



A STUDY TO EXPLORE THE BOOK CHIKITSA SAARA WRITTEN BY SRI GOODAPALLI HARIRAMASHASTRY AND LITERARY ANALYSIS.

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ABSTRACT :

Rasashastra & Bhaishajya Kalpana forms the base of all the medicinal preparations available in Ayurveda. Rasavangmaya has various collection of formulations & their methods of preparation. But many are yet to be practiced due to many reasons like non availability of raw materials, palatability, cost effectiveness etc. *Chikitsa saara* being a text written in late 19th century especially during the colonial period has listed many formulations which are based on clinical experiences. This is a rare book and was published only once and is available in Kannada language. A detailed study of the anubhuta yoga enumerated in the text *Chikitsa saara* and its analysis will enhance the treasure of knowledge. Republishing this book not only becomes a major step in preservation of our Indian Heritage of the colonial period, but also gives a lot of formulations based on clinical experience which can be used various diseases by practitioners. As the book is available in kannada, translation of the book to English language helps in reaching the mass. As Literary research is the base for all other types of research and has the utmost importance; this study was taken up.

AIMS :

- To translate the antiquarian book *Chikitsa Saara* to English; analyse the contents of the book and elicit the contributions to the field of Ayurveda Practice.

OBJECTIVES:

- Review of the book *chikitsa saara*.
- Listing out the anubhuta yoga in the book.
- Literary Analysis of the anubhuta yoga in *chikitsa saara*.
- To republish the book in English language.

REVIEW OF LITERATURE:

- Only one book was available in this name.
- Chikitsa saara is a book written by Sri Goodapalli Hariramashastry which is a compilation medical text of the Sushruta & Vagbhata & an experiential therapeutic guide.
- The book is written in Kannada language which was being used in the 19th century.
- The commentary on the verses is also written in kannada by Sri Goodapalli Hariramashastry.
- With the Special copyrights given to Sri. Vajapeyam Krishnaiah, the first edition of 1000 copies was printed in the year 1892, the price of the book being 3 rupees.
- The book was printed & published in “Bengaluru book depot, Bengaluru”.

Table i – Details of the book

SL NO.	PARTICULARS	DESCRIPTION
1	Name of the text	Chikitsa Saara
2	Author	Gudapalli Hariramashastry
3	Source	Personal source
4	Material	Book (paper)
5	Language	Kannada
6	Pages	543
7	Category in the book	2 (prose, verses)
8	Chapters with prose	6
9	Topics (Prose)	69
10	Topics)(Verse)	248
11	Verses	1311

- The first page of the book has an image containing pictures of Lord Dhanwantari and Ashwini Devata.
- This is followed by the list of medical terms and their meanings or abbreviations. This also has a list of Pratinidhi dravya.
- It is followed by Preface and Index.
- The contents of the book are classified into 2 parts viz, Shareera and Chikitsa.

- As documented in the index; Shareera aspects have explanation of 69 topics in prose form grouped under 6 chapters. Chikitsa saara has explanation of 248 topics in Sanskrit verses.
- Numbering of the book begins from the introduction to the book; where the author has written 5 verses expressing gratitude to the Lord and explaining the reason for penning down the whole compendium called Chikitsa Saara.

Table ii – number of pages.

SL No.	Particulars	Pages
1	Name of the book and authorship	1
2	Images	1
3	Abbreviations	2
4	Preface	2
5	Index	15
6	Introduction	3
7	Shareera	72
8	Chikitsa Saara	466
9	Total	562

METHODOLOGY:

The study was based on the xerox copy of the original book. The original book was in crumbled state and thus difficult to read.

The book was explored for grouping the Anubhuta Yoga and analysing them.

Further, the following steps were adopted –

- Searched if other copies of the book is available in Govt. Libraries of Bengaluru and Mysuru.
- One reference of a copy of book in library of GAMC Mysuru but was in the register of crumbled books.
- As no other copies of the book was available, the work was started based on the xerox copy available.
- As all the Shloka were also in Kannada , Transliteration of all the verses to Devanagari Lipi was done.
- Transliteration was done by reading every shloka and manually writing it in Devanagari Lipi.
- The transliterated verses were manually digitalized into a word document using Baraha software.
- Many Ayurvedic texts like Bruhatrayee, Laghu trayee, Harita Samhita, and others were explored to find the same Shloka as that in Chikitsa Saara ; to group it under Anubhuta Yoga.
- The Anubhuta Yoga were Analysed.
- The commentary of the verses of Chikitsa Saara was translated to English Language.

- Commentary of every shloka was read and understood and rewritten in English language.
- The technical terms of Ayurveda were not literally translated to English. They were transliterated to English language.
- The commentary of all the verses were manually digitalized into a word document.

OBSERVATIONS:

ANALYSIS OF THE LANGUAGE:

- ✓ The whole book written in Kannada might have served the purpose of reaching the mass then ; during the 19th Century. As it was published in Bengaluru and was also available in Mysuru , most of the population were acquainted with Kannada language.
- ✓ The Colonial period was a period of transformation in many fields, this was also a period when the development of modern Kannada literature began. During this period , there was a push towards original works in prose narratives and a standardisation of prose during the late 19th century. Translations of works from English, Sanskrit and other Indian languages like Marathi and Bengali continued and accelerated.
- ✓ Probably that is how the author has penned down the work *Chikitsa Saara* too.
- ✓ There is an influence of Nadugannada and Navagannada.

ANALYSIS OF THE SHAREERA PRAKARANA

- ✓ The *Shareera Prakarana* is covered under 6 chapters.
- ✓ The whole *Prakarana* is similar to the *Shareera* aspects explained in the *Bruhat trayee*.
- ✓ The content begins from understanding the causes of birth to Death as explained in Ayurveda.
- ✓ The subject matter and concept is similar to Sushruta Samhita., as he also begins with the understanding of Cosmos and then the Panchavimshati tatwa and then explains the detailed structural and functional aspects of the human body. Similar explanation begins from the first Chapter of Shareera Prakarana.
- ✓ The alarming signs of a person nearing death is explained and the signs to observe or note before going and treating a patient is explained.

Table iii – Chapterwise contents in the Shareera Prakarana.

SL No	Chapter	Contents
1	Dehotpatti	Dehotpatti, shuddha/ashuddha shukra shonita & their Chikitsa, garbhalakshana, garbhini paricharya, prasavakaala lakshana, sutika paricharya, shula chikitsa.
2	Garbhavyaparaadi shaareera	Apathyaadi janita shula chikitsa, moodhagarbha nirgamanopaya, balaatailavidhaana, garbhaabhaasa lakshana
3	Angavibhaga shareera	Shareera vibhaga, ashaya , dosha karma, vaataadi deha prakruti, ayuvruddhi kshayaadi karana.
4	Marmavibhaga shaareera	Shastraadi marma varjaniya , classification & enumeration of marma, marma pramaana, functions of sira.
5	Vikruti vignana shaareera	Arishta lakshana, marana lakshana, indriya, swara, Chhaya, Kriya – arishta, rogaarishta.
6	Doota lakshana	Doota, shubhaashubha Swapna, swapnaarishta

ANALYSIS OF THE *CHIKITSA SAARA PRAKARANA*

- ✓ The *Chikitsa Saara Prakarana* has the explanation of principles of *Ayurveda*, the *lakshana* of the diseases and treatments for the same.
- ✓ The verses have the heading of '*Shlo*' which might be *Shloka* and the explanation or the commentary has the heading '*Ta*' which might be *Taatparya* meaning explanation/ commentary.
- ✓ The author states that as *Ayurveda* knowledge is vast and diverse and too many references are available, no one will be able to completely study the Science. Thus, to make it easy for the *Vaidya*, he has tried to briefly pen down the knowledge as *Chikitsa Saara*.
- ✓ In a few places it seems to be limiting to the context; which signifies their conscious effort to write a concise the book.
- ✓ Numbering of the verses is continuous from the first Chapter.
- ✓ The first chapter has the explanation of the verses' which give introduction to principles of *Ayurveda*. At the end of the Chapter, the author states as "here ends the chapter on *Vaidyakoushalya*".
- ✓ There is mention of *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana* as purificatory procedures.
- ✓ The *Atiyoga Lakshana* of *Vamana* and *Virechana* and the remedies to be followed are also given.
- ✓ The contraindications of *Nasya* are mentioned.
- ✓ Importance and different methods for *Raktamokshana* is explained.
- ✓ From the second chapter the diseases, their *Lakshana*, various forms of treatments are explained.
- ✓ *Chikitsa* in 2 fields i.e *Yuktivyapashraya* and *Daiva Vyapashraya* can be observed in the Compendium.
- ✓ The *Yuktivyapashraya Chikitsa* has explanation of both *Kashtaushadha chikitsa*, *Rasachikitsa*; which validates the use of *Rasaushadha* in the 19th Century.
- ✓ *Adhara Bhoota Siddhanta* like *Mana Paribhasha*, *Aushadha sevana Kala*, *Anukta Visheshokta Vishaya Grahana* are taken from *Sharangadhara Samhita*.

ANALYSIS OF THE *ANUBHUTA YOGA*

SL No	Name of the Chapter	No of verses
1	Swarabheda	2
2	Vatarakta	1
3	Gulmaroga	1
4	Udararoga	1
5	Bhagandara	1
6	Snayuroga	1
7	Shiroroga	1
8	Balagraha	12

- ✓ As stated by the author at the end of the book, the whole compendium serves as the experiential work which was compiled.
- ✓ There is no separate categorization of the Anubhuta Yoga in the book or the verses formed by the author.
- ✓ There are 20 verses with the heading 'Vakyam' which means a Statement.
- ✓ These verses are their own opinion and comment in the respective chapters.

Table v – Analysis on Anubhuta Yoga

SL No	Name of the Chapter	Shloka	Analysis
1	Swarabheda	कासश्वासोपयुक्ता रसः प्रयोक्तव्याः ॥ 562 ॥ स्वरभेदस्यक्षयरोगान्तः क्षयरोगोक्तमेव कार्यम् ॥ 563 ॥	<ul style="list-style-type: none"> • The medicines have not been specified or the details of administration is not explained. • Similarity in samprapti can be understood. • The detailed understanding of diagnosis of the authors can be elicited.
2	Vatarakta	मन्दमप्यसाध्यं ज्ञेयम् ॥ 683 ॥	<ul style="list-style-type: none"> • Signifies that they were strong in diagnosis of a diseases.
3	Gulmaroga	अथवा उदयमार्ताण्डो देयः ॥746 ॥	<ul style="list-style-type: none"> • The reference or the details of the medicine is not explained.
4	Udararoga	अत्रोदयमार्ताण्डोदयः ॥ 880 ॥	<ul style="list-style-type: none"> • The reference or the details of the medicine is not available. Ingredients, dose, anupana, time and method of administration is not explained.
5	Bhagandara	पूर्वोक्त त्रिफलागुग्गुलुं भक्षयेत् ॥1032 ॥	<ul style="list-style-type: none"> • Use of the previously explained medicine is validated. • Punarukti is avoided.
6	Snayuroga	गुडूचीरसेन टङ्कणक्षारः पेयः । अथवा शणबीजं भागमेकं गोधूमपिष्टं भागमेकं ॥ द्वयमेकीकृत्य घृतेन वक्तव्यं । गुडेन त्रिदिनं भक्षयिता स्नायुको नश्यति ॥ 1141 ॥	<ul style="list-style-type: none"> • 2 medicines are explained. • Procedure is simple. Ingredients are less. Dose is not explained. • As mentioned in the verse, within 3 days the disease will be cured.
7	Shiroroga	अत्र रसायनभैरवो नस्ये लेपे योजयेत् ॥ 1236 ॥	<ul style="list-style-type: none"> • The reference of the medicine is not explained. • Method of preparation or the ingredients is not known. • It can be noted that, this preparation can be used both internal and external treatment.
8	Balagraha	Full Chapter	<ul style="list-style-type: none"> • Only Daivavyapashraya Chikitsa has been told.

- ✓ The time of administration, dose of administration, route of administration of the medicine is not clearly mentioned for all the *Yoga*.

- ✓ The method of preparation or the form of medicine is not given in the verses, but the method of preparation is explained in the commentary.
- ✓ In a few *Yogas*, only the ingredients have been specified and method of preparation / the form of medicine, method of administration, dose, duration, time of administration, route of administration is not mentioned.
- ✓ Maximum *Yogas* available are in the form of *Kwatha/Kashaya*.
- ✓ Extensive use of *Gomutra, Godugdha, Goghruta* can be observed in the whole compendium.
- ✓ There are both internal and external treatments explained in the compendium.
- ✓ *Lepa Kalpanas* are explained in the *Kushta, Vrana, Agnidagdha Prakarana*.
- ✓ Treatments in the form of *Aushadha, Ahara and Vihara* are mentioned.

ANALYSIS OF THE RASA YOGA

- ✓ Even though the *Kashtaushadha* are extensively used and mentioned in the book; The *Rasaushadhas* have been explained under a separate heading at the end of the chapters explaining *Rasachikitsa* for a particular disease.
- ✓ In a few chapters; the heading of *rasachikitsa* is missing but the treatment with *Rasadravya* has been explained at the end of the chapter.
- ✓ There is a separate chapter with the name *Rasadhatumaranashuddhi Prakarana*. Which explains various purificatory and incineration procedures for the *Rasadavyas* and properties of a few *Rasadravya* and their *Bhasma*.
- ✓ There is no categorization of *Rasadavyas*.
- ✓ The arrangement and explanation is not systematic, or does not follow an order.
- ✓ Each *Dravya* is not explained in detail about source availability and properties. Directly explanation of the purification process is mentioned.
- ✓ All the procedures explained are simple and easy to perform.
- ✓ There is no *Paribhasha*.
- ✓ The arrangement and explanation are not systematic, or does not follow an order.
- ✓ There is mention of *Ratnas* but the enumeration is not done.
- ✓ *Kharaliya Rasa* are explained more than the other forms of *Rasakalpas*.
- ✓ However there is explanation of *Kupipakwa vidhi* in *Rasa Sindoor* preparation and use of *Kacchapa Yantra* in the chapter.
- ✓ There is also mention of *Khalwa yantra* and its properties.
- ✓ In most of the preparations, procedure and ingredients are similar to other references; but the wordings are different and penned down by the authors.

- ✓ In a few, the proportion of ingredients and there is slight variation in the procedure.
- ✓ Most of the references were available from Rasachandamshu and Rasa Jala Nidhi.

DISCUSSION:

• Discussion on selection of topic :

- This topic was chosen to put an effort and revive a book of the Colonial period, which has treasurable information in it.
- The exploration of the book Chikitsa saara not only gives another compilation ; but an experiential compendium of just few centuries ago.
- With an intention to help a lot of practitioners and to understand the differences in the practice then; this topic was chosen.

• Discussion on Observations and Content of the book :

❖ Title

- The title Chikitsa Saara is the apt one for this compendium as it briefly covers almost all aspects related to Chikitsa or Treatment.
- As it says , it is the essence of the practical experiences of the Ayurveda Vaidyas' of the Colonial period

❖ Author

- The author Gudapalli Hariramashastry might be native of Gudapalli which is in Kolar and closer to Andhra Pradesh. This is inferred as there is a strong influence of telugu language or script in the work.
- Nowhere in the work the author specifies the details about himself or his place.
- The whole work is praised and the significance is highlighted as “treasurable knowledge which is not available easily”.

❖ Book

- The entire book was compiled in Kannada language for the common man to understand it easily.
- There were a lot of reformations and western influence had begun widely in our country during the colonial period.
- This entire work might have been an effort of the author or the group of people who worked to preserve the ancient traditional knowledge of our country and to increase the awareness about our resources and our native medical system.
- The book covers a wide range of topics or titles in Ayurveda. Versatility of the authors can be appreciated throughout the book.
- The purpose of the book is carried out well throughout the work.

❖ Shareera Prakarana

- The whole Shareera prakarana is designed with information which is practically helpful for a vaidya or a common man to understand the basics of the structural and functional aspects of the body.

- This prakarana forms the base for the readers to understand the Chikitsa Saara prakarana.
- Sixth chapter briefs the contents in *Indriyasthana* of *Charaka Samhita*.
- Rogarishtha has been elaborately explained, which signifies that these vaidyas were well versed in diagnosis.

❖ Chikitsa Prakarana

- As the author quotes in the last Shloka–

बहूनां ग्रन्थरत्नानां सारमुद्धृत्य यत्नतः ।

श्रुतं दृष्टं चानुभूतं तत्सर्वं लिखितं मया ।

ग्राह्यं तत्कुशलैर्येषां सद्यसारोपयोगिकम् ॥ 1311 ॥

The entire work is experiential and is compiled based on everything that they have seen, heard and practiced / experienced by them.

This also says that a Kushala Vaidya can immediately make use of this experiential compendium.

- There is no classification or categorization of the Anubhuta Yoga and the verses taken from other references.
- Even though the verses are taken from other references; they have been carefully curated and chosen or the ones which are practically easy are compiled.
- The book might have not been compiled continuously or there might have been a group of people who have worked on compiling the content. And later the collation was done.
- If it was done by a single person or continuously compiled, uniformity could be observed at least in one aspect.
- The book has the mention of various treatment procedures in Ayurveda like Abhyantara chikitsa, Bahya chikitsa, Panchakarma, Daivavyapashraya Chikitsa, Satvavajaya Chikitsa, Yuktivyapashraya Chikitsa. This signifies the versatility of the practitioners then.
- In many Yogas, the method of preparation and the dravya are similar to that mentioned in other texts of Ayurveda but the wordings of the Shloka are different which is written by the author himself.
- The reason might be to avoid copying or they might have understood a method and must be following it since long; the procedure they followed might have been compiled in the author's words in Sanskrit language and Kannada Lipi.

❖ Rasayoga :

- Categorization of Rasadravya is not done; probably to avoid Grantha Vistara.
- Only Rasadravyas which they used or only those which were available to them might have been listed.
- Importance is given only to Dehavada; probably because the whole compendium is meant for the Chikitsa of diseases.
- RasaVangmaya is too vast and an ocean of knowledge. Only the aspects needed to the preparations in the book has been listed in the chapter.

SCOPE FOR FURTHER STUDIES:

- ❖ Further research can be done on the formulations mentioned in various fields.
- ❖ Clinical studies can be taken up on all the formulations.
- ❖ This work serves as the base or source for all other types of research.

CONCLUSION:

- ❖ The compendium Chikitsa Saara serves as a handbook for all the practitioners.
- ❖ Most of the formulations in the book are easy to prepare.
- ❖ Most of the formulations consist of limited Dravya which are easily available even today.
- ❖ As quoted by the author, everything documented in the compendium is experiential and thus can be taken as clinically valid.
- ❖ As this experiential compendium belongs to the Colonial period which is just a couple of centuries ago, all the formulations explained in the book can be used now without any suspicion.
- ❖ Exploration, transliteration, Analysis and translation of the book Chikitsa Saara resulted in reviving the book of Colonial period.

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