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“It was a few years back that I had a conversation with Dr. Manoj Sankaranarayana about this book, when we met on an Unni Mooss Day at SNA Oushadhasala, Thrissur, Kerala. He had mentioned to me about the manuscript of this book available at my ancestral home Vaidyamadham. Eventhough I made an enquiry about the manuscript to my mentor Late Aṣṭavaidyan Vaidyamadham Cheriya Narayanan Nambudiri, I forgot to refer it then. It was in Early in this year, I had gone through this work at my ancestral home Vaidyamadham and it was understood that the manuscript was being worked upon by Literary Institute for bringing out a complete critical edition. At the same time, I was alerted by Dr. V. V. Anilkumar, Asst. Professor, Sri Sankara College, Kalady that scanned copies of many old Sanskrit texts are available at <http://sanskrit documents.org/scanned books/> and that anyone could download the documents freely with a software application. I started searching for several books in the website and got valuable works such as *Ayurvedaprakāśa*, *Ayurvedasūtram*, *Arogyacintāmaṇi* etc. and incidentally this work too.

**AUTHOR:** Vaikkam Parameśvaran Moothatu who served as Vattappilli Sthanika of Suceendram temple in the Old Travancore dynasty was born in 1813 AD at Vaikkam. He wrote many books in Sanskrit and his book on *Ayurveda*, *Sukhasādhakam* is well known among Ayurveda community. He completed this work in 1864 AD.

**EDITION:** K. Sambasiva Sastri, the curator of the Department for the publication of Oriental Manuscripts, Trivandrum edited this book and published under the Sri Setu Lakṣmī Prasādamālā (Trivandrum Sanskrit Series). It was printed at the Government Press, Trivandrum in 1931. The manuscript on which the edition is based was obtained from Mr. Nīlakanṭha Pillai, the then head of Ayurvedic Department. It was copied by another Parameśvaran Moothatu, who was

the foremost of the disciples of Vaikkam Parameśvaran Moothatu.

**CONTENT:** In the editor’s own words, the book “*treats in a small compass of the essence of the Ayurvedic Science found in Aṣṭāṅgahṛdaya of Vaahata*”. The book is written fully in Sanskrit verses and mostly adopts a similar pattern to *Aṣṭāṅgahṛdaya* in the arrangement of chapters. The chapters are divided into four *khaṇḍa* (60 chapters). Out of them, the first three contains 48 chapters which are dedicated to concisely present the contents of *Aṣṭāṅgahṛdaya*.

*Prathama khaṇḍa* has 16 chapters in it and is a concise version of *sūtra*, *śārīra sthāna* of *Aṣṭāṅgahṛdaya*. One chapter is allotted to *bālāroga-pratiṣedha*. Each chapter name is suffixed with the term *kalpa*., Eg: *āyuṣkāmaīyakalpa*. *Dvitiya khaṇḍa* has 18 chapters with *dūtalakṣaṇa* at the beginning and the rest are dedicated to *nidāna* and

*cikitsā* of diseases starting with *jvara* and ending with *vātarakta*. *Triteeyaa khaṇḍa* contains 14 chapters mainly replicating the chapters of *uttara sthāna* of *Aṣṭāṅgahṛdaya*. The last one comprising of essential medical *yoga* recognized by other *ācārya* is named as *Yoga khaṇḍa* and contains 12 chapters.

### DISCUSSION:

**Keraleeyacikitsā:** Additions had been made to the *Sneha-sveda kalpa* to accommodate *Keraleeya cikitsā* like *kāya-seka*, *śiro-dhārā*. *Kāya-seka* is indicated in *vāta/vāta uttara roga* and *rūkṣa-deha*. Medicinal formulations apt for the condition have to be selected. Course is recommended for 7, 14 or 21 days and duration is half *yāma*. *Seke* has to be conducted over the patient who is lying over the *khaṭvā*. Body parts have to be exposed to streams of luke warm *sneha* falling from *cela-khaṇḍa* soaked in *sneha* and squeezed by the physician. Height and thickness of the streams, massage, change of *sneha*, postures of the body etc. are not mentioned.

Pot for *śiro-dhārā* and its settings have been described as per *dhārā-kalpa*. The fall of the stream has to be directed over the fore-head in between both *śāṅkha*. Height is specified as 2-3 *āṅgula* unlike *dhārā-kalpa*. *Takra*, *kṣīra* etc. are also recommended for *śiro-dhārā*.

*Śiro-picu* is also detailed here in which the patient's whole scalp has to be applied with seven *sneha* soaked *picu* of 12 *āṅgula* dimension in an interval of 1000 *mātrā*. *dhānyāmla-seka* is also mentioned in the context of *uṣmā-sveda*.

**Vātavyādhi-cikitsā:** A part from the principles laid down in the corresponding chapter in *Aṣṭāṅgahṛdaya*, focus has been given to medicines/procedures of practical utility in treatment. Author recommends

*kvāṭha* such as *Aṣṭavarga*, *sahacharādi*, *daśamūlabalādi*, *rāsnāsahacharādi*, *prasāriṇyādi*, *laśunādi* etc. from other texts. *Sneha* such as *rāsnādi gṛhta*, *guggulutiktaka gṛhta*, *mahārājaprasāriṇī taila*, *dhānvantaram taila*, *balāśatavaryādi taila*, *sahacharādi taila*, *pancasneha*, *mahāmāṣa taila*, *kārpāsāsthyādi taila*, *daśamūlādi taila*, *snuhyādi taila*, *likucādi taila*, *nārayana taila* etc. are also mentioned. *Gandharvahastādi kvāṭha* is recommended in *vāta vikāra* till *dīpta-agni*.

*Pottala* for *sveda* with *laśuna*, *kulatha*, *punnāgādi* are recommended as ideal for pacification of *vāta*. Different formulations for *lepa* and *upanāha* are also mentioned. All these *yoga* are detailed in the *yoga khaṇḍa* and it is evident that most of them are cited from texts such as *yogāmritam*, *cikilsāmanjari* etc.

Ingredients of *śaddharana-yoga* mentioned in this text generate special interest as *āragvadha* & *kṣapā* appears in the list which is not seen *saṃhitā*.

**CONCLUSION:** The style of presentation in the book though very simple, the command of the author in Sanskrit is clearly evident in the verses. The book presents to the readers the essence of *Aṣṭāṅgahṛdaya* and the claim of author is hence justified. Almost the whole content of 120 chapters of *Aṣṭāṅgahṛdaya* is presented in a concise manner in 48 chapters and additions are done contextually. A critical study on the book from a literary perspective should be done in order to highlight its value in serving as a handbook on *Aṣṭāṅgahṛdaya*.

*Yoga-khaṇḍa*, the additional content in the text presents to the pharmacological and clinical researchers enough material for a critical analysis and study of these *yoga* in comparison to the



similar *yoga* from *yogāmritam*,  
*cikilsāmanjari* etc.

Contributions of *Vaikkam Parameśvaran Moothatu*, an exemplary authority in *Ayurveda* should be brought to the prime attention of *Ayurveda* scholars, practitioners and students by such measures thereby felicitating the great man's soul.

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Declared

