Vaidyavallabha: An Authoritative Work on Ayurveda Therapeutics

Abstract
The text “Vaidyavallabha” is an authoritative work on Ayurvedic therapeutics written by Hastiruci, a Jain scholar. It belongs to the time period of 1673–1726 CE. Different physical and mental ailments with their treatments are addressed in the 274 verses spanning over eight chapters in this work. In this text many unique, special and simple medicinal preparations for different diseases are given. Many drugs which were easily available in the local area are given much more importance in the treatment. Added to this, method and uniqueness of naming the diseases in the text stand differently when compared to other texts. Even though the text seems to be small, the contribution to the field of Ayurveda practice is priceless.

Keywords: Cikitsa, Hastiruci, Vaidyavallabha

Time Period of Vaidyavallabha
The period of Hastiruci is considered approximately as 1673–1726 CE. He was a Jain scholar. Depending on internal and external evidences the period has been decided.[1]

External Evidences
Harsa Kirti, the author of ‘Yoga Cintamani’ was the resident of Tapagaccha, which was the place where teacher of Hastiruci i.e., Mahopadhyaya sage Hitaruci was residing. One verse of the text Yoga Cintamani of 17th century is similar with one verse of Vaidyavallabha. Based on this it can be concluded that both texts belong to same period.[2]

Internal Evidences
In different contexts, ‘Etat Hasti Kaveramam’ (This is the opinion of the author Hasti), ‘Kiritam Kavina’ (Done by the sage), ‘Kavinath Kathitam’ (Described by the sage) – are mentioned, which represent the experience of author. Author himself stated his name in the beginning.[3] In the ending colophon of first chapter, Hastiruci mentions the name of his teacher Hitaruci.[4]

Hastiruci was a Jain sage belonging to Kathiyavadi region of Gujarat. Kathiyavadi or Kathiawar region includes the present major cities such as Rajkot, Jamnagar, Bhavnagar, Khabhat, Surendranagar, Wadhwan, Porbandar, Junagadh, Daman and Diu of Gujarat state. Kathiyavadi name is used in many contexts of the text viz. Hingari (Inguadi), Tanulaka (Tanuliyakak), Shitala cinhi (Kabaha cinhi), Hima abhaya (Haritaki of small size) mentioned in the text.[3]

In one of the verses viz. “Rupagnibuddhi-balavrtyavardhini muradisahena vinirmita svayam” (This formulation was prepared by Muradi saha himself and it enhances complexion, digestive fire, intellect, physical strength and vigour) the word Muradi sahena or Muradi saba is mentioned. Murad was the brother of Aurangzeb who lived from 1624 to 1661 AD. This verse hints that author Hastiruci belongs to the above period only.[3]

Commentary on Vaidyavallabha
It is stated that two years after the period of Hastiruci, Megha bhatta of 17th century wrote a commentary on Vaidyavallabha in Sanskrit. Megha bhatta was the son of Nilaanatha Bhatta and grandson of Kesana Bhatta who belonged to Gautama Gotra and was a worshipper of Shanka.[6]

Contents of the Text Vaidyavallabha
This book contains 8 chapters and 274 verses. Each chapter is named as vilasa (~beauty or pleasure).[7] The details are given below in Table 1.
### Table 1: Contents of the text “Vaidyavallabha”

| Chapter number | Chapter name | Total number of verses |
|----------------|--------------|------------------------|
| Prathama Vilāsa | Jvara cikitsā | 31                     |
| Dvītiya Vilāsa  | Śīrṣoga cikitsā | 35                     |
| Tṛtiya Vilāsa   | Kāśa – śvāsa-kṣaya-visphoṭa-pāma – dadru-raktapitita cikitsā | 30                     |
| Caturtha Vilāsa | Puruṣārtha karaṇa adhikaraṇa | 28                     |
| Pañcama Vilāsa  | Gada roga – āntra vṛddhi pratikāra | 22                     |
| Saṣṭha Vilāsa   | Udararoṇa – kuṣṭha-piliha-hrdroga-gulma – jirna jvara – pāṇḍu-kāmāla pratikāra | 26                     |
| Saptama Vilāsa  | Śīrṣoroga-kārnāksīṭumakā gūṭha – valaka – śvāna viṣa pratikāra | 45                     |
| Aṣṭama Vilāsa   | Ṣeṣa prayoga pratikāra | 57                     |

### Availability of Vaidyavallabha Manuscripts

Many manuscripts are available by the name of Vaidyavallabha at different oriental institutes across India. At the same time many data bases also have different manuscripts with the name of Vaidyavallabha.

Rajasthan Oriental Research Institute, Jodhpur has five Vaidyavallabha manuscripts. Hastiruci is the author of all these. All five manuscripts are in Sanskrit language. National mission for manuscripts has one Vaidyavallabha manuscript. It is very surprising to know that Digital Ayurvedic Manuscript database has 10 Vaidyavallabha manuscripts. All 10 are present with the name Hastiruci as author. In the same way, Digital Library of India has 2 Vaidyavallabha works. These two are in Gujarati Language.

Thus this evidence shows the popularity of Vaidyavallabha and its importance in clinical practice. Simple, easily available, effective, affordable formulations and easily understandable therapeutic concepts may be the reason for its popularity.

### Variations in Manuscripts

In kuṣṭhahara yoga (Leprosy alleviating formulation) instead of Īṅgū (Asafoetida) and Kṣīra (Milk), Snuhi kṣīra (Latex of Euphorbia neriifolia) is mentioned in few manuscripts. In kāmalāhara prayoga (Jaundice alleviating formulation), instead of dadhi nīra (Upper watery portion of curd), dadhinā sārdham (Along with curds) is mentioned in some manuscripts.[8] In this way, a few minor differences are present among manuscripts of Vaidyavallabha.

### Method of Narration in Vaidyavallabha

The Sanskrit used in the work is easily understandable. Author doesn’t give much importance to vyākaranā, chaṇḍas etc., technical aspects. Method of narration is direct; therefore it is easy for the readers. Not much importance to the concepts of aetiology, symptomatology, prognosis and treatment are given. Apart from this, the author has concentrated more on treatment, that too mainly on single drug, easily available drug and simple preparations for disease management.

### Specialities of Vaidyavallabha

As stated earlier, Vaidyavallabha is a work which deals with the treatment and useful for all 8 branches of Ayurveda. The text Vaidyavallabha has been designed based on the need of the period of the author, availability of drugs during that time, disease manifesting in that era, socio-economical-cultural-familial-spiritual-aspects of that period Vaidyavallabha.

### Unique diseases mentioned

- **Vēlā jvara** – Fever appearing at particular times
- **Sītāṅgaja jvara** – Fever with cold body parts
- **Ekāntara jvara** – Fever at regular interval
- **Ṣāṣa gada** – Soma roga (Excessive white discharge)
- **Mala vṛddhi** – Intestinal hernia
- **Maulika pīḍā** – Headache
- **Nāsura** – Wound in nose
- **Mukha śoṣa** – Dryness of mouth
- **Snāyu roga** – Tendon related disorders
- **Bhrāma vāta** – Vertigo or giddiness
- **Granthi vāta** – Painful inflammatory swelling
- **Mrghi roga** – Epilepsy
- **Mahā mṛgī roga** – Grand mal epilepsy
- **Mukha chāyā** – Vānya (Facial melanosis)
- **Ḍamaru vāta** – in this disease, tremors starts from right upper limb and gradually move towards left side. Later it shifts to both lower limbs and at the end, tremor of whole body occurs. The manifestation is similar to dance of Lord Śiva with the instrument Ḍamaru. It is also called as Tāṅḍava roga. May be correlated to Tremors or Parkinson’s disease
- **Granthila ceṣṭā** – seizures/abnormal body movements
- **Jāḍya** – delayed physical and mental activity
- **Hṛdaya śūnyatā** – palpitation
- **Guhya saṅkoca** (Vaginal spasm)
- **Mahā śirṣa vyathā** – Severe Headache

### Unique drugs described

- **Hamsapāda** – Hīṅgula (Ferula cephalotes)
- **Kubja** – Dronapuspī (Leucas cephalotes)
- **Anila ripu** – Eraṇḍa (Ricinus communis)
Unique formulations

- Use of buffalo’s milk as Garbha sthāpaka (Helps to maintain the implantation of embryo)
- Use of dog-milk to prevent pubic hair growth
- Guḍūcī sattva (Essence of Tinospora cordifolia) is mentioned in Kṣaya roga (Tuberculosis)
- Milk of donkey is given in Rakta pitta (Bleeding tendency disorder)
- Horn of cow is mentioned as the ingredient of the formulation given for Grahani (Sprue disorder)
- Treatment for toxic effects of Bhallātaka (Semicarpus anacardium) is given
- Seed and bark of lemon are indicated in GIT disorders viz. Arśas (Haemorrhoids), Kṛmi (Worm infestation) etc.
- Blood of donkey is used to prepare medicated paste for therapeutic application in case of Bhagandara (Fistula in ano)
- Fruit pulp of Nimba (Azadirachta indica) is indicated in the disease kuṣṭha (Leprosy and other skin diseases)
- Treatment for toxic effects of Ahiphena (Papaver somniferum) is given
- Dung of donkey are indicated in diseases caused due to perturbed Pitta doṣa
- Sunthi pāka (Zingiber officinalis based medicine) is indicated in śirogra (diseases of head)
- Kharpara (Zinc carbonate) is used to prepare collyrium.
- Bone of camel is mentioned as unique medicine for the treatment of wounds.
- Ash prepared out of Sarpa kaṇčukī (powder of skin scale of snake) is indicated in poison of cobra.
- Treatment for toxic effects of Malla (Arsenic), Ahiphena (Papaver somniferum), Dhattūra (Dathura metel), Pārada (Mercury) and Haratāla (Orpiment) are given.
- Tarunī raṇjana dhūpa, a unique fumigation preparation is mentioned. Faeces of dog, donkey, pig and cat are the main ingredients of this
- Faecal matter of monkey and pigeon are mentioned in the treatment of epilepsy
- Urine of human being is mentioned as the ingredient of the formulation indicated in epilepsy
- Dung of horse, camel and donkey are indicated in Garbhmāṛta cūrṇa (Pro conceptive formulation).

Special Terms Mentioned

- Mauli – Head
- Mari pramāṇa – Measurement similar to the size of Piper nigrum
- Rodha – Lid/mud plate
- Pūḍi – Powder/ash
- Līṅdika – Faecal matter
- Harsa – Arśas (Haemorrhoids)
- Mastaka recana – Śīro virecana (Errhine therapy)
- Rasa ramamita – 6 in number
- Vyoma nāga – 80 in number
- Vāla – child
- Gūthā – Offensive excreta/exudates from wound
- Meṇam – wax
- Sābu – soap.

Highlights of Each Chapter

Chapter 1

Jvara (Fever) is considered as strongest among all diseases. Here Virecana (Therapeutic purgation) is given first, followed by Langhana (fasting therapy) and internal medication. Jvarahara tantra (fever subsiding method) is also explained. Different aṭiyaṇa (collyrium) and nasya (errhine therapy) preparations are mentioned.

Chapter 2

In this chapter Strīroga (Gynaecological disorders), treatment for Prasūti roga (Diseases of parturated women) and Garbhiniroga (Obstetric disorders) are highlighted. Simple formulations are explained to get proper progeny (Garbha lābha) and to get progeny having desired sex (Putra lābha prayoga). Different diseases of pregnant ladies viz. śuṣka garbha (Under nourished foetus), garbhapāta (abortion), yoni prasava śūla (Severe pain during delivery) and treatments are addressed. Guhya saṅkoca (vaginal spasms), śveta srāva (Excessive white discharge), rakta srāva (Excessive vaginal bleeding), vandhyātā (Infertility), guhya śoṭha (vaginal inflammation) etc.; gynaecological diseases and medication are also explained. Unique formulations such as Phala puspa nivāraṇa yoga (Ovulation preventing formulation), Garbha pratibandhaka prayoga (protective measures mainly for prostitutes to prevent conception), Gauḥya keśa nivāraṇa yoga (Genital hair removal formulation) are explained.
Chapter 3
Highlight of this chapter is treating particular diseases using metallic drugs. The details are given below in Table 2.

Chapter 4
In this chapter Gokṣura (Tribulus terrestris) is described as vīrya vṛddhikara (virility enhancing), bala vṛddhikara (physical and mental strength enhancing) and vīrya doṣahara (semen defect curing). Unique pustiprasādana gaṇa (Group of drugs enhancing nourishment) is explained i.e., Cow’s ghee, cold water, nutrient rich food in proper quantity, contact of young woman, Consumption of cow milk and taking bath regularly.

Many Gatakāma prāpti (attaining lost sexual desire), vīrya stambhana (providing excellent virility), śiṣṇa vṛddhikara (maintaining erection required for the phase of orgasm) formulations are explained.

Chapter 5
Bhallātaka (Semecarpus anacardium) is mentioned as the main drug for the disease arśas (Haemorrhoids). Unique formulation Eraṇḍa pāka (Ricinus communis preparation) is mentioned for curing kṛmi (Worm infestation).

Chapter 6
Different and unique preparations are explained for multiple diseases such as Udararoga (Ascites), Kuṣṭha (Leprosy), Pliha (Splenic disorders), Hṛdroga (Heart diseases), Gulma (Phantom tumours), Jīrṇa jvara (Chronic fever), Pāṇḍu (Anaemia) and Kāmāla (Jaundice).

Chapter 7
Śuṇṭhi (Zingiber officinalis) and āmrāsthī (seed of Mangifera indica) is recommended in all kinds of headache. Marīca (Piper nigrum) and Pippalī (Piper longum) both is recommended be used in headache and eye disorders. Triphalā (powder of fruits of Terminalia chebula, Terminalia bellerica and Emblica officinalis) is highlighted in all types of eye related disorders. Preparations explained for the diseases such as ear disorders, nasal disorders, oral cavity related disorders, dental diseases, śvāna visa (Dog bite), Bhrāma vātā (Vertigo or Giddiness) which are easy to prepare and administer in the patients.

Chapter 8
In this chapter, rest of the information are narrated. Mainly it deals with the treatment of conditions caused by poison. Hiṅgu (Ferula narthex), Marīca (Piper nigrum) and Vacā (Acorus calamus) are recommended to cure diseases caused due to poison and its complications. Āsva raiḥana dhūpa is unique formulation of the text, where many animal products are used for the purpose of fumigation. It is claimed that by the use of this dhūpa a married woman will stay in her father in law’s house happily and permanently. Gandhaka (Sulphur) and Laśuna (Allium sativum) preparations are explained in detail along with their indications. Single drug preparations are explained to cure Mrūgī roga (Epilepsy). Mukha chāyā hara lepas (medicinal paste for facial melanos) are also special.

Conclusion
Vaidyavallabha is an important treatise on Ayurveda therapeutics written by Hastiruci, a Jain scholar. This text is mainly aimed towards different disease management. Unique and simple preparations are explained in eight chapters. Many special drugs and diseases are described throughout the text. Hence it can be said that Vaidyavallabha is an authoritative work for Ayurveda literature.

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Conflicts of interest
There are no conflicts of interest.

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