author says that this preparation is very secret and it relieves hiccough immediately.

4.1.2.2.40. Masuri Chikitsa

1. Linguistic aspects

The chapter comprises of 28 ½ verses of which 18 ½ Sanskrit verses, 9 Manipravalam verses and 1 Malayalam verse

2. Comparison

There is no verses similar in Classical texts. 8 verses are similar to Contemporary texts. 6 verses are similar with Yogamritam and 2 verses have similarity with Sahasrayogam

Table 120. Masuri chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	6	33/1, 2, 3, 4, 6, 5	40/1, 2, 5, 6, 11, 20	Characteristics of masuri, types of masuri, treatment principle, Rudraksha with cow's milk, Dhathri chandanadi kalkam, use of anayadiyan ver
	Sahasrayogam	2	121, 121	40/23, 24	Suntibaladi kwatha, Jivantyadi kwatha

Masurika is a topic not described in the classical texts. It is found in Chikitisamanjari and other contemporary texts. It may be considered as a disease which emerged at a later period

Notable features of the chapter

One of the notable feature of the chapter is that internal and external treatments are prescribed based on the stage of the evolving disease. Dhatryadi kashaya and water medicated with rice and pepper are among the internal formulations. External

procedures such as application of manjal and a paste made of sigru and sarja are indicated according to the stage of the disease. Virechanam is considered an important treatment in the management of visarpa, visphota and masurika. Castor oil is used for anjana. The reason for this might mostly be to prevent the spread of the disease to the eyes. Another notable advice given to the patient is to avoid bathing for 20 days.

4.1.2.2.41. Visphota Chikitsa

1. Linguistic aspects

The chapter comprises of 7 verses of which 6 Sanskrit verses and 1 Manipravalam verse

2. Comparison

There is no similar verse in Classical texts. 6 verses are similar to Contemporary texts. 5 verses are similar with Yogamritam and 1 verses have similarity with Sahasrayogam

Table 121. Visphota chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			-
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	4	34/1, 3, 6, 7	41/1, 2, 3, 4, 5	Aetiology, signs and symptoms, Nimbamruthathi kwatha, external application with Nalpamaradi, external application with madhukadi
	Sahasrayogam	1	125	41/2	Nimbamruthathi kwatha

4.1.2.2.42. Sitapitta Chikitsa

1. Linguistic aspects

The chapter comprises of 11 verses of which 10 Sanskrit verses and 1 Manipravalam verse.

2. Comparison

There is no similar verse in Classical texts. 2 verses are similar with Yogamritam in Contemporary texts

Table 122. Sitapitta chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	2	35/1, 3	42/1, 2	Characteristics of sitapita, Aragvadadi kwatha
	Sahasrayogam	-			

Notable features

A notable feature in this chapter is the use of nimba as a constituent in most of the Kashaya mentioned. Advice of application of oil over head with drugs which are cold in potency is also notable. Oil prepared from chittamrit with kadalippazham as one of the ingredients is an example for this. Another special modified formulation is the preparation of an oil using the solid components of pindataila and the liquid components of balaguluchyadi.

4.1.2.2.43. Kushta switra Chikitsa

1. Linguistic aspects

The chapter comprises of 102 verses of which 61 Sanskrit verses, 37 Manipravalam verses and 4 Malayalam verses.

2. Comparison

22 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 21 verses show similarity with Ashtangahridaya. 16 verses are similar to Contemporary texts. 5 verses are similar with Alathur Manipravalam and 11 verses have similarity with Sahasrayogam

Table 123. Kushta switra chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ci. 9/16	43/87	Use of pulithol
	Ashtangahridaya	26	Ni. 14/6-9, 31, 32, Ci. 19/46, 2-7, 8-10, 71, 72, 77, 78, 13, 14, Ni. 14/37, Ci. 20/7, 19/96, 98	43/1-4, 5, 6, 23, 24-26, 27-29, 35, 36, 58, 72, 80, 90, 94, 95	Types, signs and symptoms, prognosis, use of sasankalekha bakuchi, Patavaladi ghrita, Saptachadadi, Gulgulvadi kuzhambu, Jeevantyadi ghrita, Aragvadhadi ghrita, types of svitra, use of cow's urine, treatment principle
Contemporary texts	Alathur Manipravalam	5	134, 136, 122, 119, 118	43/18, 50, 68, 59, 67	Nalpamaram triphala taila, Nalpamaram pazhachukku lepana, Pazhamulaku pinakathol kizhi, Induppu venna kadali lepana, Induppu chukka mulak ulli lepana
	Yogamritam	-			
	Sahasrayogam	5	357, 376, 306, 300, 297	43/24-26, 27-29, 14, 36, 42-44	Tiktaka ghrita, Mahatiktaka ghrita, Dinesavalyadi taila, Guggulumarichadi taila, Kachoradi taila

Notable features

Two modified formulations are described in the chapter. Panchavalkadi oil is modified by adding one fourth neervetty enna and eladi kalka. Another

modification is preparation of mahatikthaka ghrita by adding thechippuvu (paranthi) kashaya.

A notable preparation is the ghee prepared with thechippuvu (paranthi) kashaya and thechiver kalka. The advice to add thechippuvu kashaya to all other medicated oil to enhance their effectiveness is notable. Another interesting formulation is the use of old dry powder of cow dung mixed with butter for external application.

4.1.2.2.44. Krimi Chikitsa

1. Linguistic aspects

The chapter comprises of 35 verses of which 24 Sanskrit verses and 11 Manipravalam verses

2. Comparison

8 verses are similar to that in Classical texts. 4 verse similar to Susruta Samhita and 4 verses show similarity with Ashtangahridaya. 2 verses are similar with Alathur Manipravalam in Contemporary texts.

Table 124. Krimi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	4	Ut. 54/18, 27, 28, 40	44/5, 15, 22, 32	Signs and symptoms, use of Akhukarni, Surasadi gana, Apathya
	Ashtangahridaya	4	Ni. 14/42, 43 Ci. 20/29, 35	44/1, 2, 15, 32	Types, use of Aghukarni, Apathya
Contemporary texts	Alathur Manipravalam	2	96, 97	44/8, 9	Vizhalver manamoola gruel, Kadukupodi (Diet)
	Yogamritam	-			
	Sahasrayogam	-			

Unique features

Treatments for 3 types of intestinal worms – keeda, kolapambu and udarakrimi, are given separately. This indicates that the then physicians were aware of the presence of three types of worms. It is noted that Nirgundyadi Kashaya is used commonly in krimi chikitsa. Upanaha is a notable and innovative treatment modality which is included in this chapter. This is done by applying the leaves of patalamooli and karelakam over the abdomen and kept overnight after cooking them in kati and soaking in cloth. It is advised to continue this procedure for 7 days.

Another notable procedure is lepanam over abdomen specifically advised in children. Silindhrakandam, hingu or a paste prepared from saraphunka or paste of vishnukranthi in kadi/ warm water is used for the same.

4.1.2.2.45. Vatavyadhi Chikitsa

1. Linguistic aspects

The chapter comprises of 230 verses of which 187 Sanskrit verses, 40 Manipravalam verses and 3 Malayalam verses

2. Comparison

40 verses are similar to that in Classical texts. 8 verse similar to Carakasamhita and 32 verses show similarity with Ashtangahridaya. 48 verses are similar to Contemporary texts. 1 verse similar to Alathur Manipravalam, 6 verses are similar with Yogamritam and 41 verses have similarity with Sahasrayogam

Table 125. Vatavyadhi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	7	Ci. 28/53, 52, 60, 61, 62, 102, 103	45/21, 22, 38, 39, 40, 137, 138, 140	Treatment principle, effect of swedana, treatment of tvakasritha vata, raktasritha vata, astimajjagata vata, treatment principle of pittavritha vata, kaphavrita vata

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
	Susruta samhita	-			
	Ashtangahridaya	39	Ci. 21/9,6,4,10, 14-19,22,23, Su.15/9,10, Ci.21/24-27, 38-40,43,44,45,55, Ci.22/51-53, 21/56,53-58,65, 66,Su. 15/5	45/21,22,23,34, 35-40,42,46,47,53-56, 62-64,72,73,76,82, 83,84,90, 137,141, 204, 205, 227	Treatment principle, use of eranda taila, line of treatment, vata vitiated in different stana, treatment of supti, vidaryadi, treatment principle of apathanaka, ayama, jihva stamba, arditha, apabahuka, avrana vata, prognosis, Sahacharadi kwata, Prasaranyadi taila, Bhadradarvadi kwatha
Contemporary texts	Alathur Manipravalam	1	115	45/81	Kottam chukku vayambu taila
	Yogamritam	6	37/5, 10, 11, 40, 42, 43	45/93, 98, 104, 24, 27, 28	Modified arukaladi oil for head, Prasarani ksheera kwatha, Ellumuzhunnu lepanam, Nadisweda, Ellumutiradi lepana
	Sahasrayogam	15	82, 83, 300, 311, 299, 319, 336, 338, 315, 306, 303, 331, 306, 325, 316	45/90, 98, 81, 97, 103, 107-111, 147-149, 151-152, 153-160, 167, 170, 177-183, 184, 185, 198-202, 204-205	Kwatha – Sahacharadi, Prasaranyadi Taila – Kottamchukkadi, Parinatakeri, Karpa sastyadi, Balasvagandhadi, Sudhabala, Kshirabala, Prabhanjanavimardhanam, Balataila, Cinchadi, Vatasani, Devadarvadi, Masa taila, Prasaranyadi

Unique features

Vatavyadhi chikitsa and vatasonita chikitsa are two chapters which are given much importance in Chikitsamanjari. Many Kashaya and taila preparations are indicated specifically in its management. Vayukshobha and its treatment is described initially in this chapter. Bhadraveradi Kashaya is one among those. Dhanyamladhara is an important treatment procedure mentioned. Preparation procedure, duration of treatment and the effects of Dhanyamla are given in this chapter. Dhara of the body with oils and ghee are also notable. Another notable feature is that the leaves to be selected for nadisweda are explained depending on the condition. Vata hara kizhi (punnagadi potali) is another noteworthy procedure

indicated. The chapter compares two kashaya – vidaryadi and dasamoola kashaya. Use of vidyardi kashaya is emphasised in the text. It is nutritive and cures vata. Application of a paste of ellu and muthira in milk or extract of coconut pulp is also notable. Dasamoola ksheera kashaya in pain is another noteworthy preparation.

1. Treatment of Akshepaka

Outline of treatment

Comparison between vidaryadi and dasamula kashaya is noteworty. Different indications for vidaryadi and Dasamulam kashaya are noted. Dashamulam kashaya does not relieve pain but normalises derangements in vata and kapha. It is of hot potency and does not cause weight gain. Vidaryadi kashaya on the other hand is of cold potency. It is also capable of curing vata and has nutritive values well. Irrigation of body using a warm mixture of ghee and sesame oil is prescribed. Sudation by applying cooked Navara rice paste is also suggested. A cloth bundle containing oil-fried leaves of Jack tree is dipped in hot medicated oil and applied on the body to achieve sudation. Karpura or camphor with fine powder of jiraka may be consumed to restore orientation and to normalise vata. Chopped leaves of snuhi, arka, cinca, tulasi, bala, dunduka and vilva are boiled with water or other medicated liquids in a pot. The fumes from the mouth of the pot is directed to the body to produce sudation.

2. Treatment protocol for pakshaghata

A detailed description is given on the procedure for doing a kizhi for hemiplegia or hemiparesis. Coconut scrapings and chopped leaves of avanakku are fried and tied into cloth bundles which are then dipped in a warm combination of two oils (oil and ghee/yamaka) and applied over the whole body. Such a detailed description on kizhi is not available in the classical texts. Similarly, sudation with leaves of cinca is also effective.

The chapter explains in detail the line of treatments in a patient with hemiplegia. A paste of powdered njavara rice cooked in water is applied over the body. Irrigation may be done using a combination of warm ghee and sesame oil. Castor oil is prescribed for purgation. Sudation using fumes arising from kati is suggested. Intake of milk medicated with uram and kuruntotti; mahakashaya; sahacaradi

kashaya mixed with milk; or a kashaya prepared with kuruntotti or Vidaryadigana is very effective. Any suitable medicated oils like Dhanvantaram, Ksheerabala, Sudhabala, Cincadi or Prabhanjanavimarddanam may be used for external application. Dhanvantaram or balataila or medicated oil may be taken internally or used for vasti. Sahacaradi taila or prabhanjanavimardanam and indukantam or medicated ghee is suggested for oral intake. Immersion bath in warm kati is effective. Depending on the condition of the disease and the patient, Prabhanjanavimardanam may be used for application below neck or for irrigation.

3. Treatment for Katipradesha vatam

A commonly used treatment for low backache and pain on the hips is consumption of equal quantities of castor oil and expressed juice of nirgundi. Sudation is also suggested using chopped leaves of avanakku and fried coconut pulp. Nadi sweda is done by making the patient lie down over a cot with holes and exposing the body to fumes arising from the boiling kati. Fumes arising from the Kashaya of aimpuli is also similarly advised.

4. Treatment for Ardita

A mixture of butter and castor oil may be applied on the head. After applying the oil, sudation using solid materials (pindasweda)is suggested. A fine paste of roots of bala and butter or plain butter alone applied on the head is effective. Similarly, a paste of chenninayakam and castor oil may also be applied on head. Dhara using plain sesame oil on the head is suggested. Kshirabala may be used for nasya or nasal purgation. Sudhabala with medicated ghee is prescribed for oral intake. Any suitable medicated oil is applied over leaves of Jack tree and heated. Sudation is done using the leaves so heated (Tapaswedanam). Inhalation of fumes of medicated milk with roots of bala is considered highly effective for ardita and is commonly used. Netra tarpana using ghee may be done for the associated eye discomforts. Minute details like use of coconut husk powder for removing the oil on the head is specified. Bath using water boiled with bala and hatha removes oils.

5. Treatment for aphasia

Ksheerabala is of special importance in the treatment of aphasia. It may be used in nasyam, abhyangam,dhara, sirovasti and kabalam (holding in mouth). Sudation

with njavara rice is suggested. Inhalation of fumes arising from medicated milk (ksheeradhumam) is suggested. Vidaryadi kashaya or bala kashaya with ksheera is prescribed for oral intake.

6. Treatment of apabahuka is elaborated

Kshirabala with one third ghee is used for nasya. Leech therapy is indicated if associated with oedema. Kashaya prepared from dashamula and a kashaya prepared from eight kazhanju of kuruntotti and four kazhanju of chittamruthu along with milk are effective. Yet another kashaya which is suggested is the one prepared from bala and guduchi with milk. A taila prepared from jambhira is recommended for local application. Oil medicated with dry coconut pulp, and jambhira juice as the liquid component, and a paste of ksanada and asuradhupa as solid component may be applied externally. Pain may be relieved by rubbing a cloth bundle containing chopped leaves of avanakku (*Ricinus communis)* and fried ripe coconut pulp shavings over the body. Prasaranyadi kashaya may be consumed. Karpasasthyadi taila may be used both externally and internally. External application of a mixture of ellu(sesame), uzhunnu(black gram), satakuppa, and uluva(fenugreek) in coconut pulp juice and milk relieves the pain. A fine paste of karpasabija, aksata, masa, sindhu, kulastha, kulmasa, nisa and satahva, mixed with dhanyamla on local application also relieves pain. After lunch, ksheerabala with one third ghee may be consumed. Intake of kshirabala with two nashi(one kuduba) of sesame oil and ghee is prescribed twice daily after food. Balagulucyadi taila may be applied on the head. Application of jambira taila on the affected arm is recommended. Certain precautions are given which are to be followed while taking kshirabala. Bath should be taken in warm water. Butter retained in salt water for the day may be taken along with dinner.

7. Treatment of associated conditions

Application of balasvagandhadi or balagulachyadi may be applied on the head gives relief from pain due to hyperactivity of vata. Pindataila may be applied on the body. Suddhabala or vidaryadi kashaya or ghee medicated with drugs of vidaryadi group may be consumed. Application of a lukewarm paste made of njavara rice is advised.

The affected area may be made warm with a cloth bundle prepared with fried ripe leaves of jack tree, leaves of avanakku and ripe coconut pulp for relief from stiffness or flatulence. Fumes arising from boiling milk may be inhaled.

To butter prepared from milk medicated with dashamula, powders of malarpodi, sugar, jirakam and verukinpuzhu are added and consumed. Intake of a mixture of jiraka powder, rice flake powder and sugar is also suggested. Butter mixed with verukinpuzhu may be consumed.

Medicated ghee with the expressed juices of matulunga *(Citrus medica*) and ardraka *(Zingeber officinale*) as liquid component and the solid component of Magadhajadi ghee as solid component on consumption relieves vomiting and wasting disorders.

Expressed juice from the leaves of betel, rose water and salt water, mixed together and consumed relieves flatulence.

Prabhanjanavimardanam taila, Cincadi taila, vatasani taila, Pancamla taila.

Pancasneha, Prasarani taila, Masataiala and Sahacaradi taila can be used depending upon the stage of the disease and condition of the patient. Increased vata can be tackled by the application of Triphaladi taila on the head.

8. Treatment of pittaadhika vata

Body pain, neuritis and neuralgia will be present in rheumatic disorders caused by increased pitta. In such cases, irrigation of the head with cow's milk for seven days is the treatment. Vidaryadi kashaya is to be consumed for three mandalas. Sesame oil medicated with the expressed juice of Svaducatuska can be used for irrigation of the head. Irrigation of the body for fourteen days with the mixture of oil and ghee is also effective. Navarakkizhi for the next seven or twelve days will restore impaired health and rectify wasting.

9. Treatment of suptavata

Repeated bloodletting may be required to relieve numbness caused by deranged vata. Later sudation using navara (Oryza sativa) rice paste, irrigation with the warm mixture of sesame oil and ghee, external application of ksirabala taila, and other treatments to relive vata are to be done. Consumption of vidaryadi kashaya

and ksirabala kashaya are preferred. Milk medicated with bala may also be consumed in the evening; kashaya prepared from dasamula can also be used.

Kashaya prepared from dasamula, cukku (*Zingiber officinale*) and kuruntotti (*Sida rhombifolia ssp. retusa*) can be consumed with the addition of milk. A kashaya prepared from sunti, bala and atibala added to milk and reduced, on consumption relieves vata

10. Treatment of vata affected in local regions

In the presence of local pain, application of navara rice paste, external application of Pindataila, irrigation with the mixture of sesame oil and ghee, application of the fine paste of ellu (*Sesamum indicum*), mutira (*Macrotyloma uniflorum*) and masa (*Vigna mungo*) are effective. Ghee medicated with vidaryadi group of drugs or ksirabala taila prepared with the addition of one-third ghee may be consumed. Expressed juice from the stems of cura (*Lagenaria siceraria*) consumed with ghee medicated with jirakam (*Cuminum cyminum*) quickly relieves churning pain of rheumatic origin. To relive pain, kashaya prepared from the roots of bala may be consumed with the addition of milk.

11 Treatment for vatavyadhi samanya chikitsa

In the initial stage, external application of oil, unction and sudation, irrigation and vasti with unctuous and hot potency drug combinations, purification therapy, usage of drugs in erandadi group, consumption of dashamul kashaya with milk, cereal soup with drugs of vidaryadi group, consumptionof drugs that contain appetizers and carminatives, consumption of warm edibles and potables, fomentation with drugs that have sour taste, mild sudation, consumption of salty and sour foodstuffs, immersion and irrigation with dhanyamla and judicial use of bala taila, etc are curative. In generalised vitiation of vata (rheumatism affecting the whole body), submersion of the body of the patient in suitably warm dhanyamla said to be effective.

4.1.2.2.46. Vatasonita Chikitsa

1. Linguistic aspects

The chapter comprises of 50 verses of which 40 Sanskrit verses and 10 Manipravalam verses.

2. Comparison

19 verses are similar to that in Classical texts. 6 verses are similar to Carakasamhita, 3 verses similar to Susruta Samhita and 10 verses show similarity with Ashtangahridaya. 3 verses are similar with Sahasrayogam in Contemporary texts.

Table 126. Vatasonita chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	6	Ci. 29/21, 20, 22, 54, 53, 41	46/5, 6, 7, 28, 35, 11	Criteria for raktamoksa, contra indication of raktamoksa, pindataila, modified pindataila, for virechana eranda taila with milk
	Susruta samhita	3	Ci. 5/4, 7, 12	46/1, 4, 27	Pathogenesis, signs and symptoms, treatment principle
	Ashtangahridaya	11	Ci. 22/1-5, 11-13, 22, 21, 38	46/4-7, 11-13, 28, 35, 50	Treatment principle, Pinda taila, Aranaladi taila
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	2	89, 290	46/19, 24, 25	Rasnerandadi kwatha, Amrutadi taila

Notable features

Kashaya prepared with Amruthu and Satavari mixed with milk, advised in excessive burning sensation is a notable formulation.

A modification of shadanga kashaya is mentioned in vatasonita associated with pitta and pain. Shunti is excluded and amruth is added. According to the severity of the disease this kashaya is prepared by taking ½ quantity of amrith and ½ quantity of rest of the drugs together.In angamarda associated with vatarakta, milk medicated with 4 parts of bala, 6 parts of amruth and 2 parts of daru are prescribed.

Different variants of Varibaladi kashaya is indicated. The quantity of drugs are selected according to doshic predominance. In vitiated vata, the drugs are to be taken in equal quantity. If pitta is vitiated a different variant of the same kashaya is suggested. Half the quantity of the Kashaya is taken from chittamruth and shatavari together and the rest of the drugs constitute the other half. Pitta – Chittamruth, Satavari half and other drugs together in half quantity should be taken. Amruth kashaya with milk is useful in this condition. Special balaguluchyadi taila by adding one fourth or one fifth ghee is advised for seka.

A lot of formulations are described for external application. Of special mention is a paste prepared by frying Katuku (*Brassica juncea*), avanakku (*Ricinus communis*), krsnatilam *(sesamum indicum*) and malar (parched rice) and mixing with milk. This is adviced over oedematous regions for relief from pain. Notable treatments mentioned for ulcer include dhara with karaskara kashaya mixed with milk and drinking finely powdered roots of avanakku(Ricinus communis) mixed with coconut water.

General treatment for Vatasonita is mentioned in the text. A patient suffering from vatarakta is advised to apply Amritadi oil over head, pindataila over the body and is advised to consume karaskara ghrita. The author states that this is a commonly accepted prescription.

4.1.2.2.47. Sthula Chikitsa

1. Linguistic aspects

The chapter comprises of 7 Sanskrit verses.

2. Comparison

4 verses are similar with Yogamritam in Contemporary texts

Table 127. Sthula chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	4	46/63, 64, 65, 66	47/3, 4, 5, 6	Krimighna triphaladi kwatha, in take of triphala churna, Mudgalaja peya, use of tilataila
	Sahasrayogam	-			

Notable features

Daily Udvarthana with paste of the powder mixture of Nalpamaram, eladi and turmeric ground with raw milk and mixed with sesame oil is a notable treatment procedure indicated in the management of sthula. Abhyangam with prabhajana vimmardana oil is advised to prevent the development of diabetes. This was probably because the incidence of prameha was thought to be more in sthula patients. Another noteworthy preparation is water boiled with *Shunti* and *Khadira* (dry *Zingiber officianale* and *Acacia catechu)* or Tilataila (Sesame Oil) on empty stomach.

The treatment procedures, lifestyle and diet are modelled on the basic treatment principle to restrain Vata and Sleshma while at the same time burning off the

durmedas or adipose tissue deposition. The lifestyle modification with proper diet and activities are given more importance than medications.

4.1.2.2.48. Krisa Chikitsa

1. Linguistic aspects

The chapter comprises of 4 ½ Sanskrit verses

2. Comparison

2 verses are similar with Yogamritam

Table 128. Krisa chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	2	47/67, 68	48/1, 2	Intake of aswagandha, food and other regimen which can be used in krisachikitsa
	Sahasrayogam	-			

Notable features

Prescription of meat and meat products in the management of diseases are very rare in Chikitsamanjari. This chapter is notable in that it advises the use of mamsa in the management of krisa. Steamed chicken without salt is advised for the same.

It is also notable that external treatment procedures are given much importance as the internal medicines.

4.1.2.2.49. Mandanidra Chikitsa

1. Linguistic aspects

The chapter comprises of 5 verses of which 3 Sanskrit verses and 2 Manipravalam verses

2. Comparison

1 verse is similar with Yogamritam

Table 129. Mandanidra chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	1	47/1	49/1	Anjana (in Yogamritam chapter Mandanidra is continuation of Krisa chikitsa chapter)
	Sahasrayogam	-			

Notable features

Use of buffalo milk and its products in formulations for both internal and external uses is notable. These include intake of buffalo milk or gruel prepared with buffalo milk at night, Sirodhara using *Maahisha ksheera* (buffalo milk), application of the mixture of buffalo butter and milk on the head. A notable point in the management of mandanidra is the advice of applications of various formulations over the sole. Application of butter, application of butter and ghee, and application of butter and *Vilwamoola* (root bark of *Aegle marmelos*) paste are some among those.

4.1.2.2.50. Garbhini Chikitsa

1. Linguistic aspects

The chapter comprises of 98 verses of which 75 Sanskrit verses and 23 Manipravalam verses

2. Comparison

48 verses are similar to that in Classical texts. 13 verse similar to Susruta Samhita and 35 verses show similarity with Ashtangahridaya. 1 verse is similar with Sahasrayogam in Contemporary texts.

Table 130. Garbhini chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	8	Sa. 3/16, 18, 57-62	50/11, 12, 13, 14, 15, 16, 91-97	Contra indication in pregnancy, monthwise development, monthwise kwatha
	Ashtangahridaya	34	Sa. 1/37,44-47, 49,62-68,92,93, Sa. 2/1-5 Sa. 1/14-17,20, 9, 11, 45-46, 54-58	50/10, 11-15, 16, 17-21, 37, 47-51, 60-63, 64, 68, 69, 70-74, 91-95	Monthwise development precautions, line of treatement in 9th month, use of yavakshara, Garbhinicharya, Upavistatha, Nagodaram,

					Vilvadi kwatha, line of treatment for complications, line of treatment in abortion
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	1	365	50/25	Nonganam pulluzhunnadi ghrita

Notable features

Treatment for infertility: The cause for infertility is said to be improper menstrual flow. The solution is mentioned as purification and stimulation of uterus and the management of oligomenorrhoea and amenorrhoea. The formulation of choice in such conditions is Pulimkuzhampu intended for the purification of uterus.

Antenal care: Ksheera kashaya prepared from Bala *(Sida cordifolia)* is indicated from 8th month onwards to facilitate easy smooth delivery. Similarly, kashaya prepared from Bhadramoola (root of *Aerva lunata)* with ghee during 9th month is also advised for easy delivery. Towards the end of the ninth month to aid easy delivery few formulations are mentioned. Urvaru ghrita and Nonganampull uzhinja ghrita are the most prominent of them. Many preparations containing nonganampullu are indicated. A preparation is made by taking 2 parts of 'Nonganampullu idichupizhinja neeru (expressed juice of the root of *Hedyotis*) and 4 parts of kaadi and processed in sesame oil. The oil is advised to be ideally prepared either on Mondays or Wednesdays. Mild *Virechana* is indicated at an interval of every four days during the 9th month

Postnatal care: Treatment for different ailments during the post partum stage of Prasoothi is mentioned in detail. For abdominal pain during post-partum stage expressed juice of Putayavu leaves *(Raphidophora lacianiata)* warmed on ember and mixed with rock salt and sesame oil is advised. Expressed juice of Vilva leaves (*Aegle marmelos*) mixed in salted boiled butter milk and decoction of the seeds of coriander is also indicated in abdominal pain(Dhanyakakashaya). Powdered cumin

seeds with ghee is indicated to be taken early in the morning for 4-5 days as a preventive measure for the pain specified as Gulmashoola.

In case of severe headache after delivery application of Vennakuzhambu, a medicated paste of butter, on head is prescribed. Complications due to excess Teekshnaushadha upachara or bodily heat produced by excessive hot water bathing and consumption of spicy hot food and medicines has to be managed by considering the conditions. Intake of milk is advised here. For excessive thirst a medicated drinking water with Shunti *(Zingiber Officianale)* and Khadira *(Acacia catechu)* is prescribed.

Promotion of lactation and Breast Care:

Inducing and enhancing lactation to ensure neo-nate nutrition is given due importance in the chapter. For secretion of stagnated breast milk and to treat breast abscess Irattimadhuram is mentioned as the drug of choice. Ripe coconut milk, fresh milk, decoction of Cherupoolaver *(root of Aerva lunata)* and black gram and Palancuranna *(Lagenaria siceraria)* cooked in cow milk are few remedies to manage insufficient or complete absence of lactation. Paste prepared from ellu *(*sesame seeds) in raw milk is advised as an external application in the treatment for breast abscess. Another formulation is a paste prepared from fried Avirakkuru *(Cassia auriculata)* and sesame seeds soaked in milk. Dhara with shatadhouta ghrita, Gopatmajadi ghrita are also recommended to promote healing of the abscess. Vidaryadi kashaya, Balakodithuvvadi kashaya, Putayavu *(Rhadidophora laciniata)* with buttermilk, Pulinkuzhampu, etc. is recommended in the management of post-partum bleeding and vaginal discharges

Balakwatha (decoction of *Sida cordifolia)* is given much emphasis. It is indicated in all diseases affecting pregnant woman. Its importance is described in the final verse as *'garbhinyarthishu sarvasu balakwatha prasasyathe'*.

4.1.2.2.51. Bala Chikitsa

1. Linguistic aspects

The chapter comprises of 47 verses of which 19 Sanskrit verses and 28 Manipravalam verses

2. Comparison

5 verses are similar to that in Classical texts. 2 verse similar to Susruta Samhita and 3 verses show similarity with Ashtangahridaya. 14 verses are similar to Yogamritam in Contemporary texts.

Table 131. Bala chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	3	Sa. 15/12, 13, 48	51/1, 2	Upachara of new born, importance of breast milk
	Ashtangahridaya	3	Ut. 1/1, 15 Ut. 2/77	51/1, 2, 12	Balopachara, use of milk, administration of medicines in infants
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	12	45/22, 23, 24, 18, 26, 29, 37, 41, 42, 44, 43, 11	51/26, 27, 28, 29, 10, 37, 33, 38, 39, 40, 41, 46, 47, 7	Neeli taila and used lamp oil for external application, Techiveradi with buttermilk, Njaratol and nelithol with butter milk, external application of kunnikuru kalka over umbilicus, external application with gairika churna, Sirodhara with nellikka and thenginpookkula kalkam, Viswa ajamojadi churna, Vyosha varadi ghrita, Chukku thippaladi churna, treatment for bed vetting, use of hemasalaka, Durvadi lepana
	Sahasrayogam	-			

Notable features

Butter is a major ingredient in many of the formulations advised for children. This is mostly to improve the palatability of the medicine. Butter with brihathi, vacha and katukarohini for fever, butter with avanakkinveru *(*root of *Ricinus communis)*

for flatulence are a few examples. Butter mixed with kadukka *(Terminalia chebula)* is given to cure excretion of stools in pill form or in green colour. This medicament causes purgation in infants. To control the loose stools due to medicament, Chundaver *(Solanum indicum)* or Kotuthuva *(Tragia involucrate)* is to be given with ghee.

A notable formulation is the application of the paste of the central pith of ripe Vellarippazhathin kudar *(Cucumis sativus)* in bloating due to obstruction of urine flow. Another noteworthy formulation is application of juice of Shatadhouta ghrita, Karukaswarasam and Muttil *(Cynodon dactylon* and *Centella asiatica)* in Ankavalappan (Agnivisarpa). The same may also be given internally.

Application of Ellum karukanaakkum *(Sesamum indicum* and tender shoots of *Cynodon dactylon)* or Palpada and kavimannu (milk cream and redocre) or paste of Durvagram ellu chittamrithu sritaliver thumbappoo *(Cynodon dactylon, Sesamum indicum, Tinospora cordifolia, Ipomoea sepiaria and Leucas aspera)* with fresh milk and butter are some of the notable external remedies for skin lesions in an infant. To improve appetite and to heal skin abscesses Jeeraka *(Cuminum cyminum)* with ghee is given internally in infants. Another notable formulation is application of ghee and sesame oil with milk or application (lepana) prepared with seeds of gunja and kaati (Dhanyamla) in vayarottam (constipation).

For external application Lakshadi enna is the oil of choice. Another special formulation is use of Machinganeer(juice of *moccinna*-the young coconut) or Kanjikoorkkila (leaf juice of *Coleus amboinicus*) with butter milk in mouth ulcer.

Udaravruna is mentioned as jataravruna in this chapter. Takradhaara or irrigation of the head and body with buttermilk medicated with Thenginpookkulayarasam and Nellikka *(*juices of *Cocos nucifera* inflorescence and *Embelia officianle)* are the advised externally. Ghee medicated with expressed juice of Thenginpookkula and fine powders of Yeshti and Jeerakam *(Glyzyrrhiza glabra* and *Cyminum cumini)* is used internally for stomach ulcers. A paste of nellikka and root bark of chethi (*Ixora coccinia*) is another formulation.

A commonly used and notable formulation is a mixture of cumin powder, honey and ghee in belching and regurgitation of breast milk. Certain concepts are omitted from the chapter. The concept of dhatri is excluded. Procedures mentioned for the

first four days after birth (balopachara) are omitted. Vitiated breastmilk and its treatment are also not mentioned.

4.1.2.2.52. Unmada Chikitsa

1. Linguistic aspects

The chapter comprises of 13 verses of which 10 Sanskrit verses, 2 Manipravalam verses and 1 Malayalam verse

2. Comparison

7 verses are similar to that in Classical texts. 1 verse similar to Carakasamhita and 6 verses show similarity with Ashtangahridaya.

Table 132. Unmada chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	1	Ci. 9/19	52/2	Treatment principle
	Susruta samhita	-			
	Ashtangahridaya	6	Ut. 6/1, 18-22	52/1, 2-6	Types, line of treatment
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

Modified Kalyanaka ghrita excluding Kattuvellari and including Amukkuram *(Withania somnifera)* is one of the notable formulations in the chapter. Sirodhara is given much emphasis. Usually sirodhara is done using medicated oils whereas in the management of unmada dhara with even cold water is advised. Sirodhara

with 108 ghatam (earthen pots) of Seethambu (cold water) for 3or 5 days is indicated here

4.1.2.2.53. Apasmara Chikitsa

1. Linguistic aspects

The chapter comprises of 3 ½ verses of which 2 Sanskrit verses and 1 ½ Manipravalam verse.

2. Comparison

1verse is similar with Ashtangahridaya in Classical texts. 1 verse is similar with Sahasrayogam in Contemporary texts.

Table 133. Apasmara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	1	Ut. 7/5	53/1	Types
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	1	349	53/2	Kusmanada swarasa ghrita

Notable features

The chapter being very short compared to the other chapters. The noteworthy feature is the rare usage of the Malayalam term Chankiyapoovu for the Sanskrit nomenclature of Shanghupushpa. The chapter concludes with the mention of prescribing ghee for seizures accompanied with forgetfulness and citing the importance of Panchakshrimantra.

4.1.2.2.54. Netraroga Chikitsa

1. Linguistic aspects

The chapter comprises of 172 verses of which 146 Sanskrit verses and 26 Manipravalam verses.

2. Comparison

55 verses are similar to that in Classical texts. 2 verse similar to Susruta Samhita and 53 verses show similarity with Ashtangahridaya. 37 verses are similar to Contemporary texts. 2 verses are similar with Alathur Manipravalam, 24 verses are similar with Yogamritam and 11 verses have similarity with Sahasrayogam

Table 134. Netraroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Carakasamhita	-			
	Susruta samhita	2	Ut. 1/26, 27	54/3, 4	aetiology
	Ashtangahridaya	57	Ut.8/1,2,Su.23/1, Ut.8/25, 9/1, 2,9-12,15,16-19, 21-25,28,31,32, Ut.16/44-46, Ut.10/1,9,10,20, 22, Ut. 11/29, 30, Ut. 12/1,33, Ut. 13/33,43,44, 45,47-50,63,64, 68,69,74,81,82, 83,84,97,99,100 Ut. 16/1	54/5,6,7,10,11,12, 13-15,16,17-20, 21-25, 26,27,28,29,30, 34,37,38,39,48,51, 52,89,90,108,109, 110,111, 117-119, 120,121,122,123, 124,125,126,127, 128, 133,134,135,138	Pathology, line of treatment, treatment principle, prognosis, Suklika, symptoms, use of thutha, Akshabijadi gutika, Maricha amalakadi (Shanmakshika), Churnanjanam, line of treatment of timira, Drakshadi varthi, use of anjana
Contemporary texts	Alathur Manipravalam	2	161, 156	54/66, 168	Avanakku cheruveera (kwatha for dhara), Kasyedam bhavanam anjana
	Yogamritam	24	48/78,26,35,34, 22,36,12,19,20,21, 55,56,57,64, 68-	54/40,166,72,112, 47,115,150,56,57, 58,66,67,68,69, 59-61,	Darveevalkaladi rasakriya anjana, Elaneer kuzhambu,

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
			70,62,63,59, 58,65,60,53	86,87,153,152, 149,154,139	Karpooradi rasakriya, Cheriya godanthadi gutika, Likuchadi varthi, external application pannithetta, Panchamrutha ghrita, Avanakku cherucheeradi kwata, Mridweekadi kwata, Ikshumooladi lepam, Mukkadi purampada, Ananthadi ghrita, Chandana gairikadi varthi, Parisheka with breast milk and mustha kalkam, cloth dipped in turmeric juice, Vatasringadi lepanam, Erandadi aschotanam, Musthayashtyadi kwatha
	Sahasrayogam	8	366, 358, 412, 410, 424, 424, 424, 427	54/98-101, 103, 47, 69, 109, 110, 113, 124	Patoladi ghrita, Triphala ghrita, Gutika – Godantadi, Mukkadi purampata, Aksabijadi, Shanmaksika, Vimalagutika, Draksadi

Notable features

Elanir kuzhampu and modified elanir kuzhambu are advised in the management of netraroga. It is noted that karpuradi kuzhambu and darvivalkaladi kuzhambu are indicated in many conditions. Flowers of nantyarvattam (Tabernaemontana divaricata) ground in milk is advised for irrigation. Application of variety of oils on head are advised in the management of different netraroga. Triphaladi,

asanavilvadi or arukaladi, manjishtadi, are some among those. Application of butter on head and its intake is also suggested.

Another special prescription is the chewing of poovamkurunnila along with betel in the management of chenkannu. The effect of the drug is not known. Mild massage with cloth soaked in water is another notable procedure prescribed. For chenkannu, kasyedum bhavanam (potter wasp nest) is mentioned as an ingredient in one of the anjana. Holding breast milk in the eyes is advised in tiredness of the eyes. A notable feature in the chapter is that many drugs used are mentioned to be specifically ground in copper or bronze vessel. The reason for this is not described.

4.1.2.2.55. Karnaroga Chikitsa

1. Linguistic aspects

The chapter comprises of 54 verses of which 43 Sanskrit verses and 11 Manipravalam verses

2. Comparison

34 verses are similar to that in Classical texts. 6 verse similar to Susruta Samhita and 28 verses show similarity with Ashtangahridaya. 3 verses are similar to Yogamritam in Contemporary texts.

Table 135. Karnaroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	7	Ut. 21/10, 20-22, 27, 34, 47	55/4, 5, 6, 9, 19, 29	Treatment principle, Taila for ear ache, ear drop
	Ashtangahridaya	29	Ut. 17/1,18/1,2, 4,5,6-12,15-17, 22,23,24,32-35, 36-41, 43	55/1,4,5,6,7,12-17, 18-21,25,27,28, 29-31, 37-42, 45	Aetiology, treatment principle, line of treatment, treatment principle of karnanaada, Erandati taila, formulation for karnapooranam, line of treatment of vidradhi, palisosha

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	3	49/11, 8, 9	55/47, 49, 53	Treatment of foreign bodies in ear
	Sahasrayogam	-			

Notable Features

Rock salt is used widely in different formulations used in the management of karnaroga. Putapaka swarasam of lemon with rock salt in Kapajasoola, Putapaka swarasam of lemon with rock salt mixed with sesame oil in throbbing pain in the ear and goat's urine mixed with rock salt in severe pain accompanied by tinnitus are some among them.

Different methods are described in the removal of foreign bodies including insects. If Kotteruma (6-10mm size beetle) enters the canal, the filling of expressed juice of thin leaf of Kalli *(Euphorbia ligularia)* or expressed juice of Vettila (betel leaf), expressed juice of the leaves of Jyeshta mixed with sesame oil is prescribed. Coconut oil medicated with soup of Tuvara (pigeon pea) and paste of rock salt and fresh ginger kills Karnamarkota (otteruma-small beetle)

Different management measures are advised for various types of secretions from the ear. Parutti *(Gossypeum herbaceum)* is an ingredient of different oils mentioned for the same.

A notable formulation is the application of butter on the vertex and Nasya with breast milk in Pittakarnajasoola.

Treatments are prescribed according to the type of ear disease, such as foul smell from ear, discharge from ear, sinusitis and rhinitis.

4.1.2.2.56. Nasaroga Chikitsa

1. Linguistic aspects

The chapter comprises of 41 verses of which 32 Sanskrit verses and 9 Manipravalam verses

2. Comparison

24 verses are similar to that in Classical texts. 2 verse similar to Susruta Samhita and 22 verses show similarity with Ashtangahridaya. 1 verse is similar to Yogamritam

Tablel 136. Nasaroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	6	Ut. 23/11,14,8, 19, 15,16	56/21, 22,	Treatment principle
	Ashtangahridaya	22	Ut. 19/1,2,26 Ut. 20/1-4, 7-11, 13,14,15-19, 20, 22, 23	56/1, 2, 3, 4, 5-8, 9-11, 13, 14, 15-20, 22, 25, 27	Aetiology, line of treatment, formulations, formulations for nasya
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	1	50/2	56/36	Cherupayar amruthadi kwatha
	Sahasrayogam	-			

4.1.2.2.57. Mukharoga Chikitsa

1. Linguistic aspects

The chapter comprises of 182 ½ verses of which 161 ½ Sanskrit verses and 21 Manipravalam verses

2. Comparison

92 verses are similar to that in Classical texts. 13 verse similar to Susruta Samhita and 79 verses show similarity with Ashtangahridaya. 4 verses are similar to contemporary texts. 2 verses are similar with Alathur Manipravalam and 2 verses are similar with Yogamritam

Table 137. Mukharoga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	17	Ni. 16/4-12 Ci. 22/5, 9, 40, 31, 45, 46, 53,62	57/3-6, 7, 12, 38, 74, 87, 88, 103, 129, 130	
	Ashtangahridaya	101	Ut. 21/1-4,22/1, 2,5-10,21/10, 22/11-26, 21/20-23,28-30, 22/27,28,40-42, 21/31-33, 22/42-46,21/36, 22/46-54,21/41-46, 49-51,53,54, 56,57, 22/54-66, 69-73, 21/58,59, 22/60-63	57/1-11, 17, 28-35, 51-58, 69, 70, 81-86,93, 95-113, 115, 116, 118, 120-128, 131-141	Signs and symptoms and line of treatment. Treatment principle of gandalaji, line of treatment of khantoshta, talu roga and vatarohini, formulation for naledruma asrigsrava, use of sakapatra
Contemporary texts	Alathur Manipravalam	2	80, 83	57/64, 84	Jathi manjalerikizhangu taila, Nalpal karveppu lantha taila
	Yogamritam	2	52/11, 13	57/41, 59	Kurinjitaila, Kabalam with chukku, ellu, kalkam
	Sahasrayogam	-			

Notable features

Different formulations using pazhukathol (skin of ripe arecanut) are indicated in the management of diseases of skin. Kizhi with different drugs are made and the expressed extracts taken by squeezing the kizhi is advised to be applied on the lips. Many formulations are indicated for gandoosha in dantharoga. A notable treatment in jihvaroga is the use of Ezhavachempu *(Alocasia macrorrhiza)* as head oil. Another noteworthy treatment is the mention of nadeesweda for relief from pain in kantharoga.

A special treatment method which is traditionally practiced in Kerala is the rubbing of powders of various drugs to manage the throat diseases and also to remove oil from hair. Coconut husk powder and powder of Irattimadhuram, Sahasravedhi, Manjal and Karimjeerakam *(Glyzyrrhiza glabra, Ferrula foetida, Curcuma longa and Nigella sativa)* are examples for the same. Kashaya prepared from Bala and Hatha *(Sida cordifolia and Phyllanthus embelica)* is also advised to wash off the oil from the head.

A notable formulation in the management of mukhapaka is Cherupayar kashaya prepared with 12 kazhanju of green lentil *(Vigna radiata)* and a small amount of ghee. It is advised to be consumed in the morning. Gandoosham using different drugs including medicated milk, buttermilk and kwatha is a point of special mention. Another notable feature is the prescription of oils to be applied over the head based on doshic predominance. Palpuka naleeswedam (inhalation of steam arising from medicated milk) and a detailed description of how it has to be done is another special feature of the chapter.

4.1.2.2.58. Siroroga Chikitsa

1. Linguistic aspects

The chapter comprises of 115 verses of which 100 Sanskrit verses and 15 Manipravalam verses

2. Comparison

48 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 47 verses show similarity with Ashtangahridaya. 16 verses are similar to

Contemporary texts. 1 verse is similar with Yogamritam and 15 verses have similarity with Sahasrayogam

Table 138. Siroroga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ut. 26/26	58/26	
	Ashtangahridaya	39	Ut. 23/1,2,3-6,7, 8,9,10,11,15,16, 18,19,24/1-3, 4,5,9,10,12,15, 18,21-26,29, 19-21,58-60	58/3-5,6-9, 10,11, 12,13, 14-16,17,18, 19,20,21,22-25,26, 29,32, 35-36,40,79-87, 88-90, 91-93, 109-111	Aetiology, symptoms of vatika sirasthapa, arthavabhedaka, pitta sirasthapa, kaphaja sirasthapa, raktaja and sannipathaja and krimija sirasthapa, basic principles of treatment, principles of treatment of shankhaka, krimija sirasthapa and Kamba, sirakambam, shankhaka, suryavartham, varanadi ksheera kwatha, line of treatment of kapalaroga, importance of sira (head)
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	1	57/86	58/108	Puliyila swarasam
	Sahasrayogam	6	304,298, 291, 318, 307, 311	58/47, 49, 58, 64-73, 102, 104	Taila – Tungadrumadi, Kayyonnyadi, Asanavilvadi, Baladhatryadi, Durddhurapatradi, Nilibhringadi

A notable formulation not mentioned in the classical texts is purgation with medicated milk or ghee in siroroga. Detailed management of kampa is a notable feature. Among the different treatment methods described, palpuka requires special mention. Another noteworthy prescription is the inhalation of fumes arising from medicated milk in shirakampa. Another point of mention is the use of masha in many formulations. Butter on vertex is also similarly indicated in different contexts. Another notable feature is the advice of different formulations for sirodhara. A large number of oil preparations are described to apply over the head. Most of these are traditionally prepared in Kerala. Modified arukaladi oil is indicated in the management of kapala roga. A notable feature is the mention of many treatment procedures, including pindaswedam, palpuka, sirolepanam, dhara and nasya.

External application of a mixture of haritaki and buttermilk in diseases of scalp is another notable formulation. The chapter mentions about the disease kozhipparanki, which is not described in the classical texts. A special formulation mentioned for hair growth is application of yashti with erumappaal (buffalo milk). Bark of nimba (veppin thol) is indicated in parasitic infestation of the head. This might probably be due to its antibacterial and antifungal effect. A point of special mention is the application of Chandana ground specifically in chaana (traditional sandal rubbing stone). Two unique treatments are indicated. External application of burnt ashes of karimpadam (woolen blanket) is one among the two. The other is kizhi with a paste of chukku in indraluptam (alopecia).

4.1.2.2.59. Vrana Chikitsa

1. Linguistic aspects

The chapter comprises of 61 ½ verses of which 52 ½ Sanskrit verses and 9 Manipravalam verses

2. Comparison

30 verses are similar with Ashtangahridaya in Classical texts. 4 verses are similar with Yogamritam in contemporary texts.

Table 139. Vrana chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	31	Ut. 25/1-23, 24, 25, 27-29,37,49, 50	59/1-23,25,27, 32-34,39,47	Types and prognosis, line of treatment of sudha vrana, Sudha vrana, vishajasopha, use of kshara in pakvasopha
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	5	58/12, 28, 29, 30, 33	59/53, 46, 51, 60	Sankhaksharadi lepana, modified nyagrodhadi taila, Savyaksheeradi churna, Apathya of vrana
	Sahasrayogam	-			

4.1.2.2.60. Sadyovrana Chikitsa

1. Linguistic aspects

The chapter comprises of 22 ½ verses of which 16 Sanskrit verses and 6 ½ Manipravalam verses

2. Comparison

12 verses are similar with Ashtangahridaya in Classical texts.

Table 140. Sadyovrana chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	12	Ut. 26/1-7, 8-12	60/1-7, 9-14	Aetiology, prognosis, line of treatment
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

4.1.2.2.61. Bhanga Chikitsa

1. Linguistic aspects

The chapter comprises of 32 ½ verses of which 19 ½ Sanskrit verses, 11 Manipravalam verses and 2 Malayalam verses

2. Comparison

14 verses are similar to that in Classical texts. 3 verse similar to Susruta Samhita and 12 verses show similarity with Ashtangahridaya.

Table 141. Bhanga chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	3	Ci.3/4, 8, 13	61/31, 12, 7	
	Ashtangahridaya	12	Ut. 27/1-3, 21, 17-20, 32-35	61/1-3, 7, 12-14, 28-31	Types, symptoms, use of grishti ksheera, line of treatment
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features of the chapter

A notable feature of the chapter is the mention of the steps to be done following a fracture sequentially. A modified formulation mentioned in the chapter, if the fracture is associated with fever, is shadangam (without shunti) with guduchi. The chapter also describes in detail about abdominal injury and its treatment. A notable external application mentioned in the chapter is ellu and upputheli for bruises caused by hitting against stones to relieve oedema. Dhara with cold water for ninety nazhika(one nazhika – 24 minutes) is advised in bruise due to fall, hitting against stones or tree. Here, the noteworthy feature is that the duration for which dhara is to be done is specified. Another special feature is the use of dhara pathy, a traditional cot to perform dhara, for dhara with taila or ghee. Another notable formulation is application of pindataila over the region to purify blood. In injuries due to sharp weapons dhara using breast milk or water is indicated. A fine paste of

one betel nut leaf, one handful of mualchevi leaf, half kazhanju(5 gms) varattu manjal and three fourth kazhanju pazhankoova, mixed with butter is advised to be applied over the edges of the wound.

4.1.1.62. Agnivranadi Chikitsa

1. Linguistic aspects

The chapter comprises of 13 verses of which 8 Sanskrit verses and 5 Manipravalam verses

2. Comparison

There are no similar verses

Table 142. Agnivranadi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	-			
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

The stage wise management of vesicles described in the text is notable. Dhara using buttermilk, salt water or deepochitham taila is advised in preventing the formation of vesicles following burns. If already formed, dhara prevents its progression to ulcer. Treatments described for theeppunnu are notable. These include dhara with buttermilk and external application of termite nests mixed with coconut oil. For burns in the oral cavity due to increased betel quid chewing, holding buttermilk,

sesame oil, kaanjikam or a mixture of sandalwood paste and buttermilk in mouth is advised. Another special feature of the chapter is that the treatment for athisweda, which in the classical texts is mentioned under Swedana, is given in this chapter of Agnivrunadi chikitsa in Chikitsamanjari. Another notable formulation described in burns due to lightening is a mixture of steamed green gram, butter and kadali (a type of plantain fruit).

4.1.2.2.63. Bhagandara Chikitsa

1. Linguistic aspects

The chapter comprises of 40 verses of which 31 Sanskrit verses and 9 Manipravalam verses.

2. Comparison

9 verses similar with Ashtangahridaya in Classical texts.

Table 143. Bhagandara chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	-			
	Ashtangahridaya	9	Ut. 28/1-8, 44	63/1-8, 40	Aetiology, symptoms, basic principles of treatment, Apachi
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

Notable features

Preparation of a modified ghrita is advised in the chapter. Ghrita is prepared with indukantham kashaya, kalka of mahatikthaka ghrita and milk (need not add aavil tholi (jambu). After the chapter ends and before beginning the next chapter, a short description on the preparation of gugguluthikthaka ghrita, duration of intake and

certain do's and don'ts to be followed while taking the drug are given. Some of the instructions given include intake of the ghrita one nazhika before dawn, followed by intake of rice flakes powder. After 5 nazhika, one uriya(Uriya- a measurement -half kuduba) rice is to be taken. Oil should be applied over the head and after further 5 nazhika, a bath is advised. Cold water should not be used for drinking or bathing. Later one nazhi (a measurement- kuduba)rice is to be taken. The whole procedure is repeated at dusk. Another notable point is the omission of bhallataka as an ingredient from the ghrita.

4.1.2.2.64. Grandhyarbudadi Chikitsa

1. Linguistic aspects

The chapter comprises of 59 verses of which 53 Sanskrit verses and 6 Manipravalam verses

2. Comparison

35 verses are similar to that in Classical texts. 6 verse similar to Susruta Samhita and 29 verses show similarity with Ashtangahridaya. 1 verse is similar to Yogamritam in Contemporary texts.

Table 144. Grandhyarbudadi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	7	Ni. 11/3, 4, 5, 6, 7, 8, 9	64/1, 3, 4, 5, 8, 11	
	Ashtangahridaya	29	Ut. 29/1-13, 30/1,2, 29/14-22, 30/8, 13-15, 36	64/1-13, 14, 15, 30-38, 39, 43-45, 59	Definition of granthi, types, line of treatment, definition of arbuda, types, sleepada, line of treatment of apachi, importance of varthi and taila
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	1	62/2	64/50	External application
	Sahasrayogam	-			

4.1.2.2.65. Kshudrarogadi Chikitsa

1. Linguistic aspects

The chapter comprises of 59 verses of which 53 Sanskrit verses and 6 Manipravalam verses

2. Comparison

11 verses are similar to that in Classical texts. 1 verse similar to Susruta Samhita and 10 verses show similarity with Ashtangahridaya.

Table 145. Kshudrarogadi chikitsa – Comparison with classical and contemporary texts

		Total No. of verses	Verse No./Page No.	Chikitsamanjari verse No.	Subject matter
Classical texts	Caraka samhita	-			
	Susruta samhita	1	Ni. 13/4	65/1	
	Ashtangahridaya	10	Ut. 31/1, 32/17, 27-30, 33, 37/35, 43, 18	65/1, 8, 9-12, 16, 25, 26, 28	Symptoms of ajagalika, formulation-raktachandana for mukhakanthi, Kunkumadi taila, line of treatment of prasuktha, treatment of vrichika visha, formulation of vrichika visha, treatment of akhu visha
Contemporary texts	Alathur Manipravalam	-			
	Yogamritam	-			
	Sahasrayogam	-			

4.1.2.2.66. Manavidhi

1. Linguistic aspects

The chapter comprises of 9 Sanskrit verses

4.1.2.2.67 Dhaaravidhi

1. Linguistic aspects

The chapter comprises of 3 Sanskrit verses

4.1.3. Comparison with classical and contemporary texts

Table 146. Comparison between Chikitsamanjari and Carakasamhita

Sl No	Chapter	C.M.verse number	C.S. verse number	Subject Matter
1	Jwara	1/27	Ci 3/80	Apathya of Nava jwara rogi
2	Raktapitta	No similar Verse		
3	Asrigdara	No similar verse		
4	Asthisrava	No similar verse		
5	Kasa	No similar Verse		
6	Swasa	No similar verse		
7	Hidhma	No similar verse		
8	Rajayakshma	8/16	Ci 8/47	Dasamoolanav-aneetham
9	Swarasada	No similar verses		
10	Praseka	No similar verses		
11	Chardi	No similar verses		
12	Arochaka	No similar verses		
13	Bhaktarodha	No similar verses		
14	Hridroga	No similar verses		
15	Trishna	No similar verses		
16	Madatyaya	No similar verses		
17	Arsoroga	17/12	Ci 13/46	Use of karanja pallavam
		17/16	Ci 13/46	kwatha of dusparsa vilvadi
18	Udavarta	No similar verses. Included under Trimarmeeya Chikitsita		
19	Atisara	19/23	Ci 19/31	Condition for taking milk. (first two lines of Carakasamhita are similar)
20	Grahaniroga	No similar verses		
21	Ajeerna	No similar verses		
22	Vishuchika	No similar verses		
23	Atyagni	No similar verses		
24	Mootrakrichra	No similar verses		
25	Prameha	No similar verses		
26	Pramehapitaka	No similar verses		
27	Somaroga	No similar chapter		
28	Mootratisara	No similar chapter		
29	Vidradhi	No similar verses		
30	Vridhi	No similar verses		

Sl No	Chapter	C.M.verse number	C.S. verse number	Subject Matter
31	Gulma	31/6	Ci 5/19	Treatment principle of gulma according to location
32	Sula	No similar verses		
33	Jalakurma	No similar chapter		
34	Mahodara	34/2	Ci 13/34	Pathology and treatment principle
35	Virechanadravya	No similar verses		
36	Panduroga	No similar verses		
37	Kamala	No similar verses		
38	Sopha	No similar verses		
39	Visarpa	No similar verses		
40	Masuri	No similar chapter		
41	Visphotaka	No similar verses		
42	Sitapita	No similar verses		
43	Kushta switra	No similar verses		
44	Krimi	No similar verses		
45	Vatavyadhi	45/21	Ci 28/53	Treatment principle
		45/22	Ci 28/52	Effect of swedana
		45/38	Ci 28/60	Treatment of tvakasritha vata
		45/39	Ci 28/61	Treatment of raktasritha vata
		45/40	Ci 28/62	Treatment of astimajjagata vata
		45/137,138	Ci 28/102	Treatment principle of pittavrutha vata
		45/140	Ci 28/103	Treatment principle of kaphavruta vata
46	Vatasonita	46/5	Ci 29/21	Criteria for raktamoksha
		46/6	Ci 29/20	Criteria for raktamoksha
		46/7	Ci 29/22	Contra indication of raktamoksha
		46/28	Ci 29/54	pindataila
		46/35	Ci 29/53	modified pindataila
		46/11	Ci 29/41	For virechana eranda taila with milk
47	Sthula	No similar verses		
48	Krisa	No similar verses		
49	Mandanidra	No similar verses		
50	Garbhini			
51	Bala			
52	Unmada	52/2	Ci 9/19	Treatment principle. (first four lines are similar)
53	Apasmara	No similar verses		

Sl No	Chapter	C.M.verse number	C.S. verse number	Subject Matter
54	Netraroga	No similar verses		
55	Karnaroga	No similar verses		
56	Nasaroga	No similar verses		
57	Mukharoga	No similar verses		
58	Siroroga	No similar verses		
59	Vrana	No similar verses		
60	Sadyovrana	No similar verses		
61	Bhanga	No similar verses		
62	Agnivranadi	No similar verses		
63	Bhagandara	No similar verses		
64	Grandhyarbudadi	No similar verses		
65	Kshudrarogadi	No similar verses		

Table 147. Comparison between Chikitsamanjari and Susruta samhita

Sl No	Chapter	C.M. verse number	S.S. verse number	Subject matter	Comment
1	Jwara	1/49	Ut. 39/193	Pathya katphala-nagara ambudadi kwatha	Bharngivachadi kwatha in Susruta.
		1/230-235	Ut. 39/229-233 (Majority similar)	Kalyana ghrita	majority of the drugs are similar
		1/52	Ut. 39/254	Panchasaram	Instead of sarkara, sita is given in chikitsamanjari
2	Raktapitta	2/3	Ut. 45/6	Prognosis	
3	Asrigdarara	3/1	Sa. 2/20	Asrigdarara - definition	
4	Asthisrava	No similar chapters			
5	Kasa	No similar chapters			
6	Swasa	6/1	Ut. 51/5	Types of swasa	
7	Hidhma	No similar chapters			
8	Rajayakshma	8/7	Ut. 41/33	Treatment principle	In Susrutasamhita the chapter name is Sosha
		8/9	Ut. 41/34	Diets indicated for rajayakshma	
		8/19	Ut. 41/42	Milk medicated with aswagandha	
9	Swarasada	9/1	Ut. 53/3	Aetiopathogenesis	In Susrutasamhita the chapter
		9/2	Ut. 53/8	Treatment principle	

Sl No	Chapter	C.M. verse number	S.S. verse number	Subject matter	Comment
		9/9	Ut. 53/9	Adopting treatment of principle of kasa swasa in swarasad	name is Swarabhedam
10	Praseka	No similar chapters			
11	Chardhi	11/6	Ut. 49/19	Panchamoola srita peya	
		11/7	Ut. 49/18	Saindhava with ghee	
12	Arochaka	12/1	Ut. 57/3	Aetiology and types	
13	Baktharodha	No similar chapters			
14	Hridroga	14/2	Ut. 43/11-13	Ksheera medicated with bala or dasamoola	
		14/18	Ut. 43/20-22	Line of treatment of krimija hridroga	
15	Trishna	No Common verses			
16	Madatyaya	No Common verses			
17	Arshas	17/4,5,6	Ni. 2/23,24,25	Types and prognosis	
18	Udavarta	No Common verses			
19	Atisara	19/3,4	Ut. 40/27,29	Treatment principle. Use of thippali	
20	Grahani	No Common verses			
21	Ajeerna	No Similar Chapter			
22	Vishuchika	22/4	Ut. 56/12	Parshini daham	
23	Atyagni	No Similar Chapter			
24	Mootrakrichra	No Common verses			
25	Prameha	No Common verses			
26	Prameha pidaka	26/1	Ci. 12/3	Names of pidaka	Same meaning
27	Soma roga	No Common verses			
28	Mootratisara	No Similar Chapter			
29	Vidradhi	29/1	Ni. 9/4,5	Types of vidradhi	Same meaning
30	Vridhi	30/2	Ci. 19/3-4	Types of vridhi	
		30/1	Ni. 12/3	Treatment principle	
31	Gulma	31/2,3	Ut. 42/13,14,15	Treatment principle	

Sl No	Chapter	C.M. verse number	S.S. verse number	Subject matter	Comment
32	Shula	No Common verses			
33	Jalakurma	No Similar Chapter			
34	Mahodara	No similar slogams			
35	Virechanadr ayyas	No Common verses			
36	Pandu	No Common verses			
37	Kamala	No Common verses			
38	Shopha	38/3	Ci. 23/1	Types	Same meaning
39	Visarpam	39/4	Ni. 10/8	Types	Same meaning
40	Masuri	No Common verses			
41	Visphota	No Common verses			
42	Sheethapitta m	No similar chapter			
43	Kushta switra	43/87	Ci. 9/16	Use of pulithol	Same meaning. Under chapter Shwithra in Susrutasamhita. No common verses in Kushta
44	Krimi	44/5	Ut. 54/18	Signs and symptoms	Same verse
		44/15	Ut. 54/27	Use of Akhukarni	Same verse
		44/22	Ut. 54/28	Surasadi gana	Same meaning
		44/32	Ut. 54/40	Apathy	Same verse
45	Vatavyadhi	No Common verses			
46	Vatasonita	46/1	Ci. 5/4	Pathogenesis	
		46/4	Ci. 5/7	Signs and symptoms	
		46/27	Ci. 5/12	Treatment principle	
47	Sthula	No similar chapter			
48	Krisa	No similar chapter			
49	Manda – nidra	No similar verses			
50	Garbhini	50/11,12,13,14,1 5	Sa. 3/16	Contra indications in pregnancy	Different verses, same meaning
		50/16	Sa. 3/18	Month wise development	
		50/91-97	Sa. 3/57-62	Month wise kwatha	slight difference only
51	Bala	51/1	Sa. 15/12,13	Upachara of new born	

Sl No	Chapter	C.M. verse number	S.S. verse number	Subject matter	Comment
		51/2	Sa. 15/48	Importance of breast milk	Different verses, same meaning
52	Unmada	No similar verses			
53	Apasmara	No similar verses			
54	Netraroga	54/3	Ut.1/26	Aetiology	
		54/4	Ut. 1/27	Aetiology	
55	Karnaroga	55/4,5	Ut. 21/10	Treatment principle	different verses, same meaning
		55/6	Ut. 21/20-22	Taila for ear ache	one line same verse
		55/9	Ut. 21/27	Ear drops	different verses, same meaning
		55/19	Ut. 21/34	Treatment principle	different verses, same meaning
		55/29	Ut. 21/47	Treatment principle	Same verse
56	Nasaroga	56/21	Ut. 23/11	Treatment principle	
		56/21	Ut. 23/14	Treatment principle	
		56/22	Ut. 23/8	Treatment principle	Different verses, same meaning
	Pratisyaya	2-3	Ut. 23/19	Signs and symptoms of pratisyaya	Pratisyaya is a separate chapter in Susruta samhita
		10	Ut. 23/15	Treatment principle of vataja pratisyaya	Same verse
		12	Ut. 23/16	Treatment principle of pitaja pratisyaya	Same verse
57	Mukharoga	57/3-6	Ni. 16/4-12	Signs and symptoms of oshtaroga	Different verses, same meaning
		57/7	Ci. 22/5	Line of treatment of khantoshta	Different verses, same meaning
		57/12	Ci. 22/9	Treatment principle of metoja oshtaroga	Different verses, same meaning
		57/38	Ci. 22/40	Kabala with irattimadhura	Same verse
		57/74	Ci. 22/31	Nasya with jatimadanadi taila in dantharoga	Different verses, same meaning

Sl No	Chapter	C.M. verse number	S.S. verse number	Subject matter	Comment
		57/87,88	Ci. 22/45,46	Line of treatment of gihuakantaka	Different verses, same meaning
		57/103	Ci. 22/53	Kabala using marichadi churna in thalu roga	Same verse
		57/129,130	Ci. 22/62	Kabala with drakshaparusha kwatha in vatarohini	Same verse
58	Siroroga	58/26	Ut. 26/26	Varanadhi ghrita	Same verse
59	Vrana	No Common verses			
60	Sadyovrana	No similar verses			
61	Bhanga	61/31	Ci. 3/4		Same verse
		61/12	Ci. 3/8		Different verses, same meaning
		61/7	Ci. 3/13		Same verse
		61/13,14		Negrodadi kwatha	Same verse
62	Agnivrana	No commo verses			
63	Bhagandara	No similar verses			
64	Granthi – arbuda	64/1	Ni. 11/3	Definition of granthi	Different verses, same meaning
		64/3,4,5	Ni. 11/4,5,6	Signs and symptoms of granthi	Different verses, same meaning
		64/8	Ni. 11/7	Signs and Symptoms of medo granthi	Different verses, same meaning
		64/11	Ni. 11/8,9	Signs and symptoms of sira granthi	Different verses, same meaning
65	Kshudraroga di	65/1	Ni. 13/4	Characteristics of ajagallika	Same meaning

Table 148. Comparison between Chikitsamanjari and Ashtangahridaya

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
1	Jwara	10-12	Ni. 2/24-26	Symptoms of jwara according to doshic predominance
		16	Ci. 1/16	Pathology
		17	Ci.1/1	Treatment principle
		18	Ci.1/2	Treatment principle
		23,24	Ci. 1/14,15	Contra indication of hot water

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		25,26	Ci. 1/19,20	Indication of swedana
		68	Ci. 1/146	Treatment principle in dosha vitiated in other sthanas
		179	Ci. 1/81	Treatment principle of jeerna jwara
		192	Ci. 1/89	Pippalyaadi ghritam
		205	Ci. 1/165	Treatment principle of abhihata jwara
		223	K. 2/21	Avipathi churna
		224,225	Ci. 1/22	Pinda taila
		230-235	U. 6/26-30	Kalyaana ghritam
2	Raktapitta	5	Ci. 2/6	Treatment principle
		23	Ci. 2/37	Gokantaka ksheera kashaya
		32	Ci. 2/38	Treatment principle of raktatisara and durnama
3	Asrigdara			
4	Asthisrava	1	U. 33/42	Pathology
5	Kasa	1	Ni. 3/17	Types of kasa
		2	Ci. 3/2	Treatment principle of vataja kasa
		3	Ci. 3/2	Treatment principle of pitta and kapha
		4	Ci. 3/10	Vidaaryaadi ghritam
		9	Ci. 3/18	Dhoomapana
		49-51	Ci. 3/113-116	Koosmanda rasayanam
6	Swasa	1	Ni. 4/2	Types of swasa
		2	Ci. 4/1	Treatment principle
		3	Ci. 4/2	Treatment principle
		16	Ci. 4/16	Treatment principle for severely vitiated vata
		22-24	Ci. 4/42,43	Jeevanthyaadi churna
7	Hidhma	1	Ni. 4/18	Etiology and types
		10	Ci. 4/19	Treatment principle
		12	Ci. 4/56	Treatment principle
8	Rajayakshma	1	Ni. 5/1	Definition of Rajayakshma
		2,3	Ni. 5/13,14	Symptoms
		4	Ni. 5/15	Complications
		7	Ci. 5/1	Treatment principle
		8	Ci. 5/4	Treatment principle
		9	Ci. 5/5	Treatment principle
		10	Su. 15/9,10	Vidaaryaadi ghritam
		16-17	Ci. 5/19,20	Dasamoola navaneetam
9	Swarasada	2	Ci. 5/35	Treatment principle

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		5	Ci. 5/46	Use of sarkara
10	Praseka	1	Ci. 5/63	Definition of kapha praseka
11	Chardhi	1	Ni. 5/30	Etiology and types
		5	Ci. 6/6	Treatment principle
		7,8	Ci. 6/7	Treatment principle of vataja chardhi
		9	Ci. 6/10,12	Treatment principle of pittaja chardhi
		10	Ci. 6/15	Jambu amra pallavadi kashaya
12	Arochaka	1	Ni. 5/28	Types
		14,15	Ci. 5/58,59	Talisapathradi churna
		21-23	Ci. 5/55-57	Churna
		24	Ci. 5/54	Yavanyaadi churna mentioned in Rajayakshma
13	Bhaktarodha	No similar chapter		
14	Hridroga	4	Ci. 6/57	Treatment principle
		12,13	Ci. 6/39	Rasnadi ghritam
15	Trishna	1	Ni. 5/46	Types
		15-17	Ci. 5/78-80	Treatment principle for different types of trishna due to various diets
16	Madatyaya	7,8	Ci. 7/112,113	Treatment principle of sanyasa
		10,11	Ci. 7/114	Use of lasuna swarasa and bijapooraka kesara
17	Arsoroga	1	Ni. 7/2	Pathology
		4	Ni. 7/53	Types
		5	Ni. 7/54	Prognosis
		6	Ci. 8/55	Treatment principle
		11	Ci. 8/53	Treatment principle – karanja pallavam
		22	Ci. 8/48	Use of chitrakamoola
		23	Ci. 8/32	Use of hinguadi
		25	Ci. 8/30	Use of chitrakamoola
		26	Ci. 8/63	Dusparsakadi kashaya
		44	Ci. 8/35	Ashtachurna
		48,49	Ci. 8/77,78	Pataadi ghritam
		63	Ci. 8/164	Agnimandya as the cause of arsas, atisara, grahani
18	Udavarta	4	Ci. 8/135	Treatment principle
19	Atisara	1	Ni. 8/1	Types
		19,20	Ci. 8/77, 78	Pataadi ghritam

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		22	Ci. 9/47	Use of taila as internal and external medicine
		23	Ci. 9/37	Treatment principle of pravahika
		26	Ci. 9/94	Treatment of pittaatisara
		33	Ci. 9/77	Kudachaphanitham
		34	Ci. 9/82	Treatment principle of pittaatisara
		36	Ci. 9/55	Use of modified shadanga
20	Grahani	2	Ci. 10/1	Treatment principle
21	Ajeerna			
22	Vishuchika	4	Su. 8/17	Treatment principle
23	Atyagni	7	Ci. 10/90	Treatment principle
24	Mootrakrichra	56	Ci. 11/16	Prognosis of asmari
25	Prameha	5	Ci. 12/1	Treatment principle
26	Prameha pitaka	1	Ci. 12/38	Treatment principle
		11,12	Ni. 10/25,26,36	Prognosis, ten complications of pitaka
27	Somaroga			
28	Mootratisara			
29	Vidradhi	1	Ni. 11/3	Types
		2	Ni. 11/9	Location of baahya vidradhi
		3	Ni. 11/17	Symptoms of baahyavidradhi
		4	Ci. 13/1	Prognosis
		5	Ci. 13/26	Line of treatment
		22	U. 28/39	Guggulu panchapalam churna
		31	Ci. 13/28	Treatment principle of stanaja vidradhi
30	Vridhi	1	Ni. 11/23	Types
		16,17	Su. 15/21,22	Medicated eranda taila, oil
		25	Ci. 14/39	Hingu trigunam
		29-33	Ci. 13/41-47	Sukumara rasayanam
31	Gulma	1	Ni. 11/32	Types
		6	Ci. 14/4	Treatment principle
		30	Ci. 14/36	Saardoola churna
32	Shula	56-58	Ci. 14/31-33	Hingu vachadi churna
33	Jalakurma			
34	Mahodara	1	Ni.12/3	Types
		2	Ci. 15/1	Pathology
		3	Ci. 15/2,4	Line of treatment
35	Virechanadravy adhikara	7	Ci. 19/31,32	Vilangadi churna
		13	Su. 15/2	Nikumbhadi kwatha
36	Pandu	3	Ci. 16/1	Treatment principle

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		15,16	Ci. 16/14	Vyoshadi takram
		37	Ci. 16/35	Treatment principle
		38	Ci. 16/38	Use of mridveeka amalaka rasa
		39,40	Ci. 16/34	Line of treatment
37	Kamala	1-3	Ni. 13/15-17	Aetiology, pathology, signs and symptoms
		41	Ni. 13/17	Complications
38	Shopha	1-4	Ni. 13/21-23	Pathology, types, prognosis
		7	Ci. 17/1	Treatment principle
39	Visarpa	4	Ni. 13/67	Prognosis
		5	Ci. 18/1	Line of treatment
		23	Ci. 18/9	Line of treatment
		27	Ci. 18/23	Line of treatment
		28	Ci. 18/24	Line of treatment
		29	Ci. 18/32,33	Line of treatment
		30	Ci. 18/34,35	Line of treatment
40	Masuri	-		
41	Visphotaka	-		
42	Sitapita	-		
43	Kushta switra	1-4	Ni. 14/6-9	Types, signs and symptoms
		5-6	Ni. 14/31,32	Prognosis
		23	Ci. 19/46	Use of sasaankalekha bakuchi
		24-26	Ci. 19/2-7	Patavalaadi ghritam
		27-29	Ci. 19/8-10	Sapthachadadi kwatha
		35,36	Ci. 19/71,72	Gulgulvaadi kuzhambu
		58	Ci. 19/77,78	Jeevanthyaadi ghritam
		72	Ci. 19/13,14	Aragvadhadi ghritam
		80	Ni. 14/37	Types of svitra
		90	Ci. 20/7	Use of cow's urine
		94	Ci. 19/96	Treatment principle
		95	Ci. 19/98	Treatment principle
44	Krimi	1,2	Ni. 14/42,43	Types
		15	Ci. 20/29	Use of akhukarni
		32	Ci. 20/35	Apathya
45	Vatavyadhi	21	Ci. 21/9	Treatment principle
		22	Ci. 21/6	Treatment principle
		23	Ci. 21/4	Treatment principle
		34	Ci. 21/10	Use of eranda taila
		35-40	Ci. 21/14-19	Line of treatment, vata vitiated in different stana
		42	Ci. 21/22,23	Treatment of supti

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		46,47	Su. 15/9,10	Vidaaryaadi
		53-56	Ci 21/24-27	Treatment principle of apathanaka
		62-64	Ci. 21/38-40	Treatment principle of ayama
		72,73	Ci. 21/43,44	Treatment principle of jihva stamba and arditha
		76	Ci. 21/44,45	Treatment principle apabahuka
		82	Ci. 21/55	Treatment principle
		83,84	Ci. 22/51-53	Prognosis
		90	Ci. 21/56	Sahacharaadi kashaya
		137,141	Ci. 21/53-58	Treatment principle of avrutha vata
		204,205	Ci. 21/65,66	Prasaranyaadi taila
		227	Su. 15/5	Bhadradarvaadi kashaya
46	Vatasonita	4-7	Ci. 22/1-5	Treatment principle
		11-13	Ci. 22/11-13	Treatment principle
		28	Ci. 22/22	Pinda taila
		35	Ci. 22/21	Aranalaadi taila
		50	Ci. 22/38	Treatment principle
47	Sthula	-		
48	Krisa	-		
49	Mandanidra	-		
50	Garbhini	10	Sa. 1/37	Monthwise development
		11-15	Sa. 1/44-47	Precautions
		16	Sa. 1/49	Monthwise development
		17-21	Sa. 1/62-68	Line of treatment in 9th month
		37	Sa. 1/92,93	Use of yavakshara
		47-51	Sa. 2/1-5	Garbhinicharya
		60-63	Sa. 1/14-17	Upavishtatha
		64	Sa. 1/20	Nagodaram
		68	Sa. 1/9	Line of treatment
		69	Sa. 1/11	Vilvadi kvadham
		70-74	Sa. 1/45-46	Line of treatment for complications
		91-95	Sa. 1/54-58	Line of treatment in abortion
51	Bala chikitsa	1	U. 1/1	Balopachara
		2	U. 1/15	Use of milk
		12	U. 2/77	Administration of medicines in infants
52	Unmada	1	U. 6/1	Types
		2-6	U. 6/18-22	Line of treatment
53	Apasmara	1	U. 7/5	Types

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
54	Netraroga	5,6	U. 8/1,2	Pathology
		7	Su. 23/1	Line of treatment
		10	U. 8/25	Line of treatment
		11,12	U. 9/1,2	Line of treatment
		13-15	U. 9/9-12	Line of treatment
		16	U. 9/15	Line of treatment
		17-20	U. 9/16-19	Treatment principle
		21-25	U. 9/21-25	Line of treatment
		26	U. 9/28	Line of treatment
		27	U. 9/31	Line of treatment
		28	U. 9/32	Line of treatment
		29-30	U. 16/44-46	Line of treatment
		34	U. 10/1	Pathology
		37	U. 10/9	Prognosis
		38	U. 10/10	Suklika
		39	U. 10/20	Suklika
		48	U. 10/22	Symptoms
		51	U. 11/29	Line of treatment
		52	U. 11/30	Line of treatment
		89	U. 12/1	Treatment principle
		90	U. 12/33	Prognosis
		108	U. 13/33	Use of thutha
		109	U. 13/43	Akshabijadi gutika
		110	U. 13/44	Marichamalakaadi (shanmakshika)
		111	U. 13/45	Churnanjanam
		117-119	U. 13/47-50	Line of treatment of timira
		120-121	U. 13/63-64	Line of treatment
		122,123	U. 13/68-69	Line of treatment
		124	U. 13/74	Draakshadi varthi
		125	U. 13/81	Line of treatment
		126	U. 13/82,83	Line of treatment
		127,128	U. 13/83,84	Line of treatment
		133	U. 13/97	Use of anjana
		134	U. 13/99	Line of treatment
		135	U. 13/100	Line of treatment
		138	U. 16/1	Line of treatment
55	Karnaroga	1	U. 17/1	Aetiology
		4,5	U. 18/1,2	Treatment principle
		6,7	U. 18/4,5	Line of treatment
		12-17	U. 18/6-12	Treatment principle
		18-21	U. 18/15-17	Treatment principle

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		25	U. 18/22	Treatment principle of karnanaada
		27,28	U. 18/23,24	Erandadi taila
		29-31	U. 18/32-35	Formulation for karnapooranam
		37-42	U. 18/36-41	Line of treatment of vidradhi, palisosha
		45	U. 18/43	Line of treatment
56	Nasaroga	1,2	U. 19/1,2	Aetiology
		3,4	U. 19/26	Line of treatment
		5-8	U. 20/1-4	Line of treatment
		9-11	U. 20/7-11	Formulations
		13,14	U. 20/13,14	Line of treatment
		15-20	U. 20/15-19	Line of treatment
		22	U. 20/20	Line of treatment
		25	U. 20/22	Formulation for nasya
		27	U. 20/23	Line of treatment
57	Mukharoga	1-4	U. 21/1-4	Aetiology, types, treatment principles
		5	U. 22/1,2	Line of treatment of khantoshta
		6-11	U. 22/5-10	Line of treatment
		17	U. 21/10	Treatment principle of gandalaji
		18-25	U. 22/11-18	Line of treatment
		26-28	U. 22/18-20	Line of treatment
		29-35	U. 22/20-26	Line of treatment
		51-54	U. 21/20-23	Line of treatment
		55-57	U. 21/28-30	Line of treatment
		58	U. 22/27-28	Formulation
		69-70	U. 22/40-42	Formulation for asriksrava
		81-82	U. 21/31-33	Use of saakapatra
		83-86	U. 22/42-46	Line of treatment
		93	U. 21/36	Line of treatment, taalu roga
		95-102	U. 22/46-54	Line of treatment
		103-107	U. 21/41-46	Line of treatment
		108,109	U. 21/49-51	Line of treatment
		110,111	U. 21/53,54	Signs and symptoms
		112,113	U. 21/56,57	Line of treatment
		115-116	U.22/54-57	Line of treatment
		118	U. 22/57,58	Formulation
		120-128	U. 22/58-66	Line of treatment vatarohini
		131-134	U. 22/69-73	Line of treatment

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
		135-136	U. 21/58-59	Line of treatment
		137	U. 22/62	Line of treatment
		138,139	U. 22/60-61	Signs and symptoms
		140	U. 22/63	Signs and symptoms
		141	U. 22/61	Line of treatment
58	Siroroga	3-5	U. 23/1,2	Aetiology
		6-9	U. 23/3-6	Vatika sirasthapa symptoms
		9,10	U. 23/7,8	Symptoms of arthavabhedaka
		11	U. 23/9	Symptoms of pitta sirasthapa
		12	U. 23/10	Symptoms of kaphaja sirathapa
		13	U. 23/11	Symptoms of raktaja and sannipathaja
		14-16	U. 23/11	Symptoms of krimija sirasthapa
		17	U.23/15	Sirakampam
		18,19	U. 23/16	Shankhaka
		20,21	U. 23/18,19	Suryaavartham
		22-25	U. 24/1-3	Basic principles of treatment
		26	U. 24/4,5	Varanaadi ksheera kashaya
		29	U. 24/9,10	Line of treatment of arthavabhedaka
		32	U. 24/12	Principles of treatment of shankhaka
		35-36	U. 24/15	Principles of treatment of krimija sirasthapa
		40	U. 24/18	Principles of treatment of kampa
		79-87	U. 24/21-26,29	Kapaalaroga
		88-90	U. 24/19-21	Line of treatment of kapalaroga
		91-93	U. 24/29	Line of treatment
		109-111	U. 24/58-60	Importance of sira (head)
59	Vrana	1-23	U. 25/1-23	Types and prognosis
		25	U. 25/23,24	Line of treatment of sudha vrana
		27	U. 25/25	Line of treatment of sudha vrana
		32-34	U. 25/27-29	Line of treatment of vishajasopha
		39	U. 25/37	Use of kshara in pakvasopha
		47	U. 25/49,50	Use of kshara in pakvasopha
60	Sadyovrana	1-7	U. 26/1-7	Aetiology, prognosis
		9-14	U. 26/8-12	Line of treatment

Sl No	Chapter	C.M. verse number	A.H. verse number	Subject Matter
61	Bhanga	1-3	U. 27/1-3	Types, symptoms
		7	U. 27/21	Use of grishti ksheera
		12-14	U. 27/17-20	Line of treatment
		28-31	U. 27/32-35	Line of treatment
62	Agnivranadi	-		
63	Bhagandara	1-8	U. 28/1-8	Aetiology, symptoms, basic principles of treatment
		40	U. 28/44	Apachi
64	Granthyardudadi	1-13	U. 29/1-13	Definition of granthi, types
		14,15	U. 30/1,2	Line of treatment
		30-38	U. 29/14-22	Definition of arbuda, types
		39	U. 30/8	Sleepada
		43-45	U. 30/13-15	Line of treatment of apachi
		59	U. 30/36	Importance of varthi and taila
65	Kshudrarogadi	1	U. 31/1	Symptoms of ajagallika
		8	U. 32/17	Formulation-raktachandana for mukhakanthi
		9-12	U. 32/27-30	Kunkumaadi taila
		16	U. 32/33	Line of treatment of prasuktha
		25	U. 37/35	Treatment of vrichika visha
		26	U. 37/43	Formulation of vrichika visha
		28	U. 37/18	Treatment of akhu visha

Out of 2939 ½ slokas mentioned in cikitsamanjari, 617 slokas are common with Ashtangahridaya. Out of these, 328 relate to treatment principles/line of treatment, 166 relate to pathology/etiology/symptoms and 99 relate to formulations.

Comparison between Alathur Manipravalam and Chikitsamanjari.

Some of the formulations for the following diseases are common in Chikitsamanjari and Alathur manipravalam. Ajeernam, atisara, arsas, asrgdaram, kamala, kasam, kushta switra, krimi, gulma, grahani, pandu, prameha, masuri, mutrakrichra, mukharoga, bhagandara, rajayakshma, vatavyadhi, vidradhi, visarpa, vridhi, siroroga, sula, kshudraroga, netraroga.

Table 149. Comparison between in Chikitsamanjari and Alathur Manipravalam

Asrigdara Chikitsa				
Sl No	Formulation/Treatment principle	C.M (verse No)	A.M (verse No)	Comments
1	Thenginpoovu kadalady kwatha	20	108	In 6th line ***peyam)*** *thatha* ***peshitham*** in Chikitsamanjari instead of ***peyam*** *thatha* ***pezhitham***(instead of **sha**, **zha** is used)
Kasa Chikitsa				
1	cherupanchamoola kwatha	41	62	Same verse except the last term *dosha* is replaced as *sosha* in Chikitsamanjari
2	Chukku vilwa cheruthekku kwatha	43	73	Instead of drug *vilwa*, *chavya* is used in Alathur Manipravalam. *Thol**pa**laka* is replaced by *thol**pha**laka*
Rajayakshma Chikitsa				
1	Ela katu bhringamaram churna	22	70	Instead of *bhringamara* in Chikitsamanjari, *bhangamara* is used. In 6th line term *nirata* is replaced by *nisa* in Chikitsamanjari
2	Thwak ekabhagam irukooridu churna	26	68	In first line, instead of *eka* in Chikitsamanjari, the term *thekka (cheruthekku)* is used. Indication is specified in chikitsamanjari
3	Nimba amritha patavalam kwatha	29	63	Instead of *chavyekku* in Chikitsamanjari, the term *theruthendi (naruneendi)* is used
4	Thaaleesapathra maricha churna	42-45	77	Known as churnarutham. In Alathur Manipravlam the verses are incomplete

Asrigdara Chikitsa				
Sl No	Formulation/Treatment principle	C.M (verse No)	A.M (verse No)	Comments
Atisara Chkitsa				
1	Hreebere kanalkoovalam ghrita	48	278	Instead of japa and sindhu janmam in chikitsamanjari, jata (jatamanchi) and yavasookam is used
2	Kanee thee pata manchi ghrita	51	279	Slight variation in verse
Grahaniroga Chikitsa				
1	Cherukaduk ayamodaka dwideepyam kalka	8	259	Instead of the term *nannu*, *nanta* is used in A.M
2	Induppukaanam ayamodam irandu churna	12	2	chukka 5 portion and jeeraka 3 portion mentioned in A.M
Ajeerna Chikitsa				
1	Vazhuthina navapippali kwatha	5	231	Instead of saindhava in C.M katu is mentioned as mempodi n A.M
2	Palapothuvayathu thee ghrita	6	254	Instead of te term *nannu*, *nanta* is used
3	Koduveli niryoohe ghrita	7	255	In last line instead of *valarum* in Chikitsamanjari, *kanarum* is used
4	Induppu chukka mukkudi	9	232	Same verse
5	Pathya chukkum churna	10	228	Last line slight variation
Mootrakrichra Chikitsa				
1	Vazhuthanakal irandodu avanakkum kwatha	19	47	Instead of *paruthi* in Chikitsamanjari, the term *vazhuthi* is mentioned
2	Yuna karimpanayude swarasa	46	36	Instead of *niryanth*i, the term *munnalil* (within 3 days) is used
3	Kattumulla muthal ambuna ksheera kwatha	57	44	Same verse
4	Maikolumaru cheruvoola arachu kwatha	58	43 (mentioned as ‘vekalamaru’)	Instead of *maikolumaru* in Chikitsamanjari, the term *vekalamaru* is used
5	Ela vellari churna	38	35	Same verse

Asrigdara Chikitsa				
Sl No	Formulation/Treatment principle	C.M (verse No)	A.M (verse No)	Comments
Prameharoga Chikitsa				
1	Maramanjal irattimadhuram kwatha	13	21	Some ingredients are different. Instead of *vari, manjal and ekanayakam* in Chikitsamanjari, *jeerakam, pachila and iruveli* are mentioned
2	Niroori vairitheli sooka pulinkuruthol ghrita	26	29	In 2nd line of the verse *sha* is replace by *ya.* (Example for sha-ya alteration)
3	Thriphala rajani nisa kwatha	33	25	Additional 2 drugs are mentioned in Chikitsamanjari
Prmehapitaka Chikitsa				
1	Amruthu karuka manjal ell kadukka lepana	9	216	Instead of *karuka,* the drug *katuva* is used
Vidradhi Chikitsa				
1	Nandyaarvattom thudari lepana	10	217	Same verse except last line
2	Nimbasyathol amruthu kwatha	11	209	Same verse
Vridhi Chikitsa				
1	Ulli vettatuku chukku uzhinjhaver kwatha	3	103	Same verse
2	Chukku kayam ayamodakam uppo taila	22	101	Same verse
Gulma Chikitsa				
1	Chukkum thippaliyum churna	13,14	265	Similarity in contents
2	Vizhaalver kadalady kwatha	9	4	Same verse
3	Elavinmurikku kwatha	18	13	Instead of *chukku* in Chikitsamanjari, *bhanga* is mentioned
Sula Chikitsa				
1	Induppukaanam ayamodamirandu churna	60,61,62	2	Same verse except *thippali 6 portion*
Pandu Chikitsa				
1	Koduveli puranakittam ellum mukkudi	8	267	The term *ardraka* is replaced by *paramam bhaishaja*

Asrigdara Chikitsa				
Sl No	Formulation/Treatment principle	C.M (verse No)	A.M (verse No)	Comments
2	Mukka mukkadu chavya chithraka vatakam	17	261	Instead of *chavya* in Chikitsamanjari ,*pathya* is given
Kamala Chikitsa				
1	Tharuthavalodu nilamparandayum mukkudi	25	240	Additional drug *muthil* mentioned in chikitsmanjari
2	Inchi manjaladi ghrita	43	242	Same verse
Visarpa Chikitsa				
1	Chardi nann vithar thanil (treatment principle)	6	186	Instead of *nannu*, more archaic word *nanta* is used
Kushta switra Chikitsa				
1	Nalpamaram thriphala taila	18	134	Same verse
2	Nalpamaram pazhachukku lepana	50	136	Additional drugs *triphala and thandula* mentioned in Alathur Manipravalam
3	Pazhamulaku pinaakathol kizhi	68	122	Same verse
4	Induppu venna kadali lepana	59	119	Same verse. Instead of *veera* in C.M the term *koval* is mentioned in
5	Induppu chukka mulak ulli lepana	67	118	Same verse
Krimi Chikitsa				
1	Vizhaalver manamoola gruel	8	96	Same verse
2	Kadukupodi kalakki (diet)	9	97	Same verse
Vatavyadhi Chikitsa				
1	Kottam chukka vayambu taila	81	115	Same verse. Slight variation of versification
Netraroga Chikitsa				
1	Aavanakku cheruveera (kwatha for dhara)	66	161	Same verse
2	Kasyedam bhavanam Anjana	168	156	Same verse
Mukharoga Chikitsa				
1	Jaathi manjal erikkizhangu taila	64	80	Same verse. Instead of *nannu*, more archaic word *nanta* is used

Asrigdara Chikitsa				
Sl No	Formulation/Treatment principle	C.M (verse No)	A.M (verse No)	Comments
2	Naalpal kariveppu lantha taila	84	83	Same verse

Table 150. Comparison between Yogamritam and Chikitsamanjari

Sl No	Chapter	C.M. verse No.	Y.M. verse No	Subject matter	Comment
1	Jwara chikitsa	6	1/5	Jwara is considered as the supreme of vyadhi	
		14	1/11	Definition of taruna jwara, purana jwara and madhyama jwara	
		20	1/9	Duration of upavasa according to doshic predominance	Different verses, both of which convey the same meaning
		39	1/22	Chunda amruthadi kwatha	Different verses, both of which convey the same meaning
		76	1/35	Rasna suntyadi kashaya	
		81	1/50	Nilaveradi taila	
		87	1/52	Agnikarma and formulation of Musthadi Anjana	
		164	1/65	Intake of *makkuna*	Different verses, both of which convey the same meaning
		194	1/66	*Veerabhadraka gutika*	
		195	1/67	*Veerabhadraka gutika*	
		213	1/96	Complications of jwara	Sanskrit verse in Chikitsamanjari and Manipravalain Yogamritam Same meaning
2	Raktapitta chikitsa	10,12	2/4	Chandanadi kalka	Different verses, both of which convey the same meaning

		11	2/6	Peralmottu kalka	Different verses, both of which convey the same meaning
		26	2/9	Chandana kalka and Gairaka kalka	Different verses, both of which convey the same meaning
3	Asrigdarara chikitsa	-			No similar verses
4	Asthisrava chikitsa	-			No similar verses
5	Kasa chikitsa	4	4/1	Vidaryadi ghrita	Sanskrit verse in Chikitsamanjari and Manipravalam in Yogamritam Different verses, both of which convey the same meaning
		6	4/14	Cherupayar amruthadi kwatha	Same verse
		8	4/4	Balakoovaladi kashaya	Same verse
		34	4/22	Balastiradhi kwatha	Same verse
		37	4/24	Karimpukoovaladi kwatha	Same verse
6	Swasa chikitsa	5	6/28	Orila mooviladi kwatha	Same verse
		18	6/12	Oriladi kwatha	Same verse, additional one drug *ardram* in Yogmritam
7	Hidhma chikitsa	3,4	7/5	Vilva ikshuadi kwatha, Dasamoolaksheeram	Sanskrit verse in Chikitsamanjari, Manipravalam in Yogamritam
		10	7/11	Treatment principle of Hidhma associated with kshathaksheenatisara, Raktapitta and prameha	Sanskrit verse in Chikitsamanjari, Manipravalam in Yogamritam. Different verses, both of which convey

					the same meaning
8	Rajayakshma chikitsa	19	5/5	Aswagandha ksheera	Different verses, both of which convey the same meaning
		20	5/4	Koosmandaleha aswagandha, lakshadi taila	Different verses, both of which convey the same meaning
9	Swarasada chikitsa	-			No similar verses
10	Praseka chikitsa	-			No similar chapter
11	Chardi chikitsa	7	9/2	Thwakeladi churna	Different verses, both of which convey the same meaning
		14	9/10	Use of varatageha	
		21	9/11	External application of varatageha	Only external application is mentioned in this verse. Different verses, both of which convey the same meaning
		33	9/14	Treatment principle of anulomana of udanavayu	Different verses, both of which convey the same meaning
		35	9/13	Water medicated with mustha, jambu etc	Same verse
12	Arochaka chikitsa	6	10/3	Inchi manthalir ghrita	Different verses, both of which convey the same meaning
		8	10/5	Kabala with dadimarasa	Different verses, both of which convey the same meaning
		27	10/7	Mukkudi	
13	Bhaktarodha chikitsa	8	13/4	Treatment principle	
		9	13/5	Vidaryadi gana kwatha	

		17,18	13/7	Procedure of urovasti	Different verses, both of which convey the same meaning
		21	13/11	Yashtimadhuka ghrita	
		25	13/14	Treatment principle	
14	Hridroga chikitsa	2	11/1,2	Balaksheera, dasamoolaksheera	Different verses, both of which convey the same meaning
		5	11/6	Urovasti as a line of treatment	Different verses, both of which convey the same meaning
15	Trishna chikitsa	2	12/1	Aetiology and pathology of trishna roga	Same verse
		6	12/6	Water medicated with dipping burnt clay tile	Same verse
		10	12/2	Nasya with trimadhura	Different verses, both of which convey the same meaning
16	Madatyaya chkitsa	-			No similar verses
17	Arsoroga chikitsa	-			No similar verses
18	Udavarta chikitsa	-			No similar chapter
19	Atisara chikitsa	1	15/2	Types of atisara	Same verse
		2	15/1	Aetiology	Same verse
		3	15/3	Line of treatment	Same verse
		4	15/4	Pippalyadi khala	Same verse
20	Grahani chikitsa	4	16/2	Panchamoola peya	Different verses, both of which convey the same meaning
		6	16/4	Charngeryadi ghrita	Different verses, both of which convey the same meaning
21	Ajeerna chikitsa	-			No similar chapter

22	Vishuchika chikitsa	4	17/8	Agnikarma on parshni	Different verses, both of which convey the same meaning
		7	17/3	Swedana on abdomen	Same verse
		8	17/5	Medicated gruel with plavila, mavilanjetti	Different verses, both of which convey the same meaning
		9	17/4	Amakeryadi kashaya	Same verse
		12	17/6	External application with muthari	Different verses, both of which convey the same meaning
23	Atyagni chikitsa	3	19/4	Ksheera with laksha	Same verse
		4	19/3	Vedhiyashtyadi churna	Same verse
		5	19/6	Punarnava ghrita	Same verse
		8	19/5	Intake of paryushithannam	Same verse
24	Mutrakrichra chikitsa	23	20/16	Pookaitha ghrita	Same verse
		27	20/13	Swarasa of kuthikumbalavally	Same verse
		47	20/17	Swarasa of karimpana	Different verses, both of which convey the same meaning
		75	20/3	Munthiri kathakadi kashaya	Same verse
25	Prameha chikitsa	24	23/9	Karpasasti gutika	Same verse
26	Prameha pitaka chikitsa	2	24/7	Brahmi durvadi ghrita	Same verse
		6	24/10	Nalpamaradi ghrita	Different verses, both of which convey the same meaning
27	Somaroga chikitsa	1	43/1	Aetiology, pathogenesis and signs and symptoms	Same verse
		2	43/2	Signs and symptoms	Same verse
		7	43/6	Satavaryadi churna	Same verse
		3	43/3	Signs and symptoms	Same verse
		6	43/5	Mashadi churna	Same verse
28	Mootratisara chikitsa				No similar verses

29	Vidradhi chkitsa	22	25/4	Gulgulupanchapala churna	Different verses, both of which convey the same meaning
30	Vridhi chikitsa	-			No similar verses
31	Gulma chikitsa	21	27/25	Kwatha with pachotti koovaladi	Same verse
32	Sula chikitsa	47,48	40/27	Nirgundi eranda kwatha	Different verses, both of which convey the same meaning
33	Jalakurma chikitsa	-			No similar chapter
34	Mahodara chikitsa	1	28/1	Types of udara	Same verse
		2	28/2	Pathology and treatment principle	Same verse
		4	28/3	Treatment principle	Same verse
35	Virechana chkitsa	4	28/23	Peya with konnakurunnu	Verse number is given as continuation of Mahodara chikitsa
36	Panduroga chkitsa	9	29/11	Puranakittadi gutika/kalkam	Different verses, both of which convey the same meaning
37	Kamala chkitsa	40	30/20	Signs and symptoms and treatment principle of mechaka kamala	Same verse
38	Sopha chikitsa	-			No similar verses
39	Visarpa chikitsa	6	32/3	Treatment principle	Same verse
40	Masuri chikitsa	1	33/1	Characteristics of masuri	Same verse
		2	33/2	Types of masuri	
		5	33/3	Treatment principle	Different verses, both of which convey the same meaning
		6	33/4	Rudraksha with cow's milk	Different verses, both of which convey the same meaning. one formulation

					same in the verse
		11	33/6	Dhatri chandanadi kalkam	Same verse
		20	33/5	Use of anayadiyan ver	Explained in prose part in Chikitsamanjari
41	Visphotaka chikitsa	1	34/1	Aetiology, signs and symptoms	Same verse
		2,3	34/3	Nimba amruthadi kwatha	Same verse
		4	34/6	External application with Nalpamaradi	Same verse
		5	34/7	External application with madhukadi	Same verse
42	Sitapitta chikitsa	1	35/1	Characteristics of sitapitta	Same verse
		2	35/3	Aragvadhi kwatha	Same verse
43	Kushta switra chikitsa	-			No similar verses
44	Krimi chikitsa	-			No similar chapter
45	Vatavyadhi chikitsa	93	37/5	Modified arukaladi oil for head	Same verse
		98	37/10	Prasarani ksheera kwatha	Same verse
		104	37/11	Ellum uzhunnu lepanam	Same verse
		24	37/40	Nadisweda	Same verse
		27,28	37/42,43	Ellu mutiradi lepana	Same verse
46	Vatasonita chikitsa	-			No similar verses
47	Sthula chikitsa	3	46/63	Krimighna triphaladi kwatha	In Yogamritam the verses are numbered as the continuation of Bala chikitsa
		4	46/64	Intake of triphala churna	Same verse
		5	46/65	Mudga laja peya	Same verse
		6	46/66	Use of tilataila	All the verses are same except 1st, 2nd and 7th
48	Krisachikitsa	1	47/67	Intake of asvagandha	The verses are numbered as the continuation of sthula chikitsa

		2	47/68	Food and other regimen which can be used in krisachikitsa	Content of prose part is same in both
49	Mandanidra chikitsa	1	1	Anjana	Mandanidra chikitsa is continuation of Krisa chikitsa chapter, only one verse
50	Grabhini chikitsa	-			No similar verses
51	Bala chikitsa	26,27	45/22,23	Neeli taila and used lamp oil for external application	
		28	45/23	Thechiveradi with buttermilk	
		29	45/24	Njarathol and nellithol with buttermilk	
		10	45/18	External application of kunnikuru kalka over umbilicus	Different verses, both of which convey the same meaning
		37	45/26	External application with gairika churna	
		33	45/29	Sirodhara with nellikka and thenginpookkula kalkam	Different verses, both of which convey the same meaning
		38,39	45/37	Viswa ajamojadi churna	
		40	45/41	Vyoshavaradi ghrita	
		41	45/42	Chukku thippalyadi churna	
		46	45/44	Treatment for bed vetting	
		47	45/43	Use of hemasalaka	
		7	45/11	Durvadi lepanam	
52	Unmada chikitsa	-			No similar chapter
53	Apasmara chikitsa	-			No similar chapter
54	Netraroga chikitsa	40	48/78	Darveevalkaladi rasakriya	Same verse
		166	48/26	Anjana	Same verse
		72	48/35	Elaneer kuzhambu	Same verse
		112	48/34	Karpooradi rasakriya	Same verse
		47	48/22	Cheriya godanthadi gutika	Same verse

		115	48/36	Likuchadi varthi	Same verse
		150	48/12	External application pannithetta	Same verse
		56,57,58	48/19,20,21	Panchamrutha ghrita	Same verse
		66,67	48/55,56	Avanakku cherucheeradi kwatha, Mridweekadi kwatha	Same verse
		68	48/57	Ikshumooladi lepam	Same verse
		69	48/64	Mukkadi purampada	Same verse
		59-61	48/68-70	Ananthadi ghrita	Same verse
		86	48/62	Chandanagairikadi varthi	Same verse
		87	48/63	Chandanagairikadi varthi	Same verse
		153	48/59	Parisheka with breast milk and mustha kalkam	Same verse
		152	48/58	Cloth dipped in turmeric juice	Same verse
		149	48/65	Vata sringadi lepanam	Same verse
		154	48/60	Erandadi aschyotanam	Same verse
		139	48/53	Mustha yashtyadi kwatha	Same verse
55	Karnaroga chikitsa	47	49/11	Treatment of foreign bodies in ear	Same verse
		49	49/8	Treatment of foreign bodies in ear	Same verse
		53	49/9	Treatment of foreign bodies in ear	Same verse
56	Nasaroga chikitsa	36	50/2	Cherupayar amrutadi kashaya	Different verses, both of which convey the same meaning
57	Mukharoga chikitsa	41	52/11	Kurinjitaila	Same verse.In Yogamritam Dantharoga is explained separately
		59	52/13	Kabalam with chukku, ellu, kalkam	Same verse.In Yogamritam Dantharoga is explained separately
58	Siroroga chiktsa	108	57/86	Puliyila swarasam	Same verse
59	Vrana chikitsa	53	58/12	Sankha ksharadi lepanam	Same verse

		46	58/28	Modified Nyagrodhadi taila	Same verse
		51	58/29,30	Savya ksheeradi churna	Same verse
		60	58/33	Apathya of vrana	Same verse
60	Sadyovrana chikitsa	-			No similar chapter
61	Bhanga chikitsa	-			No similar verses
62	Agnivranadi chikitsa	-			No similar chapter
63	Bhagandara chikitsa	-			No similar verses
64	Grandhyarbud adi chikitsa	50	62/2	External applicatiion	Verse mentioned in Apachi chikitsa
65	Kshudrarogadi chikitsa	-			No similar verses

Table 151. Comparison between Chikitsamanjari and Sahasrayogam

1. Kashaya

Sl No	Kashaya	Indication	C.M. verse	S.Y. Page No	Comments
1	Pachanamrutham	Jwara chikitsa	41,42	37	Instead of drug '*paata*', mentioned as '*vaasa'* in Sahasrayogam
2	Chinnodbhavadi	Jwara chikitsa	69	39	Same verse
3	Dasamoola duralabhadi	Jwara chikitsa	71	35	Same verse
4	Rasna suntyadi	Jwara chikitsa	76	37	Same verse
5	Bharngyadi	Jwara chikitsa	137	33	Same verse
6	Daru naagaraadi	Jwara chikitsa	160	35	Same verse
7	Nirguntyadi	Jwara chikitsa	229	96	Same verse
8	Bala jeerakadi	Kasa chikitsa	5	66	Same verse
9	Cherupayaradi	Kasa chikitsa	6	71	In saharayoga, the drug *brihati* is given as an ingredient
10	Bala koovalaadi	Kasa chikitsa	8	66	Same verse
11	Orila mooviladi	Swasa chikitsa	5	69	*Mempodi* ghee and powdered cumin seeds in sahasrayoga
12	Jambu amrapallavaadi	Chardi chikitsa	23	77	Same verse

Sl No	Kashaya	Indication	C.M. verse	S.Y. Page No	Comments
13	Bala satavaryaadi	Bhaktarodha chikitsa	11	53	Same verse
14	Mashadi	Hridroga	8	65	Same meaning, different verses
15	Dhanyaka suntyadi	Hridroga	11	65	Same verse
16	Dhanyakadi	Trishna	5	78	*Krishna* in Sahasrayogam (*veera* in Chikitsamanjari)
17	Naagaraadi	Vishuchika	2	49	Same verse
18	Nisa katakaadi	Prameha	11	99	Same verse
19	Nimbaadi	Vidradhi	11	126	Same verse
20	Ulli vettatuk aadi	Vridhi	3	107	Slight variation in 2nd line of the verse
21	Lasuna oushadhadi	Vridhi	5	107	*Oushadha* mentioned twice. Instead of one *oushadha, eranda* is given in Sahasrayogam
22	Vizhaal chitramoolaadi	Gulma	7	98	Third line of the verse differ
23	Saptasaara	Gulma	8	98	Instead of *lavana*, the term *patu* is used. Ghee is not included as a *mempodi* in Chikitsamanjari
24	Kana sathahvadi	Gulma	20	98	Instead of *hinguchurna, hingukalka* is given in Sahasrayogam
25	Punarnavadi	Mahodara	18	130	Same verse
26	Nimbatvagadi	Kamala	44	120	Same verse
27	Pathya punarnavadi	Sopha	11	118	Instead of viswa, chitraka is given in sahasrayoga
28	Pathya punarnavadi	Sopha	13	117	Same verse
29	Sunti baladi	Masuri	23	121	Same verse
30	Jivantyadi	Masuri	24	121	Same verse
31	Nimba amrtadi	Visphota	2	125	Same verse
32	Sahacharadi	Vatavyadhi	90	82	Same verse
33	Prasaaranyadi	Vatavyadhi	98	83	Same verse
34	Raasnerantadi	Vatasonita	19	89	Same verse

2. Ghrita

Sl No	Ghrita	Indication	C.M. verse	S.Y. Page No	Comments

1	Ashtamangala	Jwara	190,191	344	Lines in verse interchanged
2	Pippalyadi	Jwara	192,193	369	Ingredients are same but verses are not similar
3	Kalyanaka	Jwara	230-235	347	Verses are not same, meaning same
4	Varahyadi	Asrigdara	18	384	Same verse
5	Sasavasadi	Kasa	52-54	388	Last line mentioning more indication is not in sahasrayoga
6	Kakamachi	Swasa	15	348	Slight variation in indication. In Chikitsamanjari kasa is also included
7	Aswagandhadi	Rajayakshma	37	342	Slight variations in ingredients and quantities
8	Kusmantaka	Rajayakshma	41	349	Instead of jeevanti and mudgaparni, kakoli and ksheerakakoli is given in Chikitsamanjari. 2 more lines are given in sahasrayogam (phalasruti)
9	Citraka granthyadi	Grahani	17	354	Last line of the verse is missing in Chikitsamanjari
10	Vastyamayantakam	Mutrakrichra	69	382	Two lines more in Chikitsamanjari (phalasruti)
11	Satavari svadamstra	Mutrakrichra	74	387	Two lines more in Chikitsamanjari (phalasruti)
12	Akulyadi	Prameha	41	344	Slight variation in verse
13	Indukanta	Sula	31	346	Same verse
14	Sulari	Sula	39	389	4 lines more in Chikitsamanjari (phalasruti)
15	Dhatri vidaryadi	Kamala	30-32	363	Same verse
16	Gopatmajadi	Visarpa	8	351	Same verse
17	Tiktaka	Kushta switra	24-26	357	Last 5 lines are not mentioned
18	Mahatiktaka	Kushta switra	27-29	376	Same verse
19	Nonganampullu uzhunnadi	Garbhini	25	365	Same verse
20	Kusmanda swarasa	Apasmara	2	349	Slight variation in indication
21	Patoladi	Netra	98-101	366	Instead of vyosha and chavya, pippali is

					mentioned in sahasrayoga
22	Triphala	Netra	103	358	In kalka, yashti is also included in Chikitsamanjari

3. Gutika

Sl No	Gutika	Indication	C.M. verse	S.Y. Page No	Comments
1	Chukkum thippalyadi	Jwara	127	142	Same verse
2	Jwarankusa	Jwara	131,132	143	Same verse
3	Mukka mukkatuvadi	Jwara	133	151	Same verse
4	Mahajwarankusa rasa	Jwara	134,135	150	Mentioned as *gunjapramanakam* in sahasrayogam instead of *gunjadwayam hitam* in chikitsamanjari
5	Suryaprabha	Jwara	140	165	Same verse
6	Sannipatatantakam	Jwara	144	163	Same verse
7	Anandabhairava rasa	Jwara	145	135	Same verse
8	Jatikkayadi	Atisara	41-43	142	Drug *kathu* not mentioned in sahasrayogam. Slight variations in verse
9	Pachaandiyadi	Atisara	44-45	147	Drug *kathu* not mentioned in sahasrayogam.
10	Niruri	Prameha	26	146	Same vere
11	Maricadi	Mahodara	29	149	One line missing in sahasrayogam. *Varakvadha* not mentioned in sahasrayogam
12	Godantadi	Netra	47	412	*Saindhavam* not mentioned in sahasrayogam. Instead of *rohini* and *maricha, manasila* and *madhuka* is mentioned in sahasrayogam
13	Mukkadi purampata	Netra	69	410	Slight variation in verse
14	Aksabijadi	Netra	109	424	Same verse
15	Shanmaksika	Netra	110	424	Same verse
16	Vimalagutika	Netra	113	424	Same verse
17	Draksadi	Netra	124	427	Same verse

4. Churna

Sl No	Churna	Indication	C.M. Verse	S.Y. Page No	Comments
1	Avipathichurna	Jwara	223	178	Same verse
2	Sarasijamakarandadi	Asrigdara	25	209	Same verse
3	Jivantimustadi	Swasa	22-24	186	Instead of *madhuka* and *anjana* in Chikitsamanjari, *surasa* and *eladvaya* in sahasrayogam
4	Magadhajadi	Hidhma	16	198	Same verse
5	Ela lavangadi	Chardi	15	180	Slight difference in verse, meaning same
6	Talisapatradi	Arochaka	14	187	Same verse
7	Ela thvagadi	Arochaka	24	180	Slight variation in indication
8	Astachurna	Arsoroga	44	179	Same verse
9	Hutabhugadi	Arsoroga	45	214	Instead of *gulma* and *sula* in chikitsmanjari, *pandu* and *sopham* is mentioned as indication
10	Hutasanadi	Arsoroga	46	214	Same verse
11	Guggulupanchapala	Vidradhi	22	185	Same verse
12	Hingu vacadi	Sula	56-58	213	Same verse except 7th line
13	Pathya punarnavadi	Pandu	13	195	Same verse
14	Indrasani	Pandu	14	180	Instead of *bhagandara*, *chirajwara* is given in indication
15	Vyosha agnyadi	Pandu	16	206	Commonly known as *navayasa churna*
16	Varahyadi	Kamala	15	203	Same verse
17	Krishna agnyadi	Shopha	36	184	Instead of *vilwa* and *Magadha* in Chikitsamanjari, *viswa* and *maricha* is mentioned in sahasrayogam

5. Taila

Sl No	Taila	Indication	C.M. verse	S.Y. Page No	Comments
1	Arukaladi	Jwara	203	294	Same verse
2	Pinda	Jwara	224,225	313	Same verse
3	Chandanadi	Asrigdara	26-31	302	
4	Tekarajadi	Swasa	12	304	Same verse
5	Cinchadi	Shopha	26	303	Same verse

Sl No	Taila	Indication	C.M. verse	S.Y. Page No	Comments
6	Dinesavalyadi	Kushta switra	14	306	*Varnya* is an additional indication mentioned as an indication in Chikitsamanjari
7	Guggulu marichadi	Kushta switra	36	300	Same verse
8	Kachoradi	Kushta switra	42-44	297	Same verse
9	Kottam chukkadi	Vatavyadhi	81	300	Same verse
10	Parinatakeri	Vatavyadhi	97	311	Same verse
11	Karpasastyadi	Vatavyadhi	103	299	Same verse
12	Bala asvagandhadi	Vatavyadhi	107-111	319	Instead of *murva* and *katuka* in Chikitsamanjari, *durva* and *kumuda* is mentioned
13	Sudhabala	Vatavyadhi	147-149	336	Same verse
14	Kshirabala	Vatavyadhi	151, 152	338	Same verse
15	Prabhanjana vimardanam	Vatavyadhi	153-160	315	Same verse
16	Balataila	Vatavyadhi	167	306	Commonly known as dhanvantharam taila
17	Cinchadi (another)	Vatavyadhi	170	303	Some ingredients are differing
18	Vatasani	Vatavyadhi	177-183	331	Same meaning, verse different
19	Deva darvadi	Vatavyadhi	184,185	306	Same verse
20	Mashataila	Vatavyadhi	198-202	325	Variation in arrangement of verses and some ingradients differ
21	Prasaranyadi	Vatavyadhi	204-205	316	Instead of *satahva* in Chikitsamanjari, *ksheera kakoli* is mentioned
22	Amritadi	vatasonita	24-25	290	More indications are given Chikitsamanjari
23	Tungadrumadi	Siroroga	47	304	Same verse
24	Kayyonnyadi	Siroroga	49	298	Same verse
25	Asana vilvadi	Siroroga	58	291	Same verse
26	Bala dhatryadi	Siroroga	64-73	318	Same verse
27	Durdhurapatra adi	Siroroga	102	307	Same verse
28	Nili bhringadi	Siroroga	104	311	Same verse

Other features of Chikitsamanjari

a. Oushadhakala mentioned in C.M (Time of drug administration)

The time of administration of medicine is mentioned in various contexts. The terms used for the time are

1. Dinadi samayam – at the beginning of the day (in the context of siroroga)
2. Sayahna – evening (in the context of siroroga and somaroga)
3. Anthikku – at the end of the day (in the context of kasa, rajayakshma, bhaktarodha)
4. Athazhathinu mumpu – Before dinner
5. Athazham unnumpol – with dinner (in the context of arochaka)

b. Duration of intake of medicine specified in C.M

1. Oru mandalam - One mandalam is considered as 41 days.(oru- one)
2. Randu mandalam - two mandalam- 82 days(randu -two)

c. Measurements

1. Oru muram - (muram- winnowing sieve, oru-one)
2. Ara muram –(Ara-half) (siroroga chikitsa)
3. Plavila (Jack tree leaf) (spoon prepared by cupping leaves of jack tree and clipping it with green coconut leaf midrib) (Netraroga chikitsa) -

d. Vessels / Equipments

1. Chakku(An instrument used to take oil from seeds)
2. Thamrachashakam(copper vessel)
3. Chana(a stone used to grind sandal)

Part II

4.2. Observation and Analysis of Survey

Type of study design planned – Analytical cross sectional survey using semi structured pre-tested questionnaire

Total Calls Made – 1200, Recruited – 704

Primary criteria for exclusion - <10 years of experience

Respondents who have studied the BAMS and MD from colleges outside Kerala.

Results

Table 152. Survey – Demography

Total Recruitment Done		704
Gender	Male	344
	Female	360
Age		47.9±7.9
Occupation	Govt Academy	80
	Govt Practitioner	250
	Private Practitioner	374
Education	BAMS/BAM/DAM	614
	MD	90
Mean Years of Experience		24.4±7.1
Texts Used In Practice	BruhatTrayi	212
	Laghu trayi	210
	Regional texts	360
	All three	12

Table 153. Survey – Knowledge of Chikitsamanjari

Use Chikitsamanjari in practice	Yes	303
	No	401
Source of Knowledge about text	Academy	507
	Other	197

Table 154. Survey – Formulations used by participants of the Survey

Formulations	102
Single Drugs/simple formulations	14
Therapies	42
Total Yogas	158

Figure 1. Survey – Pie chart – Percentage of various treatments

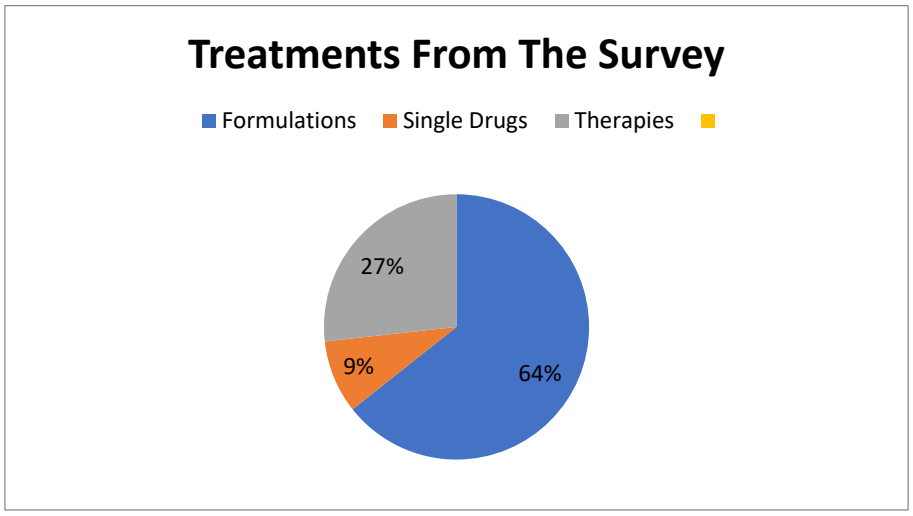


Table 155. Survey – Type of Formulations

Type of Formulation	Number
Kashaya	61
Taila/Kuzhambu	15
Ghrita	8
Churna	6
Gutika	6
Lehyam	5
Rasakriya	1

Figure 2. Survey – Pie chart – Percentage of different dosage forms

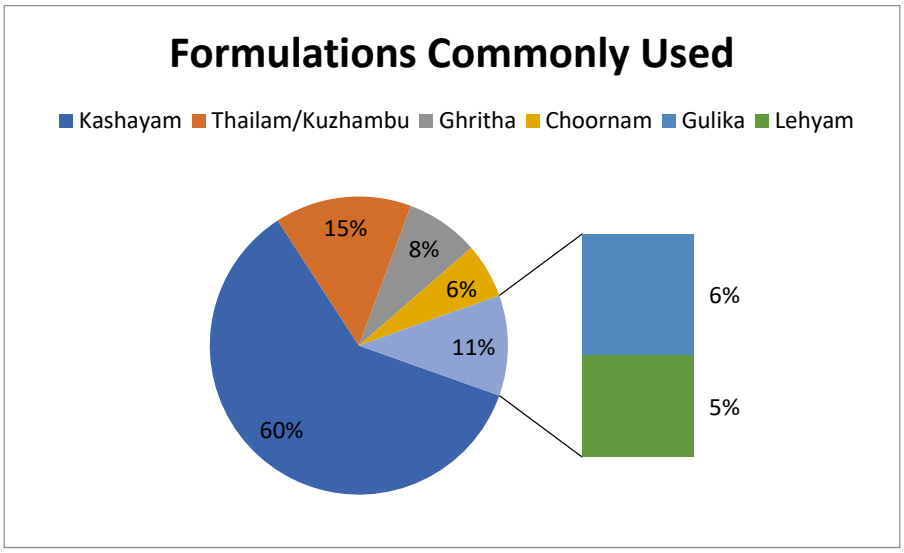


Table 156. Survey – Formulations/Treatment procedures used by the participants

Sl. No	Kwatha	Indication	Dose	Nos
1.	Amritaadi kashaya	Vataraktam	1 pala	11
2.	Amrita shadangam kashaya	Vataraktam	1 pala	25
3.	Amrithotharam kashaya	Jwara,Amavata	1 pala	33
4.	Aragvadhaamritaadi kashaya	Sitapitta	1 pala	19
5.	Aranyatulasyaadi kashaya	Jwara	1 pala	11
6.	Ardhavilvam kashaya	Asmari	1 pala	9
7.	Avanakkamrutaadi kashaya	Pakshaghata	1 pala	1
8.	Bala jeerakaadi kashaya	Kasa	1 pala	26
9.	Balakoduthoovaadi kashaya	Chardi	1 pala	11
10.	Balakoovalaadi kashaya	Chardi	1 pala	8
11.	Bharangyadi kashaya	Jwara	1 pala	4
12.	Bhadraadi kashaya	Pakshakhta	1 pala	5
13.	Cherupayar amritaadi kashaya	peenasa	1 pala	1
14.	Chukku mulak ilaadi kashaya	Kasa	1 pala	3
15.	Dasamoola ksheera kashaya	Vatavyadhi,Pakshakhata	1 pala	11
16.	Dashamoola kashaya with Ashwagandha churna	Kasa	1 pala	1
17.	Dasamoola kadutrayam Kashaya	Swasa	1 pala	1
18.	Gandharvahastaadi kashaya	Katigraha,Vibandha	1 pala	`9
19.	Jeevantyadi kashaya	Prameha Pidaka	1 pala	1
20.	Kaalasaakaadi kashaya	Grahani,Vishuchika,IBS	1 pala	32
21.	Kana shataahvaadi kashaya	Rakta pradara	1 pala	11
22.	Lasuna erandaadi kashaya	Pakshakhata	1 pala	24
23.	Maharasnadi kashaya	Pakshakhata	1 pala	2
24.	Musali khadiraadi kashaya	Rakta pradara Jwara	1 pala	14
25.	Mridweekadi kashaya	Unmada	1 pala	1
26.	Nayopayam kashaya	Swasa	1 pala	25
27.	Neeli tulasyaadi kashaya	Loothavisha	1 pala	11
28.	Nimbaadi kashaya	Mukhadooshika	1 pala	12
29.	Nisa katakaadi kashaya	Prameha	1 pala	17
30.	Nisha amalakaadi kashaya	Prameha	1 pala	12
31.	Pachanamritam kashaya	Jwara	1 pala	59
32.	Pavu kashaya	Kushtha	1 pala	2
33.	Pathyaadi kashaya	Jwara	1 pala	6
34.	Pathyakustumbari kashaya	Paithika Jwara	1 pala	7

Sl. No	Kwatha	Indication	Dose	Nos
35.	Plavila njettu kashaya	Hikka	1 pala	1
36.	Prasaranyaadi kashaya	Apabahuka	1 pala	38
37.	Punarnavadi kashaya	Shopha	1 pala	11
38.	Rasna shigru punarnavadi kashaya	Pakshaghata	1 pala	14
39.	Rasna shuntyadi kashaya	Apabahuka	1 pala	11
40.	Rasna erandadi kashaya	Vataraktam	1 pala	11
41.	Saptasaaram kashaya	Kati shoola,Kati Graha,Vibandha	1 pala	34
42.	Shatavari chinnaruhaadi kashaya	Vatarakta	1 pala	11
43.	Shunti balaadi kashaya	Suptha vata	1 pala	9
44.	Soothikaamritam kashaya	Gabhini	1 pala	16
45.	Trina panchamoolaadi kashaya	Mootrakrichra	1 pala	9
46.	Ullivettedukkadi kashaya	Vridhi	1 pala	21
47.	Vidaaryaadi kashaya	Pakshakhta,Vata vyadhi	1 pala	19
48.	kashaya of bala, atibala, devadaru, eranda, jeeraka along with ksheera	Apabahuka	1 pala	1
49.	Kashaya of eranda, amrut, devadaru, rasna, bala	Pakshaghata	1 pala	1
50.	kashaya of jambu, amra pallava, ushira, vatashringa, varaha, musta	Atisara	1 pala	1
51.	kashaya of vidanga, dhanya, bala	Swasa	1 pala	1
52.	Kashaya of Vidari, Satavari, Yashti, Masha	Asthisrava	1 pala	1
53.	kashaya of Sahadevi, varuna, devadaru	Kasa	1 pala	1
54.	kashaya of meharimoola, kataka	Prameha	1 pala	1
55.	kashaya of nimba , amrita, patola, bharngi, choraka, Meharimoola, brihati, ksheerini, agaru, vishva, vaasa	Kasa	1 pala	1
56.	kashaya of pashana bheda and shunti	Swasa	1 pala	1
57.	kashaya of shaalaparni moola, meharimoola along with sita, madhu	prameha	1 pala	1
58.	Kashaya of trinapanchamoola, prishniparni, bhadra along with sita	mootratisara	1 pala	1
59.	Kashaya of vilva, lamajja, lajambu	chardhi	1 pala	1
60.	kashaya of vidari, yashti, satavari, masha	svetapradara	1 pala	1
61.	Kashaya of Vilva, Dhanyaka, bala, shunt	Kasa	1 pala	1

Gutika

Sl. No	GUTIKA	Indication
1.	Ponkaradi Gutika	Grahani
2.	Patyaadigutika	Pandu
3.	Nirooryadi Gutika	Prameha
4.	Kasthooryadi Gutika	Shoola
5.	Mukka mukkadukadi Gutika	Jwara
6.	Chukkum tippalyadi gutika	Jwara

Churna

Sl. No	Churna	Indcation
1.	Saptamrita yoga	Kasa
2.	Chukkiliratyaadi churna	Kasa
3.	Kottam chukkadi churna	Vatavyadhi
4.	Sarasija makarandaadi churna	Rakta pradara
5.	Churna rajan	Kasa
6.	Avipathy churna	Kushta

Leha

Sl. No	Leha	Indication
1.	Vilvaadi lehya	Visoochika,Agnimandyam,
2.	Kushmandavaleha	Kasa,Tamaka swasa
3.	Maanibhadragulam	Kushtha
4.	Yashti churna+Navaneeta+Sita lehya	Chardhi
5.	maricha churna, Sita, Madhu, Ghrita Lehya	Kasa chikitsa
	Rasa Kriya	Indication
1.	Elaneer kuzhambu	Pittaja abhishyandam

Taila

Sl. No	Taila	Indication
1.	Balaguloochyaadi taila	Apabahuka
2.	Likucha taila	Sandhivata
3.	Pancha sneham	Vatavyadhi
4.	Sindhuvarairandam	Katigraha
5.	Ketakimoolaadi Taila	Sandhi vata
6.	Dhanvantaram Kuzhambu	Garbhini
7.	Kottamchukkadi taila	Sandhi vata
8.	Balahataadi taila	Sirashoola

9.	Neelibhringaadi kera	Kesha shatha
10.	ksheera bala taila	Pakshaghata
11.	chinchadi taila	Shopha
12.	Arukalaadi taila	Kamala
13.	Durvadi yamakam	Vrana
14.	Bala Taila	Pakshaghata
15.	Dhanvantara taila	Sandhi vata

Ghrita Preparations

Sl. No	Ghrita	Indication
1.	Urvaarukaghrita	Garbhini
2.	Dasaswarasaghrita	Kasa
3.	Sukhaprasavaghrita	Garbhini
4.	Sukumara ghrita	vandhyata
5.	Dhaatrividhaarikam Ghrita	Garbhini
6.	varahyaadi ghrita	Asrigdara
7.	shoolari ghrita	Shoola
8.	Pippalyaadi ghrita	Arshas

Single drugs/simple formulations from the Survey

Sl. No	Single drug/ simple formulations	Indications
1.	Kashaya with Sunti(1 part), Kothambalari (2 part)	Amajajwara
2.	Lasuna prayoga	Ardita
3.	Koshna ghrita+Saidhava	Hikka
4.	Kattar pola neeru	Woms
5.	Gulardrakam Prayogam	Shobha
6.	Oral administration of hareetaki (1no), Maricha(10)-boiled and mascerated (2)	Swasa
7.	Khanda sharkara, Butter and Ela in Milk	Sweta pradara
8.	Nirgundi pathra in eranda taila internal administration	Lowback ache
9.	Amalaki churna mixed with ghee for external application	cracked foot
10.	Bud of hibiscus flower along with rice washed water	leucorrhoea
11.	Buds of Hibiscus flower along with sugar	leucorrhoea
12.	Varattunellithanpatram (Fried gooseberry leaf)	swarasadam
13.	saptachadha, ushera, tudintapaala	Dysmenorrhea
14.	Mid rib of coconut leaf (Pachheerkkil) boiled in water	chardi

Treatment procedures

Sl. No	Treatment procedures	Indications
1.	Abhyanga with Balaguloochyadi Taila	Janu sandhi gatha vata
2.	Abhyanga with Chincha Taila	Shopham
3.	Abhyanga with Dhanwantharam Kuzhambu	Sandhi gata vata
4.	Abhyanga with Kottamchukkadi taila	Sandhivata
5.	Abhyanga with Lakshadi Taila	Karshya
6.	Abhyanga with Likucha Taila	Janu sandhigatha Vata
7.	Abhyanga with Pinda Taila	Vatarakta
8.	Amrithadi lepa	Vatarakta
9.	Anjana with elaneer kuzhambu	Pittaja Abhishyanda
10.	Bhasma Kizhi	Vata rakta
11.	Churna Pinda sweda or kizhi using roasted kulatha	Sandhi gata vata
12.	Dhooma varti with Maricha, Pippali,Nisha, Shunti	Jwara
13.	Ela Kizhi with Erandapatra, Datturapathra, and grated coconut	Sandhi vata
14.	elakizhi in sandhivata, chinchpatra potali sveda	Pakshaghata
15.	Ellumnishaadi Lepam	Vataraktam
16.	Guloochopatraadilepam	Vatarakta in the condition of Oedema and pain
17.	Gunja lepam	Acute and chronic pain in cervical spondylosis
18.	Karpasabeeja adi Lepam	Vatarakta
19.	Lepa of amrut, doorva, haridra, hareetaki along with milk	Prameha Pidaka
20.	Lepa of durva, tila, amrutu, root of sreetali	Prameha pidaka
21.	Lepa of gudoochi, darbha, haridra, hareetaki along with milk	Prameha pidaka
22.	Lepa of Tila, Masha, Satapushpa, Medhika cooked in milk and coconut milk	Apabahukam
23.	Lepa using Dronapushpi	Arshas
24.	Lepa using Eranda beeja boiled in milk.	Vatarakta
25.	Lepa with Jatamayadi churna	Vata rakta
26.	lepana with tila boiled in Milk	Vatarakta

27.	Manal Kizhi(Valuka Sweda)	Shopham
28.	Manduka parni mixed with milk as lepa	Twak roga
29.	Nasya with thulasyadi taila	Nasarsha
30.	Pizhichil with Bala Taila	Pakshakhatha
31.	Preparation of Dhanyamla	Conditions such as irregular menstruation, Mootrakrichra, Gulma, Udara, Sopha
32.	Sirodhara with Bala hatadi taila	Sirashoola
33.	Sirodhara with Thungadrumadi taila	Nidra Nasha
34.	Thakradhara	Udara Vrana
35.	Thalam with Navaneeta	Arditha,Pakshaghata
36.	Udvarthana with laja	Medo roga
37.	Upanaha with patala mooli	worms
38.	Urobasti with Shashtika shali milk	Bhaktarodham
39.	Virechana with vidanganirguntyaadi churna	krimi
40.	Virechana with Avipathy Churna	Kushta
41.	Virechana with Manibhadra leha	Kushta
42.	Virechana with Sindhuvareranda	Low back ache

Test for associations

Table 157. Association between age and clinical use of Chikitsamanjari

The Association between clinical use of CM and age was tested using Chi square test for Association. The data was divided into two based on the mean cut off of age (43 years) and whether they used CM in their clinical practice. The data is represented in table below.

		AGE		
		<43	>43	
CM USE	YES	**85**	**180**	265
	NO	**158**	**284**	442
		243	464	707

The association was found to be statistically insignificant (P>0.05)

OBSERVED	EXPECTED	CHI SQUARE	P VALUE
85	**91.08**	**0.57**	**0.32**
158	**151.92**		
180	**173.92**		
284	**290.08**		

Table 158. Association between experience and clinical use of Chikitsamanjari

The association between experience and use of CM was also tested. The clinical experiences of the subjects were divided into two groups by means of median cut off. The data is as shown in the table below.

		EXPERIENCE		
		<23	>23	
CM USE	YES	**200**	**128**	328
	NO	**181**	**198**	379
		381	326	707

The association was found to be statistically highly significant at p<0.001.

OBSERVED	EXPECTED	CHI SQUARE	P VALUE
200	**176.76**	**0.98**	**0.00**
181	**204.24**		
128	**151.24**		
198	**174.76**		

Table 159. Association between higher educational qualification and use of Chikitsamanjari

Association between attainment of higher educational qualifications and the clinical use of CM was tested. The data was bifurcated based on the Post graduate qualifications and clinical use of CM. The data is as shown in the table below.

		PG		
		YES	NO	
CM USE	YES	**44**	**241**	285
	NO	**62**	**360**	422
		106	601	707

The association was found to be statistically insignificant ($p>0.05$)

OBSERVED	EXPECTED	CHI SQUARE	P VALUE
44	**42.73**	**0.38**	**0.79**
62	**63.27**		
241	**242.27**		
360	**358.73**		

Part III

4.3. Observation and Analysis of Focus group discussion

Focus group Discussion- Report

Moderators initial remark:

"Focus group discussion is conducted as a part of PhD thesis based on Chikitsamanjari. Focus group discussion is conducted in the research process to attain an authoritative information. It's better to conduct a focus group discussion rather than collecting the information personally. The benefits of Focus group discussion are it is time saving, and as it discusses on a specific topic in a short period of time, maximum information can be attained from all the discussants. It will not exceed more than 2 hrs.

This focus group discussion is on the topic "A critical study on Chikitsamanjari with special reference to regional contribution to the therapeutic tradition of Ayurveda". Chikitsamanjari is a Kerala text which is exhibiting all the characters of traditional medicinal text of Kerala. Here present are the 10 eminent scholars in Ayurveda who can contribute their knowledge on Chikitsamanjari in different aspects such as historic background, clinical aspects, Panchakarma, and medicinal flora of Chikitsamanjari. Discussant 1,2 and 3 can share their potent knowledge on their clinical experience. The book Chikitsamanjari was the topic of discussion in a seminar conducted as a part of observing "Unnimooss Dina", at SNA Aushadha sala, accidently it became the venue for the focus group discussion as well. Discussant 5 who presented an important paper in the previous seminar is present with us in the focus group discussion. Discussant 6 will share the information on the medicinal plants. Discussant 4 and 7 will share his experience on Panchakarma , Discussant 8 will discuss about the research aspect , and Discussant 9 will discuss about the literary aspect. Dr. X will do the minuting. Focus group discussion is divided into 3 parts. First a talk by the scholar, followed by a talk by each member of the panel which was then followed by discussion proper."

Research Scholar's introduction :

Explained the progress of work and gave a brief introduction about the survey conducted as a part of study.

Discussant 1 - The discussant 1 reminisced that Chikitsamanjari was the text which has been used widely in his clinical practice, especially when medicines were to be prepared by patients at home using raw drugs. Talking about the specialties of Chikitsamanjari as an important medical treatise, he shared his experience of using Cheriya kirataadi kashaya yoga in jwara

"Chundayum amrutum chukkum

Muthangaayum kudikka, Nishkvadhitam

Cheriya kiraataadirayam paniyilite pachanam shamanam"

He shared, how he only came to realise much later that Cheriya kirataadi is similar to the Chaturbhadra kashaya of Bhaishajya Ratnavali, the only difference being the botanical identification of Kirata tikta. In Kerala, Puthari chunda (*Solanum indicum*) is identified as Kirata tikta whereas Bhaishajya ratnavali identified the same as *Swertia chirata*. Commonly prescribed formulations like pachanamrutam kashaya, Pathyakatphalaadi kashaya, Amruthotharam Kashaya are from chikitsamanjari . He also said that first print of Sahasrayoga by the author Aattoor Krishnapisharody which was printed in "Kallachu"(stone printing press) in the year 1876 was inspired from Chikitsamanjari, implying its historical precedence over Sahasra Yoga. A yoga mentioned in this edition of Sahasrayoga is Injimanjalaadi Paala moru yoga

"Inji manjal kudankan Karintakaali

Ikshu manjal tudari bala rase"

In the phalasruthi of this yoga it is mentioned that it has to be taken along with the drugs in the formulation of Patyaadi gutika mentioned in the Pandu chikitsa of Chikitsamanjari. Though the formulation of Patyadi gutika (tablet form) is absent in Sahasrayoga, it mentions the use of churna form (powder form) of the same formulation. The first reference of the treatment procedure urovasti is seen in Chikitsamanjari. It was from this concept of urovasti that the procedures like prishta vasti, and janu vasti later developed.

Different forms of Kizhi (potali)are found in Chikitsamanjari. "*Chinch patram tu samshunnam naalikera samantvitam prataptam potalim kritva tena svedam cha kaarayet*". The chincha patra is roasted along with grated coconut and pottali is prepared. This potali sveda is indicated in Pakshaghata. The use of Ponkaraadi gutika with "kaarup"(black salt) as an ingredient is a special formulation in Chikisamanjari.

The drug 'chembravally' is yet another traditional drug mentioned in Chikitsamanjari. It has been observed that this drug is used in place of Madhusnuhi (a drug mentioned in classical texts) in Kerala. Their properties appear to be similar as well.

The different administrative modes of Sapthasaram kashaya is mentioned such as its combination with trivrit, palaasha, leaves of Vamshalochana etc. In aarthavashoola it should be given with Palaasha whereas in Parinaamashoola it is given with 'kottathenga'(dry coconut). The yoga of elluzhunnadi is taken from Chikitsamanjari. Another peculiarity of Chikitsamanjari is the taila yogas for head application. The reference of Bhujangalatadi taila

"*Hima madhuka gadaambu sevya garbham Bhujagalataa rasa saadhitam tilotham*

Shirasi rujamapaakaroti kandum katasanam charuniddhi"

is from Chikitsamanjari. The reference of *Likucha* taila is also mentioned in Chikitsamanjari

'Jaanupradeshe janitaanila naasanaaya
Taila nisha misi suradruma devadhoopai
Sidhamrase likucha janmanishastametat
Shophogratodasahite sudhiradru tau cha'

Likucha taila is indicated for pain in knee and its adnexa. Formulations of Balahataadi Taila and Bhringaamritadi taila are mentioned in Chikitsamanjari which are absent in the currently available editions of Sahasrayoga. The yogas such as Mrinalaadi kuzhambu, an important vrana ropana yoga:

"*Tila kalkasyamadhuko Ghritaakto Vranaropana*:' is from Chikitsamanjari.

Discussant 2

Discussant 2 opined that Chikitsamanjari is a Practical book with lot of single drug usages. He shared his experience with Shastika Saali pinda sveda over forehead, which is mentioned in the text(for vatavyadhi), for Parkinson's disease. He also has experience in using leaves of Arka along with Gandhaka for external application in Kushta and in doing kizhi with roasted and powdered Shastika shaali. Different clinical uses of Balaguloochyaadi Taila is mentioned. Many formulations and panchakarma procedures are indicated for Manda nidra. The formulations are simple, economical, and uses locally available drugs. There is not much reference of rasaushdhis. Different Mukkudi prayogas effective in Bala chikitsa are another important characteristic of the text. Shashtika shaali swarasa is used for urovasti in Bhaktarodha, and Hridroga. Many preparations with shashtika shaali is given in Chikitsamanjari. A beautiful description of Agni is given in atyagni chikitsa. Kaphaja pradhana rogas are given more importance considering the climate of Kerala, food style etc. also observed good clinical result in using the kashaya consisting of 10 maricha and 1 hareetaki at night for kasa. The kashayas like Paachanaamrutam and Raasnashuntyaadi gave good results in fever. He has used Ellumnishaadi lepam in vatarakta. Similar to Ashtangahridaya the disease and treatment of Arshas had been beautifully written.

Discussant 3

"Patram nidhaaya jataropari bandhanena
Patalamoolikambhavam nishi saptavaaram
Sthulasusookshma bahula krimaya: patanti
Streenaamapathyakarabeejaaharaascha keetaa:"

The leaves of Patalamooli is used for upanaham and bandhana over the abdomen for 7 days at night in krimi chikitsa. Initially, upanaham with the paatalamooli is done which is followed by virechanam with vidanganirguntyaadi / maanibhadra / Avipathi and later upanaha is repeated for the next 3 days. He shared his clinical experience with patalamooli taila in patients with anti-sperm antibodies.

Each part of Chikitsamanjari has got its own importance. Chikitsamanjari is the only text in which reference about Panasa beeja (seeds of Jackfruit) churna is

mentioned other than Ashtangahridaya. Pansabeeja is contraindicated in diabetes. Powder of vibheethaki (*Terminalia chebula*)after soaking it in its own kashaya (vibheetaki Kashaya) may be dried and taken internally. He also mentioned that the tablet form of this formulation is available in Northern India. This yoga is useful to reduce the greying of hairs and also promotes hair growth if taken with both Vibheetaki and Bacuchi churna (powder). Taila processed with 'Karinthumba' is mentioned for alopecia.

In Krisachikitsa, Ashvagandha churna along with milk (brihmana therapy) is indicated. The author suggests the intake of ashtachurna with 'kodithoova veru' and milk to prevent Arshas which may occur as a complication of the above mentioned bhrihmana therapy.

Kashaya prepared from Vishnukraanti and dry ginger along with milk gives good result in decreased sleep and vibhranti. He opined that the plant with round leaf which is commonly identified as vishnukranti in kerala is not the original plant having this specific property.

He shared his experience with kukkutamamsa along with lavana and navaneeta in krisata patients.

Discussant 4

Shuntibalaadvaya kwatha: saksheera: suptavatanut
Atra ksheerabalaataila prativaapo api vaa hita:

Discussant 4 got good results in patients with neuropathy with the above mentioned yoga.

Discussant 1

Vaidyaratnam oushadha sala manufactures this yoga as shunti balaadi churna.

Discussant 4

He has prescribed this yoga to patients with numbness and asked them to prepare homemade paal kashaya (Ksheera paka). The proportion of constituents are - bala-6gm, shunti-2 gm, milk- 200ml, and water-200ml

For Apabaahukam, external application with tila, maasha, shatapushpa, and medhika gave good results. Prasaaranyaadi kashaya also gave good results. I have

used nirgunti eranda with nirgunti swarasa and eranda taila; and external application of Guloochipatralepa in oedema and pain associated with vatarakta.

Moderator

The time period of Chikitsamanjari is unknown. Chikitsamanjari, Yogamritam, Sahasrayogam can be considered as a triad. They are inter related. Discussion on Panchakarma and research aspect of Chikitsamanjari has to be carried out.

Discussant 5

Chikitsamanjari is a Malayalam(script) text. The language used in the text determines the time period of the work. The term 'manjari' means 'bunch of flowers', so Chikitsamanjari denotes drugs as flowers which are used in treatment. In Chikitsamanjari sidhanta part is less discussed because it was written after the introduction of Ashtangahridaya, CarakaSamhitaha and Susruta Samhita, in which sidhantha part is emphasized. It deals with treatments utilizing the drugs available locally in kerala. There is an opinion about the authorship of Chikitsamanjari as one among Ashta Vaidyas, Alathiyoor Nambi, but there is no evidence for it. The language and Yogas are similar to the Alathur Manipravala, written by Alathiyur Nambi. So there is nothing wrong in fixing the authorship of Chikitsamanjari to the Ashtavaidyas. The mauscripts of Althiyoor Manipravala was written in 1400 AD. Medicines and language of Chikitsamanjari are similar to that of Yogamritam. There are 2 aspects of Chikitsamanjari-Roga aspect, Treatment aspect. A special feature of Chikitsamanjari is the cost effective treatment with easily available drugs. Chikitsamanjari is meant for who are economically backward, all other yoga texts are meant for aadyo rogi(economically well off patients).The use of wheat is mentioned. The materials which have no medicinal value had been used as medicines in this text.

"Dashabhirmarichairekaam
Pathyaam raatrau sukhodakena pibet
Abhijaanaati na kaasa-
Vyasanam nidrasukha pradayee cha"

This yoga can be considered as a concise form of Agastya hareetaki

The use of cow dung is mentioned in raktapitta chikitsa

"Pasuvin chaanakam veena nade choodode nikshipet

Murdhni naasikaya veezhum Raktamaashu shamichupom"

It means application of fresh cow dung over the head prevents the Rakta pitta.

"Pazhutha plaavila kanjkondulla paadhasi deepyakam

Kalkamaakki vidhaanena kaachum neyyanilaapaham"

Above said yoga gave good result within 4 days in vatavyadhi.

Moderator

To discussant 6,Sir, what is your opinion regarding the controversial plants?

Discussant 6

The plant pachilaperumal is probably Jeevakam mentioned in classical texts. Haritamanjari is identified as *Acalyphera indica*. Veluthavela(Aadunaari vela, Thuthuvela, vela, arya vela, naayvela) is the plant *Cleome viscosa*.'Vela' is a Tamil usage. The plant Katappa is identified as *Agaratum conyzoides* and is used in bleeding disorders. Kuruvikizhangu, identified as *Melothrium perposa*, was collected from Cherussery and is also known as Kuruvinkantam. Ekanayakam is *Salacia reticulate*. It is an endangered species. There are many varieties of it.

Discussant 1

There are 12 varieties of ekanayakam. The plant Tudimpala is *Dendrodium*.
Todari is a plant with thorns and is used in vidradhi chikitsa.
Kodipala may be Vattakka. Its details are unknown.

Discussant 6

Elithadi is identified as Raphidophora and Njezhuku is identified as *Leea indica.* Kanjikottam is a constituent drug in ponkaaraadi gutika. Pukalakottam is its big variety. Kumullu is a plant commonly seen in road sides. Murikootti is not properly identified. Pezhu is identified as *Careya arborea.* Hiruvi is Kankushta. It is a constituent drug in Krimishodhini gutika manufactured by Kottakkal Arya vaidyasala. Kankushta is a yellow coloured resin. Pirak is *Cleodendrum viscosum*. Neerkizhangu is Vankottakizhangu which is triangle shaped. The plant Vaikuntapaala is not identified. Paikkatholi is the outer covering of areca nut.

Pachil kurunnu is the bark of shaabara lodhra. Nilaveru is Earth worm. Neerinmutta is egg of ant. Kaathu is khadira sara.

Moderator

To discussant 7, can you share your experience with the text in Panchakarma procedures?

Discussant 7

Kerala style of treatment including the panchakarma is mentioned in Chikitsamanjari. The fact that, Unnimooss dinam (Unnimoos Day) in which a traditional Ayurvedic text is discussed every year among experts, started with the seminar on Chikitsamanjari underlines the importance attributed to it among Kerala Ayurvedic Practitioners.

An interesting fact is that there are practically no special references of Vamana and Vasti. The latter is mentioned only twice. Vamana and Vasti are just mentioned as in Ashtangahridaya. But when it comes to other Panchakarma like Virechana and Nasya a lot of regional and innovative usages are seen. For example the virechana yoga with milk and snuhiksheera kept overnight for fermentation and used for virechana the next day. The procedures of urovasti and Talapothichil are not mentioned in classical texts. The use of fresh cow dung over the head to arrest epistaxis is another innovative local treatment procedure.

Several nasya yogas are included in the text.

Yogamritam also has similar type of references. The concept of pizhichil is taken from Chikitsamanjari and Yogamritam. Dhaara using variety of dravyas is mentioned. Shashtika shaali is widely used in therapies. The use of Balaguloochyaadi taila in different conditions are explained. Urovasti with shashtika shaali milk is mentioned. Shudhabala taila is indicated in vata vridha and Pitta Kshaya. In Yogamritam urovasti with navaneeta is mentioned. Laaja is used for udhvartana and external application. Kizhi using Erandapatra, Datturapathra, and grated coconut are given in the text. Many peya prayogas are included and lajapeya is one among them. Dhara with different dravyas are also mentioned. Kizhi using roasted kulatha is yet another innovative procedure. Laakshaadi lepa is mentioned in Raktapitta and Prameha. References of Manal kizhi(valooka

sveda), Njavara kizhi (shashtikashaali pinda sveda), Elakizhi(Patra pinda sveda) are found in Chikitsamanjari. While explaining pathya easily relatable Kerala foods such as 'Poovan Pazham'(a variety of banana), Panasabeeja (jack fruit seed), 'Aval'(Flattened rice), 'Taalu'(Taro stem), 'Chembu'(Taro root) and 'chaama'(Shama Millet) are mentioned.

Moderator

How does Chikitsamanjari represent the traditional treatment of Kerala? Chikisamanjari has a Tamil touch as well as represents the Ashtavaidya tradition. The author of Chikitsamanjari had a good knowledge on Language. The flora explained in Chikitsamanjari represent the folklore influence. Influence of both Ashtangahridaya and folklore practices are seen in Chikitsamanjari. How is Chikitsamanjari different from Brihatrayi and how far is it similar to Yogamritam?

Discussant 1

The formulation of Patyakustumbari kashaya is mentioned as Pathyakustumbari musta shundi **bhunimba** parpadam in Chikitsamanjari whereas it is given as Pathyakustumbari musta shundi **kathrina** parpadam in North Indian texts. In the text Grantha yoga, the same is mentioned as pathya katphala naagara ambudha vacha bhoonimba dhanya dhrumai.

Avipatthi and prakbhatha leham are mentioned in Jwara chikitsa of chikitsamanjari. There were local traditions that were assimilated into the science. There are a lot of local traditions which are documented in texts like Chikitsamanjari which evolved out of Guru-Shishya interactions and Tad Vidya Sambhasha.

The yoga "*Nannanaari enna naanooru naazhineeril pachichathu.*

Naalanchu diwasam thechaal, Naasti ennu varum pani."might be present in handwritten copy of Chikitsamanjari.

This Prayoga of applying oil prepared out of Nannari (*Hemidesmus indicus*) for fever, was done by Vaidyaratnam Neelakantan Mooss to his son-in-law and found effective. One of my colleagues had also used this yoga in a case of fever caused in the summer season due to the over exposure to sun. This taila was applied and

cold water bath was taken, which was found effective. This Taila prayoga is in line with what Vagbhata had mentioned in Jwara Chikitsa, the application of sita draivya processed taila.

Moderator

This is an important factor, there are a lot of yogas that are lost from one text edition to next.

Discussant 8

Probably many mistakes have occurred while editing, because there were no proper criteria for edition.

Discussant 1

A lot of these may be lost on use and re-use. In ancient days there was a tradition where the students noted down the teaching of guru. Naturally, difference of opinion was bound to occur in written editions of such books. For example, Avipathi churna is named as hridya virechana in other context. Similarly, Karpasasthyathi taila is also known as utthama taila. In Ashtavaidya family, they used to follow only Ashtandgahridaya and Sahasrayogam (yoga grantha). They never used to follow Susruta samhita and Caraka samhita. Vayaskara family used to follow yet another set of texts.

Research scholar

Is there a third part of Chikitsamanjari?

Discussant 1

I had heard so. But not seen it.

Discussant 5

There are two traditions, one Sanskrit and another Tamil local tradition. The Sidhhantha is taken from Sanskrit texts and Tamil local texts. Chikitsa manajri is a combination of Ashtangahridaya and local treatment. The verse “Ushnam konduruki thazhum chorivata prashantaye” is mentioned in the chapter of Vatarakta Chikitsa. The same is the treatment of a locally understood pathology called ‘neerirakkam’.

Discussant 1

The term “chori vata” is probably “Chora vata”(Blood Vata), a reference to Vatarakta.

Discussant 6

The author seems to have studied Ashtangahridaya and has incorporated local treatment to it. He has substituted some drugs of the classical text with drugs available locally or those available within Sahya Mountain ranges. Were the Ashta Vaidyans proficient in Tamil? There is no evidence for that. There are unrefined local terms in it which could not have come from a Sanskrit lineage.

Research scholar

The influence of Tamil language is evident in Chikitsamanjari and it is more common in the text Alathur Manipravaala. The language from of Alathur Manipravalam is older and difficult to understand.

Moderator

There are some diseases in Chikitsamanjai which are not included in the classical texts. Which are they and what is the opinion about them?

Discussant 2

The discussion on diseases such as Mutratisaaram, Swarasaada, Bhaktarodha are there in Chikitsamanjari. As the Discussant 6 Dr. Jose said, it is a refined text. It has a lot of easily available drugs. Different types of Taila, Dhara and Dhoopa are mentioned. The latter is suggested for insomnia. External application of medicines over abdomen is suggested in krimi chikitsa for children. Different usages of shastika shaali is seen. I have tried it in the treatment of intervertebral disc prolapse.

In the chapter of jwara, fever is considered as vyaadhi naadhan (master of diseases). The author advises the application of pinda taila for fever. Different Navaneeta prayoga are mentioned in the text. Garbhini chikitsa, visarpa chikitsa, garbharaksha are explained in detail. In visarpa use of kaavimannu with navaneeta lepa is mentioned. Every treatment is preceded by dosha based explanation of diseases.

Moderator

There is not much distinction between ahara (diet) and ushadha (medicines). Mukkudi prayoga is an example for this.

Discussant 1

He has practiced the navaneetha prayogam (use of butter). Butter is placed on red hot "vellaram kallu" (pebble stone) till it melts and this when given along with rice to children with agnimaandyam (loss of appetite) gave good results. Occasionally, ashtachurna was added to it.

Based on their treatment style, the Ashta vaidyans came to be known as taila pradhani (using taila as their main treatment) or Mukkudi pradhana (vellodu mooss) (using mukkudi as a main treatment), takra pradhani(Pulamanthol mooss), vasti pradhani (thaikattu Mooss) where each family used one or more of these in their treatments.Abhyanga, seka, pichu and vasti were done in the evening by Taikattu mooss.

Traditions such as where the patient has to apply oil and the oil should be removed using a cloth, but a healthy person , the oil should be removed by taking bath .These practices are there for a long time and probably remained because these were found very effective in practice over centuries.

There is a story among Ashta Vaidyans that, once Shaktan Tampuran, an important King in History of Kerala, asked who is efficient among Ashta vaidyan. Taikkatu mooss answered that "Kuttancheri is the one who has understood the depth of Ayurveda, Nambi is an expert in diagnosing the disease, Pulamathol mooss is efficient in prescribing medicines and villagers opine that I am an expert in determing the prognosis of a disease. But the 18 year old Arya mooss is the most efficient one." The Ashta Vaidyans mostly followed Ashtangahridaya and Chikitsamanjari might have borne out of this text with incorporation of local traditions. The currently available Chikitsamanjari cannot be considered a representative of Ashtavaidya tradition. The Tamil influence in the text might indicate the propagation of the text to Southern Kerala nearer to the Tamil speaking areas.

Research scholar

What is the rationale behind the intake of Kashaya at night as in the verses "Antikku kashaya kudikkua"?

Discussant 1

The term 'Antik' means 'at the time of sunset'. This oushadha kala (time of taking medicine) is meant for vatavyadhi as the symptoms of the disease exacerbate during the night. There were only two annakala (time of taking food) in ancient days – morning and before sunset. Such practices might have influenced the intake of drugs.

Moderator

The difference in treatment styles in northern of and southern parts of Kerala is evidently seen in Chikitsamanjari.

Discussant 2

"Kariyilanji kizhangu" is the name used in the southern part of kerala.

Discussant 1

KG Gopala Pillai, editor of Chikitsamanjari who hailed from Southern Kerala, was a student of Pulamanthol Moos(one of the Ashtavaidyas). While he edited the text, some of the words or terms used in southern Kerala might have been accidentally incorporated into it.

Discussant 2

'Ishankinte veru' is another common term in Southern Kerala which is used in many texts. It is not mentioned in Chikitsamanjari.

Research scholar

"*Dahicha varaada geham kalakki madhubindunaam*
Kudukkilozhiyum sadyo vamikkuvatu dehinaam"

Is varata geham used in current clinical practices?

Discussant 1

The use of Varaata geham is similar to the use of "Mritbhrishta loshtopamam", to overcome the thirst caused in the chardhi.

Moderator

Large scale production of Ayurvedic medicines resulted in variations in the formulation.

Discussant 5

In Jatara vrana "chembravalli" is effective. Dr. Rajagopal sir has shared his experience of treating jatara vranam with chembravalli. The yoga beginning with the verse'Toova kuthipizhinjullarase' is effective in jatara vranam. Tilajam (sesame oil) is found effective in ulcers of gastrointestinal tract, so may be administered in ulcerative colitis or Crohn's disease.

Moderator to Discussant 9

What about the edition and manuscript of Chikitsamanjari and the relation of Chikitsamanjari to brihatrayi?

Discussant 9

In the jwara classification of Chikitsamanjari, there is a term "aa sapta raathram". The same term is found in the commentary by Jejjata in the text Pushkalavrata tantra. But we cannot, based on this, conclude that the author of Chikitsamanjari and Jejata were from similar period. It only conveys that Jejata had studied the Kerala traditions of Ashtangahridaya. The first edition of Jejata commentary in 1940 obtained from Lahore is based on a Malayalam manuscript of Ashtangahridaya.

References which are similar are found in Salakya part of Chikitsamanjari and in text by Vangasena. Hemadri, who composed commentary of Ashtangahridaya, quotes Vangasena. Basically it means that Hemadri's Ashtangahridaya was used a lot in Kerala.

Though very minimal, Chikitsamanjari uses Manipravalam language, a mixture of Malayalam and Sanskrit, for easy referral by students and teachers as Sanskrit was

not a language of common man. Not much effort was put in conducting critical studies on the text. The text may be considered a hand book for a practitioner. The verse 'dhara kalpoktha vidhina' is mentioned in Chikitsamanjari. This might indicate that the text was written after Dharakalpa. Such a statement is not found in Yogamritam which might probably suggest that it was written before Dharakalpa.

Discussant 7

A classification as Stambha and Aakshepa for Abhinyasa Jwara is seen in Chikitsamanjari.

Discussant 5

Don't know about that classification.

Research scholar

What are the comparisons between Chikitsamanjari and Brihatrayi as well as other contemporary texts in Malayalam ?

Discussant 1

There are very little references from Susruta samhita and Caraka samhita in Chikitsamanjari. Almost all references are from Ashtangahridaya. Not many yogas in Chikitsamanjari were used by Ashta Vaidyas. Only the beginning of some verses are given in Yogamritam. The complete verses are found in Chikitsamanjari. Only by referring Chikitsamanjari, Yogamrita can be studied. The book " Sarva Chikitsa nool" is also similar to Yogamritam. These are all yoga which were widely used in tradition at that time.

Discussant 5

Once Vaidya Madom Cheriya Narayanan Mooss came to Kottakkal for a discussion on Single drugs and there were references from Chikitsa manajari."Aitihyamaala" a compilation on Keraleeya folklore and legends, has mentioned single drug usages of Ashtavaidyans. Pulamanthol Mooss has described about the use of powder of degenerated tree parts. This means that Ashta Vaidya traditions also used a lot of local single drugs. There are about 107 single drugs in Chikitsamanjari.

Discussant 1

Once someone asked my teacher why are the Ashta Vaidyas not sharing their vast knowledge about drugs? My teacher replied that there are no secret drugs and you will get to know all the drugs if you study Ashtangahridaya well.

The text Sahasrayoga was prepared for students who were not intellectual enough to grasp the roots of scientific aspects of treatments. But they were still good Vaidyas who followed their Guru closely. All seven copies of manuscripts of Sahasra yoga mention the formulation Ghana Chandana Shundyambu. The contents of the text Yogagrantha possessed by Vayaskaran Mooss family is same as Sahasrayogam. The oldest available edition of Sahasrayogam edited and published in 1876 by Aattoor Krishna Pisharody and the edition by KVM do not contain as many drugs as are there in the current available editions. The initial editions did not contain headings and were written as continuous verses. The later editions divided the topics under various headings and many drugs were added to the original text to make it the current Sahasram (thousand) yoga.

Discussant 5

Thirunavaaya Mooss once gave me a different meaning for Sahasrayogam. Hasram means 'Rasa'.Sahasram means combination of 'rasa', though I have not come across the meaning of hasra as rasa anywhere.

Discussant 1

Sahasram also has the meaning abundant. In text, mentions like "Sahasra Shatapakam va" means many. For example the name shatadhautha ghrita means the ghrita that has been washed for many times, it doesn't imply that it been washed for 100 times.

Moderator

Are there any theoretical contributions of Chikitsamanjari?

Discussant 9

By 10th century two types of samprapti (pathology) had evolved-*Dosheti karthavyatha Samprapti* and *Vyadhi janma hetu Samprapti*. The texts from *vrinda Madhava* till *bhaishajya ratnavali* contains two parts – one part dealing with

Nidana and Samprapti and another part dealing with Chikitsa soothra (basic principles of treatment). The treatments described in these texts do not include minor details. The texts of Kerala are unique in that they include minor details and innovative observations made from daily clinical experiences. For example, treatment plans based on seasons are found in traditional texts of Kerala.

Discussant 5

The time period between dhara and bath is mentioned as 3 muhoortha in Chikitsamanjari. I have not seen this statement anywhere else.

Discussant 9

The book Yogaratna samuchayam which was used by Travancore Maharaja contains the detailed references of panchakarma procedures.

Discussant 7

The line of treatment of Visarpa in Chikitsamanjari is Raktapittahara and Vranahara and it's a new concept.

Discussant 2

The Abhayakanaadi yoga has got good result. In Raatrijwara and Bedwetting the use of Ashvata ankura and milk gave good results. It is more effective in children and elderly. The Ashvata ankura is taken in the size of an amalaka (gooseberry) and taken with the milk. This usage is Pitta samana. Kaalika Taila is prescribed for greying of hair. The authenticity of Neelibhringaadi Taila may be attributed to Chikitsamanjari. The use of laaja is seen in Chardi chikitsa. Roasted ginger, laaja powder and jeera powder are added to heated liquid jaggery and this preparation is highly effective in chardi. Use of pomegranate juice is also found effective. Balakoduthoova kashaya is prescribed for fever in mother during postnatal period. This is also found useful in urinary tract infections. Therapeutic use of Green gram and laaja is widely seen in many contexts. Reference of Tavidu kizhi is seen in Chikitsamanjari.It is not a must to use Shashtika shaali (njavara rice) for potali sweda. Instead, low quality rice may be used and this is of help to poor patients who cannot afford njavara rice. Chikitsamanjari emphasizes on the importance of home preparation of kashaya. Amruthotharam kashaya with Guda and Lavana is

mentioned in the case of jaundice and fever. Less emphasis is given to Manasika roga in Chikitsamanjari. Dhara using coconut water medicated with satavari, thiruthali, vetti, kanjirathaliru, and chengezhuneer kizhangu is useful in mental diseases.

Discussant 1h

According to E.C. Govinda Vaidyar, dhara with tender coconut water is done. In the case of Hidhma, kashaya with "Plavila njettu" is indicated after snehapana. Water boiled with Jeeraka along with Dhanwantaram or Kastooryaadi gutika can be given in this condition.

Discussant 7

Combination of yoga are found in Chikitsamanjari. For example - Nyagrodhaadi gana+jaatyaadi and Vidaaryaadi gana+Kalyanakam.

Discussant 2

Potali sveda using rice is mentioned in Visuchika. In case of asthma, 'tavidu kizhi' done after applying a mixture of saindhava and coconut oil over chest and back is very effective. Avipathy churna with ghee is indicated. Such a combination is not mentioned in classical texts. Kalashakadi kashaya is effective in dyspnea.

Discussant 5

Powdered seed coat of tamarind and bran of shashtika rice along with little sugar is prescribed to diabetics. This might appear contradictory as sugar is usually avoided in diabetes. But an opinion that small amounts of sugar may stimulate the pancreas was also obtained from the practitioners of modern medicine.

'maanganari tavizhama injiyum
Maathalaalliyumarochakangalil
uppuneeredu pachilamukkudi
Chukka jeeraka gulanmitham pibel"

Sour tasting foods are indicated in arochaka. Sirodhara is also indicated in arochaka but its mechanism of action is not clear.

Some of the diseases mentioned are not clear. Which is the disease mentioned as jalakurma?

Discussant 1

Jalakurma is a disease similar to Mahodara

Discussant 2

Jalakurma is described next to Mahodara. So is probably related to it.

Research scholar

What is the rationale behind the use of Dhara in diseases like Jataravrana? In Somaroga application of Navaneeta over vertex is advocated.

Discussant 4

One Matra means how much time?

Discussant 2

One maatra is 30 sec.

Discussant 4

Maximum duration of Pizhichil is told as 2000 maatra. In the next line, Ardhaadhikam muhoortham is mentioned as the maximum duration of pizhichil. We are more or less clear that a muhoorta is closest to an hour. So ardhadhika is 30 minutes. We can calculate one maatra as 2.4sec from the text

Discussant 7

Different variations of Amritotharam Kashaya are given in Chikitsamanjari. A combination of Amrit, Shunti, and Dhanyaka is used in kamala (jaundice) whereas a combination of amrit, shunti and katurohini is used in santhatha jwara. Variants of varyadi kashaya are mentioned by changing the proportion of its constituents. Combination of nimbadi kashaya and nalpamaradi is indicated. Punarnavaadi kashaya also has various formulations. Thus it might be inferred that modifications are made from clinical experiences.

Discussant 2

Leech therapy is indicated for apabahuka.

Discussant 5

There is a formulation named “Panchasaram”.

Discussant 9

The reference of Panchasaram is seen in Yoga Ratna Samuchayam. Chikitsamanjari put forward the concept of using Gana based on Ritu.

Reasearach scholar

There are reference of Dhara with sita ksheera in Atisara and with Takra in Prameha and Jataravrana, what is the rationale behind it?

Discussant 1

There is a stambhaka action for it.

Discussant 5

Dhanyamla preparation is mentioned for the first time in vatavyadhi chikitsa in Chikitsamanjari.

Discussant 6

Bhadraadi kashaya mentioned under the chapter Vatavyadhi is indicated in Vayukshobha. The same kashaya when prepared at home gave better results.

23 Vatavyadhi are separately mentioned in Vatavyadhi chapter. The author might have mentioned the 23 varities of vtavyadhi that he came across in his clinical experience.

Balaguloochyadi Kashaya is effective in Myalgia(kazhapp). Suntibaladi Kashaya is effective in compression neuropathy. Suntibaladi Kashaya added with yavasha is effective in Carpal tunnel syndrome. Suntibaladvaya (shunti and two varieties of bala) kwatha is indicated in numbness. Since the second variety of bala is currently difficult to procure, I have prescribed the kwatha by replacing the second variety

with koduthuva. A combination involving sunti and single variety of bala is also found effective.

Palkashaya using 5 – 7 Japa pushpa (Hibiscus), Musalikhadiradi kashaya and Pushyanuka churna are found useful in bleeding due to fibroid. Milk is a good Stambhaka dravya. Juice from the crushed leaves of tamarind is effective in oedema over the knee especially in suprapatellar region. Dhara medicated with Panichikam is prescribed in vatavyadhi. Panichikam is road side plant found very commonly. Formulations mentioned in Vatavyadhi comprise of drugs which are locally available. In diseases of vatavyadhi, medicines are indicaed with ghrita. Chincha patra Potali sveda, Panchamladhara are the special features of Chikitsamanjari. Dhara using Chincha patra fermented in Tandulodaka done for 5 days alleviates ama stage. Amritashadangam is found effective in Systemic Lupus Erythematosis.

Discussant 9

The text Amballoor bhashya explains 24 vatavyadhis.

Discussant 5

Gargling with Sidharthaka taila is found effective in Aasya arbuda (oral cancer). There is reference of Daiva vyapasraya chikitsa in Raktapitta such as worshipping Lord Ganapaty.

Discussant 9

The transcript of Chikitsamanjari used by K G Gopala Pillai to publish the first printed edition of Chikitsamanjari was taken from the library of Dhanvantari matom which was found in two ledgers. This was in turn obtained from Aranmula Narayana Vaidya family. I have seen the preparation of kalika taila and lajardrakam powder in their ancestral home.

After 1920, King of Travancore, used to give Rs.40 to the people interested in learning Ayurveda from Bengal. After that the texts Yogaratnakara and Bhaishajya ratnavali gained popularity in Kerala. Kerala traditional treatment is based on minute clinical condition. In Kerala there were Vaidyas who done the treatment according to Dosha vikalpa and roga vikalpa. “Pothin dravakam” is the

contribution of Christians of Kochi region. This is an example how a regional culture interact with treatment.

Discussant 8

Across the table contribution was there in this focus group discussion.

Research scholar

Thanksgiving

Certificate was distributed to the participants.

Phtograph 2. Focus Group Discussion



Photograph 3. Focus Group Discussion



Outcome

1. Single drugs from Chikitsamanjari with respect to specific treatment experiences

- 'Chembravally' is a traditional drug mentioned in Chikitsamanjari. It has been observed that this drug is used in place of Madhusnuhi (a drug mentioned in classical texts) in Kerala. Their properties appear to be similar as well. It is very useful in Abscess and other similar conditions. It is found to have anti-inflammatory and antibiotic properties.

- A paste of sesame (tila) mixed with honey has good healing property. *Tila kalkasyamadhuko Ghritaakto Vranaropana* is a verse taken from Chikitsamanjari which means that sesame seeds could be used externally in the treatment of ulcers. Tilajam (sesame oil) is found effective in ulcers of Gastrointestinal tract, so may be administered in ulcerative colitis or Crohn's disease. For Apabahukam, external application with tila, maasha, shatapushpa, and medhika gave good results.

- Navaneetha prayogam (use of butter) was found useful in agnimaandyam. Butter is placed on red hot "vellaram kallu" (pebble stone) till it melts and this melted butter when given along with rice to children with agnimandyam (loss of appetite) gave good results. Occasionally, ashtachurna was added to it. External application of kaavimannu added to navaneeta gave good results in visarpa.

- Ashvata ankura with milk was found effective in ratri jwara (night fever) and bedwetting. It is more effective in children and elderly. The Ashvata ankura is taken in the size of an amalaka (gooseberry) and taken with the milk.

- Green gram and laaja are widely used in the treatment of various diseases such as charddi.

- Ksheera kashaya prepared using 5-7 japa pushpa(Hibiscus flowers) was found effective in uterine bleeding. A paste made from japa pushpa and sesame oil also relieves asrigdara.

- External application of draksha with honey (madhu) and ghee gave good result in fever with fissures of tongue.

- Intake of asvatha pallava made as a paste by mixing with milk is effective in ratrijwara.
- Chandana with navaneetha taken internally was found effective in raktapitta.
- Gairika churna with milk cured raktapitta.
- Expressed juice of inflorescence of coconut tree relieves asrgdara.
- Kashaya prepared with satavari and milk is effective in suklasruti (premature ejaculation). Expressed juice of the same when taken with fresh milk was found to relieve asthisrava.
- Laksa churna with milk and honey cures vruna.
- Fine powder of Varatageha (potter wasp nest) with honey relieves charddi.
- External application of varatageha over the chest is also effective.
- Kashaya prepared using root of vilva gives relief from charddi.
- Ardraka kashaya with saindhava, honey and malar is found effective in aruci. Ardraka kashaya with milk cures peenasa.
- Kukkutamaamsa along with lavana and navaneeta is effective for krisata.

2. Formulation from Chikitsamanjari that are found effective based on experience

- Most of the formulations given in the text may be easily prepared at home by the patients. Such formulations prepared at home are found to be more effective.
- Cheriya kirataadi kashaya is effective in jwara (fever).
- Paachanaamrutam kashaya also relieves fever.
- Raasnashuntyaadi is also found effective in fever.
- Elluzhunnadi (sesame seeds and black gram)lepam is effective in vatarakta.
- Ellumnishaadi lepam (sesame seeds and turmeric) is also effective in vatarakta.

- Shuntibaladvaya (shunti and two varieties of bala) kwatha is indicated in numbness. Since the second variety of bala is currently difficult to procure, replacing it with koduthuva was found effective. A combination involving shunti and single variety of bala is also effective. Shuntibalaadi kashaya is effective in compression neuropathy. Shuntibalaadi kashaya added with yavaasra is effective in Carpal tunnel syndrome. Shuntibalaadi churna is also available which is prepared by introducing changes in method of preparation.
- Prasaaranyaadi kashaya gave good results in apabahukam.
- Balaguloochyaadi kashaya is effective in Myalgia (kazhapp)
- External application of Guloochipatralepa relieves oedema and pain associated with vatarakta.
- External application with taila, maasha, shatapushpa, medhika gave good results in apabahukam.
- Bhujangalataadi taila applied over head relieves headache, itching of the scalp and hair fall.
- Likucha taila relieves pain and oedema over knee and its adnexa.
- Kalika taila is useful for greying of hairs.
- Neelibhringadi taila improves hair growth.
- Balahatadi taila is effective in pitta predominant siroroga.
- Bhringamritadi taila keeps eye, ear, teeth and hair healthy.
- Kashaya prepared from Vishnukranti and dry ginger along with milk gives good result in decreased sleep and vibhranti. The plant with round leaf which is commonly identified as vishnukranti in Kerala is not the original plant having this specific property.
- Mrinalaadi kuzhampu cures ulcer.
- External application of leaves of arka with gandhaka is effective in Kushta.
- Kashaya containing 10 maricha and 1 hareetaki taken at night gave good results in cough.

- Ghee medicated with expressed juice of toova and other medicines (vembadu and manjal) is effective in jatara vranam.
- Abhayakanadi kashaya is effective in arsas.
- Panchasaram is indicated for fatigue occurring as a sequela of fever and in charddi.
- The use of Ponkaradi gutika with "kaarup"(black salt) as an ingredient is a special formulation in Chikisamanjari.

3. Modified formulation/indication from Chikitsamanjari that are found effective based on experience

- Saptasaram kashaya may be given through different modes of administration. In arthavasula it should be given with Palasakshara while in Parinamasula it is given with 'kottathenga'(dry coconut).
- Though the indication for Pinda taila according to the classical texts is vatarakta, it is found effective in jwara.
- Amruthotharm kashaya with Guda and Lavana is effective in the cure of Kamala (jaundice) and Jwara (fever).
- Nyagrodhadi gana and jatyaadi both used in the treatment of vrana was found to have better action when combined.
- Vidaryadi gana, indicated in vatavyadhi, and kalyanakam, indicated in pandu, when combined was found effective

4. Treatment procedures from Chikitsamanjari that are found effective based on experience

- The first reference of the treatment procedure urovasti is seen in Chikitsamanjari. It was from this concept of urovasti that the procedures like prishta vasti, and janu vasti later developed.
- Shashtika sali is widely used in therapies. Shashtika sali swarasa is used for urovasti in Bhaktarodha, Hridroga and arochaka.

- Shastika sali pinda sweda is mentioned in various contexts in the text. Done over forehead, it is found effective in Parkinson's disease.

- A lot of regional and innovative modifications are seen in the panchakarma procedures of virechana and nasya. Virechana yoga with milk and snuhiksheera kept overnight for fermentation is used for virechana the next day.

- Application of fresh cow dung over the head is found to arrest epistaxis.

- The origin of the procedure 'pizhichil' may be traced to Chikitsamanjari and Yogamritam.

- Dhara using a variety of dravyas are detailed. Sirodhara with plain water or tender coconut water is indicated in unmadam. Local dhara using Chincha Patra fermented in tanduloka for 5 days alleviates ama stage of vatavyadhi. Panchamladhara is another local dhara mentioned in the text.

- Laja is used for udvartana and external application in

- Kizhi using erandapatra, datturapathra and grated coconut are given in the text. Kizhi using roasted kulatha is yet another innovative procedure. References of Manal kizhi (valooka sveda), Njavara kizhi (shashtikasali pinda sveda), Elakizhi (Patra pinda sveda) are also found in Chikitsamanjari.

- Chincha patra is roasted along with grated coconut and potali is prepared. This potali sveda is indicated in Pakshaghata.

5. Comparisons with Brihatrayi, Laghutrayi and Contemporary Malayalam texts

- The author seems to have studied Ashtangahridaya and has incorporated local treatment to it. References which are similar are found in Salakya part of Chikitsamanjari and in text by Vangasena. Hemadri, who composed commentary of Ashtangahridaya, quotes Vangasena. Basically it means that Hemadri's Ashtangahridaya was used a lot in Kerala. There are very little references from Susruta samhita and Caraka samhita in Chikitsamanjari. Almost all references are from Ashtangahridaya.

- The current available edition of Sahasrayogam was developed through various additions over the years. Thus, the possibility of exchange of knowledge between the texts of same period cannot be ruled out. Formulations from Chikitsamanjari might have been included in Sahasrayogam.

6. Unique features of the text

- The formulations are simple, economical and use locally available drugs.
- Another special feature of Chikitsamanjari is the mention of taila yogas for head application in various diseases not necessarily of head.
- There is not much reference of rasaushadhis in the text.
- Different Mukkudi prayogas is another important characteristic.
- Plenty of preparations with shashtika sali are mentioned.
- While explaining Pathya, easily relatable Kerala food such as 'Poovan Pazham' (a variety of banana), Panasabeeja (jack fruit seed), 'Aval' (Flattened rice), 'Talu' (Taro stem), 'Chembu' (Taro root) and 'chama' (Shama Millet) are mentioned.
- There are practically no special references of Vamana and Vasti.

7. Identification/ clarification of some vernacular (controversial/unidentified) drugs mentioned in Chikitsamanjari.

S.No	Drug in Chikitsamanjari	Proposed identification
1.	Chemparavally	*Ampelocissus indica* (L.) Planch
2.	Haritamanjari (kuppameni)	*Acalypha indica*
3.	Veluthavela (aadunaari vela, ththu vela, arya vela, naayvela)	*Cleome gynandra*
4.	Kaattappa	*Ageratum conyzoides*
5.	Kuruvikizhangu	*Melothria perposilla*
6.	Ekanayakam (ponkurandiveru)	*Salacia reticulate/S.fruticosa*
7.	Tudimpala	*Drynaria quercifolia*
8.	Thudari	*Ziziphus oenoplia*
9.	Njezhuku	*Leea indica*

S.No	Drug in Chikitsamanjari	Proposed identification
10.	Piraku	*Clerodendrum viscosum*
11.	Bhoonagam(?)	Nilaveru
12.	Nonganam pullu	*Hedyotis herbacea*
13.	Muyalchevi	*Emilia sonchifolia*
14.	Adambuvalli	*Ipomoea pes-caprae*
15.	Pachilapperumal (jeevakam)	*Malaxis acuminate*
16.	Paavatta	*Pavetta indica*
17.	Karinthoomba	*Anisomeles malabarica*
18.	Cherupanachi	*Briedelia scandens*
19.	Njottanjodungu	*Physalis minima*
20.	Elithadi	*Rhaphidophora pertusa*

8. Drugs which remained unidentified/controversial at the end of FGD

The following drugs remained unidentified/controversial at the end of focus group discussion.

1. Murikkootti
2. Kodippala
3. Vaikuntappala
4. Kakkathiruthali
5 . Puramkainari
6.Pannikizhangu
7. Anayadiyan
8. Mooda
9. Amachavalli
10. Ezhachempu
11. Eappanathirul

9. Theoretical contribution of the text

- Beautiful description of Agni is given in atyagni chikitsa.
- Kaphaja pradhana rogas are given more importance considering the climate of Kerala.

- Sidhanta part is less discussed.

- Comparatively newer diseases such as Muthratisaaram, Swarasada, and Bhaktarodha which are not included in classical texts are mentioned in Chikitsamanjari.

- Changes are made in treatment plans according to variations in seasons (ritu).

10. Discussion w r t author, period, manuscripts, edition, language and purpose of the text

- The first print of Sahasrayoga by the author Aattoor which was printed in "Kallachu" (stone printing press) in the year 1876 was inspired from Chikitsamanjari implying its historical precedence over Sahasra Yoga. A yoga mentioned in this Sahasrayoga is Injimanjalaadi Yoga. In the phalasruthi of this yoga it is mentioned that it has to be taken along with the drugs in the formulation of Patyaadi gutika mentioned in the Pandu chikitsa of Chikitsamanjari.

- There is an opinion about the authorship of Chikitsamanjari as one among Ashta Vaidyas Alathiyoor Nambi. But there is no evidence.

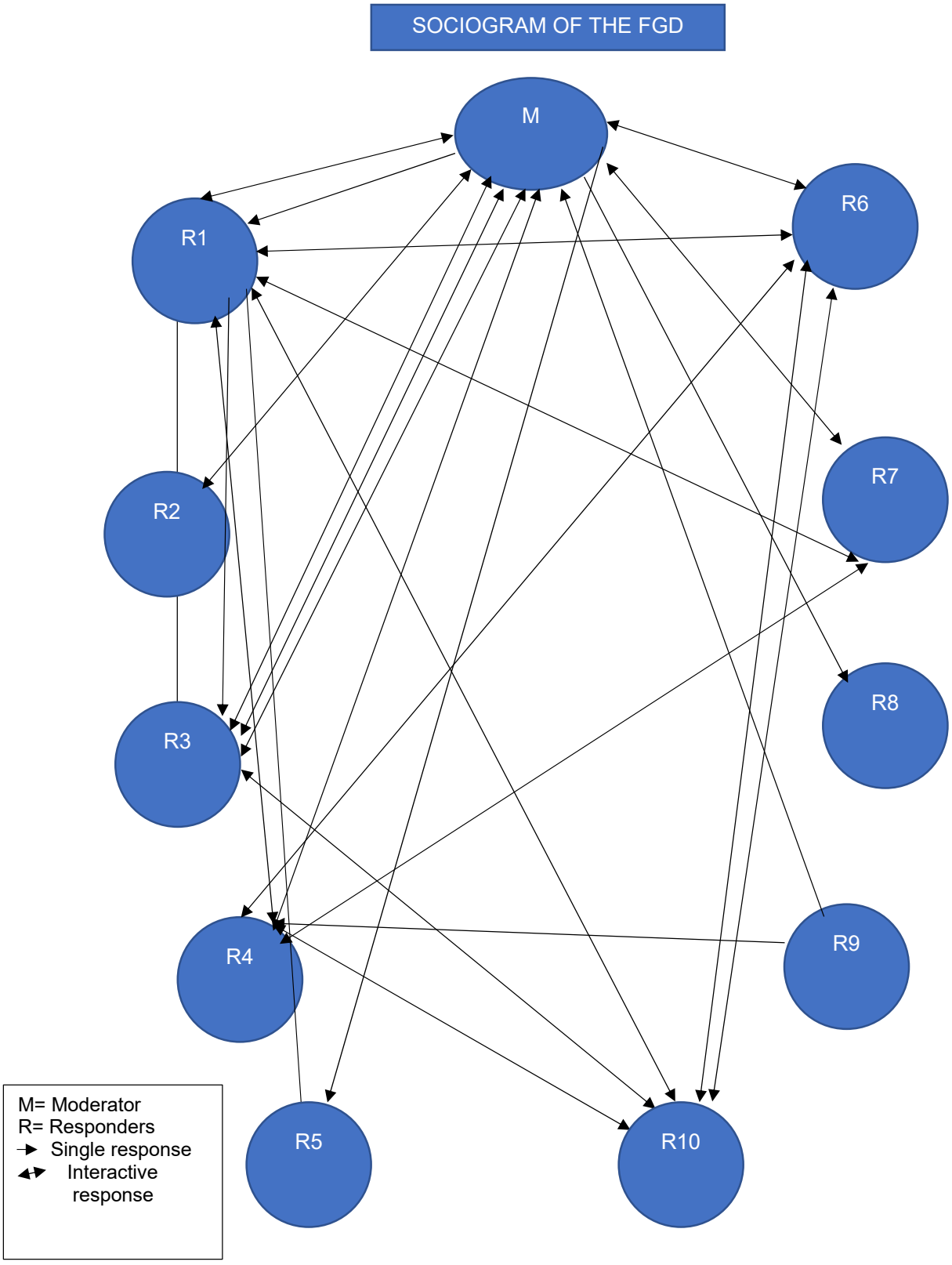
- There are a lot of yogas that are lost from one edition of text to the next.

- There are unrefined local terms in the text which cannot have come from a Sanskrit lineage.

- The Tamil influence in the text might indicate the propagation of the text to Southern Kerala nearer to the Tamil speaking areas.

- K G Gopala Pillai, editor of Chikitsamanjari who hailed from Southern Kerala, was a student of Pulamanthol Moos (one of the Ashtavaidyas).while he edited the text, some of the words or terms used in southern Kerala might have been accidentally incorporated into it.

- Critical edition of the available manuscripts is required.


SOCIOGRAM OF THE FGD
M
R1
R6
R2
R7
R3
R8
R4
R9
R5
R10
M= Moderator
R= Responders
Single response
Interactive response

A short description on few selected Drugs not mentioned in Classical texts[53-61]

A short description of drugs, which are not mentioned in the classical texts and are currently used in Kerala, is given below. While some of these drugs have found place in commercially available preparations, certain others are prescribed by traditional medical practitioners.

Photo courtesy :

1. Dr. N. Shashidharan, Deputy Project Director, National Medicinal Plants Board, Regional Facilitation Centre
2. Dr. Ajayan, Professor, Dept of Dravyaguna, Ashtangam Ayurveda College, Palakkad
3. Dr. Jose Paikkada, Senior Medical Officer, Valappad
4. Herbal Garden, V.P.S.V. Ayurveda College, Kottakkal

1. Kattappa

Photograph 4. Kattappa



This drug is indicated as an external application in the management of Arshas.

Synonyms – Kattappa, Appa, Kumminnipacha, Murinapacha, Pokasung

Botanical name – *Ageratum conyzoides* Linn

Family – Asteraceae

Sanskrit name – Vishamushti, kesamushti, sumushtiranumushtika, Panchabhidhah

English name – Goat weed, Tropic Ageratum

Habitat – All over India

Habit - Herb

Morphological characters

Herbs, viscid hairy. Leaves 3-5 cm, ovate, apex acute, crenate, base rounded; petiole 1-3 cm long.

Flowers bisexual; inflorescence corymbose panicle, corolla 2.5 mm long, tubular, white, glabrous, 5-lobed at apex; stamens 5, anthers linear.

Useful part – Roots and leaves

Chemical constituents – pyrrolizidine alkaloids, lycopsamine, echinatine

Rasa- katu, tikta

Karma – kapha vata hara, Dipana, kantamayahara, Raktapitta daha krit

Therapeutic Uses – Arsas

Gudabhramsa – Leaves ground to paste and tied to that region

Research studies

1.Aqueous extract of leaves is reported to show Heaemostatic activity. Experimentally plant extract show muscle relaxant activity

2.The ethanolic extract of roots possesses anti-inflammatory and analgesic activity

Formulation – Pilocid tablet, Pilocid Gel (Marketed byAryaVaidya Sala, Kottakkal)

Indications in chikitsamanjari – 17/13,14,15,16,18,64

2. Thudimpalakizhangu

Photograph 5. Thudimpalakizhangu Photograph 6. Thudimpalakizhangu





This drug is indicated as an external application in the management of wounds and ulcers (Vruna) and abscesses (Vidradhi).

Synonyms – Matilpanna, Pannakizhangu

Botanical name – *Drynaria quercifolia* (Linn) J. Smith

Family – Polypodiaceae

Sanskrit name – Asvakatri

Distribution – Throughout India, in the plains on trees, walls and rocks

Habit - An epiphytic fern

Morphological characters

An epiphytic fern with a short thick fleshy creeping rhizome densely clothed with raddish brown soft scales; the fronds are of two types, the sterile fronds become brown on ageing and are small and concave in shape, fertile fronds are long stalked large, pinnately lobed, leathery, having a network of small quadrangular areoles with or without free veins;small, numerous, two in each primary areole

Useful part – Rhizomes

Chemical constituents – Caumarins, flavanoids,

Rasa - Tikta

Karma - Grahi, janusophanut, dustavrana, swasa, kasa, sandhisopha, jwara, suryavarta

Fronds are used for poulticing swellings

Formulations - Ellum nisadi lepam (marketed by Arya Vaidya Sala, Kotakkal)

Research studies

1.Antioedematous and Analgesic properties of fertile fronds of *Drynaria quercifolia* in Wistar albino rats by G.I Anuja etal, P.G Lathe etal

2.Aqueous extract posses anti-bacterial properties

Indications in chikitsamanjari – 29/9, 59/36

3. Chemparavalli Kizhangu

Photograph 7. Chemparavalli Kizhangu Photograph 8. Chemparavalli Kizhangu





The drug is mentioned in the management of Vidradhi, Bhagna and Bhagandara.

Botanical name – *Ampelocissus indica* (L.) Planch

Family name – Vitiaceae

Habitat -Semi-evergreen forests

Habit - climber

Morphological character

Branches striate, ferruginous-wooly

Leaves simple, broadly ovate, cordate at base, dentate-serrate at margin with teeth hardened at tip, acuminate at apex, coriaceous, glabrescent above, ferruginous-hairy beneath; petioles 2-8 cm long

Flowers reddish brown; pedicels 2 mm long. Calyx saucer-like, glabrous. Petals oblong-ovate, 2 mm long. Disc elongate, covering most of ovary, 5-furrowed. Fruit – berry, seed suborbicularin shape.

Parts used – roots

Folklore use juice of root is diuretic, blood purifier

Useful in eye diseases, ulcers

Indications in Chikitsamanjari – 29/15

4. Nonganampullu

Photograph 9. Nonganampullu



Photograph 10. Nonganampullu



Nonganampullu is indicated as an external application in the context of Sopha Chikitsa and Garbhini Chikitsa.

Botanical name – *Hedyotis herbacea* Linn

Family – Rubiaceae

Sanskrit name – Chayaparpatika

Hindi name – Paaper-bhed

Distribution – Seen all over India, in open waste places up to 1.65 cm

Habit - Much branched, erect herbs

Morphology characters

Much branched, erect herbs; stem – 4 angled, narrowly winged along angles

Leaves – Sessile, It measures 1.5 – 3 X 0.1 – 0.3 cm, linear – lanceolate acute at apex, glabrous above stipules are short, 3 - 4 – setose on margins

Flowers – Solitary or paniculate axillary cymes; peduncles filiform and long. Calyx tube turbinate to 2 lobes funnel shaped; lobes triangular - Subulate Corolla white 1-1.5 mm long wider on mouth; lobes 5, minute. Stamens 4 included, Subsessile Stigma – bi- fid. Capsule 2 subglobose ,didymous, locullicidal.

Seeds – Minute trigonous

Useful part – Whole plant

Chemical constituents – Kaempferol, ursolic acid

Rasa – Tikta, Madhura

Guna – Sita, Laghu

Virya – Sita

Karma – Raktavatahara, gulma, sopha, jwara hara, krimi, sula, kasa, raktavatahara, vranahara

Formulations - Noganaerandadi taila AVVS Kotakkal

Research studies - Anthraquinone from Hedyotis herbaceae by Dharma Permana etal

Indications in Chikitsamanjari – 38/31

5. Putayavu (Elithadi)

Photograph 11. Putayavu



Photograph 12. Putayavu



(Stem of Putayavu) This drug is indicated in Garbhini Chikitsa and Gulma Chikitsa.

Synonyms – Aanachurukki, Aanamkudam, Aanathippali, Athithipali, Gajathippali, Ilathimaravazha , Pudayavu

Botanical name – *Rhaphidophora laciniate* (Burm.f.) Merr.

Family – Araceae

Sanskrit name – Sphodaya bhujangam

Distribution – Throughout India, in evergreen and moist deciduous forests up to 1.2 m

Habit - Climber

Morphological Characters

Stout perennial climbers, stem cylindrical, thick fleshy

Leaves – 25 – 35 X 25 – 30 cm, broadly ovate, pinnatisect, apex acute, base round, petiole 20 – 35 cm

Inflorescence solitary, axillary, spatha to 20 x 8 cm long, ovate-oblong, concave, acute, creamy white spadix 12 cm long, 2cm thick

Flowers – Unisexual, densely packed. Female flowers basal, ovary obconical, 1-celled : ovale solitary ; Stigma knob – like, Maleflowers seen above, stamen 4-6 free

Parts used

Rasa - katu ,tikta, kashaya

Karma - dipana, pachana ,sulahara,gulma ,kasa,ksayahara

Chemical constituents- Flavanoids, titerpenoid,

Formulation – Sulari ghrita, Vilal veradi kwatha

Indications in chikitsamanjari – 31/9

6. Ponkurandiver, Ekanayakam

Photograph 13. Ekanayakam



Photograph 14. Ekanayakam



This drug is widely used in the management of Prameha. The names 'mehari' and 'mehandaka', both meaning 'alleviating Prameha', are used as synonyms of this drug. Ekanayaka is also indicated in Bala Chikitsa and Somaroga Chikitsa.

Synonyms -Korandi, Ponkoranti, Ekanayakam

Many drugs are used as Ekanayaka.

A. Botanical name – *Salacia reticulata* wight

Family – Hippocrateaceae

Sanskrit – Saptachakra

Distribution – All over India, Sacred groves in the plains

Habit – shrub

Scandent shrubs; branches blackish, more or less prominently lenticellate. Leaves – lanceolate,it measures 4.2-11.8 x 2.3-6.7 cm.apex acuminate,base cuneate, margin entire glabrous.

Flowers - Calyx lobes short, obtuse. Petals ovate, thick, broad at base. Ovary partially enclosed in disc.

B. Botanical name – *Salacia chinensis* Linn

Habitat- Moist deciduous forests and sacred groves

Habit - Shrubs.

Leaves 4-8 x 1.5-2.5 cm, oblong-ovate or lanceolate, acute-acuminate at apex, subacute to obtuse at base, crenate-serrate on margins; petiole long.

Flowers 0.6-0.7 cm across. Calyx lobes 5, minute. Petals 5, 0.3-0.4 cm, orbicular, greenish yellow. Disc intrastaminal. Stamens 3, inserted on rim of disc; filaments 0.15 cm long.

Ovary - Berry globose,

Malayalm name –Cherukoranti

C.Botanical name - *Salacia fruticosa* Wall

Habit –climber

Part s used – roots

Morphological characters

Woody climbing shrubs; branchlets looped; young shoots puberulous.

Leaves 3.8 - 7 x 2-4 cm, elliptic-ovate or elliptic-oblong, base rounded or cuneate, apex obtusely acuminate, coriaceous; petiole c. 5 mm long. Cymes axillary; pedicels 3-5 mm long. Calyx 5-lobed, minute; lobes minutely ciliate on margins. Petals 5, brownish-yellow, c. 2 mm across, orbicular. Disc fleshy. Stamens 3, inserted on the inner margin of the disc; filaments broad, curved. Ovary – globose attached in the disc, stigma capitate. Fruit – berry and red in colour, seed -1

D. Botanical name- *Salacia oblonga* Wight & Arn

Habit -Stout climbers,

Stout climbers branchlets densely lenticellate, lenticels elongate. Leaves to 21 x 8 cm, oblong, acute or obtuse at apex, acute at base, green when dry; nerves 8-10 pairs; petiole 1 cm long. Peduncle short, stout, many-flowered.

Flowers many, greenish yellow; sepals 1.5 mm across, orbicular; petals 2.5 mm long, ovate. Berry capsule, orange-red, smooth.

E. Botanical name- *Salacia beddomei* Gamble.

Habitat-Semi-evergreen and evergreen forests

Habit–Climber

Local name -Korantivalli

Scandent shrubs branchlets lenticellate.

Leaves 10-20 x 7-9 cm, oblong, obtuse at base and apex, faintly crenate; nerves 11-13 pairs, distinct below.

Flowers pinkish yellow, 3-9 together; pedicels 1 cm long, slender; sepals 1.5 mm long, triangular; petals 2.5 x 1.5 mm, ovate, acute, glabrous, yellow with white margins; filaments 0.5 mm long, curved. Berry 3 cm across, obovoid, coarsely rugose. Fruits not seen.

F. Botanical Name - *Salacia malabarica* Gamble

Habitat-Evergreen forests

Habit -climber

Scandent shrubs; branchlets faintly muricate. Leaves opposite, 9-13 x 4.5-7 cm, elliptic-oblong, base cuneate or rounded, apex acuminate, coriaceous. Flowers in axillary fascicles; pedicel 2-3 cm long. Petals greenish yellow, elliptic. Berry hard, globose, c. 5 cm diam.

G. Botanical name - *Salacia macrosperma* Wight

Habit - Stout climbers

Local name -Aanakoranti

Stout climbers; branchlets stout, black, densely lenticellate. leaves -elliptic in shape apex and base acute. petiole long and slender

Flowers many, on large axillary or extra-axillary tubercles; pedicels 5-7 mm long, slender; sepals 1.5 mm long, ovate, acute; petals 2 mm long, ovate, acute, pink. Berry 3 cm across, globose.

It is reported that 18 species of *Salacia* are identified in India and only 5 species are traceable out of this *Salacia chinensis, Salacia oblonga*, are commonly seen in kerala.

Useful parts – Roots

Chemical constituents – Mangiferin, alkaloids, flavanoids

Rasa – Thiktam, Kashaya, Katu

Veerya – Sita

Vipakam – Katu

Karma – Vataharam, Mehanasanam, Vranaharam, Suklasravaharam, Raktasodhanam, Kaphasamanam, Sophaharam, yakruthu uthejakam, Pradarasamanam.

Research studies

1. Anti-Diabetic and Anti – hyperlipidemic activity effects and safety of Salacia reticulata and related species by Stotis S etal,Ray S etal

Indications in Chikitsamanjari – 25/12-15, 18-20, 22, 26, 29-32, 35-41, 49, 61, 66, 67

7. Muyalchevi

Photograph 15. Muyalchevi



Muyalchevi is mentioned as an external application in the management of wounds, under the chapter Bhagna Chikitsa.

Synonyms – Elichevian, Orichozhiyan

Botanical name – *Emelia sonchifolia* Linn

Family – Asteraceae

Sanskrit name – Sasasruti

Habitat – Dry and moist deciduous forests, also in plains

Habit -annual herb

Morphological characters - Erect or diffuse herbs. Radical leaves are pinnatifid cauline leaves spathulate.Involucral bracts cylindric, uniseriate, 6-8 mm long, oblong-lanceolate. Flowers bisexual. Corolla pink, 3-3.5 mm long, wider to the mouth, lobes 5. Stamens 5; anthers 1-1.5 mm long. Ovary c. 1.5 mm long; style-arms acute. Achenes 1-2 mm long, 5-ribbed, hispid. Pappus white silky, 5-6 mm long.

Useful part – Whole plant

Chemical constituents – beta -sitosterol, stigmasterol,palmitic acid

Rasam – Katu, Tikta, Kashaya

Guna – Laghu, Grahi

Viryam – Sita

Vipakam – Katu

Karma – Jwaraharam, Krimiharam, Netryam, raktarsoharam, good in Tonsilitis (Tundekeri)

Swarasa is Krimiharam

Vranaharam – Oil is prepared with haridra and yashtimadhu and swarasa of muyalchevi and external application of this oil results in wound healing

Reasearch studies

1.Anti-Inflammatory and Analgesic potential of methanolic extract of *Emilia sonchifolia* Linn leaves in mice by Essien G.E etal, Nwafar P.A etal

2.Clinical effect of sasasruti on Tundikeri by Beena etal.

3.In – vitro study to evaluate the antimicrobial activity of *Emilia sonchifolia* Linn in beta haemolytic streptococcus by D. Divya Raj etal.

Indications in chikitsamanjari – 17/13

8. Kuppameni (Haritamanjari)

Photograph 16. Kuppameni



Kuppameni is indicated in the management of fever, worms and haemorrhoids.

Botanical name – *Acalypha indica* Linn

Family – Euphorbiaceae

English name – Indian Acalypha

Sanskrit name - Haritamanjari, Muktavarca

Distribution – Throughout India plains and hotter parts as a weed

Habit - Herb

Morphological Characters

Annual herbs up to 60 cm tall, stem striate pubescent

Leaves – 1.2 – 6.5 X 1 – 3.8 cm, broadly ovate, base rounded to shortly attenuate, margin crenate – serrate, apex acute , petiole – 1.5 – 5.5 cm long

Flowers – Axillary in spike inflorescence, 2.5 – 6.2 cm long, monoleious rachis ending in a triadiate hood at the tip. Male flowers above, minute, clustered anther vermiculiform. Female flower below subtended by foliaceous.

Corollas Suborbicular – cuneiform, many nerved toothed bracts, ovary hispid, 3-lobed, styles 3, each bifid. Capsules – 3-valved, concealed , hispid

Useful part – Panchangam, small seeds (having poisonous effects)

Chemical constituents - kamferol, acalyphamide, quinone

Rasa – Tikta, Katu

Guna – Laghu, Ruksha

Virya – Usna

Vipaka – Katu

Karma – Kaphagna, Vamaka, Sramsana, Krimighna, Mutrala, Tvakdoshahara, Amadosahara,

Dantasula, karnasula, kasa, sandhisotha, swasa

Uses – Kaphanissarakam, virecakam, vamakam, causes discomforts in koshta, mutrala. Roots and leaves – Used in twakroga, malabandha, krimivranam.

Leaf paste are applied on wound for the elimination of pus and krimi

Leaf paste is also used as a vamaka dravya in kapharoga and visha

Kashaya can be used for virecana

Patraswarasa 4-5 drops can be used in earache as karnapurana

Research studies - Antimicrobial activity of Acalypha indica against selected microbial species by Rajaselvam etal, Meena R etal

Indications in chikitsamanjari – 44/6, 23

9. Pavatta

Photograph 17. Pavatta



Pavatta is indicated in various contexts, including treatment of Vruna, Masuri, Kushta switra, Vridhi and Sadyovruna.

Botanical name – *Pavetta indica* Linn

Family – Rubiaceae

Sanskrit - Papata, Kathachampaa

English - White - Pavetta

Distribution – All over India, evergreen forests, scrub jungles and sacred groves

Habit - Shrub

Morphological character

Shrubs; branchlets glabrescent.

Leaves 7-11 x 3-4 cm, ovate-elliptic, base acute-attenuate, acuminated apex, glabrous; petiole to 1.8 cm long.

Corymb inflorescence in terminal. Calyx minutely 4-toothed, to 3 mm long. Corolla white; tube. Stamens 4, between the lobes, exserted; anthers linear-oblong. Ovule solitary; style slender,; stigma fusiform. Berry globose, black when ripe.

Useful part – Root and leaves

Chemical constituents – d-mannitol

Rasa – Tikta Kashaya

Guna – Lagu, tikshna, ruksha

Virya – Sitam

Karma - Muthralam

Root – Bitter and aperients prescribed in renal dropsy, Ascites

Leaves – Used for fomenting piles cp khare

Therapeutic Uses

Arsa – water boiled with leaves used for doing dhara. Root – sophaharam

Indications in Chikitsamanjari – 43/47, 59/56

10.Veluthavela (barbaram)

Photograph 18. Veluthavela **Photograph 19. Veluthavela**





The drug, Barbara, is indicated in the treatment of fever.

Synonyms – Adunarivela, Pavekka Vellavela , Vilakkena Ariyavela, Aryaval, Patti-vela, Thyivela, Vaikadugu , Kattukadugu, Naivela, Pattikaduku

Botanical name – *Cleome gynandra* Linn

Family – Capparidaceae

Sanskrit name – Tilaparni, Pasugandha (Amarakosa), Ajagandha, Barbaraka, Putigandha

English name – Dog mustard

Habitat – all over India

Habit - Herb

Morphological characters

Glandular erect herbs. Leaves digitately 5-7 foliate; leaflets 5 x 2.5 cm, obovate; petiole 3-15 cm. flowers – Raceme inflorescence, white, calyx -unequal, pubescent, claw shaped petals

Capsule 3-4 cm long terete, glandular, tip discoid

Useful part – whole plant

Chemical constituents – Cleomaleic acid, Cleomeolide, Macrocyclic diterpene, Seed – Coumarino-lignans, Cleomiscosin

Rasa - katu

Guna - Tikshna

Virya - usna

karma - kapha vatahara, Vranaharam, krimiharam, gulma, udara, karnaroga, sulahara

Therapeutic usage :

1.Karnasula – Tilaparni leaf juice, gingelly oil, borax and lime juice are mixed well and used as ear drops as lukewarm

2.An infusion of seed used in cough.

Research studies

1.Study of Analgesic Activity of Ethyl Acetate extract of *Cleome gynandra* by Radhika etal, Saravanakumar etal

Indications in Chikitsamanjari – 1/147-150.

A list of formulations from Chikitsamanjari which received special mention in Focus Group Discussion and Survey

One of the objective of this research study was to identify the most popular and effective formulations, single drugs, treatment procedures and dietary regimens in Chikitsamanjari from the survey and Focus Group Discussion. The details of these formulations are given below.

Table 160. Focus Group Discussion – Details of formulations

Kashaya

Sl No	Name	Ingredients	Scientific Name	Parts used	Method of preparation	Indications	Comment
1	Cheriya Kiradadi	Chunda (Devils fig) Amruthu (heart leavedmoon seed) Chukku (dry ginger) Muthanga (Nut grass)	*Solanum torvum* *Tinospora Cordifolia* *Zingiber officianale* *Cyperus rotundus*	Root Stem Rhizome Tuber	Equal parts of all drugs	Jwara 1/38	Pachana and Samana advised to take in the initial stages of jwara
2	Aranya tulasyadi	Aranya Thulasi Root (Wild basil) Vishnukranthi (slender dwarf morning glory) Mahoushadhi (dry ginger)	*Ocimum Gratissimum Linn* *Evolvulus alsinoides Linn* *Zingiber Officianale*	Leaves Whole plant Root	Equal parts of all the drugs	Jwara 1/169	Has immediate action in Vishamajwara
3	Rasna shigru punarnavadi	Rasna (greater galanagal) Sigru (horse radish tree) Punarnava (spreading hogweed) Agaru (agarwood) Sathi (spiked ginger lily) Nirgundi (five leaved chaste)	*Alpinia galanga* *Moringa oleifera,* *Boerhaavia diffusa* *Aquilaria agallocha* *Kaempferia galanga* *Vitex negundo*	Rhizome Bark Root Kandasara Rhizome Root	Equal parts of all the drugs	Vatavyadhi 45/2	Relieves all types of rheumatic complaints, especially pakshavata (hemiplegia), apatanaka hanustambha (lock jaw), ardita (facial palsy)

		Cavya (java long pepper rock) Agraja – Sresta (chebulic myrobalan) Citra (Leadwort) Bharngi Rasona (Garlic) Sarani Nisa (Turmeric) Sairiya Visva Agni (Leadwort) Dasamula Daru (Himalayan cedar)	*Piper brachystachyum* *Terminalia chebula, Terminalia bellarica, Emblica officinalis* *Ricinus communis* *Clerodendrum serratum* *Allium sativum* *Merremia tridentata ssp. Tridentata* *Curcuma longa* *Nilgirianthus ciliatus* *Zingiber officinale* *Plumbago indica* *Cedrus deodara*	Root Fruit Root Root Bulb Whole plant Rhizome Root Rhizome Root Root Kandasara, Taila			
4	Dasamoolaksheera	Dasamoola Vilwa Gambhari (Coomb teak) Agnimantha (Egh wood) Patala Syonaka Brihati Kantakari Salaparni Prisniparni	*Aegle marmelos, Gmelina arborea, Premna integrefolia,* *Stereospermum suaveolns,* *Oroxylum indicum,* *Solanum indicum,* *Solanum xanthocarpum,*	Root Root Root Root Root Root Root Root Root Root	Milk medicated with kashaya prepared from dasamula	Vatavyadhi 45/50	Relieves rheumatic pain on the chest and sides, dorsal region, breast and low backache. In Ashtangahridaya this formulation is mentioned in the chapter Vatarakta,

		Gokshura	*Pseudarthria viscida* *Desmodium gangeticum, Tribulus terrestris*				
5	Sunti baladwaya	Chukku (dry ginger) Root of Kurunthotti (country mallow) Root of Uram	*Zingiber officianale* *Sida rhombifolia ssp. Retusa* *Abutilon indicum*	Rhizome Root Root	Equal parts of all drugs	Vatavyadhi 45/217	Relieves suptavata
7	Amruta di	Bala Amrta (Heart leaved moon seed) Daru (Himalayan cedar)	*Sida rhombifolia ssp. Retusa* *Tinospora cordifolia* *Cedrus deodar*	Root Stem Taila, Kandasara	Amrta 10 parts Bala and Daru 1 part, consume with sugr	Vatasonita 46/39	Relieves oedema in knee joints
8	Bala koovala di	Bala Koovalam (Bel tree) Inchi (Ginger) Karimpu (Sugarcane) Moovila Orila Malar (Nocake) Manthalir	*Sida retusa Linn* *Aegle marmelos Linn. Corr.* *Zingiber officinale Rosc.* *Saccharum officinarum Linn* *Pseudarthria viscida Linn. W & Arn.* *Desmodium gangeticum Linn. DC.* *Mangifera indica Linn*	Root Root Rhizome Root Root Root Tender shoots	Equal parts of all the drugs, consume with sugar	Chardi 11/34	
9	Trina pancha moola	Kusa Kasa (Thatch grass) Sara Darbha Iksu (Sugaracane)	*Hygroryza aristala* *Saccharum spontaneum Linn* *Saccharum mungo* *Desmostachya bipinnata*	Root Root Root Root Root root	Each Panchamoola 1 part and Moovila and Bhadra 2 ½ parts consumed with sugar.	Mootraatisara 28/3	Cures Mootratisara. Trinapancha moola along with other drugs such as Gokshura, Vari etc are described in Mootrakrichra chikitsa chapter of

		Moovila Cheroola (Bhadra) (Mountain knot grass)	*Saccarum officinarum Linn.* *Pseudarthria viscida Linn. Wight&Ar. Cin* *Aerva lanata Linn.*	Whole plant			Ashtangahridayam.
10	Vilwadi	Vilvam (Bel Tree) Lajam (Nocake) Ardrakam (Ginger)	*Aegle marmelos* *Zingiber officinale*	Root Rhizome	Vilvam 8 parts, Laja and Ardrakam 2 parts	Athisaara chikitsa 19/58	Relieves atisara and chardi
11	Aaragvadha	Aaargvadha (Purging cassia/Pudding pipe tree) Amrita Pathya (Chebulic myrobalans) Khadira (Catechu tree)	*Cassia fistula* *Tinospora cordifolia* *Terminalia chebula* *Acacia catechu*	Moolatwak Stem Fruit Khadirasara	Equal parts of all the drugs	Sitapittaroga 42/2	Relieves from skin diseases
12	Bala vilwasritham	Root of Kurunthotti (country mallow) Root of Koovala (Bel tree)	*Sida rhombifolia ssp.retusa* *Aegle marmelos Linn. Correa*	Root Root	Equal parts of each drugs, consumed with gingelly oil, ghee and jaggery	Garbhini chikitsa 50/39	
13	Cherupayar amruthuadi	Cherupayar (Green gram) Amruthu Chukku (Dry ginger) Cheruvazhuthina (Poison berry) Ponnaaveeram Turmeric	*Vigna radiata* *Tinospora cordifolia Willd.* *Zingiber officianale* *Solanum anguivi* *Cassia occidentalis Linn.* *Curcuma longa Linn.*	Seed Stem Rhizome Root Root Rhizome	All the drugs together 1 *pala* (48 grams)	Nasaroga chikitsa 56/36	Relieves from cough, oedema
14	Nimba amritha	Nimba	*Azadirachta indica A. Juss*	Twak	Equal parts of all the drugs	Kasachikitsa	Cures kshaya, cough and

		Amritha Patavalam (Snake gourd) Cheruthekku Kachoram Ponnaveeram Vazhuthina (Brinjal) Mukil Daru (Himalayan cedar) Viswam Vasa (Malabar nut) Thrikantaka (Land caltrops)	*Tinospora cordyfolia Willd.Hook.* *Trichosanthes lobate Roxb.* *Clerodendrum serratum Linn. Moon* *Kaempferia galanga Linn.* *Cassia occidentalis Linn.* *Solanum melongena Linn.* *Cyperus rotundus Linn.* *Cedrus deodara Roxb G Don* *Dry zingiber officinale Rosc.* *Adhatoda vasica Nees* *Tribulus terrestris Linn.*	Stem Whole plant Root Rhizhome Root Fruit Tuber Kandasara, taila Root Root		5/23	asthma. Also mentioned in Rajayakshma chiktsa
15	Chukkum kothambaladi	Sunthi Dhanyaka (Coriander) Guduci	*zingiber officinale* *seeds of Coriandrum sativum* *Tinospora cordifolia*	Rhizome Fruit Stem	Equal parts of each drugs	Jwarachikitsa 1/51 Relieves from fever	Sunthi, Dhanyaka and Guduci each 8 parts and Mustha and Parpataka each 12 parts relieves chronic fever. In this formulation instead of sunti, pata/dusparsa /useera is advised in Ashtangahridaya.

Ghrita

Sl No	Name	Ingredients	Scientific Name	Parts used	Method of administration	Indications	comment
1	Pacha manjaladi ghritam	Pachamanjal Puliyaral Thiruthuva Thechiver Thechipoovu Thoovaver Pichakathila Kadukka	*Curcuma longa Linn* *Oxalis corniculata Linn* *Ocimum sanctum Linn* *Ixora coccinea Linn* *Ixora coccinea Linn* *Tragia involucrate Linn* *Jasminum angastifolium (Linn) Willd* *Terminalia chebula Retz*	Rhizome Whole plant Whole plant Root Flowers Root leaves Fruit	A medicated ghee is prepared from processing in cow ghee with water as drava, the kalka of Pachamanjal, puliyaral, thiruthuva, thechiver, thechipoovu, thoovaver, pichakathila, kadukka	Jwarachikitsa 1/201	Advised in Jataravarna (ulcers of stomach/duodenum) Paste of leaves of pichaka with buttermilk(for gargling) is prescribed for ulcers in the mouth,
2	Sukhaprasavaghritam	Vellarippazham Upodakarasa Bhadrika Madhukayasti Milk	*Cucumis sativus* *Basella alba var.rubra* *Aerva lanata* *Glycyrrhiza glabra*	Fruit Whole plant Whole plant Root	Consumption of medicated ghee with vellarippazham in upodakarasa added with powders of bhadrika and madhukayasti as solid component and milk as additional liquid component	Garbhini chikitsa 50/24	Marketed by certain pharmaceutical companies.

3	Mashadighritam	Masha kwatha Cow's milk Laksha	*Phaseolus mungo Linn* *Laccifer lacca*	Seed Lac	Masha kwatha and cow's milk in equal quantities as liquid component, laksha as kalka and sita as prakshepa	Asrigdara chikitsa 3/24	Relieves asrigdara

Taila

Sl No	Name	Ingredients	Scientific Name	Parts used	Method of administration	Indications	comment
1	Bhujagalatadi (betel) taila	Bhujagalata Hima Madhuka Gada Ambu Sevya Milk	*Piper betel* *Santalum album* *Glycyrrhiza glabra* *Saussurea costus* *Plectranthus vettiveroides* *Vetiveria zizanioides*	Leaf Bark Root Root Whole plant Root	Sesame oil medicated with the juice of bhujagalata and milk as liquid component and fine powders of hima, madhuka, gada, ambu and sevya as solid component, local	Sirorogachikitsa 58/50	Relieves headache, itching and hair falling. Marketed by certain pharmaceutical companies

					application on head		
2	Likucha taila	Likuja Nisa Misi Suradaru Devadhupa	*Artocarpus hirsutus* *Curcuma longa* *Anethum graveolens* *Cedrus deodara* *Boswellia serrata*	Fruit Rhizome Seed Heart wood Resin	Sesame oil medicated with the juice of likucha as liquid component and fine powders of nisa, misi, suradaru and devadhupa as solid components. Local application	Vatasonita 46/47	Relieves knee joint edema with severe pain.
3	Bala hatadi taila	Bala Hatha Amrta Mudga Masa	*Sida alnifolia* *Phyllanthus emblica* *Tinospora cordifolia*	Root Fruit Stem Seed Seed Stem	Application of sesame oil medicated with kashaya of bala, hatha, amrta, mudga and masa	Sirorogachikitsa 58/48	Relieves headache. Marketed by certain pharmaceutical companies

		Chandana Amaya Yasti	*Vigna radiata* *Vigna mungo* *Santalum album* *Saussurea costus* *Glycyrrhiza glabra*	Root Root	as liquid component and powder of Chandana, Amaya and yasti as solid component		
5	Panchamla taila	Ampazham Puli Narakam Parichikam Njerinjipuli Sigru Sarja Daru	*Spondias pinnata* *Tamarindus indica* *Citrus limon* *Moringa oleifera* *Veteria indica*	Leaf Leaf Leaf Leaf Leaf Resin Heart wood	Expressed juice from pancamla, curd and dhanyamla are used as liquid component and fine powders of sigru, sarja, daru, rasna, sathava, patu, manjistha and sariba	Vatavyadhi 45/186,187	Relives rheumatism affecting the entire body. Marketed by certain pharmaceutical companies

		Rasna Satahva Patu Manjistha Sariba Curd Dhanyamla	*Cedrus deodara* *Aplinia galangal* *Anethum graveolens* *Rock salt* *Rubia cordifolia* *Hemidesmus indicus*	Rhizome Seed Root Root	as solid component to prepare a medicated sesame oil		

Lepana

Sl No	Name	Ingredients	Scientific Name		Method of preparation	Indication	Mode of action	Comment
1	Ellu Muthiradi	Ellu (Sesame, *Tila*) Mutira (Horsegram, *Kulatha*) Masa (Blackgram) Uluva (Fenu Greek) Talanili	*Sesamum indicum* *Dolichos biflorus* *Vigna mungo* *Trigonella feonum graecum* *Merremia tridentate*	Seed Seed Seed Seed Whole plant	Equal quantity of these drugs is boiled in cow's milk or coconut milk and prepare a	Vata vyadhi associated with edema and pain, especially churning pain 45/27	Vedanaharam, sophaharam	

			ssp. Tridentate		fine paste. Apply with milk			
2	Ellum uzhunnadi	Ellu (Sesame, *Tila*) Uzhunnu (Blackgram) Satakuppa (Anet) Uluva (Fenu Greek)	*Sesamum indicum* *Vigna mungo* *Anethum graveolens* *Trigonella foemum-graecum*	Seed Seed Seed Seed	Prepare a paste of these drugs after boiling in cow's milk and apply with coconut milk	Vata vyadh Relieves the pain caused by Apabahuka 45/104	Vedanaharam	Instead of satakuppa in this formulation muthira and talanili is suggested ,which is sophahara and vedanahara.
3	Mrunala mrudukanchika	Mrunala Mrudukunchika Kudajavalka Nimba Amruta Vara Rajani Sarshapa Jalada	*Nelumbo nucifera* *Physalis minima Linn.* *Holarrhenea anti-dysentrica* *Azadiracta indica A.Juss.* *Tinospora cordifolia Willd* *Embelia officinalis,Terminalia chebula,Terminalia bellarica*	leaf stalk Whole plant Bark Bark Stem Fruit Rhizome Seed	A paste of these drugs with milk - External application	Vruna chikitsa 59/35-36	Sophahar am.	Modified formulation - Excluding mrudukunjika,kutaja,nimba and sarshapa and adding thudimpala,thumpapoovu, leaves of niruri, satavari and kanjira with swarasa of thudimpala is also

		Sevya Poothi Jala Chandana Bhramarageha Doorva Amaya Vadankura Sariba Lavana Lakshmana Parpata Erandabija Kuhali Taila Peya	*Curuma longa Linn* *Brassica juncea Czern.&Coss.* *Cyperus rotundus* *Vetiveria zizanoides Linn.Nash.* *Brassica juncea Czern.&Coss.* *Coleus vettiveroides K.C.Jacob* *Santalum album Linn.* Potter wasp nest *Cynodon dactylon (Linn.)pers* *Saussurea lappa* *Ficus bengalensis* *Hemedesmus indicus (R. Br)* *Ipomoea sepiaria (Roxb.)* *Hedyotis corymbosa* *Ricinus communis Linn.*	Tuber Root Seed Whole plant Heart wood Whole plant Leaf shoot Root Whole plant Whole plant Seed Coconut milk				suggested.

			Cocos nucifera (Linn.) Milk					
4	Karpasasthyadi	Karpasabija (seed of cotton plant) Aksata Masa Sindhu Kulatha Kulmasa Nisa Satahva	*Gossypium herbaceum* *Oryza sativa* *Vigna mungo* *Rock salt* *Dolichos biflorus* *Hordeum vulgare* *Curcuma longa* *Anethum graveolens*	Seed Seed Seed Seed Seed Rhizome seed	A fine paste prepared from these drugs mixed with moderate warm dhanyamla	Vatavyadhi Relieves apabahuka 45/105	Vatahara m, sophahara m, vedanahara m	Marketed by certain pharmaceutical companies
5	Ellum nisadi	Ellu Nisa Malar (Parched rice) Katukka Tutintapala Nannari Nallamrtu Sarani	*Sesamum indicum* *Curcuma longa* *Terminalia chebula* *Costus speciosus* *Hemidesmus indicus* *Tinspora cordifolia*	Seed Rhizome Fruit Rhizome Root Stem Whole plant	The medicines cooked in milk, ground to a paste and mixed with ghee and apply	Vatasonita Relieves oedema on knee, especially kapha predominant 46/37	Sophahara m, Kaphajasophahara m	Marketed by certain pharmaceutical companies

		Pukkula Erandabija Satapuspa	*Merremia tridentate ssp.tridentata* *Cocus nucifera* *Ricinus communis* *Anethum graveolens*	Inflorescence Seed Seed				
6	Guloochi pathradi	Guduci Patra Yastyahva Satahva Sariba Tila	*Tinospora cordifolia* *Cinnamomum tamala* *Glycyrrhiza glabra* *Anethum graveolens* *Hemidesmus indicus* *Sesamum indicum*	Stem Leaf Root Seed Root Seed	Drugs ground to a paste in milk, mix with ghee and apply	Vata sonita Pain, burning sensation and oedema 46/38	Sophaharam, vedanaharam	
7	Katuk avanakkinkuru	Kaduk Avanakku Krsnatilam Malar	*Brassica juncea* *Ricinus communis* *Sesamum indicum*	Seed Root Seed Parched rice	Fried and mixed with milk and made into a paste	Vata sonita Pain and oedema 46/42	Sophaharam, vedanaharam	
8	Durvagram ellu	Durvagra Ellu Cittamrtu Sritaliver Tumpappu	*Cynodon dactylon* *Sesamum indicum* *Tinospora cordifolia*	Root Seed Stem Whole plant	Paste prepared with these drugs with butter and crea	Balachikitsa Kuru (abscess) 51/7		

			Ipomoea sepiaria *Leucas aspera*	Whole plant	my layer of milk			
9	Ellu karukadi	Ellu Karuka Kanjiratalir Muttil Tuttal	*Sesamum indicum* *Cynodon dactylon* *Strychnos nux-vomica* *Centella asiatica* *Copper sulphate*	Seed Whole plant Tender leaves Whole plant	These drugs ground to a paste in milk, apply locally	Balachikitsa Visparain children 51/5		Paste of Ellu and karuka are also useful.
10	Burned varata geham	Powdered varata geham (potter wasp nest)			Prepare the paste with burned and powdered varata geham and water	Chardi 11/21 Immediate relief from vomiting		Rare formulation
11	Amritu karukadi	Amritu Karuka Manjal Ellu Katukka	*Tinospora cordifolia* *Cynodon dactylon* *Curcuma longa* *Sesamum indicum*	Stem Root Rhizome Seed Fruit	Ground to a paste with milk	Prameha pitaka pitaka in early stages 26/9	Sophaharam, Kaphaharam	

			Terminalia chebula					
12	Konnayila katukadi	Konnayila Katuki Manjal Ellu Takarakkuru	*Cassia fistula* *Picrorhiza scrophulariiflora* *Curcuma longa* *Sesamum indicum* *Cassia occidentalis*	Leaves Root Rhizome Seed seed	Ground to a paste with buttermilk	Kushtaroga Chikku (scabs) Chunangu (scurf/freckle), Chirangu (skin lesion) 43/47		The medicinal preparation named K K lepam marketted by Oushadhi (Pharmaceutical corporation Kerala Ltd) is based on this formulation.
13	Karpuram irattimadhukam	Karpuram Irattimadhukam Malar Nellivalkam Manchatti Chandana Bala Amaya Nirada	*Cinnamomum camphora* *Glycyrrhiza glabra* *Nocake* *Phyllanthus emblica-bark* *Rubia cordifolia* *Santalum album* *Sida alnifolia* *Saussurea lappa* *Cyperus rotundus*	Exduate Root Bark Root Stem Root Root Tuber	Prepare a paste of these drugs with kati (first washing of rice)	Sirorogа Headache 58/46		
14	Madhuka kushta	Irattimadhuram Kottam	*Glycyrrhiza glabra Linn.*	Root Root	Prepare a paste with	Sirorogа	Kandughna	A paste of Black gram(one part) and mustard

		Uzhunnu Katuku	*Saussuria lappa C.B.clarke* *Phaseolus munjo Linn.* *Brassica juncea Czern.&Coss.*	Seed Seed	butte rmilk	Dara naka m 58/9 3		seed(one fourth part) is prescribe d by traditiona l physician s for dandruff. This formulati on along with priyala majja is described for daranaka in Ashtanga hridaya.
1 5	Pazhutha peralila	Pazhutha Peralila Chandana m Vayampu Manjal Gorochan a Kottam	*Ficus bengalensis* *Santalum album* *Acorus calamus Linn.* *Curcuma longa* *gall stone* *Saussuria lappa C.B.clarke*	Leav es Heart wood Rhiz ome Rhiz ome Root	Prep are a paste of these medi cines with milk	Kshu draro ga Chun angu, Kare l, Kari man gu 65/7	Varnyam	Can be used in hyperpig mentation of skin associate d with pregnanc y and ageing.

Other special formulations

Sl No	Name	Ingredients	Scientific Name	Parts used	Method of administration	Indications	Comment
1	Ilakashaya (kwata of leaves)	venu (bamboo)	*Ochlandra travancorica*	Leaves	All the ingredients 1 part and dry ginger 3 parts.	Sitajwara 1/244	The *Kashaya* is commonly

		Tulasi (Holly basil) Harikranti sunishannaka (Four leaf clover) badara (Indian Cherry) vata (Soured fig) uttamakanya (Purple flea-bane) sushavee naranga (Lemon) Chukku (dry ginger)	*Benth ex Gramble* *Ocimum sanctum Linn.* *Evolvulus alsinoids Linn.* *Marselia quadrifolia* *Zizyphus jujube (Linn.) Gaertn. non Mill.* *Ficus religiose Linn.* *Vernonia cinereal (Linn.) Less.* *Calycopteris flori. bunda Lam.* *Citrus medica Linn.* *Dry Zingiber officinale*	Leaves Leaves Leaves Leaves Leaves leaves leaves Rhizome	It is prepared as swarasa. Dry ginger powder is sprinkled in these leaves and expressed juice is taken after steaming		prescribed in *Kapham muttal* (chest congestion) with *Dhanwantaram Gutika, Brihat Dhanwantaram Gutika, Kasturyadi Gutika, Gorochanadi Gutika and Kombanchaadi Gutika* as additives
2	Arakkenna (oil preparation)	Arkkuneer (Lac) Amrithu Udaswith (curd with 50% water as drava) Thila taila and bala as sneha Athibala as kalka	*Laccifer lacca* *Tinospora cordifolia* *Sida retusa Linn.*	Lac Stem	Expressed juice of amruthu and arakku – 4 parts, 4 times butter, 1/4 part kalka of bala, tila 1 part	Jwara 1/187 Fever accompanied by chills	A very useful external application for the treatment of post fever pain and fever associated with Vatarakt am

		(Indian mallow)	*Abutilon indicum Linn.*				
3	Panchasaram	Sita (sugarcandy) Kshaudram (honey) Paya (Cow's milk) Ghrita (Cow's ghee) Shaundi	*Powdered Piper longum*	Fruit	Sitopalam 4 parts, kshaudram 8 parts, paya 64 parts, ghrita 2 parts and shaundi 1 part	Jeerna Jwara 1/52	It acts as a nutrient to one who suffers from chronic fever just as watering a plant nourishes it
4	Durvaadi yamakam	Doorva (Conch grass) Guduchi Tulasi (Holly basil) Kumari (Indian aloe) Neeli (Indigo) Vishaghna (Lebbeck tree) Munivriksha (sesban) Bhringaraja (Trailing eclipta) Sariba (Indian sarsaparilla)	*Cynodon dactylon* *Tinospora cordifolia* *Ocimum sanctum* *Aloe barbedensis* *Indigofera tinctorea* *Albizzia lebbeck* *Sesbania grandiflora* *Eclipta prostrata* *Hemidesmus indicus*	Whole plant Stem Leaves Leaves leaves stem bark leaves Whole plant Root Heart wood	Equal combination of oil and ghee shall be medicated with milk and the expressed juices of doorva, guduchi, tulasi, kumari neeli, vishagna, munivriksha and bhrimghee. The solid components are sariba, chandanam, daru, choraka, nata, asvagandha, triphala, trijata, usira, darvi, mriganabhi, neerada, karavi, kunkuma, balaka, utpala, kushtha, yashti, bias,	Visarpa chikitsa 39/33-35	Relieves visarpa, pustules and blisters. Blisters secondary to spider poisoning, visarpa involving joints

		Chandanam (Sandalwood)	*Santalum album*	Kandasara, taila	moorva and parpataka		
		Daru (Himalayan cedar)	*Cedrus deodara*	Rhizome			
		Choraka	*Kaempferia galanga*	Root			
		Nata (Spikenard)	*Valeriana jatamansi*	Root			
		Asvagandha	*Withania somnifera*	Fruit			
		Triphala	*Terminalia chebula*	Fruit			
		Trijata	*Embilica officinalis*	Stem bark			
			Terminalia bellirica	Leaf			
		Usira	*Elettaria cardamomum*	Root			
		Darvi	*Cinnamomum zeylanica*	stem			
		Mriganabhi (Musk)	*Cinnamomum tamala*	Tuber			
		Neerada	*vetiveria zizanioides*	Seed			
		Karavi (Small fennel)	*Cosciniu m fenestratum*	Stigma			
		Kunkuma (Saffron)	*Musk*	Whole plant			
		Balaka (White cuscus grass)	*Cyperus rotundus*	Rhizome			
		Utpala	*Nigella sativa*	Root			
		Kushtha ((Costus root)		Root			
				Leaf stalk			
				Root			

		Yashti (Liquorice root) Bisa Moorva Parpataka (Flat top millet grain)	*Crocus sativus* *Plectranthus vettiveroides* *Kaempferia rotunda* *Saussurea lappa* *Glycyrrhiza glabra* *Nelumbo nucifera* *Chonemorpha macrophylla* *Hedyotis corymbosa*	Whole plant			
5	Mandora tavizha madi	Mandooram Tavizhama Muttil (Indian pennywort) Kutakan (Indian pennywort) Kayyonni Dipyaka Hamsapadi (Bishop's weed) Triphala	*Ferric oxide* *Boerhaavia diffusa* *Centella asiatica* *Centella asiatica* *Eclipta prostrata* *Trachyspermum ammi* *Adiantum*	Root Whole plant Whole plant Whole plant Seed Whole plant	Consumption of fine powder of mandooram, tavizhama, muttil, kutakan, kayyonni, dipyaka, hamsapadi and triphala made to a paste with water and kept in a baked earth vessel filled with tender coconut water for a period of four to five days	Pandu roga chikitsa 36/31	Relieves jaundice

			lunulatum Terminalia chebula Emblica officinalis Terminalia bellirica	Fruit			
6	Chembravally Kashaya	Chembravallyi kizhangu Chukku Nannari	*Ampelocissus indica(L.) Planch Zingiber officinale* *Hemidesmus indicus*	Root Rhizome(dry) Root	A Kashaya prepared from chembaravallikizhangu, chukku and nannari	Vidradhi chikitsa 29/15	Relieves internal abscess
7	Pazhamplavila kashaya	Pazhamplavila njetti (leaf stalk of ripened jackfruit leaf) Muvila Vamsapatraka (Bamboo)	*Leaf stalk of Artocarpus heterophyllus Pseudarthria viscida Bambusa arundinacea*	Leaf stalk Root Root leaves	Kashaya prepared with pazhamplavila njetti, muvila and vamsapatrika consumed with ghee and puzhuku	Vatavyadhi chikitsa 45/125	Relieves stiffness

Table 161. Chapter wise linguistic analysis – Master chart

Chapter	Sanskrit	Manipravalam	Malayalam	Total
Jwara chikitsa	183	59	2	244
Raktapitta chikitsa	19	15 ½		34 ½
Asrigdara chikitsa	27	5	1	33
Asthisrava chikitsa	13 ½	11		24 ½
Kasa chikitsa	37	19 ½		56 ½
Swasa chikitsa	15	9		24
Hidhma chikitsa	9	10 ½	1	20 ½
Rajayakshma chikitsa	33	12		45
Swarasada chikitsa	19	1		20
Praseka chikitsa	2			2
Chardi chikitsa	26	10		36

Arochaka chikitsa	13 ½	15		28 ½
Bhaktarodha chikitsa	26	3 ½		29 ½
Hridroga chikitsa	17	1		18
Trishna chikitsa	12	5		17
Madathyaya chikitsa	13			13
Arsoroga chikitsa	48 ½	22		70 ½
Udavarta chikitsa	11	1 ½		12 ½
Atisara chikitsa	51	26		77
Grahaniroga chikitsa	15	6		21
Ajeerna chikitsa	5	8		13
Vishuchika chikitsa	8	4		12
Atyagni chikitsa	4	4		8
Mootrakrichra chikitsa	44	32		76
Prameha chikitsa	35	32		67
Pramehapitaka chikitsa	5	8		13
Somaroga chikitsa	9	3		12
Mootratisara chikitsa	2	1		3
Vidradhi chikitsa	21	12		33
Vridhi chikitsa	15	17		32
Gulma chikitsa	16	15		31
Sula chikitsa	33	33		66
Jalakurma chikitsa	11			11
Mahodara chikitsa	22	11		33
Virechana chikitsa	10	10		20
Panduroga chikitsa	28	13 ½	1	42 ½
Kamala chikitsa	18	26	1	45
Sopha chikitsa	23	15		38
Visarpa chikitsa	25 ½	14	`2	41 ½
Masuri chikitsa	18 ½	9	1	28 ½
Visphota chikitsa	6	1		7
Sitapitta chikitsa	10	1		11
Kushta switra chikitsa	61	37	4	102
Krimi chikitsa	24	11		35
Vatavyadhi chikitsa	187	40	3	230
Vatasonita chikitsa	40	10		50
Sthula chikitsa	7			7
Krisa chikitsa	4 ½			4 ½
Mandanidra chikitsa	3	2		5
Garbhini chikitsa	75	23		98
Bala chikitsa	19	28		47

Unmade chikitsa	10	2	1	13
Apasmara chikitsa	2	1 ½		3 ½
Netraroga chikitsa	146	26		172
Karnaroga chikitsa	43	11		54
Nasaroga chikitsa	32	9		41
Mukharoga chikitsa	161 ½	21		182 ½
Siroroga chikitsa	100	15		115
Vrana chikitsa	52 ½	9		61 ½
Sadyovrana chikitsa	16	6 ½		22 ½
Bhanga chikitsa	19 ½	11	2	32 ½
Agnivranadi chikitsa	8	5		13
Bhagandara chikitsa	31	9		40
Grandhyarbudadi chikitsa	53	6		59
Kshudrarogadi chikitsa	53	6		59
Manavidhi	9			9
Dhaaravidhi	3			3

Table 162. Focus Group Discussion – Outcome – Master chart

Single drug/Formulaton/Treatment procedure	Specific comments by FGD Participants
Single drug	
Chembravally	Used in plce of Madhusnuhi. Found to have anti inflammatory and antibiotic properties
Tilajam (Sesame oil)	Effective in ulcers of GIT, can be administered in ulcerative colitis or Crohn's disease
Navaneetha (Pebble stone)	Butter placed on red hot "Vellaram kallu", is effective in loss of appetite. E/A of Navaneetha with Kavimannu (Gairika) gave good result in visarpa
Aswatha ankura with milk	Effective in night fever and bedwetting. More effective in children and elderly. Dose is in the size of Amalaka
Green gram and laaja	Effective in chardi
Japa pushpa Ksheerakashaya	Ksheera kashaya prepared used in 5 to 7 flowers of Hibiscus or paste made from Hibiscus flower with sesame oil, relieve Asrigdarara (Uterine bleeding)
Draksha with honey	Gave good results in fever with fissures of tongue

Chandana with Navaneetha	Effective in Raktapitta
Gairika churna with milk	Effective in Raktapitta
Expressed juice of inflorescence of coconut tree	Relieves Asrigdara
Kashaya prepared with Satavari and milk	Effective in premature ejaculation, relieves Asthisrava
Laksa churna with milk and honey	Cures vrana
Fine powder of Varatageha	E/A over chest relieves chardi
Kashaya prepared using root of vilva	Relieves chardi
Ardraka kashaya with saindhava, honey and malaris	Effective in aruchi, Ardraka kashaya with milk cures Penasa
Kukkudamamsa	Effective for Krisatha
Formulation	
Cheriya kiratadi kashaya	Effective in Jwara
Paachanamrutam kashaya	Effective in Jwara
Raasnashuntyadi	Effective in Jwara
Elluzhunnadi lepam	Effective in vatarakta
Ellumnisadi lepam	Effective in vatarakta
Shuntibaladvaya kashaya	Effective in numbness, compression neuropathy such as Carpal tunnel syndrome. Among the two varieties of bala, the second one is difficult to procure, replacing it with "Koduthuva" was found effective. Shuntibaladvaya churna is also available.
Prasaaranyadi kashaya	Gave good result in apabahuka
Balaguloochyaadi kashaya	Effective in Myalgia (Kazhappu)
Guloochipatralepa	Relieves oedema and pain associated with vatarakta
External application with taila, maasha, shatapushpa, medhika	Good result in apabahuka
Bhujangalataadi taila	E/A over scalp relieves head ache, itching of scalp and hair fall
Likucha taila	Relieves pain and oedema over knee and its adnexa
Kaalika taila	Useful for graying of hair
Neelibhringaadi taila	Improves hair growth
Balahataadi taila	Effective in pitta predominant siroroga
Bhringaamritaadi taila	Keeps eye, ear, teeth and hair healthy
Kashaya prepared from Vishnukraanti and dry ginger along with milk	Gives good results in decreased sleep and "Vibhranthi". The plant with round leaf which is commonly identified as Vishnukranti in Kerala is not the original plant having this specific property.
Mrinalaadi Kuzhampu	Cures ulcer

External application of leaves of arka with gandhaka	Effective in certain types of Kushta
Kashaya containing 10 maricha and 1 hareetaki	Gave good results in cough
Ghee medicated with expressed juice of toova and other medicines (vembadu and manjal)	Effective in ulcers of stomach
Abhayakanaadi kashaya	Effective in arsas
Panchasaram	Relieves fatigue occurring as a sequelae of fever and chardi
Ponkaraadi gutika with "kaarup"(black salt)	Is a special formulation in Chikitsamanjari in abdominal pain
Sapthasaaram kashaya	May be given through different modes of administration in Dysmenorrhoea with Palasha while in Parinamashoola it is given with dry coconut
Pinda taila	It is also found effective in Jwara
Amruthotharm kashaya with Guda and Lavana	Effective in Kamala and Jwara
Nyagrodhaadi gana and jatyaadi	Found to have better action when combined – treatment of vrana
Vidaaryaadi gana with kalyanakam	When combined found effective in Pandu
Treatment procedure	
Urovasti	It was from this concept of Urovasti, that the procedures like prishta vasti and janu vasti later developed
Shashtika shaali swarasa	Used for urovasti in Bhaktarodha, Hridroga and Arochaka
Shastika saali pinda Sweda	Done over forehead is found effective in headache of Parkinson's disease
Virechana yoga with milk and snuhiksheera	Used for virechana on next day
Application of fresh cow dung	Found to arrest epistaxis
over the head	
Pizhichil	The origin of the procedure pizhichil may be traced to Chikitsamanjari and Yogamritam
Sirodhara with plain water or tender coconut water	Indicated in Unmad
Local dhara using Chincha Patra fermented in tanduloka for 5 days	Alleviates ama stage of vatavyadhi. Panchamla dhara is also effective.

Kizhi using Erandapatra, Datturapathra and grated coconut	Is effective in various rheumatic complaints
Kizhi using roasted kulatha	It is another innovative procedure. References of Manal Kizhi, Njavara Kizhi, Ela Kizhi are effective in various conditions
Chincha patra is roasted along with grated coconut and potali	Useful in Pakshakhata

Chapter 5

Discussion, Summary and Conclusion

Discussion

5.1. Discussion on need and significance

Literature tradition has greatly facilitated the continuity of Ayurveda through more than two millennia. Unlike the other streams of science prevalent today, the trends of science in Ayurveda through centuries were documented in literature and manuscripts. They are, at the same time, both scientific as well as historical documents. Literature of medical systems are now being analysed not as an isolated scientific document, but they are also being examined through a sociological point of view[1]. Indian medical tradition can be identified in two different groups levels, i.e. classical and regional. Speaking in the language of historical methods, the above mentioned two Indian medical traditions, the classical and regional tradition roughly approximate to Great and Little Tradition respectively. Great Tradition denotes the major continuing tradition and Little tradition is its appropriation at regional or local level . The concept of Great and little tradition has been narrated by Milton Singer and Robert Redfield. Disciplines like Art, Science, literature etc have these general features of great tradition and special characteristics of little tradition(regional modifications). Thus the content of a regional literature often suggests, in addition to the regional variants in scientific content, the socio-cultural milieu of a place, at a specific point of time.

According to G.J.Meulenbeld, though the medical literature from various periods in different regions, show a striking continuity of thought and practice, they also exhibit equally striking changes in some other aspects[2]. The characteristics of medical texts of each period reveals the flexibility of the system to the ever changing circumstances. Medical texts composed in different regions do not diverge considerably from the classical literature. The illustrious physicians of Kerala composed many independent treatises based on the classical text Ashtangahridaya. Compilations of prescriptions and therapeutic manuals had circulated among physicians since early times. These therapeutic manuals have been taken from a wide variety of sources, thus reflecting a rich medical literature. The classical literatures of Ayurveda, the Samhitas, has been a field of multidimensional (historic, scientific, and linguistic) explorations in research. But, the regional literatures are often not sufficiently studied and go unexplored.

The current B.A.M.S syllabus is primarily based on the classical texts of Ayurveda. Contribution of the regional literature are negligible in the curriculum. Though mostly centred around the classical texts, the wisdom and knowledge contained in these regional texts are abundant. Each of these hold their own unique features which include novel and innovative formulations and treatment procedures. This vast knowledge, thus, has remained hidden or has been restricted to specific regions. Bringing this knowledge to the mainstream is both a need and essentiality. Such mainstreaming of these regional literature is possible only through critical study and analysis of their contents and associated features. Incorporating these texts to the current curriculum is essential for the advancement of the Ayurveda.

5.2. Discussion on methodology

5.2.1. Discussion on need of framing guidelines for literary study

Research is an art of scientific and systematic investigation to gain pertinent knowledge on a specific topic. The concept of literary research in Ayurveda, being in its budding stage, the likelihood of coming across a research prototype is very slim. Also, the broadly variant object of research eliminates all possibilities of adopting the research guidelines from other disciplines. For instance, literature researches in the contemporary sciences (English literature, history) are centred around the linguistic, historical and socio cultural aspects of the text whereas in a medical literary research such as Ayurveda, content analysis is the ideal and all other aspects serve as a mere background. Guidelines and methodology of literature research vary broadly depending on focus (linguistic, historic, social, theoretical, therapeutic etc.) of analysis.

Research methodology refers to the strategy developed with due logical considerations to achieve the research ideal. Acharya Caraka beautifully summarises the criteria of an ideal treatise[3]. This can be considered as a methodology to examine a medical literature methodically and in detail. But these criteria were formulated suitable to the literature of Samhita tradition. These cannot be generalised or extended to the literature of regional tradition, especially criteria such as avoiding the use of colloquial language (*anavapatitasabda*).

Thus, framing a coherent and comprehensive criteria for the scientific analysis of a regional literature is the first step in a research on texts of regional tradition. The guide lines were formulated under three main domains through systematic steps discussed under 'Methodology'.

5.3. Discussion on literary study

5.3.1. Discussion on Authorship

5.3.1.1. Discussion on anonymity of authorship

As suggested from the internal and external evidences, the author of the text is anonymous. This anonymity pertains to many of the other medieval texts like Sahasrayogam, Yogamritam as well[4]. Reason for this anonymity can be attributed to the following factors:

1. The documentation of existing knowledge in the form of palm leaf manuscripts need not be a single person's act, but can be a collective effort from a group of persons[5]. Moreover, while examining different manuscripts of Chikitsamanjari available in the manuscript repositories of Kerala, it was observed that there are differences in content, style and language among them. This fact is suggestive of multiple authorship of the text.

2. The person who documented the knowledge in the form of the text might have acted only as a scribe or reporter, where linguistic expertise alone was the contribution from his part. For example, the famous text "Arogyakalpadruma" was written by Kaikkulangara Ramavarier, who was an expert in Sanskrit language rather than an Ayurvedic practitioner[6].

3. It was a usual practice in Sanskrit literature tradition to claim authorship by a person either hinted in the form of colophon or by designating the text/ manuscript in their names[7]. This classical method is seldom seen in regional texts/manuscripts except a few. The anonymity of the authorship might be attributed to this unfamiliarity of the author with these usual practices.

4. Most of the texts which were authored after the popularization of printing technology in Kerala (after 18th Century AD) bear the name and other details of the author in the front pages itself. It can be assumed that the "copy right issue"

became a major concern after introduction of printing technology, where name of author and publisher became an inevitable part of the book being printed to avoid fake copying of the material.

5. Since this text, Chikitsamanjari, might have been subjected to extensive copying and additions, fixing the authorship to an individual is difficult. Also, as far as a medical literature is concerned, the gravity and authenticity of its contents are more significant than authorship.

5.3.1.2. Discussion on credibility of author

5.3.1.2.1. Discussion on scientific knowledge of author

The rich content of the text and the clinical experience based prescriptions advised for each disease by the author portrays his credibility. Though a skilled clinician, manufacturer and researcher, he does not appear to prescribe treatments in which he is not an expert. It can be seen that detailed surgical and para surgical procedures have been completely omitted, which substantiates this statement.

Certain medieval classics of Kerala such as 'Unniyachi Charitham' mocks the self-praising Vaidyas through various comments[8]. An example of such self-praising comment is *"aarngaavinumozhikkaruthayithu njangalozhiche"*[9], meaning "we succeded in treating the disease where Vaidya of Aarngaavu failed". Another comment goes as *"Ennalavallar dhanwanthariyum bheshajakarmmani"*[10], which means *"Dhanwanthari is nowhere compared to me".* Author of Chikitsamanjari seems to be a person of principles and values, who never claims about his treatment powers.

5.3.1.2.2. Discussion on linguistic knowledge of author

The author was well versed not only in the subject, but also in language and grammar. His expertise in Sanskrit, Malayalam and Manipravalam is well evident from the style of writing and presentation. Malayalam translations of Sanskrit verses mentioned in the classical texts are included in the text. Apart from these translations, novel Sanskrit verses not given in the classical texts are also included. These Sanskrit verses might have probably been created by the author himself.

The poetic instincts of the author is evident from the beautiful formations of verses and the numerous similes used. The verse

"nasyam hitam nirgundi swarasodha bindu bhirdwithrai nashyathi nethraruja draak yoonaam lajjeva madanasharai"[11]

is one such example for simile. Nasya with two or three drops of expressed juice of Nirgundi (Vitex negundo) leaf alleviates pain in eyes just as the arrow of *Madana* (God of erotic love) alleviates shyness of young girls.

5.3.1.3. Discussion on domicile of the author

It is, at times, possible to arrive at a conclusion regarding the domicile of the author by considering the language used in a text. In Chikitsamanjari, the words used in Southern('vechechu', 'kudangal'), Central and Northern Kerala('machinga', 'moru kaachuka', 'muthal', 'nurukkuka') can be seen. Thus, it is not possible to conclude the domicile of the author by considering the language alone. But as noted in the 'Observation', the author compares the flow of urine in Diabetes to the flow of peraru (Bharatapuzha, a river in central Kerala). The use of this term "peraru" was common among the Ashtavaidyas[12]. Alathur Manipravalam, which is believed to be composed by one among the Astavaidyas also show the use of this term. Therefore, it raises a possibility of the author being one among the Astavaidyas, and one who resided in the central and southern Kerala. As per the manuscript library catalogues, most of the variant manuscripts of Chikitsamanjari were collected from central and southern Kerala. Astavaidya tradition had more influence in these regions.

5.3.1.4. Discussion on religious beliefs of the author

The author begins the book by praising Lord Ganapati and Lord Dhanwantari[13]. But, Daivavyapashraya Chikitsa, i.e, religious measures to treat the disease, is not much promoted except in a few instances such as in Garbhini Chikitsa. One of the manuscripts of Chikitsamanjari collected from Oriental Research Manuscripts Library, Thiruvananthapuram, shows much importance given to hymns and chants. As the manuscripts would have been transmitted, this may or may not be attributed to the author of Chikitsamanjari. It can only be inferred that he was neither a follower of religious and superstitious beliefs nor an atheist.

It is seen that formulations including mamsa (meat) are very few in the text. This might suggest the possibility of the author belonging to Brahmanical community. But it is also possible that such preparations were avoided owing to the socio cultural practices which prevailed then and for gaining better acceptability of the text.

5.3.2. Discussion on available manuscripts of Chikitsamanjari

As a part of the research study, manuscript libraries of Kerala under Government sector were visited. Access to these manuscript libraries were received after permission from the concerned authorities. As detailed research on the manuscripts of Chikitsamanjari was beyond the scope of this study, they were not analysed deeply. But after a random analysis of these manuscripts, it can be said that these are not exact copies of each other and there exists variations in contents as well as in the style of language used. The manuscripts studied were collected from government repositories alone and does not include the ones belonging to private organisations and familial properties. During Focus Group discussion, experts from Ayurvedic literature study opined that a manuscript of Chikitsamanjari available in the library collections of the institution 'Dhanwanthari Mathom', is similar to the one used by K G Gopala Pillai to publish the printed edition of Chikitsamanjari which was used for this research study. The 'Kunju Warrier Collections' is another private organisation where manuscript of Chikitsamanjari are available. Though many manuscripts of the text are preserved in various institutions and libraries, many more manuscripts are languishing in private familial and personal collections. Critical edition of these manuscripts is essential to bring to light the wisdom contained in these.

The source of collection of the available manuscripts are documented in the catalogue of manuscript libraries. Most of these sources belong to central region of Kerala, where Ashtavaidya tradition flourished to its maximum. This indicate the probable association of the text with Ashtavaidya tradition.

The omission of the title of the text as 'Chikitsamanjari' in some manuscripts is a major difference noted among the manuscripts. Some manuscripts clearly mention the name of the text as "Chikitsamanajri so ayam chikitsangaprakasini"[14] (means, this text is named Chikitsamanjari which reveals the treatments of diseases).

Whereas some other manuscripts lack this verse. From this it can be inferred that the name was a later addition to the text.

Need for a critical edition.

Majority of medical literature of Kerala were composed during the medieval period[15]. Most of the extant manuscripts are either transmitted copies or conflated copies(products of fusion of different manuscripts of the same text) of the original[16]. It follows that hundreds of years elapsed between the formulation of the archetype(original model or prototype manuscript) and the composing of the extant manuscripts, during which time the content of the manuscript underwent modification[17]. In a critical edition, all the available variant manuscripts are considered for the publication of the text[18]. Chikitsamanjari, being a medical literature intended for use by physicians, the revisions were not limited to common copying mistakes, but might have also included deliberate incorporation of new information for the purpose of updating the factual content[19]. This necessitates a critical edition of manuscripts of Chikitsamanjari. Dr K G Gopala Pillai, editor of Chikitsamanjari and the then principal of Govt. Ayurveda college, Thiruvananthapuram also stresses the necessity of examining the variant manuscripts for better clarity of the scientific content of the text[20]. Such a critical edition should be the one which approximate with the original manuscript as close as possible while not neglecting the updation in the scientific content required for the current era.

This critical edition of the Chikitsamanjari will aid in exploring and giving further clarity to the literary and therapeutic aspects of the content and provide a platform for further clinical research. Incorporation of such literature representing the regional tradition into the mainstream will enrich the literary database of Ayurveda.

5.3.3. Discussion on linguistic analysis

Language has evolved through modifications and refinements over generations and may be rightly considered as a culture carrier reflecting the traditions and regional differences[21]. The literary base of a civilization tells us about the evolution of each of its languages and culture through the span of centuries.

Historical linguistics is the scientific study of language change over time (Bynon 1977). Linguistic analysis is defined as the methodical way of analysing the linguistic data for a defined purpose. It tries to detect and evaluate structures, patterns and peculiarities of language use or a text. In the present study, such an analysis is taken as a method to collect impressions on different aspects of the text such as (1) to fix the period (2) to fix the authenticity of the author (3) to identify the dialects pertaining to a particular region and (4) to identify the cultural imprints in the material.

A glimpse into the origin and genesis of Malayalam and Manipravalam is necessary prior to such a linguistic analysis which will aid in a greater understanding of the text.

Malayalam literature is relatively recent in origin when compared to other Dravidian literature. The famous writer K.M. George, in his book 'Aadhunika Malayala Sahithya Charithram Prasthanangaliloode', gives classifications of history of Malayalam literature by different historians and writers[22]. P. Govinda Pillai classified Malayalam literature as[23]:

- Early Malayalam : B.C 600 – A.D 800
- Medieval Malayalam : A.D 800- A.D 1500
- Modern Malayalam : A.D 1500 onwards

According to P. Shankaran Nambiar, a scholar in history of Malayalam literature, the classification is[24]

- Ancient Period : till 13th CAD
- Medieval Period : 13th to 16th CAD
- Modern Period : 16th CAD onwards

The famous linguistic expert, Rajaraja Varma, classified Malayalam literature as belonging to the following periods[25]

- Early Periods : A.D 825 – A.D 1325
- Medieval Period : A.D 1325 – A.D 1625

- Modern Period – A.D 1625 onwards

Malayalam literature, based on the influences from other languages, was classified by the historian Narayana Panicker, into[26]

- Ancient Period : up to 8th CAD
- Dravidian Paattu Period : 8th to 14th CAD
- Sanskritised Manipravalam Period : 14th to 17th CAD
- Modern Period : 17th CAD onwards

Thus, linguistic analysis of a literature helps in estimating the probable period during which it was written. Similarly, using other distinct characteristics of the language used in the text, authenticity of the author, various dialects pertaining to specific regions and cultural background of the author may be appreciated.

5.3.3.1. Discussion on linguistic peculiarities of Chikitsamanjari

Chikitsamanjari is presented in the form of poem (verses, slokas) intermingled with prose. There is no documented evidence to show the adoption of such a form from the general literature scenario of Kerala during the time of composing of Chikitsamanjari. On the other hand, such a form of presentation seen in the Brhat-trayis. Hence, it is logical to conclude that the prose-poetry mix of Chikitsamanjari represent the classical Ayurveda literature tradition of Brihatrayi. Based on the use of language, five types of slokas are well identified: (1) Sanskrit slokas, taken form Brihatrayi, especially Ashtangahridaya (2) Sanskrit Slokas from Brihatrayi with minor modifications (3) Sanskrit Slokas probably written by the author (4) Slokas in Manipravalam (5) Malayalam slokas.

All chapters of the text follow a general pattern of presentation, containing Sanskrit verses from the classical texts, verses in Manipravalam style and proses in Malayalam. Most of the Sanskrit verses were the same as in the classical texts while a few were modified, conveying the same meaning.

The text contains a total of 2939 ½ verses. The verses are numbered in each chapter. At certain places in the text, the author has skipped numbering of few verses. In such chapters, the actual number of verses and the numbering given in

the text are different. The total number of verses were calculated taking this fact into consideration.

Certain verses from Ashtangahridaya have been translated into Malayalam. For instance, the verse "lashunardrakashigroonaam murunggyaamoolakasya cha kadalya swarasa shreshta kadushna karnnapurane",[27] mentioned in Ashtangahridaya was given in Chikitsamanjari as,

"injineer kadalineer muringanee-
rullineer cheviyil veezhthivechene
vethukolka purame kadukkane
poykkedum kodiya karnavedana"[28]

Repetition of verses are encountered at a few instances. The verse *"ashwagandhadi lakshakhyam tailam abhyanjane hitha"* has been used twice in the chapter Rajayakshma Chikitsa[36]. Similarly, the description of Nimbamruthadi kashaya is described once in Kasa Chikitsa and once in Rajayakshma Chikitsa except for the use of a different name for one of the ingredient. 'Kasava' is used instead of 'Ponnamruthu' At the beginning of few chapters such as in Karnaroga Chikitsa, a verse which lists out all the diseases dealt in the particular chapter is mentioned. Such a trend of writing is not encountered in any of the classical texts.

The language used in the chapter Ajeerna Chikitsa is more ancient than the other chapters[29]. This, probably, is because it was one of the first parts of compilation since the condition described is one of the basic pathologies. This is also the chapter which has more in common with Alathur Manipravalam[30]. This hints towards a slow evolution of the text or the incorporation of materials from different periods of time.

The chapter Dharavidhi is composed purely in Sanskrit without the use of either Malayalam or Manipravalam. It might, thus, be inferred that this was taken from some other text such as Dharakalpa.

As mentioned previously, each chapter contains verses and descriptions (prose form). The verses in each chapter are mostly used to describe drug formulations and their indications (aushadhayogas) and treatment principles (Chikitsa-sidhanta), whereas description in the prose form mostly depicts (1) the specific applications of the particular yogas which were mentioned in verses (2) the instructions

regarding application of a particular treatment in a disease (3) advices to the patient and (4) instructions to the physician. Such detailed descriptions indicate the credibility of the author and his experience in clinical practice. Apart from this, the description in prose form include the commentary of the verses (Slokas), which give sufficient interpretation to the applied aspects of the slokas. Slokas described in Chikitsamanjari with those in other contemporary texts has revealed significant similarities. But, comparison between the prose portion is not sufficiently attempted anywhere. Rough comparison of the prose portion reveals that there is more difference than agreement when compared to similar text such as Yogamritam. That simply means, the prose portion tries to incorporate author's experience based descriptions. This aspect of the book has to be deeply studied in future.

Some technical and spoken Malayalam word forms which are no longer in use are found in many contexts. With further guidance from experts in language and manuscriptology, other such remarkable features were noted. This included use of Manipravalam within a word (padamanipravalam), use of archaic words and words suggesting origin from a specific region, and alterations . Though a medical literature, the text also shows interesting and beautiful use of grammar. It shows ample usage of similes, metaphors and meters.

Chikitsamanjari does not use colloquial language as found in some of the other contemporary texts. To quote an example, the text Yogamritam uses the expression "eda potta", meaning "hey, you idiot"[31]. Such casual and unrefined use of language is not found in Chikitsamanjari. This may suggest the possibility of the text taking its origin from an elite community. But being a medical literature, it might have been a necessity to write the text in a decent and refined language. Thus it cannot be ascertained that the text took its birth from a noble community.

Similarly, the cultural capital of the author, as well, does not appear to have much impact on the contents of the text. This might again owe to the fact that being a medical literature it had to reach population from various regions of Kerala. Use of colloquial language and style of writing could have limited its spread across the regions.

Manipravala is technically divided into three as per Leelathilakam, the text which states the rules of Manipravalam, into Uttama (Superior), Madhyama (Mediocre) and Adhama (Inferior)[32]. Vaidyagranthas are included in Adhama variety, whereas Sahityagranthas should be Uttama. This classification puts light on the fact that scientific literature like Vaidya, which is more important in its content, than form, need not concern much about the perfection in its form.

5.3.4. Discussion on Period of the text

The age or period of a literature may be estimated by evidences taken from within the literature and those from the external sources. The former, the internal evidences, can only be drawn with wide and extensive reading of the text with a deep understanding of its soul. Professor P V Sharma, Formerly Director of Postgraduate Institute of Indian Medicine, in his books 'Ayurved ka vaigyanik ithihas'[33] and 'Vagbhata vivechana'[34] throws light on the importance and need of the internal evidences in determining the period of a text. The major elements serving this purpose may be divided into - scientific study of the content; geographical, cultural, linguistic and historical aspects included in the text; political instances; and the then existing social and religious circumstances. The emergence of new diseases, omission of treatments of any previously existing diseases, introduction of newer drugs and procedures, deliberate omission or inclusion of any specific branch influenced by the then socio cultural standards are some of the elements which can be drawn from the contents of the text. Religious elements such as mention of deities of any religion, praises of any specific deity in the beginning verses, influence of religions foreign to that region (eg. Buddhism and Jainism in literatures of Kerala), use of religious hymns and chants, quoting religious practices as cure for diseases may serve in fixing the timeframe of the text. The then existing living standards and way of living; food habits; religious, cultural and economic divisions among populations; practices like worship of upper caste, are some of the socio cultural circumstances which might have influenced the contents of the text. Geographical variations in culture and language may be reflected in the text which may be of help in estimating the period of the text. Various linguistic factors in the text such as a particular style of writing, use of specific symbols or archaic words, differences in scripts, influence of other languages or language of origin may play a role in estimating the period. To quote

an example, Sanskrit language has two forms – Vedic and Classical. The latter having evolved from the former, many words in the transitional period exhibiting dual nature. Thus, depending on the language used, period may be estimated broadly.

External evidence takes into account all the data gathered from outside the text, which substantiates the existence, acceptance and authority of the work. This may be in the form of discussions regarding the book, its reference in any context, its citation in any of the contemporary literatures or the literature of subsequent epochs.

Since Chikitsamanjari is a medical treatise describing diseases and their treatments, the above mentioned internal evidences were not of much help in determining its period of writing. Also, unlike certain other medieval texts such as Yogamritam, which hints about its period of composition, no direct references are mentioned in Chikitsamanjari about the period during which it was composed. In the present study, based on the available evidences, the approximate timeframe of Chikitsamanjari was fixed as between 1500-1700 AD. But, a critical study of the manuscripts is essential to exactly fix the period of the text.

5.3.5. Discussion on Content Description and Content Analysis

The text directly focuses on the clinical aspect of the science and not the conceptual realm.

Discussion on the basic principles of Ayurveda or theoretical description of human body are clearly not the subject matter in the book. The author specifically intends the text as a clinical manual, only to be used after gaining sufficient knowledge in the basic tenets of Ayurveda.

5.3.5.1. Discussion on structural organisation

Chikitsamanjari, part I and II together contain 67 titles, with the first 65 titles describing different diseases and their treatments and the last two titles giving a concise note on dharavidhi and manavidhi respectively. The eight disciplines of Ayurveda have been mentioned in the text but *Rasayana and vajeekarana* (rejuvenative therapy) is not detailed. This can be attributed to their relatively less application in common clinical practice. Agadatantra (toxicology), is also not

detailed in the text. It is described in just 12 verses. Many independent literature on Vishachikitsa were composed by the practitioners who had sufficient expertise in the field. This might be the reason for excluding the details of this speciality. Also the general trend used in the text, in which description in prose form is given after the verses, is not followed in this chapter. Very brief description is given about *unmada* and *apasmara* (ailments of the psyche and cognition).Management of these diseases need special skill. Many of the traditional Vaidyas were immensely skilled in treating mental diseases. The author might have had less expertise in the specialty of Manasikaroga. Description of Guhyaroga Chikitsa is restricted to 4 verses explaining treatments for upadamsha vruna. Rasayana and Vajeekarana are explained only in 18 verses. All of these - Visha Chikitsa, Guhyaroga Chikitsa, Rasayana and Vajeekarana, are described under the chapter 'Kshudrarogadi Chikitsa'

Comparison based on the chapter sequencing and content between Chikitsamanjari and Brihatrayi reveals the fact that Chikitsamanjari has a greater inclination towards Ashtangahridaya. Ashtangahridaya gained popularity in Kerala compared to the other two classical texts. also, Ashtangahridaya is historically placed after the period of Caraka samhita and Susrutasamhita[35]. Hence, it would have documented the advancements in the field of Ayurveda during that period. Naturally, a text like Chikitsamanjari, which was written far later when compared to the Samhita period, rely on the latest of Brihatrayi, i.e, Ashtangahridaya, much more than the other two. Moreover, majority of the Ayurvedic practitioners of Dravidian speaking areas were influenced by Ashtangahridaya than Caraka Samhita or Susruta Samhita.

Though the structural organisation of chapters are almost similar to that of Ashtangahridaya Chikitsa sthana and Utharasthana, difference in arrangement of chapters are seen in certain contexts due to the

1. Inclusion of clinically relevant chapters from Ashtangahridaya Sutrasthana and sareera sthana

2.Summarisation of some topics of Ashtangahridaya to a single chapter in Chikitsamanjari

3.Addition of newer diseases.

Most of the diseases and their treatments are described in Chikitsasthana section in Ashtangahridaya. The Sutrasthana section of Ashtangahridaya primarily explains the basic principles of Ayurveda. But there are certain instances in which few diseases are explained in the Sutrasthana section along with the basic principles. These include Mandanidra, Vishookika, Athisthula and Athikrisha. Vishoochika is described in Ashtangahridaya Sutrasthana in Matrasiteeya[31], in the context of Agnidushti and Ajeerna. Athisthula and Atikrisa are explained as complications of Atibrimhana and Atilanghana while describing the two chief classifications of treatment: Langhana and Brimhana. Mandanidra is discussed while narrating about physiology of sleep and its disturbances. It may be noted that these conditions are very commonly encountered clinically. The author of Chikitsamanjari has included these diseases from Sutrasthana as well rather than limiting to diseases in Chikitsasthana alone.

Newer diseases like Masoorika, Somaroga, Bhaktharodha, Seethapitta, and Jalakoorma, are placed in a logical sequence. i.e. consecutive to the chapters, whose pathologies are closely related, For example, Masoorika was added after Visarpa Chikitsa, Somaroga was placed before Muthrathisara, Bhaktharodha was added after Arochaka Chikitsa, Seethapitta Chikitsa was described before Kushtasvithra Chikitsa and Jalakoorma Chikitsa was placed before Mahodara Chikitsa.

The influence of other medieval period literature is also evident in the structural organisation. Emergence of new diseases and drugs are found to have influenced the contents of the text and makes it different from the contents of classical texts. For instance, treatment has been described for a disease termed ‘parankipunnu’(syphilis). The term ‘paranki’ refers to the Portuguese[36]. The coinage ‘parankippunnu’ might indicate the spread of the disease after the invasion by Portuguese. The author was observant and receptive to introduce such new diseases and their treatments in the text.

5.3.5.2. Discussion on Contributions of Chikitsamanjari to different disciplines of Ayurveda

5.3.5.2.1. Contribution to Ayurveda pharmacology

Kerala is immensely blessed with rich biological and cultural heritage. The biological resources, particularly medicinal plant resources and the associated indigenous knowledge, innovations, traditions and practices are important assets of the state[37]. Its equable climate, lengthy summer, heavy rainfall, fertile soil and rich bio-diversity might have led to the flourish of Ayurveda in Kerala.

Chikitsamanjari has contributed notably to Ayurvedic pharmacology. This work is the result of years of keen observation and experimentations with effective traditional drugs and formulations characterising Kerala's Ashtavaidya traditions. Around 30% of the drugs in the classical texts are either unavailable, doubtful or inaccessible today[38] . A variety of drugs, not included in the classical texts, may be encountered in various texts which were written and evolved during a later period of time, especially during 12th – 14th century AD, suggesting the continuous development in Ayurveda till then [39] .

Many new drugs are encountered in Chikitsamanjari. Elithadi is one such drug which is indicated in internal abscesses. The drug was identified as *Rhaphidophora*. Recent research on the drug by Tropical Botanical Garden and Research Institute, Thiruvananthapuram, proved the anti-inflammatory, analgesic and anti-lipid peroxidative effects of the drug[40]. Externally applied Thudimpalakizhangu indicated in abscesses, oil prepared from pachilapperumal indicated in fracture and dislocation, oil prepared from root of piraku suggested for effortless delivery, expressed juice of panichikam for ear diseases, and dhara with expressed juice of kattappa for rectal prolapse are of special mention.

Novel uses and indications for previously known drugs and formulations were identified by the author. Pinda taila, indicated for vatarakta in classical texts, is indicated in fever. Seeds of cardamom (elattari) is indicated for chardi in classical texts whereas it is mentioned for astisravam in Chikitsamanjari. Expressed juice of karinocchi and eranda taila is indicated in low back ache due to sprain. Dry ginger is prescribed for jaundice.

Chikitsamanjari is an epitome of the verse *"Jagatyevam anoushadham",* meaning there is nothing in the world which is not a medicine. One of the interesting formulation in the text is the use of nest of potter wasp. The description of the nest by the author is appreciable. He uses three synonyms - "varatageha" in chardi chikitsa, "bhramanageha" in vranachikitsa and "kasyedam bhavanam" in netraroga chikitsa. Such expressions might have been used to meet the rules of poetry. The latter usage is also seen in the text Alathur Manipravalam which is thought to be a precedent of Chikitsamanjari. M R Raghava Warrier, editor of Alathur Manipravalam, interprets the expression "*kasyedam bhavanam*?" (*kasya – idam – bhavanam*) as "whom does this house belong to?" bringing out the uniqueness of the nest of potter wasp[41]. Powdered form of the nest is applied over the chest for *carddi*(vomiting). The same may be taken internally after heating and mixing in honey. It is also an ingredient in *mrunalakunjikaadi lepanam* which is mentioned in *vrunachikitsa*. It is described under the drugs used in eye diseases as well.

Another fascinating drug is the use of "*purana deepaja taila*", meaning "used lamp oil", in skin diseases. "*Karpasa bhasma*" is yet another interesting formulation. *Karpasa bhasma* or burnt ashes of cotton is indicated in *astisrava* (leucorrhoea).

Formulations based on simple and easily available drugs are characteristic of the text. Though the classical texts describe the uses of tender coconut water, Chikitsamanjari, being a book from Kerala, the land of coconut trees, makes the best use of various parts of coconut tree in the management of various diseases. Ghee prepared from root of coconut tree and other drugs is suggested for easy labor.(50/25) Inflorescence of coconut tree taken as Kashaya (3/4) or along with milk (3/20) is indicated in *asrigdara*. The verse "*Nalikerasya tailena koshnena parishecheyeth*" (65/5) describes the use of *dhara* with coconut oil for *chettupunnu* (ulcer between toes). Coconut oil is advised as the medium for external application of various drugs – shankhupodikkaram in burns (62/13), and a paste of *japa* and *tikta* in burns (62/6). Different indications of both dry coconut water and tender coconut water are mentioned in various contexts. *Dhara* with tender coconut water and milk is indicated in sadyovruna (60/21). *Dhara* with drugs soaked in tender coconut water (*chenthengin karikk*) is mentioned in *unmada*. Holding the juice taken from crushed shell of tender coconut along with Kashaya prepared from *nellikka* (gooseberry) in mouth is indicated for ulcers of gum (59/53). Hareetaki

obtained after the process of putapaka in coconut water is mentioned in the chapter virechanadravya for faecal and urinary retention. Use of chakirippodi (powdered coconut husk)is indicated in nasaroga (56/41). An interesting preparation is used in the treatment of Trishna. To the water taken from a tender coconut, which was steamed for 4 nazhika (96 minutes) the previous day, one uri (2 pala) powdered rice flakes, one kazhanju (5g) sugar and one kazhanju (5g) cumin powder are added. This preparation is used for treating Trishna.

Use of thumba in arshas, pacheerkkil in vishoochika, muyalchevi in bhagna, leaves of tulasi in fever, leaves of jack tree in vayukshobha, leaves of mango tree in vishuchika, kadi (first washing of rice), kayam swallowed along with jaggery in krimichikitsa and curry leaves with rice in arsas are certain other prescriptions which show the use of locally available drugs.

Easily preparable formulations are a characteristic of the text. Most of the preparations described may be prepared by the patients at home with little effort. Arishta and asava preparations have been completely excluded.

Many single drug formulations are encountered in the text. Maricha (pepper) in sugar and honey is found to be effective in relieving cough.(5/14) Thettippovu (*Ixora coccinea*) in buttermilk is indicated in asrigdaram (4/7). Keezharnelli in milk is suggested for asrgdaram (3/13). Fried leaves of nelli (gooseberry) and bandhaja is effective in hoarseness of voice (9/9). Expressed juice of kernel of mango seeds is indicated in atisara . A paste of root of karpasa in first washing of rice is suggested in asmari (urinary stones) (24/48). Ksheerapeya with coriander hiccups (7/2). A paste of thumba puvu (flowers of *Leucas aspera*) in milk is also indicated in hiccups (7/1).

Swaduchatushkam is a formulation encountered in various instances in the text. As the name implies, it contains four sweet tasting drugs which are draksha, yastimadhuka, ikshu and milk. The first three are also known combinedly as ‘madhutrayi’. Swaduchatushkam is a form of ghee prepared from a mixture of a kashaya made from draksha and yashti, expressed juice of ikshu, milk and a paste made from draksha and yashti. The description of the formulation is given in the chapter trishna chikitsa. It is advised after food at noon and night for 21 days for relief from trishna and burning sensation. Swaduchatushkam is also indicated

internally in asrigdara (3/14), raktapitta (2/27), asthisrava (4/17). Its external use is also described in vatavyadhi. Dhara using taila prepared from expressed juice of swaduchatushkam is advised in pitta predominant vatavyadhi.(45/193)

Differences in opinion have been observed in the interpretation of the formulation 'chatusita'. No lucid explanation is found in commentaries. It may refer to the four sitaveerya drugs ikshu, draksha, himam and useeram or to the four ksheerivrikshas - *Ficus religiose, F. racemose, F. microcarpa and F. bengalensi*s[42]. Chatusita is also described as the formulation containing pookkaitha, kurunthotti, amritu and satavari. It is indicated in sadyovranam[43]

Mukkudi, a takra based treatment, may be considered a modification of khala / pramathya mentioned in classical texts. Mukkudi is described as "*naal kazhanju aushadam nazhi takrathil arachu venthitt nalilonnayal athu mukkudi*", which means 'four kazhanju (one kazhanju = 5g) of drugs in one nazhi (160ml) of buttermilk boiled and reduced to one fourth quantity is mukkudi'. It is used widely in Chikitsamanjari. Around 30 mukkudi preparations are given in the text. It is indicated in vishama jwara, pradara, sukra srava, asthi srava, swarasada, arocaka, arsas, thuni, grahani roga, atisara, painful urinaton, somaroga, vridhi, kamala, and mandanidra. Aetiopathogenesis of most of these diseases may be traced to agnimandya. It might be inferred that the mechanism of action of mukkudi is agnidipana.

The text describes modification in diets instead of intake of drugs for various diseases in many contexts. Ada (steam cake) prepared from njavara rice and nilappana kizhangu should be taken in the morning, followed by a glass of milk which will cure the debility arising as a result of massive leucorrhoea. A paste of dry tender mangoes in buttermilk along with cumin seed powder is indicated in vishuchika.

Commonly used kitchen foods are prescribed in various instances such as – crushed pepper in cough, a paste of cumin seeds in vomiting in infants, water boiled with coriander in thirst, asafoetida (hingu) in krimi chikitsa, curry leaves in arsas, cardamom in chardi, mustard in krimi chikitsa, buttermilk in atisara, powdered horse gram for udvartanam, a paste of tender betel leaves, dry ginger and drumstick leaves in warm water in vishuchika, a mixture of cumin seeds and

ajowan in atisara, a paste of ginger along with other drugs in arocaka. Kizhi or a paste of fenugreek or black gram is indicated in vatavyadhi, expressed juice of garlic in udavarta. Butter is prescribed as a drug in various instances such as in krisata patients for bhrimhana while it also acts as a medium for intake of various other drugs. Sugar and jaggery are also prescribed as media for intake of many drugs. Kizhi using bhrashta tandula (fried rice) is indicated in vishuchika.

Shadanga, a group of six drugs – khanam, chandanam, shunti, ambu, parpadam, ushira, is described in the first chapter of classical texts. Shadanga, being sita veerya (cold in potency) and having pachana property, is prescribed in fever patients (1/24) where ushnambu (hot water) is contraindicated (1/23). Most of the medieval texts in Kerala such as Chikitsamanjari, Yogamritam, and Sahasrayogam have given much importance to the formulation. Latest editions of Sahasrayogam describe nine variants of shadanga in the very first shloka given in the introduction part of the text. In chikitsamanjari, variants of shadanga are indicated in different diseases such as jwara, vishama jwara, suthika jwara, raktapitta, trishna, prameha, somaroga, pittaja pandu, and vatarakta. Most of the variations are made by replacing sunti (dry ginger) with certain other drugs best suited for the particular disease. Such changes might have been introduced owing to the fact that sunti is ushna veerya (hot in potency) while the rest of the drugs in shatanga are sita veerya (cold in potency). The verse, *"Shatangam chukku koottathe sa amrutham pibadam nrunaam"*, given in the chapter vatasonita chikitsa, advises the replacement of chukku (shunti or dry ginger) with amruthu (guduchi). The proportion of drugs is also specified, amruthu alone constituting half of the formulation while the other half is formed by all the other drugs of shadanga.(46/16). In somaroga, intake of shadanga with sugar and honey is suggested after substituting chukku with yashti as in the verse *"paniyum trishnayum choodumundakil chukku varjjitham peyam shadangamikwatham yashti yuktham sidhaa madhu" (27/5).* The verse, *"chukkinnu nayakam kondu shadangam kondu ventha neer guloochyamalako upetham madhunam ekanashanam" (25/61)* prescribes the replacement of chukku with ekanayaka, guduchi and amalaka in prameha. The classical texts advise the use of shadanga without sunti for raktapitta whereas the author in Chikitsamanjari has advised the substitution of sunti (chukku) with amruthu (guduchi) or root of vasha (adalodakam) for the same. This is explained in the verse *"raktapittathinu*

shadangam chukkinu pakaram chittamruthu than adalodakathin veru than koottikudikka" (2/8). The statement *"shatangam chukku koottathe malar kootti kudikka"* (15/6) suggests the intake of shadanga by replacing chukku with malar (puffed rice flakes) for trishna (thirst). In conditions of ati trishna (severe thirst), honey may be added to the same. There are instances in the text where shadanga has been prescribed along with other drugs. The verse *"cherutham payar nellikka iratti madhuram thadha thetti ver amruthum mattum munthiringa karimb thaan ivayarum shadanga cha panthrandum kootti vechudan"* describes the use of green gram, gooseberry, yashti, root of thettippovu (*Ixora coccinea*), amruthu, either of grapes or sugar cane with shadanga for kamala (jaundice), red urine and jwara associated with pittaja pandu (36/41-42). In the shloka,*"thridvaan pibeth shadangaambu sa bhunimba sa laajakam"* (19/36)the author advises supplementation of shadanga with bhunimba and laja in atisara patients with thirst. The author prescribes shadanga with yashti and jiraka for fever in mother during post-natal period -*"yashti yuktham shadangaambu shasyathe athrasa jeerakam"* (1/196).

An interesting point of special mention is the use of another kashaya, also termed 'shadanga' prepared from useera, kusthumbara, parpata, ambu, maleya and sunti in jwara associated with thirst, vomiting and generalised burning.

The author in the chapter of vatavyadhi has specified the use of *"puzhayarikil mulakkum mathalam"*, meaning 'pomegranate which grows near the banks of river'. This might indicate that there were differences in the properties of the same drug depending on its habitat. The author might have been experienced enough to identify such differences.

There were around 31 drugs which were unidentified after primary analysis of the text. The focus group discussion conducted revealed 20 drugs. At the end of the discussion around 11 drugs remained unidentified.

5.3.5.2.2. Contribution to Kaya Chikitsa

Among the 46 chapters in part 1 of the text, all except asrigdara chikitsa, asthisrava chikitsa and chapter on virechana , belong to the specialty of Kaya Chikitsa. The chapters sthula chikitsa, krisa chikitsa and mandanidra Chikitsa under part 2 of the text also contribute considerably to the enrichment of this discipline .

After the salutation to Lord Ganapathi and Lord Dhanwanthari in the first section Jwara, the text gives a broad spectrum general aetiology for all diseases, ie; Vega dharana(suppression of natural urges) and improper vega udeerana (forceful initiation of natural urges). The concept that the suppression or forceful initiation of the natural urges can lead to a number of diseases, is explained in almost all classical texts in different contexts. The author might have thought it apt to mention the point at the very beginning to emphasise the importance of these factors in causing diseases.

Though a text of practical and clinical applications of treatments and treatment procedures, its contribution in theoretical principles is also notable. The description of selecting medicine according to season in the treatment of jwara and the explanation of principles of treatment in different types of vata are notable examples.

An innovative and unique treatment procedure is urovasti prescribed in the management of arochaka, chardi, bhaktarodha, hridroga,and hidhma. The specific term urovasti is used in the chapter chardichikitsa. *Urovastividhanam cha sasyate chardirogini.* In all other contexts the terms *vakshasi dharayeth,*urasi dharayeth (keeping over chest) are used. Squeezed milk of njavara rice is recommended for urovasti in Arochaka and hidhma. Dhanwantharam taila or bala taila is specified in Bhaktarodha and hridroga. Navaneeta and taila having vatahara property are also suggested in Bhaktarodha and hridroga respectively. A comprehensive description regarding procedure is given under the title Bhaktarodha. In the context of hridroga the procedure is again narrated.

Reference about jataravrana and its principles of management forms a base for adopting a line of treatment in similar cases such as ulcerative colitis, Crohn's disease etc.

Another noteworthy feature is the prescription of same formulation in different contexts. The formulation churnarajan prescribed in kasachikitsa is suggested in grahaniroga chikitsa.

Antah koshto mahasrota amapakvasayasrita,
tatshanatchardyatisara kasaswasaudarajwara

According to this verse, kasa is a disease related to koshta. Similarities in basic pathology may be the reason for advising this medicine in these two different diseases. This is comparable to the description of Thaleesapatradi vatakam in Ashtangahridaya. Though this formulation is prescribed in Grahani chikitsa, it is widely used in kasa-swasa chikitsa. The author of Chikitsamanjari has gone a step further by describing the same formulation in in two contexts to ensure its use in both conditions.

The text is a perfect example of how to logically modify a standard formulation. The author guides the practitioners to select the ingredients and their proportion in a formulation according to different stages of a disease, doshic predominance, severity of the diseases or associated complications. To quote an example, Durlabhadi kwatha is indicated in Vatajwara. This kwatha is prepared by adding one part of each of its eight ingredients. But the author advises to use three parts of musta and parpataka (two ingredients of the kwatha) if the patient presents with high fever, since they are considered the best drugs (agrya oushadha) in the management of fever. If jwara is associated with burning micturition, drug such as vetiver roots which has diuretic and pitta samana properties is advised to be added to the suggested standard formulation. Similarly, modified gandharvahasthadi kashaya and saptasaram are recommended in Mahodara chikitsa. Varibaladi Kashaya and its different variants are advised according to the doshic predominance in vatarakta chikitsa. The author also leaves it to the discretion of physician to decide such modifications according to logical reasoning.

Treatment for different stages of a disease, or management of complications commonly seen in clinical settings is another peculiarity of this text, e.g. fluid supplementation is advised in the management of Vishuchika. Various common and easily available fluids such as coconut water and buttermilk are mentioned for the same. This might be to prevent the complications which may arise due to dehydration.

There are a lot of instances in the text where the role a particular treatment or treatment procedure plays in the management of a specific disease remains unexplained. For instance, application of karuka neer is indicated in mootratisara when the patient becomes exhausted due to increase fluid loss. The same is also

advised in Krisa Chikitsa. This might suggest a possible brihmana effect of the drug. Similarly, application of lakshadi kuzhampu is indicated in the management of a variety of conditions including somaroga, arsas, grahani and atisara. All of these conditions share a common feature of dhatu kshaya. The action of lakshadi kuzhampu, thus, may have a possible counter effect. Dhara with milk on the head is indicated in Rakthatisara. The possible role of an external procedure, dhara, in controlling the loss of blood needs to be pondered upon.

The classical texts do not emphasis much on this time period for which the treatment has to be taken. A notable feature of Chikitsamanjari is that it specifies the exact duration for which a drug or formulation has to be taken. In the treatment of pittadhika vata, it is specified that vidaryadi kashaya should be taken for 3 mandala.(1 mandala is 41 days)The author might have observed specific changes in patients when these medicines were used for a specific duration. This can also be considered as a guidance to physician while advising the drugs to patients.

5.3.5.2.3. Contribution to panchakarma

Kerala was able to achieve a place of pride in the global arena owing to the development and nurturing of many innovative techniques which have now become popular as Keraleeya Panchakarma. According to Pandit Shiv Sharma, Honorary Physician to the President of India(1972), it is during the last twenty five years, that the practice of Panchakarma has extended from Kerala to other areas of India. These were found to provide relief in many chronic disease conditions and also as a rejuvenative procedure in healthy individuals.

The observations and experiences of the physicians were recorded in a number of books for the benefit of future generations. The subject matter of these books were not only related to Panchakarma practices as described in the classical Ayurvedic texts like the Brihatrayi, but they also contain practical and elaborate descriptions of treatment procedures which were developed and popularized in Kerala[44]. It can be seen that many of these books were written as a part of an effort to revive Ayurveda in its complete form. They have also tried to give scientific explanations to many obscure principles of Panchakarma based on personal clinical experiences. These books became very popular owing to the simplicity of presentation and gravity of contents.

Sodhana Chikitsa(purification)and Samana Chikitsa(pacification) are the two types of treatments described in the classical texts[45]. Panchakarma, a part of Sodhana Chikitsa, is a group of five purificatory procedures – vamana (emesis), virechana(purgation), nasya (nasal medication), vasti(medicated enema), raktamokshana (bloodletting) – which is an integral part of Ayurvedic treatment. These procedures are preceded by two preparatory regimen – snehana (oleation) and swedana (sudation).

But in course of time, sodhana (purification) treatment took a backseat, may be due to the elaborate and difficult nature of its application and Ayurvedic treatment was limited to samana (pacification). The physicians of Kerala realized that the use of samanachikitsa (pacifying treatment) alone can cause stagnation in the science. So they undertook the herculean task of revolutionizing the neglected aspects of sodhanachikitsa (purificatory treatment). As a part of this, they not only revived the five main purificatory procedures, but they also modified the preparatory snehana (oleation) and swedana (sudation) into procedures with independent standing. These procedures have also been grouped into five main types – Pindasweda (sudation using medicated cloth bags), Annalepanam (application of medicated rice paste), Kayasekam (Pizhichil - medicated oil massage by squeezing oil from cloth), Sirosekam (medicated oil irrigation on the head) and Sirolepanam (application of medicated paste on the head). These have enriched Ayurveda as a whole and Panchakarma in particular.

Though, much importance has been given to the preparatory procedures like swedana and snehana by the physicians of Kerala, the concept of these procedures is often misunderstood. The panchakarma procedures typical of Kerala such as pizhichil, njavara kizhi and ela kizhi are often considered variants of swedana. But, the aim of treatment and the effects of sudation through pizhichil and kizhi and those through the preparatory procedure of swedana are different.

The principle "*vaatasyopakrama snehasweda samshodhanam mrudu*", which says ' Sneha, sweda and shodhana comprise the various therapeutic procedures of vata', has laid the foundation stones for the evolution of the wide varieties of swedana.

The procedures pizhichil, kizhi are well in accordance with the principle "*Na brimhmayeth langhaneeyan brihmyamsthum mrudu langhayeth*"[46]. The actions of

dhara, prelepa and talam may be swedana or stambhana depending on the drug used. The basic principle of swedana is "*swedam yadhayadham kuryaath thadoushadha vibhagashcha*"[47]. The diverse Keraleeya Panchakarma procedures were developed as an extension of this principle through variations brought about in drugs, their methods of preparation and modes of administration.

Diverse applications of Dhara

Dhara, which is an extended application of parisheka, is well explained in Chikitsamanjari. Dhara vidhi is explained in the last part of the text. Dhara is indicated in the following diseases – vranaja jwara, rakta pitta, hidhma, arochaka, thrishna, arsas, atisara, mutrakrchra, mutravarodha, netra roga, pittadhika vrana, sadyo vrana, bhanga, agni vrana and its ulceration, karappan, jwara, mahodara, kshudraroga, prameha, prameha pitaka, vatarakta, vatavyadhi.

An attempt was made to classify various dhara mentioned at different instances in different chapters. Categorising these dhara, it may be classified as follows :

I. Based on the dharadravam (liquid used for dhara) used

a. Dhanyamla dhara

b. Takradhara

c. Tailadhara

d. Ksheeradhara

e. Ghritadhara

f. Jaladhara

g. Ilaneer dhara (using tender coconut water)

Effects of dhara differs with the change in the drugs. According to the principles of Ayurveda, ksheeradhara is done in pitta predominant diseases like mental diseases, insomnia and headache, tailadhara in vata predominant diseases and takradhara is preferred in kapha and medo predominant diseases like psoriasis, prameha.

Dhanyamla dhara is given much importance in Chikitsamanjari. A detailed procedure of its ingredients, method of preparation, the right time to do dhanyamla

dhara, pre – procedure and post – procedure steps are described in the chapter Vatavyadhi Chikitsa. The author describes *"shubhe muhurthe nakshathre",* as the right time to start preparing dhanyamla The chapter Vatavyadhi Chikitsa details dhanyamla dhara even before describing the diseases. It is indicated in all the 80 types of vatavyadhi, "*asheethi vata rogeshu dhanyamlam su niveshiyeth"*. Dhanyamla dhara may be done locally (pradeshika) or to the whole body (sarvanga). It is indicated in a patient in ama stage of any disease, oedematous conditions, arsas, muthrakrchra, mahodaram, pradeshika sopha, kunagham.

II. Based on the site of application of dhara

i) Sarvanga dhara- Sarvanga avagaha with dhanyamla is indicated in all 80 types of vatavyadhi. Takra dhara with thengin pookkula and amlaka is indicated in karappan, jwara. Sarvanga dhara with takra is also done in prameha associated with burning sensation

ii) Sirodhara- Sirodhara is indicated in urdhvaga raktapitta. Sirodhara with taila or ksheera is indicated in the management of arochaka

iii) Dhara over uras (chest)- Dhara over 'uras' (chest)-Dhara over uras with yamaka Sneha is indicated in hidma chikitsa

iv) Dhara over kantha (neck)- Dhara over kantha with yamaka Sneha is also indicated in hidma chikitsa

v) Dhara over the eyes- Netra dhara with eratti madura amlaka Kashaya and saindhava is used in kumbhika vartma.

vi) Dhara below nabhi (umbilicus)- Dhara below nabhi is done in painful conditions of muthrakrchra and muthravodha.

vii) Dhara in the anal region - Dhanyamla prepared with apamarga chincha patra and other drugs is indicated in the management of arsas. Dhara with kashaya of yashti and patola is indicated in inflamed arsas

viii) Dhara at the site of vrana (ulcer)- Gopatmajadi taila dhara is indicated in pittadhika vruna.

a. Dhara using ghrita prepared with yashti is recommended in sadyo vrana. If associated with severe pain, dhara with bala taila is advised.

b. Dhara with jati and other drugs is also indicated in sadyovrana.

c. Dhara using takra, dadhi or dipocita taila prevents ulceration of agnivruna.

d. Ulcerated agnivrana may be manage by dhara with durva swarasa and japa kusuma siddha taila.

ix) Dhara at the site of bhanga (fracture)- Sitala jala dhara is the first line of treatment in bhanga.

a) Taila dhara is advised after bandaging the affected region with cloth. Chakra dhara may also be done.

b) Panchamula siddha ksheera Kashaya dhara or sukhoshna chakra dhara is indicated in painful complications of bhanga.

x) Dhara at the site of oedema - dhanyamla dhara is recommended in sophachikitsa

xi) Dhara for other local pathologies - Dhanyamla dhara is indicated in kunakha

There are certain other dharas which are indicated in some diseases where it may not be possible to explain the logic behind their use according to the principles of treatment of the particular disease. Takradhara over the head is advised in Jataravrana. Role of stress in the occurrence of peptic ulcers might have been noticed by the physicians. Similarly, adoption of dhara in Asrigdara can be explained in terms of modern physiology. Hypothalamo-Pituitary-Ovarian axis (HPO) regulates the reproductive functions in female. Dysfunction of this axis causes irregularities in reproductive cycle and a number of diseases. The probable action of dhara on the HPO axis might be attributed to its effect in this condition.

Dhara has evolved as a major component of Keraleeya Panchakarma treatment. Such vast use of dhara in Kerala may be attributed to the climatic conditions in Kerala. Since there is no extreme climatic changes, daily application of oil on head, usually does not cause any ill effects. Majority are accustomed to such practices. It is also possible to attribute this widespread use to various socio-cultural practices. For instance, according to Hindu belief, *abhishekam* over the Shivalinga is the sole solution to calm Lord Shiva's anger. Milk, tender coconut

water and water are the most frequently used liquids for abhishekam. This belief of a community might have unknowingly instilled in the minds of man, the importance of sirodhara in preventing emotional outbursts and maintaining stability and balance of mind which would have led to the evolution and development of the procedure over many years.

Innovations in kizhi (potala swedam)

Various kizhi preparations using medicated powders, leaves, sand and cereals with preparations ranging from single drug to multiple drugs are detailed in the text. Kizhi using such a wide range of substances is a notable feature of the text.

A unique feature of the text is the use of cheap and easily available substances for kizhi such as sea salt, thavidu (bran), manal (sand), uluva (fenugreek), chukku (dry ginger), muthira (horse gram). Easily available leaves are used for ila kizhi such as aavanakkila (eranda patram), karunichi (leaves of *Vitex nigundo*), muringayila (leaves of shigru), puliyila (leaves of tamarind), thumbayila (leaves of Leucas aspera), kuppamanjal (leaves of *Bixa orellana*), veppila (neem leaves). Kizhi with churna or powders of many drugs is also a notable feature. Kizhi with chukku (dry ginger) is indicated in indralupta (alopecia).

The usage "*njavara choru kondu kachuka"* is encountered many a times in the text. Njavara kizhi, with njavara rice, is advised in cases of shira kampa. Application of njavara rice over the body is an innovative technique mentioned in the text which might have been developed as a modification of njavara kizhi. Though njavara kizhi is mentioned in the classical texts, this application of njavara rice is a unique formulation. It is seen that it is prescribed in conditions requiring bhrimhana effect such as krisata and vata vyadhi. Apart from these two conditions, keeping the milk extracted from njavara rice over the chest is indicated in hidhma, bhaktharodha and arochaka. The mode of action in this treatment is unknown. It might have a local action, since all the three – hidhma, bhaktharodha and arochaka, are caused by pathologies of digestive tract and its adnexa. It can be seen that these conditions are caused by internal pathologies. Thinking in terms of modern physiological concepts, for an external treatment procedure to be effective in such internal conditions, a mechanism of action related to autonomic nervous system may also be possible.

But, Kerala has, now, a still wider varieties of kizhi such as those using lemon (naranga kizhi), egg (mutta kizhi), kaavimannu (red ochre), thavidu (bran), manjal (turmeric), gothambu (wheat), veppila (neem leaves), kaduku (mustard).

Other panchakarma procedures

Complicated procedures like Vamana and Vasti are indicated in fewer conditions compared to classical texts. Such treatment procedures were probably avoided as inpatient treatment would not have been much popular in those days. The general trend would have been for the patients to follow the advices and formulations given by the physician at their own homes.

Vamana is indicated in around 20 conditions in Chikitsamanjari. But most of these are mentioned in the classical texts. Vamana is the first line of treatment in kaphaja kasa. It is indicated after upavasa in chardi chikitsa and masuri chikitsa. It is also advised in kaphaja muthrakrchra and as the primary treatment in visarpa chikitsa. Vamana is the first line of treatment in krimi chikitsa. It is mentioned as the general treatment for prana vayu kopa.

A drug for mrudu virechana (mild laxative) was often prescribed by the traditional physicians of Kerala for most of the diseases, along with the specific treatment for the disease. This might explain the allotment of a separate chapter in Chikitsamanjari for formulations for virechana. This practice is, to a great extent, continued by the present Ayurvedic practitioners. Also, the concept that the suppression or forceful initiation of the natural urges (bowel and bladder movements) was the cause for many diseases, might explain the importance given to virechana. Derangements in agni is also considered as the root cause for diseases. Not only does Virechana normalise the apana vayu but it also corrects agni. There are novel virechana formulations in the text which are not mentioned in Ashtangahridaya. In kshaya kasa, sneha is advised for mrdu virechana. A mixture of trivrit powder added to a decoction of draksha and trivrit is indicated in swasa.

5.3.5.2.4. Contribution to prasoothitantra-striroga

The chapters asthisrava chikitsa, asrigdara chikitsa and garbhini chikitsa have contributed much to the field of prasoothi tantra. Disorders associated with menstruation, other gynaecological disorders, care during pregnancy, disorders of pregnancy, measures for easy labor, management of diseases of post-natal period, formulations for improved production of breast milk are explained through these chapters. Description of steps to be done during labor are less explained compared to the classical texts.

The causes for infertility was identified as absence of menstruation or decreased menstrual flow. Purification of uterus was advised for the same. Thus it can be said that the need to keep uterus healthy and the relation between menstruation and reproduction was well identified.

Special care is advised during pregnancy period since the body of mother undergoes numerous changes to support the foetal development. Keraleeya Ayurveda tradition emphasises on excellent care during ante-natal and post-natal period. Consumption of kurunthotti kashaya is often followed as a custom.

"sadugdhaavaapyadugdho vaa sakhrtho vaa khrtho api vaa
garbhinyarthishu sarvasu bala kwatha prashasyathe"

This verse describes the use of bala kwatha (kurunthotti kashaya) with or without milk, with or without ghee for all discomforts during pregnancy. Use of this kashaya with milk is often followed as a custom in Kerala. Palkanji (ksheerapeya) with cherupoolaver (Bhadra) is also a similar formulation used traditionally.

Drugs mentioned in Chikitsamanjari such as phalasarpis, pulimkuzhampu rasayanam, and urvaru ghrita are some commonly prescribed formulations during pregnancy in the present day. Urvaru ghrita is also indicated in another text for bala chikitsa (paediatrics), Arogyakalpadrumam, for a healthy child. This ghrita, (under the name of sukha prasava ghrita), is available commercially under various brand names.

A mixture of powdered cumin seeds and ghee is described as a preventive measure for pain abdomen during the postpartum period. This, as described previously in different instances, is suggestive of the expertise and experience of the author.

The classical texts suggests the use of masha (black gram) in adolescent girls(ritukala) but does not mention how to use it, *"Naari thailena maashaishcha pithalai samupaachareth"*. But Chikitsamanjari gives the details of using masha. The use of a paste of masha along with ghee and milk, *"maasham paalilarachittu paalumaajyavumaayi pibeth"* is advised to maintain adolescent and reproductive health.

The chapter Asrigdara, in classical texts, are included with other gynaecological diseases. Whereas, in the text, it has been mentioned soon after the bleeding disorders. Asrigdara is defined as the bleeding occurring in "anaadikaale", meaning 'untimely". It includes the uterine bleeding at times other than menstruation.

Satavarigulam and thengin pookkula ghrita mentioned in the text are prescribed commonly by the physicians of Kerala during the post-partum period and in the management of uterine bleeding disorders. Extracts of nalikera prasuna, japa, and keezharnelli are some single drug formulations which are not included in the classical texts. The medium of administration for these drugs are usually mentioned as either milk or tila taila (sesame oil). For example, apamargam and paruthipatra are advised with tila taila, sahamoolam and keezharnelli with milk and japa is advised with both milk and tila taila. Most of the drugs prescribed are those which are cold in potency (sita). This might be because the drugs which are cold in potency arrest bleeding. A unique formulation prescribed here is the use of ash of burnt cotton cloth in the treatment of irregular menstruation. This would have been a much useful formulation since cotton was relatively easy to obtain and cheap. Further studies are needed to know more about other conditions in which it can be used and its mode of action. Scientific validation of this formulation will be quite promising in the future.

The chapter asthisrava is not included in classical texts. Treatments of both asthisrava and shuklasrava are mentioned in Chikitsamanjari. Musalikahdiraadi kashaya advised in these conditions is available commercially under various brand names. Intake of arrowroot powder (koovappodi) in milk is prescribed in white discharge per vagina, especially associated with burning sensation of stomach. There also exists a tradition among Hindus where women take koovappodi on

various occasions such as on the day of Thiruvathira (a festival followed by women in Kerala). This tradition might have this medical reason behind it.

Various mukkudi (takra based preparation)are prescribed. Same treatments are often prescribed for asthisrava and shuklasrava. Similar treatments might have been advised owing to the similar symptoms of both the diseases(symptomatic treatment). It is also possible that the pathologies of both asthisrava and shuklasrava might have been thought to be the same by the then physicians.

5.3.5.2.5. Contribution to bala chikitsa

Baalachikitsa tradition in Kerala is one of the most substantial traditional paediatric practices by *Velan* families. Large number of regional literature on paediatrics is representative of the vast traditional knowledge on the subject.

Though not vast, the rich contents contribute a lot to bala chikitsa. A peculiar feature to note is that, rather than describing a disease and its treatments, certain presenting complaints are described and the treatment for the particular condition is mentioned. For example, vayaru veekkam (distension of abdomen), vayatteenn pokayka (constipation), vazhuthinakkuru pole malam (passing stools which resemble seeds of brinjal), pokk (loose stools), moothram pokayka (urinary retention), chuvannu thadikkuka (red swollen areas), chuvannu mandalaakaarena ponguka (red swollen areas), kuru (swelling), vayarottam (loose stools), okkanam (nausea), punnu (ulcer), chirangu (rashes), meliyuka (weight loss), vakthranthar vrunalalakal (mouth ulcers and salivation), chora pokk (blood in stools), mulappal thane thikatuka (posetting), kolappambu undayi vayar veerkkuka (abdominal distension due to worms), moothradwarathu koode veluthu arichaanthu pole veezhuka (white rice flour like spots after urinating). The observation skills and clinical experience of the author is well evident through these descriptions of symptoms. The diseases of children described in Chikitsamanjari and which are not mentioned in classical texts include angavalappan, purappan, and udaravrunam.

Novel terms are used for various diseases in this chapter. Karappan is a disease which is described vastly in most of the medieval texts and other regional texts. The text, Arogyakalpadrumam, a book on paediatrics, describes 51 types of karappan. But, not much importance is given to this disease in Chikitsamanjari.

The term '*karappan'* is not used in the text. Instead, '*purappan'* or "*parappan*" are the terms used to describe the disease. The verse *"purana deepaja tailam thekku nallu purappanil"* indicates the use of "used lamp oil" in the treatment of the disease.

Classical texts do not describe ulcers in stomach. Chikitsamanjari describes the treatment of ulcers in stomach under 'udaravruna'. Arogyakalpadruma, another text, describes it under 'jataravruna'. Other medieval texts of Kerala such as Yogamritam uses the term 'vayattil punnu' for the same condition. Medicated Takradhara over the head or whole body is used in the treatment of '*Jatara vrunam'* (stomach ulcer). The role of sirodhara and sarvangadhara in the treatment of jatara vruna is a topic of special mention.

'Agnivisarpa' has been replaced by the term 'angavalappan' in diseases of children. A skin lesion termed 'ugram' is described. Based on the colour of the lesion, it is divided into white, black and red variety. Treatments are also given separately for each.

Most formulations given to children are mixed with butter to make it more palatable. This also used to feed infants. The classical texts describe the application of *"moordhani tailapichum avachaarayet"*(application of cloth dipped in oil over head). Much importance given to the application of butter externally over head in Chikitsamanjari, might have evolved as an innovative extension of this application of oil mentioned in classical texts.

In the treatment of diseases in infants, the classical texts advice the use of same drugs as in adults but applied as a paste over the breast. Such a technique might have arisen out of the difficulties in administering medicines to infants. This also ensures that a lesser quantity of drug is taken by the infant without much difficulty in feeding the same. Though the method mentioned in Chikitsamanjari in administering drug to the infant is the same, the text gives a greater number of drugs which can be given this way, for example, paste of cumin seeds (jeeraka) in nausea, paste of kaduka in fever, paste of root of vilwa (koovalam) in nausea. Such varied number of examples is not seen in classical texts.

Greater number mukkudi preparations are prescribed in diseases of children than in diseases of adult. This might be because mixing the drugs with buttermilk improved the palatability and the digestibility of the drug.

Different types of fever are described in bala chikitsa. The term 'rappani' (night fever) has been used to denote rise in temperature which occurs in the night. 'Thullappani' denotes fever with rigor. '*Ashwathapallavakwartham ksheeranja joorthajith*" describes the treatment of raappani and the verse "*thullappanikku thumbappoovitta neerum pakarnnadha paalum veezhthikurukkeedum yavaagum payayeth bhishakum*" explains the treatment for thulappani.

External application has been prescribed for weight loss. Application of extract of karuka in oil is advised. The role of an externally applied formulation in weight gain is a topic of interest.

New drugs such as pachilapperumal, anayadiyan and cherupanachi are described for various diseases in the chapter bala chikitsa.

Kuru (abscess like swellings) are treated using external applications containing a variety of drugs. These formulations contain a variety of drugs which are ground and applied along with the thick upper layer of milk (milk skin) or ghee. A notable fact is that all these formulations have two ingredients, sesame seeds (ellu) and karuka, in common. These two can be given combinedly in milk without other drugs as well. Such wide use of sesame seeds and karuka may be due to the fact that both these drugs have a healing property. Apart from this, karuka is also said to have a cleansing property.

5.3.5.2.6. Contribution to Salakyatantra

The chapters siroroga chikitsa, netraroga chikitsa, karnaroga chikitsa, nasaroga chikitsa, and mukharoga chikitsa have contributed much to Shalakya. Of the 2949 verses mentioned in the text, 565 ½ are included in Netraroga chikitsa, contributing to around 20% of the verses.

Siroroga

It is a custom in Kerala to prescribe an oil (enna) for application over the head for majority of the diseases along with other specific medicines. A lot of taila (oil)

preparations are described for each disease. The author advises the physician to individualise the treatment depending on the patient and his condition. Since there were no large scale manufacturing of medicines, oils were often prepared at home by the patients following instructions from physicians. Thus, the treatments were individualised and the drugs in each oil could be altered by choosing the best combination for a particular patient. For instance, the author advises the use of kalka (paste) of manjishtadi taila and triphaladi taila in liquid component of any other taila chosen according to the condition.

Many oil preparations are prescribed in the context of siroroga. Apart from indications mentioned in the text, these taila are used in other conditions having similar pathology/symptom. For instance, Arukaladi enna is prescribed for kamala and other pitta predominant diseases, Triphaladi enna is usually prescribed for diseases above the neck. The latter commonly used when siroroga and netraroga occur together. It is also advised to patients unable to tolerate the other oils. Baladhatryadi enna, containing many drugs which are cold in potency (sita veerya), is advised in pitta predominant diseases, especially in patients complaining of generalised burning sensation or burning sensations of eye. Balaguluchyaadi enna is indicated in vatarakta. Balahatadi enna is usually prescribed for headache. Lakshadi enna is especially given to children. Lakshadi kuzhampu is given to be applied for whole body along with Lakshadi enna for head application. The former is often prescribed in conditions causing deterioration of dhatus leading to emaciation. This might be because of the brimhana effect of the Lakshadi kuzhampu. Asanavilvadi enna, according to Chikitsamanjari is "*vadana, karna siro akshi rujapaham*", i.e. indicated in diseases of oral cavity, ear, head and eyes, whereas in Sahasrayogam, it is prescribed in diseases of eyes, ears and head, "*nayana karna sirohitham uthamam*". Thungadrumadi enna is usually advised for healthy eyes and head, *"siro nayana tarpana arpanena"*. This oil is prepared in tender coconut water which is cold in potency (sita virya). Hence, it is prescribed in conditions such as sleeplessness and mental disorders. Kayyonnyadi enna helps in hair growth and relieves headache. It is prescribed in patients with headache and hair fall. It is also indicated in greying of hairs. The verse *"kanninnu nannu, thalanovinu athi prashastham, pallinnu nannu, thalayum narayaa naraanaam"* describes the indication of kayyonnyadi enna. Manjishtaadi enna is indicated in

diseases of eye and head. Bhringaamalkaadi enna helps in improved hair growth, diseases of eye and hair. Dhurdhurapatradi enna is commonly prescribed for dandruff and also helps improve hair growth, "*nihantyaashu kandum keshachyutim nrunaam"*. Neelibhrngaadi enna is prescribed in hair fall and split ends. It contains a mixture of inflorescences of coconut tree, areca nut tree and palm tree (thenginpookkula, kavungin kula and panangkula). The role of these specific plant parts in improving hair growth is a topic of further research.

Poets and writers often equate long curly hair of a traditional Kerala woman to the inflorescence of a palm tree (panamkula). The physical resemblance may be the reason behind this comparison. But thinking from a different angle, it is also possible that this comparison might have a relation with the medicinal property of the inflorescence.

Kaalika taila is indicated in greying of hairs and baldness. Bhujakalataadi enna is prescribed in itching of scalp and hair fall.

Pinda swedam in siroroga is one of the many innovative contributions to Salakya. Njavara and uzhunnu (black gram) are ground in milk and their mixture, in milk, is used for pinda swedam in sira kampa. Another notable feature is the prescription of ghee with the specific indicated oil for headaches. This might be attributed to the brimhana effect of ghee on the body which alleviates vata and thus the pain due to vata predominant headache.

Netraroga

Kerala has a rich tradition of Netraroga Chikitsa. Many traditional families in Kerala are well known in the treatment of eye diseases such as Nelliakkattu mana (Sreedhareeyam). Such families have now assimilated the goodness of modern technology into age old Ayurveda.

The much popular Ilaneer kuzhampu of Kerala (rasakriya preparation of tender coconut water) has a unique place in keeping eyes healthy. It is a contribution of Chikitsamanjari and other contemporary works. Other notable commonly prescribed and commercially available formulations are nayanamrutham and mukkadi purampada. Buds and flowers of Nandyarvattam is indicated in many eye

diseases. Further research needs to be done on the mechanism of action of this drug.

Use of breast milk in various eye diseases has been a recent area of interest in the field of researches. Though the classical texts mention this use of breast milk, the wide range of practical and clinical applications are described in detail in Chikitsamanjari and other contemporary works. Use of breast milk in injuries of eye caused by lime, nasyam with breast milk for tiredness of eyes and krichraunmelam being some among them. A research was done on the antibacterial effect of human milk for common causes of paediatric conjunctivitis by Baynham J T et al in 2013.

Nayanamrutham, a popular formulation which has a smoothening effect on the eyes, may be seen as a contribution of the text. This formulation is commercially available under different brand names.

The pathya – apathya mentioned in prameha chikitsa has been repeated in netraroga chikitsa as well. Foods like prudhuka (rice flakes), dishes made of rice (such as ada, appam), coconut, and poovan pazham (a type of banana) are advised to be avoided. This might indicate that the then physicians had a notion about the association between prameha and the changes which may occur in the eye as its complication or the perception that the causes of both prameha and eye diseases are similar.

Karnaroga

Swedana is the indicated treatment principle in Karnaroga according to Ashtangahridaya. The line of treatment detailed in Chikitsamanjari is slightly different. Repeated episodes of nadisweda and pindasweda are advised. Also, the text advises to adopt the treatments described in vatavyadhi, pratisyaya and arditam, in karnaroga. This might have been adopted due to the close association of pratisyaya (nasal disease) and arditam (facial palsy) with karnaroga. Since karnaroga are usually painful, treatments which are vatahara in nature might have been adopted. Both, nirooha and anuvasana, are also indicated for karnaroga.

The chapter advises karnapurana in majority of ear diseases. A wide variety of drugs have been prescribed for this. Karnapurana with swarasa (extract) is unique

among them in that it describes the various techniques of extracting the juice from a plant. Some of these are mentioned in other chapters as well, but in this chapter all the techniques have been listed. One of such method is the swarasa extracted after putapaka process. Another method of extraction is by heating a leaf smeared with kalka (paste of medicine) and squeezing the leaf to extract the swarasa. Extract is also obtained by crushing and squeezing leaves between the palms. Yet another method is by squeezing a kizhi (cloth bag) containing the required drugs.

Nadisweda using dhanyamla and dashamula is said to be "*shula kleda guruthvadi hara*", i.e. relieves pain, decreases secretions and relieves the feeling of fullness/heaviness. Thus, the rationale behind nadisweda using dhanyamla and dashamula indicated in other diseases might be attributed to the same principle.

The classical texts describes the shastra karma (surgical interventions) related to karnapali. This has been entirely omitted from Karnaroga Chikitsa in Chikitsamanjari. But much importance has been given to management of foreign bodies in the ear such as insects (termed as 'otteruma') in the text. This suggests the importance given to commonly seen clinical cases. The omission of the para surgical measures might suggest the decreased rate of such procedures undertaken by the physicians due to the prevailing socio cultural circumstances or lack of expertise of the author in such surgical and para surgical procedures.

Nasaroga

The chapter includes certain verses which are different from those in classical texts but conveying the same meaning.

The verse,

"*sukhambunaa paduvyoshavellavatsakajeerakai*
kadutheekshnairkhrthairnasyai kabalaisarvvajam jayet",

mentioned in Chikitsamanjari describes the use of 'sukhaambu' (warm water) to be added to the drugs used for doing nasyam. This verse is given in Ashtangahridaya as,

"*basthambunaa paduvyoshavellavatsakajeerakai*
kadutheekshnairkhrthairnasyai kabalaisarvvajam jayet".

It can be seen that the only difference between the two verses is in the first word. Ashtangahridaya prescribes the use of 'basthambu' (goat's urine) in nasyam. Thus, 'goat's urine' in Ashtangahridaya has been replaced by 'warm water' in Chikitsamanjari. This change might have been made to comply with the existing socio cultural circumstances or for better acceptability and popularity of the formulation.

As a general trend, in most of the chapters, author's innovative ideas and modifications of formulations are mentioned in prose form after each verse or after a few verses from Ashtangahridaya. Whereas in this chapter, such a description is not given.

It an age old tradition in Kerala to apply rasnadi churna to the head after bath or after sweating to prevent diseases such as cold and cough which may occur as a consequence. The chapter mentions the application or rubbing of kasturyadi churna and churna containing Kasturi and camphor over the head in diseases of nose and throat. It is also advised to follow this routine daily in the evening and night to prevent diseases of nose. The tradition which has been long followed might be attributed to this medical aspect.

It is generally advised to avoid bathing in diseases of nose. But interestingly, author advises to take bath in the water which was boiled by adding the ingredients of Balahatadi taila.

Similarly, a milk and milk products are often avoided during diseases of nose and throat. But the author advises the intake of drugs mixed in milk in nose and throat diseases. The text says "*shleshmajathinu paal koottayka*", meaning, avoid milk in kapha predominant nasaroga. Thus, the author specifies the type of nasaroga in which milk has to be avoided rather than generalising the statement to all nasarogas. This, again, is indicative of his expertise and clinical experience.

Mukharoga

The chapter contains comparatively more number of verses taken from Ashtangahridaya. This might be because the author was not much experienced in the treatment of mukharoga. It is also possible that the incidence of mukharoga was relatively less compared to the other diseases.

A notable innovative procedure mentioned in the chapter is to hold a kizhi (cloth bag) containing drugs in the mouth for diseases of oral cavity. The drugs include muthanga (musta), chunda, veppu (nimba), triphala, and vyosha in honey.

Many commonly used kitchen ingredients are indicated in cleansing the mouth. A combination of extract of pomegranate, extract of ginger, honey, jaggery and vyosha when held in mouth cleanses the oral cavity. Kashaya prepared from drugs used in the preparation of ilaneer kuzhampu (rasakriya used in Netraroga Chikitsa made from tender coconut water) may also be held similarly. Other drugs such as sesame oil, ghee and honey singly and in combination cleanses and heals the ulcers in the mouth.

An interesting kizhi preparation is detailed which has a property of cleansing mouth. Dried turmeric cut into small pieces and old pepper are taken and added to a mixture of extract from the leaves of vilwa and milk. This mixture is dried and ground to powder. The powder is then used to make a kizhi (cloth bag). The kizhi so prepared is kept immersed in sesame oil. This is taken out daily and the oil obtained by squeezing the kizhi is applied over head. This kizhi is unique owing to the multiple steps and processing involved in its preparation.

5.3.5.3. Discussion on comparison

Each verse of Chikitsamanjari from each of the chapters was compared with verses from the three classical texts - Susruta samhita Caraka samhita, Ashtangahridaya, and the three contemporary texts – Alathur Maniprvalam, Yogmritam and Sahasrayogam. Few verses were found to be exactly the same whereas few were slightly different. Subject matter of each of these verses were noted. Differences in the verses were mentioned under a separate column in the table under the title ‘comments’.

The total number of verses conveying the same meaning in Chikitsamanjari and other texts are not always the same. There were slight variations in this number. This posed a difficulty in analysing the number of similar verses between Chikitsamanjari and the other texts used for comparison.

5.3.5.3.1. Discussion on comparison with Brhat trayis

Discussion on comparison with Susruta samhita

Susruta Samhita is the earliest known authoritative treatise in Shalyatantra. 32 verses are similar between Chikitsamanjari and Susruta Samhita. Most of these verses describe the types of diseases, signs and symptoms of diseases or treatment principles. Few verses describe formulations. A formulation named 'Panchasaram' found in Chikitsamanjari is also mentioned in Susruta Samhita. This formulation is not mentioned in the other two classical texts.

Discussion on comparison with Caraka samhita

There are 9 chapters in Caraka samhita which have common verses with Chikitsamanjari viz Jwara, Rajayakshma, Arsas, Athisara, Gulma, Mahodara, Vatavyadhi, Vatasonita and Unmada. Only one or two verses are similar in each chapter. Most of these verses are common in both Caraka Samhita and Ashtangahridaya. This might infer that the source of these verses might in fact be Ashtangahridaya rather than Caraka Samhita.

It can, thus, be noted that the influence of Caraka samhita on chikitsamanjari is negligible.

Discussion on comparison with Ashtangahridaya

Amongst Brihatrayi, Ashtangahridaya gained wide popularity and acceptance in Kerala Written by Vagbhata in the 8th CAD, Ashtangahridaya was a text which was composed including topics relevant in that era. Historians attribute the following possibilities and reasons to this acceptance of Ashtangahridaya in Kerala compared to the other texts.

1. It is believed by many that Vagbhata composed Ashtangahridaya at Thiruvizha temple near Cherthala in Kerala.
2. Ashtangahridaya is written in verse form. The wide acceptance of the text might be due to the clear and comprehensible style of writing used in the text.
3. The popularity may also owe to the vast number of commentaries written on Ashtanagahridaya by different renowned Keraleeya physicians and other scholars in various fields.

4. Ashtangahridaya was followed by the traditional Vaidya families including Ashtavaidyas.

5. Majority of the books written in Kerala in the later periods were based on Ashtangahridaya.

Considering the technical difficulty in listing the large number of similar verses with just slight variations, only the verses which were exactly the same were compared. The subject matter common with both the texts are descriptions of diseases such as aetiology and types (166 verses), basic line of treatment (328 verses) and some formulations (99 verses).

After comparing Chikitsamanjari with all the three classical texts, it is well evident that Chikitsamanjari is to a large extent based on Ashtangahridaya About one fifth of the verses are similar. All chapters have at least one similar verse. On analysing the subject matter of the common verses, it becomes evident that the basic principles of treatment mentioned in the text are based on Ashtangahridaya. This knowledge has taken us to its corollary that Ashtangahridaya was the text practiced by the physicians of Kerala.Though there are similar verses between Chikitsamanjari, and Susruta Samhita and Caraka Samhita, majority of these verses are a part of Ashtangahridaya as well. It may convey that the source of these verses was probably Ashtangahridaya rather than the other two texts. To quote some examples, verse describing signs and symptoms of krimi is same in Ashtangahridaya and Susruta Samhita. Similarly, verse conveying the types of swasa is same in the latter two texts. The verse explaining the use of dasamoolaa navaneta in Rajayakshma is same in both Ashtangahridaya and Caraka Samhita. Similarly, verse describing the treatment principle of avarana vata is same in Ashtangahridaya and Caraka Samhita. But it cannot be said with certainty that the text is solely based on Ashtangahridaya as there are verses, though few in number, which are present only in Susruta Samhita and Caraka Samhita. For example, definition of Asrigdara given in Chikitsamanjari is the same as mentioned in Susruta Samhita. But there is also a possibility that these verses were taken from other medieval texts, such as Madhava Nidanam, Yogaratnakaram, which in turn were based on Susruta or Caraka Samhita.

Thus, to conclude Chikitsamanjari primarily follows Ashtangahridaya incorporating some verses from Susruta Samhita and Caraka Samhita. The classical texts have maintained their popularity as an indisputable testimony of ancient Indian scientific achievements. On the other hand, Chikitsamanjari which is written from the lap of Keraleeya tradition, really mirrors out the authenticity and depth of Ayurveda by becoming the part and parcel of Keraleeya tradition.

5.3.5.3.2. Discussion on comparison with contemporary texts

Discussion on comparison with Alathur Manipravalam

There are a total of 68 verses (these verses are distributed among the management of 25 different diseases) which are similar in Chikitsamanjari and Alathur Manipravalam. As is the general trend, some verses are the same whereas some are slightly modified.

One of the variations observed was in the script of the language Malayalam. Alathur Manipravalam was found to be composed in a comparatively older form of Malayalam. For example, the term 'nantu' is used in Alathur Manipravalam whereas the term was replaced with 'nannu' in Chikitsamanjari. Similarly, the word 'pezhitham' was replaced by the word 'peshitham'. Variations were also observed in the usage of hrusva and deergha forms of an alphabet. Manuscripts of both these texts do not include deergha forms of alphabets. The published text of Alathur Manipravalam also does not use deergha forms of alphabets. But the published text of Chikitsamanjari uses both the hrsva and the deergha forms. This indicates that the editor of Alathur Manipravalam might have retained the older form whereas the editor of Chikitsamanjari used the new form (deergha) form of alphabets as well.

At some instances, a word conveying a specific meaning in Alathur Manipravalam was found to be replaced with another word in Chikitsamanjari. But such a change at most places did not alter the meaning of the verse and the inference of both these verses were still the same. To quote an example, in Alathur Manipravalam, the verse "*ashu shamam prayadi dosham*" is mentioned in Kasa Chikitsa which means "alleviates kshayam and its complications". The same verse in Chikitsamanjari is "*ashu shamam prayadi soshsam*" which means "alleviates kshayam and the associated sosham". Thus, the meaning conveyed by both these verses is the same.

Modifications were observed in the formulations as well. In some formulations, one drug was found to be replaced by another. For example, the drug 'vilva' is used in Chikitsamanjari instead of 'chavya' in Alathur Manipravalam in chukkuvilwa cheruthekk kwatha, 'cheruthekku' instead of 'theruthendi' in nimbamruta patavala kwatha and 'japa' in place of 'jata' in hreebere kanalkoovalam ghrita. There are instances were few drugs were omitted from a formulation. For example, from the 'nalpamara pazham chukku' formulation used as an external application in the treatment of Kushta svitra, the drugs triphala and thandula are omitted. In some instances new drugs were added to a particular formulation. To quote an example, two additional drugs were added to the triphala rajani nisa kwatha in Chikitsamanjari. There were also instances where the proportion of the drugs were modified. For example, in induppu kanam churna, six parts of thippali is advised in Chikitsamanjari. A formulation with same combination of drugs was given different names. To quote an example, Thalisapatradi chrnam is mentioned as 'Churnamritam' in Alathur Manipravalam. Thus, though there is exchange of knowledge among these texts and though they might have arisen from a common pool, each of these maintain their individual identity.

In this research, the printed edition of Alathur Manipravalam was used for comparison. Some of the verses in the printed edition were incomplete. As such, this comparison was not based on a critical edition of Alathur Manipravalam.

Discussion on comparison of Chikitsamanjari with Yogamritam

There are around 180 similar verses spread among 40 chapters. As was mentioned in comparison with other texts, the verses are either exact copy of each other or different but conveying the same meaning.

It was observed that the Sanskrit verses in Chikitsamanjari were included as Manipravalam verses in Yogamritam. Verses describing complications of jwara, vidaryadi ghrita in kasa chikitsa, and dasamula ksheera in rajayakshma are examples for such verses. This difference might indicate the differences in the targeted audience. Since Sanskrit was considered as the language of a higher socioeconomic class, the former might have been intended for a higher group in societal hierarchy whereas the latter for a lower group. It is also possible that the author of Yogamritam was not well versed in Sanskrit.

There are many verses which are different but convey the same meaning. For example, the verses which describe urovasti as the line of treatment in Hrudroga Chikitsa are different in the two texts. Similarly, verses explaining duration of upavasa according to doshic predominance in jwara chikitsa, and the use of medicated gruel, plavila, and mavila njetti in vishuchika are also different.

Some of the formulations are modified by adding few drugs. To quote an example, while describing the use of 'oorila kwatha' in swasa chikitsa, the verse used in both the text were same except the addition of a new drug 'ardrakam' in Yogamritam.

There are also instances where mode of administration of the same formulation are different. Chikitsamanjari mentions varatageha as an external application as well as for internal use whereas Yogamritam mentions only the external use.

It was also observed that a single formulation was indicated in the management of two different conditions in the two texts. The external application indicated in Grandhyarbudadi Chikitsa in Chikitsamanjari is indicated in the management of Apachi in Yogamritam.

Discussion on comparison of Chikitsamanjari with Sahasrayogam

Sahasrayogam is a text of formulations. Thus only the verses describing formulations are similar in Sahasrayogam and Chikitsamanjari. Hence, a disease wise comparison is not possible. 142 formulations are similar in Chikitsamanjari and Sahasrayogam. While comparing the above mentioned texts with Chikitsamanjari, the verse number of each of the compared verse was given. But in Sahasrayogam since the verses are not numbered, the corresponding page numbers are used instead of verse numbers in thisresearch.

As seen in other above mentioned texts, in some of the formulations, few drugs are replaced with others. In Jwara Chikitsa, the drug 'paata' was found to be replaced with 'vasa' in Pacanamrutam kashaya.

New drugs were added to some formulations. For example, Brihati is also included as an ingredient in cherupayaradi kashaya indicated in Kasa Chikitsa.

Variations are also seen in the mode of administration of the same formulation. To quote an example, mixture of ghee and powdered cumin seeds is mentioned as the

medium for intake of orila mooviladi kwatha whereas in Chikitsamanjari ghee alone is mentioned as the medium.

Similarly, variations are observed in the form of the drug. For example, it is advised to add hingu churna to Kanaasathaahvadi kashaya in Chikitsamanjari whereas hingu kalkam is advised to be added to the same Kashaya in Sahasrayogam in the management of Gulma. Differences are observed in the indications of same formulation. To quote an example, in Arsoroga, Hutabhugadi churna is indicated for gulma and sula in Chikitsamanajari whereas pandu and sopham are mentioned as indications in Sahasrayogam.

It was observed while comparing the verses in both the texts that, in some contexts while explaining about a formulation, though majority of the lines are common, some are omitted from Sahasrayogam.

To conclude, there are 34 kashaya, 22 ghrita, 17 gutika, 17 churna and 28 taila which are similar in Chikitsamanjari and Sahasrayogam.

The similar content of the contemporary texts lead to the conclusion that these were in turn evolved from a common pool and later individualised depending on the authors or editors. It is possible that they added, omitted or modified the contents based on their clinical experience and day to day practice.

Based on the language used in the texts, it may be concluded that the probable chronological order of the text is

1. Alathur Manipravalam,

2. Yogamritam, Chikitsamanjari

3. Sahasrayogam.

5.4. Discussion on Survey

At the beginning of the research, a pilot study was conducted to assess the need of a research on the text Chikitsamanjari. The pilot study revealed the use of single drugs and formulations mentioned in Chikitsamanjari in day to day clinical practice among many physicians of Kerala. A closed ended questionnaire was initially prepared and pre tested among 20 medical practitioners. The pre-test necessitated the need of an open ended questionnaire for obtaining better data regarding the

topic of interest. Kerala, being a small state, the statisticians suggested telephonic survey as the best mode to obtain better results from an open ended questionnaire.

On analysing the report of the survey, it was observed that majority of the formulations used by the physicians in their clinical practice were included in both the texts - Chikitsamanjari and Sahasrayogam. This might indicate the better popularity of Sahasrayogam among the physicians owing to its simple presentation of contents and its inclusion in the pharmacopoeia.

It was also found that majority of the medical practitioners were unaware that the source of drugs and formulations prescribed by them was Chikitsamanjari. The use of kalka of Chembarathi (Hibiscus) in the management of Asrigdara may be quoted as an example. The source of such knowledge is often through traditional Vaidya families, teachers or other experienced physicians or is often commonly practiced among the Ayurvedic medical community.

Wide use of the text was found to be limited to certain group of physicians, most of them who had come across the text as a part of tradition or through academic professionals.

5.5. Discussion on Focus Group Discussion

In the focus group discussion, invited participants shared their experiences based on the key theme put forward by the research scholar. A semi structured focus theme points were prepared based on literary study and the survey. 10 experts participated and discussed the 10 theme points. Sociogram was prepared as a part of FGD. Sociogram of an FGD often indicates the group dynamics, and can also be used as a tool to analyse the strength of the discussion. Sociogram of the present study confirmed the participation of all the discussants and the interaction between group members. Pattern of sociogram showed almost symmetrical distribution of discussion, though, some of the discussants participated actively. R5 and R8 showed comparatively minimal participation. As per the report those who participated actively had more clinical expertise and contributed more. Moderator could facilitate the discussion so that it was not skewed to one side.

The main outcomes of FGD were the identification of controversial drugs, and the clinical use of Chikitsamanjari with respect to the clinical experience of the

discussants. Identification of some drugs remained controversial even after the discussion. Further researches including a team of physicians, botanists and researchers are needed for the proper identification of these drugs. The FGD also helped to know the different editions of Sahasrayogam and their peculiarities.

5.6. Discussion on drug review

In the previous study on Chikitsamanjari by Dr. Pramod, 900 drugs are listed along with their binomial nomenclature and indications. 35 animal drugs and 66 mineral drugs are also enlisted[48]. A list of 303 Malayalam drugs mentioned in Chikitsamanjari are also listed but without their identification. In the present study, an attempt was made to list and identify all the Malayalam drugs which are included in Chikitsamanjari and whose Sanskrit names are not included in the classical texts. Systematically, identification of a plant is primarily based on its morphological characteristics and geographical location. But in most of the traditional medical literature of Kerala, including Chikitsamanjari, such a description of a plant is not given. Only mentioned are the therapeutic indications and the dosage form of a particular drug. This was a major challenge faced during the study since many vernacular names mentioned in Chikitsamanjari are not used in the present day Malayalam. The drugs which are not mentioned in classical texts were listed out using the index given in the book 'Glossary of Vegetable Drugs in Brihatrayi'. Those with a controversial or unknown botanical identity were also listed. These were discussed in the Focus Group Discussion. Following the discussion, possible botanical identity of some drugs were made. But there still remained a few drugs which could not be identified at the end of FGD. Further confirmation of these proposed identifications of drugs (from FGD) and the identification of the others were attempted by the discussions with experts including Dr Sasidharan, Scientist, KFRI, Peechi; Dr Ajayan, Professor, Department of Dravyaguna, Ashtangam Ayurveda college, Palakkad; Dr Jose Paikada, Senior Medical Officer, Valappad; and Dr Vivek, Assistant Professor, Department of Dravyaguna, V P S V Ayurveda college, Kottakkal. Photos of the identified plants were also collected from reliable sources. Yet another challenge was faced during this stage of the study. Some drugs which are mentioned in the text are not available currently. For example, Ekanayakam was identified as *Salacia reticulata*. But due to the non-availability of this drug, presently *Salacia*

oblongata and *Salacia chinensis* are used. Belonging to the same genus, these are thought to have the same effects as *Salacia reticulata*.

The plant Chagalantri is identified as *Ipomea pes-caprae* in the book 'Glossary of Vegetable Drugs in Brihatrayi'. According to this book, this drug is mentioned in Susruta Samhita (38/29,39/4,46/249). From the Focus Group Discussion conducted, the drug Atambuvally (Malayalam name) in Chikitsamanjari was identified as *Ipomea pes-caprae.* The drug Cheruthudari is identified as *Zizipha oenopila* in the book 'Flowering Plants of Kerala'. The botanical name of Ezhachembu is *Alocasia macrorrhiza.* It is a garden plant. But the medicinal property of *Alocasia macrorrhiza* is not yet identified. Hence it is difficult to conclude that the Ezhachembu mentioned in Chikitsamanjari is *Alocacia macrorrhiza*. The drug Amarchavalli is identified as *Cayratia trifolia* in Flowering Plants of Kerala. According to 'Glossary of Vegetable Drugs in Brihatrayi', the drug Kashtagodha (Caraka Samhita Chikitsa1/4th pada 6th sloka) is *Cayratia pedata*. An interesting finding was related to the drug murikootti. Many drugs were identified as murikootti – according to the book 'Indian Medicinal Plants', murikootti is *Hemigraphis colourata* whereas according to 'Flowering Plants of Kerala', murikootti is identified as *Zornia diphylla* and *Zornia gibbosa.*

At the end of all the discussions, there is still ambiguity in the identification of some plants. Since the clinicians are not much aware of the morphology of these plants and the botanists are less aware of the medicinal property of these, a team of expert botanists and clinicians is necessary in complementing each other's findings to aid in the proper identification of the plants.

Summary

The regional literatures of Kerala has contributed greatly to the development and evolution of Ayurveda. The rich textual heritage of the state has always been representative of its profound and deep rooted tradition. Unearthing the traditional wisdom contained in these literatures and collating these with the classical texts is essential to bring out the knowledge hidden within them. This will aid in bringing to the light the traditionally followed and accepted knowledge which would otherwise deteriorate in the course of time. The Aim of the present study was to explore the contribution of Chikitsamanjari as a regional literature.

To achieve the proposed objectives ,the study was planned in three stages-

1. Literary study
2. Survey (Telephonic)
3. Focus Group Discussion

Summary of literary study

Since a well-constructed and standardised guidelines, for regional literature research, are not available, research guidelines were initially framed with a systematic methodology. The guidelines contain the introductory study, description and critical analysis of the content and detailed discussion.

Chikitsamanjari was initially published in two parts- the first part in 1934 and the second part in1935, by Sree Chithira Ayurveda series, Trivandrum under the authority of the Govt of His Highness Sree Chithira Thirunal Maharaja of Travancore. It was edited by Bhishak Bhooshana Kaviraj K.G Gopalapillai, the then principal of Govt Ayurveda College, Trivandrum, and a second edition (reprint) was published in 1958. The editor states that that the text is based on two manuscripts collected from two disciples of Ashtavaidya family from Aranmula. A commentary of the text based on this edition was published by Sreeman Namboothiri in 1990.

Apart from the manuscripts used for the publication of the first edition of Chikitsamanjari, many other manuscripts of the same name and similar contents are available in various manuscript libraries under government and private authorities. Such a varied collection of manuscripts suggest the popularisation of Chikitsamanjari throughout Kerala. The verse indicating the name of the text which is given in the printed edition used for study, is not mentioned in some of these manuscripts. This might suggest that both the verse and name might have been added on at a later stage. The manuscripts though similar to each in content differs from one another in the language and dialect used. These might in turn be transmitted copies of a primary manuscript which would account for the slight variations in the contents and the language.

It can be said that the manuscripts were written and edited in various regions of Kerala. Thus, these often contain a mixture of culture .

The authorship of the text was not able to be fixed to a particular single person. The cultural capital of the author would have been incorporated in the text as evident from many instances. Most of the manuscripts in the manuscript libraries were collected from the Central Kerala. The two manuscripts used by the editor to publish the text was collected from Ashtavaidya family. It was revealed through the focus group discussion that Chikitsamanjari is followed by most of the Ashtavaidya families today. Most of these families occupied the Central Kerala. The expression "perattil konda vellam" has been used by the author in the text. The term "peraru" might correspond to the river Bharathappuzha, also in the Central region of Kerala. All these evidences suggest a possibility of the author being one among the Ashtavaidyas.

The text follows a mixture of Malayalam, Sanskrit and Manipravalam, the latter being a judicious mixture of the former two languages. Period cannot be determined from the printed edition of the text used for study. A critical study of the manuscripts is essential to serve this purpose. But, an attempt to estimate the period from the printed edition using the linguistic aspects, style of writing, and the emergence of new diseases and drugs. Being a text written after the classical texts and from the above evidences the approximate period of the text may be estimated as between 1500-1700.

Chikitsamanjari contains a total of 67 chapters, the first 65 describing various diseases and their treatments and the 66th and the 67th chapters describing Dharavidhi and Manvidhi respectively. The organisation of the chapters follow similar arrangement as in Ashtangahridaya except for a few notable changes. Asrigdara Chikitsa is described after Raktapitta Chikitsa, following which Asthisrava Chikitsa is explained. Praseka Chikitsa is described under a separate chapter. Many diseases which are not described in the classical text are encountered. These include Sitapitta Chikitsa, Jalakoorma Chikitsa, Somaroga Chikitsa, Bhaktharodham Chikitsa and Masoorika Chikitsa. The diseases like Mandanidra Chikitsa, Athisthula and Athikrisa which are given in Ashtangahridaya Suthrasthana, are also described in Chikitsamanjari.

Each chapter follows a general trend of describing aetiology, types of disease, treatment principles and the line of treatment of the particular disease. This description is given through the initial few verses in each chapter and are the same as those in Ashtangahridaya. The theoretical contribution of the text is comparatively less. It details the treatments of each disease at a greater depth. The treatment procedures described in the text include those taken from Ashtangahridaya, modified variants of these formulations, unique and innovative formulations, and certain uncommonly used formulations and treatment techniques.

Chikitsamanjari was compared with its contemporaries and the Brhattrayi. The contemporary texts used for comparison was Alathur Manipravalam, Yogamritam and Sahasrayogam. There are 68 verses common to both Chikitsamanjari and Alathur Manipravalam. Yogamritam includes 91 verses which convey the same meaning as those in Chikitsamanjari though not exactly the same. Apart from these, there are 89 other verses which are common to both. Sahasrayogam, which is a compilation of formulations taken from various texts, includes 142 yogas from Chikitsamanjari.

617 verses of the total 2939 ½ verses of Chikitsamanjari are taken from Ashtangahridaya, which accounts for 20.99% of the total number of verses. These verses mostly describe the aetiology, pathology, treatment principles and the line of treatment. There is no much similarities between Chikitsamanjari and Caraka and Susruta Samhita. Only few verses are common with this texts.

The telephonic survey helped to identify the common prescriptions by the practitioners of Kerala based on Chikitsamanjari in routine clinical practice. Focus group discussion substantiated the above findings and throw light on the unexplored area of Chikitsamanjari

Conclusion

The present study aimed at exploring the role of Chikitsamanjari in the therapeutic tradition of Ayurveda.

1. Among the Brihatrayi, Chikitsamanjari had greater inclination to Ashtangahridaya and contained negligible material and details from Caraka Samhita and Susruta Samhita. The basic treatment principles in the text are

either a direct excerpt from Ashtangahridaya or a translated version of the concerned slokas. The text is considered as a clinical hand book which relates the classical treatment principles in Ashtangahridaya to its application in the practicing field.

2. Comparison with other contemporary works including Alathur Manipravalam, Yogamritam and Sahasrayogam helped in unravelling the unique and exclusive features of Chikitsamanjari including its novel formulations and innovative treatment procedures. Since exchange of knowledge can be well acknowledged among these texts, it is difficult to ascertain the content of any of these texts as its unique contribution.

3. The detailed literary study conducted, helped in the historical placement of the text and other contemporary literature. It became possible to attribute a range of time (1500 – 1700 AD) during which the text might have been composed. However, it was not possible to ascribe the authorship to any particular individual. Since variant manuscripts of Chikitsamanjari are available, a critical study of these manuscripts is essential to bring further clarity to the literary aspects of the study.

4. Chikitsamanjari is a text which has encompassed the changes in clinical practice with time. Thus, certain para-surgical procedures and detailed description of labor and its management which are detailed in the classical texts, are omitted from this text. Similarly, the omission of certain disciplines (Rasayana and Vajeekarana) and preparations (preparations containing *mamsa* as main ingredient) might be related to the socio-cultural standards of the author or the community.

5. The telephonic survey conducted among the Ayurvedic practitioners of Kerala further emphasised the influence of Chikitsamanjari in day-to-day clinical practices.

6. With the help of the invited expert group, it became possible, through the focus group discussion, to identify the unidentified newer drugs and the uses and applications of the drugs and formulations in the text which remained unexplored after the survey.

Scientific identification and validation of the controversial drugs and clinical trials on various therapies in the text also becomes necessary.

7. Chikitsamanjari may be considered a true representative of the rich tradition and textual heritage of Kerala. It has considered the nuance of treatment from all the angles of simplicity, availability, efficacy and cost effectiveness. Thus, it plays a pivotal role in keeping the Kerala tradition of Ayurveda alive.

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Annexure-1

Report of primary need analysis – Telephonic survey

Purpose

(1) To identify the need of the present study and broad impressions on the relevance of Chikitsamanjari in contemporary Ayurvedic clinical practice

Participants

Seven Ayurvedic practitioners with more than 10 years clinical experience who follow Chikitsamanjari in their clinical practice.

Method: Unstructured opinion collection through Telephonic conversation of average duration of around 45 minutes

Summary of inputs

1. Almost all the respondents agreed upon the need and necessity of the present study, by referring to the fact that the present generation in the field of Ayurvedic practice lack knowledge on Kerala traditional knowledge base. Chikitsamanjari truly represent the Kerala tradition of Ayurveda practice. Revival of such a practical tradition can be well attempted through exploration of Kerala literature like Chikitsamanjari.
2. During the discussion on the current relevance of Chikitsamanjari in clinical practice, almost all the respondents quoted their clinical experience of prescribing specific formulations mentioned in Chikitsamanjari. They affirmed that prescribing such formulations is practically feasible because many of them are readily available in market as finished products. List of such 65 formulations was prepared as an outcome of the responses.
3. Apart from the Oushadha-yogas, single drugs mentioned in the textbook also were clinically applied by most of the respondents. Such single drug formulations also were collected during the survey.
4. Another important information gathered during the discussions was use of the formulations with modifications as necessitated by specific clinical conditions. Eg: Instead of breast milk, goat's milk is used in the preparation of mridvikadi nasyam. Also, the formulations mentioned in a specific

context were reported to be applied in some other clinical contexts. Eg: ghee prescribed in jataravrana can be administered in fever associated with apthous ulcer. Some specific and rare formulations which are very effective were also identified Eg: Nilaveradi thailam in sannipatajwara)

5. During the discussion, opinions regarding literature study were also sought. Need of putting specific attention on different editions, collection of such ideas from most senior physicians, putting enquiry on regional difference (middle kerala/ south Kerala Brahmin tradition) and consideration of contribution from different communities (Eg: Yogamrita - North kerala velavaidya tradition) were also noted as an ojutput of the discussions.

Conclusion

The need analysis conducted as a preparatory step stressed on the necessity of the present study and devised many valuable information regarding present relevance of Chikitsamanjari in contemporary practice.

Annexure 2

Report of opinion survey for framing guidelines for regional literature research

Purpose

To frame a guideline for literature research for regional textbooks of Ayurveda

Nature of participants – Experts from the field of history, Sanskrit literature research and Ayurveda literary research who have previous experience in conducting literary research.

Methodology

In depth interview

Summary of observations:

Expert – 1: Historian (Dr. M R Raghava varier)

1. A textbook in traditional medicine should be ideally approached in the background of medical sociology. Medical sociology approaches a literature through the reference of the societal forces which necessitated the making of such a textbook in written form. Ayurvedic tradition has its own societal footprints which can reflect in the documentation process either in the form of practices grounded deeply in the society or in the form of language, form and ritualistic references encoded there in.
2. It is always advisable to compare a textbook with contemporary textbooks to see the commonalities among them. This can reveal how much agreement is available in them, so as to derive an idea about how the contemporary practices contributed to the documentation. In another way, if they had major agreement among them, the practices can be deemed to be a common trait prevalent in the society, rather than personal contributions of the writer.
3. Enquiry about who contributed originally to the making of the textbook is in a way capable to trace out personal contributions. But, such ascertainment is not always promising, because most of the time the contributions were not personal intuitions, but were collective and traditionally transmitted knowledge base. This revelation is very important regarding any textbook tradition.

4. Purpose of documentation is another important area to be pondered on. Textbooks are documented knowledge with varied purposes. Either it can be to help the future generation, or may be for author's personal reference, or even it can be a product of exhibiting the linguistic brilliance of the author.
5. Language used in the textbook are indicatory to many sorts of information regarding the period, socio-cultural elements, regional specificities etc. A though exploration on the linguistic style and methods can richly contribute to the historical placement of the textbook.
6. The intellectual equipment and cultural capital of the author readily reflects in the way in which the medical practice is reported in the textbook. Along with the expertise in the practical aspects of the science, author's intellectual contributions help a lot in forming the style of presentation, versification and presentation of the material. Author need not be a practitioner always, but, a person who can intelligently arrange contemporary practices and anecdotal references to a readable form. Most of the time, experts in versification can build a textbook by sequentially and methodically arranging the materials.
7. Structural organisation of the textbook can put hints on many aspects regarding the period and authorship of the textbook.
8. Specialization of the textbook should also be considered while making final conclusions.
9. Kerala tradition itself is not a categorical term. There are many regional differences in Kerala tradition itself in practice of Ayurveda. It appears in the textbooks not only in the form of difference in practices, but in the form of difference in other references like measurements, nomenclature of plants, and description of symptoms and so on. Exploration on such details will also be inevitable to draw conclusions on the context of the textbook.

Expert – 2: Sanskrit literary expert (Dr. Muthulakshmi)

An exploratory study on textbook would be ideal if it considers the following aspects:

a) Author, credibility
b) Period
c) Language

d) Purpose
e) Anubandhachatushtayam such as Adhikari, Vishaya, Sambandha and Prayojana
f) Content Analysis
g) Agreement / Variation from classical text
h) Variation in structural organisation with its rationale
i) Main content, specialty with rationale

Expert – 3: Sanskrit literary expert (…….)

Exploratory study may consider the following aspects also

1. Published text? If yes details about manuscripts
2. Whether other manuscripts are available or not
3. Scope of critical edition
4. Higher criticism, Lower criticism
5. Content – critical study

Annexure 3

Terms listed for linguistic analysis

Sthula Chikitsa

അനീർ - കഷായജലം
ഉഴക്കാഴ്ക്കു കൊണ്ട്
എണ്ണയും തൂളിച്ച്
എണ്ണ പൊറാതവർക്കു

എണ്ണയിൽ ചാലിച്ച് നിത്യോദ്വർത്തനം ചെയ്ത
പ്രഭഞ്ജന വിമർദ്ദനം ചമച്ച് മേൽ തേയ്ക്ക
ഇവ രണ്ടും പ്രമേഹമുണ്ടാകാവായ് വാൻ പെരികെ നന്ന്
പാതികുറുക്കിത്തണ്ണീർ കുടിക്ക

Krisa Chikitsa

മെലിയുന്നതിന് ഞവരച്ചോറ് കൊണ്ട് കാച്ചുക
സ്വാദുചതുഷ്കം നെ ചമച്ചു കൂട്ടുക
കാച്ചിയപാൽ സസിതമെതിരെ സേവിക്ക

കോഴിമാംസം ഉപ്പുകൂടാതെ പുഴുങ്ങി തിംക
തടിക്കാൻ വ്യാപരിക്കുമ്പോൾ അഗ്നിമാന്ദ്യം ഉണ്ടാകാതെകണ്ടിരിക്കാൻ
സൂക്ഷിച്ചു കൊള്ളുക

എണ്ണയും നെയ്യുമായ് വെതുംബി തേക്കുക

Garbhini Chikitsa

അടുത്തവണ്ണം തീണ്ടാരിയാകായ്കയും തീണ്ടായിരുന്നാൽ
കറപോകായ്കയുമുണ്ടാകിൽ
ഗർഭമുണ്ടാവാൻ വിഷമം
പെറ്റുകിടങ്ങളുണ്ടായി ചത്തിരിക്കിൽ ആ സങ്കടവും മാറും
കുറുന്തോട്ടിക്കഷായം പാൽവീഴ്ത്തിക്കുടിക്ക
ഇരട്ടിമധുരം കൂട്ടുകിലുമാം

ഒമ്പതാം തിങ്കളിൽ
ചിലനാൾ മുമ്പിൽ ചൊല്ലിയ കഷായം കുടിക്ക
എണ്ണയും നെയ്യുമായി വെതുമ്പി തേച്ചിരിക്ക

വശളയും വെള്ളരിപ്പഴവും കുറഞ്ഞോരു മുളയിലയും

വയറ്റത്തും കടമുതുകത്തും തേയ്കാ

യോനിമാർഗ്ഗത്തിനു അയവുവന്ന് കിടാവിന് എളുതായ് വരും
തലനീളി കുത്തിപ്പിഴിഞ്ഞ്

ഒരു മുളയുടെ അഞ്ചുകമ്പുമെണ്ണിക്കഴിച്ച് ആറാംകമ്പിലെ
മൊരി ചൊരണ്ടിക്കൊണ്ടരച്ച് എണ്ണയിൽ സേവിക്ക
അല്ലായ്കിൽ കുടൽകൂടെ പുറപ്പെടും

വിരിയെ പ്രസവിക്കും
എണ്ണ കൂട്ടീട്ടുമാം
പേരാൽതൊലി ചാണമേലരപ്പൂ
ഏലത്തരി അമ്മിമേലരപ്പൂ
പെരികെ ആർദ്രമാക്കി
കള്ളിപ്പാൽ നെറുകയിൽ തൂളിക്ക
യോനിയിങ്കൽ ധൂപിക്ക

ചവൽക്കാരം, തുവർച്ചിലക്കാരം ഇവറ്റാലൊന്നു പൊടിച്ച്

പെറ്റു കുളിച്ചുവന്നാൽ അപ്പൊഴെ ജീരകം ഒട്ടുചാർത്തിപ്പൊടിച്ച്
സുഖമെ നെയ്യിലാർദ്രമായ് ചാരിച്ചു സേവിക്ക

പിന്നെയും നൊന്തുനൊന്തിരിക്കിൽ നാലഞ്ചുദിവസമപ്പോഴപ്പോളതിനു
ചൊല്ലിയവറ്റാലൊന്നു സേവിക്ക

ഗുല്മം നോകായ്വാനും കുടിക്ക

എന്നാൽ വേവു കരേറാതെ ഇരിപ്പതിനും നന്ന്

പെറ്റവർക്ക് പനി, വേവ്, പോക്ക് വാതകോപമിത്യാദികൾ വിശേഷിച്ചുമുണ്ടായി
ഞായം

വേവും പനിയും പാരിക്കിൽ

ചീരകപ്പൊടിയിട്ടുമാം
ദാഹം പാരമെങ്കിൽ

തകഴിയിടുക
പോക്കും പനിയും കറപോകായ്കയുമുണ്ടെങ്കിൽ
പെറ്റവശക്കേടിനും നന്ന്

ഗർഭിണിക്ക് ഉദരശൂലന്താൻ പുഷ്പദർശനന്താനുണ്ടെങ്കിൽ

ഇക്കഷായം എതിരെ കുടിക്കുക

കിടാവിനെ അരിഞ്ഞെടുത്തു കളഞ്ഞാൽ അതു നിമിത്തമായ് പലർക്കും
പല വശക്കേടുമുണ്ടാകും ഗർഭച്ഛിദ്രം

Balachikitsa
അങ്കവളപ്പാൻ (അഗ്നിവിസർപ്പം)

വയറ്റിന്മേൽ വഴിച്ചേക്ക പയസാ നെയ്യുമെണ്ണയും

അരച്ചു തേപ്പൂ കുരുണാം

ചെറുപിള്ളകൾ മേലിലന്നേ

ബാലാനാം വയറോട്ടത്തിന്നേതത് സ്യാത്

മെലിയുന്നതിന് കറുകനീരിൽ വെണ്ണ ചാരിച്ചു തേയ്ക്ക വിരിയത്തടിയ്ക്കും

ശരീരം ചീർക്ക നാപ്പൂക്ക

തൽപനിയും മാറുമെടോ

വെതുത്ത ചോറിട്ടിത്യാദി നന്ന്

കൊലപ്പാമ്പുണ്ടായിട്ടു വയറുവീർക്കുന്നു
Unmada Chikitsa
ഭ്രാന്തിളയ്ക്കും

ഉന്മാദാപസ്മൃതികൾക്ക് പെരിക നന്ന്
ധീമേധാസ്മൃതി കരമാകയുമുണ്ട്

Nethraroga Chikitsa

ആട്ടുപുഴുക്ക പോലെ ഉയർന്നു കറുത്തുമുണ്ടാകിൽ അത് അജകാ എന്മൂ.

പാലിലെഴുതുവാൻ കാലം വന്നാലെഴുതുക
ചിലർക്ക് എന്നാൽ പൊറുക്കും
സാമാന്യം ത്രിഫലാദി എണ്ണ വച്ചു തേയ്ക്ക ഞായം
എല്ലാ ദോഷത്തിനും പൊറുതിക്കും തക്കവണ്ണം ചെയ്തുകൊൾക

വെണ്ണ പിരട്ടി കണ്ണിലിട്ടേച്ച് അവിടെ ക്ഷാരം വയ്ക്കം

ഇതിനൊരംശം പടോലം കൂടെ കഷായം വച്ചു ചമയ്ക്കുമാറുണ്ട്
തിമിരത്തുങ്കൽ

രാത്ര്യന്ധത്തിന് എതിരെ കുളിക്ക
നിറുത്തുക (തർപണം)

പാലിൽതാൻ മുലപ്പാലിൽതാൻ അരച്ചൊഴുക്കുക

Karnaroga Chikitsa
എന്നാൽ എഴ തേമ്പുന്നതു മാറി തടിക്കും
പാരം തേമ്പിക്കിടക്കിൽ മുറിച്ചുവെച്ചു തടിപ്പിച്ചു കൊൾക

കാതിലോലയിട്ടാൽ വളർത്തുവാൻ ദണ്ഡിക്കിൽ

ശ്രോത്രത്തിലൊട്ടൊരുമപുക്കു പുറപ്പെടായ്കിൽ

നസ്യവും ചെയ്ക ഒട്ടെരുമപോം

Kshudrarogadi Chikitsa
പത്മകണ്ടകത്തിനു നടേ വമനവിരേചനങ്ങളെ ചെയ്ക

Bhagandara Chikitsa
അഞ്ചുനാഴിക ചെന്നാലുരിയരിച്ചോറുൺക
അഞ്ചുനാഴിക ചെന്നാൽ കുളിക്ക പിന്നെ നാഴി അരി ഉൺക
അന്തിക്കും ഇങ്ങനെ

Grandhyarbudadi Chikitsa

ഒരു മണ്ഡലം താൻ രണ്ടു മണ്ഡലം താൻ

Vataraktha Chikitsa

വാതശോണിതത്തിന് ഉഷ്ണങ്ങളായവ ഒന്നും ചെയ്യായ്ക
വീക്കം ഒരെടത്ത് ഉറച്ചു ചമകിൽ ജളൂകിക്ക
വറുത്ത് പാലിൽ ചൊരിഞ്ഞരച്ചു തേയ്ക്ക
ജ്വരചികിത്സ
ചുടുനീർ കുടിക്കായതിത്യട്ടിലവൻ
കഫവാത ജ്വർത്തിഷു കുറെക്കുറയെ
അതുരുക്കിയ കഫമൊഴിച്ചു തൃഷം

ഒന്നുമിരണ്ടും മൂന്നും
പട്ടിണി പറ്റും ജ്വരേഷു പെരികൊല്ലാ

പിത്താനില കഫ വികൃതിഷു
പൈയ്യും വഹ്നിശ്ച ലാഘവഞ്ച ഭവേൽ

കോഷ്ണമേവ പിബതാം തളർന്ന തീ
കാട്ടുതീവലെരിയും നവജ്വരേ

സിദ്ധേന തോയേന കുടിക്ക കഞ്ഞീം
അന്നീരിലേ പിന്നെയുമർദ്ധ പകൃ
തരിപ്പണം വാ മലരാലുപാത്തം

കൃഥേ / ല്പതന്ധുലയുതാമിതി ചാപി കഞ്ഞീം

വേനൽ പിത്ത കഫമേറുകിലസ്മിൻ
കഞ്ഞിയല്ലവിടെ ത്തവിടേവ

കടലാടിയുമിട്ടു കൃതം
കഞ്ഞി കുടിച്ചാലതീവ സുഖമിയലും

ചൂടെടുക്ക താൻ മൂത്രം ചുടുക ചുവക്ക താൻ കൂടെയുണ്ടാകിൽ
ഭർഭവേർ താൻ മലർ താൻ രാമച്ചം താൻ കൂടെ കൂട്ടിക്കൊൾക

ഇങ്ങനെ കുടിക്ക നല്ലൂ പനിപാരമുണ്ടാകിൽ

Raktha pitha chikitsa

നിറുത്തലാ കാണിഹ രക്തമാദന
പട്ടിണിപറ്റും മുന്നം തരിപ്പണം വാ
വിഖ് രിയെ ത്തവത്തവെല്ലും

മിഴുങ്ങുക

അല്ലാകിലോ പുഷ്പതോയ-
മഞ്ജാമതണ്ടീരസമെന്നു കേചിൽ

ചൂടുമൊഴിക്കും വിരിഞ്ഞ തലനോവും

Svasa Chikitsa

ചെറുപൂള മരംചുക്കു കൂടി നീരേങ്ങൽ നാശനം

നെ മേപ്പൊടിയായ് കുടിക്കിലേങ്ങലറും

Rajayakshma Chikitsa

വായ്ക്കെട്ടി വെച്ചിഹ തികന്നു വരുന്നു നീർമ്മേൽ

ന്ത്രൽക്കും ക്ഷയം പോയ്ക്കെടുമേഴുനാളിൽ

അയവെല്ലാടവുന്നോക വൻചുഴൽച്ച തരിക്കയും ഇതൊന്നു സന്നിപാതസ്യ ലക്ഷണം പരികീർത്തിതം

കുളുർക്കയുമൊരിക്കൽ മെയ്യൊരിക്കൽ ചൂടെടുക്കയും

Masoori Chikitsa
പാവട്ട വേരരച്ചിട്ടു മാതംഗപദനീരുമായ്
പൂചെപ്പോം പനി മുച്ചൂരും പൂശെപൂശെപുറപ്പെടാ

കേരിപ്പാലിൽ കുറുക്കീട്ടു പൂശിൽ മുച്ചൂർ കരിഞ്ഞുപോം
ഉള്ളിപ്പാലെതിരേ കുടിക്ക പയസാ

മൂത്തമോരിൽ കുടിപ്പോർക്കതൊന്നുമില്ല മസൂരികാ

Visphotaka Chikitsa
ചന്ദനമരച്ചു വളരെ കലക്കിയ പാൽ

Visarpa Chikitsa
വിസർപ്പമുണ്ടായാൽ മുമ്പിൽ അവിപത്തികൊണ്ട് വിരേചിപ്പിക്ക
വട്ടത്തിൽ തിണർത്തു ചുവന്നുപൊങ്ങുകിലും
ആ നീരും പാലും ഇരുനാഴിശ്ശകൊണ്ട് അതിനെകൊണ്ട് ധാരയിടുക

തകഴിയിടുകതാൻ
മുമ്പിൽ ചൊല്ലിയ നെ ചമച്ചു കുടിക്ക
ഇതിന് ഇടിച്ചു പിഴിവാൻ
കറ്റവാഴയും അഗസ്തിയിലയും ഉണ്ടാകായ്കിൽ
തലയിൽ ചൊറിവിനും മേൽ ചൊറിവിനും
എക്കിട്ടിന്

തേവതാരമരച്ചു
വീർപ്പുമുട്ടുകിൽ അന്തിക്കു

Kamala Chikitsa
കൂവ വാങ്ങി ഒട്ടാറിയേ ഇടാവൂ അല്ലായ്കിൽ കച്ചുപോം
ഉപജീവനത്തിൽ ശ്രദ്ധയില്ലാതെ ചമകിൽ
ആമ്രപല്ലവാദി കഷായം കുടിക്ക

Kshudrarogadi Chikitsa
എള്ളരച്ചു പൊതിക
ചൂടും മറ്റും മാറും

കൈമേലുണ്ടാകുന്ന വിരൽചുറ്റിനു മുമ്പിൽ അവ്വണ്ണം
തന്നെ പ്രവ്യത്തിച്ചു വേദനയടക്കി കൊൾക

കുഴിനഖത്തിനു കായവും കുറഞ്ഞോരു ശതവും കൂടി
നഖം പതിഞ്ഞിടത്തു ചെലുത്തുക

വറളായ്കിൽ പിന്നെ മഹാതിക്തകം കൂട്ടുക
കരുമങ്ങിനു, പാൽകുരുപ്പ്, വെഞ്ചാവൽ, മുതിരപ്പുറവൻ, കള്ളിമുള്ളൻ,
ചാണകപ്പുറവൻ

മരിപ്പതുമുണ്ട്, പൊറുപ്പതുമുണ്ട്
പതിനഞ്ചോടിടയിൽ മരിക്കും
മുതിരപ്പുറവൻ മുതിരമണി പോലെ അകലപ്പുറപ്പെടുകിൽ
വിഷമമില്ല
നെറ്റിമേൽ നേരേ പുറപ്പെടുകയും ചെയ്തിൽ മരിക്കും

പെരികെ നന്ന് (ചന്ദ്രക്കല)
നന്നു, രണ്ടിനോടു ('ഉ' കാരം, ഊ കാരവും ചന്ദ്രക്കലയും)
പൊറുത്തു തുടങ്ങിയാൽ
ഉഷ്ണങ്ങളായവ ഒന്നും ചെയ്യായ്ക
വീക്കം ചുരുങ്ങിയാൽ ഇവ വറുത്ത് പാലിൽ ചൊരിഞ്ഞരച്ചു
വറുത്തു ചൊരിവൂ പയസി
പാരിച്ചിരിക്കുന്നതിനു
ചമച്ചു

അമുക്കൂരവും (ദീർഘം)

ഇച്ചൊല്ലിയ മരുന്നുകളൊക്കെ കൂട്ടിത്താൻ ഇവയിൽ ചിലവ വിശേഷിച്ചു
തിരഞ്ഞെടുത്തു താൻ ഇടിച്ചു കാടിയിൽ താൻ നീരിൽ താൻ രണ്ടും കൂട്ടിട്ടു
താൻ കലങ്ങളിൽ കഷായമായ് വച്ചു തിളപ്പിച്ച്

വെതുമ്പി തേച്ചു കൊൾക
ഞായം
വെച്ചിയേച്ച്
ഇങ്ങനെ എന്നിയെ
ഇപ്പൊടിയാൽ മുക്കഴഞ്ചെടുത്തു മുക്കഴഞ്ചു പാലിലിട്ടു
മുമ്മൂന്നു പലം ചെയ്തു
അപ്പഴപ്പഴേ പൊറുതിക്കുള്ള
ഓരോ പിലാവില പോരെ
ഇങ്ങനെ ഇപ്പോൾ ചമച്ചു ഞായം
വേണ്ടുകിൽ
പന്തിരുനാഴി
നല്ലൂ
ഇങ്ങനെ ഇപ്പോൾ കുടിപ്പൂ ഞായം
പോഷണമാകയുമുണ്ട്
അതിലും വിദര്യാദി എല്ലാടവും മുട്ടെ പ്രധാനമായി കണ്ടു പോരൂ

Vatavyadhi Chikitsa
പാൽപ്പുക ഏൾക്ക, പാൽപ്പുകയേൾക്ക
വായു നേർവരും ബോധമുണ്ടാം
കർപ്പൂരം പൊടിച്ചു ജീരകവും കൂടി കാഞ്ഞ വെള്ളത്തിൽ

സേവിക്ക. എന്നാലപ്പോഴെ വായു ക്ഷോഭമടങ്ങും
ആശ്വാസവും ദിക്കുമുണ്ടാകും

കള്ളിയില നീർ വീഴ്ത്തിക്കനം പൂചിനാലപ്പോഴേ
പരിശോഷമേതി നിതരാം വീക്കം ഹിവാതോത്ഭവം

തേവതാരഞ്ച
പരിചിനൊടിവ പിഷ്ടാ വെച്ചനത്തിട്ടു തേച്ചാലൊഴിയു മരിയ വീക്കം

തേങ്ങ ചിരച്ചതും കൂട്ടി
അതുകൊണ്ട് പൊറുക്കെ കാച്ചുക
എന്നുണ്ടല്ലോ താനും
ഊരവും കുറുന്തോട്ടിയും തല്ലിയിട്ട്
കഷായം കുടിക്ക, വസ്തി പിടിക്ക, കാടിയിലിരിക്ക
ഇത്യാദി ഔചിത്യമറിഞ്ഞു പ്രവർത്തിക്ക

ഊരയും തണ്ടെല്ലും വശമല്ലാത്തതിന്
തണ്ടെല്ലും ഊരയും ഉളുക്കുകിൽ

വരട്ടുതേങ്ങ
കോക്കട്ടിന്മേൽ കിടത്തി
എന്നിയെ അയ്മ്പുളി ഇടിച്ചു കഷായം വെച്ചു

രക്തത്തിന്റെ വാസന കൂടെ തോന്നുകിൽ
നാവു കൊഞ്ഞിച്ച് ഉരിയാടരുതാതെ വരുകിൽ
ക്ഷീരബല കൊണ്ട്
തലയ്ക്കു ചകിരിപ്പൊടി ഇട്ടു മെഴുക്കു കളക
വീങ്ങുകിൽ ജുളൂകിക്ക

അത്താഴമുണ്ടാൽ
തേങ്ങാനെ, തേങ്ങാത്തണ്ണീര്
എളക്കി വച്ചിയേച്ച് തലോടുക
കൈകടച്ചിലും നോവും ചുളുചളുക്കിലും

ചമച്ച തൈലം ചരതിച്ചു തേച്ചാൽ
ഭ്രമിച്ചു മണ്ടാത്തപബാഹുവുണ്ടോ

വെള്ളമറുത്ത് അതിനെ തേയ്ക്ക

നോകയും ഇളകരുതാകയും പോം
പുഴുങ്ങി നൽപാലിൽ
തേങ്ങാപ്പാലൊടു സഹിതം

കുറുക്കി കുറഞ്ഞോരരിയുമിട്ട് കുറഞ്ഞൊരു തെളി
കാഷായ പ്രായമായ് കുടിക്കരുതായ്കയില്ല

മേൽക്കു വെള്ളം കാച്ചി കുളിച്ചു കൊൾക

വലിയ കാസമെങ്കിലും ശ്വാസമെങ്കിലുമുള്ളവർക്ക് ഈ എണ്ണ
മാറത്തു നിർത്തുമാറൊണ്ട്

എന്നിവറ്റെക്കൊണ്ട് കാച്ചി സേവദിപ്പിക്ക

വീർപ്പു മുട്ടുന്നതിന്
വായു പിണങ്ങിയത് അപ്പൊഴേ അയയും
വിലക്കവും വീർപ്പും പൊറായ്കയും എന്നു തുടങ്ങിയ
വായു പിണക്കം എല്ലാം മാറും
മെലിച്ചിൽ
പിണ്ഡതൈലം ചിലർക്ക് നന്നായ്പ്പോരു
മാഷതൈലം അരിപ്പാൻ കാലത്തു പ്രസാരണീ
തൈലത്തിന്റെ കഷായനീരിലരിപ്പൂ

ജീരകം, ചീരകം രണ്ടും ഉപയോഗിച്ചിട്ടുണ്ട്
ചീരകം മേപ്പൊടി ഇട്ടെങ്കിലും സേവിക്കാം

കായം ശർക്കരയിൽ വെച്ചു മിഴുങ്ങിക്കുക
കീടങ്ങളും കൊലപ്പാമ്പും ഉദരകൃമിയും വീണുപോം

മുക്കുടി നന്ന്
തുളസിവേരരച്ചു വെന്നീരിൽ കുടിക്ക
ചീലയിൽ പരത്തി അന്തിക്ക് ഉപനാഹം കെട്ടുക
പിറ്റന്നാളെതിരെ മുൻപിൽ മൂന്നു ദിവസം അടുക്കൽ
ഉപനാഹം കെട്ടുക
പിന്നെ ഒന്നരവാടൻ വിരേചിപ്പിക്കയും ഒന്നരവാടൻ
ഉപനാഹം കെട്ടുകയും ചെയ്ക

കുഷ്ഠശമിത്ര ചികിത്സ
തെച്ചിപ്പൂവിൻ കഷായത്തിലതുവേർ കല്ക്കമായ നെ
ത്വകശുദ്ധ്യ ചൊറികുഷ്ഠത്തിന്നച്ചച്ചോ ബത നന്നു പോൽ

തെച്ചിപ്പൂ കൂടെ വളരെ കഷായം വെച്ച് വീഴ്ത്തിക്കൊൾക
പിന്നെയും വേകിച്ചു കൂട്ടുക
അതിന്ന് ചൊല്ലുന്നു

ചൊറിചിരങ്ങിളയ്ക്കും
ചൂടു പൊറാത്തവർക്കു വേമ്പാട കൂട്ടുകയും വേണ്ട

തൊഴുത്തിന്റെ അഴിമേൽ തെറിച്ചുണങ്ങി പെരികെ
നാൾപുക്കു ചാണകത്തെ ചുരണ്ടി പൊടിച്ചു വെണ്ണയിൽ
കുഴമ്പാക്കി തേയ്ക്ക
തൈലം തൂളിക്ക
തൈലേന പാണ്ടു മാഞ്ഞീടും പണ്ടു കൈകണ്ടതെത്രയും

Seetapita Chikitsa
ചൊറിയുന്നതു പിന്നെയും മാറായ്കിൽ
തിനമണി പോലെ കൊപ്പിളുണ്ടാകും

Visphotaka Chikitsa
കൊപ്പിളും പുളകം പുറപ്പെടുന്നതും വലിയ
പരുവ് പുറപ്പെടുന്നതും മാറും

അളവുകൾ
മുഴക്കു
ഉരിയ
അരപ്പിലാവില പോരെ
പന്തിരുനാഴി
ഇരുനാഴി (വാതവ്യാധി S – 105)
നാലൊന്നു നെ കൂടി കൂട്ടിക്കൊൾക (വാതവ്യാധി S – 111)
നാനാഴി (കുഷ്ഠശ്ചിത്ര ചികിത്സ S – 196)
സന്ന കഴഞ്ചു കണ്ടു കൽക്കം (കുഷ്ഠശ്ചിത്ര ചികിത്സ S – 196)

കാലം
മൺഡലം - വിദാര്യാദി കഷായം 2, 3 മൺഡലം കുടിക്ക

മണിപ്രവാളം
പരുത്തി ബീജം ബല കോളുമാഷം
നെറുത്ത പാക്യേ സഹകേരി ദുഗ്ദ്ധം
പരുത്തി ബീജം ബല ചെഞ്ചലീയം
പടുഞ്ച കൽക്കത്തിലരച്ചു കൊണ്ടു
ചമച്ച തൈലം ചരതിച്ചു തേച്ചാൽ
ഭ്രമിച്ചു മണ്ടാത്തപബാഹുവുണ്ടോ

പതവിയ കരിവേപ്പിൽ പത്രദൺഡാനി പത്തും (ക്യമി ചികിത്സ P – 210)

മലയാളീകരിച്ച സംസ്ക്യതം
വിലക്കജിത് (വാതവ്യാധി S – 125)

Annexure - 4

Consent Form for Telephonic Survey

You are invited to participate in a telephonic survey on **A Critical study on Chikitsamanjari with special reference to Regional contribution to the therapeutic tradition of Ayurveda.** This is a research project being conducted by Bindu K K (Professor, V. P. S. V. Ayurveda College, Kottakkal) at Tilak Maharashtra Vidyapeeth, Pune. It should take approximately 30 - 45 minutes to complete.

PARTICIPATION

Your participation in this survey is voluntary. You may refuse to take part in the research or exit the survey at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason.

BENEFITS

You will receive no direct benefits from participating in this research study. However, your responses may help us learn more about the text Chikitsamanjari and its application in common clinical practice.

RISKS

There are no foreseeable risks involved in participating in this study other than those encountered in day-to-day life.

CONFIDENTIALITY

The data will be used for the research purpose only.

Participants signature

Appendix I

Survey - Draft questionnaire

Preliminary data

Name സൗമ്യ രാജ് . കെ. ചിറ്റ്

Age 36

Address പുഷ്പരാ, കോഴിക്കുന്ന്, തൃശ്ശിവപ്പേരൂർ, പിൻ 690505

Contact Number 9495120385

Class: 1. Govt. ✓ Academy/Practitioner

2. Private Academy/Practitioner

Qualification

B.A.M.S ✓ M.D ✓

PhD

Other

State from Which

1. U.G. Kerala/ outside Kerala
2. P.G. Kerala/ outside Kerala
3. PhD: Kerala/ outside Kerala

Year of Experience:

Practice	Teaching
A. 10-20 ✓	A. 10-20 ✓
B. 21-30	B. 21-30
C. Above 30	C. Above 30

1. Which are text do you follow in clinical practice?
   Brihath trayee – Charaka Samhitha/Susrutha Samhitha/Ashtangahridaya ✓
   Laghu trayee – Madhava nidana/Sarangadhara Samhitha/Bhavaprakasha ✓
   Keraleeeya text – Chikitsa manjari/yogamritham/others ✓ (please specify)
2. Do you follow Chikitsamanjari in your clinical practice - Yes / No ✓
3. From Where you got the information about Chikitsamanjari – Academy/other physicians ✓

4. Do you think that Chikitsamanjari is to be included in B.A.M.S Course - Yes / No
5. Among the list of formulations/other medicinal preparations given, tick the medicines you are using.

Formulation mentioned in Chikitsamanjari and available in market

1. Pachanamrutham Kashayam
2. Pathyakatphaladi – modifications of pathyakusthumaradi
3. Amruthotharam Kashayam
4. Rasnadi
5. Chukkumtippalyadi
6. Mukkamukkudakadi
7. Bharngyadi
8. Arukaladi – prescribed in Jwara
9. Varahyadi
10. Sarasijadi churnam
11. Chandanadi Thailam
12. Musaleekhadiradi Kashayam
13. Balajeerakadi Kashayam
14. Karpooradi Churnam – Karam
15. Vilwadi Leham
16. Mridwikadi – Both in Trishna and Unmada
17. Chiruvilwadi Kashayam
18. Guluchyadi

19. Sapthasaram

20. Induppukanam

21. Grahanyanthakam

22. Kalasakadi

23. Varthyamayathailam

24. Satavaryadi – of Aryavaidya Sala

25. Nisakatakadi

26. Niruryadi

27. Nisoseeradi

28. Jeevanthyadi Kashayam

29. Trinapanchamoolam – Mutratisaram

30. Nimbadi Kashayam

31. Ullivettutadakadi Kashayam

32. Lasunerandadi

33. Gandharvahasthadi

34. Ponkaradi

35. Kaidaryadi

36. Punrnavadi

37. Ardhavilwam

38. Indrasani

39. Dasaswarasamghritham

40. Nimratwagadi Kashayam

41. Pathyapunarnavadi

42. Chindadi

43. Durvaghritam

44. Charngeryadi

45. Durvadiyamakam

46. Aragwadhamruthadi

47. Khadirarishta Kashayam

48. Dineshavalyadi

49. Nalpamaradi

50. Konnayilakatukadi

51. Nirgundyadi

52. Bhadradi – vatavyadhi

53. Kottamchukkadi

54. Pannathakeraksheeradi

55. Karparasthyadi Thailam

56. Balaswagandhadi

57. Vayugulika/Kasthuryadi

58. Sudhabal/ksheeratiadi

59. Prabhayanavimardanam

60. Panchamla Thailam – Oushadhi

61. Panchasneham

62. Suntibaladi

63. Rasnerandadi Kashayam

64. Amrutad Kashayami

65. Balaguluchyadi Kashayam

66. Ellum Nisadi Lepana

Single drugs or simple combinations

Vathasonitha

Amrutha vari

Shunti shadanga

Sathavari Chinnaruhadi ks

Amruthadi ks

Varibaladi ks

Guluchipatradi lepam

Amruthu pathu kazhanju

6. Do you prescribe treatment procedures to your patients? Yes/No - O.P./I.P.
7. If yes, the medicines used for such procedures

Treatment procedures

Elakizhi – leaves used

Podikizhi- drugs used

Dhanyamladhara

Urovashi

Local tapa Sweda as in Ardita- leaf/leaves used

8. Any other experience or opinion about Chikitsamanjari.

Nil

21.05.16

Annexure 6

Survey - Questionnaire

1. Preliminary data

Name

Age

Address

Contact Number

Class: 1. Govt. Academy/Practitioner

2. Private Academy/Practitioner

Qualification

B.A.M.S M.D

PhD

Other

State from which you took

1. U.G: Kerala/ outside Kerala
2. P.G: Kerala/ outside Kerala
3. PhD: Kerala/ outside Kerala

Years of Experience:

Practice	Teaching
A. 10-20	A. 10-20
B. 21-30	B. 21-30
C. Above 30	C. Above 30

2) Which texts do you follow in clinical practice?

Brihath trayee – Charaka Samhitha/Susrutha Samhitha/Ashtangahridaya

Laghu trayee – Madhava nidana/Sarangadhara Samhitha/Bhavaprakasha

Keraleeya texts – Chikitsa manjari/yogamritham/sahasrayogam/others (please specify)

3) Do you follow Chikitsamanjari(Traditional Keraleeya textbook)in your clinical practice - Yes / No

If yes

4) Source of information about Chikitsamanjari – Academics/ Books/physicians/any other source

5) List of formulations(medicinal preparations) from Chikitsa Manjari that you have used in your clinical practice

Name of the Formulation:

Indication

Dose

6) List of single drugs form Chikitsa Manjari that you have used in your clinical practice or is familiar with

Name of the Drug:

Indication

Dose

7) Do you prescribe treatment procedures from Chikitsa Manjari to your patients? Yes/No -

If yes,

As O.P treatment / I.P treatment

Name of the Procedure:

Indication

8) Do you think that Chikitsamanjari should be included in B.A.M.S Course - Yes / No

9) Any other knowledge to share about Chikitsamanjari.

(Authorship, manuscripts of the text, period etc)

Annexure 7

Written Consent Form to participate in Focus Group Discussion

Participant Name:

Date: (dd/mm/yyyy)

Location:

Subject being discussed:

I understand the background, need, relevance and possible results of the present study. I understand that consent to participate in the evaluation means giving consent to have the information I share during the focus group be used, without my name, in the evaluation and published in evaluation documents and reports. I have understood all that I have read/has been read and explained to me. I have been given sufficient information and have had my questions answered satisfactorily. I understand that my participation in this interview is entirely voluntary and I will receive no benefits for my participation.

I agree to participate in the FGD ☐

Signature: _____ Date: _____

Time:_____am/pm

Annexure 8

FGD INVITATIOIN

To Dr xxxx

Sir,

As a part of PhD work **(Title : A critical study on Chikitsa Manjari with special reference to Regional Contribution to the Therapeutic tradition of Ayurveda)** of my scholar Dr Bindu K K, Under Dept of Ayurveda, Tilak Maharashtra Vidyapeeth, Pune (Professor, V.P.S.V. Ayurveda College, Kottakkal) we are planning to organise a Focus Group Discussion on Chikitsa Manjari. I have immense pleasure in inviting you as an expert faculty for this programme.

Venue :

Date and time : 08.07.2017, 2 30 P.M to 6 P.M

Thanking you

Yours sincerely,

Dr Mrudula Vinayak Joshi, M D (Ay), PhD
Professor and HOD, Dept of Samhitha, Sidhantha
Dr. D. Y. Patil College of Ayurved and Research Centre
Pimpri
Pune

Annexure 9

FOCUS GROUP DISCUSSION GUIDE

Title of the research: **A Critical Study on Chikitsamanjari with special reference to Regional Contribution to the Therapeutic Tradition of Ayurveda**

Duration of FGD: 2 hrs

Place: S.N.A. Oushadhasala, Thrissur

Facilitator will welcome the discussants and briefly introduce each of them. A brief introduction on the nature of the study proposed, duration of the discussion, nature of anonymity, conduct of the discussion and ground rules as described below:

Introduction: Will include background, rationale and aims of the study and the need of this exercise in completing the study. Inputs from the participants will be valued highly in the study.

Anonymity: Despite being document via video and audio, assurance is given the discussion to be anonymous. Even though nature of the subject is not much controversial, the anonymity of the views will be kept intact. The video-recordings will not be used for further displayed and no names of the participants will be directly revealed while preparing the report of FGD. The records will be used only to transcribe the ideas to a document.

Ground rules:

- One discussant speaks at a time, to avoid temptation to jump in when another speaker speaks
- There are no right or wrong comments and participants are not instructed to speak in any order
- Initially there will be 10 minutes for each speaker to express their free thoughts regarding the topic afterwards, those who want to contribute for deeper points, if needed.

Introductory question

What are your general views regarding Chikitsamanjari, one among the notable traditional textbooks of Kerala.

Guiding questions – Theme of Focus Group Discussion

1. Which are the single drugs from Chikitsamanjari which are used by you in your clinical practice.

2. Are there any formulations from Chikitsamanjari which you found effective during your practice?

3. Are there any modified formulation/indication from Chikitsamanjari which you found effective during your practice?

4. Which are the treatment procedures from Chikitsamanjari which you found effective?

5. What is your opinion regarding the exchange of knowledge between Brihat Trayee, Lagu Trayee and Contemporary Malayalam texts

6. Which according to you are the unique features of the text?

7. Identification/ clarification of some vernacular (controversial/unidentified) drugs mentioned in Chikitsamanjari

8. What is the theoretical contribution of the text?

9. Discussion with respect to author, period, manuscripts, edition, language and purpose of the text

Concluding Question

Annexure 10

FGD PARTICIIPANTS

SL No	Name	DESIGNATION	ROLE IN FGD
1.	Dr.Vinod Kumar M.V	Associate Professor, V P S V Ayurveda college, Kottakkal	Moderator
2.	Dr.Ramankutty Varier	Retied Chief Medical Officer, Thrissur	Subject expert
3.	Dr.Mannachan	Practitioner, Sitaram Ayurveda Pharmacy	Subject expert
4.	Dr.Jose Paikkada	Senior Medical Officer, Govt Ayurveda Hospital, Valappad	Subject expert
5.	Dr. Jigeesh	Associate Professor, Dept of Panchakarma, VPSV Ayurveda College, Kottakkal	Subject expert
6.	Dr. P.M.Ravindran	Retired senior Medical Officer, Tirur	Subject expert
7.	Dr. Manoj Shankara Narayanan	Medical Officer	Subject expert
8.	Dr. Kiratha Moorthy	Professor and HOD, Dept of Basic Principles, VPSV Ayurveda College, Kottakkal	Subject expert
9.	Dr. Deep	Research officer, CCRAS, Cheruthuruthy	Subject expert
10	Dr. Sreejith Sreekumar	Director, Clinfound Clinical Research Foundation, Cochin	Research expert
11	Dr. Bindu K K	Professor and Head, Department of Rachana Sareera, VPSV Ayurveda College, Kottakkal	Research Scholar

Supporting team

Annexure 10

FGD PARTICIIPANTS

Dr Parvathy Devi, Medical officer, Govt Ayurveda Research Institute for mental health, Kottakkal - (observer)

Dr Parvathy Venat, House Surgeon, V.P.S.V. Ayurveda College, Kottakkal- (Rapporteur)

Dr Pooja, Private practitioner(Rapporteur)

Gopika, Student, V.P.S.V. Ayurveda College, Kottakkal- (Preparation of sociogram)

Dr Vasudevan Nambi, Physician, S.N.A. Oushadhasala, Thrissur -(Programme coordinator and audio minuting)

Annexure 11

FGD PHOTOGRAPHS





Speaker – Dr Deep



Speaker – Dr Manoj Sankara Narayanan



Speaker – Dr Bindu K K



Speaker - Dr Jigeesh







Speaker – Dr Vinod M V





Speaker – Dr Jose Paikkada Speaker – Dr Raveendran





Speaker – Dr Kirathamoorthy Speaker – Dr Mannachan



Speaker – Dr Ramankutty Varier

Annexure 12

FORMULATIONS MENTIONED IN SURVEY & FGD-VERSES

kwatha

1. C*hundayumamruthum chukkum*
   Muthangayum kudikka nishkwathitham
   Cheriya kiraathaadirayam
   Paniyilithe paachanam samanam
2. *Aranyathulaseemoolavishnukranthaamahoushathai*
   Kwathoyam nirharecheeghram seethakam vishamajwaram
3. *Raasnaasigrupunarnnavaagarusathee*
   Nirgunde chavyaagrajai
   Chitraabhaarngirasonasaarini nisa
   Saireyaviswaagnibhi:
   Nishkwathodasamooladaarusahitha:
   Sarvanilaghna: param
   Hanyatpakshavadhapathaanakahanu
   Shtambhaardhithadyaamayaan
4. *Dvipanchamoolakwathithambu sidham*
   Ksheeram prasamsyanthyanilaamayeshu
   Hrutpaarswaprushtasthana kukshirukshu
   Rajassasarppiryavasookajasya
5. *Sunteebalaadwayakwaatham supthavaathharam param*
6. *Shadangam chukkukoottathe saamrutham pibathaam nrunaam*
   Panikkum vaatharakthathethadukkum novumillayaam
7. *Amruthu pathukazhanchu suradrumam*
   Balayumennithoronnu sitaayutham
   Punalkudikka srutham pinimuttilvee-
   Ngiyathupomathinilloru samsayam
8. *Balayodu koovalaminchikarimpum*
   Nilamodu moovilayorilaverum
   Malarodu maanthalirenna kashayam
   Vamishu kudikka sithaaparimisram
9. *Thrunaakyam panchamoolam ner pathi moovila bhadrayum*
   Ikkashayam sithaayuktham moothraathisaaranaasanam
10. V*ilvalaajaardrakakwaathe padujeerakachoornam*
    Aalodya paayayeth pratha: chardhyathesaaranaasanam
11. *Aargwadhamruthapatyakhadirai kam prasadhitham*
    Thwagwikaaraamlapithaarthai: peyam devairyadhamrutham
12. *Balaavilwaasrutham thoyam sarppisthailagulanwitham*
    Prapibedu dwadasaaham thu soothikaasoothikamrutham
13. *Cherupayaramruthaachukkodu*
    Bruhatheeponnaamarathriyaamaabhi:
    Thalpalamotha kashayam

Chumasoshaswaasapeenasaan jayanthi

14. *Nimbaamruthaa patavalam cheruthekku choram*
    Ponnaamaram vazhuthinaa mukil daaru viswai:
    Vaasaathrikandakayuthai: susrutham kashayam
    Hanyalkshayam chumayodengal vikaaramellam
15. *Chukkum kothampalayu-*
    mamruthum kondaasukalpitham kudineer
    Paniyilaram pithaharam
    Kamilayil pandu karadrushtam

Ghrita

1. *Pachamanjal puliyaaral thruthoova*
   Thechiverapi cha poovu thoovaver
   Pichakathila kadukka kalkkamaa-
   Yichamacha ghruthamaanthara vrane
2. *Vellarippazhamupodakaarase*
   Bhadrikaa madhukayashti kalkkitham
   Sadhitham samapayasthataghrutham
   Paayayecha sukhasoothaye bhishak
3. *Maashakwathe samaksheeram laakshaakalkam ghrutham pacheth*
   Sitaasanaatam peetham thajjayeth ghoramasrugdaram

Special formulations

1. *Pathram venubhavam dalancha thulasikaa-*
   Jaatham harikranthijam
   Pathram vaa sunishannajam badarajam
   Pathrancha vaadam dalam
   Pathranchothama kanyakaakhya sushavee
   Naaranga pathram pruthak
   Sarvam naagarapaadikam pradhamathi
   Praagroopa seethajwaram
2. *Arakkuneeramruthuneerudaswithaam*
   Chathurgunairaduvinenna kaarthilaal
   Balaamarachathibalaamathaapivaa
   Parannupom pani kulirnnuvannathum
3. *Site palaakshoudrapayo ghruthaani*
   Soundyaascha choornaani khajaahathaani
   Jeernajwaraarthasya sareeradhaathun
   Pushnathi vrukshaniva moolaseka:
4. *Doorvaaguloochee thulasee kumaaree*
   Neelee vishaghnee munivrukshabhrumgya:
   Raseshu theshaam vipachetha thailam
   Samaanadugdham saghrutham supishmai:

Sasaaribaachandanadaaruchorakair-
Nnathaaswagandhaathriphalaathrijaathakai:
Useeradaarveemruganaabhineerabhai-
Ssakaaraveekunkumabaalakolppalai:

Sakushtayashteevisamoorvaparppatair-
Nihanthiveesarppamasoorikaadeen
Aseshaloothaavishadoshapaamaa-
Kantoothivisphotasadaahakukshyaa:

5. *Mantooram thavizhama muthil kudakan*
   Kayyonniyum deepyakam
   Hamsaanaam khalupaadiyum thriphalayum
   Koodangarachaadaraat
   Keraanaam tharunam jalam ghatamathil
   Prakshipya naalanchunaal
   Chennaalangurasaayanam khalutharaam
   Theerum kshanaat kaamila
6. *Chempiraavallithankandam chukka nannaariyum thathaa*
   Kootti kwaatham kudichaalpomantharvidradhiyokkeyum
7. *Pazhamplavilanjettii moovilaavamsapathrakai:*
   Sadeepye puzhukum neyyum chertha paakyam vilakkajith

INTERNATIONAL
AYURVEDIC
MEDICAL JOURNAL

IAMJ

Review Article ISSN: 2320 5091 Impact Factor: 4.018

CONTRIBUTION OF KERALA TO AYURVEDIC LITERATURE - A COMPARATIVE CRITIQUE

Bindu K. K[1], Mrudula Vinayak Joshi[2]

[1]Professor, Vaidyaratnam P. S. Varier Ayurveda College, Edarikode P.O., Kottakkal, Malappuram 676501, Kerala, India
(PhD scholar, Dept., Of Ayurveda, Tilak Maharashtra Vidyapeeth, Pune, Maharashtra, India)
[2]Professor and HOD, Department of Samhita, Sidhantha and Sanskrit, Dr D.Y Patil College of Ayurveda and Research Centre, Pune, Maharashtra, India)
(Research Guide, Dept. Of Ayurveda, Tilak Maharashtra Vidyapeeth, Pune, Maharashtra, India

Email: karimuttath.bindu@gmail.com

Published online: January, 2019
© International Ayurvedic Medical Journal, India 2019

ABSTRACT

Kerala has a glorious tradition of health care system dating back to several centuries. The traditional medical knowledge, gained from years of critical observations and clinical experiences, has been documented by the great Physicians. Kerala has made significant contribution to Ayurvedic literature. Medical literature of Kerala consists of commentaries on classical text books, books on specialized disciplines of Ayurveda, compendium of formulations and treatment methods and practices prevalent in traditional *Vaidya* families. Critical analysis of these literature representing regional traditions and its comparison with the text books of classical tradition is essential to explore the true worth of these text books.

Keywords: Medical literature, Kerala Ayurveda, Regional tradition

INTRODUCTION

India has a rich tradition of intellectual inquiry and a textual heritage that goes back to several hundreds of years[1]. This has been reflected in medical science and its literature too. The history of Ayurveda reveals the evolution of a vibrant and dynamic medical tradition with compendia, medical lexicons, pharmacopoeia, handbooks and manuals of treatment.

The most remarkable fact about Indian medical tradition is that it prevails at two different group levels, namely the classical tradition and the regional tradition[2]. The vast amount of medical knowledge that has come down to modern times is the result of long evolution through trial and error and exchange of know-how between diverse communities and regions. The classical tradition has been modified according to the

environmental and cultural background of the people dwelling in different regions of the country. So it can be said that any enquiry into the regional variations in the learning, understanding, practice and propagation of Ayurveda will surely throw light to the development of these dual traditions. The literature of classical health traditions are highly organized, classified and codified with a theoretical and conceptual foundation, having philosophical and scientific backgrounds. They were written in Sanskrit language. Charaka samhitha, Susruta samhitha, Astanga Sangraha and Ashtangahridaya are the major representatives of the classical tradition in Ayurveda. But in the regional literature the knowledge gained from innumerable number of clinical experiences which has been passed on from generation to generation are documented in regional languages. They are very rich and diverse but not organized or classified. No proper efforts were made critically to study the literature representing regional traditions and practices. These literatures may be critically analysed and incorporated into classical traditions. Such a research on regional literature will definitely enrich the literary data base of the Ayurveda.

History of medical system in Kerala

Kerala is immensely blessed with rich biological and cultural heritage. The natural resource base is complimented with an equally rich and diverse cultural heritage and traditional knowledge system[3]. Historians have noted that some indigenous system of healing existed in Kerala even before the advent of Aryans and Sanskrit language[4]. As in any other society, medical practice started in Kerala in crude format by the natives then existed, and the Ayurvedic system and Sanskrit literary works that came later refined this system and flourished into new form and content. Ayurvedic practices in Kerala are unique in the sense that they comprise several special methods of treatments such as innovations in *panchakarma* therapies, specialised formulations which are not seen anywhere in classical texts, single drug usage, development of treatment modalities for toxicity, small pox etc.

The foundation stone for such a system was laid down by numerous physicians and scholars who had sound academic knowledge and great clinical acumen. Among them, the *Ashtavaidyan* of Kerala belonging to 8 Namboothiri families are hereditary physicians of repute. In addition to that some ezhava families and such other sets of people studied Ashtangahridaya thoroughly and practiced the system as their hereditary occupation[5]. The physicians were drawn from different strata of the society. It was never a monopoly of a specific community. Often the treatments were mixed up with different rituals and religious worships. Temples, churches and mosques were centers of therapeutic practices for specific diseases and are considered as divine centers giving protection from evil spirits and mental and physical ailments[6].

The contributions of these eminent physicians were not limited to application of Ayurvedic principles in treatment, but many of them have also been great contributors to Ayurvedic literature. These literature need not be counted as contribution of a person (author) but can be considered as a collective contribution of a great tradition as such. Most of the textbooks are anonymous in authorship and found to be edited and supplemented through different generations. These texts have an important role in keeping the Kerala tradition of Ayurveda alive and most of them are still considered as hand books in day-to-day clinical practice.

These valuable contributions include commentaries and translations of classical texts, medical dictionaries, compilations of prescriptions of medicines and their practical applications, texts incorporating modern scientific knowledge, independent books related to the eight branches of Ayurveda and allied sciences like *Vrikshayurveda* and *Hasthyaurveda*

Literature of Kerala

Books on *panchakarma*

Panchakarma (five purificatory procedures) is considered as the hallmark of Ayurvedic treatment. Kerala, in particular has achieved a place of pride in the global arena due to the development and nurturing of innovative techniques which have enriched Ayurveda as a whole and *Panchakarma* in particular. The literatures on panchakarma not only describe the *kriyakrama* which were developed and popularized in Kerala, but they also contain elaborate and practical

descriptions of *kriyakarma* described in classics. These books became very popular owing to the simplicity of presentation and gravity of contents. Some of the important books in this genre are listed below. Vasthipradeepa is a book written in Malayalam language by Panavalli Krishnan Vaidyar and published in 1932[7]. As the name suggests, this book describes *vasti* with importance. But it also gives a detailed account of other treatment procedures. Panchakarmam athava sodhanachikitsa is another book in Malayalam by Manakkodam Kesavan Vaidyar[8]. It is one of the most authoritative and comprehensive books in this subject. This book has described all *Panchakarma* including *siravedha* and preparatory procedures *snehapana* (oleation) and *swedana* (sudation). The description is in the form of case discussions. He has also mentioned the doubts that may arise during the performance of the procedure and also given the clarification then and there. 'Ayurvedic treatments of Kerala' is an English book written by Vayakara N S Mooss[9]. It elaborates the *Keraleeya Panchakarma* procedures like *Pindasweda* (sudation using medicated cloth bag), *Annalepanam* (application of medicated rice paste on body), *Kayasekam* (medicated oil massage by squeezing oil from cloth), *sirovasthi* (retention of medicated oil on head), *sirosekam* (pouring medicated oil on head) and *sirolepanam* (application of medicated paste on head). Dharaakalpam is another book written by physician of Kerala, but the exact authorship is unknown. Sri N V K Varier has mentioned in his book Ayurvedacharitham that Yadav Sharma has published this book along with the text Rajamarthanda from Mumbai[10]. This is also seen as an appendix in other books like Sahasrayogam. Written by Putiyedath Raman Menon in 1929, Sirassekaadi vidhi, is a book along with Bhaavaprabodhini commentary[11]. It narrates the five procedures of *Takradhara (*pouring medicated buttermilk*)*, *Pizhichil*(medicated oil massage by squeezing oil from cloth), *Njavarakizhi* (sudation using medicated cloth bag) *Njavarateppu* (application of medicated rice paste) and *Talapothichil* (application of medicated paste on head). Chikitsasangraham is a book written by the great visionary and founder of Kottakkal Arya Vaidyasala ,Vaidyaratnam P S Varier and published in 1905 which contains collection of *Panchakarma* procedures and medicines[12]. The physicians of the yester years were not only instrumental in reviving the *sodhana* (purificatory) treatment, but they also provided us with a legacy of books which even now serve as guides in the practical application of these procedures. It can be said that it is due to the efforts of these physicians that Kerala has turned into a global hub of Panchakarma.

Books on drugs / medicinal plants/formulations

The flora and other natural resources systems lead to the development of the unique Ayurvedic formulary of Kerala. Ayurvediya Ausadha Nighantu by Tayyil Kumaran Vaidyan contains Sanskrit and Malayalam synonyms, the therapeutic values and the parts used of almost all the medicinal herbs commonly used in Kerala[13]. Hortus malabaricus is a comprehensive treatise on the floral wealth of Malabar published in Latin[14]. It is an authentic documentation about the ethno-medical knowledge of Malabar and reflects the cultural, social, political and linguistic history of 17th century of Kerala. It was the brain child of Hendrik Adriaan van Rheede, the then Dutch Governor of Cochin. A team of more than 150 experts in various fields like botany, medicine and art worked under his leadership to complete this mammoth work. Itty Achuthan, a renowned physician belonging to a famous traditional *ezhava vaidya* family, is one of the key figures behind the compilation of Hortus Malabaricus. 3 *Konkani Brahmin* physicians – Ranga Bhatt, Vinayak Pandit, and Appu Bhatt also lent their expertise to this study. It can be considered as a contribution of Kerala in view of the contents and persons participated in the works[15]. This work has been translated to English by Dr K.S. Manilal.

Sahasrayogam is a compendium containing around 1000 formulations and has been used by the practitioners of Kerala as a hand book for day to day clinical practice[16]. There are many editions for this book and Central Council for Research in Ayurveda and Sidha recently published this book.

Alathur Manipravala is a traditional medical treatise of formulations which has linguistic as well as historical importance[17]. The manuscripts of this work were believed to be composed 600 years back and considered as the oldest Manipravala work related to medi-

cal science. This book describes formulations for various diseases.

Sindooramanjari (Thrissur thaikkattu Narayanan Mooss) and Rasopanishat consist of medicinal applications of minerals and metals[18]

Books on treatment for general disease

Yogamritam[19] and Chikitsamanjari[20], which explicate the simple and practical treatments for general diseases throw light on the treatment practices prevalent in the reputed traditional *vaidya* families of Kerala. Chikitsanool and Vaidyamanorama, Sarvarogachikitsaratnam are the other notable works in this category[21].

Books on Paediatrics

The traditional literatures are rich source on Ayurvedic paediatric care. The most authentic book representing *balachikitsa* tradition of Kerala is Arogyakalpadruma written by Kaikulangara Ramavarier.[22]It contains exceptional information regarding the diseases affecting children, their pathogenesis and management. Many innovative treatment procedures and effective formulations are mentioned in this book. A topic of special citation is *prakara yoga* i.e. explanation of different immunomodulatory recipes and procedures to be adopted right from the day after delivery. Arogyacintamani' is a paediatric text written in Malayalam based on 'Arogyakalpadrumam' by Mahakavi Vallattol(one of the triumvirate poets of Malayalam literature) who had also a sound knowledge of Ayurvedic system of medicine. The book namely 'Mahasara' published by the Manuscript Library, Madras, contains a lot of information on paediatrics in Malayalam[23]. Other famous works are Karappan by Kodungallur Kunjikuttan Thampuran, Vaidyatharakam by Vaidyakalanidhi N Narayan, Balarogachikitsamanjari by Panachirethu Krishnapillai.

Books on Toxicology

Kerala has provided many significant contributions in the field of toxicology. There were expert physicians who can identify the minute differences among poisonous creatures, and had specific remedies for each varied poisons. Literatures on toxicology are based on some scientific works namely Narayaniya, Uddisa, Ulpala, Mekhala, Kalavachana and Lakshanamrita. Other important available works are Vishajyotsnika by Karat Namboodiri, Prayogasamuchaya by Kochunni Thampuran and Sarvagarala Pramochana by Kuttamath Cheriya Rama Kurup[24].

Books on fundamental principles

Brihat Sareera (1942) & Astanga sareera (1926) are the two books describing Ayurvedic Anatomy and Physiology [25], written by Vaidyaratnam P.S. Warrier in Sanskrit. This book co-ordinate Ayurveda with modern science by analyzing the basic concepts of Ayurvedic in the light of modern medical science. The book Rasavaisheshika sutra, with 486 *sutra* in 4 chapters, describes the physiological and therapeutic values of the medicinal and dietic articles. It also relates the existing 6 *rasa* and 3 *dosha*. It was first published in 1928[26].

Commentaries

There were many commentaries on classical texts but some of them are not available now. Indu, the commentator of Sasilekha commentary of Astangasamgraha belonged to Kerala[27]. Pathya is one of the most accepted commentary. Kairali commentary authored by Pulamanthol mooss, Vakyapradeepika by Parameswaran Namputhiri, Sararthadarpanam by Kaikkulangara Rama varier, Bhaskara commentary by Uppottu Kannan vaidyan, Arunodayam written by Govindan Vaidyar are some of the notable commentaries on Ashtanga hridaya.

Other works

Hridayapriya(1865 AD) and Sukha sadhakam(1882AD) are the works by Vaikkom Pachumuthathu, based on Ashtangahridaya[28]. He was a great scholar and *kottaram vaidya* of Travancore(official Ayurvedic physician) and also established the first institution for learning Ayurveda in Kerala in 19th century.

Kushtarogachikilsadarpanam by K V Krishnan Vaidyar, Ottaparuvinteyum ottamasooriyudeyum chikilsa by Vaidyan K V Aipu K, Oushadhacharthu or kudumbavaidyan by Panachireth Krishnapillai, Sarvasaadhaarana Chikilsa by T Chandrasekhar, Sarvaroga Chikilsanool by John Alexander, Vaidyaratnamala by R Parameswaran Pillai, Santhanachinthamani (Vajeekaranam) by M K

Kunhiraman Vaidyar, Vishoochikasudarsanam by Cholayil Kunhimami Vaidyar, Ayurveda Prakasika & Prameharahasya Chikilsa by T N Nanupilli Asaan, Aarya Vaidya Chikilsa Margam by P V Ramavarier, Mahasaaram by Dr M K Vaidyar (Ed) are some of the later works .

Comparison between literature of classical health tradition and local health tradition

Literature in classical and local health tradition may be compared based on the domains like period, authorship, language, structure and orientation of the text and content.

Major classical textbooks like Charaka Samhitha and Susritha samhitha have been formulated during Samhitha period (500 BC – 600 AD). Majority of the regional texts are thought to be composed during the medieval period or the 'age of compilations' or the Sangraha kala (7th – 17th century)[29]. Since exchange of knowledge can be well identified among these regional texts, it is difficult to identify the chronological order in which they were written.

Most of the classical textbooks have known authorship (Ashtangahridaya written by Vagbhata,) while most of the regional textbooks of the medieval period are of anonymous or controversial authorship. These are seen as factual documentations compiling the traditional practices running in a family (*astavaidyans* for instance) or specific to a region (*keraleeya panchakarmas*), keenly subjected to additions and updates with each passing generation

Classical texts on Ayurveda were mostly written in Sanskrit language. The regional textbooks of Kerala were written in Malayalam, Sanskrit and Manipravala (judicious mixture of Malayalam and Sanskrit) style. Some of the texts show vivid influence of Sidha system of medicine and they are written in Tamil – Malayalam combination. Every regional language has its own variants, few of which are made by mixing different languages e.g; Manipravala, the widely used style during medieval period in Kerala, is an intricate combination of Sanskrit and Malayalam. Many popular texts like Alathur Manipravala, Chikitsamanjari and Yogamritam were written in this dialect. Alathur Manipravalam is believed to be composed during the 14th century AD in the initial periods of the *manipravalam* movement.

A classical text in Sanskrit uses Devanagiri script, whereas regional textbooks of Kerala use Malayalam script. Malayalam script was first printed in the book Hortus malabaricus.

In contrast to the classical texts having a well-structured theoretical platform, the medieval text-books are practical oriented and not necessarily well-structured. The arrangement of chapters in regional textbooks is often different from classical books. The diseases may be arranged in terms of its incidence, regional prevalence, similarity in clinical presentation or treatment and its prognosis. To cite an example, the chapter on *Raktapradara* (abnormal uterine bleeding) is elucidated after *Raktapitta* (bleeding disorders) in regional texts, whereas in classical texts, it is considered under the domain of gynaecological disorders.

The contents of most classical texts include all the eight branches of Ayurveda while the regional texts focus more on specific branches. The socio-cultural and geographical peculiarities of Kerala might have influenced the development of specific disciplines like *Marma chikitsa*, *Visha chikitsa* (toxicology) etc. e.g; The massage therapy owes much to the practice of *Kalarippayattu* (a traditional form of martial art) of Kerala. Knowledge of vital points in the body, complications of injuries to them and methods of correction were taught along with practice of *Kalarippayattu.* This knowledge was later developed as *Kalarichikitsa* (*Kalari* means battle field) *Kathakali,* the dance-drama of Kerala, also demands physical fitness and flexibility of body. These practices might have led to the development of *Marma Chikitsa* as a separate branch of treatment[30]. Other peculiarities of the contents of the regional texts include the use of locally available drugs such as coconut tree products, innovations in medicinal preparations and formulations like *mukkudi* (a *takra* based preparation) and development of treatment modalities like modified *swedana* (sudation) procedures, and *urovasti* (keeping medicated oil over chest).

The contents of these literatures are to be subjected to keen examination at multiple levels- the quality, cred-

ibility, feasibility, systematic arrangement, and specific regional variations if any.

CONCLUSION

The traditional regional literature are to be scrutinized with respect to the quality of its contents, the uniqueness of its features which makes it superior to the existing textbooks and the specific contributions made by the work to the medical community. Critical comparison of the therapeutic aspects of the two traditions is essential to understand the true worth of these textbooks.

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Source of Support: Nil
Conflict Of Interest: None Declared

How to cite this URL: Bindu K. K & Mrudula Vinayak Joshi: Contribution Of Kerala To Ayurvedic Literature - A Comparative Critique. International Ayurvedic Medical Journal {online} 2019{cited January, 2019} Available from: http://www.iamj.in/posts/images/upload/1557_1563.pdf

INTERNATIONAL
AYURVEDIC MEDICAL
JOURNAL

IAMJ

International Ayurvedic Medical Journal (*ISSN: 2320 5091*) (February- March, 2017) 1(3)

YOGAMRUTAM - AN INSIGHT INTO KERALA'S MEDICAL TRADITION

Bindu K K[1], Mrudula Vinayak Joshi[2]

[1]Professor, Vaidyaratnam P.S.Varier Ayurveda College, Edarikode P.O Kottakkal (PhD scholar, Dept. Of Ayurveda, Tilak MaharashtraVidyapeeth, Pune, Maharashtra, India)
[2]Professor and HOD, Department of Samhita, Sidhantha and Sanskrit, Dr. D.Y. Patil College of Ayurveda and Research Centre, Pune (Research Guide, Dept. Of Ayurveda, Tilak Maharashtra Vidyapeeth, Pune), Maharashtra, India

Email: karimuttath.bindu@gmail.com

Published online: March, 2017
© International Ayurvedic Medical Journal, India 2017

ABSTRACT

The contribution made by Kerala to the theory and practice of Ayurveda is substantial. *Yogamrutam* is a therapeutic treatise which has been used traditionally by the renowned practitioners of Kerala. It is an epitome of Kerala's literary tradition and clinical expertise. The text was written in *Manipravala* style and contains many cheap, easily available, highly effective drugs and formulations. Various simple treatment procedures have also been mentioned. It is an excellent resource to Ayurvedic practitioners

Key words: *Yogamrutam*, Kerala Ayurveda, Ayurveda literature, *Manipravala*

INTRODUCTION

Kerala has made a unique role in the process of nourishment of Ayurveda[1]. The medieval period marks as a phase of renaissance of ayurveda, where the science attained new zeniths of glory both in terms of literature, practices and pharmacopeia. Owing to the unparalleled clinical wisdom of the legendary *vaidyas* and their self-dedication towards the up-liftment of the science, this period saw a drastic surge of scientific literatures[2] - both conceptual and clinical. Majority of these books were either translations or commentaries of the classics - the *brhat trayees*, whereas a few were improvised versions, written in the light of the authors understanding of the classics. There were also handbooks compiling the popular formulations and essential treatment methods followed by the traditional physicians. Towards the later part of the century, more books pertaining to the contemporary sciences like *hastyayurveda*, *vrkshayurveda* and *astangas* of ayurveda also emerged[3].

Yogamrutam is one among the renowned contributions of Kerala to the Ayurvedic literature. A compilation of *Yogas* and methods of treatment prevalent in the reputed ancient families of physicians[4], the structure of the book qualifies it as a

handbook for day-to-day clinical practice. In addition to this, the book also contains footnotes recording the clinical observations and experiences of these physicians, substantiating the endeavor of the book as being a practical manual. Written in *Manipravala* (judicious mixture of Malayalam and Sanskrit) style, somewhere in the 17th century[5], the identity of the author remains behind the veil. Yet the author in the beginning of the text gives clue regarding his nativity - a village named *Chellur*. According to historians this may be the present day *Perinchellur* of Kannur District in Kerala[6].

It was a common practice among ayurveda physicians to record their clinical experiences in regional language for the benefit of the young physicians in the family. This book seems to be such a compilation of clinical experiences of Ayurveda physicians of well known families. The usage of words like *dharippan bhishakh balakanam pragatbhatam yanthi bhishak kumara*[7] points to this possibility. Later these might have been compiled and documented.

Diverse editions of *Yogamrutam* by different authors and same edition by different publishers are available. The earliest among them was written by Sri Uppottu Kannan Vaidyar, an eminent physician of North Malabar[8] and published in 1861. Sri Vanchi Setu Lakshmi Series published two editions of the book - one by Sri K Sambashiva Sastri in 1930 and second by Sri L A Ravivarma. Sri Chathu Kutti Nambyar Vaidyar edition was published by Kannur Sri Sadan Publishers in 1960; and Sri Sriman Namboodiri made another edition which was published by Vidyarambham Publications in 1994[9]. There are certain notable differences in content of these editions especially in the number and arrangement of chapters. For instance, the use of *mantra* in conditions like *vishachikitsa*[10] and the citation of *sidhaprayoga* at the end of certain chapters[11] are worth noting.

Salient Features

Owing to the profuse exchange of knowledge among the contemporary texts like *AlathoorManipravala, Sahasrasyoga, Vaidyamanorama, Chikitsamanjari* and *Yogamrutam*, it is difficult to classify the content of any of these texts as its unique contribution[12]. The text lays stress on the clinical aspect of the science and not the conceptual realm. The author specifically addresses the text a practical manual only to be used after acquiring sufficient scholarship in the basic principles of Ayurveda[13]. The *Asthangas* of Ayurveda have been described in 70 chapters from *Jwara chikitsa* to *Visha chikitsa*. *Rasayana prakarana* (rejuvenative therapy), *unmada* and *apasmara* (ailments of the psyche and cognition) are not mentioned, may be due to their relatively less application in common clinical practice. Yet, separate chapters have been devoted to describe the treatments for *Bhaktharodha, Sukrasrava Masoorika, Krisa-sthool Asrugdara, Somaroga, Vayukshobha,sitapitta, Agnimandya* and *Athyagni* - many of which are only scarcely dealt with in the classical texts. Treatment for *Phiranga roga* is mentioned as *Kozhi-paranki*.

This book contains more than one thousand drugs and formulations including single drugs and locally available drugs, which have been described extensively and are mentioned in their vernacular names. Another specialty of this book is the absence of *Arishta kalpana* (fermented formulations) [14]. The formulations mentioned in the book include cheap, easily available, highly effective drugs like use of *malarkarimpuinchi* (ginger, sugarcane and puffed rice) in *arochaka* (loss of appetite)[15], fresh juice extract of *thenginpookkula* (flower of coconut)) in *raktha pradara* (menorrhagia) [16], External and internal application of *Varata geha* (mud dauber/potter wasp home) in vomiting [17]. Many of these are given at the end of a chapter as *sidha prayoga*. *Karaskara ghritha* in *janusopha* (pathological swelling of the knees)[18], *Chukkuchundamrutadi kashaya* in *jwara* (fever), *Kirathadi kashaya* in *jwara*[19], *Karaskara ksheeradhara* (medicated milk poured in a single stream) in *Vrana* and *Vatasonita*[20], *avilholadi-*

morkanji (medicated gruel)[21], *Rasna suntyadi kashaya*[22] are some of the noted formulations in the text which are used in common clinical practices. Apart from these, many drugs have been used in their vernacular names and scientifically identified later like *kadalavanakku (Jatropha curcas, Euphorsiaceae), kozhuppa (Portulaca oleracea var , Portulacaceae), tartaval (Spermacoce hispida LRubiaceae), pachilaperumal (Malaxis acuminate D.Don, Orchdaceae), upputheli (Asystasia gangetica Acanthaceae), manganari (Limnophilia aromatic, Scrophulariacae), poithalachi (Naravelia zeylanica linn), putayav (Rhaphidophora pertusa Roxb)*[23], etc in various contexts. There are still a vast number of drugs whose botanical identity is yet to be explored and validated.

Some formulations of the classical texts have been modified with the additions or deletions of drugs. 17 varieties of *shadanga pana*[24] (water medicated with six drugs) eg : with *ekanayaka* in *premeha*, with half part *useera* in *dahajwara*, with *guduchi* in *vatarakta* and 40 types of *mukkudi* (medicated butter milk) eg : *Jeeraka tulasyadi* in gastric ulcer[25] are described in various contexts. The book also describes modified methods of preparing formulations such as *Kalyanaka ghrita* prepared using juice of ginger, turmeric and milk in anemia[26], *Thikthaka* or *Mahathikthaka ghritha* modified with *paranthi kashaya* in skin ailments [27], Ghee prepared with *Nimbadi kashaya* and *guggulupanchapala churna* as *kalka* in *Bhagandara* (fistula in – anem)[28]. Such modified preparations of *ghrita* are used effectively by the traditional practitioners of Kerala.

Treatment procedures

In contrast to the *panchakarmas* elaborated in the classics, in this textbook much emphasis has been given to *swedana* procedures like *dhara* (medicated oil/liquid poured in a single stream), *abhyanga* (body massage), *shastika pindasweda* (bolus of boiled *shastika* rice), *tapasweda* (sudation using heated objects) using leaves of calotropis and jackfruits. These have been outlined as simple procedures which can be used by the physicians at outpatient level with ease and great effectiveness. The treatment procedures are prescribed according to the condition of disease. *Dhanyamla* (specially fermented medicinal preparation) *dhara* is indicated in the first stages of *Pakshaghata, Kateegraha* and *Sarvangavata*[29]; *kshiradhara* (pouring medicated milk) is indicated in *rakthapitta* and *Asrugdara*. Whole body *takradhara* (pouring medicated butter milk) is indicated in *jwara* associated with *jatara vrana* in children and in *premeha*[30]. Similarly, *Shashtika pindasweda* is indicated in *Kasa, Yakshma, Swasa, Asmari, Pakshaghata, Grudhrasi, Sarvangavata, Yoniroga*, pregnancy [31] etc *Kshiradhuma* (medicated milk based steam) is indicated in *arditha, shirashula, ardavabhedak*[32]; *urovasthi* (keeping medicated oil over chest) is indicated in *bhaktarodha swasa, arochaka, jihvasthambha* and *chardi* [33]. Application of oil on head, which was a part of Kerala Ayurveda treatment tradition, can be seen in various contexts.

Regarding the *panchakarmas*, *Vishuchika, Masoorika, Kushta, Pilla netraroga, Padmakandakam, Garam* are the only 6 diseases in which *vamana* (medicated emesis therapy) is indicated[34]. *Virechana* (medicated purgation therapy) and *nasya* (application of medicine through nose) are indicated in almost all diseases. A separate chapter has been devoted to drugs used for *virechana*. Castor oil in buttermilk is indicated in *vridhi* which is not seen in other classical texts. The use of breast milk for *nasya* in various diseases and *Jalookavacarana* (leech therapy) in *bhagandara* and *indralupta*[35] are also worth noting.

DISCUSSION

Medical literature in Ayurveda has been enriched during pre-modern times by the contributions from different regions of the country. Kerala has got a prime place in the evolution of such a regional tradition in Ayurveda. *Yogamrutha* stands as a witness of such a vibrant and dynamic medi-

cal traditions. Imparting this knowledge to the medical community will pave the way for further clinical research. These different regional traditions should be scientifically analyzed and incorporated into classical system.

CONCLUSION

The treasure house of formulations and procedures in this text are the result of years of observations and experience of great physicians. They can work wonders when properly studied and applied. So *Yogamrutam* is truly comparable to the divine nectar or *Amrut* that emerged out during the churning of the ocean.

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Source of Support: Nil
Conflict Of Interest: None Declared

How to cite this URL: Bindu K K & Mrudula Vinayak Joshi: Yogamrutam-An Insight into Kerala's Medical Tradition. International Ayurvedic Medical Journal {online} 2017 {cited March, 2017} Available from: http://www.iamj.in/posts/images/upload/326_330.pdf

Appendix I

Survey - Draft questionnaire

Preliminary data

Name Dr. Shaja. M.K.

Age 37

Address Asst. Prof. Govt. AVC. Thrippunithura.

Contact Number 9447335184

Class: 1. Govt. ✓ Academy/Practitioner ✓

2. Private Academy/Practitioner

Qualification

B.A.M.S M.D ✓

PhD

Other

State from Which

1. U.G: Kerala/ outside Kerala ✓
2. P.G: Kerala/ outside Kerala ✓
3. PhD: Kerala/ outside Kerala

Year of Experience:

Practice	Teaching
✓A. 10-20	A. 10-20
B. 21-30	B. 21-30
C. Above 30	C. Above 30

1. Which are text do you follow in clinical practice?

✓Brihath trayee – Charaka Samhitha/Susrutha Samhitha/Ashtangahridaya

✓Laghu trayee – Madhava nidana/Sarangadhara Samhitha/Bhavaprakasha

✓Keraleeeya text – Chikitsa manjari/yogamritham/others _ (please specify)

2. Do you follow Chikitsamanjari in your clinical practice - Yes ✓ / No
3. From Where you got the information about Chikitsamanjari – Academy ✓/other physicians

4. Do you think that Chikitsamanjari is to be included in B.A.M.S Course - Yes / No
5. Among the list of formulations/other medicinal preparations given, tick the medicines you are using.

Formulation mentioned in Chikitsamanjari and available in market

1. Pachanamrutham Kashayam
2. Pathyakatphaladi – modifications of pathyakusthumaradi
3. Amruthotharam Kashayam ✓
4. Rasnadi
5. Chukkumtippalyadi ✓
6. Mukkamukkudakadi ✓
7. Bharngyadi
8. Arukaladi – prescribed in Jwara
9. Varahyadi
10. Sarasijadi churnam
11. Chandanadi Thailam ✓
12. Musaleekhadiradi Kashayam ✓
13. Balajeerakadi Kashayam
14. Karpooradi Churnam – Karam
15. Vilwadi Leham ✓
16. Mridwikadi – Both in Trishna and Unmada
17. Chiruvilwadi Kashayam ✓
18. Guluchyadi ✓

19. Sapthasaram ✓

20. Induppukanam ✓

21. Grahanyanthakam

22. Kalasakadi ✓

23. Varthyamayathailam

24. Satavaryadi – of Aryavaidya Sala

25. Nisakatakadi ✓

26. Niruryadi ✓

27. Nisoseeradi ✓

28. Jeevanthyadi Kashayam

29. Trinapanchamoolam – Mutratisaram

30. Nimbadi Kashayam

31. Ullivettutadakadi Kashayam ✓

32. Lasunerandadi ✓

33. Gandharvahasthadi ✓

34. Ponkaradi ✓

35. Kaidaryadi

36. Punrnavadi ✓

37. Ardhavilwam ✓

38. Indrasani

39. Dasaswarasamghritham

40. Nimratwagadi Kashayam

41. Pathyapunarnavadi

42. Chindadi

43. Durvaghritam

44. Charngeryadi ✓

45. Durvadiyamakam

46. Aragwadhamruthadi

47. Khadirarishta Kashayam

48. Dineshavalyadi

49. Nalpamaradi ✓

50. Konnayilakatukadi

51. Nirgundyadi ✓

52. Bhadradi – vatavyadhi

53. Kottamchukkadi ✓

54. Pannathakeraksheeradi

55. Karparasthyadi Thailam ✓

56. Balaswagandhadi ✓

57. Vayugulika/Kasthuryadi ✓

58. Sudhabal/ksheeratiadi

59. Prabhayanavimardanam ✓

60. Panchamla Thailam – Oushadhi

61. Panchasneham

62. Suntibaladi

63. Rasnerandadi Kashayam ✓

64. Amrutad Kashayami

65. Balaguluchyadi Kashayam

66. Ellum Nisadi Lepana

Single drugs or simple combinations

Vathasonitha

Amrutha vari

Shunti shadanga

Sathavari Chinnaruhadi ks

Amruthadi ks

Varibaladi ks

Guluchipatradi lepam

Amruthu pathu kazhanju

6. Do you prescribe treatment procedures to your patients? Yes/No ✓ - O.P./I.P. ✓ ✓
7. If yes, the medicines used for such procedures

Treatment procedures

Elakizhi – leaves used ✓

Podikizhi- drugs used ✓

Dhanyamladhara ✓

Urovashi

Local tapa Sweda as in Ardita- leaf/leaves used ✓

8. Any other experience or opinion about Chikitsamanjari.

In this text specified the treatment of Pancha vatha (Vatha Vyadhi) - as.

63. Rasnerandadi Kashayam ✓

64. Amrutad Kashayami

65. Balaguluchyadi Kashayam

66. Ellum Nisadi Lepana

Single drugs or simple combinations

Vathasonitha

Amrutha vari

Shunti shadanga

Sathavari Chinnaruhadi ks

Amruthadi ks

Varibaladi ks

Guluchipatradi lepam

Amruthu pathu kazhanju

6. Do you prescribe treatment procedures to your patients? Yes/No ✓ - O.P./I.P. ✓ ✓
7. If yes, the medicines used for such procedures

Treatment procedures

Elakizhi – leaves used ✓

Podikizhi- drugs used ✓

Dhanyamladhara ✓

Urovashi

Local tapa Sweda as in Ardita- leaf/leaves used ✓

8. Any other experience or opinion about Chikitsamanjari.

In this text specified the treatment of Pancha vatha (Vatha Vyadhi) - as.

प्राणो तु वातः शरीरम् शरीरम् वितन्वयानो।
व्यानात्मने विवेकाय तमाम संजाई क्रिया ॥

→

such a detailed version of pancha/patha treatment modalities is not mentioned as clearly in other Classics. In the point of clinical aspect, when we diagnose a case as kevala vatha or as avarana we need to identify the vatha behind it. If we are able to identify these vathika aspects in detail then we don't have any confusion of the panchakarma therapy to do the elimination of the doshas included.