



Review Article

CHIKITSAMANJARI - A UNIQUE ENCYCLOPEDIA OF KERALIYA AYURVEDA

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ABSTRACT

Chikitsamanjari has been used traditionally as a handbook for clinical practice by the renowned Ayurveda physicians of Kerala. *Chikitsamanjari* can be considered as a true representative of the Kerala tradition of Ayurveda and plays a pivotal role in keeping the Kerala tradition of Ayurveda alive. The book can be considered as an abridged version of *Brihath trayees*, explaining in brief about the major diseases encompassing the six branches of Ayurveda, excluding *Rasayana* and *Vajikarana*. Based on internal and external evidences, it can be inferred that the author of the text might be one among the *Ashtavaidyas*. The first edition of the text was based on two manuscripts obtained from the disciples of two *Aryavaidya* traditional families in Kerala. A combined version with commentary, by Sri. Sreeman Namboothiri was published by *Vidyarambha* Publishers, Mullakkal, Alappuzha, in 1990. *Chikitsamanjari* Part I and II together contain 67 titles, with the first 65 titles describing different diseases and their treatments and the last two titles giving a concise note on *Dharavidhi* and *Manavidhi* respectively. Among the *Birhat trayees*, the book has a greater inclination towards *Ashtanga Hridaya*. This book contains more than 1000 drugs and formulations, including 164 single drugs. Locally available drugs have been described extensively and are mentioned in their vernacular names. Most of the formulations are simple, cheap, easily available and easy to prepare even at home like *Mukkudi* and *Swarasa kalpana*. Newly emerging diseases like *Bhaktarodha*, *Somaroga* and *Asthisrava* and existing conditions of growing prevalence such as *Sthaulya*, *Karshya* are explained. Much importance has been given to simple procedures like *Dhara*, *Abhyanga*, *Pinda sweda* and *Tapa sweda* rather than complex procedures like *Vamana*, *Vasti* and *Sastra karma*. Among *Panchakarma*, *Virechana yogas* are elaborately explained and no *Yogas* for *vasti* are explained. *Urovasti* is indicated as a procedure in functional conditions like *Arochaka*, *Bhaktarodha* and *Chardi*. Modifications of *Swedana karma* like *Kshira bashpa*, *Tavidu kizhi* and *Tapasweda* using *Arkapatra* and *Panasapatra* have been mentioned. Even though *Chikitsamanjari* is an authentic text that describes Kerala Ayurveda, it has got certain demerits and limitations. Truly, *Chikitsamanjari* is a textbook of Ayurveda, which has considered the nuance of treatment from all the angles of simplicity, availability, efficacy and cost effectiveness.

INTRODUCTION

Chikitsamanjari is the second most *Srestha grantha* after *Ashtanga Hridaya* used by the renowned Ayurveda physicians of Kerala for reference and

practice. It has been used traditionally as a handbook for clinical practice by them since many decades. Written in *Manipravala* style, the book is believed to be composed between 16th and 18th centuries by an anonymous author. *Chikitsamanjari* can be considered as a true representative of the Kerala tradition of Ayurveda and plays a pivotal role in keeping the Kerala tradition of Ayurveda alive.

The word *Chikitsamanjari* is formed from two words- *Chikitsa* and *Manjari*. *Chikitsa* means treatment and *Manjari* means Inflorescence. So *Chikitsamanjari* is

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the *Sancahaya of Rogapaharana chikitsa prayogas*. The book can be considered as an abridged version of *Brihath trayees*, explaining in brief about the major diseases encompassing the six branches of Ayurveda, excluding *Rasayana* and *Vajikarana*. 65 major diseases and their treatment had been dealt with in two parts. Reverting from the common practice of presenting diseases in accordance to their *Samprapti*, here, the author has arranged the diseases in the order of their prevalence and similarities in the treatment approach, for example, *Raktapitta*, *Asrigdara* and *Asthirava* are explained one after the other. Many new diseases have been explained along with their treatment and many existent ones have been elucidated with more importance.

Author and Period of the Text

The author of the text is unknown. Based on internal and external evidences, it can be inferred that author might be one among the *Ashtavaidyas*.^[1] *Aalathiyoor Nambi*, *Elayidath Thaikkatt Mooss*, *Pazhanellipurath Thaikkatt Mooss*, *Kuttancherry Mooss*, *Vayaskara Mooss*, *Chirattamon Mooss*, *Velluttu Mooss* and *Pulamanthol Mooss* constitutes the *Ashtavaidyas* families in Kerala. *Yogamrutham*, *Abhidana manjari*, *Alathur manipravalam*, *Sindoora manjari* and *Kairali commentary on Astanga Hridaya* are the other books written by the *Ashtavaidyas*.

The period of the text is not mentioned anywhere in the published text. Based on the internal and external evidences, the approximate timeframe of *Chikitsamanjari* can be fixed as between 1500-1700 AD.^[2]

Manuscripts and Publications of the Text

The first edition of the text was based on two manuscripts obtained from the disciples of two *Aryavaidya* traditional families in Kerala. First volume is based on the manuscript received from Sri Krishna Pilla, Government Physician, Omalloor and son of Kochuramanpilla Vaidyan, Naanathu House, Kidangannur, Aranmula (Manuscript No: 19). The second is from Sri M. R. Narayana Pilla, Assistant of Travancore Government Ayurveda College and nephew of Kochuramanpilla Vaidyan, Alapurathu House, Malakkara, Aranmula (Manuscript No: 20). Twelve manuscripts of *Chikitsamanjari* are available in the manuscript repositories of Kerala under government sector. On a random analysis, it was observed that these are not exact copies of each other and there are differences in content, style and language among them. This necessitates a critical edition of manuscripts of *Chikitsamanjari*.

The book was initially published in two parts- the first part in 1934 and the second part in 1935, both by Sree Chithira Ayurveda Series,

Thiruvananthapuram, under the authority of the His Highness Sree Chithira Thirunal Maharaja of Travancore. It was edited by Bhishak Bhooshana Kaviraj K.G. Gopala Pillai, Principal of Government Ayurveda College, Thiruvananthapuram, and a second edition was published in 1958. Later in 1990, a combined version with commentary, by Sri. Sreeman Namboothiri was published by *Vidyarambha Publishers*, Mullakkal, Alappuzha.^[2]

Structural Organisation of the Text

Chikitsamanjari Part I and II together contain 67 titles, with the first 65 titles describing different diseases and their treatments and the last two titles giving a concise note on *Dharavidhi* and *Manavidhi* respectively. The first volume of the book consists of 46 chapters which explain diseases coming under the purview of *Kayachikitsa*, from *Jwara* to *Vatasonitha*. In the second volume, the diseases which demand surgical intervention like *Bhagandara*, *Granthi*, *Arbuda*, *Bhagna*, *Vrana*, *Sadyovrana* and *Agnivrana*; diseases related to ophthalmology and ENT- *Netrarogas*, *Karnarogas*, *Nasarogas*, *Mukharogas* and *Shirorogas*; psychiatric diseases like *Apasmara* and *Unmada*; diseases of children and women; treatments for *Sthula*, *Krishna*, *Mandanidra* and *Kshudrarogas* have been described in 19 chapters. The book maintains a definite structural identity. Acknowledging their clinical importance, separate chapters have been devoted to the treatments of *Shoola*, *Asthirava*, *Asrigdara*, *Sthaulya*, *Karshya*, *Mandanidra*, *Praseka*, *Atyagni*. Newly emerging diseases like *Bhaktarodha*, *Somaroga*, *Jalakurma*, *Masuri*, *Vishuchika* and *Shitapitta* also finds special mention. Emphasizing the feasibility of purgation therapy in practice, an entire chapter has been devoted to *Virechana* drugs. *Manavidhi* and *Dharavidhi* are appended in the last chapter. Thus, the structure of the book reflects the ingenuity of the author in fashioning the book to suit the clinical setting of a budding practitioner.¹

Comparison of *Chikitsamanjari* with Other Texts

Among the *Birhat trayees*, the book has a greater inclination towards *Ashtanga Hridaya*. Though written in *Malayalam*, the basic treatment principles are either a direct excerpt from *Ashtanga Hridaya*. Some contents of the text show close similarity with the contemporary texts like *Alathoor Manipravala*, *Sahasrayoga* and *Yogamrutha*. Around 620 verses of the total 2939 ½ verses of *Chikistamanjari* are taken from *Ashtanga Hridaya*, which accounts for 20.99% of the total number of verses. These verses mostly describe the etiology, pathology, treatment principles and the line of treatment.

There are no much similarities between *Chikistamanjari* and *Charaka Samhita* and *Susruta Samhita*, only few verses are common with these texts. There are 68 verses common to both *Chikistamanjari* and *Alathoor Manipravalam*. *Yogamrutham* includes 91 verses which convey the same meaning as those in *Chikistamanjari* though not exactly the same. Apart from these, there are 89 other verses, which are common to both. *Sahasrayogam*, which is a compilation of formulations taken from various texts, includes 142 *Yogas* from *Chikistamanjari*.^[2]

Indigenous Dravyas Mentioned in the Text

Locally available drugs have been described extensively and are mentioned in their vernacular names. The botanically identified plants mentioned in

Chikitsamanjari are *Pachilaperumal*, *Harithamanjari* and *Velutha vela* in *Jwara chikitsa*, *Muyalchevi* and *Kattappa* in *Arshas chikitsa*, *Pachayeerkkil* in *Vishuchika chikitsa*, *Kattumulla* and *Karuvikizhangu* in *Mutrakrucha chikitsa*, *Ekanayaka*, *Avirabija* and *Chuvannapoo adambvalli* in *Prameha chikitsa*, *Tudimpala kizhangu*, *Tudari*, *Kodippala* and *Chembravalli kizhangu*- *Vidradhi chikitsa*, *Elithadi* in *Gulma chikitsa*, *Kudanjezhuku* in *Panduroga chikitsa*, *Njonganampullu* in *Sopha chikitsa*, *Kanjikottakam*, *Poythalachi*, *Pavatta* and *Karimthumba* in *Kushtaswitra chikitsa*, *Koonu* in *Krumi chikitsa*, *Koovamullu* and *Parangi* in *Vatavyadhi chikitsa*, *Kashavu* in *Netraroga chikitsa*, *Murikoodi* in *Sadyovrana chikitsa* and *Pezhu* in *Agnivranadi chikitsa* (Table 1).

Table 1: Botanically Identified Indigenous Plants Mentioned In *Chikitsamanjari*

Vernacular name	Botanical name	<i>Chikitsadhikara</i>
<i>Pachilaperumal</i>	<i>Malaxis acuminata</i>	<i>Jwara Chikitsa</i>
<i>Harithamanjari</i>	<i>Acalypha indica</i>	
<i>Velutha vela</i>	<i>Cleome viscosa</i>	
<i>Muyalchevi</i>	<i>Emilia sonchifolia</i>	<i>Arshas Chikitsa</i>
<i>Kattappa</i>	<i>Ageratum conyzoides</i>	
<i>Pachayeerkkil</i>	<i>Cocos nucifera</i> (leaflet midrib)	<i>Vishuchika Chikitsa</i>
<i>Kattumulla</i>	<i>Jasminum angustifolium</i>	<i>Mutrakrichra Chikitsa</i>
<i>Karuvikizhangu</i>	<i>Solena amplexicoulis</i>	
<i>Ekanayaka</i> ,	<i>Salacia reticulata</i>	<i>Prameha Chikitsa</i>
<i>Avirabija</i>	<i>Cassia auriculata</i>	
<i>Chuvannapoo adambvalli</i>	<i>Ipomoea pes-caprae</i>	
<i>Tudimpala kizhangu</i>	<i>Drynaria quercifolia</i>	<i>Vidradhi Chikita</i>
<i>Tudari</i>	<i>Ziziphus oenoplia</i>	
<i>Kodippala</i>	<i>Euphorbia hirta</i>	
<i>Chembravalli</i>	<i>Ampelocissus indica</i>	
<i>Kudanjezhuku</i>	<i>Leea indica</i>	<i>Panduroga Chikitsa</i>
<i>Njonganampullu</i>	<i>Hedyotis herbacea</i>	<i>Sopha Chikitsa</i>
<i>Elithadi</i>	<i>Rhaphidophora pertusa</i>	<i>Gulma Chikitsa</i>
<i>Kanjikottakam</i>	<i>Bridelia stipularis</i>	<i>Kushtaswitra Chikitsa</i>
<i>Poythalachi</i>	<i>Thumbergia fragrans</i>	
<i>Pavatta</i>	<i>Pavetta indica</i>	
<i>Karimthumba</i>	<i>Anisomeles malabarica</i>	
<i>Koonu</i>	<i>Agaricus bisporus</i>	<i>Krimi Chikitsa</i>
<i>Koomullu</i>	<i>Caesalpinia mimosoides</i>	<i>Vatavyadhi Chikitsa</i>
<i>Paarangi</i>	<i>Boswellia serrata</i>	
<i>Kashavu</i>	<i>Memecylon umbellatum</i>	<i>Netraroga Chikitsa</i>
<i>Murikoodi</i>	<i>Hemigraphis colorata</i>	<i>Sadyovrana Chikitsa</i>
<i>Pezhu</i>	<i>Careya arborea</i>	<i>Agnivrana Chikitsa</i>

The botanically non-identified plants mentioned includes *Hiruvi* in *Jwara chikitsa*, *Piraku* in *Atisara chikitsa*, *Neerkizhangu* in *Vridhi chikitsa*, *Vaikunthapala* in *Garbhini chikitsa*, *Kurachuli* in

Mukharoga chikitsa, *Pazhukkatholi* in *Mukharoga chikitsa* and *Echilkurunnu* in *Bhagna chikitsa*.

The non-plant origin dravyas mentioned exclusively in *Chikitsamanjari* are *Neerinmutta*

(Weaver ants eggs), *Makkuna* (Moota-Bedbug), *Nilaveru* (Mannira-Earthworm) in *Jwara chikitsa*, *Kaniponnu* in *Prameha chikitsa*, *Kath* in *Atisara chikitsa* and *Krumishatru* in *Krumi chikitsa*.^[3]

Unique Treatment Modalities Mentioned in the Text^[1]

Jwara Chikitsa- *Peya* for *Nava jwara*, *Kashaya* for *Madhyama jwara*, *Sarpipana* for *Purana/jirna Jwara*; *Thavidu* (rice bran) *Kizhi* is indicated in *Chardi*, *Daha*, *Trishna*, *Kapha kopa* between *Hridaya* and *Nabhi*; Use of *Panchasaram* in *Jirna jwara- Pippali*, *Ghritha* (2 times of *Pippali*), *Sarkara* (2 times of *Gritha*), *Madhu* (2 times of *Sarkara*) and *Kshira* (8 times of *Madhu*); *Jwarahara Kashaya* according to *Rtu: Hemantha-Saribadi*, *Shishira- Padmakadi*, *Vasanth- Anjanadi*, *Grishma- Guduchyadi*, *Varsha- Patoladi*, *Sarath-Chinnodbhavadi*, *Kashaya* should be given at night and suitable medicines in the morning with *Stanya anupana* and along with suitable *Gritha*; *Aswatha pallava kalka* along with *Ksheera* cures *Ratrijanya jwara*.

Raktapitta Chikitsa- *Shadanga kashaya* can be given by replacing *Sunthi* with *Amrita* or *Vasa*; swallowing of *Chandana kalka* along with *Navanita* or boiled *Peralmottu* (*Vatangura*) in *Navanita*; *Ganapathi pooja* for *Raktapitta shamana*.

Asrigdara Chikitsa- *Kashaya* of *Nalikeraprasoona* or *Japa* or *Bala* or *Jambu valkala* cures *Asrigdara*; *Jirna chela bhasma sadhita kosna toya* with *Taila*; *Chembarathi* (*Japa*) *Palkashaya* is useful in *Atirakta srava*; *Anjana* with *Unduru sakrt*.

Asthisrava Chikitsa- *Chincha asthi* put in water on the previous day, grinded and taken along with milk; *Ada* prepared with *Njavara ari* and *Nilappanakizhangu* (*Talamula*) and taking milk daily in the morning; *Shatavari swarsa* with *Dharoshna paya*.

Kasa Chikitsa- Ten *Maricha* and *Pathya* taken along with *Sukhodaka* at night.; *Laksha pottali* dipped in *Tushodaka* for night and taken in the morning along with *Sita* and *Gritha* cures *Uro ruja*; *Vasa putapaka swarasa* along with *Madhu* and *Gairika*.

Swasa Chikitsa- *Virechana* with *Draksha-trivrit kashaya* added with *Trivrit churna*; *Dasamoola kshira peya*.

Hidhma Chikitsa- *Dhara* with *Gritha* and *Taila*; *Njavara kizhi* (*Shashtika pinda sweda*); *Puthukkala* (fresh mud pot), *Malar* (*Laja*), *Thavidu*, *Jiraka* powder mixed with *Madhu*; *Koshnasarpi* with *Saindhava*; *Urovasti* with *Njavara kshira*; *Ura-kantha Sechana* with *Yamaka sneha*.

Rajyakshma Chikitsa- *Laghu panchamula aja kshira* with *Madhu*, *Saktu*, *Sitha*; *Ajakshira*, *Dasamulakshira*, *Gritha* with *Bhojana*, *Aswagandha gritha saditha gritha*

are all *Pathya*; *Nilamparanda* with *Dharoshna kshira*; *Vasaputapaka swarasa* with *Sahasravedhi*.

Swarasada Chikitsa- *Nelli ila* (*Amalaki patra*) and *Chemaparuthi ila* (*Japa patra*) fried, powdered and licked along with *Gritha*.

Chardi Chikitsa- *Varatageha* burnt, mixed with water and taken along with *Madhu* and taken cures *Sadyovamana* and also for *Lepana* over chest; *Urovasti* for *Chardi shamana*.

Arochaka Chikitsa- Use of *Gandira* (*Manganari*); *Urovasti* with *Koshna njavara kshira*; *Madhu*, *Gritha*, *Saindhava* and *Sarkara* mixed and licked.

Bhaktarodha Chikitsa- *Urovasti- Sudhauta navanita*, *Koshna Dhanwantara taila* or *Bala taila*, *Njavara kshira* for 3 *Muhurta*.

Hridroga Chikitsa- *Urovasti* with *Dhanwantara/Bala taila*, *Bala taila* or *Sukumara gritha pana* in *Vatika hridroga*.

Trishna Chikitsa- Red hot tile (*Odu*) dipped in water and reduced to half, filtered, cooled and taken along with *Laja*, *Sita* and *Madhu*; *Nishundi shadanga* with *Laja*; *Shirodhara* with *Kshira*; *Snehadikasevita trishna-Ushnambu*; *Ajirnajanya trishna- Manda*; *Snigdhabhajanjanya trishna- Hima gudodaka*; *Gurubhajanjanya trishna- Ushnambu pana*, *Ullekhana*; *Kshayaja trishna- Brimhana aushadha*; *Krishna, Durbala, Vridha- Aja kshira*, *Mamsarasa*; *Aupasargika trishna-Dhanyambu* with *Sita* and *Madhu*.

Arshoroga Chikitsa- Insertion of *Swinna nishpidya snuhi patra* into anus; *Karanjapallava* fried in *Yamaka sneha* along with *Saktuchurna* taken in the morning; *Apamargadi pinda sweda*.

Atisara Chikitsa- *Raktashali bhojana* with *Paya*; *Gunja bija* and *Dhanyamla* paste applied over *Nabhi* cures *Atisara* in children.

Grahani Chikitsa- *Panchakola kashaya* and *Mukkui* (a *Takra* preparation); *Vyosha*, *Saindhava*, *Pathya churna* with *Takra*; *Kumari bhasma sevana*; *Avagaha* in *Dasamula-Bala kashaya/ Dhanyamla*.

Ajirna Chikitsa- Boiled *Kushamanda saka* with *Lavana*.

Vishuchika Chikitsa- *Brshta tandula swedana*; *Kashaya* prepared with *Plavilanjettu* (jackfruit tree leaf stalk), *Mavilanjettu* (mango tree leaf stalk), *Vilwa*, *Malar*, *Pachayirkkil*.

Atyagni Chikitsa- Milk boiled with *Madhuchishta*; *Sahasravedhi*, *Kannara*, *Kanmada* (*Shilajith*) powder taken with milk along with *Sita*.

Mutrakrichra Chikitsa- *Adhonabhi dhanyamla dhara* is *Mutraru japaha*; *Vasti lepana* of *Kerimula*, *Kramuka mula*, *Talamula*, *Gokshura*, *Ervaru bija*, *Mushika mala* in *Dhanyamla*.

Prameha Chikitsa- *Haridra churna* with excess *Navanita*; *Akshapramana* crushed *Kataka* taken along

with *Takra*; *Shadangambu* with *Ekanayaka*; *Nishundi shadanga* with *Haridra* and *Madhu*; *Meharimulam katakena peetam*; Application of *Adambu ney* (an animal fat), *Maditha dhara* in *Daha*.

Pramehapidaka Chikitsa- *Takazhi prayoga* (medicinal cloth tied over *Vrana*).

Somaroga Chikitsa- *Venna* (butter) *Thala*; *Amalaka swarasa* with *Laja churna*; *Kshira dhara*; *Shatavari gudam*- *Somaroge param*.

Vidradhi Chikitsa- *Shatadhauta gritha dhara*; frequent *Virechana*.

Gulma chikitsa- *Kaphaja gulma*- *Bhasma peya*.

Panduroga Chikitsa- *Sarva pandu*- *Mahisha gritha*.

Masuri Chikitsa- *Jambiraneera paripita guda*; taking *Rudraksha* in milk in the morning.

Krimi Chikitsa- *Akhukarni poopalika*; *Sarapunkha lepana* over *Jathara*; *Silindra kandha* (mushroom) and *Hingu lepana* over *Nabhi*.

Vatavyadhi Chikitsa- Various *Sweda* with *Dhanyamla* cures 80 types of *Vata rogas*; *Murdhni lepa* (*Thalam*)-*Eranda taila* with *Navanita*.

Vatashonitha Chikitsa- *Nishundi shadanga* with *Guduchi*; *Chandanadi taila shirodhara*

Mandanidra Chikitsa- *Mahisha kshira peya*

Garbhini Chikitsa- Application of *Dhatu phala* for placental delivery; *Churakka* (bottle gourd) boiled in milk and taken without salt increases breast milk; *Shadanga* with *Yashtimadhu* for *Garbhini jwara*; *Balamula kashaya* for all diseases of *Garbhini*.

Bala Chikitsa- *Hema salaka* placed inside *Vacha*, rubbed and taken daily along with *Madhu*, child will become *Brihaspati*.

Bhagna Chikitsa- *Jala sechana* after bandaging the area with cloth made wet with water.

Agnivrana Chikitsa- *Tambula churna dagdha*-*Dhanyamla/Tila taila gandusha*; *Swedadagdha*-*Madhura sita snigdha ahara* is given; *Vaidyutanala dagdha*- *Pariseka* and *Alepana* with *Amla-lavana dravyas*.

Anubandha- *Drava upayoga* for external treatments mentioned as *Kshira* for 1 day, *Dhanyamla* for 3 days and *Taila* for 3 days.

Important Formulations Mentioned in the Text^[1]

The important formulations mentioned in *Chikitsamanjari* are given below (Table 2).

Table 2: Important Formulations in Chikitsamanjari

<i>Jwara Chikitsa</i>	<i>Chukkuchundadi Kashayam, Pachanamritam Kashyam, Vyaghryadi Kashayam, Amritadi Kashyam, Rasnashundyadi Kashayam, Lohitandadi taila, Narayani taila, Mahat prasarini taila, Sreerudra taila, Indrani taila, Mritasanjeevani taila, Mahat panchasneham, Chukkumtippalyadi gulika, Ardhanarishwaram gulika, Jwarankusha gulika, Mukkamukkadukadi gulika, Mahajwarankusha gulika, Pratapamartanda rasa, Suryaprabha gulika, Ramachandreswaram gulika, Anandabhairava rasa, Sannipatantakam gulika, Shandanga toya, Oriladi morkanji, Veerabhadra gulika, Avipathi churna, Pinda taila, Nirgundyadi kashayam, Kalyanaka gritha</i>
<i>Raktapitta Chikitsa</i>	<i>Vasaguduchyadi kashaya, Swaduchatushka gritha, Shatavari guda, Lakshadi taila</i>
<i>Asrigdara Chikitsa</i>	<i>Shatavari guda, Dhatriyadi gritha, Chandanadi taila</i>
<i>Asthisrava Chikitsa</i>	<i>Musalikhadiradi kashaya, Shatavari guda, Swaduchatushkam gritha</i>
<i>Kasa Chikitsa</i>	<i>Vidaryadi gana kashaya/gritha, Churnarajan, Vilwa leha, Kushmanda leha, Tekaraja gritha, Balaswagandadi taila, Lakshadi taila</i>
<i>Swasa Chikitsa</i>	<i>Tekaraja kera, Vilwa leha, Kushmanda leha, Karpooradi churna, Dhanwantaram taila, Bala taila</i>
<i>Rajyakshma Chikitsa</i>	<i>Aswagandhadi gritha, Kushmanda gritha, Churamritham</i>
<i>Swarasada Chikitsa</i>	<i>Hamsapadyadi Kashaya, Gudardraka</i>
<i>Arochaka Chikitsa</i>	<i>Malarinchi, Tailsapatradi churna</i>
<i>Bhaktarodha Chikitsa</i>	<i>Vilwadhanyadi kwatha, Karimpumathaladi gritha</i>
<i>Madatyaya Chikitsa</i>	<i>Dhatriyadi gritha, Mridwikadi kashaya, Jyotishmati taila</i>
<i>Arshoroga Chikitsa</i>	<i>Dusparshakadi kashayam, Gandharvahastadi kashyam, Chiruvilwadi kashayam, Hutashana churna</i>
<i>Udavatha Chikitsa</i>	<i>Kalyanaka kshara</i>
<i>Atisara Chikitsa</i>	<i>Mustakaranjainadi kashaya</i>

<i>Grahani Chikitsa</i>	<i>Induppuakanam churnam, Arukaladi enna</i>
<i>Ajirna Chikitsa</i>	<i>Vaiswanara churna, Tailsapatradi churna, Vilwadi kashaya</i>
<i>Vishuchika Chikitsa</i>	<i>Kalacakadi kashaya</i>
<i>Mutrakrichra Chikitsa</i>	<i>Triandaka gritha, Vastyamayanthaka gritha</i>
<i>Prameha Chikitsa</i>	<i>Nisakatakadi kashayam, Niruryadi gulika, Akulyadi gritha, Dhanwantaram gritha</i>
<i>Vidrathi Chikitsa</i>	<i>Guggulupanchapala churna, Yogaraja churna</i>
<i>Vridhhi Chikitsa</i>	<i>Ullivettedukadi kashaya</i>
<i>Gulma Chikitsa</i>	<i>Saptasara kashaya, Hingutrigunaeranda taila, Kanasatahwadi kashayam, Shardula churna</i>
<i>Mahodara Chikitsa</i>	<i>Chukkuchundadi kashaya</i>
<i>Virechanadhikara</i>	<i>Nikumbhadi gana, Lashunairandadi</i>
<i>Panduroga Chikitsa</i>	<i>Kalyanaka gritha, Aragwadai gritha, Mahatiktakam gritha, Panchagavya gritha, Nalikeram rasayana, Dasaswarasam kalyanaka gritha, Pathyadi gulika</i>
<i>Sopha Chikitsa</i>	<i>Chinchadi taila</i>
<i>Visarpa Chikitsa</i>	<i>Tiktaka gritha, Mahatiktaka gritha, Brahmi gritha, Satadhauta gritha, Panchavatkala gritha</i>
<i>Kushtaswitra Chikitsa</i>	<i>Dineshavalyadi taila, Nalpamaradi taila, Kushtanthaka gritha, Kachoradi taila, Panchavatkala taila, Kushtanthaka taila</i>
<i>Vatavyadhi Chikitsa</i>	<i>Sahacharadi kashaya, Parinitakeri kshira taila, Prasarinyadi kashayam, Karpasasthyadi taila, Balaswagandhadi taila, Kasturyadi gulika, Bala taila, Kshirabala taila, Prabhanjanavimardanam taila, Dhanwantaram taila, Vatashini taila, Panchamla taila, Bhunagadi taila, Masha taila, Prasarinyadi taila, Panchasneha</i>
<i>Vatasonitha Chikitsa</i>	<i>Shatavarichinnaruhadi kashaya, Rasnaerandadi kashaya, Balaguduchyadi taila, Pinda taila, Ellumnishadi churna, Ketakimuladi taila</i>
<i>Sthula Chikitsa</i>	<i>Vidangadi churna</i>
<i>Garbhini Chikitsa</i>	<i>Phalasarpi, Balakodithuvadi kashaya</i>
<i>Vrana Chikitsa</i>	<i>Jatyadi gritha, Rasasindhura</i>
<i>Kshudraroga Chikitsa</i>	<i>Kumkumadi taila</i>

DISCUSSION

Chikitsamanjari is one among the authentic text that describes *Keraliya Ayurveda*. The diseases are described in a systematic order from *Jwara* to *Vatasonitha (Kayachikitsa)* in Part I and other *Angas* in Part II. Many new *Dravyas* which are indigenous to Kerala are mentioned in *Yogas*. Most of the formulations are simple, cheap, easily available and easy to prepare even at home like *Mukkudi* and *Swarasa kalpana* and many of the formulations have been modified into a newer form, like *Gritha* prepared using the ingredients of *Karpuradi Churna* and that of *Vilwadi lehya* in *Kasa*. Newly emerging diseases like *Bhaktarodha*, *Somaroga*, *Asthisrava*, etc. and existing conditions of growing prevalence such as *Sthaulya*, *Karshya* are explained. Scientific and disease specific treatment modalities are described in detail in the text. The treatments mentioned are simple, economical and very cost effective in nature. Rather than internal *Sodhana karmas*, cost effective external therapies are

mentioned. Among *Panchakrma*, *Virechana* is explained in detail owing to its easy administration, availability and cost effectiveness. Other treatment procedures like *Urovasti* are mentioned in *Chardi*, *Arochaka*, *Hridroga chikitsa*, etc. and *Takazhi prayoga*-medicinal cloth tied over *Vrana*, mentioned in *Pramehapidaka chikitsa*. *Urdhwanga roga chikitsa* are explained in detail in the second part of the text. *Vrana*, *Agnivrana*, *Sadyovrana chikitsas* are given much importance and explained well. Considering the psychological involvement of diseases, *Daivavyasraya* and *Satwavajaya chikitsas* were given more importance and they are mentioned in most of the diseases (eg- *Ganapathi puja* for *Raktapitta*, *Vishnu namajapa* in *Prameha*, etc.).

Even though *Chikitsamanjari* is an authentic text that describes Kerala Ayurveda, it has got certain demerits and limitations. *Chikitsamanjari* is based particularly on *Astanga Hridaya*, so one who is having

the thorough knowledge on *Astanga Hridaya* will be able to follow the text. Even though the chapters are in order, the contents in each chapter are described without following any specific orders and the commentary of the book doesn't follow any rules of *Pratisamskarana* mentioned by *Charaka*. There is no chapter number and *Sloka* number mentioned in the text and hence it is hard to quote the reference. The use of local colloquial terms can be found in many parts of the text and these terms makes the reader more difficult to get the proper meaning of the word, for example, the term *Tindari* for menstruation, *Kura* for *Kasa*, etc. The *Roga Nidana*, *Samprapti* and *Lakshanas* are not mentioned for all diseases. The same *Yoga* is explained under different *Rogadhikaras*, so that it is difficult to point out the exact *Chikitsadhikara* of the *yoga*. Most of the drugs are explained in local vernacular names and so it is hard to botanically identify these plants. Also, *Arishta* and *Asava* preparations are not mentioned anywhere in the text. Rather than *Sodhana karma*, *Bahya kriyas* are given much importance in the text. The blind use of *Dhanyamla* for various purposes can be found in most of the diseases. There is no *Vasti yogas* mentioned, *Virechana* is given prime importance among *Panchakarma*. The use of substances like *Mushika Mala*, *Puli mala*, etc. for *Anjanadi karma* is found to be unhygienic and their use may even results in other infections. The last two *Angas* of *Ashtanga chikitsa*, that is, *Rasayana* and *Vajikarana* are not included in the

text. Even though, *Daivavyapasraya chikitsas* are mentioned for most of the diseases, there is no mentioning about *Graha bhadras* and the *Manasa rogas* are not elaborately explained as other diseases. Also, the *Vishachikitsa* part is explained as a small portion under *Granthiarbuda chikitsa*, may be due to the abundance of *Keraliya Vishachikitsa* texts.

CONCLUSION

Chikitsamanjari is a textbook of Ayurveda, which has considered the nuance of treatment from all the angles of simplicity, availability, efficacy and cost effectiveness. It is considered as a clinical handbook which relates the classical treatment principles in *Ashtanga Hridaya* to its application in the practicing field. It serves as a perfect reference manual for physicians entering into the field of clinical practice. So it can be concluded that *Chikitsamanjari* is a text that lives up to its name.

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