

**CIKITSAKACINTĀMAṆI (VAIDYASAMGRAHAṆ) – LITERARY GEM OF
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Thiruvananthapuram, Kerala, India²Associate professor, Department of Samhita Samskrita & Sidhantha, Govt. Ayurveda College, Thiruvananthapuram, Kerala, India**Corresponding Author:** drvishnupriyasnair92@gmail.com<https://doi.org/10.46607/iamj3010112022>**(Published Online: November 2022)****Open Access**

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Article Received: 18/10/2022 - **Peer Reviewed:** 30/10/2022 - **Accepted for Publication:** 02/11/2022**ABSTRACT**

Cikitsakacintāmaṇi (VaidyasamgrahaṆ) written by Paṅṭārattu Nārāyaṇa Pīḷa Āśān is a valuable textbook of *Āyurvēda* which belongs to regional literature of Kerala. The book was published in 1129 (1954) by Kollūr vīṭṭil Vēlāyudhakkuruppu (SNS Āyurvēda cikitsālayam, Attingal), printed at Srīrāma vilāsam press & book depot Kollam. The text is crafted in *maṇipravāḷam* style using Malayalam language and is enriched with different types of grammatical styles like *vṛtta*, *prāsa*, etc. A total of 443 drugs and 300 special formulations and procedures were identified from the text. The text has enormous salient features like an explanation of *dūta*, *śakunās*, rare diseases, single drug remedies, rare drug usage, description of *karmavipākam* and *daivika pratividhi* for diseases, etc. These salient features make the text unique and thus the text can be used as a handbook for easy reference.

Keywords: *Cikitsakacintāmaṇi (VaidyasamgrahaṆ)***INTRODUCTION**

Kerala has played a unique role in the process of nourishment of *Āyurvēda*. Kerala tradition of *Āyurvēda* is unique in form and content. This unique-

ness is reflected not only in the practice but also in the form of literature. The medical literature of Kerala consists of commentaries on classical textbooks,

treatment methods, and practices prevalent in traditional *Vaidya* families, etc. The information gained from an innumerable number of clinical experiences which has been passed from generation to generation is recorded in the form of regional literature. This information's are rich and diverse. But these are recorded in regional languages for their acceptance¹. The literature on regional tradition should be critically analysed and incorporated into classical tradition. Such research on regional literature will enrich the literary data base of *Āyurvēda*. This book review is based on the textbook *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* written by Paṅṭārattu Nārāyaṇa Piḷḷa Āśān which belongs to regional literature of Kerala². It is an important and least-explored text. It is written in the Malayalam language because it is specially meant for the native physicians of Kerala. It contains very effective and potent formulations which are easy to prepare. The drugs used in these formulations are easily available and cost-effective. *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* is a compendium prepared after analyzing and practicing the principles from great sciences like *yōgaśāstram*, *vaidyaśāstram*, *vyōtsyam*, *karmavipākam*, and *purāṇas*. It is coming under *bhāṣāgranta*. The text was crafted in *maṇipravāḷam* style using the Malayalam language. It is enriched with different types of grammatical styles like *vr̥tta*, *prāsa*, etc. The present available edition of the text was published in 1129 (1954) by Kollūr vīṭṭil Vēlāyudhakuruppu (SNS Āyurvēda cikitsālayam, Attingal) which was printed at Srīrāma vilāsam press & book depot Kollam.

AIMS AND OBJECTIVES: To review the textbook *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)*.

ABOUT THE AUTHOR

The author of *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)*, Paṅṭārattu Nārāyaṇa piḷḷa Āśān was born on *cin̄gamāsam* 19, 1765 in Chirayinkeezhu taluk of Trivadrurum district. He was the disciple of Ayyappa piḷḷa Āśān who was his uncle. He learned *vaidya*, *vyōtiṣa*, *mantra*, etc. from his uncle. He belongs to the Nair community. His house name was *paṅṭārathu vīdu* and therefore he was known by the name

Paṅṭārattāśān. Other than *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)*, he wrote another book named *prapancasārasamkṣēpam*. But the work was not published yet. He had so many disciples well-versed in *vaidya*, *vyōtiṣa*, etc. He had two brothers, Kumāra piḷḷa and Mārthāndan piḷḷa. The people around Chirayinkeezhu are following the way of customs made by him. He died on *tulām* 11, 1832 at the age of 67.

ABOUT THE BOOK

Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ) seemed to be one of the oldest and most important writing which was widely used in the southern division of Travancore. The text concentrates on the branch *kāyacikitsa* which is one among the 8 branches of *Āyurvēda*. The text is crafted in *maṇipravāḷam* style using the Malayalam language. The blending of two similar but different objects will endow the product with a unique type of beauty. Such a fusion in a literary background can be seen in the *maṇipravāḷa* poems which are a mixture of Sanskrit and Malayalam. The text is enriched with grammatical styles like *vr̥tta*, *prāsa* etc³. In *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* all the *ślōkās* are in *anuṣṭup vr̥tta*. *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* is divided into 2 parts – *prathama bhāga* and *dwitīya bhāga*. In *prathama bhāga*, there are 4 chapters and in *dwitīya bhāga* 7 chapters. After *dwitīya bhāga*, there is a portion called *pariśiṣṭa* which contains *yogās* (formulations) quoted from other *Āyurvēda* textbooks. The first part of the text deals with the explanation of fundamental principles of *Āyurvēda* like *ādihāra*, *sira*, *nāṭi*, *kālam*, *vaidya lakṣaṇam*, *prakṛti*, *agryoushadha*, etc. The chapters in the first part are not named and the contents are given under subheadings. It starts with salutations to the Guru and Brahmins and prayers to God Gaṇēśa and Saraswatī Dēvi. *Vaidya śaṅgrahaṃ* contains details about specialties of the body, specialties of *nāṭi*, diseases in concise form, medicines with proven efficacy, explanation about *daivika pratividhi* like *dāna*, *hōma*, offerings to God, *pūja*, and *alaṅkāra* for each disease which are produced due to the deeds in a previous life.

Table 01: Chapters and contents of first part

Chapter 1	Chapter 2	Chapter 3	Chapter 4
<i>Tridōṣa</i>	<i>Vaidya lakṣaṇaṃ</i>	<i>Ouśadhapākakramaṃ</i>	<i>Jwara rakṣā karma</i>
<i>Ṣadcaakra</i>	<i>Ayōgya for vaidya vrutti</i>	<i>Kaṣāya vidhi</i>	Importance of <i>daivavyapāśraya cikitsa</i>
<i>Nādivivaraṇaṃ</i>	<i>Acikitsya rōgi</i>	<i>Snēha pāka kramaṃ</i>	Materials for <i>mrityunjaya hōma</i>
<i>Daśaprāṇa</i>	<i>Dūta lakṣaṇaṃ</i>	<i>Ouśadhasēvā kramaṃ</i>	Materials for <i>Gaṇapati hōma</i>
<i>Marmasankhya</i>	<i>Śakuna</i>	<i>Pāradotpatti</i>	Materials for <i>sarpa bali</i>
<i>Dhatūs and malās</i>	Signs indicating death	<i>Pathyās for rasam</i>	Importance of <i>śrāddha karma</i>
<i>Asthisankhya</i>	Number of diseases	<i>Rasadōṣapratīkāraṃ</i>	Materials for <i>tilahavanaṃ</i>
<i>Dēśa kāla vibhāgaṃ</i>	<i>Agryouśadha</i>	<i>Gandhaka, abhraka</i>	Materials for <i>trikāla pūja</i>
<i>Prakṛti</i>	<i>Yukti behind cikitsa</i>	<i>Jwara nidānaṃ</i>	<i>Kṣētra samarppaṇaṃ</i>
		<i>Langhana in jwara</i>	<i>Vratādi punyakāla</i>
		<i>Jwara nūl</i>	<i>Dāna</i>
			<i>Punya sthala</i>

The second part (*Dwitīya bhāga*) of the text is *cikitsāprakaraṇaṃ*. 63 diseases are explained in 7 chapters. This part also includes an explanation of *karmavipaka* and *daivikapratividhi*. *Karmavipāka* means *karma phala*, the result of past actions. It is believed that a man is born in this world to enjoy or suffer the consequences of his past deeds. In this text, *karmavipāka* is explained for 37 diseases. The text explains *daivavyapāśraya cikitsa* along with *yukti vyapāśraya cikitsa*. It is an effective mode of therapy where rational approaches fail. *Daivika pratividhi* for 54 diseases is explained. The text is not given much importance to the *nidāna* part. *Nidāna* is only explained for *sannipāta jwara*. *Samprāpti* of the diseases is also seen to be neglected in the text. 300 special formulations and procedures are mentioned in the text which are said to be obtained from the author's own clinical experiences. The drugs used in each formulation are very effective, easily available, and cost-effective. In the text, the author says that without doing *daivika pratividhi*, the disease will not get pacified. Therefore, along with *ouśadhās*, *daivika pratividhi* for almost all diseases are given in the text. In *pariśiṣṭaṃ* 245 *yōgās* are explained. The text *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* gives great importance to the concept of *dūta*. *Aśubha dūta lakṣaṇa*,

aśubha sandarbha in *dūtāgamana*, *aśubha dēśa* in *dūtōkti*, *sādhyāsādhyata* based on the position of *śarādi*, etc. are explained in the text. The text also gives importance to *śakunās*, *tithi*, *nakṣatra*, etc. *Aśubha śakunās*, *subha śakunās*, *maraṇa sūcaka nimittās*, the prognosis of diseases based on *tithi* and *nakṣatra*, etc. are well explained in the text. *Jwara nūl* is a unique concept that explains the occurrence of *jwara* in 27 *nakṣatrās*, the time period for its cure and *nakṣatra* in which death occurs. Some rare diseases mentioned in the text are *kaṭupp*, *jalakūrmaṃ*, *paṅṣapātaṃ*, *pādacakraṃ*, and *perikkāl / Perukkāl / Perumpadaṃ*. A total number of 316 herbal drugs, 41 mineral drugs, and 49 animal drugs were identified from the text⁴. Use of animal drugs like elephant skin, the tooth of an elephant, the antler of deer, the egg of weaver ant, excreta of cockroach, the nest of mud dauber, etc., and mineral drugs like *rasam*, *hingulam*, etc. were found in the text.

SALIENT FEATURES OF THE BOOK

The following salient features of *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* make the text a unique and important one.

➤ Single drug remedies

The text contains single-drug remedies for several diseases along with suitable *anupānās*. Some of them are enlisted here.

Table 02: Single drug remedies with suitable *anupānās*

Single drug	Anupāna	Method of usage	Indication
<i>Purāṇa maricaṃ</i>		<i>Anjanaṃ</i>	Unconsciousness in <i>sannipāta jwara</i>
<i>Maricataṅṭ</i>		<i>Lēpanaṃ</i>	Unconsciousness in <i>sannipāta jwara</i>
<i>Mutira</i>		<i>Utsādanaṃ</i>	Unconsciousness in <i>sannipāta jwara</i>
<i>Veḷḷila</i>	Milk	<i>Pānaṃ</i>	<i>Sītapitta</i>
<i>Candana</i>	<i>Navanīta</i>	<i>Pānaṃ</i>	<i>Raktapitta</i>
<i>Candana</i>	<i>Stanya</i>	<i>Nasyam</i>	<i>Chardi & hidhma</i>
<i>Atti swarasa</i>	<i>Śarkkara</i>	<i>Pānaṃ</i>	<i>Tṛṣṇa</i>
<i>Tumba</i>	<i>Kāṭi</i>	<i>Lēpanaṃ</i>	<i>Arśas</i>
<i>Snuhipatraṃ</i>		<i>Pūraṇaṃ</i>	<i>Arśas</i>
<i>Apāmārga</i>		<i>Pānaṃ</i>	<i>Raktātisāra</i>
<i>Ūāra</i>	Coconut milk	<i>Pānaṃ</i>	<i>Viśūcika</i>
<i>Paṭu</i>	<i>Īñci swarasa</i>	<i>Pānaṃ</i>	<i>Grahaṇi</i>
<i>Ēlam</i>	Tender coconut water	<i>Pānaṃ</i>	<i>Aśmari</i>
<i>Kārppāsa mūla</i>	<i>Kāṭi</i>	<i>Pānaṃ</i>	<i>Aśmari</i>
<i>Nirguṇḍi mūla</i>	<i>Takra</i> / hot water	<i>Pānaṃ</i>	<i>Aśmari</i>
<i>Kūṣmāṇḍa patra</i>	<i>Sita</i>	<i>Pānaṃ</i>	<i>Aśmari</i>
<i>Uduṃbara vandāka</i>	<i>Takra</i>	<i>ṃ</i> <i>Pānaṃ</i>	<i>Pramēha</i>
<i>Kataka</i>		<i>ṃ</i> <i>Takraṃ</i> <i>Pānaṃ</i>	<i>Pramēha</i>
<i>Mudga</i>	Honey	<i>Pānaṃ</i>	<i>Pramēha</i>
<i>Ēraṇḍa mūla</i>		<i>Lēpanaṃ</i>	<i>Pramēha piṭaka</i>
<i>Koḷuppa</i>	<i>Navanīta</i>	<i>Lēpanaṃ</i>	<i>Pramēha piṭaka</i>
<i>Mēntōnni kiḷaṅ</i>	Oil	<i>Lēpanaṃ</i>	<i>Pramēha piṭaka</i>
<i>Cavarkkāra</i>		<i>Pānaṃ</i>	<i>Gulma</i>
<i>Muthil</i>	Milk	<i>Pānaṃ</i>	<i>Kāmala</i>
<i>Kiṃpāka root</i>		<i>Lēpanaṃ</i>	<i>Visarpa</i>
<i>Bark of puḷi</i>	<i>Navanīta</i>	<i>Lēpanaṃ</i>	<i>Świtraka</i>
<i>Teṅgin pūkkula</i>	<i>Kāṭi</i>	<i>Pānaṃ</i>	<i>Asṛgdara</i>
<i>Cerupullāṭi</i>	Milk	<i>Pānaṃ</i>	<i>Asṛgdara</i>
<i>Mīnaṅgāṇi</i>		<i>Anjanaṃ</i>	<i>Mālakkāṇṇ</i>
<i>Muttil</i>	Milk	<i>Pānaṃ</i>	<i>Mālakkāṇ</i>
<i>ṇ</i> <i>Kāṇaṃ</i>	Honey	<i>Pūraṇaṃ</i>	<i>Karṇarōgaṃ</i>
<i>Tila</i>	Milk	<i>Lēpanaṃ</i>	<i>Ōṣṭharōgaṃ</i>
<i>Tila</i>	<i>Navanīta</i> & milk	<i>Lēpanaṃ</i>	<i>Bhaṅgakṣatādi</i>
<i>Teṅginpūkkula</i>	<i>Kāṭi</i>	<i>Dhāra</i>	<i>Sadyōvrana</i>
<i>Apāmārga</i>		<i>Ghrāṇaṃ</i>	<i>Sadyōvrana</i>

➤ **Rare drug usage**

The text is enriched with the usage of some rare drugs for different diseases.

Table 03: Rare drug usage and their indications

Drug	Indication
Burned and powdered <i>kēśa</i> mixed with <i>nimba taila</i> – <i>Lēpanaṃ</i> .	<i>Hikka</i> in <i>sannipāta jwara</i>
Jaggery-coated bed bug – Internal administration	<i>Śītajwara</i>

Burned peacock feather – <i>Dhūpana</i>	<i>Hidhma</i>
Burned cotton cloth with honey – Internal administration	<i>Hidhma</i>
<i>Vartti</i> prepared with <i>verukinpuḷu</i> – <i>Dhūpana</i>	<i>Kāsaśwāsa</i>
Water boiled with heated <i>māṭōṭ</i> – Internal administration	<i>Tṛṣṇa</i>
<i>Bhūmaragēha</i> with juice of <i>āmalaka</i> – Internal administration	<i>Aśmari</i>
Burned and powdered <i>veḷḷāmayōd</i> with <i>ēraṇḍa taila</i> or <i>navanīta</i> – <i>Lēpanaṃ</i>	<i>Pramēhapiḍaka</i>
Burned tender fruit of <i>ummaṃ</i> with excreta of hen – <i>Lēpanaṃ</i>	<i>Pramēhapiḍaka</i>
Fat of python – Internal administration	<i>Kuṣṭha</i>
Burned elephant skin or teeth – <i>Lēpanaṃ</i>	<i>Świtraka</i>
The mud collected from potter with honey – Internal administration	<i>Garbhātisāra</i>

➤ Special preparations

In the text *Cikitsakacintāmaṇi* (*Vaidyasamgrahaṃ*) there is an explanation about some special preparations like *mukkuṭi*, *yavāgu*, etc. which can be easily prepared as per the advice of a physician using easily available medicines.

- **Mukkuṭi and khaḷa preparations** – This therapeutic preparation is very widely used in Kerala in the treatment of various ailments. The invariable ingredient in this preparation is *takra*. The term *khaḷaṃ* is also used to express the *takra*-based preparation in the text. *Mukkuṭi* preparations explained in the text are
 - *Kalathippallavadi mukkuṭi* in *Kaṭuppa*
 - *Panchakoladi mukkuṭi* in *Sūla roga*
 - *Panchakoladi mukkuṭi* in *Grahaṇi*
 - *Vanasurana khalam* in *Kṛmi*
 - *Vachadi khalam* in *Kṛmi*
- **Yavāgu preparations**

Yavāgu is a rice preparation wherein rice is cooked in liquid media with various other substances to get desired effects.

- *Yavāgu* with malar in *atisāraṃ* and *viṣūcika*.
- *Amṛtādi yavāgu* in *pramēha*.
- *Yavāgu* with the root of *therri* and *mūvila* in *kāmala*.
- *Yavāgu* with *kariṅgāli* and root of *guha* in *kuṣṭha*.

• Apūpa preparation

Apūpa is a preparation in which ingredients are combined to form a doughy mixture which is then made into a circular shape and cooked.

- *Apūpa* prepared with *ñavara*, *thaṇḍulaṃ*, *pāṭakilaṅg*, *sita* and *ghṛta* is indicated for *aṣṭgdara*.

➤ Special formulations

The text contains formulations that are specific to the text and not present in any other classical textbooks of Ayurveda. As per the author, these formulations are obtained from his clinical experiences. Some of the formulations are enlisted here.

Table 04: Special formulations of the text

<i>Kalpana</i>	<i>Yōgaṃ</i>
<i>Swarasa yōgās</i>	<i>Iksūmūlādi, āṭalōṭādi</i>
<i>Kalka yōgās</i>	<i>Niśāmadhu, ēkanāyaka valka, udumbaravandāka, aśwathaphalabīja, kataka.</i>
<i>Kaṣāya yōgās</i>	<i>Kottampālaricukk, valiyaanṇāṭi kaṣāya, maṭōṭu cuṭṭulla kaṣāya, puttariṅcūṭādi kiḷi kaṣāya, ēlādi, bhūnāgacandanādi kwātham, purāṇamaricādi kwātham, veḷḷila kwātham, noccikkurunnādi, dhātri kwātha, āṭalōṭādi, pathyāvvyōṣa, daśamūlādi, vihwamūlakwātham, laghupancamūlādi, pulpancamūlādi, mustākaṣāya etc.</i>
<i>Pāna yōgās</i>	<i>Noccikkurunnādi, puruttipatrādi, nilamparaṇṭa, candanādi, teṇṇinipūkkula, amṛtādi, iṅcinīrādi, māri nīr, māṭōṭu cuṭṭa veḷḷam, lājācūrṇaśarkkara etc.</i>
<i>Cūrṇa yōgās</i>	<i>Laśunajīrakādi, mustāparpaṭakādi, mutira, triphalādi, ṇavarattaviṭādi, avipatti, jīvantiyādi, mukkādi, mustādi, mōdaka, viḷalvērādi, mōdakādi.</i>
<i>Ghṛta yōgās</i>	<i>Kīṭapahaṃ, kāraskara, dhātryādi, karanjādi, agnikandhādi.</i>
<i>Taila yōgās</i>	<i>Balātaila, nirguṇḍyādi, triphalādi kiḷi taila, adaykkāmaṇiyan, kāṇa, kēratailaṃ, dīpa taila, niṃbādi, balāmūlādi, āviltōlādi, prasaraṇyādi, taḷutāmādi, iruvēli, agaru taila, nīroṭṭi taila, pancavalkādi etc.</i>
<i>Lēhya yōgās</i>	<i>Muṭṭakuḷamb, kukkuṭādi, pḷāśintōlādi, puṣparāgalēhaṃ, mōrkuḷamp, pathyāṭṛvṛtādi, dandīharītaki, pērālmōṭṭādi, ceṛupulḷaṭṭiyādi, kaṇādi.</i>
<i>Gulīka yōgās</i>	<i>Jātitrayādi, maññalmadhukādi, ṇāṛakkurunnādi</i>

Kṣīrapāka yōgūs	Nālpāmara kṣīrapāka
Nasya yōgūs	Yaṣṭidrākṣādi, yaṣṭi, candana.
Dhūpa yōgūs	Cemmaṅṅādi.
Lēpana yōgūs	Yaṣṭīnellikkādi, daśapuṣpa, tila, tālaka taṅḍula, lavaṇatteḷitēṛṛamparalādi, tila, maññālānayaṣṭimūlaṃ, pārada lēpaṃ, kṣīradrumādi, kiṃpāka, ānaccuvaṭi, maññālānayaṣṭimūlaṃ, gandharva-bījādi, nālpāmarādi vaṛakuḷamp, veḷḷāmayōṭ, āvaṅakk, koḷuppa, paḷampāḷa, ummathinkāya, uppanaccakkurunn etc.

➤ **Karmavipāka and daivika pratividhi**

The text explains *karmavipāka* and the importance of *daivika pratividhi* in diseases. The person who is suffering from diseases that are due to the effect of his past deeds should do *dāna*, *hōma*, *japaṃ*, *arccana*, etc. for curing diseases. These are the treatment method advised for curing disease by great and wise ones and are termed *satkarmās*. The *vaidya* who try to cure the disease without *daivavyapāśraya cikitsa* will fail in treating the disease, which will lead to getting defamed for *vaidya*. The text *Cikitsakacin-*

tāmaṇi (Vaidyaśaṅgrahaṃ) gives much more importance to *daivavyapāśraya cikitsa*. It explains the methods and materials for doing such *daivika karmās* in detail. There is an explanation of materials required for *mṛtyunjaya hōma*, *gaṇapati hōma*, *sarpapūja / nāgabali*, etc. According to the author without doing *daivika pratividhi* the treatment will become incomplete. For alleviating diseases, along with *ouśadha daivika pratividhi* is needed. Some of the examples of diseases, their *karmavipaka*, and *daivika pratividhi* are listed here.

Table 05: Diseases, their *karmavipaka* and *daivika pratividhi*

Disease	<i>Karmavipāka</i>	<i>Daivika pratividhi</i>
<i>Śīta jwara</i>	<ul style="list-style-type: none"> Frightening animals. 	<ul style="list-style-type: none"> <i>Dhāra</i> for lord Viṣṇu and Śīva. <i>Pūja</i> and <i>nivēdhya</i> (offering food).
<i>Rājayakṣma</i>	<ul style="list-style-type: none"> One who performs sexual activity during menstruation. One who harms others. One who kills Brahmins. One who is hated by the teacher. 	<ul style="list-style-type: none"> An idol of <i>yakṣma</i> in gold is made and purified with <i>hōma</i>, <i>pūja</i>, etc. by <i>mahābrahmins</i>, then <i>rājayakṣma</i> is invoked in that idol and <i>dana</i> of that idol to old Brahmin who is <i>vēdasambanna</i>, <i>dharmaśīla</i>, having <i>vēda vritti</i>, <i>gr̥hasthāsrāmi</i> and <i>satyapara</i>. Feeding thousand Brahmins Chanting <i>sahasranāmaṃ</i>.
<i>Hṛdrōgaṃ</i>	<ul style="list-style-type: none"> Causing injury to vital parts of others. 	<ul style="list-style-type: none"> <i>Viṣṇu prīti</i>. Feeding Brahmins. <i>Dāna</i> of white cow to <i>Viṣṇu bhakta</i>, <i>gr̥hastha</i>.
<i>Arśas</i>	<ul style="list-style-type: none"> Stealing other's objects. Producing harm to others. One who is hated by teachers. Killing cows. One who stolen things belonging to God and Brahmins. One who performs sexual activity during <i>grahaṇa</i>. One who does not protect cows. One who stole food. 	<ul style="list-style-type: none"> <i>Dāna</i> of gold, gemstones, etc. <i>Dāna</i> of the idol of a cow made in gold for <i>gōpālaprīti</i>. <i>Gaṇeśapūja</i>. Pleasing Brahmins.

<p><i>Pramēha</i></p>	<ul style="list-style-type: none"> Stealing things of Brahmins and others. Sexual intercourse with <i>tāpasi</i>, teacher, other's wife, widow, virgin, and one with <i>tiryak yōni</i>. One who causes pain to others. 	<ul style="list-style-type: none"> <i>Dāna</i> of sesame, land, and gold. Chanting <i>Viṣṇu nāma</i>. <i>Dāna</i> of an idol made with gold to Brahmin. <i>Dāna</i> of <i>dravya</i>. Feeding Brahmins.
<p><i>Asrgdhara</i></p>	<ul style="list-style-type: none"> Unnecessarily cutting <i>nālpāmara</i>. Causing violence to animals. One who indulges in sexual activities with others by avoiding her own husband. Having sexual intercourse during menstruation, and in the evening. 	<ul style="list-style-type: none"> Serve her own husband daily with respect and consider him as God. Pray <i>umāmaheśwara</i> in every Monday. Feeding Brahmins. <i>Dāna</i> of the idol of a cow made in gold.

DISCUSSION

The text *Cikitsakacintāmaṇi (Vaidyaśaṅgrahaṃ)* focuses on both conceptual and clinical aspects. Description of the basic principles of Ayurveda or theoretical description of the human body is dealt with in the first part of the book. The clinical aspect is dealt with in the second part. *Dūta lakṣaṇa* explained in the first part of the text will help the physician to assess the condition of the patient and the prognosis of disease can be made out by seeing the condition of the messenger. The physician can plan the treatment accordingly. In this context, there is an explanation of *aśubha dūta lakṣaṇa and nindya dūtaceṣṭa, aśubha sandarbha in dūtāgamana, aśubha dēśa in dūtōkti and sādhyāsādhyata* based on the position of *śarādi*. A detailed description of *dūta* is a unique feature of the text. *Śakuna* or omens is the concept of auspicious and inauspicious things related to the prognosis of diseases. It is of two types – good and bad omens. Good and bad omens are detailed in the text. *Nakṣatra* has an important role in determining the prognosis of a disease. According to the author, If the disease commences on *cōti, catayam, pūram, kēṭṭa, ātira, bharani, āyilyam, pāpavāram, caturthi, caturddaśi, aṣṭami, navani, dwādaśi, viṣṭi karaṇa* and 3rd, 5th and 7th *nakṣatra of janmanakṣatra* it will not be cured even by *Brahma dēva*. The diseases occurring on these days & *nakṣatra* are fatal and incurable. The signs which indicate the death of a patient are explained in detail. In the last part of this context, the author says that even if all these signs are present, and the physician is sure about the death

of a patient, he should give medicines to pacify the pain of the patient. This shows how a physician should be and it emphasizes the quality of a physician. The last chapter of the first part is specially meant for highlighting the importance of *daivika pratividhi* in diseases. The chapters in the second part are *jwaracikitsa, raktapitta cikitsa, arśōrōga cikitsa, pramēha cikitsa, pāṇḍu rōga cikitsa, vātasūla cikitsa and bhaṅgakṣatādi cikitsa*. Some rare diseases like *kaṭuppa, perukkāl / perumpadam / perikkāl, pādacakram, pakṣapātami and jalakūrmaṃ* are also dealt in this part. In this part, the treatment procedures and different types of formulations are explained for diseases rather than their theoretical explanations. *Durdhūrādi taila* for *lēpanam* and *puttariccuṅṭadi kiḷi kaṣāyam* in *sannipāta jwara, purutti patrādi pānam* and *veḷḷila pancaka kwatham* in *sītajwara, yaṣṭi stanya nasya in raktapitta, iñcinīrādi pānam in aruci, bhṛṅgwādi kiḷi kaṣāyam* and *jāti trayādi guḷika in atisāra* are some formulations specific to the text. Another notable feature of the text is that it indicates the exact duration for the administration of a drug or formulation. In the treatment of *perukkāl, purāṇa marica kwātha* has to be administered as *maṅḍala sēva* i.e., for 41 days. Indication of this prolonged duration may be because of the chronicity and incurability of the disease. The use of *Keralīya pancakarma* procedures like *kiḷi* can be seen in the text. *Kiḷi* using a wide range of substances like powders, sand, and cereals is a notable feature of the text. *Maṅḍal kiḷi* is advised in the treatment of *vṛddhi* and *viṣūcika*. *Dhāra* is a major component of *Keralīya Pancakarma* treat-

ment. In the text, *dhāra* is mentioned for various diseases like *jwara*, *kṛcchra aśmari*, *pramēha*, *pramēhapīṭaka*, *vidradhi*, *plīha*, *vātarōga*, etc. The effect of *dhāra* differs from the change in drugs used for *dhāra*. In this text *kṣīradhāra*, *tailadhāra*, *takra-dhāra*, *ghṛtadhāra*, *jaladhāra* and *īlanīr dhāra* are mentioned. The text gives much importance to procedures like *dhara*, *abhyanga*, etc. rather than complex procedures like *agnikarma*, *sastrakarma*, etc. Agni karma is mentioned only for the disease *viśucika* and *śastrakarma* is indicated for *yōnīrōgaṃ*. The explanation of *karmavipāka* and *daivavyapāśraya cikitsa* is another important feature of the text. *Karmavipāka* is the result of previous actions. *Mokṣa*, the ultimate aim of life is attained only when the *pūrvajanmakṛta pāpa* is destroyed. Until then man has to experience the *karmaphala*. In this text, *karmavipāka* is explained for 37 diseases. To get relief from *karmavipāka* man has to follow some rules and regimens. These are the *daivika pratividhi*. *Daiva cikitsa* includes chanting, *vedic* rituals, pilgrimages, expiratory acts, etc. The text explains *daivavyapāśraya cikitsa* for 54 diseases.

Scope for further research

- Studies can be conducted on *karmavipāka* and *daivika pratividhi* mentioned for diseases and can be made as a practically applicable form in the present era.
- Clinical studies can be done to validate the effect of special formulations, single drug remedies, and rare drug usage in *Cikitsakacintāmaṇi*

(*Vaidyaśaṃgrahaṃ*) to make it applicable in treatment.

CONCLUSION

Even though the text *Cikitsakacintāmaṇi* (*Vaidyaśaṃgrahaṃ*) contains a very lesser number of formulations and procedures for diseases, they are very potent and effective in nature as per the author. The drugs mentioned in the formulations are easily available and very powerful in nature and also the procedures mentioned can easily be applied to patients. Therefore, this text can be used as a handbook for easy reference. A detailed understanding of the text will help to identify the specialties of the text like the importance of *karmavipāka* and *daivavyapāśraya cikitsa*, specific formulations and procedures for diseases, etc., and thus pave a new path to its practical applicability in treatment.

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