

Efficacious formulations and important Ayurvedic therapeutic procedures of Vaidya Chintamani – An Ayurvedic great treatise of south India

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Abstract

Vaidya Chintamani written by Vallabhacharya or Vallabhendra is an important great treatise of Ayurveda originated and popular in Andhra Pradesh (South India). Vaidya Chintamani fulfills all the components which are essential for Ayurvedic Physicians. Vaidya Chintamani as a bilingual work and the contents was presented both in Sanskrit and Telugu language. The Script of the treatise is Telugu, whereas the language of the Sloka is Sanskrit. Vaidya Chintamani was written in 15th A.D. There are different manuscripts of Vaidya Chintamani are available in different places. In the end of 19th A.D., this book is published in Telugu language. The compendium of Vaidya Chintamani is divided systematically in to various Vilasa and further divided into Prakarana (Chapters) on the basis of diseases. The compendium of Vaidya Chintamani is containing large information about different Ayurvedic dosage forms mentioned according to disease wise. The etiological factors, pathology, Diagnostic features, Nadi Pariksha, and Astastana Pariksha are described elaborately. Total content of the book is divided into 25 number of Vilasa. Further, each Vilasa described in the form of different Prakarana. At the last part of this book Rasa, Maharasa, Dhatu, Ratna, Vishadravya with their Sodhana, Marana, procedures under Suddhi Prakarana and details about different Yantras, Mana (Weights, and Measurements), Paribhasha Prakarana (Chapter on Technical terminology), and Visha chikitsa (treatment for poison) are mentioned. Vaidya Chintamani it is also incorporated in the authoritative book list of Drugs and Cosmetics Act 1940. Formulations belonging to Vaidya Chintamani incorporated in different pharmacopoeia/formulary/therapeutic index. Therefore, this book is considered as a perfect rendering.

Key words: Ayurveda, Sanskrit, Telugu, Vaidya Chintamani, Vallabhacharya

INTRODUCTION

Vaidya Chintamani written by Vallabhacharya or Vallabhendra is an important great treatise of Ayurveda originated and popular in Andhra Pradesh (South India). It is a famous book of Ayurveda also followed in Various others parts of the Country apart from its popularity in Andhra Pradesh.^[1] It is found that many of the Vaidya practicing Ayurveda in the rural areas of Andhra Pradesh are somewhat religiously following the medicines and therapeutic procedures mentioned in Vaidya Chintamani and they keep a copy of a Vaidya Chintamani with them. Just like Caraka Samhita, Susruta Samhita, Bhavaprakash, and Sarangadhara Samhita, the Vaidya Chintamani fulfills all the

components which are essential for Ayurvedic Physicians. Due to this reason by following this book, the complete practice of Ayurveda can be done by Ayurvedic Physicians in those days. This book includes many large number of Ayurvedic formulations with the details of their ingredient's method of preparation, mode of Administration, Anupana, dose, etc., details are very elaborative.

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Received: 17-01-2023

Revised: 19-03-2023

Accepted: 28-03-2023

ABOUT THE AUTHOR

Vaidya Chintamani is a work originally found in Sanskrit written by Indrakantha Vallabhacharya, though this work is in Sanskrit, it is found that the author belongs to Andhra Pradesh. It can be considered that the Vaidya Chintamani as a bilingual work and the contents was presented both in Sanskrit and Telugu language. The script of the treatise is Telugu, whereas the language of the Sloka is Sanskrit. This statement is strengthened by finding the popularity of this book in Andhra Pradesh. At the same time, many of the terminology belonging to Telugu language are mentioned in this book, for example, Goranta for Henna.

Vaidya Chintamani was written in 15th A.D. The author of this book is Indrakantha Vallabhacharya or Vallabha or Vallabhendra and he was the son of Sri AmareswaraBhatta in Andhra Pradesh. Author is famous by the name of Vallabhacharya. The author of this book, that is, Vallabhacharya or Vallabha or Vallabhendra was considered as a great Ayurveda Vaidya of his times in the history of Ayurveda. This statement is supported by mentioning Sloka. Vallabhendra (Vallabhacharya) considered as Srivasta gotra tilaka (Prime person of Srivatsagotra), also considered as Jagat vaidya Pitamaha (Great Ayurveda Vaidya of the world – considered as Father of Ayurveda system of medicine in the world), Son of Sri Amareswara Bhatta, considered as superior because having all the best characters of Ayurveda Vaidya, and written the best book (Bhaishajyauttamagrantha – Cikitsagrantha) named as Vaidya Cintamani, which is most beneficial (Hitakaraka) for the world. It is also written in the end of each Vilasa as mentioned below.

At the end of the first Vilasa entitled, Astastana Pariksa in the treatise Vaidya Chintamani is written that expert of Bhaishajya Vidya and all the Sastra (Learning, i.e., Astrology, Philosophy, etc.). Sri Indrakantha Vallabhacharya (Vallabhendra) beloved son of Sri Amareswara Bhattaraka, who was happened to be prime person (Tilaka) of Srivasta gotra (clan), that is, the author belongs to Apastambha system of ritualistic orientation. Hence, Vallabhacharya is considered as author of this great treatise. Vallabhacharya might have trained in the kingdom of Vidyanaagara (Vijayanagara). Apart from Ayurveda, Vallabhacharya also studied various disciplines, such as Jyotisha sastra.

MANUSCRIPTS OF VAIDYA CHINTAMANI

There are different manuscripts of Vaidya Chintamani are available in different places, namely, GOML-13095 manuscript available at Govt. Oriental manuscript library, Madras in Kannada language. In same library GOML-13361 to 13374 and 13096–13097 manuscripts are available in Telugu language. In Govt. Oriental library, Mysure the following manuscripts are available, namely, OLM2054, OLM168, and OLM283. Script of these manuscripts is

in Kannada and Telugu. Apart from Vaidya Cintamani, some more manuscripts also available in Saraswati Mahal library, Tanjore, Tamil Nādu and Bhandarkar Oriental Research Institute, Pune, Maharashtra and Govt. oriental manuscripts Library and Research Institute, Hyderabad, Telangana.^[2]

PUBLICATIONS OF VAIDYA CHINTAMANI

In the end of 19th A.D., this book is published in Telugu language in Hindu Ratnakar Mudraksharasala, Madras by Pidugu Subbaramaiah and Sons, Madras and after that by Vavella Rama Sastrulu and Sons, Madras in 1952 again this book is published in Telugu script (with Sloka and Telugu commentary). Further, in 1955, Vaidya Cintamani published with Telugu commentary by Vachepalli Krishnaiah and Sons, Venkateswara Book Depo, Secundrabad based on this edition of Pidugu Subbaramaiah and by Pidugu Venkata Krishna Raopantulu. In this book, the Sloka also written in Telugu Script [Table 1]. After this Vaidya Cintamani, first edition 1994 also published (Sloka in Devanagari script with Hindi commentary) by Dr. Ramnivas Sharma, Former Professor and Dy. Director (Ayu.), Hyderabad, (A.P.), Dakshin Prakasan, Hyderabad -500002. Another Telugu Edition of Vaidya Cintamani without Sloka only with Telugu Commentary is published by Brahmasri Chakravartula Padmanabha Sastri and Brahmasri Vangivarupu Virabrahma published in 2006 by Mohana Publications, Rajamandri-1(A.P.). Some of these publications are not available in market in present day and each publication differs in the sequence of Sloka. In 2014, Chaukhambhaorientalia published Vaidya Chintamani with Sloka in Devanagari Script, along with English commentary and editing with technical terminology by K. Rama Chandra Reddy, Professor, BHU, Varanasi.

CONTENTS OFVAIDYA CHINTAMANI

The compendium of Vaidya Chintamani is divided systematically in to various Vilasa and further divided into Prakarana (Chapters) on the basis of diseases and the contents are present in Sanskrit Sloka, but script is Telugu.^[3]

This book is a great treatise of Ayurveda containing large information about different Ayurvedic dosage forms mentioned according to disease wise. The etiological factors, pathology, diagnostic features, Nadi Pariksha, and Astastana Pariksha are described elaborately.

Total content of the book is divided into 25 number of Vilasa. Further, each Vilasa described in the form of different Prakarana. Although the slokas are described in Sanskrit, the script of the Slokas was Telugu.^[4] The book was started with Manglacarana by praying all the important Gods of Hindu.

Table 1: Number of Formulations belonging to Vaidya Chintamani incorporated in the following Pharmacopoeia/Formulary/Therapeutic index

S. No.	Name of Pharmacopoeia/Formulary	Names of formulations incorporated
1.	Pharmacopoeia in Ayurveda, Part-1, Indian Medicine Department, Govt. of Andhra Pradesh	Mahakanakasundara Rasa, Rajamrganka Rasa, Sutikabharana Rasa, Swasa Kuthara Rasa, and Vata Rakshasam
2.	Vaidya Yogaratnavali (Formulary of Ayurvedic medicines)	Draksadicurna, Ardrakandavalehya, Swarnakravyadi Rasa, Krmimudgara Rasa, Rajamrgankha Rasa, Sannipatabhairava Rasa (Maha), Sulakuthara Rasa, Sutikabharana Rasa, Svarna Kravyadhi Rasa, Swasakuthara Rasa, Vataraksasa Rasa, and Vangabhasma
3.	Product information booklet (Therapeutic index), Ayurvedic Pharmacy, T.T.D., Tirupati	Usiradicurna
4.	Therapeutic index of Manphar Ayurvedic drugs Pvt. Ltd. Vijaywada	Aswagandha Rasayana, Avipattikaracurna, Citrakadivati, Yogarajaguggulu, Simhanadaguggulu, Bhingamalakataila, Ingelika (Hingula) Bhasma, Lohabhasma, Tamrabhasma, Vangabhasma, Icchabhedi Rasa, Krimikuthara Rasa, Krimimudgara Rasa, BhediJwarankusa Rasa, Bilwataila, Gandhakataila, PatoladiKasayam, Candraprabhavati, Maricyadicurnam, Bhallatakaharitaryadi, RasnadiKasayam, Vatari Rasa, Erandadigutika, Sitari Rasa, Aditya Rasa, Kravyadi Rasa, and Triphaladiguggulu
5.	Therapeutic index of Shri Venkateswar Ayurveda Nilayam Ltd. Chintaluru, East Godavari Dt. A.P.	Mahakanakasindura Rasa, Swarnasuryavarti, Navalohachintamani, Kanakabalasuryodaya, Swarnakantavallabha Rasa, Kantavallabha Rasa, Vyadhiharana Rasa, Pramehachandrakala Rasa, Vatavidhwamsana Rasa, Sodhariloha, Patyantaka Rasa, Sulakuthara Rasa, Kravyada Rasa, Hikkantaka Rasa, Vatagajankusa Rasa, Agnitundivati, Pradarachintamani, Rajahpravartanivati, Sutikavinoda Rasa, Sukhavirechanavati, Bolabaddhavati, Hinguwadi Vati, Sitajwarankusam, Swarnabhasma, Vangabhasma, Silajitbhasma, Madhusnuhirsayana, Mahakhandardrakalehya, Vataritaila, Bringamalakataila, Aswagandhachurna, Rasothamadilepam, and Vranantakalepam
6.	Therapeutic index of IMIS Pharmaceutical Pvt. Ltd, Undavalli, Guntur, A.P.	Garudanjanam, Mahapaithyantaka Rasa, LaghuVatarakshasam, Sulakutharam, Swasakuthara Rasa, Swarnakravyada Rasa, Pravalabhasma, Rajatabhasma, and Vangabhasma

After Manglacarana, Pancalakshananidana, Astasthanapariksha explanation of Astasthanapariksha, that is, Nadipariksha (pulse examination), MutraPariksa (urine examination), Mala pariksha (stool examination), Sabda examination (Diagnosis through voice of the patient), Sparsapariksha (Diagnosis through touch), and Rupa (Diagnosis through appearance of patient) by addition of important features. Treatment with ChurnaKashaya, Vati, Avelahya, Ghrita, Taila, Anjana, Dhupa and Rasoushadhi, Pathya, and Apathya of all diseases has been mentioned in sequence.

After the author described Nidana Panchaka. In the treatment sections of all the disease conditions, the author has picked best recipes from various sources. The author was selfless and Sacrifieng; hence, he has mentioned very efficacious recipes and treatment methods for the benefit of the patients and the physicians as well. At the last part of this book Rasa, Maharasa, Dhatu, Ratna, Vishdravya with their Sodhana, Marana, procedures under SuddhiPrakarana and details about different Yantras, Mana (Weights and Measurements),

ParibhashaPrakarana (Chapter on Technical terminology), and Vishachikitsa (treatment for poison) are mentioned.

SOME SPECIAL FEATURES OF VAIDYA CHINTAMANI ARE MENTIONED BELOW

1. Karma vipaka of diseases
2. Openion of Jyotishsastra about diseases
3. Elaborative description of Nadipariksha
4. Incorporation of various types of ingredients which are popular in south India, that is, Kshiratutha, Mushakapashana, and Gorantaka (Henna)
5. Incorporation of various dosage forms and efficacious formulations like Paityantaka Rasa.
6. Entity of separate chapters such as Sannipata Prakaranam and Pitta rogaPrakaranam have found place in this treatise
7. Entity of Special Rasaushadhi e.g. Durjati Rasa, Vaishnavi Rasa, etc., which are not found in other books

8. Entity of Special manufacturing method of Rasaushadhi and other formulations
9. Extensive usage of animal products such as Matsya pitta (Bile of fish) and Mahishaghrita (Buffalo ghee).
10. Usage of different plant parts which are not common
11. Entity of certain Yantra, that is, Tejoyantra and Tanka yantra have found place in this treatise
12. Entity of certain processing methods like Sodhana of Sunthi.
13. Entity of certain technical terminology (Paribhasha), that is, Kandasara, Pushpasara, and Mulasara.

IMPORTANCE OF FORMULATIONS MENTIONED IN THE VAIDYA CHINTAMANI

Due to contents of Vaidya Chintamani, it is also incorporated in the authoritative book list of Drugs and Cosmetics Act 1940 (No -35, the first Schedule, [Section-3 a] A-2- Ayurvedic and Siddha Systems). This indicates the importance of formulations mentioned in this book (Table 1).

Another important famous book of Andhra region, that is, Basava Rajiyam mentions lot of references from Vaidya Chintamani. The author of Basava Rajiyam, that is, Neelakantha Basava Raju starts the Basava Rajiyam with the same Mangalacharana, which was already mentioned as Mangalacharana of Vaidya Chintamani. As Shri Basava Raju mentioned that he has taken references from previous books under which Vaidya Chintamani also one of the important book. Apart from this, it is also evident that, many number of formulations belonging to Vaidya Chintamani are mentioned in BasavaRajiyam.

CONCLUSION

Very important and practically applicable Ayurveda formulation are mentioned in a large number. The English translation of Vaidya Chintamani with the editing of modern technical terminology would go a long way in enriching the Therapeutic armamentarium Ayurvedic Physician. As it is widely referred and adopted by many practitioners of Andhra Pradesh. Thus indicates the popularity of Vaidya Chintamani in Andhra Pradesh. The author of Vaidya Chintamani, that is, Vallabhacharya proved himself an eminent scholar of Ayurveda with special reference to Bhashajyashastra (Ayurvedic pharmaceuticals) by mentioning a number of efficacious formulations, therapeutic procedures, dietetic advises, and restrictions for the purpose of curing various disease conditions. Therefore, this book is considered as a perfect rendering.

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Source of Support: Nil. **Conflicts of Interest:** None declared.