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Book Review on *Vaidyamanorama*

Viji P C¹ , Subin V R,² Jigeesh P P³,

1- PG Scholar, Department of Panchakarma, VPSV Ayurveda College, Kottakkal, Kerala

2- Assistant professor, Department Of panchakarma, VPSV Ayurveda College, Kottakkal, Kerala

3- Professor, Department of Panchakarma, VPSV Ayurveda College, Kottakkal

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Corresponding author-

Viji PC, PG Scholar, Department of Panchakarma, VPSV Ayurveda College, Kottakkal, Kerala

Email - viji.pc.10590@gmail.com

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PB No. 718, Moospet Road

East Fort, Thrissur , Kerala Tel : 0487 - 22442946

Email: drmooss@gmail.com

ORCID

Viji PC , <https://orcid.org/0000-0003-4304-0224>

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 "*ithi Vaidya manoramayam 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.



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Adravya chikitsa like *apamarga moola bhandhanam*, *sirodharanam* are explained in *jwara chikitsa*. *Daivavyapasraya chikitsa* is explained in *Jwara and Raktha pitta chikitsa*. *Manasika roga* (psychiatric diseases) like *Unmada* and *Apasmara* are also included. All aspects of *masurika* ie *purvarupa*, *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 *Galagraha* 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 *Bhaktharodha 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. *Dhanyamladi parinaha* (poultice made of chinch patra, dhanyamla, dadhi) is explained in *Sleepada chikitsa*. *Seethajala dhara* and *udwarttana* are mentioned in *Trushna* and *Kushta chikitsa* respectively.

Some unique *kashaya* (decoction) preparations which might have been practised at that time in *Jwara chikitsa* like *Maavila njettyadi*, *Chukkuchundayadi* etc are explained in Malayalam language itself. The commonly used decoction formulations like *Rasnarendadi*, *Dashamoola katuthrayam*, *Amruthottaram*, *Muaslikhadiradi*, *Sahacharadi*, *Nayopayam* etc can be seen in this text. Various formulations of *erandataila* (Castor oil) are explained in *Vruddhi 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 *Chincha* (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 *Vilwajavandaka* in *jwara chikitsa*, *Udumbara vandaka* in *prameha chikitsa*, *aragwada vandaka* in *Kushta* 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* (*Tabernaemontana divaricata*), *Poovamkurunnila* (leaf of *Vernonia cinerea*), *Kushmanda* (*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

Vaidyamanorama 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 *Samkramikaroga*(contagiousdisease), which included Skin conditions, Eye conditions, *Apasmara*, *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* (purgation 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 *mootrarodha* 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 kerala. 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 chikitsa*. 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*, *Tambulasavam*, *Pippalyasavam* is indicated for *Rajayakshma*. *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 *vyakyana* 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 *kayachikitsa* predominant book. Other branches of Ayurveda ie *Prasoothitantra* and *Balaroga chikitsa*, *Salakhya tantra* (*Karna roga and Pratisyaya roga*), *Salya chikitsa* (*Bhagandara*, *Vruna chikitsa*) are detailed in the book. The inclusion of psychiatric conditions *Unmada* 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 chikitsa*. However, it is stated in the prologue that one of the two manuscripts received, which deals with *Visha chikitsa*, 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 chikitsa*, *samkhya samprapti* (pathology) in *Ajeerna and Masurika and Vidrathi*, *Nidana* (etiology) in *Bhaktharodha chikitsa*. 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

