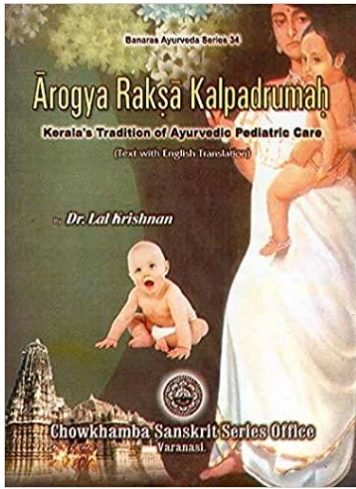




Analytical Review of Arogya Raksha Kalpadrumah

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INTRODUCTION

On probing the treasure of Kerala's splendid tradition of Ayurveda, one can find, Arogya Raksha Kalpadrumah - (Kerala's Tradition of Ayurvedic Pediatric Care) Text with English Translation as a lighthouse to ayurvedic pediatricians. It is befitted with the geographical, climatic and cultural situations of Kerala, and is based on the thoughts and lifestyle of regional people. This is more practically oriented and can be considered as an ayurvedic pediatrician's quick reference hand book. Many new diseases which are not mentioned in classical textbooks have found their place in this book like Bala Visarpa, Shakarogas, Raktanawastha, Raktastambha, Kundalaka, Pakshipeeda etc. are common in Kerala and various indigenous treatment modalities are developed for such diseases. The original name of the book is Arogya Kalpadrumah. Sri Kaikulangara Rama Warriar, one of the judicious physician and visionary of ancient Kerala, is considered as the author of this treasured literature. The original text is written in Sanskrit language with Malayalam script. The present book is the English translation with *shlokas* (verses) written in Devnagri script by Dr. Lal Krishnan.

BACKGROUND

Arogya Raksha Kalpadrumah was originally written by Kaikulangara Rama Warriar, with the name Arogya Kalpadrumah. The original text was written in Sanskrit language with Malayalam script. It was first published by S.T.R Sons (Publisher), Kolam. After that it was published by Kodungallur by the name Arogya Raksha Kalpadrumah. Original version Arogya Kalpadrumah comprises of forty chapters with 3800 shlokas (verses). In Arogya Raksha Kalpadrumah the content is rearranged in forty seven chapters. The chapters were named as *stavaka*.

ABOUT THE AUTHOR

Kaikulangara Rama Warriar (1832-1896), author of the treatise was an eminent Scholar of Kerala. Rama was his name; Warriar, the caste name. Kaikulangara is the name of place where he resided. He was born in 1832 in Thrissur district. Several Sanskrit books were translated and explained in great detail by him. He has written more than 40 texts, which include both original works and commentaries on various subjects ranging from medicine, astrology, music, grammar, dictionary and literature. Some of his most famous works other than Arogya Raksha Kalpadrumah include Hridyapatha (meaning 'beautiful path') known as horashastra in Kerala, which is a commentary to the text brihat jataka of Varahamihira. The commentary written by Kaikulangara Rama Varyar to the famous text named 'Prasna Marga' is known by the name "Ratna sikha" (meaning 'the branch of precious stones'). He wrote a commentary on 'Ashtanga Hridaya' (the Ayurvedic text by Vagbhata), sarartha-darpana and this commentary is very popular among Ayurvedic physicians of Kerala. He was a devotee of "Dhenu Saraswati" a rare deity, which is 'goddess saraswati worshiped as a cow standing in Sun.' Kaikulangara is believed to be of 'gandha harvamsa' i.e, born with the divinity of gandharvas - i.e. the most intelligent and pious deities with musical interests. He has been placed among the most learned scholars of Kerala. He was awarded the titles of 'Vagdasan', 'Ramananda Nathan' and 'Pandita Parasa Vendran'. He himself has given his introduction at the end of each chapter in Arogya Raksha Kalpdrumah. His contribution in the field of Sanskrit literature, Astrology and Dialectics provides the necessary guidance to today's research scholars.

ABOUT THE TRANSLATOR

Dr. Lal Krishnan is a learned Ayurvedic scholar involved in various aspects of ancient Indian life sciences such as Ayurveda, Yoga, Tantra, Vastu etc. In the course of his career he has contributed many articles on various subjects to many national and international journals and magazines. He did his graduation from Sri Jayendra Saraswathi Ayurvedic College, Nazarathpet, Chennai, in 2001. Dr. Lal Krishnan rewrote this treasured Ayurvedic literature of Kerala, Arogya Raksha Kalpdruma in Devanagri version of *slokas*(verses) with English translation along with some changes in original design of the book, which was Published by Chaukhambha Sanskrit Shrinkhla, Varanasi in 2006. By doing this Dr.Lal Krishnan had done a great work of breaking the boundaries of language and introducing the the whole world with this treasured literature of Keralian ayurvedic pediatrics. An English translation of this text is bound to make the text gain wider acceptance. It is because of this that the translation of the work done by Dr. Lal Krishnan is noteworthy. By his worthy efforts, he opened a way to new horizons for research and clinical practice in the field of ayurvedic pediatrics.

ABOUT THE STYLE

Arogya Raksha Kalpadrumah is written in Sanskrit language with *Anushthupa chhanda* (literary matrix). Author in the foremost *shloka* describes that the text main emphasises on treatment of children. He also told that he has compiled the text from important contexts of samhitas and many other Ayurvedic texts for the low caliber physicians or the one who wish to gain knowledge in short duration. The language of the book is simple, poetic and illustrative.

CONTENT OF THE BOOK

Arogya Raksha Kalpadrumah, is a creditable literary sources on Ayurvedic Pediatric Care comprises of 47 chapters. The sequential arrangement of chapters and content as translated by Dr. Lal Krishnan is as follows:

1. Sadyojaata Baalopacharaniya (eleven-fold classification of balavastha, Care of new born, breast feeding, sanskara, principles of treatment in children in different age groups and *arista lakshana* i.e, indicative signs of death.
2. Pakshateeta Baalopacharaniya (Care of fifteen days old child, treatment methodology for the child more than fifteen days of age)
3. Jwara Chikitsa avam Aushadha Matra Nirdharana (Treatment of different types of jwara and description of dosage for children corresponding to their age group. Treatment methods for specific types of jwara as agantuja jwara, viṣaja jwara, abhishangaja jwara, abhighātaja jwara etc.)
4. Raktapitta Chikitsa (Treatment of bleeding disorders)
5. Kasa Chikitsa (Treatment of five types of kasa)
6. Śhwasa and hikka Chikitsa (Treatment of shwasa and hiccup)
7. Kshaya roga Chikitsa. (Treatment of kshaya roga)
8. Arsho- Atisara Chikitsa (Treatment of hemorrhoids and diarrhea)
9. Grahni roga Chikitsa (Treatment of sprue/duodenal disorders)
10. Krimi roga Chikitsa (Treatment of worm infestation.)
11. Mutraghaata Chikitsa (Treatment of urinary retention and UTI in children)
12. Pitika Chikitsa (Treatment of abscess)
13. Vriddhi Gulma Shool Udara Chikitsa (Treatment of scrotal enlargement, abdominal swelling, gastric pain, ascitis.)
14. Pandu Chikitsa (Treatment of anaemia)
15. Shopha Chikitsa (Treatment of edematous swelling)
16. Visarpa Nidan (Pathogenesis of cutaneous diseases)
17. Vata Visarpa Chikitsa (Treatment of vata visarpa)
18. Pitta Visarpa Chikitsa (Treatment of pitta visarpa.)
19. Kapha Visarpa Chikitsa (Treatment of kapha visarpa).
20. Vata- Pitta, Vata- Kapha, Pitta- Kapha, Rakta, Visha Visarpa Chikitsa (Treatment of Vata- Pitta, Vata- Kapha, Pitta- Kapha, Rakta and Visha Visarpa)
21. Visarpa samanya Chikitsa (Treatment of visarpa in general)
22. Masuri Nidan Chikitsa (Diagnosis and treatment of variola)
23. Kushtha Chikitsa (Treatment of skin diseases)
24. Vaata vyadhi Chikitsa (Treatment of vata rogas)
25. Raktastambha (Vatashonita) avum Raktanavastha Chikitsa (Diagnosis and treatment of Raktastambha (Vatasonita) and Raktanavastha)
26. Kundalaka, jatharavrana, ulvaru, raktalasaka lakshana Chikitsa (Diagnosis and treatment of Kundalaka, jatharavrana, ulvarunshi and raktalasaka)
27. Shakha roga Nidana Chikitsa (Diagnosis and treatment of Upper and Lower limb)
28. Nabhiroga Sthoulya Karshya Nidana Chikitsa Chikitsa (Diagnosis and Treatment of diseases of Umblicus, obesity and emaciation)
29. Vrana Chikitsa (Treatment of wounds)
30. Bhagandara, Nali vrana, Granthi, Arbuda, Shlipada, Apachi Chikitsa (Treatment of fistula in ano, sinus, abscess, tumor, elephantiasis and lymphadenitis)
31. Ajagallakadi Chikitsa (Treatment of Kshudra rogas as Ajagallika etc)
32. Lingavyadhi Yoniroga Nidan Chikitsa (Diagnosis and Treatment of diseases of genital area)
33. Netra Roga Chikitsa (Treatment of eye diseases)
34. Karna Roga Chikitsa (Treatment of diseases of ear)

35. Nasa Roga Chikitsa (Treatment of diseases of nose)
36. Mukha Roga Chikitsa (Treatment of diseases of oral cavity)
37. Shiro Roga Chikitsa (Treatment of diseases of head)
38. Unmada Chikitsa (Treatment of insanity)
39. Apasmara Chikitsa (Treatment of epilepsy)
40. Balagraha pratishedha (Description and treatment of Balagraha)
41. Pakshipida Lakshan Chikitsa (Diagnosis and treatment of Pakshipida)
42. Prakaradi yogas (Immunomodulatory measures)
43. Visha Chikitsa (Treatment of Toxicity)
44. Pratyashadha Chikitsa (Remedial measures for over intake of food stuffs.
45. Dravya Shuddhi (Purification of toxic substances)
46. Parishishta vyadhi Chikitsa (Treatment of other diseases)
47. Drisht-sirashi pratikriya (Measures to adopt during Child birth)

SALIENT FEATURES OF THE BOOK

This work contains stupendous description regarding various diseases, their pathogenesis, symptomatology and management with special reference to pediatric age group which are not mentioned in classical texts. The astonishing explanation of 51 types of visarpa, shakharoga cikitsa, kundalaka, kupaka, raktanavastha, shakuni balgraha cikitsa, vatashonita, raktasthambha and prakarayogas are topics of special citation of this text. Also, the step by step management for garbha, garbhini, newborn and sutika recommended in the work is noteworthy. Methods for purification of stanya, including lepas are mentioned.

Age classification

The text also provides a new 11-fold classification of bala, which is not mentioned in earlier texts. The eleven fold classification of age like Jathamatra, Pakshateeta, Ekaabdha are explained is discussed in a different perspective as for dose standardization, mode of drug administration and management protocol. Balacikitsa has two perspectives i.e. preventive and treatment aspects.

Treatment features of neonates

Arista Lakshanas told for the children less than fifteen years of age are very much similar to the danger signs mentioned in modern texts. For administrating medicine to infant Shankamukha yantra has been used, which seems to be similar to today's paladey. For baby massage coconut milk and oil were told superior. Vacha has been given utmost importance. It is said to increase intellect, memory and health status of the children.

Disease description

Many new diseases and their treatments were also mentioned. Skin diseases like Shakaroga (skin disease of extremities and head). Eight types of Shakharogas which occurs in the four sakhas are also described. They are Raktolbuda, Ajagallika, Gallaka, Asrasopha, Kupaka, Indrarmma, Idhmaka, and Dadhmika. They are caused due to the vitiation of Kapha, Rakta and Vata. Rakthasthamba is synonymous to vatashonita. Rakta anvastha, is a used to denote various conditions that result because of the movement of raktha through different parts of the body because of vitiated vata. They are 18 in number. Kundalaka is a Raktha mamsasritha roga. Another disease named 'Ulvaruns' occurs due to vitiation of Dosha in Garbhasaya or due to vitiation of Rakta, are manifested as boils on the body of the child. It is of 7 types. It is either present at birth or appears soon after birth. Children suffer from cracking of skin of palm and sole and hairloss. Rakthasaka is a condition, where Kapha blocks the passage of Raktha, and Rakta gets mixed with Kapha to forms elevations, which enlarge and become painful, cold, heavy, itchy and whitish red in colour. Different types of Vranas like Januvrana, Gopavrana, Urovrana, Veethivrana, Kakshavrana, Nakhavrana and Siravrana are narrated. Under

Kshudraroga, conditions like Padasabda, Dehasweda, Dehasphutana, Kandalika, and Dehadurgandha and methods of removing thorns from the body are described.

Drug formulations

Most of the drugs are in the form of Kwatha, ghrita and taila, may be due to the abundance of green drug in Kerala region. Khala kalpana has also been used in many diseases. It is a takra kalpana and is digestive.

Single drug therapy

Single drugs were usually practised for neonates. For example- for Jwar churna of Katuka or Parpataka or sparshasaha or Pushkaramula or Dhanyaka churna can be given with breast milk, for constipation aranda tail or draksha kwath or dhatri churna with breast milk, for diarrhea Ativisha churna with honey and for mutrakrichra Shwadantra churna with honey should be licked.

Prakaradi yoga

Prakara Yoga is an indigenous method of enhancing body immunity, which is narrated only in the text Arogya Kalpadruma. It protects the children from the disease just as Prakara (fence) protects a house from enemies. The concept is an Ayurvedic approach of way of immunization, which helps in the maintenance of health and prevention of disease. It is age specific. In this, the drug schedule starts with birth and continues up to the age of 12 years. In the whole regimen of Prakara Yoga, various drugs are used at various developmental stages. It is advisable to take each formulation along with an appropriate adjuvant, for seven consecutive days in a dose varying with corresponding age. For example, Vacha is grinded with the juice of Tripadika, and three drop of this mixture is instilled over the centre in Jaatamatra (early neonate). A child of 15 days has been advised to administer the powder of Bilwa Panchanga with Amalaki swarasa for seven days.

Mantra chikitsa

Mantra chikitsa (Healing through hymns) is also one of the important contributions of this treatise. Some of the important mantras mentioned here are Varahi mantra, Aghora mantra, Durga mantra, Shanti Durga mantra, Shoolini mantra and Aarohi mantra in Apasmara, Paishach rudra mantra in Aagantuj jwara, Kukkut rudra mantra in Uruwal dansha and Neelkanth trayakshari and Garuda panchakshari mantra in Aaku visha.

Raksha karma

Dhupana chikitsa has also been given much importance. Some important Dhupas are Kushthadi dhupa, Lashunadi Dhupa, Nimbadi dhupa etc.

Pratyauśhdh chikitsa (Antidote therapy)

This is also one of the important contributions of this treasured text. It's a very useful compilation and should be established through researches. These are the remedial measures for over intake or indigestion caused due to particular food stuffs. For example for Ajirna caused by fish, juice of Nirgundi patra or butter milk added with salt should be administered. Likewise in this chapter Pratyauśhdh chikitsa (Antidote therapy) is mentioned for more than sixty substances.

Important citations in treatment

If any disease occurs in the new born within 15 days after birth, treatment is given to be indicated to the mother because the child depends solely on breast milk during the period. But Hethuviparitha (treatment against the cause of the disease) and Samanacikitsa (pacifying therapy) in very small doses can be administered in children, if they are seriously ill [A.K.D 1/58-60].

Balagraha

A descriptive analysis of Shakuni Graha, which differs variously in pathogenesis is given. It is named as Pakshi (bird) peeda. Four types of pakshipeeda like Vandhya, Sthree, Purusha and Kliba are explained. The general treatment and some Daiva vyapashraya Cikitsa like chanting of Pakshidurga mantra with the application of Matrikabhasma over the forehead and joints is advised [A.K.D 34/1, 15-36]. Rakshakarma of such diseases is also narrated [A.K.D 1/48-56].

Panchakarma

Medications like Many effective therapies like Shashtikapindasweda, Sirolepa, Shiropichu, Shirodhara, Avagahan, lepana etc. are also mentioned as inevitable part of Balacikitsa. Nasya chikaitsa is indicated in Kamla, Shiro roga and Apachi roga. Raktamokshan by Jalauka is indicated in Apachi roga, Kukunak and Jalagardabh. Dahan karma (cautrisation) with shalaka (rod) is indicated on joints of fingers, elbows and knees.

IMPORTANT YOGAS MENTIONED IN THE BOOK

Some important and widely used yogas that are the contributions of Arogya Raksha Kalpadruma are:

S.No.	Disease	AUSHDHA YOGA
1.	Jwara	Jwara bhairava churna, Saraswata ghita
2.	Shwasa roga.	Nayopaya kashaya, Dhanvantari gulika, Shwasananda gulika, Vilvadi lehya and Shwasani taila in
3.	Kasa roga	Kushmanda awaleha, Amritadi tail andvasa ghrita
4.	Grahaṇi	Churna raja, Ashtakshari gulika, Kaidaryadi gulika
5.	Pidaka	Jatyadi taila, Jatyadi ghrita, Nimbapatradi taila
6.	Kshya	Jambeer navneetam
7.	Gulma	Saptasara kashaya
8.	Shula	Vaishvanara bhasma
9.	Visarpa	Pancasara, Tiktaka ghrita, Mahatiktaka ghrita, Visarpantaka ghrita, Visarpantaka taila, Khadirāsava, Lakshadi gulika, and Visarpasani gulika Avipatti churna Trivikrama taila, Balamrita rasayana, Siddha yoga, ghrita, Khadirasava, valkasava, pushpasava.
10.	Kushta	Manibhadra gula, Kushthantaka gulika, Savanakarana ghrita, Chatuh swarasa tail, Dineshavalyadi taila, Karpasapatradi taila, Durdurapatradi taila
11.	Vatavyadhi	Dhanvantara taila, Shashtikataila, Karpasastyadi taila, Prasarini taila, Prabhanjanavimardana taila, Bala taila, Ksheer bala taila, Vatashani taila, Panchamla taila, Shri Rudra taila, Rasa taila, Vatanulomana gutika,
12.	Vatashonita	Amrtottara kashaya, Amrita tail, panda taila
13.	Sthaulya	Lohasava
14.	Karshya	Ashwagandhadi ghrita
15.	Raktarsh	Kutaj phanita
16.	Vrana	Vrana bhairava taila, Triphaladi rasayana, Navasarabhasma Jaati lingadi Dhoomvarti, Navaneeta madhusnuhi, Lodhradi churna, maha Lodhradi churna
17.	Kshudraroga	Kumkumadi taila
18.	Shiroroga	Candanadi gulika, Nayanamrita, Sunetri gulika and different dharas in netrarogas Stanyashtama taila, Bhagottara gulika, Triphaladi taila, Baladhatryadi taila
19.	Kapalarunshi	Durdurapatradi kera, Karpasapatradi kera

20.	Unmada	Manasamitravataka, Nilotpaladi taila, Kalyanaka ghrita, Maha Kalyanaka ghrita
21.	Apasmara	Pashupata ghrita, Apasmarakulalantaka ghrita. brahmi ghrita, dashmuladi ghrita, maheshwara ghrita, apasmarestasiddha ghrita
22.	Krimi roga	Ketaki sharkara
23.	Vridhhi roga	Saptasaar kashaya, vaiswanara bhasma
24.	Pandu roga	Vindraashni churna
25.	Shopha roga	Gulardraka, kshara yawagu, Bhasma kanji
26.	Kapal arsha	Dronaastama tail
2.	Masurika	Durva ghrita
28.	Apachi	Ubhaya shodhana ghrita
29.	Yoni roga	Shashtika taila, siddhamrita ghrita
30.	Netra roga	Nalikeranjana, sauveeranjana, nayanamrita varti, suneti varti, sitamukhi varti
31.	Nasa roga	Nasika churna, ashtapallava taila
32.	Shirobhitapa	Samastanya taila, Masha taila, Murdhaamrita taila, bhagottara gulika
33.	Khalitya	Akshanga taila
34.	Graha roga	Graha bhairava ghrita, Matrika bhasma
35.	Visha chikitsa	Siddha yamal gulika, Pranaraja ghrita
36.	Easy delivery	Urvaruka ghrita, bilva ghrita

DISCUSSION

Exclusive formulations, prakara yoga (immunopotentiating regimens), pratyashadh chikitsa (antidote therapy), treatment modalities and many new diseases mentioned in this text which are not found elsewhere makes it unique and very much contributory. The drugs mentioned in the yogas were available in plenty in Kerala. The text is not only an authentic account of balachikitsa, but is also an excellent reference in general treatment due to its wide range of application. The knowledge concealed in regional ayurvedic books should be adopted by the entire society and brought to mainstream clinical practice and research for further development of this speciality. Acarya concludes the text by stating that the treatment modalities mentioned in this book are equally effective in adults. Considering the wide collection of diseases and managements, the work can be beneficial for both balachikitsa as well as for other branches.

CONCLUSION

English version of this book will enlighten the budding Ayurveda pediatricians. Research works should be carried out to establish the efficacy and applicability of this unique legacy for credentials and evidence creation. Besides expressing the rich tradition of Ayurveda, incorporating regional and indigenous knowledge and healing practices, the translation work of Dr. Lal Krishnan shows that Ayurveda is a dynamic and continuously evolving science. So, we can say that this treasured text is an absolute text for the scholars,

teachers and consultants of Ayurvedic pediatrians and a lighthouse in the field of ayurvedic pediatrics. This translation work is like a bridge that connects today's ayurvedic scholars with traditional wisdom, beliefs and cultural heritage of Kerala regarding the principles and management of child health care in Ayurvedic pediatrics