Book Review on Vaidyamanorama

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INTRODUCTION
An old Malayalam treatise, called Vaidyamanorama contains recipes for treating various illnesses. It also goes by the name Chikitsakrama. There are two more works with the title “Vaidyamanorama,” one of which is thought to have been authored by Kalidasa (the probable period between AD 1000 - 1500) and the other, “Chikitsakrama,” is quite similar to this one. The other two, in explanation of formulations in detail for each disease as well. The author of this treatise and the period in which this was written are unknown. However on the verification of the available manuscripts or records points to the possibility that, it was originally written by one of the members of the Ashtavaidya tradition. This book is published on the basis of 2 incomplete manuscripts procured from families in Kerala having rich Ayurveda Legacy. Vaidyamanorama was first published by Vayaskara N. S. Mooss in two editions for the magazine Vaidyasaradhi in 1944 and 1947. Cheppaad Achyutavarier, a proponent of Sanskrit language, Grammar, Astrology, and Tarka, contributed the annotations. The currently available book is the 3rd edition, published in August 2020, by the Unni Mooss foundation. It consists of 434 pages with MRP of Rs.500/- The book here focuses, the present day Vaidyamanorama is different from these. The publishers have added a note on Vayaskara N. S. Mooss and Cheppaad Achyutavarier which enables the readers to get an understanding on the evolution of this treatise.

BODY
The book comprises of 30 chapters. Most of chapters are subdivided and explained more than one disease in each chapter. For eg. Under Prameha chikitsa – Prameha pitaka, Somaroga and Mutra atisara have been explained. It is a treatment-oriented book which includes mainly Kwatha and allied formulations like Ksheera kashaya, Peya, Yavagu which were more popular in Kerala at that time. Titles provided for each verse made this book more reader-friendly. Brahma, Dhanwanthari, Aswinideva, Devendra, Ganapathi, Siva, Lakshmi, Srikrishna, Sages, and Guru are all honoured in the Mangala sloka. There is no common opening verse for each chapter but all chapters end with the chapter name and number. Eg “iti Vaidyama manoramayyam chikitsa krame jwaradhikaro nama pradhamo adhyaya samaptha” It begins with formulations on disease Jwara and ends up with Pratisyaya chikitsa. Dosha wise treatment is explained in every disease.
Adravya chikitsa like apamarga moola bhandhanam, sirodhurana are explained in jwara chikitsa. Daivyaprasravya chikitsa is explained in Jwara and Rakha pitta chikitsa. Manasika roga (psychiatric diseases) like Unmada and Apasmar are also included. All aspects of masurika ie parurupara, lakshana, asadhya lakshana and treatment aspect are explained. It's intriguing that Amlapitta is used as a substitute for See thapitta. “Seethapittamithi prahuramlapittam cha tat gadam”

New diseases like niruchika (intermittent appearance of bubbles in body with fever in late night and day), tundala (raised lesions in umbilicus with pain), kundaala (Pit shaped inflamed growths), visha vajra ( Niruchika with itching and burning sensation) are explained in baalaroga. Disease Jalakoorma, a special condition is mentioned in Gulma chapter. Hikka is defined as a Galagrahra occurring during the intake of liquids or having meals in a hurry. A special treatment for Vaksanga is mentioned in which a heavy object is placed on patient’s head and patient is made to walk till he sweats.

The procedure Urovasthi in the context of Hridroga and Bhaktarodha chikitsa is mentioned but not detailed in text like Yogamrutham. The usage of Dhanyamla dhara in the area below the umbilicus is indicated in mootrakrichra. Along with that, the benefit of whole body Dhanyamladhara is also mentioned. Dhanyamlad parinaha (poultice made of chinch patra, dhanyamla, dadhi) is explained in Sleepada chikitsa. Seethajala dhara and udwartzana are mentioned in Trushna and Kusha chikitsa respectively.

Some unique kashaya (decoction) preparations which might have been practised at that time in Jwara chikitsa like Maavila njettayadi, Chukkachundayadi etc are explained in Malayalam language itself. The commonly used decoction formulations like Rasnarendadi, Dashamoola katAthraam, Amruthottaram, Muslikhadiradi, Sahacharadi, Nayopayam etc can be seen in this text. Various formulations of erandatala (Castor oil) are explained in Vruddi chikitsa. Sukhavirechana gulika consisting of hingula, vatsanabha, etc is mentioned in Udara chikitsa. Rasa (mineral) preparations like Ramabhanarasa, Suryaprabha, and Sukhavirechana gulika are also explained.

Extensive usage of coconut plant in the form of dry, inflorescence, fruit, coconut water for internal administration is a unique of this book. Another drug which can be widely seen in this book is Chinchha (Tamarind). Usage of leaf veins, leaves, root, seed, fruit veins are utilised for various diseases like Swasa and Atisara. Effect of Tintrini pallava (leaf of tamarind) kwatha is explained as “Swasa panchakapanchaka”. Intake of Vilvajavandaka in jwara chikitsa, Udumbara vandaka in prameh chikitsa, aragwada vandaka in Kusha has been detailed for intake along with Takra. Tala phala (fruit of palm tree) for internal administration, root for lepana (paste application) can be seen in this book. Other indigenous drugs like Paranthi (Ixora coccinea), Nanthyarvattam (Taberna montana divaricata), Poovamkurunnila (leaf of Vernonia cinerea), Kushmandha (Benincasa hispida) flower, Dronapushpi (Leucus aspera) are utilised fully in various forms and diseases. Special preparation of Madanaphala in the form of peya for Vamana (emetic therapy) is elaborated in Rajayakshma chikitsa.

**ANALYSIS**

Vaidyanomanorama treatise is now available in an organised manner for the benefit of the new generation of Ayurveda scholars and teachers alike. Based on thorough observation, this book has introduced the Ayurvedic community to a number of novel illnesses, treatment approaches, and formulations. Masurika and Jalakoorma which were late coming disease indicate that author is incorporated updated knowledge from. At the conclusion of the chapter on Masurikatreatment, there is a reference of Samkramikarogas (contagious disease), which included Skin conditions, Eye conditions, Apasmar a, Rajayakshma. The mode of transmission of diseases also mentioned. Thus, the concept of communicable diseases have also been included by the author. Even though treatment is based on dosha, this book emphasises more on internal samana (palliative therapy) than sodhana (eliminative therapy) and external therapies. Samana decoctions with lesser number of indigenously available drugs is the main attraction of this book. It is a rich collection of simple formulations, the uses of which can be inferred in current day clinical practise. The use of minimal ingredients for medicinal preparation makes it economically effective. At the end of vata roga treatment, author had mentioned the need of sodhana treatment. This implies that sodhana was chosen when none of the samana measures were effective at treating the illness. Among sodhanakarma more repeated are nasya (errhine procedure) and virechana (purification procedure). Kashaya vasti (decoction enema) is mentioned in jwara chikitsa and snehavasti (oil enema), siravedham (bloodletting) and vamana but couldn’t see jalukavachara (leech therapy)
anywhere. Description of allied panchakarma like dhumapana, kabala etc are few in number. Surgical procedures Siradaha in vruddhi chikitsa and prapeedana with salaka in moortarodha are detailed. In comparison to Malayalam books Chikitsa manjeri and Yogamrutham, where there is extensive use of external therapies like various kinds of Potali and Dhara, Vaidyamanorama limits its external therapies. Keraleeya panchakarma therapies are less explained even though Punnagadi, Chinchapatradi potalis are said in vatavyadhi. One special kizhi (potali) tandulaghanda (broken rice) kizhi is also mentioned. Shashtika pinda sweda, sirovasti, kayaseka are more practiced among traditional vaidyas in keral. But description of such procedures cannot be seen in this book as like Yogamrutham. Less practising internal administration of Bhasma pragoya and Dadhipana can be seen in many chapters. Various dietary forms of aapupa, takra and preparation of vreehi diet is explained in Prameha chiktsa. The inclusion of khala, yusha, peya, rasa as a part of treatment is an indication of the relevance of mixing food with medicines or taking medicines in the form of dietary regimen. The chapters Jwara and Vatavyadhi are described in great detail. Various forms of internal and external treatment in these area suggest that author is an expert in this field. When compared to other chapters in this book more attention is seen given to these two chapters. After narration of Lohitha andadi taila in Sanskrit language, the author has added quantity of ingredients and paaka in Malayalam verse. This indicates that author had knowledge regarding the preparation of Thaila paaka. There is no mention of Arista, Asava (fermented preparations) in any of the chapters. Use of Nalikersavam, Tumbulasavam, Pippalyasavam is indicated for Rajayaksha. Gulika (tablets) and Churna (powder) preparations are minimal. Among Sneha kalpana, Thaila (Gingelly oil) for external therapies and Ghritha (Ghee) for internal purpose is used extensively. Another common method of medicinal preparation is ksheera kashayam (Milk decoction). This is also a special contribution to Ayurvedic treatment. Various usages of Coconut tree, Palm tree, Tamarind tree in the preparation of medicines highlighted in the book are worth mentioning. The exploration of indigenous plants and its medicinal properties are also helpful to a certain extent. The use of minerals like Manashila, Loha etc can also be seen in the text. Hence we get an insight regarding herbal mineral preparations which existed during the time of the author. There is no direct link about the author and time period of this book. But there is description of Pakya and Vara kuzhambu in vyakya which point out that it is written by traditional vaidya. Some unrevealed preparations like Lohitha andadi taila also strengthen the above point. Since it is considered as a Keraleeya treatise, influence of language Malayalam is less when compared to Chikitsa manjeri. Most of the verses are explained in Sanskrit language itself. Similar verses from Caraka or Ashtangahrudaya books cannot be seen even though it is considered as kayachiktsa predominant book. Other branches of Ayurveda ie Prasoothitrantra and Balaroga chiktsa, Salakhya tantra (Karna roga and Pratisyaya roga), Salya chiktsa (Bhaagandara , Vruna chiktsa) are detailed in the book. The inclusion of psychiatric conditions Unnada and Apasmara are also noteworthy. Also there is no separate chapter for Rasayana, even though certain description of Rasayana prayoga of Guggulu (Comiphora mukul), Rajani (Curcuma longa) etc are explained in concerned diseases. Among ashtangas, there is no mention of Visha chiktsa. However, it is stated in the prologue that one of the two manuscripts received, which deals with Visha chiktsa, may be unfinished or will be included in the second half of this book. The author has not explained the Nidana panchaka (five factors of disease) for each disease in detail but only mentioned certain aspects in some diseases Eg: Lakshana (symptoms) in Jwara chiktsa, samkhya samprapti (pathology) in Ajeerna and Masurika and Vidrathi, Nidana (etiology) in Bhaktharodha chiktsa. The Ayurvedic field will benefit greatly from this book being translated into additional languages.

CONCLUSION

Vaidyamanorama is a Malayalam treatise which is oriented more on clinical practice with Samana treatments. The text is a rich collection of simple and practical medicinal formulations for various diseases. This book's distinguishing feature is its extensive use of locally accessible herbs. The simplicity with which the contents have been presented is yet another attraction. Present day scholars and practitioners can benefit highly by adopting various formulations from this text. Since it covers all possible spectrum of diseases and treatments this book is an inevitable for any branch of Ayurveda expert for improving clinical practice.


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Fig1:- Book Front and back page