BOOK REVIEW ON YOGA CHANDRIKA
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Yoga chandrika is a 16th century Ayurvedic treatise written by ‘Lakshmana Pandita’. This book was found in the form of manuscript at various libraries and it was edited and translated in both Hindi and English languages by Dr. Asha Kumari and Prof. P. V. Tewari. This book was published by Chaukhamba visvabharati, Oriental publishers and distributors, Varanasi, India in 1998. Yoga chandrika is a treatise on treatment authored in the style of medieval period. On the basis of initial verses of Yoga chandrika, the author of the book was the son of Datta and received his Ayurvedic education from Naganatha / Nagesha and his younger brother Narayana (probably nearby Varanasi, India). The author said in initial verses that, the present compilation ‘Yoga chandrika’ contains highly successful formulations which were collected from various tantra’s (texts) of Harita and Parashara etc; for the sake of general physicians and at the end of the text author claimed that, Yoga chandrika contains formulations from Charaka and Susruta etc; books for the easy understanding and acceptance by the physicians. Yoga chandrika seems to be influenced by Ashtanga hridaya in respect to its content and covering all the eight branches / specialties of Ayurveda. The disease described from 1st to 21st chapters of chikitsa sthana of Ashtanga hridaya have been undertaken in same order from chapter 3 to 24 of Yoga chandrika. Yoga chandrika being mainly a treatise on treatment (kayachikitsa) contains general principles of treatment, preparation of drugs, shodhana (purification) and shamana (pacification) measures. Little focus was given on pediatric problems and surgical procedures were totally excluded. Under the chapter ‘Guhyamana chikitsa’, short explanation of gynecological conditions has been given and the subject obstetrics was totally excluded. Rasayana (rejuvenating) and Vajikarana (aphrodisiacs) measures have been included. The word ‘Tantra’ was used instead of ‘Chikitsa’ for all eight branches of Ayurveda like, ‘Kaya tantra’ instead of ‘Kaya chikitsa’. The order of dosha’s mentioned as pitta, vata and kapha instead of vata, pitta and kapha. Yoga chandrika accepts only five rasa’s by excluding lavana rasa. According to the editors, the book belongs to the time just prior to ‘Bhava prakasha’ i.e., around 14-15th AD. The editing and translation of manuscript in Hindi and English has been excellent. Appendix contains weights and measures, word numerals, formulations cited in the text, flora with botanical names and fauna explained in the text, minerals and metals and various pathological entities with equivalent English terms described in the text. By having these entire items, appendix found to be useful for easy understanding of the book and increasing the utility of the book. The book contains 38 chapters covering ashtanga’s (eight branches) of Ayurveda and has 551 pages. First two chapters are based on basic principles of Ayurveda followed by, ‘Kaya tantra’ (3rd – 24th ch), ‘Kumara tantra’ (25th ch), ‘Bhuta tantra’ (26th – 28th ch), ‘Shalakya tantra’ (29th – 32nd ch), ‘Shalya tantra’ (33rd – 35th ch), ‘Visha tantra’ (36th ch), ‘Rasayana tantra’ (37th ch) and ‘Vajikarana tantra’ (38th ch). First chapter deals with dosha’s and their causes for vitiation, treatment principles and panachakarma (five major purificatory procedures) therapies. Second chapter deals with the method of preparation of various kalpana’s (formulations) like, panchavirdha kashaya kalpana’s (five types of decoctions), avalehya (electuary), sneha paka (oils and ghee) and gutika (tablet) etc; were explained. In jwara (fever) chikitsa (3rd ch), various rasashaadi’s (mineral / herbo mineral preparations) were explained. Chikitsa surta (line of treatment) was missing in kasa
(cough) chikitsa (5th ch) and kushta (skin diseases) chikitsa (20th ch). Sapta dhatu’s (seven metals) [swarna (gold), rajata (silver), tamra (copper), naga (lead), vanga (tin), loha (iron) and riti (brass)], sapta upadhatu’s (seven sub metals) [tuttha (copper sulphate), nilanjana (antimony sulphide), swarna makshika (pyrite), raupya makshika (pyrite), manasha (realgar), haritala (orpiment) and rasaka (calamite)] shodhana (purification) and marana (killing) were explained in kshaya (phthisis) chikitsa (7th ch). Shodhana and marana of ratana’s (gems), Shilajit and mandura (rust of iron) were also explained in the same chapter. This 7th chapter also contains hingulottha parada (mercury extracted from cinnabar) vidhi, kshara (alkalies) kalpana, parada marana (killing mercury) and use of dhatu’s (metals) in kshaya chikitsa. Yashada (zinc) was not included among the sapta dhatu’s and not mentioned as an ingredient in any formulation of Yoga chandrika. In 8th chapter, along with the management of chhhardi (vomiting), treatment of amlapitta (peptic ulcer disease), hrit vaydi (cardiac disorders), shula (colic) and trishna (vomiting), treatment, excluding important vata vyadhi’s (diseases of nervous system), Vishuchi (cholera) and sandhivata (arthritis), dhatu kuchchha (removing uncovered hair) were explained in Gruhini upachara (23rd ch). Dhatu vyadi in Kshaya chikitsa, Haritala bhasma prayoga in Vata rakta chikitsa and Rasayana tantra prayoga was explained in this chapter. At most of the places, specific management of different disorders were explained at the end of the chapter. The work of Prasad Mamidi, Kshama Gupta. Book review on Yoga chandrika. Int. J. Res. Ayurveda Pharm. 2014;5(4):582-583 http://dx.doi.org/10.7897/2277-4343.054118

rasayana prayoga was explained in ‘Rasayana tantra’ (37th ch). In ‘Vajikarana yoga’ (38th ch), along with various vajikarna yoga’s agrauhashadi’s (best / specific drug) for different disorders were explained at the end of the chapter. The book has covered all the eight specialties while giving more importance on ‘Kaya chikitsa’ (internal medicine). The formulations mentioned in the text were simple, popular and made with easily available ingredients which are useful in day to day general practice. The excluded diseases were mentioned in this chapter. The author suggested and gave more importance to rasauhashadi’s in the management of various diseases. It seems that, the subject’s rasa shastra and bhaiyshya kalpana were at the best and popular during that time. It seems that, the book contains various new formulations like, shat takra tailam, agni ras, shat katvadi choorna, kshara tamra, kuberakshadi choorna, tamrashtaka ras, agastya poorna vati, amlika kshara poorna vati, dasanghari ghistra, rohita abhaya, yavadi ghistra, javanyadi choorna, maha vajra ghistra, kushtha kalanala tailam, snukadi tailam, tilaraka udwantanam, shamapakadi udwantanam, haritala bhasma prayoga, bhariy sarpi, sisaka salaka, vriyaydhi choorna, irimakhadira vati and muradi lepam etc; The language was simple and easily understandable. Yoni gaadhhakarana yoga’s (formulations for tightening of vaginal canal) and roma shatana yoga’s (formulations to remove unwanted hair) were explained in Gulya roga chikitsa (35th ch.). Dhatu prayoga in Kshaya chikitsa, Haritala bhasma prayoga in Vata rakta chikitsa and various dhoooma pana (inhalation of smoke) yoga’s in Kasa, Shwas (dyspnoea), Hikka (hiccough) chikitsa were unique of this text. As the present book is based on treatment, excluding important vata vyadi’s like gridhri (sciatica), sandhivata (arthritis), dhatugata vata etc; is a big lacuna of this book. Chikitsa sutra was not mentioned for various diseases especially in ‘Kasa chikitsa’ (5th chapter) and ‘Kushta chikitsa’ (20th chapter). At most of the places, specific management of the disease condition was not mentioned. For example in ‘Meha (urinary disorders) upachara’ chapter, various formulations were explained but there was no individual description of 20 types of prameha’s and their individual management. Clubbing four to five diseases in a single chapter (Vami, Amlapitta, Hrit vyadi, Shula and Trishna in a single chapter) has made the book over simplified and over concise. The work of the editors and translators is highly acknowledgeable for bringing this manuscript to lime light and making translation in Hindi and English languages. The new formulations explained in the text should be explored to clinical trials. The excluded important topics can be covered in appendix. The book seems to be useful as reference guide for general Ayurvedic practitioners for their day to day practice.

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