

International Research Journal of Ayurveda & Yoga

Vol. 5 (10),78-81, Oct,2022

ISSN: 2581-785X;<https://irjay.com/>

DOI: [10.47223/IRJAY.2022.51012](https://doi.org/10.47223/IRJAY.2022.51012)



Panchakarma Excerpts From *Chikitsa Sangraha* : A Book Review

Amrithalatha K¹, Jigeesh P P²

1-PG Scholar, VPSV Ayurveda College, Kottakkal

2-Professor and HOD, Department of Panchakarma, VPSV Ayurveda College, Kottakkal

Article Info

Article history:

Received on: 08-09-2022

Accepted on: 23-10-2022

Available online: 31-10-2022

Corresponding author-

Amrithalatha K, PG Scholar
VPSV Ayurveda College
Kottakkal.

Author- Vaidyaratnam PS Warriar

Commentary-

First edition- 1907

33rd Edition-2019

Publishing and Distribution – Department of
Publication, Aryavaidya Sala

ORCID

Ammu K¹

,<https://orcid.org/>

0000-0003-4221-5432

Email:

ammukizhakkilam@gmail.com

INTRODUCTION

Historically, *Panchakarma* had a pivotal role in treating patients of Kerala through the contributions of ancient physicians and their role in reforming *Panchakarma* to its current form is invaluable. Most of them couldn't document their experiences as the social context was unfavourable at that time and the methods of treatment varied in different localities. There were scarcely any undertakings for giving them a unified form. *Chikitsa sangraham* is one of the few works that documented the treatment methods of that era and led to the consolidation of at least some of the regional changes in practicing the *Panchakarma* procedures. A summary of the *Panchakarma* given below was based on the handbook by the eminent P.S Warriar, who developed his own changes based on convenience and practicality. *Chikitsa sangraham* is an introductory book on Ayurveda that was published with the aim of creating general awareness about Ayurveda among a group of people ranging from ordinary people to

practicing physicians. It was written by Vaidyaratnam P S Warriar, the most renowned and revered among those who pioneered the renaissance of Ayurveda. P.S.Warriar the founder of Aryavaidya Sala, formally studied Ayurveda at the feet of Brahmasree Kuttancheri Vasudevan Moosad, under *Gurukula* system and also gained a piece of good working knowledge in Modern Medicine under the guidance of the famous physician cum surgeon Dr.V.Varghese. In consideration of the contributions to the renaissance of Ayurveda through Aryavaidya Sala, Ayurveda College, and the publication of books and magazines, he was elected as a member of the Central Board of Indian Medicine by the madras government. He was also a member of the Board of Examination of the Government School of Indian medicine. In 1933, the Government of India honoured him with the award of "*Vaidyaratnam*", in recognition of his multifarious services to the development of Ayurveda. He took initiative to



This work is licensed under a [CC BY 4.0 License](https://creativecommons.org/licenses/by/4.0/)

publish the first catalog of Ayurvedic medicines in South India. Work on anatomy and physiology, named “*Sareeram*” earned a special certificate from Pandit Madan Mohan Malavya, which was later elaborated by the author as “*Brihat sareeram*”. His works on Cholera and on postnatal care also gained popularity.

The book ‘*Chikitsa sangraha*’ describes the details of popular medical formulations, common diseases, and the description of *Panchakarma* in 3 sessions. The first edition of this book in Malayalam was published by the author, the founder of Aryavaidyasala, in 1907. The book is available in two languages and the initial Malayalam edition was translated into English by Major P.U.K. Warriar (Retd.), considering the popularity and acceptance of the book among the people. The book currently available is the 33rd edition, published in February 2019 by the Department of Publications, Aryavaidyasala, Kottakkal, and was included in the Kottakkal Ayurveda series 2. The book consists of 332 pages with an MRP of Rs.200/-. The publishers have made some alterations to the original work and they have deleted some inconsequential medicines and added a few new ones periodically. Publishers also appended the article by the author, entitled ‘The principles of Ayurveda’ published in *Dhanwantari* (Book 19, Vol 11 and 12) dated June 15 and July 16, 1922, to expose the author’s endeavor to synthesize traditional and modern principles.

BODY

The book consists of 3 sessions including medicines, diseases, and *Panchakarma* procedures. There is an exhaustive description of nearly all sectors of Ayurveda, but *Panchakarma* has been captured in a glimpse here. Fragments of the details of *Panchakarma* scattered here and there can be seen in the first session as well. The second session described the *Panchakarma* with their preparatory and post-operative procedures and special treatments of Kerala like *Dhara*, *pizhichil*, and *navarakizhi*. In the third and final session, the author details the pathogenesis, symptoms, and other details of common diseases and their treatment for them.

The treatment period is determined after revealing the disease status of the patient. It is evident that the treatment is prescribed considering the climatic condition with due consideration of specific seasons of Kerala. It is noteworthy that the precautions to be taken while doing *Panchakarma* in *mithyakala* have been mentioned. *Abhukta aushadhakala* itself is further classified into *oushadhakala* prior to *bhojana* and *oushadhakala* by

sparing food completely for one *annakala*. Patients undergoing *Snehapana* and *Rasayana* are not permitted to consume food for one *annakala*. He has specifically mentioned the time of administration of medicine for *virecana* and *nityavirecana* separately. *Pariharakala* and *vishaya* are as important as *sodhana* procedures and the author has given utmost importance to *pathyacarana* and elaborated the types of *pathya* in detail.

The second session is on *Panchakarma* procedures starting with *Abhyanga* and ending up with the procedure *swedana*. The author has given importance to *dosha* based treatment protocols in each and every procedure and he has specified the medicines and methods suitable for each *prakriti* (constitution). Even though *Dhara* is of many types, he has classified it into 3 main categories such as – *Murdhanya*, *Sarvangeenam*, and *Pradesikam*. While mentioning the preparation of *Amalaki* water, the author has specified the addition of pepper or pepper leaves in it for those suffering from cold. The use of roasted and powdered amalaki and pepper for rubbing on the crown is a new recommendation from the author. *Sthanyadhara* has been mentioned along with the method of collection, measures to be taken after collection, appropriate additives like *kunkuma*, camphor etc. The method of placing a pliant plantain leaf which is bored here and there at various spots, between the shell and vessel to regulate the speed and girth of flow while refilling was mentioned. Preparation of a temporary pillow with folded soft cloth which was finally covered with a pliant plantain leaf was mentioned to use at the time of *dhara*. Author has specified the *sodhana karma* or *Kashaya* with *draksha-haritaki* etc for *pitha* predominant conditions instead of *Gandharvahasthadi Kashaya* which might be unfavourable in such conditions. The author opined that the comfort of patient should consider in matters like the height and thickness of the flow of *Dhara*, as the reaction is also based on *dosha* and *prakruti*. There is a specific reference to wipe the *droni*, where the body is to rest, with hot cloths in order to avoid cold exposure. *Dhara* with two pitchers was not recommended by the author and he has mentioned a solution for improvisation of *Dhara* with two pitchers. Author has specified the quantity of *dravadravaya in ekanga dhara* at different sites. Except for few emergency conditions like burns etc., *dhara* of the eye restricted before 8 am and after 4 pm. After bath, intake of medicine facing the east and lie down for a while on the left was specified. The rest is restricted from a minimum of 5 minutes to a maximum of 30 minutes. Fish is strictly prohibited while mentioning the restrictions during *Dhara*. Author recommended the patient to cover the body with a light

cloth always after *Dhara*. While mentioning about *pichu*, *yoni pichu* also dealt. Author recommends the patient to lie down well covered, but not to sleep, if the medicine is taken at dawn. Specific leaves to prepare water for bathing according to dosha have been explained. He has specified the length of *Nadi for pradhmana nasya* as 4 *angula*. He has advised to drink boiled buttermilk, full of stomach and lie so that all troubles due to the indigestion of ghee will disappear. A few special *sweda* methods such as *Kambala sweda* and *Dhanya sweda* were mentioned under the topic *swedana*. In the third and final session, treatment for common diseases along with patient friendly home remedies were mentioned.

ANALYSIS

Chikitsasangraham, which is a useful work for physicians and patients alike, now available in two languages for the convenience of readers. The work is essential for physicians and useful for patients. The book not only provides a guideline for physicians practising Panchakarma but also advises a layman about maintaining health following proper panchakarma procedures.

Author recommends the principle of treating against dosha rather than *vyadhi* throughout the book and has specified the different methods, medicines and conditions in different dosha states. Order of treatment procedures is explained in a reverse manner, that is *purvakarma* like *snehana* and *swedana* described at the end of the session. Contrary to the classical descriptions, the author has mentioned the length of instrument *for pradhmana* as 4 *angula*. Similarly, *Dhara's* height for head is also mentioned as 2 *angula*, which is different from classics. Another feature is that the author has specified the foods to be taken by the patients along with contra-indicated items. While indicating medicinal and procedural administration time, he uses the terms "morning, *before madhyahna*, etc," it could have been better if time mentioned specifically.

Indications, contra-indications, and *athiyoga-ayoga-samyak yoga lakshana* were explained as such in the classics. Author has specified the frequency of body massage followed by hot water bath which was also a daily routine, according to the *doshaprakruti*, which is not mentioned anywhere else. Shortcuts to make the procedure easier are mentioned in many places, for example plantain leaf placed in between vessel and coconut shell to regulate the flow in *takradhara* etc. He has classified the regimen into two such as affable (*iccha pathya*) and austere (*Kricchra pathya*) and also mentioned 16 regulations that

could be applicable to both types of regimens. He placed great importance on the regimen in his treatment. Details of *Kambala sweda* and *Dhanya sweda* were explained in the context of *swedana*. The treatment of common diseases, including the appropriate panchakarma procedures, has been described as helpful for beginners. While describing *shashtika pinda sweda*, the author has specified some massage techniques such as massage according to the direction of nerves, special care in the affected areas etc for best results. Though not in practice, the author opined that massaging on the scalp with *Navarakizhi* may be useful in *vata* of the upper body. Following *Navarakizhi*, he suggests discarding *seeta upacara* according to the nature of the illness and the procedure specifically indicated for chronic *vata* diseases. The author has made critical suggestions for advising '*Pathikashaya*'. It is evident that the treatment is prescribed considering the climatic condition with due consideration of specific seasons of Kerala. The author's ultimate aim of the welfare of humanity could be seen throughout the book. He adopted his own modifications and methods in *Panchakarma* and all of these became therapeutically beneficial for the young practitioners of *Panchakarma*. It should be considered as a handbook for beginners in Ayurveda and a must-read book for everyone in the field of Ayurveda.

CONCLUSION

Chikitsa sangraham is a collection of various aspects of Ayurvedic treatment including procedures and medicines. The author has made work on popular medicinal formulations, common diseases with their management, and *Panchakarma* procedures. A detailed description of procedures intended for beginners was the main reason for its popularity and acceptance among the Ayurveda community. Special care has been taken by the author to avoid errors in treatment by the beginners due to inexperience and he has mentioned the specific guidelines for them. The author has followed his ultimate principle of the welfare of humanity throughout the book. The great work, which was written by the legend of Ayurveda will be passed down definitely through the generations.

How to cite : Amrithalatha K, Jigeesh P P, Panchakarma Excerpts From *Chikitsa Sangraha* : A Book Review”

IRJAY.[online]2022;5(10); 78-81.

Available from: <https://irjay.com>

DOI link- <https://doi.org/10.47223/IRJAY.2022.51012>

Fig 1 Front and Back Cover Of Book

