

## AN INTRODUCTION TO ABHINAVA CHINTAMANI AN AYURVEDA TREATISE FROM ORISSA

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**Received:**


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**Accepted:**

**ABSTRACT:** *A synopsis of the Sanskrit text, Abhinava Chintamani is presented in this paper. Attention is paid to highlight the novel features of this text composed in 18<sup>th</sup> Century A. D. by Mahamati Cakrapani Das of Orissa.*

### INTRODUCTION

Among the eight divisions of Ayurveda, *Kayachikitsa* is the most important one. Being the most important divisions of Ayurveda, many treatise are available in *Kayachikitsa*. Specialised books have been brought out on its various aspects like diagnosis, treatment and dietary restrictions. Though large number of publications is still in print, the bulk of literature contributed by ancient scholars is not able to see the light of the day. These are scattered in the form of manuscripts in various libraries and museums in India and abroad. Many such materials are also in the personal possession of several individuals.

It may be noted that the literature of Ayurveda was written in Sanskrit in scripts of almost all the Indian languages. The publications available with Hindi commentary are mostly based on material available in Devanagari script. The large volume of literature has not been published in Devanagari script so far, though certain passing references about existence of *Abhinava Chintamani* and *Pathyapathya Viniscaya* are found in Hindi literature (Sharma, 1975). As such these could not get

wider circulation and utilization. We came across a number of such Palm-leaf in the Orissa State Museum and libraries of the State. Such manuscripts are also available with many ayurvedic physicians and lay people around Bhubaneswar. There has been a tradition in Orissa in olden times to get the various mythological, religious, astrological and medical literature written on palm leaves for preservation, propagation and utilization.

### Orissa's contribution to Ayurveda

The ayurvedic system of medicine is deep-rooted in Orissa from the earliest times. There are instances of physicians of the area deputed to attend the ailing persons in war. The Kalinga empire was well-known for trade and culture including health care, even before the advent of *Mahabhatra*. This tradition has continued to flourish since then. The excellence in culture, literature, astrology and medicine was at its peak in 18<sup>th</sup> century when Viswanth Kaviraja authored *Sahitya Darpana* and Pathani Samanta wrote *Siddhanta Darpana*. Pathani Samanta was also a scholar of astrology. It

was around that period that Mahamati Chakrapani Das compiled *Abhinava Chintamani*. This is a Sanskrit text written in Oriya Script. This was published incompletely in 1930 in Oriya script. The book was composed during the latter part of the 18<sup>th</sup> century (1721 Sakabda)<sup>1</sup>. If we examine this work in relation to others on *Chikitsa*, it is seen to be the last such attempt after *Bhaisajya Ratnavali* written in the 18<sup>th</sup> century. P. V. Sharma (1975) has enumerated *Abhinava Chintamani* alongwith the name of author Chakrapani Das in the list of certain other treatise on *Chikitsa*.

The present critical study of *Abhinava Chintamani* was initiated to facilitate its publication in Devanagari script in order to make larger utilization of knowledge enshrined in this compilation.

### Methodology

For this study we have depended on a palm-leaf manuscript and an incomplete edition of *Abhinava Chintamani*, published and edited by Dr. A. Gangadhara Patra around 1930 in Sanskrit language in Oriya script with translation of text in Oriya (Patra-1962-71). The book appears to have been published in four volumes perhaps separately earlier and as one volume later. The page numbering of each part is recorded separately. In this book 9 *Kirans* (chapters) (41 – 49) out of the total 66 *Kirans* are missing.

The palm-leaf manuscript of the book consists of 242 leaves, 231 contain the text and the remaining 11 pages form an index of the contents. The whole manuscript is written on both sides of leaves (size 42.5 cm x 3.2 cm) and contains all the 66 chapters (*Kirans*). The manuscript is said to have been written by one Madan Mohan Patnayak eldest son of Chaitanya Shri Karana

Patnayak, resident of Khallikota Garha located in Ganjam District of Orissa. The work was completed on Kartika Krishna Chaturdasi day which happened to correspond to the 9<sup>th</sup> year of Mukunda Deva Maharaja's ascending the throne (1824 AD).

### Observations

A comparative study of the two versions and as their relationship with other Ayurveda texts are taken up and will be presented separately. A general idea of its style and contents along with salient features is given here-with.

There were separate books of *Nidana* and *Chikitsa* in earlier times viz. *Madhava Nidana*, *Cakradatta* etc. Subsequently the scholars have brought in the complete descriptions of *Nidana* mostly from *Madhava Nidana*, alongwith description of treatment. Examples are Bhava Prakas and Yogaratnakara. *Abhinava Chintamani* deals with a very short description of *Roga Nidana*. Certain new clinical entities like *Amlapitta Jvara* are also found in it.

### Novel Features

The description of treatment of various types of diseases is provided separately. The simple preparations like *Kvatha Churnam* etc. are generally followed by *Rasausadhis* and *Ghrita, Taila* preparations. In the end a brief description of prognosis (*Sadhyasadyata*) is also given before discussing dietary instructions. The verses of the description are very often written in new style. The original texts from where the materials are compiled are also suitably modified and rewritten though they mean the same. In addition to the compilation of material from other classics, the author has introduced several original formulations for the treatment of various diseases. Varieties

of medicinal formulae available in other texts are also found and special emphasis is laid on *Jyotish* and *Daivavyapasraya chikitsa*.

The book consists of 66 *Kirans* the first four dealing with *Mana Paribhasa*, *Rasadisuddhi*, *Kaladi Dvadasatatva* and *Nadyadi Trayodasha Tatva* the last three (64 – 66) deals with *Rasayana*, *Vajikarana* and *Vamanadhikaradi* / *Sadritucarya* respectively. The treatment of diseases is discussed in the remaining 59 *Kirans* (5 – 63). The treatment of diseases is discussed on the basis of the nosological and later books on *chikitsa*. However, the author has made some changes, the important example being the discussion of *Kamala – Halimaka*, as a separate chapter, succeeding *Pandu*. *Hikka* and *Svasa* are also discussed separately.

On the other hand description of several diseases which are discussed separately in other books are clubbed in one chapter. The *Vrana Sotha*, *Vrana*, *Bhagna Vrana* and *Nadi Vrana* are discussed in one chapter under separate sections. *Visarpa* and *Visphota* are also discussed in one chapter. The diseases affecting females (*Pradara*, *Yonivyapata*, *Garbhini Roga* and *Sutika Roga*) are discussed under *Striroga*. In addition there are several other novelities in the presentation of the book.

As the author himself states the book was written taking into consideration the accepted views on *Chikitsa*, *Pathyapathya* and *Karmavipaka*. Attempts are also made to provide a comprehensive description of treatments<sup>1</sup>. Interestingly, the entire text is full of novel descriptions. Some examples are cited herewith to highlight: the originality of the text.

### **Nosological Peculiarities**

**JVARA:-** Description of clinical features of *Amlapitta Jvara* – Justification and specific therapy of *Navajvara* where medication is forbidden Description of four *Rasayoga* for treatment of *Navajvara* in addition to certain *Kvatha* and *Curna* - several new formulations for treatment of *Jvara* – for *Sannipatika Jvara* specific *Kasaya*, (*Kvatha*) and *Rasa Yoga* for 13 types of *Sannipata* a number of *Yoga* for different stages of *Sannipata* are mentioned. – *Bali* and *Mantra chikitsa* of *Jvara* are discussed in detail.

**ATISARA:-** *Jvaratisara* is discussed under *Atisara* – Certain new *Rasa Yoga* – *Mrityun – jaya Rasa*, *Nityananda Rasa* and *Maharasa* are described.

### **Novel Formulae**

**AJIRNA:-** *Agnimukha curna*, *Pranesvara curna*, *Karpuradi curna*, *Sadusana Ghrita*, *Vrhadagni Mukha curna*, *Vahni Kumara Rasa*, *Vadvanal Rasa*, *Pandanav Vati*, *Subhktapaka Rasa*, *Mrutyunjaya Rasa*.

**KRIMI:-** *Aparajita Dhuma* (*Vahya Krimi*) *Vacadi Kasaya*, *Kriminiasaka Vati*.

**PANDU:-** *Purna Sudansu Rasa*, *Lauhmrita Rasa*, *Lauha Garbha Rasa*.

**RAKTAPITA:-**  $\frac{3}{4}$  *Niloptpaladi Curna*, *Mustakadi Modaka*, *Abhra Rasayana*.

**RAJYAKHMA:-** *Vijaya Curna*, *Amritarnava Ghrita*, *Sudhanidhi Taila*, *Rasa Gutika*, *Purna Chandrodaya Rasa*, *Saptamrita Rasa*, *Astalauiha Chandrodaya Rasa*, *Svarna Parpati*, *Chakravanti Rasa*.

**KASA:-** *Vasakadi Curna*, *Ksaradi Curna*, *Haritakyadi*, *Curna*, *Trijakadi Curna*, *Bhavana Amrita Sara Lauham*, *Parpati Rasa*, *Chandra Sekhara Rasa*, *Maha kapha*,

*Ketu Rasa, Rasendra kapha ketu Rasa, Lauha pancamrita Rasa.*

**HIKKA:-** *Usiradi Curna, Dhumapana Chandagni Bhairava Rasa.*

**SVASA:-** *Rasa sindura Curna, Pathyavaleha, Kuluttha Guda, Bhringaraja Tailam, Bala Surya Curna, Suvarna Gutika Ramastra Rasa.*

**SVARA BHEDA:-** *Susvara Rasa.*

**ARUCHI:-** *Yavani Sadava, Eladi Curna, Kakkoladi Vatika*

**CHARDI:-** *Padmakasthadi Ghrita.*

**UNMADA:-** *Unmadari Lauha.*

**APASMARA:-** *Maha Pancagavya Ghrita, Apasmarari Rasa.*

**VATAVYADI:-**

*Paksaghata:- Erandadi Taila, Madadi Taila.*

*Ardita:- Dasmula Tailam.*

*Manyasthambha:- Kusthadi Yamka*

*Jihva stambha:- Saras Vata Ghrita*

*Gridhrasi:- Lasunadi Ghrita*

**General :** *Rasonadi Pachana, Maharasanadi Pachana. Abhradya Curna, Br. Rasona Pindam, Rasnadi Curna, Sarvavyadhihara Rasa, Sarvarogari Rasa, Agnikumara Rasa, Vata Vidhvansini Rasa, Visvara Lepa, Pancharka Taila, Trisneha Taila, Bala Naryana Taila, Visamusti Taila, Laghu Visamusti Taila, Maha Visa Musti Taila, Vataraja Taila, Rasnadi Curna, Naryan Taila, Pathayadi Curna, Vibhitakyadi Curna, Saptadasanga Kvatha.*

**VATA RAKTA:-** *Yogasara Guggulu, Amritadi Ghritam, Sarvesvara Rasa Vatari Rasa, Arkeswar Rasa.*

**URUSTAMBHA:-** *Rasonmritam, Bhakara Pindam, Nagaradya Taila, Dhustura Taila.*

**AMAVATA:-** *Yogaraja Guggulu, Vrihadrasona Pinda, Prabhakara Rasa, Astamrita Rasa.*

**SULA:-** *Trikatvadi Curna, Kalaya Gutika, Sulavajra Rasa, Trusnadi Vati, Pratapa Martanda Rasa, Nripati Vallabha Rasa.*

**UDAVARTA-ANAHA:-** *Ksiradi Curna, Hingvadi Curna, Vancha Bhedi Rasa.*

**GULMA:-** *Hingvadi Curna, Vijaya Curna, Pathyadi Curna, Silajatu Vataka, Nilini Ghrita, Sankhakasara Vatika.*

**HRIDROGA:-** *Vachadi Curna, Phala Trikadya Curna, Hridgadari Vati.*

**MUTRAKRICCHRA:-** *Darksadi Pachana, Makaradvaja curna, Sukumar Yamakam, Mahakalpatru Rasa, Vidruma Vatika.*

**ASMARI:-** *Varunadi Guda, Vidangadi Gutika, Trivikram Rasa.*

**MEHA:-** *Trijatakadi churna, Rasnadi Pachana, Nyaodhadi Churna, Dhatryadi churna, Silajatvati Lauha, Amrita Sankara, Karpura Modaka, Chandrakala Rasa, Vangaraja Bhasma, Meha Kutharja Rasa, Mahantaka Rasa, Karpura Tilaka Rasa, Svarna Saptamrita Rasa, Lauha Saptamrita Rasa, Mahantaka Taila, Sudhakara Taila, Prameha Pidaka, Eladi Curna.*

**SOMAHOGA:-** *Karpuradi Curna, Bhaskara Gutika.*

MEDARPGA:- *Ksaradi Lauha, Chitrakadi Gutika, Sosana Vatika, Vadvagni Rasa.*

KARSYA:- *Purna Chandrodaya Rasa, Brimhana Vati, Amritarnava Rasa.*

UDARAROGA:- *Bhuktottariya curna, Punarnavadi Lauha, Vindu Ghritam, Yamani Satva, Udarati Lauha, Udarati Rasa.*

SOTHA:- *Krishnadi Curna, Pancakoladi curna, Gomutra Mandura Br. Sukamuladya Taila, Trinetraksya Rasa, Maksika Vatika, Martanda Rasa.*

VRIDDHI:- *Vijaya Churna, Vijaya Rasa, Anta Kosacadamani Rasa.*

VRADHA:- *Syamadi curna.*

GALAGANDA:- *Haritakayadi Taila.*

GANDAMALA SLIPADA:- *Slipadari Rasa, Saureswar Ghrita.*

VIDRADHI :- *Sigrumula Ghrita, Varuna Ghrita.*

VRANA SOTHA:- *Br. Jatvadi Taila, Vranari Taila, Vranari Ghrita.*

VRANA:- *Vrana kesari Taila.*

NADI VRANA:- *Raladi Ghrita, Saptanga Guggulu, Ksara Sutra.*

BHAGANDARA:- *Saptavinsati Guggulu, Kalari Rasa.*

UPADANSA:- *Mahadhupa, Ghrihadhumadi Taila, Bhaskara Rasa Topachini Leha.*

KUSTHA:- *Upachara Paniyam, Navayasa Curna, Udayamartanda, Kasaya,*

*Bhallalakamrita, Mahataleswar Rasa, Vajradhara Rasa.*

SITAPITTA:- *Sitapittari Rasa.*

AMLAPITTA:- *Sudhakara curna, Rasayanamritam, Vasa Guggulu, Yogaraja Lauham, Khandardraka, Mahadraka, Khandasatvari Modaka, Sasanka Kirana.*

VISARPA:- *Snuhi Ksiradya Taila.*

MASURIKA :- *Sitalastakapatha.*

MUKHAROGA:- *Sourbhya Vatika, Karpura Vati.*

KARNAROGA:- *Dhustura Taila, Rasandi Guggulu, Ramathadi Taila.*

NASAROGA:- *Br. Tailsadi Vataka, Bhargyadi Kvatha, Pinasa Bhaurava Tila, Guddaraka.*

NETRAROGA:- *Gudikanjana, Br. Triphala Rasayana, Abhinava Sinduranjana Hustanjana, Kalyanajana, Chandrojvala Varti, Karpuradi Varti.*

SIROROGA:- *Pathyadi Kasayam, Sadavindu Ghrita, Br. Bhringaraja Taila.*

STRIROGA:- *Vijaya Churna, Sarsijadi Churna, Satavari Ghritam, Panhamrit Rasa, Phala Ghrita.*

GARBHINIROGA:- *Specific treatment – Kasaya Churna, eb for each of the common diseases are discussed in addition to disorders of pregnancy and parturition.*

SUTIKAROGA:- *Rasaraja Vati, Kajjali Vati, Chandrmani Rasa, Bala Taila, Yavadi Tasa.*

**BALOROGA:-** *Sinduradi Curna, Balarogantaka Rasa, Nagarjuna Curna, Mahabala Taila, Vanga Vati Sarvakaya Vati, Chidambara Rasa, Balananda Vati.*

**RASAYANA:-** *Chyuta Rasayana, Laudha Rasayana, Vanga Rasayana, Abhra Rasayana, Rativallabha Rasa, Lakshmivilasa Rasa, Ratna Kamesvara Rasa, Mahamadana Modaka.*

**VAJIKARNA:-** *Madana Sandipana Curna, Br. Amrita Sarkara, Kamoddipana Rasa,*

*Pramadebhankusa Rasa, Viryastambha Kara Yogah Lingavardhanamupaya.*

### **ACKNOWLEDGEMENTS**

We are grateful to Director, Central Council for Research in Ayurveda and Siddha, New Delhi for encouragement. Thanks are also due to Kaviraja Sri. Harihar Acharya Retd. A.M.O. of Govt. of Orissa for providing the palm leaf manuscript of “*ABHINAVA CHINTAMANI*”.

## **CHAPTER (KIRAN) – WISE CONTENTS OF ABHINAVA CHINTAMANI ANNEXURE – 1**

<b>Kiran No.</b>	<b>Subject</b>	<b>Kiran No.</b>	<b>Subject</b>
1	Mana Paribhasadi Kasaya Nirupana	41	Sotharoga Nirupana
2	Rasadi Suddhi Nirupana	42	Antra Vriddhi Vradhna
3	Dvadasha Tatva Nirupana		Roga Nirupana
4	Nadyadi Trayodasha Tatva Nirupana	43	Galaganda Gandamalapaei
5	Jvara Roga Nirupana		Granthyarbrudhi Roga Nirupana
6	Atisara Roga Nirupana	44	Slipada Roga Nirupana
7	Grahani Roga Nirupana	45	Vidradhi Roga Nirupana
8	Arosoroga Nirupana	46	Vranasotha, Vrana Bhanga, Vrana,
9	Ajirna Visvchayalasaka		Nadivrana Roga Nirupana
	Vilambidadyagnimandya Roga Nirupana	47	Bhagandara Roga Nirupana
10	Krimiroga Nirupana	48	Upadamsa Roga Nirupana
11	Pandu Roga Nirupana	49	Suka Dosanirupana
12	Kamalahalimaka Nirupana	50	Kustha Roga Nirupana
13	Raktapitta Nirupana	51	Sitapittodardakosha Nirupana
14	Rajyaksmorahksta Nirupana	52	Amlapitta Roga Nirupana
15	Kasaroga Nirupana	53	Visparpasvaya Vridhi
16	Hikka Roga Nirupana	54	Visphota Roga Nirupana
17	Svasaroga Nirupana	55	Masurika Roga Nirupana

18	Svarabheda Nirupana	56	Ksudra Roga Nirupana
19	Aruciroga Nirupana	57	Mukha Roga Nirupana
20	Chardi Roga Nirupana	58	Karana Roga Nirupana
21	Trisna Roga Nirupana	59	Nasaroga Nirupana
22	Murcha Roga Nirupana	60	Netra Roga Nirupana
23	Madatyaya Roga Nirupana	61	Siroroga Nirupana
24	Daharoga Nirupana	62	Striroga Nirupana
25	Unamada Roga Nirupana	63	Bala Roga Nirupana
26	Apasmara Roga Nirupana	64	Visaroga Nirupana
27	Vata Vyadhi Nirupana	65	Rasyana Nirupana
28	Vatarakta Nirupana	66	Vajikarana Nirupana
29	Urastambha Nirupana	67	Vamanadhikaradi Sadrtucharya Nirupana
30	Amavata Nirupana		
31	Sularoga Nirupana		
32	Udavartantaka Nirupana		
33	Gulma Roga Nirupana		
34	Hridroga Nirupana		
35	Mutrakrichchra Nirupana		
36	Mutraghata Roga Nirupana		
37	Asmarisarkara Roga Nirupana		
38	Meharoga Nirupana with Premeha Pidaka		
39	Medoroga Nirupana		
40	Udara Roga Nirupana		

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