

Vaidya Chintamani: A review of a Lesser-Known Ayurvedic Treatise

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Abstract

Among the vast literature of *Ayurveda* some texts are still either hidden or far from the reach of *Ayurveda* scholars. One such book is *Vaidya Chintamani* written by *Acharya Vallabhacharya*. This book was written in 15th Century AD, and was originally in *Telugu* language with *Sanskrit* verses. The book contains total 25 *Vilasa* which incorporates 73 *chapters*. The text contains various *Kalp*s according to various diseases. The *Telugu* edition of this book was prepared by P. Subba Zamayya where as it was translated in English by Prof. K. Rama Chandra Reddy. The text stands unique among the other text of its times by particularly emphasizing on the *Karmaja* and *Astrological* aspects of the diseases. Incorporated by never heard *Kalp*s and unexplored literature, the article outlines the text contents, according to various chapters along with the distinctive features of each *Vilasa*.

Key words : Vaidya Chintamani, Vallabhacharya, Vilasa, etc.

Ayurveda holds a strong position whenever any traditional system of health and healing is talked about. It is amongst the oldest known science of medicine one of its kind. This ocean of knowledge is well organised and documented in many traditional texts known as *Samhitas*. *Samhitas* are the chief reference books after which another literature was evolved. Apart from the *Samhitas*, there are certain other famous books like *Bhaishajyaratnavali*³,

*Ayurveda Prakasha*⁴, etc that have also contributed significantly to preserve and transfer rich knowledge of this system. As this science evolved, many authors emerged and wrote different books based on their knowledge and experience. There has been a definitive change in the method of treatment and use of medicines in different centuries depending upon the culture and tradition prevalent at those times. This is evident from the books written

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in that particular era. Like during the *Samhita* period, the use of *Rasaushadhis* is found to be rare while during the period of *Rasaratna Samucchaya*¹ their use was significantly increased. As the time has passed there has been a steady rise in the number of medicines also. Every later book that emerged has included some previously mentioned medicines and have added their own. We have a very abundant source of knowledge mentioned in our classics but still there are very selected books that are popular in *Vaidya* community. As some of the books are not in curriculum, they are highly ignored and their worth remains unnoticed. There is a need to open such uncommon books which are lost in time and re-read them to collect the wealth of wisdom mentioned therein. Once such book is *Vaidya Chintamani*². A book which was written in 15th Century A.D. by the scholar *Vallabhacharya* (also known as *Vallabha* or *Vallabhendra*) who was from Andhra region. The original text was written bilingual (Sanskrit and Telugu) and was systematically organized which was popularized in southern states in India.

About the text :

Vaidya Chintamani also known as *Chintamani* is the local Andhra variant of the book from 1400-1500 AD. Originally it was bilingual (*Telugu* on the page and the verses in *Sanskrit*) and organized systematically which made it popular in South India (Andhra, Karnataka, Tamil Nadu) as well as further states gradually. The original *Chintamani* text consists of 25 large sections (*Vilasa*) in 73 chapters dealing with disease diagnoses, aetiology and includes various types of remedies.

Author and Historical Context :

Shri Vallabhacharya (also known as *Indrakanti Vallabha* or *Vallabhendra*) was a renowned *Vaidya* (physician) of medieval Andhra Pradesh dated to 15th Century AD. He himself has mentioned that he was from *Shrivatsa Gotra* and was a son of *Amareshwara Bhatt*. Originally, from South India he was well known for his expertise in *Bhaisajya Shastra*. According to some authors, *Shri Vallabha* was “considered as a great *Vaidya* of *Ayurveda* of his times”. *Vaidya Chintamani* manuscript was originally penned in Telugu script with Sanskrit verses, that reflected Andhra’s bilingual scholarly background.

Recent translations of the book :

In 1883, a Telugu edition was prepared by P. Subba Zamayya (translator) and Jaya-Krishna Dasu (commentator) and the whole interpretation was done in Telugu. In recent times Prof. K. Rama Chandra Reddy from (BHU, Varanasi) completed a critical edition with English translation published by Chaukhambha Orientalia in 2014. This edition cites the author’s own statement that the text is meant “for *Lokahita*” (i.e. for benefit of the people).

A Systematic Exposition of the chapters known as Vilasas:

The text is organized as disease-centric with 25 large sections and each of them further partitioned into chapters devoted to individual diseases. The overall contents are explained in a systematic manner on basis of diseases including the *Shuddhi-Prakarana* (pharmaceutical processes) and *Vishachikitsa*

(toxicology). He says that every physician should do the *Ashtavidha Pariksha* which he calls *Astastahan Pariksha* and only then the treatment should begin. A peculiar thing about this book is that it has mentioned the astrological (*Jyotish Shastra*) and possible *Karmic* reasons (*Karma Vipaka*) of the development of the diseases.

The book is available in two volumes. Volume I includes *Vilasas* 1 to 10 with 23 chapters while Volume II includes *Vilasa* 11 to 25 with chapter 24 to 73 therein.

Vilasa 1 (Chapter 1 & 2) :

This *Vilasa* begins with *Mangalacharna* with paying homage to lord *Vishnu*, and others gods. This *Vilasa* contains introduction to the basic *Ayurvedic* diagnostic techniques. *Ashta-Sthana Pariksha* viz., *Nadi* (Pulse) *Mootra* (Urine), *Mala* (Stool), *Jivha* (Tongue), *Shabda* (Voice), *Sparsha* (Touch), *Drika* (Eyes) and *Akruti* (Appearance) along with *Nidana Panchaka*.

Distinctive features :

Nadi Pariksha is to be done of hand as well as leg (*Kara Moola* and *Paada Moola*) where *Vataja Nadi* will resemble that of swing of a baby (*Balasya Dolika*). Here not only individual *Nadis* but *Dwidoshaj Nadis* are mentioned as well.

Vilasa 2 (Chapter 3) :

This *Vilasa* contributes with description of various types of *Jwara* including *Sheeta Jwara*, various *Doshaja Jwara* along with various types of *Vishama Jwara*, *Bhutaja*

Jwara and its treatment.

Distinctive features :

A peculiar feature of *Dinachaya* of *Jwara* for 9 days is explained in this chapter. Different types of *Jwaras* like *Prataha Kala Jwara*, *Madhyanna Kala Jwara* and *Sayankala Jwara* is also mentioned in this section. Various *Kashayas* for *Jwara* with *Rasaushadhis* like *Narayana Rasa*, *Vaishnavi Rasa*, *Navanatha Rasa* is also given in the treatment aspect. *Manidruma Nasya*, *Jwarhara Dhoopa*, various *Pathyapathya* and *Anupana* of *Jwara* are mentioned.

Vilasa 3 (Chapter 4) :

This section elaborates the aspects of *Sannipata Jwara*. Total 13 *Sannipata* are explained here. Duration of *Sannipata* viz. *Sandhika Sannipata* stays for 7 days, etc and various *Kashayas* and *Rasaushadhis* are mentioned in the treatment aspect.

Distinctive features :

Rasas like *Sannipata Davanala Rasa*, *Uttamagnikumar Rasa* is explained for treatment of specific *Sannipata*. Various *Anjanas* and *Dhoopas* like *Prakasha Anjana*, *Agaru Dhoopa* etc are also mentioned in classics. *Karnamola Shotha* and its treatment is also mentioned in this chapter.

Vilasa 4 (Chapter 5) :

This contains a detailed description of *Kshaya Roga*, which includes *Rakta Kshaya*, *Rajayakshma*, *Vamana Kshaya*, etc. The specific medicines like *Nilakantha Rasa*,

Rajmruganka Rasa, Trailokya Chintamani Rasa, etc are mentioned here. *Distinctive features :*

Distinctive features :

Integration of food and medicine, by emphasizing *Rasayana* therapy, as a cure to chronic wasting. There is a section in which he has compared *Kshaya* as a kingdom and various diseases as the parts of that kingdom.

Vilasa 5 (Chapter 6 to 10) :

This *Vilasa* deals with the description of numerous gastrointestinal and blood related diseases. *Pandu* (anemia), *Kamala* (jaundice), *Shotha* (swelling), *Atisara* (diarrhea) and *Sangrahani* (IBS). The treatments include various formulations like *Ayorajadi Churna*, *Haridra* along with *Dadhi* to be taken in morning for *Kamala*, *Vajramandura* for *Shotha*, etc are mentioned.

Distinctive features :

There is a distinct description of *Kittadi Kashaya* that is to be made with *Mandoora* along with other drugs. Such unique *Kalpas* where metals are used as an ingredient in *Kwatha* are not found very commonly in other texts.

Vilasa 6 (Chapter 11) :

Sixth *Vilasa* is known as *Vata Prakaranam*, dealing with diseases due to the *Vata dosha*. The chapter deals with *Nidana*, *Purvarupa*, *Rupa*, etc of *Vata* related illnesses, those of the major ailments such as *Pakshaghata* (Paralysis), *Ardita* (facial palsy), *Gridhrasi* (Sciatica) etc.

This *Vilasa* hosts holistic integration of *Karma Vipaka* and *Jyotish Shastra* in the diagnosis and management of *Vata* disorders. It extensively classifies eighty specific disorders of *Vata*, including rare types such as *Dhumavata* and *Vidhumavata* and has a wide range of formulations such as *Vata Shardul Rasa*, *Virabhadra Rasa*, *Swacchanda Nayaka Rasa* etc. Various new disorders like *Rasagyana Vata*, *Strotradigata Vata*, and its treatment is mentioned. *Sameer Pannaga Rasa* with ingredients like *Abhraka* and *Vatsanabha* are mentioned. *Guggulu Kalpas* like *Shadashiti Guggulu* with 82 contents are also mentioned.

Vilasa 7 (Chapter 12 & 13) :

This *Vilasa* exclusively emphasizes on *Doshaj Vikaras* arising from *Vata*, *Pitta* and *Kapha*. In *Vata*, dryness, tremors, weakness are commonly mentioned. Likewise, of other *Doshas* are mentioned too. The disease *Raktapitta* is also mentioned in this *Vilasa* here.

Distinctive features :

Various *Lakshanas* of *Pitta* such as *Pundarika Paitya lakshana*, *Bhujanga Paitya Lakshana* where skin colour becomes similar to snake, etc are mentioned. Formulations such as *Purnabhraka Rasa* for *Sheetapaitya*, *Chanda Bhairava Rasa* for the treatment of *Unmada Paitya* is also exclusively mentioned.

Vilasa 8 (Chapter 14 & 15) :

This *Vilas* describes all about *Aruchi* (tastelessness), and *Chardi* (vomiting) along

with various formulations.

Distinctive features :

The medicine *Talisadi Churna* is mentioned under *Aruchi* which is commonly used in *Kaphaj Kasa*. There is a food preparation called *Tamra Shikhrini* which is made with the combination of *Go-dugdha* and *Mahisha Dadhi* along with other herbs and is supposed to be *Ruchikara*. Intake of *Lavana* with *Ardra* before meals is also mentioned here. In disease of *Chardi* (vomiting), *Mayur Paksha Bhasma* with honey is also indicated.

Vilasa 9 (Chapter 16 to 19) :

This *Vilasa* describes overview on respiratory diseases, starting with *Kasa* (cough) *Shwasa* (dyspnoea), *Hikka* (Hiccups) and *Swara Bheda* (voice disorders). In this *Vilasa* various herbal syrups, decoction, medicated ghee, *Avaleha* are described for the treatment.

Distinctive features :

Medicines such as *Neelakantha Rasa*, *Shilatala Rasa* which is a combination of arsenic is used in *Kasa*. *Haridra Dhooma* is also mentioned in the treatment of *Kasa*. Use of formulations containing only *Trikatu* and *Tankana*, *Panchasara Ghrita* is mentioned in *Shwasa*. Various *Nasya Yogas* are mentioned for *Hikka*. Various *Avalehas* and *Gandusha Yoga* are also mentioned for *Swarabhanga*.

Vilasa 10 (Chapter 20 to 23) :

This *Vilasa* emphasizes urinary diseases including *Prameha* (Diabetes),

Mutrakrichra (difficulty in urination), *Mutraghata* (obstruction in urine) and *Ashmari* (Calculi).

Distinctive features :

Description of distinct medicine formulations like *Kapitha Nirryasa Kashaya*, *Jalajamruta Rasa*, *Chanaka Yoga* in *Prameha* where *Chanaka* (Bengal gram) is processed in *Triphala Kwatha* and two types of *Haridra* are to be eaten in increasing ratio. *Vaikranta Garbha Rasa*, *Yavadi Kashaya* is exclusively indicated for *Mutrakrichra*. *Kshaudradi Ghrita*, which is made from honey is also a unique feature of *Mutraghata Chikitsa* mentioned here. In *Ashmari*, use of *Shigru* is indicated in *Pittaja Ashmari*.

Vilasa 11 (Chapter 24 to 30) :

This *Vilasa* addresses *Shula*, *Anaha*, *Gulma*, *Hridaya Roga*, *Udara Roga*, *Andavruddhi*, and *Medoroga* in a systematic way.

Karma Vipaka, *Nidana*, *Lakshana*, *Samprapti*, *Purvarupa*, *Sadhyasadyatva* and a considerable set of *Chikitsa* including *Pathya Pathya*. Specific formulations such as *Dashamuladi Kashaya* (*Vataja Shula*), *Citrakadi Kashaya* (*Ama Shula*), *Shula Kuthara Rasa*, *Samudradi Churna*, *Hingvadi Churna*, are mentioned among others.

Distinctive features :

One of the unifying distinctive features throughout multiple chapters of this *Vilasa* is the inclusion of the term *Karma Vipika* (e.g. concerning *Shula*, *Anaha*, *Gulma*, *Hridroga*,

Udararoga, Vatarakta, Amavata, Apasmara, Kosta Roga). This expands the meaning of etiological factors that are more than the physical aspects of disease causation which reflects the idea of a holistic system with respect to spiritual and cosmic elements of health and illness.

Vilasa 12 (Chapter 31 to 35) :

This *Vilasa* mainly focuses on musculoskeletal and allergic diseases. These include *Vatarakta, Urustambha, Amavata, Shitapitta*, and *Amlapitta*. Treatment consists of different *Kaṣhaya, Rasa, Taila, Ghṛta, Churṇa*, and *Lepa* and *Udvartana*, etc. Among them *Vasadi Kashya* and *Manjiṣṭhadi Kashaya, Simhanada Guggulu, Avipattikara Churna* and *Sutashekhara Rasa* are well known.

Distinctive features :

Explicit differentiation of *Vatarakta* along with *Doshā* predominance (*Raktadhika, Pittadhika, Kaphadhika*) and their *Sadhya-Asadhyata* (curable-incurable) features provides an impressive knowledge of subset of diseases, and their prognosis.

Vilasa 13 (Chapter 36) :

This *Vilasa* focuses specifically on ailments related to digestive dysfunctions, known as *Agnimandya* and along with it, *Ajirṇa*. *Karma Vipaka* of *Agnimandhya* and several varieties of *Ajirṇa* (e.g., *Amajirṇa, Vidhagdhajirṇa, Vishtabdhajirṇa, Rasasheshajirṇa, Doshaja Ajeerna*, etc.) with their *Lakshana* and *Upadravas*. *Vishuchika, Alasaka, Vilambika*, and the respective prescriptions with a large variety

of *Rasa, Churna, Vati, Ghṛita* and *Kashaya* preparations are also mentioned.

Distinctive features :

By highlighting *Agnimandhya* as a core cause of several conditions, the text emphasizes one of the main principles of the *Ayurvedic* practice indicating that a good digestive function can make one healthy.

Vilasa 14 (Chapter 37 & 38) :

This *Vilasa* discusses two major disorders, namely, *Arsha Roga* and *Krimi Roga*. *Karma Vipaka*, its types, *Lakṣhaṇa, Samprapti, Purvarupa, Sadhya-Asadhyata*, and complications, as well as various treatment modalities including *Lepa*. Particular preparations used to treat *Arsha* include *Maricyadi Churna, Vishamushti Churna, Shiva Rasa, Surana Modaka, Candraprabha Vati*, etc. Varieties of *Krimi*, their *Swarupa* (nature), aetiology, as well as certain methods of cure are elaborated. Medicine such as *Dadimadi Kashaya, Krimikuthara Rasa, Vidangadi Churna, Savitri Vataka, Triphaladya Ghṛita*, and *Bahya Krimi Lepa* are also mentioned.

Distinctive features :

Kshara Sutra is mentioned in the treatment of *Arsha*.

Vilasa 15 (Chapter 39 to 44) :

This *Vilasa* addresses a wide variety of diseases such as, *Trishna, Daha, Murccha, Madatyaya, Unmada Roga, Apasmara*. All the chapters give *Nidana, Samprapti, Lakshana*, and different treatment aspects with *Kaṣhaya, Churna, Rasa, Vati, Ghṛita, Taila* and *Lepa*. These chapters incorporate

the views on *Karma Vipaka* and *Jyotisha*, as well as a description of different forms of *Graha* (planetary/spiritual influencing factors) and their properties.

Distinctive features :

Presence of commonness between *Karma Vipaka* and *Jyotisha Shastra* in psychological disorders such as *Unmada* and *Apasmara* show another philosophical level in *Ayurvedic* diagnosis and prognosis. Medicines such as *Bhootabhairava Rasa*, *Indrabramha Vati* for *Apasmara* and *Vijaya Ghrita* for *Unmada* are some specific formulations mentioned.

Vilasa 16 (Chapter 45) :

This *Vilasa* deals with the different kind of *Kushta* and it aims at several kinds of swellings, cysts and tumors. Along with *Karma Vipaka* and aetiology, particular preparations mentioned are *Kancka Sankocha Rasa*, *Shailendra Rasa*, *Podapatradi Churna*, for internal use while *Bhanu Taila* and *Veladi Lepa* for external application are mentioned.

Distinctive features :

This *Vilasa* specifically focuses on all the detailed aspects of skin diseases and their treatment. Some specific types of *Kushtha* to be mentioned are *Prasuti Kushtha*, *Shukragata Kushtha*, etc. Specific medicines for specific *Kushtas* are mentioned for eg. *Betala Rasa* for *Siddhma Kushtha*, *Vajrapani Rasa* for *Kitibha Kushtha*, *Sutasindoora Rasa* for *Sarva Kushtha*, *Lankadhipeshwar Rasa* for *Shataru Kushtha*, etc.

Vilasa 17 (Chapter 46 to 54) :

This *Vilasa* deals mainly with eruptions

and infectious diseases occurring on the surface of the body as well as swelling of the glands. It discusses *Visarpa*, *Visphota*, *Masurika*, *Galagand*, *Gandamala*, *Granthi*, *Arbuda*, *Shlipada* and *Antarvidhradhi*. Treatment includes some peculiar preparations like *Patoladi Kashaya* to treat *Visarpa*, *Dwadasanga Kashaya* to treat *Kapha-Pittaja Visphota*, *Brihat Patolada Kashaya* to treat *Masurika*, and *Sarshapadi Lepa* to treat *Galaganda*.

Distinctive features :

The detailed account of the nature of *Masurika* (chickenpox), its stages of expression (e.g., *Rasagata*, *Raktagata*, etc), prognosis and specific mention of *Sitalashtaka* (produced because of a deity is called *Sitala*) points to a very early notion of infectious disease and its effect on the body as a whole. The listing of *Galaganda* includes its *Karma Vipaka* classification, its *Medeja* classification indicates an awareness of glandular disease and its metabolic effect.

Vilasa 18 (Chapter 55 to 61) :

This *Vilasa* embarked in a large magnitude on the topic of wound healing, different forms of ulcers and genito-urinary diseases. It constitutes *Vrana*, *Agnidagdha Vrana*, *Agantuka Vrana*, *Nadivraṇa*, *Bhagandara*, *Upadamsha Roga* and *Suka Dosha Roga*. In each, the text gives *Karma Vipaka*, *Sadhyaasadhya*, etc. and an abundance of means of *Chikitsa*. Treatment comprising *Prakshalana*, *Vrana Sodhana-Ropaṇa Vidhi*.

Distinctive features :

Wound management is represented by complex classification of *Vrana* based on

involvement of the *Doshas*, morphology and stage of healing. *Kshara* and *Agnikarma* is mentioned for the treatment of *Bhagandara*.

Vilasa 19 (Chapter 62 & 63) :

This *Vilasa* deals with *Kshudra Rogas*. It has a large section of *Kshudra Rogas* that deals with plenty of minor conditions including skin diseases such as *Yavaprakhya*, *Valmika*, hair and nail diseases such as *Indralupta*, *Kunakha* and many other localised diseases.

Distinctive features :

The enormous width of *Kshudra Rogas* are covered that includes vast amount of apparently minor yet common disturbances provides evidence on how thorough awareness and categorization of even minute pathologies were practiced during that time period. Interventions in diseases such as *Indralupta* (alopecia), *Palitya* (greying hair) is indicative of the traditional methods of treatment of cosmetic, age-related issues along with detailed description of *Snayu Roga*, parasitic infection, points at the recognition of environmental health issues and its systematic management are also mentioned here.

Vilasa 20 (Chapter 64 & 65) :

This *Vilasa* explains in details about *Mukha* and *Karna Roga* along with its *Karma Vipaka*, and *Nidana Panchaka*. Varieties of *Mukharogas* like *Jihwagata*, *Oshtharoga*, *Talugata*, *Dantamulagata*, *Galagata*, etc are also mentioned.

Distinctive features :

Special procedures such as *Galasundhi*

Chedana Vidhi is elaborated. In the case of *Karna Roga*, conditions as *Karna Shula*, *Badhirya*, *Karnanada*, and *Putikarnaka*, and their treatments through *Taila*, *Swarasa* and *Churna* are mentioned. Specific preparations are *Kasisadi Churna* in *Mukha Roga* and *Sringaberadi Taila* in *Karna Roga* are mentioned.

Vilasa 21 (Chapter 66 & 67) :

This *Vilasa* is devoted to the diseases and treatment aspects of *Nasa Roga* and *Shiroroga*. Various Rogas, it i.e. *Pinasa*, *Putinasa*, *Nasapaka*, *Puyarakta*, etc. are mentioned.

Distinctive features :

Specific formulations include *Draksadi Taila* in *Pinasa* and *Sadabindu Ghita* in *Nasa Strava* are mentioned. In the case of *Shiro Roga* it discusses varieties of them including *Doshaja*, *Krimija*, *Suryavarta*, *Anantavata*, *Ardhavabhedaka*, *Sankhaka*. Specific preparations such as *Amratamalakala Taila* for *Shirashula* and *Erandadi Lepa* for *Shiro Roga* are illustrated.

Vilasa 22 (Chapter 68) :

The *Vilasa* gives an elaborate diagnosis of eye diseases. It categorizes diseases such as (*Abhishyanda*), *Adhimantha* and *Naktandhya*.

Distinctive features :

The remarkable point is the abundance of number of treatments that could be topically used, like *Anjana* and *Varti*. One particular eye mixture known as *Gajakesari Varti* is also described in the text used in *Abhishyanda*.

Vilasa 23 (Chapter 69) :

It is a very vital *Vilasa* on *Rasa Shastra*, centring on the *Sodhana* and preparation of metals and minerals to medicine. These are, particularly *Swarna*, *Rajata*, *Parada* and *Gandhaka*. This *Vilasa* outlines procedures of *Marana* and practices with certain equipment such as the *Damaru Yantra*.

Distinctive features :

One of the main peculiarities of the *Vilasa* is that it is both methodical and procedural with specific warnings against the side effects of untreated materials. It describes the purification and preparation of metals and minerals in the form of medicine.

Vilasa 24 (Chapter 70) :

This *Vilasa* deals with poisons of different origins. It speaks about poisons and animal bites of scorpions (*Vrishchika Visa*) and snakes and offers their remedies.

Distinctive features :

The peculiarity of this *Vilasa* is that there is a complete protocol-based approach to toxicology. It provides certain formulas and prescriptions on how to cure different kind of poisoning, such as animal bite by scorpions, dog, rat and snakes. Formulations such as *Bhima Rudra Rasa*, *Ashwini Kalpa*, *Prabhavati Vati* in the treatment of various poisons are specifically mentioned.

Vilasa 25 (Chapter 71 to 73) :

This *Vilasa* is a kind of an appendix. *Yantra Prakarana* has information on

procedural preparation and application of instruments and heating techniques eg. Mahaputa. Paribhasha section acts like a glossary, with the definition of technical terms, measurements (*Mana*) etc.

Distinctive features :

The peculiarity of this *Vilasa* is just that it is concerned not only with the practical but also with the theoretical foundations of all what is treated therein. It includes instructions on how to build and use devices such as the *Vidhyadhara Yantra* to prepare medicine, and has glossaries of technical terms and measurements used throughout the text.

Total variety of formulations mentioned in
Vaidya Chintamani –

Sr.No.	Name of the form	Number
1.	<i>Kashaya</i>	368
2.	<i>Rasa</i>	355
3.	<i>Churna</i>	256
4.	<i>Kalka</i>	27
5.	<i>Ghrita</i>	104
6.	<i>Nasya</i>	48
7.	<i>Lepa</i>	153
8.	<i>Anjana</i>	57
9.	<i>Sindura</i>	4
10.	<i>Avaleha</i>	42
11.	<i>Rasayana</i>	21
12.	<i>Taila</i>	114
13.	<i>Vati/ Gulika</i>	77
14.	<i>Guggulu</i>	28
15.	<i>Swarasa</i>	13
16.	<i>Bhasma</i>	7
17.	<i>Rasakriya</i>	6
18.	<i>Haritaki</i>	3

19.	<i>Yoga</i>	65
20.	<i>Lauha</i>	3
21.	<i>Pana</i>	7
22.	<i>Vataka</i>	14
23.	<i>Lavana</i>	2
24.	<i>Dhoopa</i>	15
25.	<i>Dhooma</i>	9
26.	<i>Kalpa</i>	5
27.	<i>Mandura</i>	16
28.	<i>Paka</i>	10
29.	<i>Pottali</i>	3
30.	<i>Guda</i>	2
31.	<i>Asava-Arishtha</i>	5
32.	<i>Sunthi</i>	2
33.	<i>Putapaka</i>	4
34.	<i>Parpati</i>	2
35.	<i>Peya</i>	2
36.	<i>Yusha</i>	2
37.	<i>Yavagu</i>	3
38.	<i>Modaka</i>	7
39.	<i>Kshara</i>	2
40.	<i>Pippali</i>	2
41.	<i>Dravaka</i>	1
42.	<i>Udvartana</i>	1
43.	<i>Pishti</i>	1
44.	<i>Varti</i>	15

Total variety of instruments

Sr.No.	Name of the form	Number
1.	<i>Yantra</i>	14
2.	<i>Musha</i>	1
3.	<i>Putra</i>	7

Present scenario :

The modern-day applicability of

Vaidya Chintamani is multi-faceted. *Vaidya Chintamani* is a highly relevant text as a primary source for deeper understanding, enabling a broader academic engagement with traditional Indian medicine.

A particularly striking point is Prof. *Chunekar's* expressed hope that the book will “fulfil an important need in the field of *Ayurveda* even for the treatment of Cancer, AIDS and other newer diseases in which the modern science is unable to handle”. This statement, coming from a respected authority, suggests a perceived gap in conventional medical solutions that traditional systems like *Ayurveda* might potentially address. This perspective may potentially be used as a starting point in various upcoming studies on traditional formulas and treatment options in the remedies of current maladies, but the assisting theories would require considerable scientific verification by the utilization of modern study approaches.

Vaidya Chintamani makes a monumental contribution towards the history of the *Ayurvedic* texts. The systematic nature of this and the combination of all facets of therapeutic appurtenance, as well as the blend of physical and metaphysical forms of diagnosis, reveal medicine of a whole new sophistication and scope of vision. It is composed by a great intellect, polymath *Sri. Vallabhacharya* and has been published in modern times due to the striving efforts of Dr. K. Rama Chandra Reddy. It is more than a historical curiosity as it is a valuable clinical guide that still shapes the customary practice and a source of lawfully

established modern pharmaceutical production and a source that can yield future scientific research.

Conflict of interest: - None

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