

**CONTRIBUTION OF PULĀMANTOL AṢṬAVAIDYA  
FAMILY TO ĀYURVEDA**

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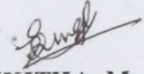
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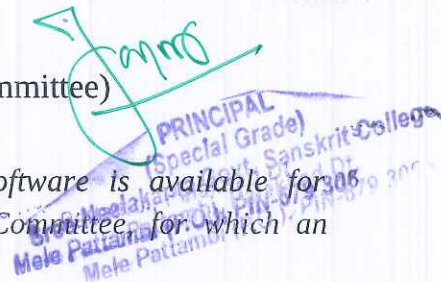
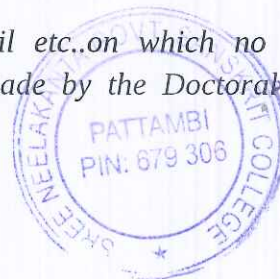
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## CONTRIBUTION OF PULĀMANTOL AṢṬAVAIDYA FAMILY TO ĀYURVEDA

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### **Abstract**

Aṣṭavaidyas have contributed greatly to the growth and propagation of Kerala Āyurveda. Having mastered all the eight branches of Āyurveda, they are known as Aṣṭāṅgavaidyans or Aṣṭavaidyas. They were 18 families, later they became 8 families. The Aṣṭavaidya families are, Thrissur Taikkāṭṭ (Pazhanellipuratt Mūs), Eḷeṭatt Taikkāṭṭ Mūs, Cirattaman Mūs (Oḷaśśa Mūs), Kuṭṭaṅceri Mūs, Ālattiyūr Nampi, Vayaskara Mūs, Pulāmantol Mūs and Vaidyamatham.

Five chapters are given in this Thesis. First chapter is an Introduction. It deals with the history of Āyurveda, Vāgbhaṭācārya, *Aṣṭāṅgahṛdaya* and the Kerala Ayurvedic tradition. Second chapter Aṣṭavaidyas of Kerala, discuss about the seven Aṣṭavaidya families. It mentions the famous physicians of each family and their prominent contributions. The third chapter is The Brief Life Sketch of Pulāmantol Mūs. It describes about Pulāmantol family. The fourth chapter is named as Contribution of Pulāmantol Aṣṭavaidya Family to Āyurveda. This chapter deals with the study of four texts namely *Pāṭhyā*, *Kairaḷi*, *Cikitsāmañjari* and *Sadācāravṛttivarttanaṃ*. The final chapter is Conclusion.

The Thesis includes 3 Appendices. The first appendix includes the interview of Aṣṭavaidyān Pulāmantol Āryan Nārāyaṇan Mūs. The second appendix contains A List of Contributions by Aṣṭavaidyas and the third appendix includes photos of eminent Aṣṭavaidyas and Pulāmantol Mana.

**Keywords:** Vāgbhaṭa, Āyurveda, Aṣṭāṅgahṛdaya, Aṣṭavaidyas of Kerala, Ayurvedic Tradition of Kerala

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## Abstract

കേരളീയ ആയുർവേദത്തിന്റെ വളർച്ചക്കും പ്രചാരണത്തിനും മികച്ച സംഭാവനകൾ നൽകിയവരാണ് അഷ്ടവൈദ്യന്മാർ. ആയുർവേദത്തിലെ എട്ട് അംഗങ്ങളിലും പ്രാവിണ്യം നേടിയ ഇവർ അഷ്ടാംഗവൈദ്യന്മാർ എന്നും അഷ്ടവൈദ്യന്മാർ എന്നും അറിയപ്പെടുന്നു. പതിനെട്ടു കുടുംബങ്ങൾ ആയിരുന്ന ഇവർ പിൻകാലത്ത് 8 കുടുംബങ്ങൾ ആയിത്തീർന്നു. തൃശ്ശൂർ തൈക്കാട്ട് (പഴനെല്ലിപ്പുറത്ത് മുസ്), എളേടത്ത് തൈക്കാട്ട് മുസ്, ചിരട്ടമൺ മുസ് ( ഒളശ്ശ മുസ് ), കൂട്ടഞ്ചേരി മുസ്, ആലത്തീയൂർ നമ്പി, വയസ്തൂർ മുസ്, പുലാമനോൾ മുസ്, വൈദ്യമാം എന്നിവരാണ് കേരളത്തിലെ അഷ്ടവൈദ്യ കുടുംബങ്ങൾ.

വൈദ്യവൃത്തി തങ്ങളുടെ കലധർമ്മമായി കണക്കാക്കുന്ന അഷ്ടവൈദ്യരുടെ ചികിത്സാവൈദഗ്ദ്ധ്യം വളരെ പ്രശസ്തമാണ്. നിരവധി ശിഷ്യസമ്പത്തുള്ള ഇവർ ഒട്ടനവധി ആയുർവേദ ഗ്രന്ഥങ്ങളും രചിച്ചിട്ടുണ്ട്. അഷ്ടാംഗഹൃദയത്തിന്റെ വ്യാഖ്യാനങ്ങളും അതുപോലെ നിരവധി ഔഷധയോഗങ്ങൾ അടങ്ങിയ വൈദ്യഗ്രന്ഥങ്ങളും ഇവരുടെ മികച്ച സംഭാവനകൾ ആണ്.

പുലാമനോൾ അഷ്ടവൈദ്യകുടുംബത്തിന്റെ ആയുർവേദത്തിലെ സംഭാവനകൾ ലക്ഷ്യമാക്കിക്കൊണ്ടാണ് ഈ പഠനം നടത്തിയിട്ടുള്ളത്. ഈ പ്രബന്ധത്തിൽ അഞ്ച് അദ്ധ്യായങ്ങളാണ് നൽകിയിട്ടുള്ളത്. ഒന്നാം അദ്ധ്യായം ആമുഖമാണ്. രണ്ടാം അദ്ധ്യായത്തിൽ കേരളത്തിലെ അഷ്ടവൈദ്യകുടുംബങ്ങൾ, പ്രമുഖ അഷ്ടവൈദ്യന്മാർ അവരുടെ സംഭാവനകൾ എന്നിവ വിശദമാക്കുന്നു. പുലാമനോൾ അഷ്ടവൈദ്യ കുടുംബത്തിന്റെ ചരിത്രം, പ്രമുഖവൈദ്യന്മാർ തുടങ്ങിയവയാണ് മൂന്നാം അദ്ധ്യായത്തിൽ നൽകിയിട്ടുള്ളത്. പുലാമനോൾ അഷ്ടവൈദ്യകുടുംബത്തിന്റെ ആയുർവേദത്തിലെ സംഭാവനകളായിട്ടുള്ള പാഠ്യ,കൈരളി, ചികിത്സാമഞ്ജരി, സദാചാരവൃത്തിവർത്തനം എന്നീ ഗ്രന്ഥങ്ങളെക്കുറിച്ചുള്ള പഠനമാണ് നാലാം അദ്ധ്യായത്തിൽ നൽകിയിട്ടുള്ളത്. അഞ്ചാം അദ്ധ്യായം ഉപസംഹാരമാണ്. അനുബന്ധമായി അഷ്ടവൈദ്യൻ പുലാമനോൾ ആര്യൻ നാരായണൻ മുസുമായിട്ടുള്ള അഭിമുഖം, അഷ്ടവൈദ്യരുടെ സംഭാവനകൾ, ഫോട്ടോസ് എന്നിവയും നൽകിയിരിക്കുന്നു.

അഷ്ടവൈദ്യകുടുംബങ്ങളിൽ ഗജചികിത്സ നടത്തിയിരുന്ന ഏക അഷ്ടവൈദ്യകുടുംബമാണ് പുലാമനോൾ. അഷ്ടാംഗഹൃദയത്തിന്റെ വ്യാഖ്യാനങ്ങളിൽ ഏറ്റവും പഴക്കം ചെന്ന വ്യാഖ്യാനമാണ് പാവ്യ. ആരോഗ്യത്തെ പ്രധാന ലക്ഷ്യമാക്കിക്കൊണ്ട് രചിച്ചതാണ് ഈ വ്യാഖ്യാനം. പുലാമനോൾ വ്യാഖ്യാനം എന്ന പേരിൽ അറിയപ്പെടുന്ന പുലാമനോൾ ശങ്കരൻ മൂസ് രചിച്ച കൈരളി ആണ് കേരളത്തിൽ ഏറ്റവും പ്രചാരത്തിൽ ഉള്ള അഷ്ടാംഗഹൃദയ വ്യാഖ്യാനം. ഉത്തരസ്ഥാനത്തിന് മാത്രമേ ഇതിൽ വ്യാഖ്യാനം നൽകിയിട്ടുള്ളൂ. കേരളത്തിലെ കാലാവസ്ഥയും ജീവിതരീതിയും അടിസ്ഥാനപ്പെടുത്തി ലളിതമായ ചികിത്സാസമ്പ്രദായങ്ങൾ ഉൾപ്പെടുത്തിയുള്ള ആയുർവേദ ഗ്രന്ഥമാണ് ചികിത്സാമഞ്ജരി. കേരളീയ ആയുർവേദത്തിലെ എക്കാലത്തെയും മികച്ച വൈദ്യഗ്രന്ഥമായി ചികിത്സാമഞ്ജരി അറിയപ്പെടുന്നു .ആയുർവേദവും വേദാന്തവും ചേർന്നുള്ള ഒരു സംസ്കൃത ഗ്രന്ഥമാണ് ആര്യ ശർമ്മ രചിച്ച സദാചാരവൃത്തിവർത്തനം. പതിനേഴദ്ധ്യായങ്ങളാണ് ഈ ഗ്രന്ഥത്തിൽ നൽകിയിട്ടുള്ളത്.

**പ്രധാന വാക്കുകൾ:** വാഗ്ഭടൻ, ആയുർവേദം, അഷ്ടാംഗഹൃദയം, കേരളത്തിലെ അഷ്ടവൈദ്യന്മാർ, കേരളത്തിലെ ആയുർവേദ പാരമ്പര്യം.

## PREFACE

Āyurveda is a medical system that is adjacent to the life of Keralites. In Kerala, the Aṣṭavaidyas originated in connection with the 18 Sabhamāṭhas of the Nampūtiris. They became known as Aṣṭavaidyas because of their mastery of Āyurveda, the Aṣṭāṅgas. Aṣṭavaidyas have played a major role in the growth of Āyurveda in Kerala. Behind their reputation is the knowledge and Siddhi they have inherited. It is believed that Aṣṭavaidyas were the disciples of Vāgbhaṭācārya.

Aṣṭavaidyas, who were great scholars, have been able to create many miracles in the field of treatment. There are many stories of their healing skills that exist in the society even today.

Each family of Aṣṭavaidyas is very famous for their treatments. Inherited knowledge is reflected throughout their treatment. They have been able to create many skilled physicians through the training. Most of the famous physicians who existed in Kerala belonged to Aṣṭavaidyas's disciple line. Most of the Aṣṭavaidyas who were scholars have authored several Ayurvedic texts. Their contribution is not limited to the field of Āyurveda, but has spread among various genres such as poetry, dramas, commentaries etc.

A study of Aṣṭavaidya families and their history, prominent Aṣṭavaidyans and their contributions have been done here. This study has mainly focused on the Pulāmantol Aṣṭavaidya family and their contributions to Āyurveda.

In total, this study has five chapters. The first chapter is the introduction. The history of Āyurveda and a piece of general information about Āyurveda in Kerala are introduced through this chapter.

The second chapter explains the Brahmins who came to Kerala, the emergence of Aṣṭavaidyas, their general characteristics and the families of Aṣṭavaidyas in Kerala.

The third chapter is all about the Pulāmantol Aṣṭavaidya family. In this chapter, the history of the Pulāmantol family, prominent physicians, their therapeutic skills, etc. are reflected.

The fourth chapter deals with the contributions of the Pulāmantol family to Āyurveda. The final chapter is the Conclusion. An additional chapter has also been included outlining recommendations for future studies as per the new UGC guidelines.

Three appendices are provided to support the material presented in the main body of the Thesis and are linked to the study. They are Interview, A List of Contributions by Aṣṭavaidya Families and Photos.

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S. N. G. S College, Pattambi

**Sukitha. M**



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CHAPTER I  
**INTRODUCTION**

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## 1.1 Āyurveda- An Outline

The Vedas comprise an entire body of literature that has grown and developed over many centuries. The Vedas are Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. Remedies for health care have existed since vedic age. There is an opinion that Āyurveda is an Upaveda of Ṛgveda and Atharvaveda.

India has a long history of a unique medical system called Āyurveda. The emergence of Āyurveda can be traced back to the creation of the universe itself. Āyurveda means the Veda of life. Suśrutācārya explains the reason why Āyurveda became a Veda in the fifth sloka of Suśrutasamhitā.

आयुरस्मिन् विद्यते, अनेन वाऽऽयुर्विन्दति इत्यायुर्वेदः ।

It explains, ‘Because this science deals with the knowledge of life or else longevity can be achieved through it, so it is called the science of life.’<sup>1</sup>

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<sup>1</sup> Prof. Singhal G D, Tripathi S N, Chaturvedi G N, Chuneekar K C, Singh L M, Singh K P, *Suśruta Samhitā of Suśruta, Part I (Sūtra and Nidāna Sthāna) Edited with Translation and Explanatory Notes*, Chaukambha Sanskrit Prathishtanam, 2007, p.11, Sloka No.05

In the *Kaśyapasamhitā* –

‘विद्’ ज्ञाने धातुः, ‘विद्लृ’ लाभे च, न रिष्यतीत्यायुर्वेदः ।

‘The word *Āyurveda* is formed from the root ‘Vid’ denoting knowledge’ ‘Vidir’ attainment of knowledge of which the longevity is known (or gained) and which doesn’t destroy that (longevity) is *Āyurveda*.’<sup>2</sup>

This science aims to promote a long and healthy life, along with the prevention of diseases. *Āyurveda* can be termed as ‘the science of life’. Today *Āyurveda* has changed according to the changes in time and climate.

It is believed that *Āyurveda* originated from Lord Brahma. The knowledge of *Āyurveda* was imparted from Brahma to Prajāpati then to the Aśwanī Gods, Devendra and finally to the sons of Atri Maharṣi. Bharadwāja taught this science to the sages who gathered in the Himalayas. This science was introduced to ease all pains and provide a healthy and rewarding long life to the entire humanity.

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<sup>2</sup> Prof. Tewari P V, Dr. Neeraj Kumar, Dr. Sharma R D, Dr. Abhimanya Kumar, *Kaśyapa Samhitā or Vṛddhajīvakīya Tantra (Text With Translation And Commentary)*, Chaukamba Visvabharati Oriental Publishers and Distributors, 2002, p.97

Most of the knowledge about Āyurveda comes from the saṃhitas. Of these, the *Bheḷasaṃhitā* is considered to be the most ancient one. After this came the *Carakasāṃhitā* and the *Suśrutāsāṃhitā*.

‘Āyurveda not only treats humans, but also includes the treatment of animals and plants. The basic principle of Āyurveda is applicable to all living beings. Sage Śālihotra developed the Aśwacikitsā and sage Mātaṅga developed the Hastyāyurveda respectively. Surapāla is the creator of Vṛkṣāyurveda. But all these are only sub-divisions of Lord Brahma’s Āyurveda.’<sup>3</sup>

Vāta, Pitta, Kaphas which are present in all living beings are called Tridoṣas in Āyurveda. The Tridoṣas, the essential elements of Āyurveda, were formed from Pañcabhūtasidhāntā. These are distributed in every cell of the body. Tridoṣas operate and control the life process from conception to death. An increase or decrease in any or all of these Tridoṣas result in the disease of the body.

While treating a disease, a physician first diagnose which of the Tridoṣas is in disorder and how serious it is. Then, the treatment is determined after analysing the history and symptoms of the disease. Physicians with this knowledge of medicinal practices can use it to correct the specific imbalances affecting the patient’s body and reverse

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<sup>3</sup> N.V Krishnan Kutti Varier, *Āyurveda Caritraṃ*, Kottakkal Ayurveda Series – 24, Department of Publications, Aryavaidya Sala Kottakkal, 2002, p.13

the disease. Every human being has Tridoṣas more or less out of balance due to their diet and lifestyle. A proper diet and healthy lifestyle helps one to maintain and improve his physical and mental health.

Ayurvedic treatment is divided into Śodhana and Śamana cikitsā. Śodhana cikitsā is a process of removing the doṣas which cause diseases and by purifying the skin and body and bring permanent healing. Śodhana Cikitsā includes Snehasveda, Vamana, Virecana, Vasti, Nasya and Raktamokṣa. Snehasveda's have had some unique Kerala style since ancient times. They are Dhāra, Uzhichil, Navarakizhi, etc.

In the early days, Āyurveda was learned from sages and transferred from generation to generation. During those days knowledge was passed on to the next generation through the Gurukula system. Thus after a long period of time, the idea of recording this knowledge came, and the writing of books began.

Caraka's *Carakaśaṃhitā* and Suśrutā's *Suśrutasaṃhitā* are famous works that elaborate on different branches of ayurvedic knowledge. *Carakaśaṃhitā*, *Suśrutasaṃhitā* and *Aṣṭāṅgahṛdaya* are known as Bṛhatrayi in Āyurveda. The *Aṣṭāṅgahṛdaya* is the most concise and scientific representation of ayurvedic knowledge which was composed by Vāgbhaṭa.

## 1.2 Vāgbhaṭa

The period of the Vāgbhaṭa is generally considered to be in the 6<sup>th</sup> century A.D. He was the son of Saṅgaguptācārya of Sindh. He is the author of the two ayurvedic works *Aṣṭāṅgasamgraha* and *Aṣṭāṅgahrdaya*. Another work called ‘*Neminirvāṇa*’ is also written by Vāgbhaṭa. This work deals with the story of Neminatha, a Jain hermit.<sup>4</sup>

## 1.3 *Aṣṭāṅgasamgraha*

*Aṣṭāṅgasamgraha* is a work composed by Vāgbhaṭa based on the *Caraka-Suśruta saṃhitas*. There are about 150 chapters in 6 Sthānas in *Aṣṭāṅgasamgraha*. The first Sthāna is known as **Sūtrasthāna**. The basic principles of Āyurveda, preventive measures, classification of diseases and their treatments are explained in 40 chapters. In **Śarīrasthāna** concepts and details of ayurvedic embryology, anatomy, physiology etc. are described in 12 chapters. **Nidānasthāna** consists of 16 chapters which describe pathology, signs and symptoms, diagnosis of diseases etc. There are 24 chapters in the **Cikitsāsthāna**. It describes the treatments of various diseases, curative diet, patient care etc. The **Kalpasthāna** divided into 8 chapters. It deals with elimination therapies, principles of pharmacy, weights and measures of medicines

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<sup>4</sup> Vettam Mani, *Puraṇic Encyclopaedia*, Motilal Banarsidas, Delhi, 1975, p. 818

etc. The last Sthāna, called **Uttarasthāna** has 8 chapters. It describes the 7 aṅgas of Āyurveda. The available commentary on *Aṣṭāṅgasamgraha* is *Śaśilekha Vyākhyānaṃ* by Indu.

The *Aṣṭāṅgasamgraha* is written in such a way that is complex and difficult to comprehend quickly. Unlike *Aṣṭāṅgasamgraha*, *Aṣṭāṅgahṛdaya* is much easier to comprehend. There are varying opinions regarding the composition of *Aṣṭāṅgasamgraha* and *Aṣṭāṅgahṛdaya*. Some say that they were composed by two different people while others argue that it was composed by a single person. It is believed that Vṛddha Vāgbhaṭa composed the *Aṣṭāṅgasamgraha* and Laghu Vāgbhaṭa composed the *Aṣṭāṅgahṛdaya*.

#### 1.4 *Aṣṭāṅgahṛdaya*

रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान् ।

औत्सुक्यामोहारतिदाञ्जधान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥

This is the first sloka of *Aṣṭāṅgahṛdaya*. ‘Obeisances be, to that Apūrva Vaidya ( unique / unparalleled / rare physician) who has destroyed, without any residue, (all) the diseases like raga (passion/desire) etc. which are constantly associated (innate/inherent) with and spread all over the body, giving rise to autsukya (anxiety),

mōha (dilusion) and arati (restlessness)'.<sup>5</sup> Thus Aṣṭāṅgahṛdaya begins by offering prayers to lord Dhanwantari.

*Aṣṭāṅgahṛdaya* is composed of 120 chapters in 6 Sthānas. The basic principles of Āyurveda, Dinacarya, Ṛtucarya etc. are explained in the first sthāna called **Sūtrasthāna**. It consists of 30 chapters. **Śarīrasthāna** comprises of 6 chapters dealing with concepts of embryology, anatomy and physiology. There are 16 chapters in **Nidānasthāna**. It describes etiology, pathology signs and symptoms, disease prognosis etc. **Cikitsāsthāna** consists of 22 chapters. It deals with treatments of many diseases, medicines, curative diet, patient care etc. **Kalpasthāna** deals with elimination therapies i.e Pañcakarma. It included 6 chapters. The last and sixth Sthāna is known as **Uttarasthāna**. It consist of 40 chapters. Diseases and treatments mentioned till Kalpasthāna are related to Kāyacikitsā. It also describes the remaining 7 categories.

## 1.5 Eight Branches of Āyurveda

1. कायचिकित्सा ( General Medicine )
2. बालचिकित्सा ( Pediatrics )

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<sup>5</sup> Prof. Srikantha Murthy K R, *Vāgbhaṭa's Aṣṭāṅgahṛdayaṃ (Text English Translation, Notes, Appendix and Indices) Volume I (Sūtra and Śarīra Sthāna)*, Chaukamba Krishnadas Academy, Varanasi, 2013, p.03



3. ग्रहचिकित्सा ( Psychiatry )
4. ऊर्ध्वङ्गचिकित्सा ( ENT)
5. शल्यचिकित्सा ( Surgery )
6. दंष्ट्रचिकित्सा ( Toxicology )
7. रसायनचिकित्सा ( Rejuvenation )
8. वाजीकरणचिकित्सा ( Fertility )

**Kāyaciktsā** is the first of the 8 branches of **Āyurveda**. It is a treatment for common ailments that radically treat the body and mind. It describes the diseases that affect the entire body and their treatment. This is the essential branch of **Aṣṭāṅga**. Childhood is the period from birth to 16 years of age. Children's illness during this period and their treatment methods are described in this section called **Bālacikitsā** or **Kaumārabhr̥tya**. It is described in three chapters. Psychiatric treatment is called **Grahacikitsā**. There are four chapters for this section. **Urdwaṅgacikitsā** is the branch that deals with diseases of the eye, ear, nose, throat and head. There are nine chapters exclusively for eye treatment and two chapters each for ear, nose, throat and head. **Śalyacikitsā** is the branch that deals with surgery. This section has ten

chapters. **Damṣtracikitsā** consists of toxicology. It is explained in four chapters. In **Rasāyana** the emphasis is on the treatment of youth retention. It described in six chapters. **Vājīkaraṇa** describes the treatment of diseases related to the sexual organs and enhancement of sexual potency. There are seven chapters for this part.

As important as the heart is for the body, as much importance is given to *Aṣṭāṅgahṛdaya* in Āyurveda. Even ordinary people who know Sanskrit can understand *Aṣṭāṅgahṛdaya*. Aruṇadatta's *Sarvāṅgasundarā* and Hemadri's *Āyurvedarasāyana* are the best commentaries of *Aṣṭāṅgahṛdaya*. *Padārthacandrika* of Candrānanda, *Hṛdayabodhika* of Śrī Dāsapaṇḍita, *Tattvabodha* of Śivadāsasen are the other famous commentaries of *Aṣṭāṅgahṛdaya*.

No other classical text has ever achieved the popularity of *Aṣṭāṅgahṛdaya*. This work has been translated into all Indian languages and some foreign languages.

'It had been translated into Arabic, under the title '*Aṣṭankar*' during the reign of khalif Harun- al – Rashid (773-808 A D). A medical text called '*r Gyund bzi*' in Tibetan agreeing very closely with *Aṣṭāṅgahṛdaya* has been translated during the reign of king Khri-sron-dehu (728-786 or 755-797 A D). The first five chapters of this Tibetan translation has been rendered into English by Vlogel and published in

1965. Luise Hilgenberg and Willibald Kirfel have translated *Aṣṭāṅgahṛdaya* into German and it was published in 1941'.<sup>6</sup>

*Pāṭhyā* by Pulāmantol Mūs as well as *Kairāḷi*, *Vākyapradīpika* by Ālattiyūr Parameśwaran Nampi, and *Laḷita* by Śankaran Mūs are prominent commentaries on *Aṣṭāṅgahṛdaya* in Kerala.

## 1.6 Ayurvedic Tradition of Kerala

The 'Golden Age of Indian medicine is thought to date from 800 B C to 600 B C.'<sup>7</sup> The growth of Āyurveda begins with the spread of Buddhism in Kerala. Patmanābhan Menon (History of Kerala Vol I) suggests that the Nampūtiris came to Kerala in 3<sup>rd</sup> century B C and Logan ( Malabar Manual ) argues that they came in the 8<sup>th</sup> century AD. Brāhmins are said to have entered South India in considerable numbers in the 4<sup>th</sup> century AD. 'An inscription records that the Kādambara king Mayūravarman brought and settled the Brāhmins in the Kuṇṭala Kingdom for the Aśwamedhayāga.'<sup>8</sup>

According to the historical records, it is generally considered that the arrival of Brāhmins to South India, including Kerala, was in the 4<sup>th</sup>

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<sup>6</sup> Ibid., p.23

<sup>7</sup> Dr. P. Vinaya Chandran, *Keraḷa Cikitsā Caritraṃ*, Current Books, Kottayam, 2001, p.221.

<sup>8</sup> P.K Gopalakrishnan, *Keraḷattinte Sāmskārika Caritraṃ*, Kerala Bhasha Institute Thiruvananthapuram, 2012, p. 211

century AD. There are opinions that Bhuddhist and Jain religions were popular in Kerala before the Supremacy of the Nampūtiri's.<sup>9</sup>

The Kerala ayurvedic tradition was not confined to the elites. Ayurvedic texts were memorized not only by Brāhmins but also by others who were versed in Sanskrit. Brāhmins practiced Āyurveda for the merit and welfare of the people, Kṣatriyas for the salvation of themselves and their people, Vaiśyas for longevity and Śūdras for caring for others.<sup>10</sup> All the communities in Kerala were involved in ayurvedic treatment. Communities like Ēzhava, Maṇṇān, Velan and Kaṇiyān also performed treatments. The Velans had special skills in obstetrical treatment and care.

Velan and Pāṇar were the main physicians of that time. But with the arrival of Āryans, this treatment system changed. After the Brāhmin invasion many changes took place in our society. Later, each community was assigned with occupations related to their lifestyle. Different communities were formed based on their occupation related to soil, stone and wood. The Class division was also done based on work.

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<sup>9</sup> N.V Krishnankutti Varier, *Āyurveda Caritram*, Kottakkal Ayurveda Series - 24, Department of Publications, Aryavaidya Sala, Kottakkal, 2002,p.486

<sup>10</sup> Dr. M.S Valyathan, *Carakapaitrkam*, D.C Books, Kottayam, 2005,p.106

## 1.7 Keralite Works on Āyurveda

Knowing the natural features of Kerala and the medical properties of its plants, our ancestors have composed many ayurvedic books for easy access and use by all. Among these, *Sahasrayogaṃ*, *Vaidyamanorama*, *Yogāmṛtaṃ*, *Cikitsāmañjari*, etc. occupy a prominent position. These are the most important contributions of Kerala to this field

### 1.7.1 *Sahasrayogaṃ*

*Sahasrayogaṃ* is a Maṇipravāḷa text that contains many yogas not found in *Aṣṭāṅgahr̥daya* or other source texts. This book is very popular among physicians and as a home medicine book for Keralites. ‘Kastūryādi, Gōrōcanādi, Kompañjāti, Dwanwantaram and Iḷanīrkkuzhamp which have been kept and used since ancient times in Kerala homes are the unique wealth of Keralites.’<sup>11</sup>

### 1.7.2 *Vaidyamanorama*

*Vaidyamanorama* is a book printed in Malayalam script and composed in Sanskrit language and it is described in twenty two chapters from Jwara to Rasāyanavājīkaraṇa. The speciality of this book

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<sup>11</sup> Bhaskaranunni P, *Pattompatām Nūṭṭāṅṅiḷe Keraḷaṃ (Study)*, 1988, Kerala Sahitya Academy, Thrissur, p. 228

is that many medicinal applications are not found in any of the other books.

### **1.7.3 *Yogāmṛtaṃ***

*Yogāmṛtaṃ* is a book that describes Ayurvedic treatment in Kerala in detail. The name *Yogāmṛtaṃ* is derived from the fact that innumerable therapeutic Yogas are selected and organized in such a way that they are practical. This book is characterized by cost effective treatment methods using traditional medicines and single root applications using siddha Yogas. But it is difficult to read and understand the *Yogāmṛtaṃ* even for experts because it is written in the Maṇipravāḷa style as its Sanskrit verses are very difficult to understand.

### **1.7.4 *Ārogyakalpadrumaṃ***

*Ārogyakalpadrumaṃ* is a famous paediatric treatise written in Sanskrit by Kaikulangara Ramavarier.

### **1.7.5 *Ārogyacintāmaṇi***

*Ārogyacintāmaṇi* is another paediatric book written in by Mahākavi Vaḷḷattol. The poems in this work also contain the literary beauty of Vaḷḷattol's poetry, so it feels more heartwarming to read and

recite. *Garbharaṣākramaṃ* and *Vaidyajīvanaṃ* are two other medical books authored by Vaḷḷattol.<sup>12</sup>

*Vasūrimāla*, a book written exclusively for the treatment of smallpox, distinguishes specific remedies prescribed for them.

Although many Sanskrit scholars of ancient times did not practice medicine themselves, they were interested in composing commentaries or Bhāṣyas on important medical texts. All of them were not published and some are not available.

Tṛkkovil Uzūtra Varier was a prominent person who made it his life's mission to preserve Ayurvedic texts in Kerala and to publish them. His major literary contribution was mainly making the commentaries of Vāgbhaṭa's works accessible to the medical community. The famous *Śāśilekha* commentary of the *Aṣṭāṅgasaṃgraha* and some parts of the *Kairāḷi* Commentary of the *Aṣṭāṅgahṛdaya* are the edited manuscripts by him.

'Mastery over Sanskrit and Buddhist tradition has produced eminent physicians in the Ezhava and Thiyya communities. Most of the eminent ayurvedic physicians in Kerala such as Ūrāceri Gurukkal who taught Sanskrit to Herman Gundert, E.T Acyutan who wrote the

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<sup>12</sup> N.V Krishnankutti Varier, *Āyurveda Caritraṃ*, Kottakkal Ayurveda Series - 24, Department of Publications, Aryavaidya Sala, Kottakkal, 2002, p.497





wrist pulse. An expert can understand the tridoṣa condition of the patient's body and determine the cause, symptoms and treatment according to Āyurveda.

### **1.8 Martial Tradition**

Kerala had a unique martial tradition and such martial training centres were known as Kaḷaris. Aśāns at Kaḷari were known by names like, Kuruppan, Paṇikkar and Kaimal. Kaḷari practitioners dealt with remedies for injuries, fractures, bruises and sprains. And they were experts for Uzhichil treatments. The practice of Marmmacikitsā has grown up with the Kaḷari tradition.

### **1.9 Viṣacikitsā**

Treatment for poisoning was also developed based on the theory of tridoṣa in Āyurveda. The most important book in the field of Toxicology is the *Jyotsnika* written by the famous toxicologist Kārāt Nampūtiri. Similarly, another famous book is *Prayogasamuccayaṃ*.

### **1.10 Hastyāyurveda**

The procession of elephant is an integral part of temple festivals in Kerala. Keralites are experts in scientifically rearing elephants. Among these were eminent physicians who were skilled in Gajacikitsā.

*Mātaṅgalīla*, one of the best texts of Hastyāyurveda, is originated in Kerala.

### 1.11 Āyurveda and Common Life of Kerala

The people of Kerala used to lead an eco – friendly life. Herbs that could be used in emergencies were available in every home. Making Cukkukāppi<sup>14</sup> and Rasaṃ<sup>15</sup> for minor fever and cold, applying Murikkutti to wound, eating Mukkutti paste to ease bleeding etc., are all Ayurvedic tips that Keralites have absorbed .

Keralites followed a particular diet and lifestyle which is suitable for each season. An example for this practice is the lifestyle of Keralites in the month of Karkkita. Incessant rains and overflowing water resources are the special features of this month. It is also a time when working outside and leaving the house is impossible. During these days, keralites used to consume Auṣadhakaññi<sup>16</sup> and Pattilakkari<sup>17</sup> that have

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<sup>14</sup> A drink made by boiling water with Black Pepper, Basil, Jaggery, Ginger, and Cumin for cold problems.

<sup>15</sup> Another drink for cold problems, boiling water with these ingredients, Coriander, Cumin, Black Pepper, Tamerin, Tomato, etc.

<sup>16</sup> Auṣadhakaññi or Karkkita kañji is made and eaten during the month of Karkkita by adding herbs to protect our health and boost immunity. It is mainly used with Kuruntotty, Amukkuram, Catakkuppa, Mukkutti, Coriander, Cumin, Coconut, Fenugreek, Navara rice, etc.

<sup>17</sup> Cēmbu (Taro), Takara (Sennator), Tazhutāma (spreading hogweed), Kumbaḷam (Ash Guard), Mattan (Pumkin), Veḷḷari (Cucumber), Cīra (Spinach), Cēna (Yam), Payar (Beans) and Koṭituva (Climbing Nettle). All these are included in ten leaves curry. Its leaves differ in some regions. Our ancestors knew their medical properties and made them a part of life and we follow it.

many medicinal properties. After the scorching summer months of April and May (Mīnaṃ and Meṭaṃ), the rainy season (from the month of Iṭavaṃ) begins Kerala. During this rainy season, due to extreme cold, people are prone to rheumatic diseases. As a result of less physical work, the digestive capacity will also be reduced during these days. As the physical capacity decreases, the immune system naturally decreases. Thus, in this month of Karkkīṭaka, our ancestors started using auṣadhakaññi to protect the body from these ailments.

Thus it became part of the daily routine. Auṣadhakaññi has the properties of relieving rheumatism caused by rain and cold, relieving fatigue caused by lack of physical work, increasing digestive capacity and increasing immunity.

Many medicinal practices in Kerala are related to religious beliefs. “An example of this is the raising of the Pālakkomp<sup>18</sup> during the Ayyappan Viḷakk festival. Pālakkomp is a good medicine for various types of fever and raktadoṣa. Daśapuṣpas<sup>19</sup> and Pātirāpū chūṭal<sup>20</sup> etc. are some other applications of religious practices.”<sup>21</sup>

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<sup>18</sup> Ayyappanviḷakk is a festival held in Malabar mainly during the month of Vṛscika. Rising Pālakkomp (branch of *Alstonia Scholaris*) is a ceremony performed as part of this celebration. Pāla is used for skin diseases, fever and digestion. The bark and stain of this tree are the medical part.

<sup>19</sup> लज्जालुः, भद्रिका, चक्रलता, पुत्रदा, सहदेवि, दुर्वा, तालपत्रिका, नीलपुष्पी, भृङ्गराजः, शशश्रुतिः. These are known as Daśapuṣpas.

<sup>20</sup> Adakkāmaṇīyan and Koṭuvelipū.

Tiruvātiravṛataṃ (fasting) is a ritual, celebrated by the Hindu women of Kerala on Tiruvātira star day on the month of Dhanu. While married women undergo fasting and pray for the health of their husbands and family prosperity, kanyakas pray for a perfect companion during this day. The ceremonies start 12 days before the day of Tiruvātira. On Makayīraṃ night there is a ceremony where married women wear Daśapuṣpa and on Tiruvātira night, married women and kanyakas wear the Pātirāpū on their hair.

The leaves and roots of these above mentioned plants have got medicinal properties and also poses spiritual and health significance. During the month of Karkkīṭaka , women wear Daśapuṣpas on their hair and apply the paste of Mukkuṭṭi on their forehead every day.

Kerala is a land where coconut trees grow in abundance. All the parts of the coconut tree are used for various purposes. It has got medicinal properties too. Newborn babies are mostly bathed with coconut milk. It has high levels of Vitamin C which helps maintain elasticity and flexibility of skin. Thus, every child grows up knowing its medicinal properties. Coconut water, coconut milk and oil are used for medical purpose in many ways.

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<sup>21</sup> Dr. K.V Suresh Varier, *Vaidyaperumayude Malabar Article, Malabār Paitṛkavum Prātāpavum - Caritraṃ Samskāraṃ*, 2014, Mathrubhumi Books, p.237

Our ancestors followed a lifestyle in harmony with nature and they also practiced rituals to protect health.

‘Even our Gods and Nāgas are good healers. Temples like Thiruvizha, Guruvayur, Trikkangod, Cottanikkara, Kodungallur and many other temples are famous for various cures. Malayattur Church, Mampuram, Edutva and other Christian churches and Muslim Mosques are among them. Even Prasāda in some temples and mosque is medicinal.’<sup>22</sup>

The tribal people of Kerala do their treatments using medical plants that grow in their surroundings. ‘These medicinal systems evolved through tribal experiences are disappearing today. Medicines like Agastyakūṭa’s Ārogyapacca, Aṅalivega for snake venom and Kayppanarañci are becoming obsolete. As the knowledgeable generation of this class moves away, and the new generation is marginalized, their invaluable knowledge is lost forever’.<sup>23</sup>

Just by looking at the medicinal plants and other things that have found a place in the daily life and customs of Keralites, one can

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<sup>22</sup> P. Bhaskaranunni, *Pattompatām Nūṭṭāṅṅile Keraḷam* (Study), Kerala Sahitya Academy, Thrissur, 2012, p.228

<sup>23</sup> Dr. Jose T. Paikata, *Āyurvedavum Ārogyavum*, Mathrubhumi Books, Kozhikode, 2016, p.38

understand that there was a clear medical system here even before the arrival of classical texts.

### **1.5 Impact of Invasion on Āyurveda**

With the arrival of the Brāhmins in Kerala, 18 Sabhāmaṭhas came into existence. Under it, 18 families were appointed for ayurvedic treatment. Later, some of these families perished, and some merged with other families. So over time, they reduced to 8 families in number and they were known as Aṣṭavaidyas.

Aṣṭavaidyas have exceptional knowledge of Ayurvedic science and treatment system and have studied and propagated medicine in the gurukula tradition. As the social environment and life style changed, many families moved away from traditional treatment and sought other professions. The British invasion imposed English language and culture here. They demoted our medical knowledge and promoted modern medicine.

The need for an organized movement for the propagation of Āyurveda resulted in the the formation of Āyurveda Pāṭhaśāla. It was the beginning of a new era.

‘The first Āyurveda Pāṭhaśāla in Kerala was established in Thiruvananthapuram by Kaviyūr Parameśwaran, a disciple of Pācumūttat in 1886 with a few students. Śankarasubbayyar, who was a

Diwan, recovered from his illness and informed Śrī Mūlaṃ Tirunnaḷ about this Pāṭhaśāla and thus, in 1890 the government took over this school. This Pāṭhaśāla was gradually reformed into a five year course and two examinations, Lower Medical and Higher Medical.’<sup>24</sup>

In 1918, Kolatteri Śankara Menon became the Director of Āyurveda, and the Pāṭhaśāla was upgraded to a college. Vaidya Śastri and Kalānidhi examinations were introduced instead of lower and higher medical examinations. The D. A . M course was started in 1957 when Dr. A.R Menon was the minister of Health.<sup>25</sup>

The Pāṭhaśāla in Tiruvananthapuram was just the beginning. P.S Varier (Panniyampalḷi Śankuṇṇi Varier) was an eminent personality who made a revolutionary change in the field of Āyurveda. He dedicated his life to the study of Āyurveda, to reform it and make it more popular among people. P.S Varier was born in 1869 in an ancient ayurvedic family of Panniyampalḷi Vāriyaṃ. After studying Sanskrit, he learned medicine from the famous Aṣṭavaidya Brahmaśrī Kuṭṭaṅceri Vāsudevan Mūs. He also mastered Alopathy under Dr. V. Varghese.

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<sup>24</sup> N.V Krishnankutti Varier, *Āyurveda Caritraṃ*, Kottakkal Ayurveda Series - 24, Department of Publications Aryavaidya Sala, Kottakkal, 2002, p.504

<sup>25</sup> Ibid., p. 505

In Āyurveda treatment, the physician used to prescribe the Yogam, the medicine required by the patient, and the patient prepares the mixture accordingly and uses it. Started Establishment of the Kottakkal Aryavaidya Sala by P.S. Varier in 1902 cleared away these difficulties and began to sell medicines like western medicines. It was a great revolution in the field of Āyurveda. He was also the editor of the publication titled *Dhanwantari*. In recognition of his services to Āyurveda, the Government of India honoured him with the ‘Vaidyaratnam’ in 1933.

Āryavaidyasamājam was founded in 1903 under the leadership of physicians from Malabar and neighbouring areas such as Punnaśseri Nīlakaṇṭha Śarma, Nilampūr Valiyarāja and Mahākavi Vaḷḷattol etc. Under it’s advocacy, Āyurveda Pāṭhaśāla was started in 1917 in Kottakkal to promote the study of Āyurveda. Until this time, students depended on Aṣṭavaidyans and their disciples to study Āyurveda, and learning was done in Gurukula style. Kottakkal Āyurveda Cikitsālayam (Dharmāśupatri) was established in 1924 to facilitate medical students to gain therapeutic experience.<sup>26</sup>

The ayurvedic texts *Aṣṭāṅgaśarīraṃ* and *Bṛhaścarīraṃ* was written by P. S Varier. *Aṣṭāṅgaśarīraṃ* is a book written in verse form in Sanskrit language, summarizing the topics like bone, joint, muscle,

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<sup>26</sup> Dr. P Vinayachandran, Kerala Cikitsacaritram, Current Books , Kottayam, 2001, p. 232



nerve, organ system etc. with modern scientific knowledge. In *Bṛhaścarīra*, which is composed in Sanskrit prose, the expansion of the subject of *Aṣṭāṅgaśarīra*, is also given. In the early days in this Pāṭhaśāla, the *Aṣṭāṅgaśarīra* and *Bṛhaścarīra* was given for the curriculum and after the study, the degree of Āryavaidyan was awarded. After the government has unified the syllabus and examinations of all the Āyurveda colleges in Kerala, a new course called B.A.M is being conducted here as well.

Āyurveda was taught as a subject in the colleges of Trippunithura (1936) and Pattambi (1971). The Trippunithura college offered ‘Vaidya Bhūṣaṇam’ degree which was recognized by Kochi Government. Later this department of Āyurveda evolved into an Āyurveda college and this degree was known as D.A.M course. ‘Vaidya Śīromaṇi’ degree which was conducted by Madras University was offered in Pattambi College and later, this course was discontinued.<sup>27</sup>

After Kottakkal Arya Vaidya Sala, many Āyurveda colleges have been established in Kerala. Today Kerala has three Government Āyurveda colleges and fifteen private colleges for ayurvedic courses. Although those who studied medicine through the gurukula system and graduated from colleges have legal freedom of practice these days, only

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<sup>27</sup> Dr. K.V Suresh Varier, *Vaidyaperumayuṭe Malabar*, Dr. P.B Salim I.A.S, N.P Hafis Muhammad, M.C Vasisht, *Malabar - Paitṛkavum Pratāpavum Caritraṃ, Samskāraṃ*, Va, Mathrubhumi Books, 2014. p. 238

those who have graduated through formal education are given more consideration in this field today.

‘Āyurveda still uses the roots, leaves and skins of plants to dry them into powder, extract the juice and boil them into tinctures. Modern medicine uses these extract and separate chemical components. For example, ‘Reserpin’ isolated from the Ayurvedic herb ‘Sarppagandhi’ is used for blood pressure, ‘Vasicin’ from ‘Āṭaloṭaka’ is used for respiratory diseases and ‘Lipids’ in ‘Gulgulu’ are used in modern medicine to lower cholesterol.’<sup>28</sup>

In fact, Āyurveda is the basis of all other therapeutic fields. Āyurveda uses drugs directly in many forms. In other treatments, they extract medicinal properties from plants and give them as medicine.

Though Āyurveda suffered decline during its growth with the dawn of modern medicine, the system has managed to remain with much vigour even now. Today only Āyurveda has medicine for various types of chronic diseases, science Āyurveda alone has cures for many diseases that modern medicine has not been able to find a cure for so far. Recently, the pandemic of Covid-19 which has spread all over the world has been a challenge for modern medicine. Even then there were medicines available in Āyurveda to fight this virus.

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<sup>28</sup> Dr. Jose.T Paikata, *Āyurvedavum Ārogyavum*, Mathrubhumi Books, Kozhikode, 2016, p.40

Of course, Āyurveda is the precious treasure reserved by the ancient physicians for the future generations.

The first chapter was a discussion about the History of Āyurveda and given a general information about Āyurveda. The history of the Aṣṭavaidyas, their specialities, prominent physicians of each Aṣṭavaidya family, their contributions, etc., are discussed in detail in next chapter.

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CHAPTER II

**AṢṬAVAIIDYAS OF KERALA**

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## 2.1 Arrival of the Brāhmins

There are varying opinions regarding the origin of Brāhmins in Kerala. The most popular of them is the story of Paraśurāma, which says that he brought Brāhmins to Kerala and allotted 64 villages to them, 32 in the North and 32 in the South.

There are different opinions regarding the period of the Brāhmins in Kerala. ‘As the rituals followed by the Nampūtiris were generally based on Manusmṛti, they must have come to Kerala after the existence of Manusmṛti. The period of Manusmṛti is believed to be between 2<sup>nd</sup> century B.C and 2<sup>nd</sup> century A.D. So the opinion regarding their period as 3<sup>rd</sup> century B.C is not correct. Some of the things prescribed in the Yājñyavalkyasmṛti of the 6<sup>th</sup> century A.D and followed by Brāhmins in other parts of India were not accepted by Brahmins in Kerala.. So the 8<sup>th</sup> century view is also not acceptable.’<sup>1</sup>

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<sup>1</sup> P.K Gopalakrishnan, *Keraḷattinte Sāmskārika Caritraṃ*, Kerala Bhasha Institute, Thiruvananthapuram, 2012, p.210

‘The Maharashtra legend says that Paraśurāma converted the Mukkuvar into Brāhmins and settled them in Kerala. In Uttarārdraṃ 7<sup>th</sup> chapter of Skandhapurāṇa, Sahyādrikhaṇḍa, it is described as follows: in that land where there were no Brāhmins, Paraśurāma cut their cūṇḍal with some handmen. He then tied its string into a thread, put it around their neck and made them Brāhmins. Later, Paraśurāma gave them a boon that there would be no famine and left saying he would come when they wish.’<sup>2</sup>

The Brāhmins lived in 32 Grāmas (villages) in Kerala with separate temples for each Grāmas. They were known as Grāmḱṣetras. The old and present names of these 32 Grāmas<sup>3</sup> are given below.

- 1) Payyannūr (Payyannur)
- 2) Cellūr or Peruñcellūr (Taliparamba)
- 3) Ālattūr (Alathiyur)
- 4) Kārantoḷa (Karathur)
- 5) Cokiram (Sukapuram)
- 6) Panriyūr (Panniyur)
- 7) Karikkāṭu (Karikkatu)
- 8) Īyānamaṅgalam or Īśānamaṅgalam (Ongallur)

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<sup>2</sup> Ibid., p. 213

<sup>3</sup> Kesavan Veluthat, *Brahman Settlements in Kerala Historical Studies*, Cosmo Books, Thrissur, 2013, p. 146-151

- 9) Tṛśśivaperūr (Thrissur)
- 10) Peruvanam (Perumanam)
- 11) Cāmuṇḍa or Peruñcemmaṇṭaipputtūr (Cemmanta)
- 12) Iruṅkāṭikkūṭal (Irinjalakuda)
- 13) Āvattipputtūr (Avittathur)
- 14) Paravūr or Paraiyūr (Peruvaram, North Paravur)
- 15) Airāṇikkaḷam (Airanikkulam)
- 16) Mūlikkaḷam (Muzhikkulam)
- 17) Kuḷavūr (Kuzhur)
- 18) Aṭavūr (Annammanada)
- 19) Ceṅṅanāṭu (Chengamanatu)
- 20) Iḷibhyam or Muppattumūvarkkaḷam (Thirumuppattu)
- 21) Uḷiyannūr (Uliyannur)
- 22) Kāḷutanāṭu (Trippunithura)
- 23) Errumānūr (Ettumanur)
- 24) Kumāranallūr (Kumaranallur)
- 25) Kāṭamaṟuku (Katamuri)
- 26) Āranviḷa (Aranmula)
- 27) Tiruvallavāi (Tiruvalla)
- 28) Kiṭāṅṅūr (Kitangur)
- 29) Ceṅkunrūr (Cengannur)
- 30) Kaviyūr (Kaviyur)
- 31) Veṅmaṇi (Venmani)

32) Nirmaṇṇa (Niramankara).

‘Thus the arrival of Āryans to Kerala was very limited in number. The migration down the east coast of India in small groups took place over generations. They crossed the Western ghats and reached Kerala later. As a result, the ways of life of the regions they passed through merged with them. The Tamil Brāhmins and other Paradeśa Brāhmins found in Kerala today belong to the lineage of those who came like that.’<sup>4</sup>

‘18 Sabhāmaṭhas were established in these 32 villages for educational purposes. These can generally be classified into three categories namely Karmmi Sabhāmaṭhas, Śāstra Sabhāmaṭhas and Sanyāsi Sabhāmaṭhas. Vedas were mainly studied in Karma Sabhāmaṭha. Those who perform vedic rituals like Āadhānaṃ, Jyotiṣtomaṃ, Agnicayanaṃ, etc. are called Karmi.’<sup>5</sup>

Each of these 18 Maṭha has appointed Vaidyaśreṣṭha (Chief Physician) and many vaidyas (physicians) under them. These 18 people served as heads of other physicians in their group. Kodungallur Kunjikkuttan Tampuran says about them in his poem ‘*Keralam*’.

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<sup>4</sup> Prof. Achutha Varier, *Keraḷa Samskāraṃ*, Kerala Bhasha Institute, Thiruvananthapuram, 2012, p. 108

<sup>5</sup> Ullur S. Parameswara Iyer, *Keraḷa Sāhitya Caritraṃ*, Part I & II, Sayahna Foundation, Thiruvananthapuram, 2014, Part I, p.40



‘Saṅghameṭṭupatineṭṭudikkilāyi  
Saṅghavṛtti sahamām Sabhāmaṭham  
Munkaṇakku niyamichatāyava  
Ttiṅkalāṇu naya darmmaniścayaṃ  
Puṣṭabheṣaja vidhikriyākramol  
Kṛṣṭamattilanu saṅghaminṅane  
Aṣṭavaidya marivoreyākkipol  
Śiṣṭarāya patineṭṭuvaidyare’<sup>6</sup>

## 2.2 The 18 Vaidya Families

- 1) Ālattiyūr Nampi
- 2) Kārattol Nampi
- 3) Cūṅṭal Mūs
- 4) Eḷeṭatt Taikkāṭṭ Mūs
- 5) Kuriyeṭatt Mūs
- 6) Kurumpopaḷḷi Mūs
- 7) Paṭutol Mūs
- 8) Pazhanellippuratt Taikkāṭṭ Mūs
- 9) Perinṅāv Mūs

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<sup>6</sup> Kodungallur Kunjikuttan Tampuran, *Keraḷam*, 2<sup>nd</sup> Sargam, Kerala Book House, Kodungallur, 1959, p. 40, 41, Sloka No. 34, 35

- 10) Parappūr Mūs
- 11) Kutṭañceri Mūs
- 12) Vaṭutala Mūs
- 13) Akalāṇatt Mūs
- 14) Vayaskara Mūs
- 15) Cirattamaṇṇ Mūs
- 16) Veḷḷoṭu Mūs
- 17) Udayūr Mūs
- 18) Pulāmantol Mūs.

These 18 families have contributed the most to the propagation and growth of Āyurveda in Kerala. Nowadays, it is not sensible to mention these 8 families alone as Aṣṭavaidyans. Earlier there were 18 families and later only 8 families remained. Today, in some of these families, the practice of medicine has completely disappeared.

Among them, Kurumpopaḷḷi and Kuriyeṭatt vaidya families became childless and they merged with Taikkāṭṭ Mūs family. The Vayaskara Mūs has merged with the Pulāmantol Family. Cūṇṭal Mūs family merged with Ālattūr Nampi Family and Akalāṇatt family joined with Kutṭañceri. ‘The Veḷḷoṭu Mūs used to live on two Illas. Those people living in Eḷankunnappuza in Kochi śīma were also known as

Udayūr Mūs. Later they settled in Certhala and Maruthorvattam in 900 A.D.’<sup>7</sup>

Among the Aṣṭavaidyans, those from the Ālattiyūr family are called Nampi and those belonging to the Vaidyamaṭhaṃ family are called Nampūtiri. Remaining Aṣṭavaidyas belonging to other families are called Mūs.

There were 18 vaidya families and later reduced to 8 families in number. They are,

- 1) Thrissur Taikkāṭṭ Mūs (Pazanellipuratt)
- 2) Eḷeṭatt Taikkāṭṭ Mūs
- 3) Vaidyamaṭhaṃ
- 4) Cirattamaṇṇ (Oḷaśśa) Mūs
- 5) Kuṭṭaṅceri Mūs
- 6) Ālattiyūr Nampi
- 7) Vayaskara Mūs
- 8) Pulāmantol Mūs

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<sup>7</sup> Aṣṭavaidyān P.T Nārāyaṇan Mūs, *Aṣṭavaidyān Vaidyamaṭhaṃ Ceriya Nārāyaṇan Nampūtiri Janmaśatābdhi Smaraṇika*, Vaidyamaṭhaṃ, 1982, p.11

It is traditionally believed that members of the Aṣṭavaidya family had learned Āyurveda directly from Vāgbhaṭa and thus attained special siddhis (powers).

### 2.3 The Main Characteristics of Aṣṭavaidyas

‘According to grammatical rules, the *Aṣṭāṅgahṛdaya* vaidyas became Aṣṭavaidyas after Madhyama padalopa and it is said that this is how Aṣṭāṅgavaidyan became Aṣṭavaidya. Aṣṭavaidya who studied *Aṣṭāṅgahṛdaya* by Vāgbhaṭācārya or the one who studied Āyurveda from Aṣṭavaidya are known as Aṣṭavaidya.’<sup>8</sup>

The fame of Aṣṭavaidyans spread far and wide through mythology, oral stories and their healing experiences. It was the Aṣṭavaidyans who gave more prominent contributions to the history of Āyurveda in Kerala. Their main features are:-

- Even though the Aṣṭavaidyas are Brāhmins, Pūjavarṭti is not their clan occupation. Similarly they are not eligible for sacrifice. Their clan profession is Ayurvedic treatment.
- Every family has a family deity. Dhanwantari temple is mostly owned by them

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<sup>8</sup> Dr. N.P Vijayakrishnan, *Kaipunyaṃ-Aṣṭavaidyān E. T Nārāyaṇan Mūsinte Jīvitakatha*, Vaidyaratnam Books, Taikkattusseri, 2013, p.15

- They don't study Vedas, Motalora (recite the vedas one frequency) is done after Upanayana.
- Ayurvedic study is done in gurukula mode. After a year's study, Bhajanaṃ is performed in their family temple. *Aṣṭāṅgahṛdayaṃ* is the basic book for studying Āyurveda. *Cikitsāmañjari*, *Sahasrayogaṃ* and *Vaidyamanorama* etc. are mostly used in treatment.
- They marry only from Aṣṭavaidya families. Earlier only the eldest son of the family got married, but later it changed.
- They followed Patriarchy system.
- Less use of Basmāsindūras (ashes) in treatment, Tinctures are more important and Pizhichil, Navarkkizhil, Vasti and Nasyaṃ are also practiced with special attention.

‘Mūs, the leader of the vaidya clan is called Mūppan, meaning the ruler of the vaidya clan. The term also means ‘elder’. In the Nampūtiri community, there was a custom of calling the elder as Mūs. Later Mūppan is said to have become Mūsat and then Mūs. Nampi is a name given with nobility epithet is also considered for excellence.’<sup>9</sup>

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<sup>9</sup> Ibid., p.16

Although they were basically Brāhmins, Mūs's didn't get access to complete Vedic studies which was compulsory for the Nampūtiris and hence they were given half status only. The Aṣṭavaidyas were known to be without Ṫtt. As the Aṣṭavaidyas were supposed to focus on studies related to medicine, they mainly concentrated on it. That was their need and obligation. During the Upanayana it was mandatory to recite the vedas at least once though they could not memorize the vedas. This Vedic recitation was known as Motalora'.<sup>10</sup>

‘Among the Nampūtiris there was a division of Trivedis and Dwivedis. Trivedis were those who studied Ṛgveda, Yajurveda and Sāmaveda. For Dwivedis, it was compulsory to learn their own Veda and once he mastered it the other two Vedas were not compulsory’.<sup>11</sup>

Due to lengthy Ayurvedic studies, they were not able to concentrate upon Vedic studies much. So they were given half status among Brahmins who are well versed in Vedas.

All the original texts of Āyurveda are written in Sanskrit, the language of Gods. Therefore, mastering Sanskrit language is essential to study Āyurveda. Aṣṭavaidyas, who consider medicine as their birth vocation, study Sanskrit along with their formal education. After

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<sup>10</sup> Ibid., p.15

<sup>11</sup> Ibid., p.15

studying Āyurveda, they sit for a year in their family temple for Bhajanam. During this period they try to byheart *Aṣṭāṅgahṛdaya*. In the early days, members of Aṣṭavaidya families or any other clan who had studied *Aṣṭāṅgahṛdaya* were sent for further studies under Kuṭṭaṅceri Mūs. There they studied books like *Carakasuśrutagrathas* (*Carakasamhitā* and *Suśrutāsamhitā*) and also special practices.

Aṣṭavaidyas begin their treatment after understanding the *Aṣṭāṅgahṛdaya* as an authentic book. However, they differ in the use of herbals for treatment and Pañcakarma practices. The special wisdom gained through experience is also applied in the manufacture of medicines.

‘Aṣṭavaidya family members do not differ from Nampūtiris in daily rituals like Ṣodaśakriyas and evening greetings. The fact that they do not recite Ōtt is only considered as their inferiority. Only those who had Ōtt were invited for Śrāddhakarmas. Hence Aṣṭavaidyans were not invited to the ceremonies of Nampūtiri houses. As this practice continued for generations, segregation naturally began to occur. Since they had no contact with each other, they were also forbidden from marrying these communities and their marriages were restricted to Aṣṭavaidya families only.’<sup>12</sup>

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<sup>12</sup> Ibid., p.16

This system changed over time. If there is no Kanyaka in one's own caste, or the horoscope didn't match in any way, marriages were made from other families in this condition.

But the Vaidyamaṭhaṃ is different from all these. They have the title of 'Śāla vaidyans' and they got become Vedic authority. There is also a compulsion to study the Vedas. So they had already done marriage with other Nampūtiri families.<sup>13</sup>

Geographically, Aṣṭavaidyas are located in central Kerala to Malabar region. They must have been situated in this region because they were the physicians of the king of Kochi and Zamorin of Kozhikode as well. Aṣṭavaidyas are prominent in the areas from Kottayam to Kozhikode

The practice of unadulterated Āyurveda, treating the medical profession as Upāsana, and their expertise in treatment must be the reason for their reputation as Aṣṭavaidyas.

They are famous for finding the exact cause of the disease and treating it in an effortless way. If we look at each of their families, in each family there have been eminent and skilled physicians. They also

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<sup>13</sup> Aṣṭavaidyān P.T Nārāyaṇan Mūs, *Āyurvedavum Aṣṭavaidyānmāruṃ, Aṣṭavaidyān Vaidyamaṭhaṃ Valiya Nārāyaṇan Nampūtiri Janmaśatābdi Smaraṇika*, Vaidyamaṭhaṃ, Mezhathur, 1982 p. 11



have special medical practices which are followed by every family. Similarly, they differ in treatment regimens as well. In many Aṣṭavaidya families, they have been keeping priceless collections of manuscripts for generations.

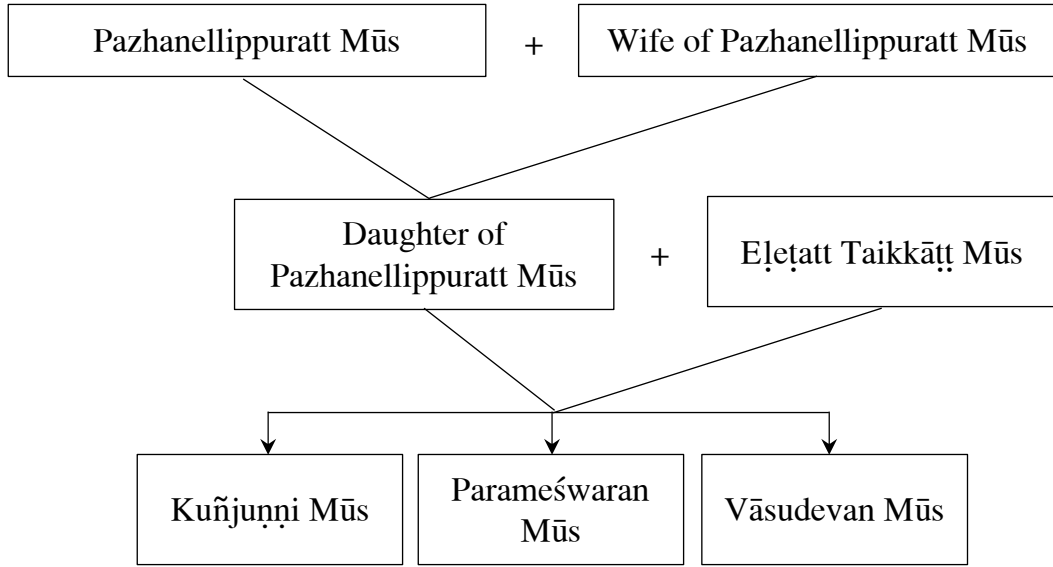
Though the actual history of the Aṣṭavaidya families is not sufficiently available, each family survives through their renowned legendary stories.

#### **2.4 Thrissur Taikkāṭṭ (Pazhanellippuratt ) Mūs**

They came to Kizhakkumpāṭṭkara in Thrissur during the reign of Śaktan Tampurān (1751-1805). The Pazhanellippuratt family was located between Kuttippuram and Pallippuram in Malabar. They were the physicians of the Zamorins. Once, Śaktan Tampurān invited this Mūs to Kochi for treatment. The Zamorine deported Mūs from Malabar, who returned after treatment Śaktan Tampurān protected the Mūs and his family who came to Thrissur with only a Vettekkaran idol in their hands and gave them a house and land in Thrissur. Thus they came to be known as the Thrissur Taikkāṭṭ Mūs.

The story is mentioned in the Sanskrit poem named *Apadīpaṃ*<sup>14</sup> by P.S Subbarama Pattar. The Malayalam rendering the same as *Mārgadīpaṃ* has written by Vaidyabushanam Ragavan Tirumulppad.

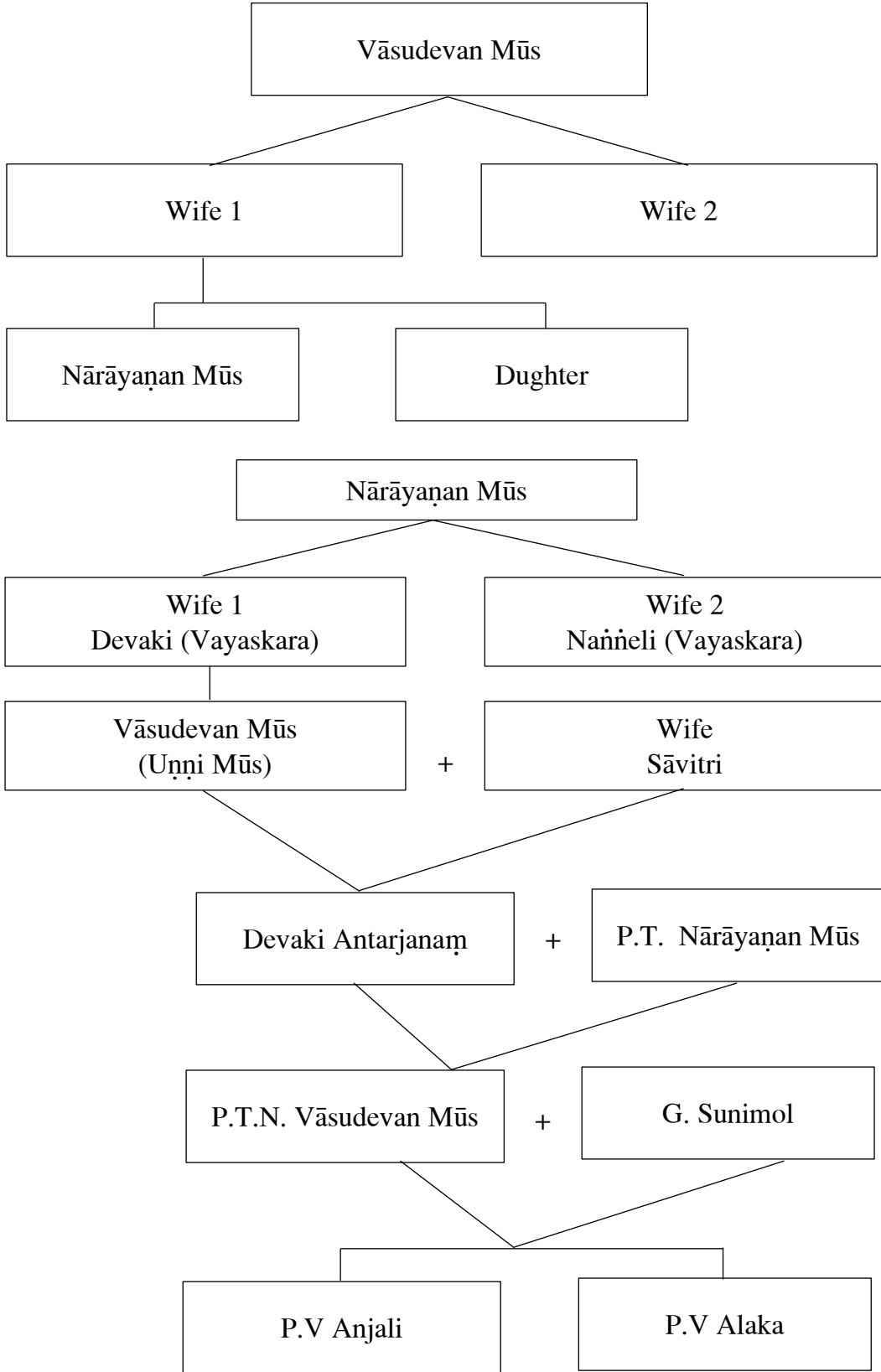
#### 2.4.1 Family Tree of Thrissur Taikkāṭṭ Mūs



<sup>14</sup> निलानदीतोयपरिप्लुतेषु श्रीलास्यरङ्गेषु मनोहरेषु ।

पुरातनेऽनेहसि केरलेषु वृत्ता कथा वृद्धमुखाच्छ्रुतेयम् ॥

Dr. Sundareswaran, N. K., *Subbarāmiyam, A Collected Sanskrit Works of P.S Subbarama Pattar*, University of Calicut, 2012, p. 51 Sloka No.01



8 generations are introduced here through information from 250 years ago.

Nārāyaṇan Mūs was born in the year 1870 in the Taikkāṭṭ house. The Mūs and his family were protected by Pulāmantol family. Nārāyaṇan Mūs got his primary education from Pulāmantol Mūs. Kutṭañceri Mūs conducted Upanayana and Nārāyaṇan Mūs learned Āyurveda from this Mūs. He started practice in Thrissur after getting married at the age of 16. He was very expert in the field of Āyurveda. The reason why he is so famous is the discipline that he received from Kutṭañceri Mūs.

Kutṭañceri Apphan Mūs was a renowned teacher in the field of Āyurveda. He had a lot of students besides Nārāyaṇan Mūs such as, Eḷettatt Taikkāṭṭ Ittīri Mūs, Nampi Apphan (Ārya Nārāyaṇan Nampi), Cirattamaṅṅ Nārāyaṇan Mūs, Velūr Śanku Vārier, Vaidyaratnam P.S. Varier, etc.

The Nārāyaṇan Mūs's students were P K Nārāyaṇan Nampīśan, Kirankulangara Cakrapāṇi Varier, Changarampāṭṭ Godavarmman Tirumulppāṭ, Kodungallur Anantanārāyaṇa Pattar, Padamattattu Kṛṣṇan Nampūtiri, etc.

Nārāyaṇan Mūs was the Vice President of the Āryavaidya Samājaṃ founded in 1902 and P.S Varier was the founder secretary.

The executive committee of the Āryavaidyā Samājam was conducted on February 11, 1905 at the Taikkāṭṭ Illam, Thrissur. Prominent personalities like Punnaśseri Nīlakaṇṭha Śarma and Vaḷḷattol Nārāyaṇamenon were present on this occasion.<sup>15</sup>

#### 2.4.2 The Works of Taikkāṭṭ Nārāyaṇan Mūs

Kāvyaś	-	<i>Yādavadānavīyaṃ</i>
		<i>Kapotasandeśaṃ</i>
		<i>Naḷacaritaṃ</i>
		<i>Kavitāvali</i>
Kurattippāṭṭ	-	<i>Attaacamayaṃ</i>
Āṭṭakkatha	-	<i>Virodhavadhaṃ</i>
Tuḷḷal	-	<i>Sambandavilāsaṃ</i>
Bhāṇaṃ	-	<i>Śṛṅgāramaṇḍanaṃ</i>
Vaidyagranthaṃ	-	<i>Sindūramañjari</i>

‘Taikkāṭṭ Vāsudevan Mūs (Uṇṇi Mūs) was born in the year 1900.

P.Vāsudevan Nampīśan, Kodungallur Kochuṇṇi Tampurān (Viṣa

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<sup>15</sup> Dr. P.T.N Vasudevan Mūs, Thrissur Taikkāṭṭ Mūs, Aṣṭavaidyānmār - Keraḷattinte Aṣṭavaidyā Pārampariyattinte Apūrvatakal, Webinar Series, Āyurveda Medical association of India, June 12, 2021

vaidyan) were the teachers of Vāsudevan Mūs.’<sup>16</sup> While living in Trippunithura, The valiyatampurān of Kochi was fascinated by the extraordinary intelligence and personality of Uṇṇi Mūs. He married Sāvītri Antarjanaṃ of Nampillaṃ. They had a daughter named Devaki. He was the founder of S.N.A (Śrī Nārāyaṇa Auṣadhaśāla, 1920). His therapeutic skills were well known. There is a story about his therapeutic skills.<sup>17</sup>

P.T Nārāyaṇan Mūs (1918-2005) was another physician of this family. Kutṭañceri Āryan Mūs was the guru of P.T Nārāyaṇan Mūs. He was a sociocultural activist.

### 2.4.3 Parappūr Śrī Dhanwantari Temple

Parappūr Dhanwantari temple was the family temple of Aṣṭavaidyā family of Parappūr Mūs. This temple is one of the ancient temples in Kerala, dedicated to Lord Dhanwantari, the incarnation of lord Viṣṇu. Parappūr temple is the most prominent one among the other

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<sup>16</sup> Aṣṭavaidyān P.T Nārāyaṇan Mūs, Āyurvedavūṃ Aṣṭavaidyānmarūṃ, *Aṣṭavaidyān Vaidyamāṭhaṃ Valiya Nārāyaṇan Nampūtiri Janmaśadābdi Smaraṇika*, Vaidyamāṭhaṃ, Mezhathur, 1982, p.15

<sup>17</sup> Story:- where he saw a tired bull that had been drinking a lot of limewater. At that time he prescribed medicine for the bull- crushed betel leaves and betel nuts. With that medicine the bull was cured. People were excited, and they asked Uṇṇi Mūs, how did this happen? He replied that when the quantity of lime (Chuṇṇāmp) is high in body, the best remedy is chewing betel leaves with betel nut (Aḍakka). The young physician died at the age of 27. This story has written in K. K Raja’s Baṣpāñjali.

Dr. P.T.N Vasudevan Mūs, Thrissur Taikkāṭṭ Mūs, Aṣṭavaidyānmar - Keraḷattinte Aṣṭavaidyā Pāraparyattinte Apūrvatakal, Webinar Series, Āyurveda Medical association of India, June 12, 2021

Dhanwantari temples. This temple is situated 3 km away from Thrissur town at Nellikunn east.

#### **2.4.4 Perin̄nāv Śrī Dhanwantari Temple**

This is another Dhanwantari temple of Kerala, situated in Thrissur. The King of Kochi donated the temple for the treatment of the elephant. Here, every year a special day is celebrated as a day to take medicines. On this day specially prepared and sanctified medicine is distributed to the public people from all over the world visit the temple to take this divine medicine.

#### **2.4.5 Śrī Nārāyaṇa Auṣadhaśāla**

S.N.A Auṣadhaśāla was established in 1920 by the great Ayurvedic physician of Thrissur Taikkāṭṭ Uṇṇi Mūs. In the beginning, it was a small unit. But now S.N.A has two manufacturing units. S.N.A hospital with NABH (National Accreditation Board for Hospitals) accreditation has two manufacturing units with more than 250 employees, 412 types of medicines, more than 1500 dealers, exports, etc. Gulsarilal Nanda, Nanaji Deshmukh, Ramanamaharshi, Bappurav Moghe, M.K Jinacandran, Festas Moghe, Medha Patkar etc. are prominent among those who have been cured here.<sup>18</sup>

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<sup>18</sup> Dr. P.T.N Vasudevan Mūs

#### 2.4.6 Special Yogas of Taikkāṭṭ Family

The following are the special Auṣadhayogas of Taikkāṭṭ Family.<sup>19</sup>

Sl. No.	Auṣadhayogam	Usage
1.	Ilakkuzhamp (Varavu kuzhamp)	Ilakkuzhamp is used for kaphapittahāram, duṣṭavraṇam, Kuṣṭam etc. it is very useful for Atopic dermatitis.
2.	Devatāru Tailam	It is used for karṇanādam, vātakaphaja rogas, tonsilititis (to apply on the head)
3.	Kokilākṣarasam	To reduce fluidization and bladder diseases
4.	Ayaveṇṇa or Muriveṇṇa	Healing the wound'
5.	Tuḷasi Tailam	Used to heal kaphavātaharam, sneezing and headache
6.	Kāraskarādi Tailams	Vilwam Kāraskarādi Tailam (used for Karṇaroga)
7.	Kāraskarādi Tailam	used for cold and headache
8.	Amṛtakiraṇam Eṇṇa	Cold, headache and sleep deprivation
9.	Mustādi Tailam	Cold, Nasal discharge
10.	Yaṣṭyamṛta Tailam	Apply to the head and body for revealing Raktavata.
11.	Maricādi Tailam	For apply on the Head

<sup>19</sup> Dr. P.T.N Vāsudevan Mūs



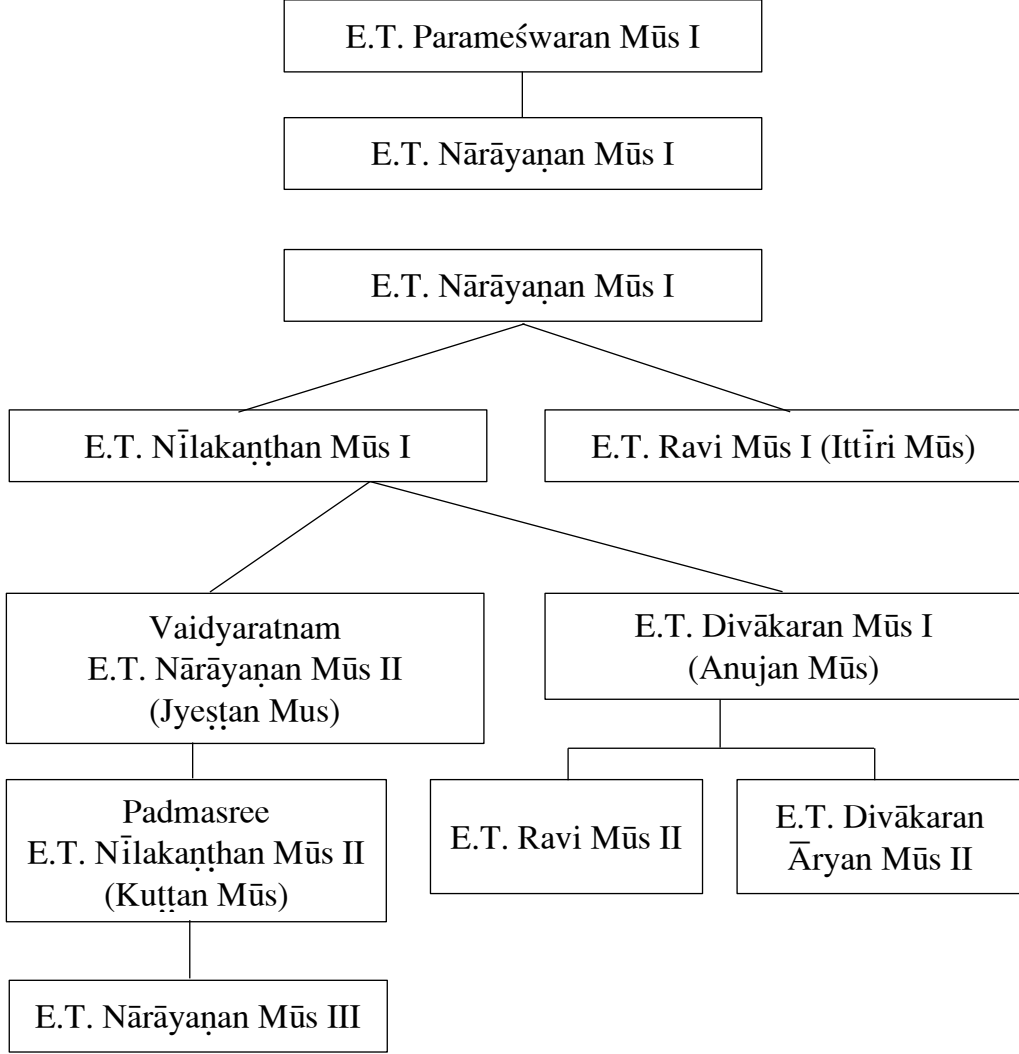
Sl. No.	Auśadhayogam	Usage
12.	Daśapuṣpa Tailam	Apply on the head for kids, remedy for sleep deprivation, inattention and Grahabadha Daśapuṣpa Tailam + Ēladi, which is used to treat chickenpox marks.

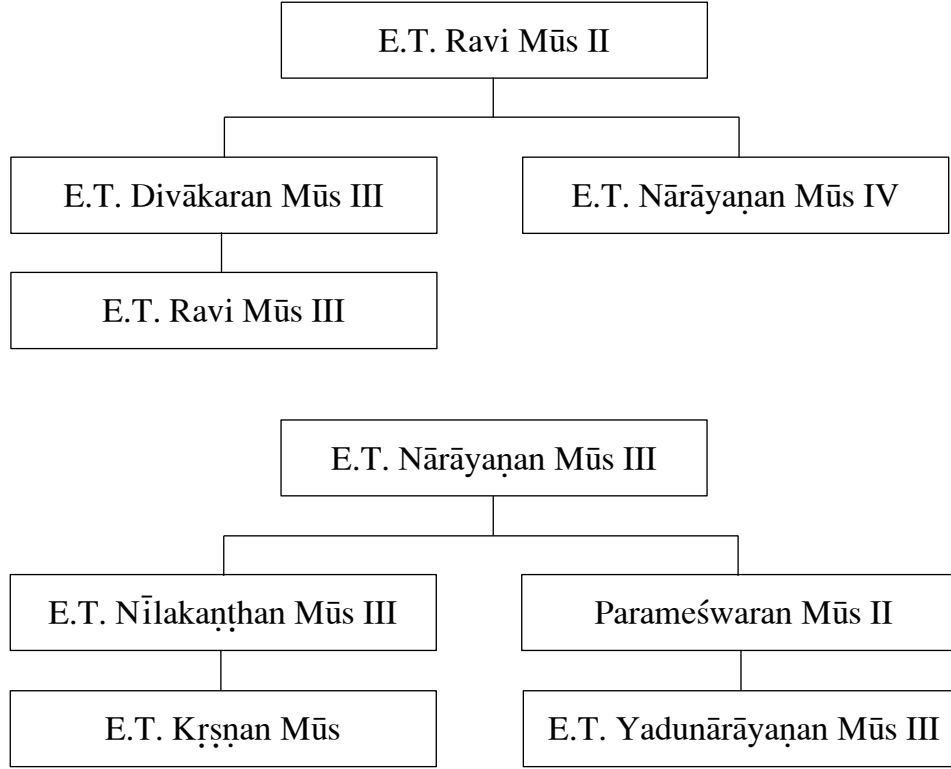
## 2.5 Eḷeṭatt Taikāṭṭ Mūs

Eḷeṭatt Taikāṭṭ Mūs Illam is located at Thaikkattussery near Ollur in Thrissur. The family of ‘Eḷankunnappuzha Kuriyeṭatt Mūs and the family of Puranāṭṭukara Kurumpeḷḷi Mūs have been merged in to Eḷeṭatt Taikāṭṭ family. They were the physicians of the royal family of Kochi.’<sup>20</sup>

<sup>20</sup> K.P Bhattarippad, *Keraḷattile Aṣṭavaidyamār, Aṣṭavaidyam Vaidyamāṭham Valiya Nārāyaṇan Nampūṭiri Janmaśātābdī Smaraṇika*, Vaidyamāṭham, Mezhathur, 1982, p.24

### 2.5.1 Family Tree of Eḷeṭatt Taikaṭṭ Mūs





Ancestral history is available from the period of E.T. Parameśwaran Mūs and his son E.T Nārāyaṇan Mūs who lived in the 18th century. Among the four sons of E.T Nārāyaṇan Mūs I, the famous physicians were E.T Nīlakaṇṭhan Mūs I and Ravi Mūs. E.T Nārāyaṇan Mūs II (1872 – 1945) born as the eldest son of Nīlakaṇṭhan Mūs I. He married from Ālattiyūr Nampi family and was known as Taikkāṭṭ Ēṭṭan Mūs in this family. He was also an activist of Kerala Āryavaidya Samājaṃ.<sup>21</sup>

<sup>21</sup> Aṣṭavaidyan Dr. Yadu Nārāyaṇan Mūs, *Eḷeṭatt Taikkāṭṭ Mūs, Aṣṭavaidyanmār - Keraḷattinte Aṣṭavaidya Pārampariyattinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, August 07, 2021

Divākaran Mūs I (1875 – 1942) was the second son of Nīlakaṇṭhan Mūs I. He was known as Taikkāṭṭ Anujan Mūs. E.T.M Vaidyaśāla was established in 1914 and he was married from Kuṭṭaṅceri Family. He has three children.<sup>22</sup>

E.T Nīlakaṇṭhan Mūs II (1904 – 1997) was the son of Vaidyaratnam E.T Nārāyaṇan Mūs II. He mastered *Aṣṭāṅgahṛdayam* from his father and father's brother. After that, he completed his medical training in Kuṭṭaṅceri. He entered in the field of medicine in 1922 and started medical service. He started Vaidyaratnam Auśadhaśāla in 1941 when the number of patients and their need of medicine increased. Today, this institution stands as one of the leading medical institutions in India. He was awarded Padmasree in 1992. He got married to Kuṭṭaṅceri family and had nine daughters and a son.<sup>23</sup>

E.T Ravi Mūs II (1918-1958) was born as the son of E.T Divākaran Mūs I. He completed his medical education from his father. He Married from the Vayaskara family and has two sons and four daughters. E.T Divākaran Āryan Mūs II was his brother. E.T Divākaran Mūs II completed his medical education from his father and Kuṭṭaṅceri

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<sup>22</sup> Aṣṭavaidyān Dr. Yadu Nārāyaṇan Mūs

<sup>23</sup> K.P Bhattarippad, *Keraḷattile Aṣṭavaidyānmār, Aṣṭavaidyān Vaidyamatham Valiya Nārāyaṇan Nampūtiri Janmaśatābdi Smaraṇika*, Vaidyamatham, Mezhathur, 1982, p.35

Āryan Mūs.<sup>24</sup> Received medical training from Kerala Āyurveda Samājaṃ (KAS). He was also a physician with special expertise in paediatrics.

E.T. Nārāyaṇan Mūs III (1933-2020) was the son of Padmasree E.T. Nīlakaṇṭhan Mūs II. His mentors were his father and Raman Varier. After completing his studies, at the age of 21, he took over the charge of Vaidyaratnam institutions. Through progressive changes he developed the institution and took the initiative to establish Ayurveda College. In 2010 he was awarded the Padma Bhushan.

E.T. Divākaran Mūs III was born in 1943 as the eldest son of E.T. Ravi Mūs II. Pulāmantol Nārāyaṇan Mūs and Vayaskara N.S. Mūs were his teachers. E. T Nārāyaṇan Mūs IV (1945-2021) was his brother. E.T Nārāyaṇan Mūs IV was the partner of E. T. M Vaidyaśāla. He has served as an advisory member at Taikkāṭṭusseri Vaidyaratnam Ayurveda College.

E.T. Nīlakaṇṭhan Mūs III was the eldest son of E.T Nārāyaṇan Mūs III. He graduated from Vaidyaratnam Ayurveda College and is the Managing Director of the Auśadhaśāla. E.T Parameśwaran Mūs II is his brother. He works as the joint Managing Director of Vaidyaratnam Auśadhaśāla.

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<sup>24</sup> Ibid., p.35

E.T Ravi Mūs III is the elder son of E.T Divakaran Mūs III. He graduated from Coimbatore Ayurveda College and works as the district President of A. M. A. I (Ayurveda Medical Association of India), Thrissur. He is also one of the directors of Shornur Āyurveda Samājam.<sup>25</sup>

E.T Kṛṣṇan Mūs, son of E. T Nīlakaṇṭhan Mūs III serves as the executive director of Vaidyaratnam Institutions. E.T Yadunārāyaṇan Mūs is the son of E. T Parameśwaran Mūs II.

### **2.5.2 Taikkāṭṭuśēri Durga Bhagavati Temple**

Taikkāṭṭuśēri Temple is considered as the second temple among the 108 Durgalayas set up by Paraśurāma. This Goddess Durga is the kuladevata of Taikkāṭṭ family. God Dhanwantari is also here. This temple is located near Vaidyaratnam Nursing Home.

### **2.5.3 Vaidyaratnam Auśadhaśāla**

Vaidyaratnam Auśadhaśāla was established in 1941 by E. T Nīlakaṇṭhan Mūs II. More than 500 types of medicines are manufactured here in three manufacturing units. The Nursing Home was established in 1951. Vaidyaratnam Group owns a Multi speciality hospital which is accredited by NABH. (National Accreditation Board

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<sup>25</sup> Aṣṭavaidyān Dr. Yadu Nārāyaṇan Mūs, *Eḷeṭatt Taikkāṭṭ Mūs, Aṣṭavaidyānmār - Keraḷattinte Aṣṭavaidyā Pārampariyattinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, August 07, 2021

for Hospitals and Health care) The Taikkāṭṭ family has had an amazing growth in the field of Ayurvedic treatment. Vaidyaratnam Āyurveda college was established in 1976 under the leadership of E.T Nīlakaṇṭhan Mūs II. Taikkāṭṭ Mūs belongs to Aṣṭavaidya family which is shining with great fame inside and outside the country. In terms of treatment, Taikkāṭṭ family physicians mostly focus on Snehaprayogas treatment. They also practice different types of Vasti's.<sup>26</sup>

## 2.6 Vaidyamaṭhaṃ

Vaidyamaṭhaṃ is a family that is very important in the Aṣṭavaidya tradition. Most physicians were trained in medicine. There are special prayogas also. The vaidyamaṭhaṃ is not as old as the other Aṣṭavaidya families.

Once, Mezhatol Agnihotri started a sacrifice. In this Yāga, a physician or a family should be appointed from among the Aṣṭavaidyas to represent the Aśwanī dieties. For that, a physician was brought to Mezhatol and settled there. He was asked to avoid surgery and autopsy from the treatment and he was appointed as a Śālāvaidyan. From then on, they got the name Vaidyamaṭhaṃ.<sup>27</sup>

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<sup>26</sup> Aṣṭavaidyan Dr. Yadu Nārāyaṇan Mūs

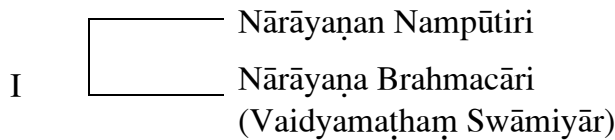
<sup>27</sup> Aṣṭavaidyan Vaidyamaṭhaṃ Dr.V.N Vāsudevan Nampūtiri, *Vaidyamaṭhaṃ, Aṣṭavaidyanmār - Keraḷattinte Aṣṭavaidya Pāraparyattinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, June 21, 2021

While tracing at the roots of the family, it can be said in two ways. Firstly, they came from Ālattūr village as some of their treatment features are similar to Ālattiūr Nampi family. They add a medicine in five Nāzhi water and prepare for a Nāzhi. This is the main procedure for these two families for preparing Kaṣāya. Kārattol Nampi was another family situated in the village of Ālattūr. This family has been extinct for a long time. Once, at an astronomical ceremony it was revealed that the goddess of the family was Candanakkāvil Bhagavati. Bhagavati of Candanakkāvu is also offered a part from daily offerings of women. There fore, Kārattol Nampi may have become the Vaidyamaṭhaṃ. This is the second story about the origin of this family.<sup>28</sup>

There are three copies of *Aṣṭāṅgahṛdaya* written by Vāgbhaṭa's disciple Indu. Two of them are preserved in the Vaidyamaṭhaṃ family.

### 2.6.1 Family Tree of Vaidyamaṭhaṃ

Information about people upto 250 years ago. There are seven generations. Here, seven generations are mentioned first upto the present generation. There is no clear evidence about their period.



<sup>28</sup> Aṣṭavaidyān Vaidyamaṭhaṃ Dr. V.N Vāsudevan Nampūtiri



II	Nārāyaṇan Nampūtiri Nīlakaṇṭhan Nampūtiri (Nīlāṇṭaphan) Rīṣikumāran Nampūtiri (Kuñcaphan)
III	Nārāyaṇan Nampūtiri
IV	Valiya Nārāyaṇan Nampūtiri Senior
V	Valiya Nārāyaṇan Nampūtiri Junior Subrahmaṇyan Nampūtiri
VI	Ceriya Nārāyaṇan Nampūtiri Dr. Brahmattān Nampūtiri Dr. Rīṣikumāran Nampūtiri Kṛṣṇan Nampūtiri
VII	Nārāyaṇan Nampūtiri Nīlakaṇṭhan Nampūtiri Dr. Prasanna Dr. Vāsudevan Nampūtiri Lata

In the Vaidyamaṭham family, only information about eminent physicians from seven generations back is available, and much of it is incomplete.

Nārāyaṇa Brahmācāri, was an excellent physician of Vaidyamaṭhaṃ family. As proof for this, his manuscripts which contain detailed information about treatment and medicine, are available in the manuscript collection here.<sup>29</sup>

No clear evidences are available about Nārāyaṇan Nampūtiri who lived in the second generation. ‘Another famous physician who lived in this generation was Nīlakaṇṭhan Nampūtiri, popularly known as Nīlaṅṭaphan. He was an expert at detecting death signs. Riṣikumāran Nampūtiri, famous as Kuñcaphan, also lived in this generation. He was the head physician of the kingdom of Kochi. He became famous for the birth treatment of Rāmavarma Tampurān, the Mahārāja of Kochi. His disciple was the famous Ikkaṅṭatt Kuññan Varier. Nārāyaṇan Nampūtiri, who lived in the third generation, was honoured by the Mahārāja of Travancore with a Silk and bangle (Paṭṭum Vaḷayum) after he cured the illness of a child in the royal palace’.<sup>30</sup> He was a person who had many disciples.

Vaidyamaṭhaṃ Valiya Nārāyaṇan Nampūtiri Senior (1882-1959), the founder of Vaidyamaṭhaṃ Vaidyaśāla lived in the fourth

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<sup>29</sup> Aṣṭavaidyān Vaidyamaṭhaṃ Dr. V.N Vāsudevan Nampūtiri

<sup>30</sup> Vaidyamaṭhaṃ Ceriya Nārāyaṇan Nampūtiri, *Kālppaṭukal, Vaidyamaṭhaṃ Vaidyaśāla and Nursing Hominte Caritraṃ*, Vaidyamaṭhaṃ Valiya Nārāyaṇan Nampūtiri Daksinamurthy Trust, Mezhathur, 2012, p.09

generation. He was a famous Vedic scholar skilled in medicine. He established the Vaidyamaṭhaṃ Vaidyaśāla in 1912.

Valiyanārāyaṇan Nampūtiri (1910-1988) known as ‘Vaidyaśāstra Mahodadhi’ lived in the fifth generation. He learned medicine from Ikkaṇṭatt Kuññan Varier and was skilled in music, painting and engraving. He was the one who treated Cempai Vaidyanātha Bhāgavatar to restore his voice. He won the Vaidyaśāstra Mahodadhi award given by Śrī Kāñchi Kāmakodi Pīṭham. Subrahmaṇyan Nampūtiri (1916-1978) is another physician belongs to this generation. He also learned Āyurveda from Ikkaṇṭatt Kuññan Varier.<sup>31</sup>

Ceriyā Nārāyaṇan Nampūtiri (1930-2013) was a famous physician of Vaidyamaṭhaṃ family. He was the one who made Vaidyamaṭhaṃ Nursing Home popular. He is also the author of many books on Ayurvedic studies, articles, translations, therapeutic experiences etc.

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<sup>31</sup> Aṣṭavaidyān Vaidyamaṭhaṃ Dr. V.N Vāsudevan Nampūtiri, *Vaidyamaṭhaṃ, Aṣṭavaidyānmār - Keraḷattinte Aṣṭavaidyā Pāraṃparyattinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, June 21, 2021

## 2.6.2 Works of Aṣṭavaidyān Vaidyaṁaṁ Ceriya Nārāyaṇan

Nampūtiri:-

Āyurveda

- *Dīrghāyussum Āyurvedavum* (Articles on Ayurvedic subjects)
- *Āyurvedattinte Prathama Pāṭhanāṁ* (A brief summary of the 1<sup>st</sup> 14 chapters of Aṣṭāṅgahṛdaya in Malayalam)
- *Cikitsānubhavaṁ* (Experiences on treatments)
- *Pālakāpyam* (Malayalam Translation)
- *Dinacarya* (Daily routine to activate a comfortable life)
- *Āyurvedattinte Keralīya Anuṣṭāna Pāramparyam* (Articles on Āyurveda)
- *Jananam Mutal Maraṇam Vare* (General health awareness from birth to death)

Literary Compositions

- *Devīmāhātmyam* (Saṅgraham)
- *Mālantraṁ* (Prayers)
- *Gargabhāgavatam* (Malayalam Translation)
- *Adhyātmārāmāyaṇam* (Malayalam Translation)
- *Kāvyaṭīrthāṅganāṁ* (Poems in Malayalam)
- *Devayānāṁlilūte* (Pilgrimage)

- *Ālbattile Īrmakal* (Autobiography)
- *Aśīti Prāṇāmaṃ* (Poems in Malayalam)

Dr. Brahmadattan Nampūtiri was another physician of Vaidyamaṭhaṃ family. He completed his B.A.M Degree from Tiruvanantapuram Ayurveda College and joined the Govt. Service on 1969. Dr. Riṣikumāran Nampūtiri, after his D.A.M from Govt. Ayurveda college, Trippunithura entered government service in 1972. Kṛṣṇan Nampūtiri is another physician of this generation. He studied Āyurveda from Vaidyamaṭhaṃ Ceriya Nārāyaṇan Nampūtiri and practised at Vaidyamaṭhaṃ Vaidyaśāla.<sup>32</sup>

Nīlakaṅṭhan Nampūtiri is an eminent physician of the current generation. He studied Āyurveda under his father Ceriya Nārāyaṇan Nampūtiri and is practicing at Vaidyamaṭhaṃ Vaidyaśāla. Nīlakaṅṭhan Nampūtiri's sister Dr. Prasanna works as teacher in Prasūtitantra (Strīroga) department at Vaidyaratnam Ayurveda college.

Dr. Vāsudevan Nampūtiri, son of Ceriya Nārāyaṇan Nampūtiri also practicing in Vaidyamaṭhaṃ Vaidyaśāla. Dr. Rajeev Nampūtiri practices as head physician at Vaidyamaṭhaṃ Vaidyaśāla in Vadakkancheri and Dr. Subin Nampūtiri also works as a teacher in P. S. V Ayurveda College, Kottakkal.

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<sup>32</sup> Aṣṭavaidyān Vaidyamaṭhaṃ Dr. V.N Vāsudevan Nampūtiri

### 2.6.3 Śukapuram Dakṣiṇāmūrtti Temple

Śukapuram Dakṣiṇāmūrtti is the Upāsanāmūrtti of the Vaidyamatham family. The children (only for baby boy) of this family, after their Annaprāśa, should visit and pray in this temple and continue this visit until death. After studying Āyurveda they should stay in this temple for Bhajanam for one year.<sup>33</sup>

### 2.6.4 Vaidyamatham Vaidyaśāla and Nursing Home

Vaidyamatham Vaidyaśāla was established in 1912. Initially, it was called V.N. Vaidyaśāla. ‘Piṇdatailam, Prabhāñjanam, Dhānwantaram Tailas, Dhānwantaram, Kastūryādi, Vilwādi, Sukhaprasūti Tablets, Aṣṭacūrṇam, Hinguvacādi Cūrṇas and Sukhaprasūti Gṛtam were only available in the early days and the treatment developed later by the great Nārāyaṇan Nampūtiri senior.’<sup>34</sup>

The growth of Vaidyaśāla starts after 1950. The Nursing Home was established in 1977 under the Vaidyaśāla. Along with that, the treatment of patients has also started

‘Now a factory with modern facilities, Nursing Home with around 30 rooms, around 120 permanent employees and around 20 temporary employees are working in these two departments. There are also, the Vaidyaśāla has 12 agencies. A For a period of more than 100

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<sup>33</sup> Aṣṭavaidyān Vaidyamatham Dr. V.N Vāsudevan Nampūtiri

<sup>34</sup> Vaidyamatham Ceriya Nārāyaṇan Nampūtiri, *Kālppaṭukal, Vaidyamatham Vaidyaśāla and Nursing Hominte Caritram*, Vaidyamatham Valiya Nārāyaṇan Nampūtiri Daksinamurthy Trust, Mezhathur, 2012, p.37

years, almost all general medicines along with about 300 special medicines as part of experimental observations at various stages is produced in Vaidyamāṭhaṃ.<sup>35</sup>

## 2.7 Cirattamaṇṇ Mūs (Oḷaśśa Mūs)

In the past, the Cirattamaṇṇ Mūs lived at Angadippuram, near Perintalmanna in Malappuram district. The place where the house once stood is now known as Cirattamaṇṇa. There is still a Dhanwantari temple and a Śiva temple here. Their ancestors specialized not only in Aṣṭāṅgacikitsā but also in Gajacikitsā. There is an interesting story behind the name Cirattamaṇṇ Illaṃ.<sup>36</sup>

During Tipu's war, they left everything and shifted to Travancore, where they sought refuge with the king. The Mahārāja of Travancore accepted Mūs and appointed him as a court physician. Later they lived at Maruthorvattam in the Alappuzha district. Later, he moved to Oḷaśśa in the Kottayam district.

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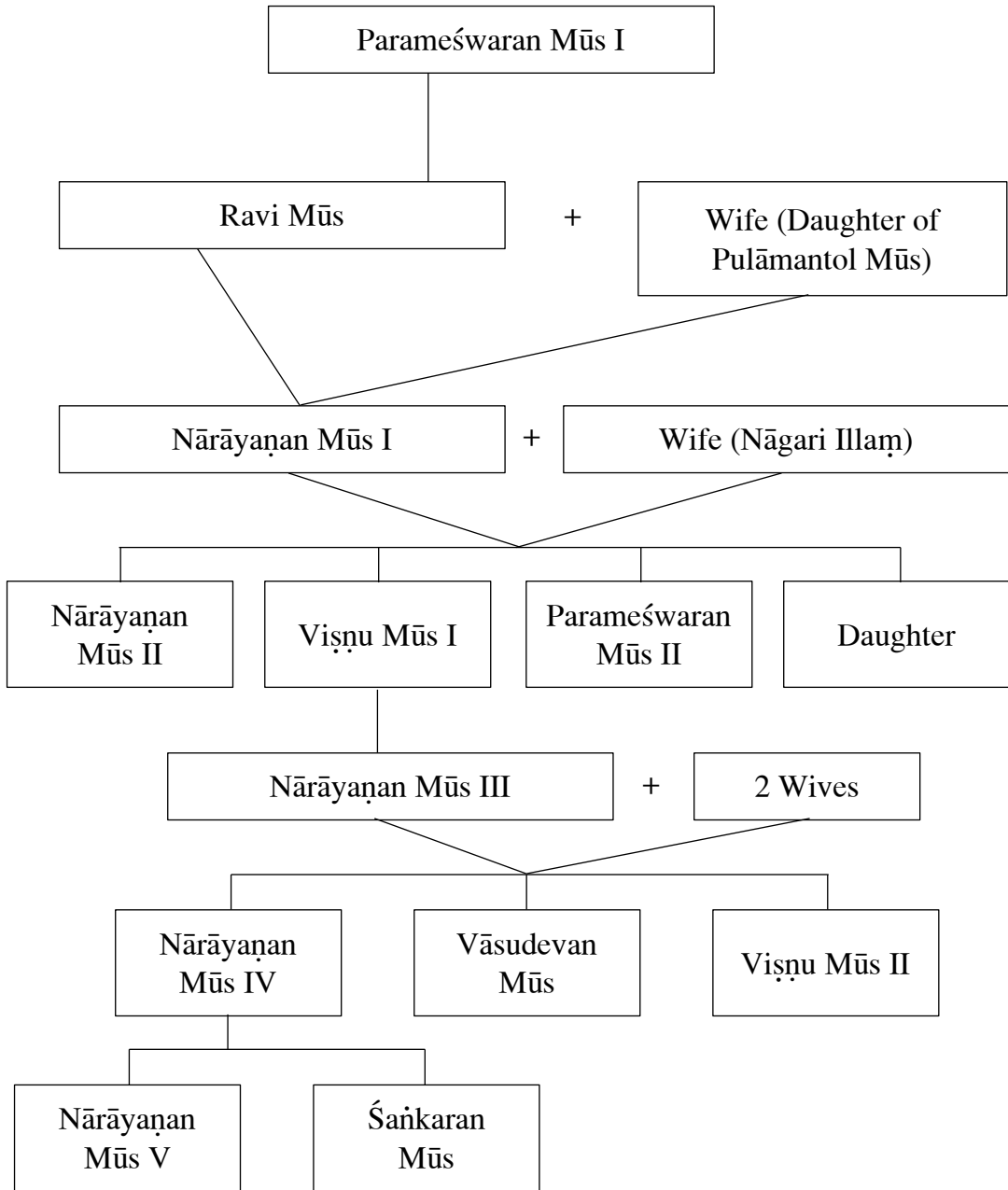
<sup>35</sup> Ibid., p.71

<sup>36</sup> Once a local king's elephant suffered from severe swelling. None of the local physicians were successful in treating the elephant. Then Mūs reached here. He prescribed surgery and they made the necessary preparations. Mūs asked his student to make the necessary medicines to apply after the surgery. But when the time came, he was not to be seen. At that time the Mūs filled soil in a coconut shell and prayed to his God Dhanwantari and applied the medicine to the operated open wound of the elephant. The elephant's wound was healed and people were surprised to see this. From then on he came to be known as the Cirattamaṇṇ Mūs.

Aṣṭavaidyān Dr. Cirattamaṇṇ Nārāyaṇan Mūs, *Cirattamaṇṇ Mūs, Aṣṭavaidyānār-Keraḷattinte Aṣṭavaidyā Pārampariyattinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, June 26, 2021.

Murajapaṃ was performed every year at the Śrī Padmanābhaswāmi temple in Tiruvanantapuram. Cirattamaṇṇ Mūs was administering the health care of the Brāhmins who came here.

### 2.7.1 Family Tree of Cirattamaṇṇ Mūs





Ravi Mūs, son of Parameśwaran Mūs I, was married to the daughter of Pulāmantol Mūs. They had nine sons and nine daughters. Every generation of this family has the name, Nārāyaṇan. At that time only the eldest son had the right to marry.

Nārāyaṇan Mūs I was the fifth son of Ravi Mūs. He married from Nāgari Illaṃ. They have four children - Three boys and one girl. This girl is married to Veļļoṭu Mūs. It was Nārāyaṇan Mūs I who brought the Śivaliṅga from Kāśi and enshrined it as a sub-deity in the temple at Oḷaśśa.

Nārāyaṇan Mūs II (1861-1912) was the eldest son of Nārāyaṇan Mūs I. He was the disciple of Kuṭṭaṅceri Mūs and was honoured with Vīraśṛṅgala by Mahārāja Śrī Mūlaṃ Tirunnāl of Travancore.<sup>37</sup>

Viṣṇu Mūs I (1865-1908) was born as the second son of Nārāyaṇan Mūs I. As a fee for the treatment of Hari Shenai, a business leader in Kochi, he was given the elephant cage and tower of the Dhanwantari temple in Oḷaśśa. Parameśwaran Mūs II (1871-1933) was born as the third son of Nārāyaṇan Mūs I.

Nārāyaṇan Mūs III (1890-1961) was the son of Viṣṇu Mūs I. He was a physician with many disciples from different communities. He served as Honorary Ayurveda Director of Travancore Government from

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<sup>37</sup> Aṣṭavaidyān Dr. Cirattamaṅṅ Nārāyaṇan Mūs

1938 to 1944. Many Ayurvedic texts like *Navagaṇḍam* and *Yōgaratna Samuccayaṃ* have been revised and published by him. He has two wives. Seven daughters were born to his first wife. Their third daughter, Pārvati Devi, was the first woman from the Aṣṭavaidya family to study Āyurveda and practice treatment. Nārāyaṇan Mūs IV (1936-2008) was the first son of his second wife.<sup>38</sup>

Nārāyaṇan Mūs III's second and third sons Vāsudevan Mūs and Viṣṇu Mūs II are allopathic doctors. Among them, Vāsudevan Mūs is the first doctor of modern medicine among Aṣṭavaidyans. His daughter Sunita is also an allopathic doctor.

Nārāyaṇan Mūs V, the eldest son of Nārāyaṇan Mūs IV, was the first physician in the Cirattamaṇṇ family to get a B. A. M. S Degree. He completed his graduation from Vaidyaratnam Āyurveda college in 1986. Śankaran Mūs, the first dentist from the Cirattamaṇṇ family, is his brother. Nārāyaṇan Mūs V is currently running the Oḷaśśa Ayurvedic Dhanwantari Vilāsaṃ Vaidyaśāla.

### 2.7.2 Oḷaśśa Dhanwantari Temple

Oḷaśśa Dhanwantari temple is located near Chirattamon in Oḷaśśa, Kottayam District. It is an ancient temple built in the 18th century. As their ancestors were from Angadippuram in the

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<sup>38</sup> Aṣṭavaidyān Dr. Cirattamaṇṇ Nārāyaṇan Mūs

Malappuram district, there are temples of Dhanwantari and Lord Śiva in that place.

### 2.7.3 Oḷaśśa Dhanwantari Vilāsaṃ Āyurveda Vaidyaśāla

Oḷaśśa Dhanwantari Vilāsaṃ Āyurveda Vaidyaśāla was founded in 1928 by Nārāyaṇan Mūs III. Earlier, they had different branches across Kerala, but now only two branches are functioning. Bhārggavarasāyanaṃ is considered one of their special Prayogas which is used for maternity care and Jarānaras etc.<sup>39</sup>

## 2.8 Kuṭṭaṅceri Mūs

Kuṭṭaṅceri Mūs, an ancient Aṣṭavaidya family, had three lineages. ‘One was in Kochi śīma at Vaṭutala village, then at Kumaranellur village near Vadakkancheri and one at Akalamann in Chazhiyattiri village in Ponnani taluk, Malabar.’<sup>40</sup> Akalamann area was called Akalamann Mana by the local people.

‘After 1924, the family moved to Kumaranellur. At Akalamann (Akalāṇam) even today there is a pattāyapura which commemorates the

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<sup>39</sup> Aṣṭavaidyan Dr. Cirattamaṅṅ Nārāyaṇan Mūs

<sup>40</sup> Aṣṭavaidyan P.T Nārāyaṇan Mūs, Āyurvedavṃ Aṣṭavaidyanmāruṃ, *Aṣṭavaidyan Vaidyamaṭham Valiya Nārāyaṇan Nampūtiri Janmaśatābdi Smaraṇika*, Vaidyamaṭham, Mezhathur, 1982, p. 13

glory of the Kuṭṭaṅceri Mūs. A Vanadurga temple also situates near it.<sup>41</sup>

Kuṭṭaṅceri belonged to the family of vaidyas who were gurus of the Aṣṭavaidyas and many other eminent vaidyas. The gurukula training was held in two illas where accan tāvazhi was Akalamanna and apphan tāvazhi was in Kumaranellur. After 1924 studies were conducted only in Kumaranellur.

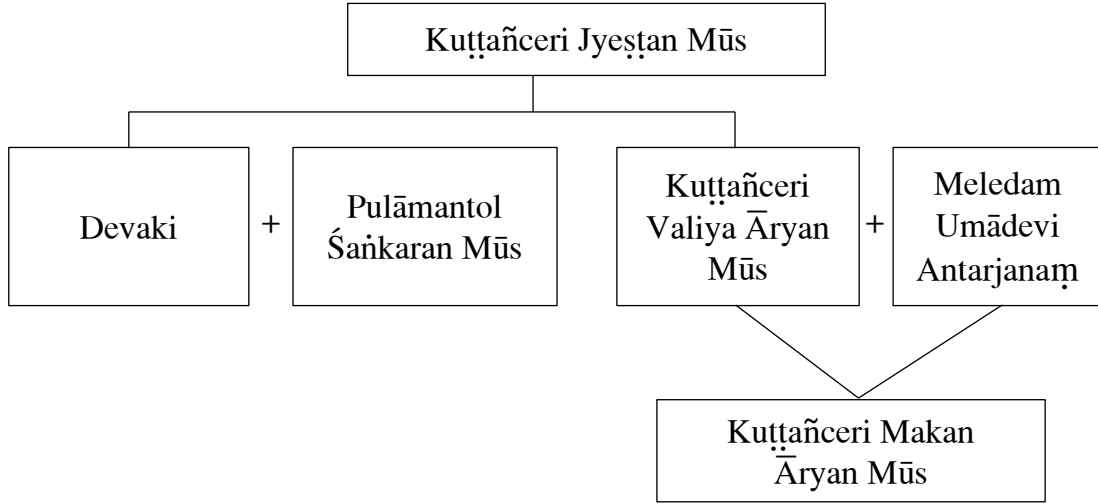
Kuṭṭaṅceri Mūs's family was very rich. They served as physicians to the kings of Kochi. 'The Kuṭṭaṅceri Mūs has the authority to prepare the medicine for the Mukkuṭi Nivedya after the Puttari Nivedya which is performed at the Iringalakkuda Kudalmanikyam temple. This is celebrated on Tiruvoṇaṃ day in the month of Tulāṃ and this tradition still continues. The senior member in the family has the authority to perform this.'<sup>42</sup>

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<sup>41</sup> Ibid., p.13

<sup>42</sup> Ibid., p 13

### 2.8.1 Family Tree of Kuṭṭaṅceri Mūs



Kuṭṭaṅceri Valiya Āryan Mūs was the son of Kuṭṭaṅceri Jyeṣṭan Mūs. His sister Devaki was married to Pulāmantol Śankaran Mūs. Meleṭaṃ Umādevi Antarjanaṃ was the wife of Valiya Āryan Mūs. They had nine daughters and one son. That son is Kuṭṭaṅceri Makan Āryan Mūs (1887-1969).

Kuṭṭaṅceri Valiya Āryan Mūs's main disciples were Padmasree Taikkāṭṭ Nīlakaṅṭhan Mūs, Thrissur Taikkāṭṭ Nārāyaṇan Mūs, Pulāmantol Śankaran Mūs, Vellore Śanku Varier etc. Kuṭṭaṅceri Makan Āryan Mūs's teachers were his father and grandfather. He also served as the principal of Kerala Āyurveda Samājaṃ.<sup>43</sup>

<sup>43</sup> Aṣṭavaidyān Dr. E.T Ravi Mūs, Kuṭṭaṅceri Mūs, *Aṣṭavaidyānmār - Keraḷattinte Aṣṭavaidyā Pāraṃparyattinte Apūrvatakal*, Webinar series, Ayurveda Medical Association of India, July 31, 2021

Vāsudevan Mūs was another famous physician of the Kuṭṭaṅceri family. He was known as Apphan Mūs. He was an eminent teacher and some of his famous disciples were Vaidyaratnam P.S. Varier, Taikkāṭṭ Ittīri Mūs, Cirattamaṅṅ Nārāyaṇan Mūs, Ālattiyūr Āryan Nārāyaṇan Nampi, etc.

Kuṭṭaṅceri Manu Mūs was a physician skilled in the preparation of medicines. Under his leadership, a Vaidyaśāla was established at Ottupara near their Illaṃ.<sup>44</sup>

Manu Mūs was a special member of the committee formulated at Sree Keralavarma Ayurveda Pharmacy to unify the pharmaceutical manufacturing process. His wife was Aṅceri Ammiṇi Nampiṣṭātiri and they have six children, including 4 sons and 2 daughters

### **2.8.2 Nelluvāy Śrī Dhanwantari Temple**

This temple is located at Nelluvāy in Thrissur district. Dhanwantari Mūrṭti was worshipped as their Paradevata. ‘The Aphan Mūs of this family reserved land for the entire cost of the Vāra, which was performed on the day before the beginning of Tevaraseva, which is performed annually at the Nelluvāy temple. It was in this temple that

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<sup>44</sup> Aṣṭavaidyān Dr. E.T Ravi Mūs

the Kuṭṭaṅceri Mūses used to sit for Bhajanaṃ after studying Āyurveda.<sup>45</sup>

Since the distance from Illaṃ to Nelluvāy temple is long, it was not possible to go there daily. So they started worshipping lord Viṣṇu in Caturbhujā form as Dhanwantari for daily worship. This temple is known as Kuruvannur Temple.

Kuṭṭaṅceri Mūs used to offer the medicine for Mukkuṭi Nivedya, which is performed on the day before Nelluvāy Ēkādaśi. Kuṭṭaṅceri Makan Āryan Mūs offered this medicine till 1970. The present generation has resumed this offering which was discontinued after the death of Kuṭṭaṅceri Makan Āryan Mūs. Karkkiṭakaṃ 16th is observed as medicine seva day here. It is a matter of grief that no one from the present generation of Kuṭṭaṅceri Illaṃ has continued with this tradition of Ayurvedic treatment.<sup>46</sup>

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<sup>45</sup> Aṣṭavaidyān P.T Nārāyaṇan Mūs, Āyurvedavṃ Aṣṭavaidyānmārum, *Aṣṭavaidyān Vaidyaṃaṭhaṃ Valiya Nārāyaṇan Nampūtiri Janmaśātābdi Smaraṇika*, Vaidyaṃaṭhaṃ, Mezhathur, 1982, p.13

<sup>46</sup> Aṣṭavaidyān Dr. E.T Ravi Mūs, Kuṭṭaṅceri Mūs, *Aṣṭavaidyānmār - Keraḷattinte Aṣṭavaidyā Pāraparyattinte Apūrvatakal*, Webinar series, Ayurveda Medical Association of India, July 31, 2021

### 2.8.3 Kuṭṭaṅceri Mūs Auṣadhaśāla

Kuṭṭaṅceri Mūs Auṣadhaśāla was established in Vadakkancheri in 1930 under the leadership of Manu Mūs. They had branches in Kozhikode, Palakkad, Guruvayur and Thrissur districts. Nasyaṃ, Dhāra, Snehapānaṃ and Śirovasti were very important in the treatment of Kuṭṭaṅceri Mūs. ‘Medicines such as Śītāmsūtailaṃ for burns, Vadhumitragṛtaṃ for labor pains, Śirastoṭatailaṃ for headache and insomnia Rambhāmṛta Rasāyanaṃ etc are not available today as the ingredients for these special medicines are unknown to the present generation of vaidya family.’<sup>47</sup>

### 2.9 Ālattiṃ Nampi

Ālattiṃ Nampi’s Illaṃ is located in the land of Alattiyur in Ponnani Taluk of Malappuram district. There is also a nampillaṃ at Chundal land in Talappilli Taluk of Thrissur district. It is known as Tāyaṅkāv Nampillaṃ.

It is believed that once the Aśwanī Devas assumed the form of children and stayed at Nampi’s Illaṃ disguising as disciples to learn Āyurveda. These Devas were satisfied after testing Nampi in various ways and they gave a Grantha to Nampi. At that time as Nampi was

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<sup>47</sup> Aṣṭavaidyān Dr. E.T Ravi Mūs, Kuṭṭaṅceri Mūs



having food, he received it with his left hand. That is why Nampis believe that it is best to treat with the left hand.<sup>48</sup>

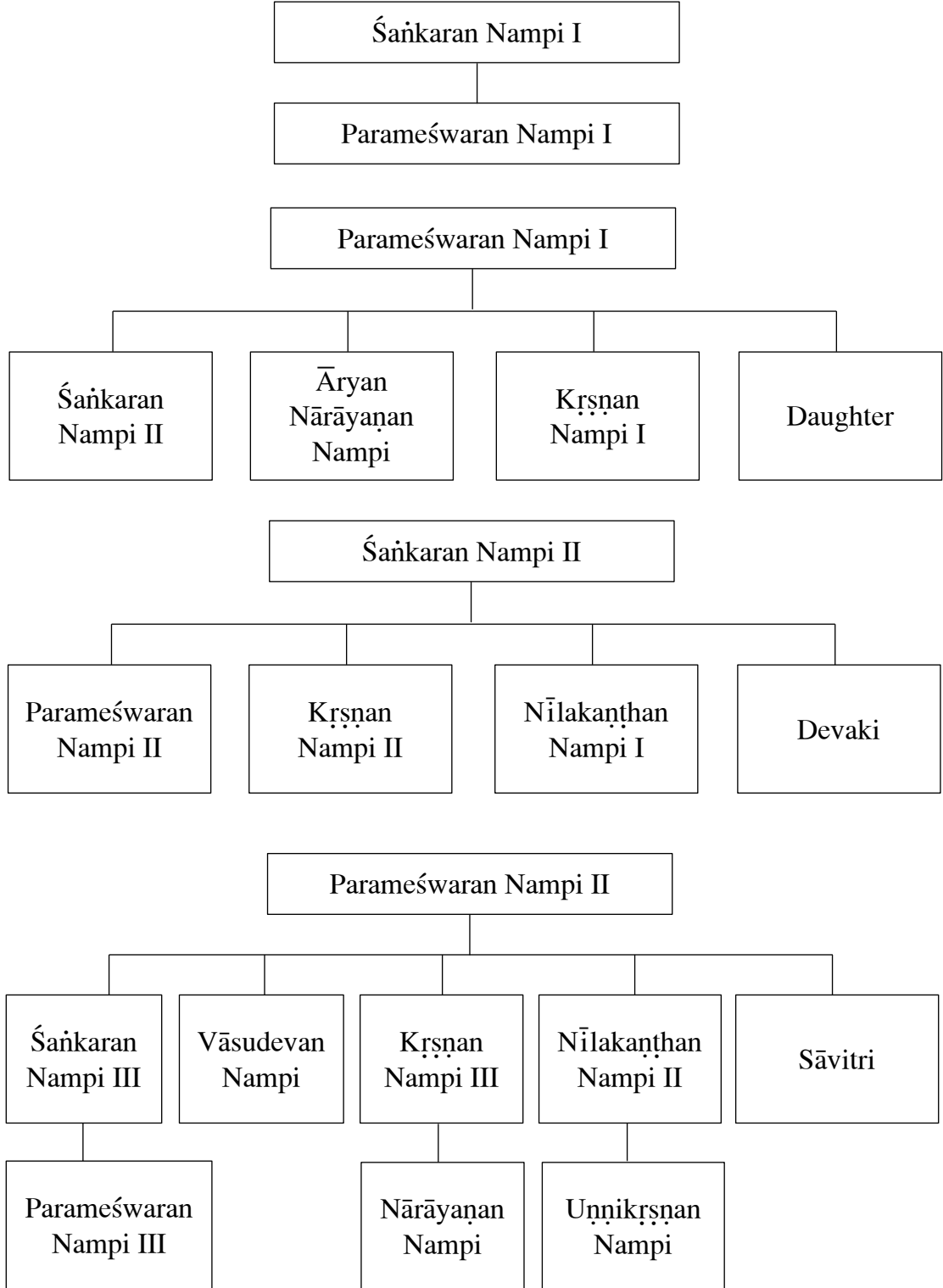
There is another belief that the members of this family will not be bitten by snakes and will not get poisoned even if bitten as Takṣakan has blessed the Nampis. They worship Ālattiyūr Hanumān as their village deity, Tṛkkovil Śiva as Kuladevata, Aśwanī Devas as Paradevata, Bhadrakālī as family Deity along with Nāgas. Nampis were famous physicians from ancient times. Among them, Aphan Nampis were known to be the best physicians.<sup>49</sup>

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<sup>48</sup> K.P B Bhattarippad, *Keraḷattile Aṣṭavaidyamār, Aṣṭavaidyam Vaidyamaṭham Valiya Nārāyaṇan Nampūtiri Janmaśatābdi Smaraṇika*, Vaidyamaṭham, Mezhathur, 1982, p.36

<sup>49</sup> Aṣṭavaidyam Dr. A.N Nārāyaṇan Nampi, *Aṣṭavaidyamār-Keraḷattinte Aṣṭavaidyam Pārampariyatinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, July 17, 2021

## 2.9.1 Family Tree of Ālattiyūr Nampi



Śankaran Nampi who lived in the 18<sup>th</sup> century A.D, and Parameśwaran Nampi I, the son of Śankaran Nampi I, who lived in the 19<sup>th</sup> century A.D, were famous physicians. But much information is not available about them. Parameśwaran Nampi I had four children. They were Śankaran Nampi II, Āryan Nārāyaṇan Nampi, Kṛṣṇan Nampi I and a daughter. This daughter was married to Taikkāṭṭ Vāsudevan Mūs.<sup>50</sup>

There are many stories that reveal the healing skills of Śankaran Nampi II. Some of them are related to curing the stomach ache of Valiya Nair, keeping the hearing-impaired patient in the sun by applying Kotteṇṇa, curing Kottakkal Kovilakam Tampurān's loss of appetite etc.

Āryan Nārāyaṇan Nampi, the brother of Śankaran Nampi II, was a master of *Carakasamhitā* besides *Aṣṭāṅghṛdaya*. He also had many disciples. Kṛṣṇan Nampi I, a physician who was an expert in obstetrics is the brother of Āryan Nārāyaṇan Nampi. He has received Vīraśṛṅgala from Zamorine.

Śankaran Nampi II had four children. They are, Parameśwaran Nampi II, Kṛṣṇan Nampi II, Nīlakaṇṭhan Nampi I and Devaki. Among them, Parameśwaran Nampi II married from Kuṭṭaṅceri family and Kṛṣṇan nampi II married twice from Pulāmantol. Nīlakaṇṭhan Nampi I, who married from Kottakkal, was a member of the first panel of Kerala

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<sup>50</sup> Aṣṭavaidyān Dr. A.N Nārāyaṇan Nampi

Āyurveda Samājam. Their sister Devaki was married to Eḷatt Taikkāṭṭ Nārāyaṇan Mūs II.<sup>51</sup>

Parameśwaran Nampi II has five children. Four sons and a daughter. The first son, Śankaran Nampi III (1902-1989), was a physician and Sanskrit Scholar. He was married from Kuṭṭaṅceri. Vāsudevan Nampi (1907-1979), the second son, had two marriages from Oḷaśśa and Veḷḷoṭu. He had many disciples. Kṛṣṇan Nampi III (1914-1967) the third son, was married from Mullappaḷli. He has treated E.M.S Nampūtirippāṭ. Nīlakaṅṭhan Nampi II (1917-1978) is the fourth son who married from the family of Veḷḷoṭu Mūs. Their sister Sāvītri was married to Thrissur Taikkāṭṭ Vāsudevan Mūs.

The famous physician Parameśwaran Nampi III (1938-2004) was the son of Śankaran Nampi III. He was the one who treated Kesavan Veluthat and founded Baiṣajyaratnam Vaidyaśāla. Unnikṛṣṇan Nampi is the son of Nīlakaṅṭhan Nampi II. Nārāyaṇan Nampi (1939-2015), the son of Kṛṣṇan Nampi III, graduated in Āyurveda from the Kottakkal Aryavaidyasala BAMS in the batch of 1954-59. He got trained under Aṣṭavaidyān P. T Nārāyaṇan Mūs and Kuṭṭaṅceri Mūs and later worked at S.N.A Auśadhaśāla and Kottakkal Aryavaidyasala Nursing Home. He was also a panel member of Kerala Āyurveda Samājam.

Some special feature of Ālattiyūr Nampi's are, administering medicine with their left hand, Adding five Nāzhi water to the kaṣāya

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<sup>51</sup> Aṣṭavaidyān Dr. A.N Nārāyaṇan Nampi

etc. Members of this family have eye disease. Nampis are experts in diagnosis and their main treatment is Nasyam. Similarly, Ālattiyūr family too have some unique medicine applications like other Aṣṭavaidyā families.<sup>52</sup>

*Ālattūr Maṇipravāḷam*, a medical treatise written in the Maṇipravāḷa style, estimated to be over 600 years old, is one of the important contributions of the Nampi family. This book was reprinted in February 2009 by Kottakkal Aryavaidyasala. *Vākyapradīpika*, a Sanskrit commentary on the *Aṣṭāṅgahṛdaya*, was written by Ālattiyūr Parameśvaran Nampi. *Aṣṭāṅgasāraṃ* is a 300-year-old book written by Ālattiyūr Nampi to make the slokas of *Aṣṭāṅgahṛdaya* very easy to understand. Apart from these, a special book called *Yogāmṛtaṃ* is also their contribution.<sup>53</sup>

## 2.10 Vayaskara Mūs

The Illam of Vayaskara Mūs is located in Kottayam district. They were the court physicians of King Tekkumkor. ‘Vayaskara Śasta is known as their Kuladevata. Once the workers working in the yard of the illa hit a stone with their weapon and saw blood coming out of it. A Jyotiṣapraśna on this showed that this stone contained the spirit of Śāstā and a temple should be built for Śāstā. That is how the temple of

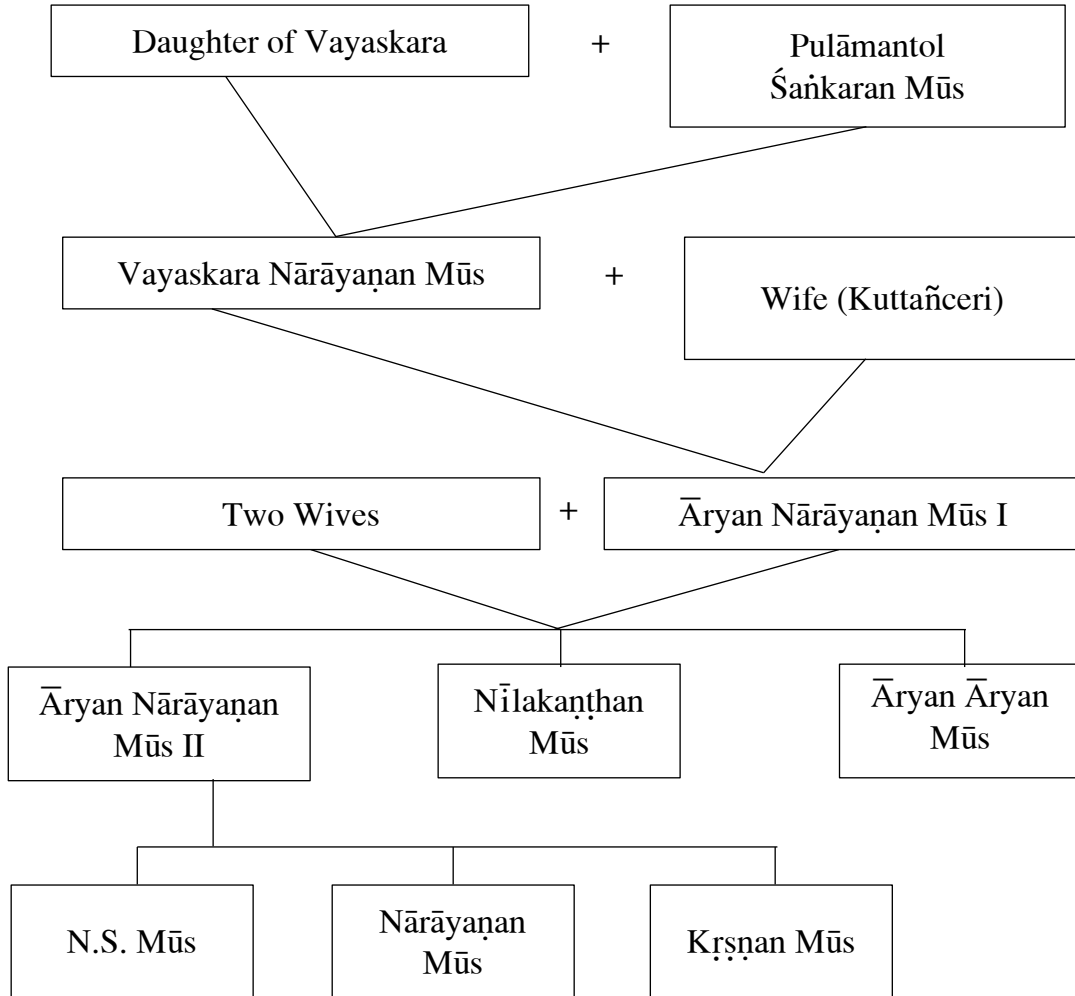
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<sup>52</sup> Aṣṭavaidyān Dr. A.N Nārāyaṇan Nampi

<sup>53</sup> Aṣṭavaidyān Dr. A.N Nārāyaṇan Nampi

Vayaskara Śāstā, who is the spirit of Śāstā was consecrated at Camravattam.<sup>54</sup>

### 2.10.1 Family Tree of Vayaskara Mūs



For many years the Vayaskara family was known as Vayaskara Nampūtiri and Vayaskara Potti due to the lack of male offspring in the Vayaskara family. When there was only one maiden left in Vayaskara,

<sup>54</sup> K.P Bhaṭṭatirippad, *Keraḷattile Aṣṭavaidyānmār, Aṣṭavaidyān Vaidyaṁaṭhaṁ Valiya Nārāyaṇan Nampūtiri Janmaśatabdī Smaraṇika*, Vaidyaṁaṭhaṁ, Mezhathur, 1982, p.22

she was married to the famous Aṣṭavaidyān Pulāmantol Śankaran Mūs and they settled in Vayaskara itself. This marriage was held in 1778. Thus Vayaskara became the lineage of the Pulāmantol family. A son was born to him who was proficient and excellent in all Śāstras. That son is known as Vayaskara Nārāyaṇan Mūs. He married from Kuṭṭañceri. Their son is Āryan Nārāyaṇan Mūs I (1841-1902).<sup>55</sup> Apart from being a physician, he was also a great scholar and poet.

He has written many books,

Āṭṭakkatha

- *Duryodhanavadhaṃ*
- *Vaiśākhmāhātmyaṃ*

Kāvyaś

- *Śyenasandēśaṃ*
- *Nakṣatranṛttāvali*
- *Śāstrastuti*

Dramas

- *Mohinīmohanam*
- *Rāvaṇārjunaṃ*
- *Manoramāvijayaṃ*

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<sup>55</sup> Dr. Eswaran Namputiri E, *Sanskrit Literature of Kerala, An Index of Authors with their Works*, Sree Venkiteswara Press, Kazhakkuttam, Trivandrum, 1977, p.06

He translated the treatise *Niranunāsika Prabandham* of Bhaṭṭatiri as well. He had two wives. The first marriage was from the Eḷeṭatt Taikkāṭṭ family. They had four children but they died young. After the death of his first wife, he remarried from Cozhikkāṭṭ Tamaraśseri Illaṃ. They had three sons. Āryan Nārāyaṇan Mūs II (1890-1959) was his eldest son. He was a very skilled physician and also a person who cared about public affairs. He was the one who implemented electricity distribution in Kottayam city. He married from Karekkāṭṭ near Thissurr and had three sons.<sup>56</sup>

Nīlakaṇṭhan Mūs (1893-1967) was the second son of Āryan Nārāyaṇan Mūs I. He had a special ability to understand the sign of death. Āryan Āryan Mūs (1896-1979) was the third son of Āryan Nārāyaṇan Mūs I. He was an eminent person in the field of Āyurveda and the author of *Āsavāriṣṭa Saṃhitā*.

Vayaskara Śankaran Mūs (1912-1986) was the eldest son of Āryan Nārāyaṇan Mūs II. He was a great scholar and writer and married from Eḷeṭatt Taikkāṭṭ. They had three daughters. He published many books with commentary in English and Sanskrit and was also a

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<sup>56</sup> K.P Bhaṭṭatirippad, *Keraḷattile Aṣṭavaidyānmār, Aṣṭavaidyān Vaidyaṃaṭhaṃ Valiya Nārāyaṇan Nampūtiri Janmaśatabdi Smaraṇika*, Vaidyaṃaṭhaṃ, Mezhathur, 1982, p.23



proficient botanist and researcher. All his independent writings are written in English.<sup>57</sup>

The main works of N.S Mūs : -

- *Ayurvedic Treatments of Kerala*
- *Ayurvedic Flora Medica*
- *Single-drug Remedies*

Commentaries on *Aṣṭāṅgahṛdaya* such as *Śāśilekha Vyākhyānaṃ*, *Kairāḷi (Uttarasthānaṃ)*, *Vākyapradīpika* and *Vaidyāmanorama*, *Cikitsākallika*, *Abhidhānamañjari* etc. have been revised and published by him. The Vaidya Saradhi press was established under his leadership for the discussion of the medical community and the publication of medical books.<sup>58</sup>

Nārāyaṇan Mūs was born in 1918 as the second son of Āryan Nārāyaṇan Mūs II. He married from Ciraṭṭamaṇṇ Illaṃ. They had four sons and six daughters. Vayaskara Kṛṣṇan Mūs was born in 1932 as the third son of Āryan Nārāyaṇan Mūs II. He used to run Vayaskara Āryavaidyaśāla. He too got married from the Ciraṭṭamaṇṇ family.

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<sup>57</sup> Ibid., p.24

<sup>58</sup> Aṣṭavaidyān Oḷāśśa Dr. Nārāyaṇan Mūs, *Aṣṭavaidyānmār - Keraḷattinte Aṣṭavaidyā Pāraparyattinte Apūrvatakal*, Webinar Series, Ayurveda Medical Association of India, July 03, 2021

In the Vayaskara family, which gave birth to many eminent physicians, none of the sons practiced Āyurveda. But there are nephews in the Vayaskara family who practice Āyurveda.

In conclusion, details about the Aṣṭavaidyas in Kerala along with seven Aṣṭavaidya families were explained in this chapter. The forthcoming chapter ‘Brief Life Sketch of Pulāmantol Mūs’ introduces Pulāmantol family in detail.

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CHAPTER III

**BRIEF LIFE SKETCH OF  
PULĀMANTOL MŪS**

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### 3.1 Pulāmantol Mūs

Pulāmantol village is located in Perintalmanna Taluk of Malappuram District. Pulāmantol Mana is situated on the banks of Bāla River<sup>1</sup> that separates the Palakkad and Malappuram districts.

The work titled *Sadācāravṛttivarttanam*, written by Ārya Śarmma of the Pulāmantol family mentioned that the Pulāmantol Mūs came in a canoe made of Jackfruit tree wood.

Pulāmantol Illaṃ is located 500 meters behind Śrī Rudra Dhanwanthari temple facing West. Pulāmantol Illaṃ is a 16 Keṭṭu made by Śankaran Mūs I in 1894-95 at the handwork of famous carpenter Velnezhi Nampūtiri. The wood used for the construction of the Illaṃ was donated from Nilampur Kovilakam. But today Mana has undergone many changes and become smaller in size. Earlier, the Gurukula of Kuṭṭañceri Mūs was held at Pulāmantol Illaṃ. In the Pulāmantol family, it is customary to give the name Śankaran to the eldest son. Therefore, there will be a Śankaran Mūs in every generation.<sup>2</sup>

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<sup>1</sup> Bāla river - Kunti River

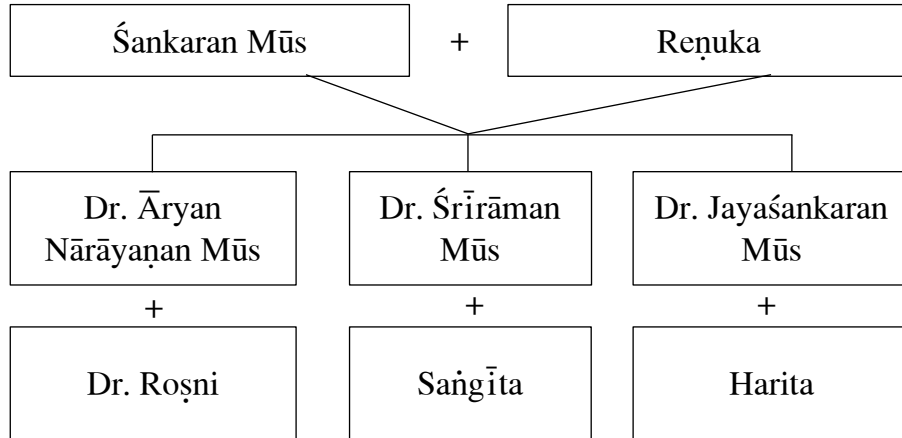
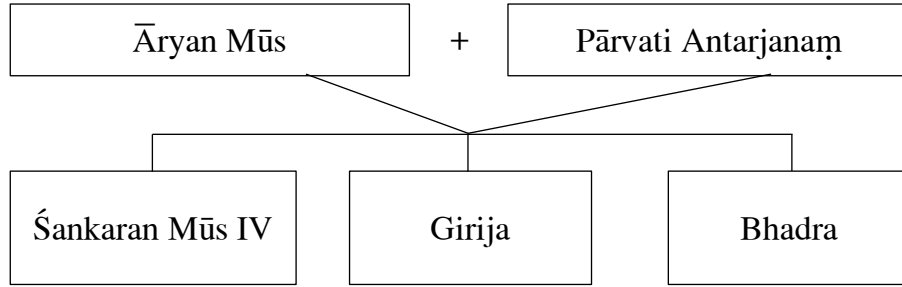
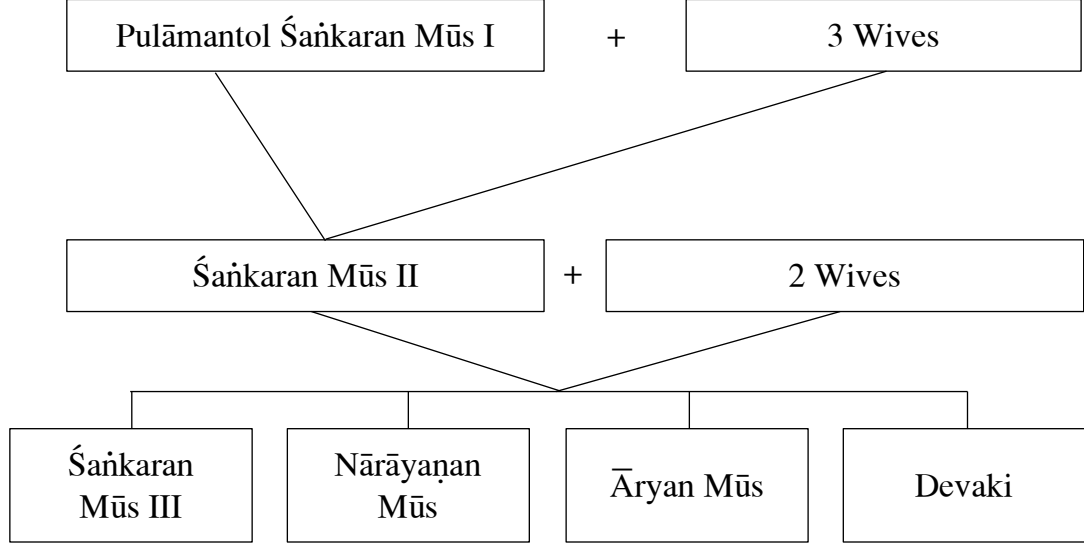
<sup>2</sup> Interview Conducted with Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs, January 08, 2022

It was after the Cirattamaṇṇ family and Vayaskara migrated to Travancore that Śankaran Mūs's grandfather went to Vayaskara and settled there. The Apphan Mūs arrived there from Pulāmantol to treat the King of Travancore. As per the King's instructions, he married from the Vayaskara Illaṇ, where only one Kanyaka was left and lived there as a householder. There are numerous instances where the Mūs' have gone from Pulāmantol for treating Kings. Therefore, a nearby place was allocated to them for convenience. Āryan Nārāyaṇan Mūs is the grandson of Śankaran Mūs who settled in Vayaskara. He is the author of famous works like *Duryodhanavadhaṇ Āṭṭakkatha*, *Nakṣatravṛttāvali* and *Śyenasandēśaṇ*. When there is no Male member in the family, there is a practice of marrying off one of the family members and settling them there. This practice came to be known as 'Datt'. Pulāmantol family have a history of Datt (adoption) from Kulukkallur Vadakkumkara Illaṇ.<sup>3</sup>

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<sup>3</sup> Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs

### 3.2 Family Tree of Pulāmantol Mūs



Aṣṭavaidyān Pulāmantol Śankaran Mūs I was popularly known as Śankuṇṇi Mūs. He married thrice from Eḷeṭatt Taikkāṭṭ, Kuṭṭaṅceri and Pazhanellippuratt Taikkāṭṭ. Among the four children, the eldest daughter was married to the Ciraṭṭamaṅṅ family, the second daughter was married to Kuṭṭaṅceri Aphan Mūs (Vāsudevan Mūs) and the third daughter was married to Ālattiyyūr Nampi. Among these four children, Śankaran Mūs II is the third child.

Śankaran Mūs II (1895-1960) got married twice- one from Kuṭṭaṅceri and from Cherukunnatt. He had four Children. He was a physician who was skilled in Gajacikitsā. There is a story that illustrates the healing power of Śankaran Mūs II.<sup>4</sup>

He was lucky enough to treat the famous elephant, Guruvayur Keśavan. ‘Āna Madiccāl Pulāmantolil’ was a proverb that circulated during this period.

Śankaran Mūs III, the eldest son of Śankaran Mūs II, was born in 1915. He married the daughter of Eḷeṭatt Taikkāṭṭ Mūs. He was a

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<sup>4</sup> The elephant that came to the Illa for treatment was herding and standing violently, blood was flowing from the elephant's brain. A physician who was there at that time came to Śankaran Mūs who was bathing in the river and informed him. By that time he reached there wearing only under wear and taking a wet cloth from the river. Mūs threw this cloth on the elephant's brain and then the elephant became calm. Then the elephant was tamed.

Interview Conducted with Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṅaṅ Mūs, January 08, 2022

famous physician who treated renowned personalities like former president K. R Narayanan, K.J.Yesudas etc. The Pulāmantol Aṣṭavaidya family started manufacturing medicine during the period of Śankaran Mūs III. He administered Śrī Rudra Dhanwantari Vaidyaśāla for about 40 years. His last days were spent in his residence near Ūrakam Temple. Śankaran Mūs III served in Shornur Keraḷīya Āyurveda Samājaṃ and Vaidyaratnam.

Nārāyaṇan Mūs, the second son of Śankaran Mūs II was born in 1917. He married from Pazhanellippuratt Taikkāṭṭ and settled there. Later he became famous as P. T Nārāyaṇan Mūs. A son and two daughters were born to him.

Āryan Mūs was born in 1924 as the third son of Śankaran Mūs II. He was married to Pullānikkāṭṭ Pāravati Antarjanaṃ and they had three children.

Devaki, the fourth child of Śankaran Mūs II, was married to Tenezhi Śankaran Nampūtirippāṭ.

Śankaran Mūs IV, Girija and Bhadra are the children of Aṣṭavaidyān Pulāmantol Āryan Mūs. Śankaran Mūs IV was born in 1960. He is the current senior member of the Pulāmantol family. He learned Kaḷaripayatt and Sanskrit from Pūmuḷḷi Ārāṃtampurān. Later studied *Aṣṭāṅghṛdayaṃ* from Śankaran Mūs III of five years. He used



to practice medicine with his father Āryan Mūs. He also learned *Caraka* and *Mātaṅgalīla* from Pūmuḷli Ārāṃtampurān. He took charge of Vaidyaśāla after the death of Śankaran Mūs III. His wife is Reṇuka from Nemaṃ Illaṃ. They have three sons. Śankaran Mūs IV has won many awards for his services in the field of Āyurveda.

Aṣṭavaidyān Dr. Āryan Nārāyaṇan Mūs is the eldest son of Śankaran Mūs IV. He learned the basics of Āyurveda from his father. He graduated from P.S.V. Ayurveda College, Kottakkal and mastered his P.G. (Rasaśāstra and Bhaiṣajyakalpana) from Karnataka Ayurveda Medical College, Mangalore. He deals special OP for male infertility and Kidney diseases at SRD (Śrī Rudra Dhanwantari) Āyurveda. His wife Dr. Roṣni. K graduated from P.S.V. Ayurveda College, Kottakkal and also got P.G. (Prasūtitantra) from Govt. Āyurveda College, Thiruvananthapuram. She is currently working as a specialist in Gynecology Department at SRD Āyurveda. They have three children.

Dr. Śrīrāman Mūs, the second son of Śankaran Mūs IV completed his graduation from Pankajakasturi Ayurveda College, Thiruvananthapuram. He is currently working as a physician in SRD Āyurveda. His wife Saṅgīta and they have a daughter. His younger brother Dr. Jayaśankaran Mūs graduated from Jayendra Saraswati Ayurveda College and Hospital, Chennai. His wife Harita. Now he is practicing as a physician in SRD Āyurveda.

### 3.3 Vāgbhaṭācārya and Pulāmantol Mana

Vāgbhaṭa was a great person who appeared for the welfare of Āyurveda. He is also known as a Buddhist monk. It is said that the Pulāmantol family is the last family out of the 18, where Vāgbhaṭa taught Āyurveda. Vāgbhaṭa is believed to have disappeared from Pulāmantol Mana's courtyard after the teaching of Āyurveda. Since then, people have lit a lamp at the place to commemorate the incident. The Arayāl<sup>5</sup> tree that grew (in the swayambhū form) at this place underlines this belief. Every month on the day of Velutta Vāvu, a Pūja is offered with unsweetened Pālppāyasa in the Vaiṣṇava concept. These rites are performed as penance for not performing posthumous rites for Vāgbhaṭa.<sup>6</sup> This Pūja is administered by the senior member of the family. These rituals are still followed by generations. The text *Aṣṭāṅgahṛdaya* is not taught on this special day.

### 3.4 Erudition in Gajacikitsā

The physicians of Pulāmantol family were experts in the *Pālakāpya* and *Mātaṅgalīla*, the basic texts of Gajacikitsā. Among the Aṣṭavaidyā families, Gajacikitsā was practiced only in Pulāmantol.

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<sup>5</sup> Arayāl - Bodhi Vṛkṣam

<sup>6</sup> Interview Conducted with Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs, January 08, 2022

The famous Gajavīra Guruvayur Keśavan's madappāṭ (musth) period was in Pulāmantol. The elephant was treated here for several months. Keśavan's visit to Pulāmantol was not limited to treatment. If Keśavan goes through the surrounding areas, it was customary for him to take rest for a while at Pulāmantol Illaṃ.<sup>7</sup>

There is a story like this. One day, at night Śankaran Mūs II, heard the rattling of chains in Mana's yard and found out that it was Keśavan. Mūs came out and instructed Keśavan, to move to his usual resting place. On hearing this, Keśavan went and stood in a fixed position (where he is kept permanently for treatment). Keśavan stayed away from his mahouts and it was not the time of nīrkkol. The Mūs called the mahouts to enquire about this particular behavior of Keśavan. It was then that the story was revealed. Keśavan was being taken to Nilampur as a timber elephant on an agreement unknown to the Devaswom. Their journey was made at night because the mahouts knows that when they reach Pulāmantol, Keśavan would turn towards the Illaṃ. But they could not fool Keśavan. After this incident, Keśavan returned to Guruvayur only after three months. When Keśavan is brought for treatment, there is no need of mahouts to accompany him.

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<sup>7</sup> Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs

Only Acyutan Nair, the first and favorite mahout of Keśavan accompanied him. The bond between them was very strong.<sup>8</sup>

The chain (Idacangala or Kūccuvilang) that tied Keśavan is still kept here in memory of him. This chain, which was twice as heavy as the chain of ordinary elephants, was also the ornament of Keśava.

Over time, Gajacikitsā disappeared from here. The present generation is trying to revive the old traditions that have been lost.

### **3.5 Pulāmantol Śrī Rudra Dhanwantari Temple**

Pulāmantol Śrī Rudra Dhanwantari temple prominently worships Lord Śiva in Saṃhāra Rudra form and Ayurvedic deity Dhanwantari as Upāsanā Mūrttis. Such temples, dedicated to Ayurvedic health are rare in Kerala and in India. There is a credible legend about the origin of Dhanwantari Mūrtti in this temple which is believed to be around 3500 years old. Earlier only the deity of Śrī Rudra Mahādeva was present in this temple as the village deity. The story behind settling Dhanwantari Mūrtti as the deity is related to the famous Aṣṭavaidya tradition of Pulāmantol and it shows the necessity of worshipping God in all matters related to health.

Once a King of Trāvancore, suffering from severe stomach pain, decided to consult Pulāmantol Mūs when all other treatments failed.

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<sup>8</sup> Aṣṭavaidyan Pulāmantol Dr. Āryan Nārāyaṇan Mūs

But at that time there was only a mother and a minor son in Mūs's Illaṃ. But they didn't send back the king's messengers who came to the place without knowing Mūs's absence. The boy, who was very young, began a 12-day Bhajanaṃ with Upavāsa at the Mahārudra temple on the unopposed insistence of his mother. On the final day of Bhajanaṃ, at night, the boy had a dream. The dream contained the remedies for the Mahārāja's illness and the instructions on how to apply them. It also showed that the King should be asked for a favor in return by helping to get the Añjana stone idol of Dhanwantari Mūrṭti residing in Tāmaparṇī<sup>9</sup> river to install it in the temple.

Realizing that their deity Mahārudra himself was behind these instructions, the mother sent her son away with the royal messengers with instructions to be strictly followed. The son reached the palace and healed the King, as per the instructions in the dream, found the Añjana idol of Śrī Dhanwantari Mūrṭti and installed it in the temple with the help of the King.

While the Devas and Asuras were trying to get Amṛt from Palāzhi, the supreme Lord of Āyurveda emerged with a kamaṅṭalu in one hand and staff in the other. In Vālmīki Rāmāyaṇa, Lord Dhanwantari is described as follows.

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<sup>9</sup> Tāmaparṇī River - Kunti River

देवानां मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः ।

अथ वर्षसहस्रेण आयुर्वेदमयः पुमान् ॥

उदतिष्ठन् सुधर्मात्मा सदण्ठः सकमण्ठलुः ।

पूर्वं धन्वन्तरिर्नामा अप्सराश्च सुवर्चसः ॥<sup>10</sup>

The Vettilla Cellaṃ and Taḷika taken from Pulāmantol for treatment are still kept in the Travancore palace.

Chempai Vaidyanada Bhagavatar, the patriarch of the Carnatic music world, was undergoing treatment at Pulāmantol. Along with Bhajanam at the Śrī Rudra Dhanwantari temple following a stroke. He was cured with the blessings of Dhanwantari Mūrti. As a token of gratitude for this, he built a footpath between the shrines of Dhanwantari and Śiva.<sup>11</sup>

Another feature of this temple is that it is the only temple in Kerala where Lord Nārada is present. Yam (Chena) is offered as an offering to get rid of itching in the body and Mukkuṭi Nivedya, a remedy for stomach ailments are the special offerings in this temple.

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<sup>10</sup> Dr. Leelavathi M, *Śrīmad Vālmīki Rāmāyaṇam, Vyākhyānaṃ, Volume I*, 2014, D C Books, Kottayam, p. 259, 260 Sloka No. 31-32

<sup>11</sup> Interview Conducted with Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs, January 08, 2022

Members of the Pulāmantol family practices, Bhajanam for a year in this temple after completing their medical studies. For this, reach the temple early in the morning and recite *Aṣṭāṅgahṛdaya* after Bhajanam. During this time their diet will be Patacoru (Nivedya) alone, once a day with the first mouthful would be mixed up with Aṣṭacūrṇam and Ghee.<sup>12</sup>

During this period other Ayurvedic texts are also recited along with *Aṣṭāṅgahṛdaya*. They don't practise medicine during this period. After one year Bhajanam they undergoes 12 day Bhajanam at Tirumandhamkunn Temple, Angadippuram. The Vaidya is practised only after the two Bhajanam's.

When the physicians here write a prescription for a patient, they do not overwrite it if they write a different drug instead of what was intended in that prescription. This is due to the belief that after the temple is closed, the Dhanwantari Mūrtti will be present in the Mana and therefore this medicine is prescribed by the Lord.<sup>13</sup>

### 3.6 Śrī Rudra Dhanwantari (SRD) Āyurveda

In 1988 Śankaran Mūs III established Śrī Rudra Dhanwantari Vilāsam Vaidyaśāla (old name) near Pulāmantol Illam. After his death, Śankaran Mūs IV took charge of this Vaidyaśāla. The Vaidyaśāla was

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<sup>12</sup> Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs

<sup>13</sup> Aṣṭavaidyān Pulāmantol Dr. Āryan Nārāyaṇan Mūs

renovated in 1992 and a nursing home was established in 2009. In 2016, another branch of nursing home was started in Coimbatore. The doctors of SRD are also working as visiting physicians in the Coimbatore branch.

Medicine is prepared in the Vaidyaśāla near the Illaṃ mostly without the use of modern machinery. Most of the medicines are prepared traditionally. Each drug has its own taste and according to Mūs, in order to maintain that, the traditional preparation styles should be used. Though about 300 medicines are prepared in this pharmacy, only half of them are available in the market. Rest of the medicines are supplied directly to the patients. The quality of medicines is also given the most importance.

More than 30 staff are working in the nursing home at Pulāmantol and the Nursing home at Coimbatore. Many of the eminent physicians in and around Pulāmantol were the disciples of Pulāmantol Mūs. Some of them are, Madathil Krishnapisharodi, Tekkatt Krishnan Nayar, Kunnappalli Pisharath Shekharapisharodi, Vattenad Balan Nampūtiri, Raman Varier, Mannan Vaidyar, Velan Vaidyar, Prof. Cerukad Govindapisharodi, etc.

### **3.7 Special Treatments of Pulāmantol Mūs**

If we look at the specialty of the Pulāmantol family's treatments, one can observe that they are famous for the Takraṃ (butter milk)



treatment. Treatment with Takraṃ includes Dhāra, Sarvāṅgaṃ, Śirodhāra, Takrapānaṃ, Takravasti, etc.

Takraṃ is Laghu with Kaṣāyāmlarasa and destroys kapha. Takra Dhāra is a Dhāra made with Nellikka Kaṣāya in butter milk. The content of medicines also varies according to the nature of the diseases. Mainly Takra Dhāra is used to reduce stress, boost immunity, mental health and to cure skin-related ailments. Consuming Aṣṭacūrṇaṃ mixed with buttermilk is good for digestive ailments. There are many such treatments with Takraṃ.<sup>14</sup> Below given are some of the specific Prayogas of Aṣṭavaidyān Pulāmāntol Mūs.

### 3.8 The special Yogas of Pulāmāntol Family

Sl. No.	Auśadhayogam	Usage
1.	<b>Tāmbūlādi Keraṃ</b>	Tāmbūlādi Keraṃ is a special yoga from manuscript collections of Aṣṭavaidyā Pulāmāntol Mūs. It helps to cure hair fall and premature graying, particularly in Vāta and Pitta conditions, Disturbed sleep or Insomnia and headache.
2.	<b>Sinduvāraṃ Keraṃ</b>	It prevents the recurrence of infection occurring in the upper respiratory tract and ENT. It can also be used in combination with other Kerataila according to the condition. It gives healing for Tonsillitis, Sinusitis, Thyroid dysfunction, Headache, Earache and Kapha- Paithika conditions of Urdhwanga.

<sup>14</sup> Aṣṭavaidyān Pulāmāntol Dr. Āryan Nārāyaṇan Mūs

Sl. No.	Auśadhayogam	Usage
3.	<b>Mustāvilāᅅgādi Kaᅣāya</b>	This medicine is exclusively intended for gastro intestinal problems. It improves the Agnibala and maintains doᅣas in equilibrium. Mustāvilāᅅgādi Kaᅣāya is an inevitable auśadha in pediatric practice. This kaᅣāya has proven efficacy in improving the appetite and also reduces the chance of recurrent infections.
4.	<b>Niśāmalakādi Cūrᅅaᅅ</b>	It is an effective for prameha. It is a blend of potent herbs capable of normalizing the metabolic functioning of the body. These herbs act together in a synergistic manner and are effective in lowering the blood sugar level naturally and also act as an antioxidant thereby preventing organ complications.
5.	<b>Agnimukhī Cūrᅅaᅅ</b>	Agnimukhī Cūrᅅaᅅ is an ayurvedic appetizer and digestive stimulant medicine. This Cūrᅅaᅅ has uᅣna potency, which means it produces heat in the body and stimulates the secretion of digestive enzymes. It pacifies Vāta doᅣa, reduces Kapha doᅣa and increases pitta doᅣa. Therefore it should be used in patients having Vāta and Kapha dominating disease or symptoms.
6.	<b>Candrodayaᅅ Cūrᅅaᅅ</b>	Candrodayaᅅ Cūrᅅaᅅ is a unique proprietary formulation specially designed for improving sexual vigor and vitality with a combination of notable Vāᅣikaraᅅa drugs. It helps to arouse sexual instinct, enhances the libido, reduces premature ejaculation, boosts strength and stamina and helps to maintain a sustained penile erection. It helps to improve the production of sperm and relieves anxiety and stress associated with the sexual performance thereby providing an improved sexual act and blissful sexual life. By proper use of this formulation, one becomes endowed with a good physique, potency, strength and complexion and sexually exhilarated and sexually potent.

Aṣṭavaidyān Pulāmāntol Dr. Āryan Nārāyaṇan Mūs and his wife Dr. Roṣni are the main physicians in the fertility clinic here. Most of the patients who came to them for consultation were successful. Each of these cases attests to the virtues of the Pulāmāntol Aṣṭavaidyā tradition as blessed by Lord Dhanwantari.

The Pulāmāntol Tradition, which has been blessed by the people since the king of Travancore, possesses endless stories of healing experiences. Some of them are, Mūlakkuruvinu Adakkam vecca Mūs (For piles disturbance), prepare Māvila (Mango tree leaves) kaṣāya for stomachache etc. <sup>15</sup>

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<sup>15</sup> A man came to Illam saying that his father was very sick with piles and that Mūs should come and examine him. Mūs informed him that he would not be able to come and do the inspection on the same day as he had another trip. But he insisted on doing something immediately. “Let’s look at the piles undisturbed” (Mūlakkuruvinu Adakkaṃ Vekkām). Saying this, Mūs gave him a letter. That letter (Palm leaf) was smeared with herbs. It was the content of letter, “I am Pulāmāntol Mūs. To pile’s information, I am busy for two days, so don’t bother the patient these days”. He suggested that Piles will shrink by wind of medicine applied to this leaf. That was the reason for doing such an act.

This is another story about a Mūs known as crazy Mūs. A patient with severe abdominal pain approached Mūs who was collecting mango tree leaves for the next day’s dental cleaning. After making a kaṣāya of this and drinking it, he gave the mango leaves that were in his hand to the patient saying that stomach ache would go away. The patient who came out with the leaf left the leaf there, thinking that there were many mango leaves in his house too. One week later the patient returned to Mūs. He informed that the stomach pain was unrelieved. Mūs asked, did you not use the same leaves that I gave you? The Mūs realizing that it was not used, again gave the leaves from there. The story is that the patient who used it got well quickly.

A patient came to Mūs to lose his weight. After examining the patient he said, “After exactly one month you will die. If you are not dead, should come back after a month and then treatment can be prescribed. On hearing this, the patient went away, becoming more and more anxious and growing thinner day by day. A month later the patient returned and said he had not died and had lost weight with out Mūs’s medicine. Then Mūs said thus to his disciples ‘*na hi sthūlasya bheṣajam*’.

The patients needs a doctor when he is sick and suffering, so at any time patient can reach out to Pulāmantol for treatment. Patients are provided with an opportunity to directly contact the physicians here without any time limit if they have problems or doubts related to their illness as patient satisfaction is the most important thing for these physicians. Blessed by Dhanwantari, the physicians here are fully prepared to heal the sick person.

### 3.9 Manuscript Collection of Pulāmantol Family

Many manuscripts are preserved in Pulāmantol family. That include many subjects like Āyurveda, Jyōtiṣa, Literature, Purāṇa, etc. Catalogue of manuscripts is given below.<sup>16</sup>

No.	Part	Manuscript	Subject
01		Pūja Related	Pūja
02		Rāmāyaṇam	Itihāsam
03		Sāntānagopālam	Stōtram
04		Bhāgavatam Vyākhyānam	Purāṇam
05		Nārāyaṇīyam	Stōtram
06		Vaidyam	Vaidyam
07		Netra Cikitsā	Vaidyam
08		Kṛṣṇakatha	Literature
09		Kāladīpika	Jyōtiṣam
10		Mahābhārate	Itihāsam

<sup>16</sup> Prepared by Pavanapuri Research Centre, Guruvayur.

No.	Part	Manuscript	Subject
		Samantapañcakaṃ	
11		Kṛṣṇakāvyaṃ	Itihāsaṃ (Sanskrit)
12		Kṛṣṇakāvyaṃ	Itihāsaṃ (Sanskrit)
13		Śaivapurāṇaṃ	Purāṇaṃ (Malayalam Translation)
14		Aṣṭāṅgahr̥dayaṃ and other Vaidya Subjects	Vaidyaṃ
15		Keraḷamāhātmyaṃ	Itihāsaṃ
16		Pūja Related	Pūja
17		Raghuvamśaṃ	Literature
18		Marmmacikitsā	Vaidyaṃ
19		Māhātmyaṃ (Mixed)	Mixed
20		Subodhini Gītavyākhyānaṃ	Itihāsaṃ
21	A	Kavikalpadrumaṃ	Vyākaraṇaṃ (Folios)
	B	Vaidyaṃ	Vaidyaṃ
22		Aṣṭāṅgahr̥dayaṃ from Sūtrasthāna	Vaidyaṃ
23		Sāhityam with Vyākhyānaṃ	Literature (Sanskrit)
24		Śrīmad Bhāgavataṃ	Purāṇaṃ
25		Vaidyaṃ	Vaidyaṃ (Sanskrit)
26		Vākyapradīpika	Vaidyaṃ
27		Vaidyaṃ	Vaidyaṃ (Grantha Style, Damaged)
28		Bhāgavate Daśamaskandhaṃ	Purāṇaṃ (Grantha Style)
29		Bhāgavataṃ Tritīyaṃ Vyākhyānaṃ	Purāṇaṃ
30		Vedōlppattimadhyāyaṃ	Vaidyaṃ

No.	Part	Manuscript	Subject
31		Vaidyaṃ	Vaidyaṃ (Grantha Style, Old and Powdering)
32		Vaidyaṃ	Vaidyaṃ
33		Nidānasthānaṃ Vyākhyānaṃ	Vaidyaṃ
34		Vaidyaṃ	Vaidyaṃ
35		Vaidyaṃ	Vaidyaṃ
36		Aṣṭāṅgahrdayaṃ Vyākhyānaṃ	Vaidyaṃ
37		Maṇipravālaṃ	Unknown
38	A	Śrīdharīyaṃ	Purāṇaṃ
	B	Skandhattil Sūtrasaṃhitā	Purāṇaṃ
	C	Daśamaskandhaṃ	Purāṇaṃ
	D	Ratnāvalī Nāṭṭikā	Literature
	E	Raghuvamśaṃ with Padārthadīpika	Literature
	F	Mantraukaṃ Pramāṇa Granthaṃ	Literature
	G	Saundaryalahari	Literature
	H	Devīmāhātmyaṃ Vyākhyānaṃ	Literature
	I	Kṛṣṇanāṭṭaṃ	Literature
	J	Kathātrayīkāvyāṃ Vyākhyānaṃ	Literature
	K	Aṣṭāṅgahrdayaṃ Vyākhyānaṃ	Vaidyaṃ
39		Bhāgavataṃ Vyākhyānaṃ	Purāṇaṃ
40		Malayalam Sāhityaṃ	Literature
41		Vaidyaṃ	Vaidyaṃ
42		Aṣṭāṅgahrdayaṃ Nidānasthānaṃ Vyākhyānaṃ	Vaidyaṃ

No.	Part	Manuscript	Subject
43		Mahābhāratam Related	Itihāsam
44		Unknown	
45		Bhāgavatam Śrīdharīyam Vyākhyānam	Purānam (Till 3rd Skandha)
46		Rāmāyaṇam	Itihāsam
47		Unknown	
48		Unknown	
49	A	Kilippāṭṭ	Literature
	B	Rukmiṇīswayamvaram	Literature
50		Damaged	Unknown
51		Damaged	Unknown
52		Vaidyam	Vaidyam
53		Śākuntaḷam Vyākhyānam	Literature
54	A	Aṣṭāṅgharḍayam	Vaidyam
	B	Devīkathakal	Purānam (Malayalam)
55		Vaidyam	Vaidyam
56		Damaged	Unknown
57		Ēkādaśam	Purānam
58		Devīślōkangal	Stōtram
59		Rāmāyaṇam Bhāṣa	Itihāsam
60		Sūrya Stōtram	Stōtram
61		Yudhiṣṭira Vijayam	Literature
62		Sidharūpaṇam	Vyākaraṇam
63		Malayalam Literature	Literature
64		Kādambarī	Literature
65		Rāmāyaṇam	Purānam (Sundarakāṇḍam and Yuddhakāṇḍam)

No.	Part	Manuscript	Subject
66		Śivapurāṇaṃ	Purāṇaṃ
67		Subhadrāharaṇaṃ Pāṭṭ	Literature
68		Unknown	Unknown
69		Vaidyaṃ	Vaidyaṃ
70	A	Vyākaraṇaṃ	Vyākaraṇaṃ
	B	Unknown	Unknown
71		Yudhiṣṭhiravijayaṃ Vyākhyānaṃ	Literature
72		Aṣṭāṅgahr̥dayaṃ Padaccedaṃ	Vaidyam
73	A	Daśamaskandhaṃ	Purāṇaṃ
	B	Jīvanmuktiprakaraṇaṃ	Vedāntaṃ
74	A	Gajendramōkṣōpākhyānaṃ	Purāṇaṃ
	B	Jātaḥ	Jyōtiṣaṃ
	C	Skandhaṃ	Purāṇaṃ
	D	Mixed	Mixed
75		Kalpaṃ	Kalpaṃ
76		Vaidyam	Vaidyam
77		Kāladīpaḥ	Jyōtiṣaṃ
78		Vaidyaṃ Yogas	Vaidyaṃ
79		Samuccayaṃ	Pūja
80		Vaidyaṃ	Vaidyaṃ
81		Unknown	Dharmmaśāstraṃ
82	A	Record of Flood	Grantha Style
	B	Vaidyaṃ	Vaidyaṃ
83		Mātaṅgalīla	Hastyāyurvedaṃ
84		Vaidyaṃ	Vaidyaṃ



No.	Part	Manuscript	Subject
85		Aṣṭāṅgahrdayaṃ	Vaidyaṃ
86		Vedāntaṃ (Gadyaṃ and Vyākhyānaṃ)	Vedāntaṃ
87		Vaidyaṃ	Vaidyaṃ
88		Pālakāpyaṃ	Vaidyaṃ
89		Vaidyaṃ	Vaidyaṃ
90		Vaidyaṃ	Vaidyaṃ
91		Vyākaraṇaṃ (Ting)	Vyākaraṇaṃ
92	A	Sarīrasthānaṃ Vyākhyānaṃ	Vaidyaṃ
	B	Vaidyaṃ	Vaidyaṃ
93	A	Vaidyacintāmaṇi	Vaidyaṃ
	B	Mantraśāstraṃ	Kalpaṃ
94		Rāmāyaṇaṃ Bhāṣa	Itihāsaṃ
95		Bhagavat Gīta	Itihāsaṃ
96		Nighaṇṭu	Vaidyaṃ
97		Vākyapradīpika Vyākhyānaṃ	Vaidyaṃ
98		Unknown	Purāṇaṃ with Vyākhyānaṃ
99		Pālakāpyaṃ	Hastyāyurvedaṃ
100		Ślōkas and Purāṇaṃ	Purāṇaṃ
101	A	Pālakāpyaṃ	Hastyāyurvedaṃ (Grantha Script)
	B	Vaidyaṃ	Vaidyaṃ, Notebook
102		Vaidyaṃ	Vaidyaṃ, Notebook
103		Vaidyaṃ	Vaidyaṃ
104		Unknown	Unknown
105		Cikitsāmañjari	Vaidyaṃ

No.	Part	Manuscript	Subject
106		Vaidyaṃ	Vaidyaṃ
107		Vaidyaṃ	Vaidyaṃ
108		Vaidyaṃ	Vaidyaṃ Bhāṣa Vyākhyānaṃ
109		Unknown	Unknown
110		Āryabhaṭīyaṃ	Gaṇitaṃ Bhāṣa Vyākhyānaṃ
111		Unknown	Unknown
112	A	Vaidyaṃ	Vaidyaṃ
	B	Jātakam	Details of Festivals etc.
113		Aṣṭāṅgahrdayaṃ	Vaidyaṃ
114		Cikitsāmañjari	Vaidyaṃ
115		Vaidyaṃ	Vaidyaṃ (Malayalam)
116		Vaidyaṃ	Vaidyaṃ
117		Granthavari	Granthavari
118		Unknown	Unknown
119		Damaged	Unknown (old handwriting)

In this chapter the Pulāmantol family has been introduced in details. The fourth chapter discusses the contribution of the Pulāmantol family to Āyurveda.

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CHAPTER IV

**CONTRIBUTION OF PULĀMANTOL  
FAMILY TO ĀYURVEDA**

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The contribution of Aṣṭavaidyas to the field of Āyurveda is invaluable. There were many skilled scholars in each of the eight Aṣṭavaidya families. What they have preserved for the next generation is priceless knowledge. Those great physicians have recorded the new inventions, the knowledge they acquired through learning, experience, experimentation on palm leaves for future generations. Many important scripts have been published in book form. But many precious books by Aṣṭavaidyans have been lost as they were not preserved properly and some kept them privately as traditional property.

They started their medical studies based on Vāgbhaṭācāryas *Aṣṭāṅgahṛdaya*. Hence the interpretations of the *Aṣṭāṅgahṛdaya* are so important. Indu's *Śaśilekha* commentary and Aruṇadatta's *Sarvāṅgasundarā* are very popular. The verses from *Tantrayukti* by Nīlameghabhiṣagācārya highlight the importance of *Aṣṭāṅgahṛdaya* interpretations.<sup>1</sup>

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<sup>1</sup> Vayaskara N.S Mūs, *Tantrayukti of Nīlameghabhiṣagācārya*, Vaidyasarathy Press, Kottayam, 1979, p.02 Sloka No.10-13

सुन्दरीशक्तिसंपन्नमिन्दुप्रियमुपास्महे ।

शशिलेखावतंसौ तौ सुन्दरीपरिभासितौ ॥

मृत्युञ्जयात्मकौ ग्रन्थौ भजे हृदयसंग्रहौ ।

संग्रहे युक्तिमणयो हृदयन्ते गुणान्विताः ॥

धार्यन्तामिह वद्वद्धिः प्रसाताय सदात्मनः ।

आत्तबुद्धिखलोकेतेश्वरात्

संघगुप्तकुलसिन्धुचन्द्रमाः ।

रामगुप्त इति वाहटाख्यया ।

ख्यातिमान् स भिषगाविरस्तु नः ॥

लंबशमश्रुकलापमंबुदनिभच्छायाद्युतिं वैद्यका-

नन्तेवासिन इन्दुजर्जटमुखानध्यापयन्तं सदा ।

आगुल्फामलकंचुकांचितदशलक्ष्योपवर्ीतोज्वलत्-

कण्ठस्थागरुसारमञ्जितदृशं ध्याये दृढं वाहटम् ॥

‘The first published Malayalam commentary on *Aṣṭāṅgahṛdaya* was written by Kaikulangara Ramavarier. But the first Malayalam commentary available on palm leafs is *Alpabuddhiprabhodhanam* by Śrīkaṇṭha. A copy of this is available in the Tiruvananthapuram

Manuscript Library.’<sup>2</sup> Similarly, many Keralite *Aṣṭāṅgahṛdaya* commentaries have also been composed. Among these, the commentaries of the Aṣṭavaidyas stand out as the best.

#### 4.1 Commentaries on *Aṣṭāṅgahṛdaya* by the Aṣṭavaidyas

Names of Work	Authors
<i>Pāṭhyā</i>	Pulāmantol Mūs
<i>Kairāḷi</i>	Pulāmantol Śankaran Mūs
<i>Laḷitā</i>	Śankaran Mūs
<i>Vākyapradīpika</i>	Ālattiyūr Parameśwaran Nampi
<i>Bṛhat Pāṭhyā</i>	Unknown Author
<i>Hṛdyā</i>	Unknown Author

‘Apart from these there are so many commentaries are available in manuscript forms. A commentary called *Anvayamāla* was written by Vayasakara Vāsudevan Mūs, who was a disciple of Aṣṭavaidyān Ālattiyūr Nampi. It is available only in palm leaf form. Commentary on *Hṛdayabodhika* by Śrīdāsapaṇṭita, *Vyākhyāsāraṃ* is a work said to have been composed by his classmate and contemporary Ravi. It has not been found. It is said that Śrīdāsapaṇṭita and Ravi were disciples of Ālattiyūr Nampi.’<sup>3</sup>

<sup>2</sup> Dr. Subin Vaidyamatham , *Bhāṣa, Sāhityam, Samskāraṃ Aṣṭavaidyānmaruṭe Sambhāvanakal, International Seminar on Medical Heritage of Kerala: Language, Knowledge and Culture*, 09 to 11 March 2022, Tunjan Manuscript Repository, University of Calicut

<sup>3</sup> Dr. Subin Vaidyamatham

The *Pāthyā* commentary by Pulāmantol Mūs is the oldest of the *Aṣṭāṅgahṛdaya* commentaries. Similarly, *Kairāḷi*, which only has an interpretation for Uttarasthāna, is the contribution of Pulāmantol Mūs.

The first Ten chapters of Ālattiyūr Parameśwaran Nampi's *Vākyapradīpika* commentary on the Sūtrasthāna have been published as a first edition in Devanagari script by Vayaskara N. S Mūs. At the end of each chapter commentary is written as follows.

इति निलातीरगताश्वत्थग्रामनिवासिना परमेश्वरद्विजोत्तमेन

कृतायमष्टाङ्गहृदयव्याख्याया वाक्यप्रदीपिकायां सूत्रस्थाने प्रथमोध्यायः।<sup>4</sup>

The *Laḷitā* commentary, states that the author was a disciple of Nīlakaṇṭha and was the son of Nārāyaṇan Mūs. Śankaran Mūs, who settled down in Vayasakara from Pulāmantol is the author of this commentary.<sup>5</sup> Details regarding this work are not available. Importance of the *Pāthyā* commentary and other popular *Aṣṭāṅgahṛdaya* commentaries are available from these verses.<sup>6</sup>

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<sup>4</sup> Vayaskara N.S Mūs, *Aṣṭāṅgahṛdaya Saṃhitā with Vākyapradīpika Commentary of Parameśwara*, Vaidyasarathy Press, Kottayam, 1950, p.23

<sup>5</sup> Dr. Poovattur Ramakrishna Pillai, *Keraḷa Saṃskṛta Vijñānanighaṇṭu*, Kerala Bhasha Institute, Thiruvananthapuram, 2016, p.76

<sup>6</sup> सुन्दर्यादिष्ववैशद्यादर्यानामल्पचेतसां ।विस्तरादर्यगांभीर्याद्व्याख्यां कर्तुं यतामहे ॥  
हृद्येन्दु पाठ्यव्याख्यान मतभेद प्रदर्शनीं ।समालष्यागंभीरार्था व्याख्यां हृदयबोधिकां ॥  
नस्यादि वस्तिपर्यन्तं सूत्रस्थानं यथामति ।व्याख्यास्ये नीलकण्डस्य प्रसादाल् पाठ्यमार्गतः ॥

The works of Aṣṭavaidyas are not limited to the commentaries on *Aṣṭāṅgahṛdaya*. The Aṣṭavaidyas were experts in composing many Ayurvedic texts like *Ālattūr Maṇipravāḷaṃ*, *Cikitsāmañjari*, *Āsavāriṣṭasaṃhitā*, *Ayurvedic Flora Medica* as well as literary works such as poetry, dramas and so on.

This chapter discusses the *Aṣṭāṅgahṛdaya* commentaries of Pulāmantol Mūs's *Pāthyā* and *Kairāḷi*, *Cikitsāmañjari* dealing with various medicinal Yogas and *Sadācāravṛttivarttanaṃ* on Āyurveda and Vedānta.

## 4.2 *Pāthyā*

*Pāthyā* is the oldest and most famous of the *Aṣṭāṅgahṛdaya* commentaries by Aṣṭavaidyān Pulāmantol Mūs. There is no evidence of the period in which Pulāmantol Mūs, the author of this treaty, lived.

Since the names of Indu and Aruṇadatta appear in this commentary, it can be understood that the author lived after their era.<sup>7</sup> Śrīdāsapaṇṭita, the author of the *Hṛdayabodhika*, Parameśwara of the

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Vadakkumkur Raja Raja Varma, *Keraḷīya Samskṛta Sāhitya Caritraṃ*, Vol I, Sree Sankaracharya University of Sanskrit, Kalady, 1997, p.513

<sup>7</sup> पाठाभेद इतीन्दुऽरुणदत्तश्च ।  
शीतं चन्दनमिति लोके पठ्यते ।  
शीतवीर्यमरुणदत्तः ।

Vayaskara N.S Mūs, *Aṣṭāṅgahṛdayasya Pāthyābhidhāna Vyākhyā*, Vaidyasarathy Press, Kottayam, 1948, p.42



*Vākyapradīpika*, Śankaran Mūs of the *Laḷita*, Pulāmantol Mūs the author of *Kairāḷi* and other commentators have composed commentaries on the *Aṣṭāṅgahṛdaya* based on *Pāthyā* commentary. There for, it is clear that the author of the *Pāthyā* interpretation was their predecessor. In the 28th chapter of the Sūtrasthāna of this book, two *Aṣṭāṅgahṛdaya* commentators named Haricandra and Vāmadeva are mentioned.

*Pāthyā* has been published in two parts. This book was published in the Malayalam year 1124 (1948) by Vayasakara Śankaran Mūs in Vaidyasarathy Press, Kottayam. Four Manuscript copies have been used for this purpose. The references about the author are different in all these 4 copies. These were clearly mentioned in the introduction to the first publication of this commentary.

In the first copy, the description is given as follows. The first book is said to have been composed by Achyuta Varier, a resident of Cheppāṭ. It also states that on the 16th of Mīnaṃ 1081 (1905) he finished writing from Peruntoṭṭatt Iḷayat's Illa at Ālakkāṭṭ Kottappuramkara. At the end of the book it is also mentioned that Ōḷayillatt Rāman Iḷayat from the village of Eṭamanakkāṭṭ in Vypil, Kochi wrote it to his friend Chakrapāṇi Varier.

The second copy says it is indicated that the work is a much more concise text than the other books by Śankara Śarmma, a resident of

Panasāntoḷika (Pulāmantol), and a descendant of the Aṣṭavaidyas. It doesn't mention the time when the book was composed.

In the third copy, the leaves from the last part of the third chapter of the Sūtrasthāna to the fourteenth chapter of the Uttarasthāna are very old and decayed. As this book is incomplete, the information about the author and period is not available.

The fourth copy says that the text was received from Rāmavarma, a resident of Anantapuri and a descendant of Parappabhūpa, who lived in Harigītapura. There is no mention about the period in which the book was composed.

#### 4.2.1 Pāthyā – Content Analysis

The *Pāthyā* commentary begins with a sloka,

सर्वज्ञसंज्ञितं वन्दे सर्वसिद्धान्तकारणं ।

दिगंबरतया ख्यातं शाश्वतं समूहत्महः ॥ <sup>8</sup>

Saluting Digambara, who is known as the omniscient of all principles and society.

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<sup>8</sup> Ibid., p.01 Sloka No. 01

The author himself says that this book has been composed on the basis of the principle of उपोद्घातः पदं चैव पदार्थः ...<sup>9</sup>

The author proceeds to the chapters on *Aṣṭāṅgahṛdaya* first by mentioning some general principles.

One who doesn't desire dharma, who doesn't desire wealth, who is not hungry for desire, who doesn't seek salvation, who is not healthy, who is sick is the fourth human destruction. Such people are worthless.<sup>10</sup> The poet opines that a way of life aimed at the salvation of others, good health, fame etc., is Tantram.

Longevity, good health, dharma, wealth, happiness, fame, wisdom etc. will surely be obtained by those who pursue knowledge. All these things come to us by attaining wisdom.<sup>11</sup> He says that wah Vāgbaṭācārya (Vāhaṭa is given in this book) wrote *Aṣṭāṅgahṛdaya* for the welfare of the people realizing the greatness of the Caraka-Suśruta

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<sup>9</sup> उपोद्घातः पदं चैव पदार्थः पदविग्रहः ।  
चालना प्रत्यवस्था च षेढा व्याख्यानलक्षणम् ॥

Ibid., p.01 Sloka No. 02

<sup>10</sup> न धर्मं चिकीर्षेन्न चार्थं चिकीर्षे-  
न्न कामं बुभुक्षेन्न मोक्षं यियासेल् ।  
अनारोग्ययुक्तस्सुधीरोऽपि मर्त्य-  
श्चतुष्कस्य चास्य प्रणाशे नृनाशः ॥

Ibid., p.02 Sloka No. 03

<sup>11</sup> दीर्घजीवितमारोग्यं धर्ममर्थं सुखं यशः ।  
पाठावबोधानुष्ठानैरधिगच्छत्यतो ध्रुवम् ॥

Ibid., p.02 Sloka No.04

texts. It also indicates that Vāgbhaṭa was the son of Simhagupta, a native of Sindh. It also makes it clear that the author has written this commentary with health as the main goal.

In this commentary, he has explained many topics of *Aṣṭāṅgahṛdaya* very clearly and minutely. Wherever he disagrees with the interpretation of Indu, Aruṇadatta etc., he has clearly expressed his own interpretation as well as opinions.

In some sections, very detailed descriptions of difficult topics have been given. It is seen that Malayalam meanings have also been given to some words. Malayalam words are found in the prose part. This commentary is composed of Sanskrit verses and prose. All the hymns are in the Sanskrit language.

### **4.3 *Kairāḷi***

The most popular of the *Aṣṭāṅgahṛdaya* commentaries from Kerala is the *Kairāḷi* commentary by Aṣṭavaidyān Pulāmāntol Mūs. The meaning of the word *Kairāḷi* is the language of Kerala or Malayalam language. This treaty is also known as the Pulāmāntol Vyākhyānaṃ, because it was written by Pulāmāntol Mūs. Written entirely in Sanskrit, only Uttarasthāna is given in commentary. The author has recorded it in Maṅgaḷaśloka as follows.

प्रणम्य गुरुपादाब्जमष्टाङ्गहृदये मया ।

उत्तरस्थानमात्रस्य व्याख्या संलिख्यतेऽधुना ॥ <sup>12</sup>

This commentary was first published in parts in 1942 in the magazine Vaidyasarathy. Later, in 1948, Vayaskara N. S Mūs published this commentary in book form. Three Manuscript copies were taken for this purpose. The first one was from Vayaskara Mūs, the second from Taikkāṭṭ Mūs and the third from Cheppāṭ Achyuta Varier.

Vayaskara Śankaran Mūs, in the preface to the first edition of this *Kairāḷi* commentary states that the author of this *Kairāḷi* commentary was a member of the famous Aṣṭavaidya family and was born in Panasāntoḷika. In the first chapter of this commentary, बालोपचरणीयम्, the author mentioned Nārāyaṇa Śarmma in the नामकरण section.<sup>13</sup> This name is traditionally used by the author's family.

In 2020, this commentary has been republished by Dr. Sreekumar. The salient feature of this commentary is that the Uttarasthāna of *Aṣṭāṅgahṛdaya* is not described in such detail in any

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<sup>12</sup> Dr. T. Sree Kumar, *Śrīmadvāgbhaṭaviracitaṃ Aṣṭāṅgahṛdayaṃ Uttarsthānaṃ Kairāḷi Vyākhyayā Samanvitaṃ*, Harisree Publications, Thrissur, 2020, p.07 Sloka No.01

<sup>13</sup> बान्धवं वा पितृपितामहादिबन्धुजनसंबन्धि वा समाक्षरं द्विचतुरादियुग्मा-  
क्षरात्मकं सुश्लिष्टसन्धिसङ्घटनादित्वात्सुखोद्यं वा अर्चितं  
युधिष्ठिरादिवदनुगतार्थत्वात् नारायणशर्मादिवत् हरिहरादि-  
सम्बन्धित्वात् वा पूजितञ्च नाम कारयेत् ।

Ibid., p.13

other commentary. There is no clear evidence as to the period in which this book was composed. Dr. Poovattoor Ramakrishna Pillai in his *Kerala Saṃskṛta Vijñānanighaṇṭu* notes that it must have been composed after 1100 A. D.<sup>14</sup>

#### 4.3.1 *Kairāḷi* – Content Analysis

Following are the verses given at the beginning of *Kairāḷi*,

अल्पप्रज्ञोऽपि सम्मोहादर्थरत्नं सुदुर्लभम् ।

गम्भीरे वाहटाम्भोधौ विचेतुं प्रयतेतराम् ॥

कथ्यते मन्दबुद्धीनां सिद्धये प्रागिहान्वयः ।

पश्चात् पदार्थभावार्थौ द्रव्यभाषा च कैरली ॥

अनिश्चये निश्चयाय तन्नान्तरमपि क्वचित् ।

व्याख्यानतराभिप्रायश्च सति भेदे तु लिख्यते ॥<sup>15</sup>

Even a less intelligent person cannot find a gem of wealth from illusion. Trying to search for something else from the deep consciousness of Vāgbhaṭa. अन्वयं, पदार्थं and names of medicines are given as commentary in *Kairāḷi*. The author proudly states in the

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<sup>14</sup> Dr. Poovattoor Ramakrishna Pillai, *Kerala Saṃskṛta Vijñānanighaṇṭu*, Kerala Bhasha Institute, Thiruvananthapuram, 2016, p.75

<sup>15</sup> Dr. T. Sree Kumar, *Śrīmadvāgbhaṭaviracitaṃ Aṣṭāṅgahṛdayaṃ Uttarsthānaṃ Kairāḷi Vyākhyayā Samanvitaṃ*, Harisree Publications, Thrissur, 2020, p.07 Sloka No.02-04.

opening verse itself that this commentary will be useful even to the less intelligent, as it is presented in this way. The comments of other eminent commentators are also recorded in it.

After the *Kāyacikitsā*, begins the *Uttarasthāna* which describes the treatments of children and others in order. The first chapter is on *Bālacikitsā*. The author enters the interpretation by saying that it is better to take measures to prevent diseases than to treat them.

The *Kairāḷi* commentary, it is an excellent book that contains original commentary features. The main purpose of any commentary is to give a definitive opinion. It can be seen very clearly in this commentary. Where there are differences of opinion, the opinions of other famous commentators and commentaries are indicated. The author has written this work keeping the earlier commentaries well in mind. Below given are some examples in the commentary.

Indu's and Caraka's comments are given in the section on उन्मादा in chapter 6 of उन्मादप्रतिषेधः.<sup>16</sup>

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<sup>16</sup> विकृतासात्म्यशमलात् विकृतात् अविधिसंस्कृतात् असात्म्यादपरिचितात् समलादत्यन्तमलिनात् अहितादपथ्यात् विषमादनियतमात्राकालदिभेदात् उपयोगतः सेवनात् अन्नपानस्येत्यर्थः । विषमाङ्गचेष्टया इतिन्दुः । चरकस्तू-भयमप्याह – “समलविकृतोपहितान्याहारजातानि वैषम्ययुक्तेन विधिनोपयुंजानानां गात्रप्रयोगं विषममाचरतामन्याश्च चेष्टाविषमास्समाचरता” मिति ।

Ibid., p.60

In the 8th chapter of वर्त्मरोगविज्ञानीयम् comments by Suśruta, Vāmadeva and Aruṇadatta are added on सन्निपातजं वर्त्मरोगे.<sup>17</sup>

Not only their opinions are mentioned in the commentary, but commentators like Nimi, author of Pāṭhyā, Dhanwantari, Daṇḍanāthan, Hiraṇyākṣīyan, Amara, Bhoja, Puṣkalāvatan, Vaijayanti, Punarvasu, Ālambayāna, Jarjjaṭa, Vaitaraṇa etc., and texts like, *Saṅgrahaṃ*, *Manjari* etc. are also mentioned in this work.

In the commentaries on the hymns, उपजाति, इन्द्रवज्रा, शार्दूलविक्रीटितं, वसन्ततिलकं, द्रुतविलम्बितं, etc. meters have been especially highlighted. If we look at the author's use of grammar in chapter 21 मुखरोगविज्ञानीयम्, where he mentions the Mugarogalakṣaṇe, we can understand that he was also proficient in grammar.<sup>18</sup>

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<sup>17</sup> अक्तञ्च सौश्रुते – “गम्भीरावगतं सूक्ष्मविसमन्तर्जलं यथा ।  
विसवर्त्म विजानीयाद्विसप्रख्योदकेस्त्रवम्” ॥ इति । सुषिरकर्क-  
शभावेन कण्टकाचितवर्त्म नालतुल्यं भवतीति वामदेवः ।  
उदकान्तः स्थितसच्छिद्रविसतुल्यत्वाद्विसाभमित्यरुणदत्तः ।

Ibid., p.78

<sup>18</sup> अकस्मान्म्लानसंशूनरुजावित्येकं पदम् । अकस्माद्धेतुना विनाम्लानं संशूनं रुक् च ययोस्तौ । म्लानं म्लानिः संशूनं शोफः रुक् पीडाशेषः । संशून इत्यत्र ‘नपुंसके भावोक्तः’ इति भावार्थे क्तप्रत्ययः । अकस्मात् म्लाना संशूना च रुक् ययोरिति वा । म्लाना क्षीणा । ग्लै म्लै हर्षक्षये इति धातुः । संशूना वृद्धा “टु ओ श्चि गतिवृध्यो” रिति धातुः ।

Ibid., p.200



Another feature of this work is that at the beginning of each chapter and at the beginning of next chapter, the author has written special sentences to connect the two chapters. An example of this is the verse given at the beginning of the 12th chapter दृष्टिरोगविज्ञानीयम् after the 11th chapter सन्धिसितासितरोगप्रतिषेधः<sup>19</sup>

Another example is sloka at the beginning of the 13th chapter called तिमिरप्रतिषेधः.<sup>20</sup>

The author has written this commentary with great care and understanding of the need and purpose of interpretation in certain places. If we think about the purpose of interpreting only Uttarasthāna, we can see that the author was an expert in Bālacikitsā, Netracikitsā and Viṣacikitsā. All these subjects are contained in Uttarasthāna. Therefore, it can be assumed that the commentary was composed only for this. In this itself the Rasāyana, Vājīkaraṇa chapters are not interpreted. During the early days of Ayurvedic studies, Rasāyana Vājīkaraṇa chapters were not taught to the students. After learning, these parts were taught

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<sup>19</sup> सन्धिसितासितरोगानुत्त्वा तेषां क्रमाच्चिकित्साञ्च ।  
दृष्टिगदं प्रविभागं सहितनिदानं प्रवक्तुमारभते ॥

Ibid., p.111

<sup>20</sup> व्यक्तन्तिमिरादीनां व्याधीनां सूक्ष्मदृष्टिजातानाम् ।  
लक्षणमुत्त्वा तेषां तदनु चिकित्साः क्रमेण कथ्यन्ते ॥

Ibid., p.120

only after performing Bhajanaṃ to the clan deity.<sup>21</sup> It can be said that *Kairali* is the best interpretation of *Aṣṭāṅgahṛdaya* produced in Kerala.

*Kairali* is the only work that can be considered as the best among the commentaries of *Aṣṭāṅgahṛdaya* from Kerala. This commentary, rich in such features, always remains the first.

#### 4.4 *Cikitsāmañjari*

*Cikitsāmañjari* is an outstanding Ayurvedic treaty, generally accepted as the contribution of Pulāmantol Mūs. 'Mañjari' means a bunch of flowers and *Cikitsā* means mode of treatment. *Cikitsāmañjari* is a beautiful collection of herbs for disease prevention.

In Vadakkumkur's *Keralīya Saṃskṛta Sāhitya Caritram*, it is said that the Ayurvedic treatise *Cikitsāmañjari* was composed by Pulāmantol Mūs.<sup>22</sup>

The Manuscript works of *Cikitsāmañjari* have been recovered from places like Palakkad, Kottakkal and Karunagappalli. The two copies relied upon for publication were obtained from Aranmula and Aranmula Malakkara in Tiruvalla Taluk. It can be understood from this that *Cikitsāmañjari* was an Ayurvedic book that was popular all over

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<sup>21</sup> N.V Krishnankutti Varier, *Āyurveda Caritram*, Kottakkal Ayurveda Series-24, Department of Publications, Arya Vaidya Sala, Kottakkal, 2013, p. 491

<sup>22</sup> Vadakkumkur Raja Raja Varma, *Keralīya Saṃskṛta Sāhitya Caritram*, Vol. I, Sree Sankaracarya Sanskrit University, Kalady, 1977, p. 512

Kerala. Dr. K. G. Gopalapillai, who was the principal of Tiruvananthapuram Ayurveda College, published this book for the first time. It is published in two Volumes. First in 1934 and second in 1935. In 1990, Dr. Sreeman Namboothiri wrote a commentary on *Cikitsāmañjari*.

This book was known as *Valiyamañjari* and *Ceriyamañjari* among the ancient Kerala physicians. The author has written this book by recalling the earlier Caraka-Suśruta etc. books and referring to the books *Aṣṭāṅgasamgraha* and *Aṣṭāṅgahṛdaya*. It also mentions the famous medicinal practices of Pūrvācāryas.

*Cikitsāmañjari* is a book written based on the climate and lifestyle of Kerala. Very simple treatment methods are given in this book. It is characterized by a number of independent medicinal systems, Ottamūli prayogas etc. acquired through personal experiences.

If we look at the language of this work, we can see a Brahmanical tradition. This book is written in Mañipravāḷam style. *Ālattūr Mañipravāḷam* is the oldest Ayurvedic Mañipravāḷam text available. If we consider the period of *Cikitsāmañjari*, it can be assumed that this work was composed in the same period when *Ālattūr Mañipravāḷam* was composed as it is Mañipravāḷam style. It was

probably written between about AD 1600 and AD 1700.<sup>23</sup> It also mentions about a herbal medicine using dates that came from Arab countries. So this physician must be someone who has tasted dates. If you look at it like this, it can be a work composed after the arrival of the Arabs.<sup>24</sup>

This work consists of 2871 verses. More than 2000 verses are given in Sanskrit and more than 800 in Maṇipravāḷaṃ. About 70% of the work is composed in Sanskrit slokas. All the yogas are mostly mentioned in the Maṇipravāḷa style. Malayalam slokas are very few. There are 66 topics discussed here in two parts. It contains the following topics.

### First Part

- |                    |                         |
|--------------------|-------------------------|
| 1. ज्वरचिकित्सा    | 2. रक्तपित्तचिकित्सा    |
| 3. असृग्धरचिकित्सा | 4. अस्थिस्र्वावचिकित्सा |
| 5. कासचिकित्सा     | 6. श्वासचिकित्सा        |
| 7. हिध्माचिकित्सा  | 8. राजयक्ष्मचिकित्सा    |
| 9. स्वरसादचिकित्सा | 10. प्रसेकचिकित्सा      |

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<sup>23</sup> Dr. Kiratamurti P.P, *Cikitsāmañjari Paricayapeṭṭal, Uṇṇimūs Dinam, Prabandha Carcāsaṅgraham*, Aṣṭavaidyān Thrissur Taikkāṭṭ Mūs SNA Aushadhasala Pvt. Ltd. Ayurveda Nursing Home, Thrissur 2006, p.20

<sup>24</sup> Dr. Gouri Sankar, *Cikitsāmañjari - Viśakalanaṃ, Uṇṇimūs Dinam, Prabandha Carcāsaṅgraham*, Aṣṭavaidyān Thrissur Taikkāṭṭ Mūs SNA Aushadhasala Pvt. Ltd. Ayurveda Nursing Home, Thrissur 2006, p.46

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|--------------------------|--------------------------|
| 11. छर्दिचिकित्सा        | 12. अरोचकचिकित्सा        |
| 13. भक्तरोधचिकित्सा      | 14. हृद्रोगचिकित्सा      |
| 15. तृष्णाचिकित्सा       | 16. मदात्ययचिकित्सा      |
| 17. अशोरोगचिकित्सा       | 18. उदावर्तचिकित्सा      |
| 19. अतिसारचिकित्सा       | 20. ग्रहणीरोगचिकित्सा    |
| 21. अजीर्णचिकित्सा       | 22. विषूचिकाचिकित्सा     |
| 23. अत्यग्निचिकित्सा     | 24. मूत्रकृच्छ्रचिकित्सा |
| 25. प्रमेहचिकित्सा       | 26. प्रमेहपिटकाचिकित्सा  |
| 27. सोमरोगचिकित्सा       | 28. मूत्रादिसारचिकित्सा  |
| 29. विद्रधिचिकित्सा      | 30. वृद्धिचिकित्सा       |
| 31. गुल्मचिकित्सा        | 32. शूलचिकित्सा          |
| 33. जलकूर्मचिकित्सा      | 34. महोदरचिकित्सा        |
| 35. विरेचनद्रव्याणि      | 36. पाण्डुरोगचिकित्सा    |
| 37. कामलाचिकित्सा        | 38. शोफचिकित्सा          |
| 39. विसर्पचिकित्सा       | 40. मसूरिचिकित्सा        |
| 41. विस्फोटचिकित्सा      | 42. शीतपित्तचिकित्सा     |
| 43. कुष्ठश्चित्रचिकित्सा | 44. कृमिचिकित्सा         |
| 45. वातव्याधिचिकित्सा    | 46. वातशोणितचिकित्सा     |

## Second Part

- |                           |                              |
|---------------------------|------------------------------|
| 1. स्थूलचिकित्सा          | 2. कृशचिकित्सा               |
| 3. मन्दनिद्रचिकित्सा      | 4. गर्भिणीचिकित्सा           |
| 5. बालचिकित्सा            | 6. उन्मादचिकित्सा            |
| 7. अपस्मारचिकित्सा        | 8. नेत्ररोगचिकित्सा          |
| 9. कर्णरोगचिकित्सा        | 10. नासारोगचिकित्सा          |
| 11. मुखरोगचिकित्सा        | 12. शिरोरोगचिकित्सा          |
| 13. व्रणचिकित्सा          | 14. सद्योव्रणचिकित्सा        |
| 15. भङ्गचिकित्सा          | 16. अग्निव्रणादिचिकित्सा     |
| 17. भगन्दरचिकित्सा        | 18. ग्रन्थ्यर्बुदादिचिकित्सा |
| 19. क्षुद्ररोगादिचिकित्सा | 20. औषधपाकविधि               |

The composition of *Cikitsāmañjari* depends on *Aṣṭāṅgahṛdaya*. Excluding the *Sūtrasthāna* and *Śarīrasthāna*. *Nidāna*, *Cikitsāsthāna* topics are generally mentioned in it and *Cikitsāsthāna* is more important than *Nidāna*.<sup>25</sup>

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<sup>25</sup> Ibid., p.21

#### 4.4.1 *Cikitsāmañjari* - Content Analysis

Ampīḷikalacūṭunna tampurān tan tanūjane

Anpil tozhutu kumpitten mumpil kumbhivarānanam<sup>26</sup>

The work begins with a salutation of the elephant faced God Gaṇapati, the son of Śrī Parameśwara, the Chandrakalādhara. Later the poet salutes Dhanwantari. The poet mentions in the very beginning that this book, which illuminates the eight aṅgas of treatment, is about the medicines that have yielded results by applying them.

The first topic taken up is Jwaracikitsā. 8 types of jwara have been mentioned here. Different types of medicinal yogas are prescribed for each fever symptom along with their respective medicine and the harm caused by eating specific foods in these conditions. Here the poet mentions a mantra for curing jwara which is as follows.

May the three - footed one with the burning weapon, the three - headed one with the red eye and the lord of all diseases be pleased with me and heal me.<sup>27</sup> *Cikitsāmañjari* is a book that describes the scientific

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<sup>26</sup> Dr. Sreeman Namboothiri, *Cikitsāmañjari Vol I & II*, Vidyarambam Publishers, Alappuzha, 2019, p.49 Sloka No.01

<sup>27</sup> त्रिपादभस्मप्रहरणस्त्रिशिरा रक्तलोचनः ।  
स में प्रीतः सुखं दद्यात् सर्वामयपतिज्वरः ॥  
Ibid., p.91 Sloka No.217

methods of treatment by getting to know the herbs available in Kerala and understanding their medicinal properties.

Most of the treatments found in Caraka-Suśruta texts are treatments that are not available to common people. This book includes remedies that are easily available to any common man and do not incur any financial burden. A few examples are given below,

### **Treatment of Vomiting**

Dahicca Varaṭāgehaṃ kalakki madhubindunā  
kuṭikkilozhiyuṃ sadyo vamikkuvatu dehināṃ<sup>28</sup>

If the Wasp's nest is burnt and mixed with honey, vomiting will stop immediately. Similarly, rubbing this Wasp nest on the chest is also good for vomiting.

### **In the Treatment of Vaginal discharge**

Cemparattimukuḷaññal pālumāy  
peṇ kuṭikka karayere vīzhukil  
āṇveḷuttava nilakkumetayo  
raktapittavaravañcunāḷile<sup>29</sup>

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<sup>28</sup> Ibid., p.144 Sloka No.14

<sup>29</sup> Ibid., p.103 Sloka No.09



It is prescribed to grind the bud of sage flower in milk and consume it. This application is mentioned only in the *Cikitsāmañjari*. Similarly, the drink of Ixora (Tecci) flower mixed with buttermilk is also a good remedy for vaginal discharge.<sup>30</sup> *Cikitsāmañjari* has handy applications of many unknown medicinal substances which are not explained in any other ayurvedic texts.

Another example is, boiling the ashes of cotton cloth and adding oil to it in warm water. In no other text can be found such a medicine to regulate menses.

जीर्णचेलभसितं पिबेद्धूः

पुष्पजातरुधिरौघपीडिता ।

तत्र तैलतरुणोष्णवारिभिः

प्राप्तपुष्पसुभगा भविष्यति ॥<sup>31</sup>

For curing Urinary stones, consuming the juice obtained by cutting the leaf of a young Palmyra palm in the morning is a good

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<sup>30</sup> Poṭṭicelattariñcāsthisrutau sevikka veṇṇayil  
mūzhakku moril mūzhakkettettippūvupacichutan  
asthisrāvavināśāya pibeduktapramaṇatāḥ

Ibid., p108. Sloka No.07

<sup>31</sup> Ibid., p.103 Sloka No.11

remedy<sup>32</sup> Similarly a Kaṣāya made from the root of Cempaka is equally effective for that case.<sup>33</sup>

व्रतदमयमसेवा त्यागशीलाभियोगौ  
द्विजसुरगुरुपूजा सर्वसत्वेषु मैत्री ।  
शिवशिवसुततारा भास्कराराधनानि  
प्रकटितमलपापं कुष्ठमुन्मूलयन्ति ॥<sup>34</sup>

He also added a mantra for Leprosy treatment. Fasting, abstinence from the senses, serving Yama, developing charity, cultivating the habit of worshipping Śiva, Subrahmaṇya, the planets and the Sun etc. will be useful in getting rid of this. This mantra is said to cure leprosy. He says that along with the application of medicine, God's blessing is also necessary for healing.

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<sup>32</sup> Yūnaḥ karimpanayute maṭalvetṭi vaṭṭi-  
ttoyam pizhiññatukuṭikka mughe dinānāṃ  
niryānti tasya śakalānyapi sarkkarāṇāṃ  
mūtrodakairavayutaṅ peṭumārukāṇāṃ  
Ibid., p.220 Sloka No.46

<sup>33</sup> Cempakaśiphākaṣāyāḥ  
pīto niruṇaddhi mūtramavśagataṃ  
nicajalapatitamambha  
ścaturatanotpādito tathā setuḥ  
Ibid., p.220 Sloka No.49

<sup>34</sup> Ibid., P.354 Sloka No.95

The author also added the yoga of a Taila called ‘Kuṣṭāntakaṃ’ made by Atreya at the end of the treatment of leprosy.<sup>35</sup> most of these medicinal practices are based on simple and unobserved Dravyas.

As a remedy for Atisāra in children, it is prescribed to grind the rosary pea in Kāṭi (rice-washed water) and apply it on the navel.<sup>36</sup> Another yoga for this is squeezed mango nut juice. Other special Yogas mentioned in Viṣūcika Cikitsā are,

Grinding the Palmyra palm root with Kāṭi and applying it on the navel, Paccīrkkila (midrib of coconut tree leaves), leaf stalk of the Jack fruit tree and Mango tree.<sup>37</sup> These are special Yogas of Viṣūcika Cikitsā.

For Prameha Cikitsā (Diabetes treatment), a powdered mixture of Tamarind seed bark with Navarataviṭ and sugar is considered the best.<sup>38</sup> We may doubt whether sugar is bad for diabetes, but its combination with tamarind seed bark is beneficial for diabetes.

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<sup>35</sup> Ibid., p.354 Sloka No.96-102

<sup>36</sup> Kāṭivizhttiyaracciṭṭ kunnikkuruvunābhiyil  
pūcināl cerupiḷḷakku patozhikkum̃ nibandanāt  
Ibid., p.195 Sloka No.55

<sup>37</sup> Pḷāvoṭumāvilañṭṭi vilvaṃ malar paccayīrkkiliva  
Tallippāttikurukkikkūṭikkarivarukka kaññikkum̃  
Ibid., p.208 Sloka No.08

<sup>38</sup> Nalloru tinriṇiyuṭe phalavalkkacūrṇṇaṃ  
nannāypoṭicca navarattaviṭum̃ tathaiva

In the second part of *Cikitsāmañjari*, the treatments for increasing and reducing body weight are mentioned. The treatment of pregnancy also deserves special importance in this treaty. Method of conception, proper treatment and Sūtikācarya, methods of disease prevention for Sūtikācarya are well explained. There is no doubt that the author of *Cikitsāmañjari* was an Ophthalmologist. Because the diseases and treatments in this category are very extensive.

As in Kāyacikitsā, the treatment of the Bālagrahordvaṅgādi saptāṅgas is also useful in the therapeutic series. He states at the end of Śīroroga Cikitsā that 231 diseases above the neck have been discussed here in great detail without confusion.<sup>39</sup> The poet has said that all the important senses and the soul reside in the head, so special attention should be paid to the protection of the head.<sup>40</sup>

Just by looking at the contents of *Mañjari* we can understand that he was a great person in Āyurveda. All the authentic texts are very

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Onnāykkalarnnu sitayasahatinkilennu  
muṅṭāvātillariya mehagadārttipinne

Ibid., p.234 Sloka No.51

<sup>39</sup> जत्रूर्ध्वजानां रोगाणामेकत्रिंशच्छतद्वयम् ।  
परस्परमसङ्कीर्णं विस्तरेण प्रकाशितम् ॥

Ibid., p.566 Sloka No.112

<sup>40</sup> सर्वेन्द्रियाणि येनाऽस्मिन् प्राणा येन च संश्रिताः । तेन तस्योत्तमाङ्गस्य रक्षायामादृतोभवेत् ॥

Ibid., p.566 Sloka No.114

logically arranged in their proper place. He has very clearly stated how to apply the medicines for each disease in each condition.

The author was also a person who has well versed in language. *Cikitsāmañjari* is a perfect work with many types of meters and Alankaras. As an example, some verses are given below.

Examples for Upama,

क्षिरिद्रुजंब्वर्ज्जुनवल्कलानां-

निशान्वितानां मधुना कषायः ।

प्रमेहरोगं सहस्यैव हन्यात्

दशाननं दाशरर्थियथैव ॥<sup>41</sup>

If a kaṣāya made of the skin of Nālpāmara, Njāra, Nīrmātaḷa and Turmeric is served with honey, it will kill diabetes just like Lord Rāma killed Rāvaṇa.

पिताश्वगन्धा पयसार्धमासं

घृतेनतैलेन सुखांम्बुना वा ।

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<sup>41</sup> Ibid., p.228 Sloka No.22

कृशस्य पुष्टीं वपुषो विधत्ते

बालस्य सस्यस्य यथा सुवृष्टिः ॥<sup>42</sup>

If Amukuram is served in milk, ghee, oil or hot water for 15 days. this medicine benefits for slim people. Same as small plants benefit from rain.

नसि निहितैर्त्रिगुण्डी

स्वरसोत्थ बिन्दुभिर्द्वित्रैः ।

नश्यति नेत्ररुजा द्राक्

यूनां लज्जेवमदनशरैः ॥<sup>43</sup>

Do Nasyam with two or three drops of crushed juice of Karinecci leaves. The eye pain will remove like the shame of a lustful youth.

Example of a hymn composed of common words. In Pramehacikitsā,

Pūvanpazham pṛtukamappamaṭā ca teṇṇa

cakkakkuruśca bṛhatīphalakhvamāṣāḥ

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<sup>42</sup> Ibid., p.418 Sloka No.01

<sup>43</sup> Ibid., p.486 Sloka No.155

varjjikka sarvaśamanaṃ ca vi dāhi kandaṃ  
tāl cāma cempumapi kāṭiyōṭittaraññal<sup>44</sup>

This is a sloka that talks about foods that a diabetic should avoid.

Along with the Malayalam-Sanskrit words, the influence of the Tamil language can also be seen in *Cikitsāmañjari*. Expressions like Veciyecc, appazhappazhe, camaccu, nallu etc. reveal antiquity. Some words are in use in North Kerala. This book has been compiled by codifying the medicines that have been used for generations. Since *Yogāmṛtaṃ* and *Cikitsāmañjari* are related to each other, this book is undoubtedly a contribution of Aṣṭavaidya tradition. *Mañjari* is considered an important text among the basic therapeutic texts of the Aṣṭavaidyas. Not only the Aṣṭavaidyas, most of the Ayurvedic physicians in Kerala also accept *Cikitsāmañjari* as a basic text.

Medicines that are readily available in Kerala and their multiple applications, which are not mentioned in any other book, make *Cikitsāmañjari* an extraordinary book.

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<sup>44</sup> Ibid., p.235 Sloka No.57

#### 4.5 *Sadācāravṛttivarttanam*

The Sanskrit text *Sadācāravṛttivarttanam* was composed by Ārya Śarmma of the Pulāmantol Aṣṭavaidyā family. The period in which he lived is not available.<sup>45</sup>

Sadācārah means good behaviour.<sup>46</sup> A person cannot have good health in life without any pious deeds. Without celibacy and other austerities, happiness cannot be attained. Hence the author exclaims that Sadācāram should be practised. This book contains 1023 verses arranged in 17 chapters. The names of the chapters are as follows.

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<sup>45</sup> Dr. E. Eswaran Nampoothiri. *Sanskrit Literature of Kerala (An Index of Authors with their Works)*, Sree Venkiteswara Press, Kazhakkuttam, Trivandrum, 1977, p. 06.

<sup>46</sup> Sadacara:- Each country has good customary practices of its own. A man with good habits or behaviour is considered as having conquered the two worlds. The sound 'Sat' denotes 'Sadus'. Sadhus are those who are without any bad conduct or behaviour. The habits and practices of the Sadhus are called Sadācāra. The Saptarṣis, (the seven hermits), the Prajāpatiss (Lords of all Creatures) and Manus (the fathers of men), were persons who were careful to keep up the good practices - Vettom Mani, *Puranic Encyclopaedia*, Motilal Banarsidas, Delhi, 1975, p.660

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥

Dr. Surendrakumar, *The Manusmṛti*, Arsh Sahitya Prachar Trust, Delhi, 2005, p.106, Sloka No.131

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।

तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ – ibid., p.109, Sloka No.136

तस्मिन्देशे य आचारः पारंपर्यक्रमागतः ।

वर्णानां सान्तरालानां स सदाचार उच्यते ॥ - ibid., p.110, Sloka No.137



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|--|--------------------------------------|
| 1. आत्मस्वरूपकथनम्                     | 2. ज्ञानकल्पे अनात्मनिरसनम्          |
| 3. ननाभावप्रतिषेधैकात्मयोगकथनम्        | 4. प्रत्यक्षात्मप्रबोधकथनम्          |
| 5. अज्ञानप्रकरणे असन्निरसनम्           | 6. अज्ञानाधिकारे जीवप्रबोधकथनम्      |
| 7. अज्ञानप्रकरणे असत्प्रसङ्गः          | 8. अभावनिरूपणम्                      |
| 9. अज्ञानप्रकरणं नित्यसत्यप्रतिपादनम्  | 10. अष्टाङ्गहृदयनामनिर्वचनम्         |
| 11. अज्ञान प्रकरणे सत्स्तोत्रम्        | 12. अज्ञानप्रकरणे अमर्त्यविधानम्     |
| 13. अज्ञानप्रकरणे जीवन्मुक्तानुभवकथनम् | 14. अज्ञानकल्पे नित्यशरीरप्रतिपादनम् |
| 15. अज्ञानप्रकरणे अनर्थपरिहारः         | 16. अज्ञातात्मप्रकाशकम्              |
| 17. अज्ञानप्रकरणम् ।                   |                                      |

Each chapter is given separate headings. But no relation can be seen between the title and the content of the chapters. Another peculiarity is that each chapter begins with a different Maṅgaśloka. This work doesn't cover one subject alone. This book covers all subjects like Mīmāṃsā, Vedānta and Āyurveda. Each chapter deals with different topics. Before studying Āyurveda, physicians start studying medicine after acquiring knowledge in other sciences. Thus the author Ārya Śarmma, who is well versed in all sciences, has covered all the subjects in his work *Sadācāravṛttivarttanam*.

#### 4.5.1 *Sadācāravṛttivarttanaṃ* – Content Analysis

The First chapter, आत्मस्वरूपकथनम् begins with a salutation to Brahma, Saraswati, Gaṇeśa and Subrahmaṇya.

वन्देहं गोपतिं वाणीं गणेशं च षडाननम् ।

एतेषां योगशक्तिं च पंचभूतप्रकाशिनीम् ॥<sup>47</sup>

The author introduces himself in the very first chapter.

श्रीकेरलाख्यविषये भवति स्रवन्ती ।

बालाभिधा विमलशीतपयः प्रवाहा ॥

स्वर्लोकवारवनितानयनाभिरामा ।

मीनावलीनटनमङ्गलरङ्गदेशा ॥

अस्ति तत्तीरनिकटे पनसान्दोलिकाख्यया ।

वैद्यवेशमार्यशर्मति विश्रुतस्तद् गृहेस्वरः ॥

तस्य पुत्रोऽतितेजस्वी नारायण इतिश्रुतः ।

नामार्थमेव कुर्वाणः पेरच्छावृत्तिवर्तनः ॥

धर्ममर्थं च कामं च कुर्वाणो लौकिकीं स्मरन् ।

नारायणमहादेवौ माया यस्य हृदाश्रितः ॥

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<sup>47</sup> Dr. P.V Sreedevi, *Āryakavi Viracitaṃ Sadācāravṛttivarttanaṃ, Sampādanaṃ Samīkṣātmakamadhyanam Ca*, P.G Venugopalan, Sreehari, Peramangalam, Thrissur, 2005, p.37 Sloka No.01

तस्य सीमन्तपुत्रोऽहं सर्वज्ञो वैद्यसम्मतः ।

सन्मार्गदर्शी च सखी दुःखमार्गबहिष्कृतः ॥

पितामहशिखायां तु आत्मपुच्छेन मेलितः ।

नाम्ना पितामहः साक्षात् मातामहमनुव्रत ॥<sup>48</sup>

According to these verses, Pulāmantol Mūses are those who reached the place Pulāmantol in Panasāntolika (Jackfruit tree canoe). These verses make it clear that the author's grandfather was Āryan Mūs and his father was Nārāyaṇan Mūs. Among the Kerala Brāhmins, the eldest son was given the grandfather's name and the second son was given the mother's father's name. Accordingly, he got his name as Āryan, which was his grandfather's (Father's father) name. Here Śrīvantīpuraṃ mean Śukapuraṃ.<sup>49</sup> The family of Kuṭṭaṅceri Mūs, the guru of the Aṣṭavaidyas, was located in the village of Śukapuraṃ. Kuṭṭaṅceri Mūs was the author's uncle. Here the author says that the Pulāmantol family belongs to Kaśyapa gotra. A total of 85 verses are given in the first chapter, though verses 31 to 51 are missing. Though many subjects are covered, this chapter primarily focuses on Ēkātmaṃvādaṃ. We can experience the Guṇas (qualities) through the

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<sup>48</sup> Ibid., p.39, 40 Sloka No.55-61

<sup>49</sup> माधवो दक्षिणं पक्षं श्रीवन्तीपुरवासिनः ।  
तस्माच्छ्रीमान् महादेवस्त्वसदिति कथ्यते ॥

Ibid., p.110 Sloka No.10

Pañcendriyas (the five senses). However, the true nature of the Ātman can be realized only through knowledge. The Ātman is non-dual and cannot be perceived by the Pañcendriyas. It can only be known through knowledge.

56 slokas are given in the Second chapter called ज्ञानकल्पे अनात्मनिरसनम्. Opening verse of the chapter is in praise of good people. This chapter deals with Chāyāvāda, Śūnyavāda, Anumāna etc. The Ātmā is divided into Bāhyā and Ābhyantara and is called Dhyānagocara.

The third chapter is known as नानाभावप्रतिषेधैकात्मयोगकथनम्. This chapter comprises 72 verses. The individual Soul and the Supreme Soul are like father and son, both dwells within me. They are like two birds dwells within, gazing at each other. I am the ancient tree, aged and timeless, providing shelter and nourishment for centuries, offering enjoyment and fruit to both individual Souls and liberated Souls (swans). The liberated Souls enjoy the fruit known as happiness, having cleared the water of delusion, while the ordinary beings consume the water of grief and delusion.<sup>50</sup>

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<sup>50</sup> जीवात्मपरमात्मानौ पितृपुत्रौ मयि स्थितौ । तौ खगौ मां समासाद्य वसतोऽन्योन्यवीक्षितौ ॥  
आदिवृक्षमहं चित्रं वयश्शतसमाश्रयम् । हंसानामपि जीवानां यथा भोगफलप्रदः ॥  
सुखाख्यं फलमश्नन्ति हंसास्तु गलितामृतम् । विषादं मोहदं मुख्यं जीवा भुञ्जन्ति शाश्वतम् ॥

The fourth chapter called प्रत्यक्षात्मप्रबोधकथनम् contains 63 verses. This chapter discusses Advaitatattva, the concept of the non-dual Brahman that dwells in all creatures. One can realize this ultimate truth, Brahman, by carefully studying the Vedas.

The fifth chapter titled अज्ञानप्रकरणे असन्निरसनम्. This chapter consists of 52 verses. We can find a beautiful description of the God in the form of Pārvatīśankara. The true (सत्) form of Mahādeva, influenced by the presence of Pārvatī is described.

The Sixth chapter is known as अज्ञानाधिकारे जीवप्रबोधकथनम्. There are 62 verses in this chapter.

भूतं भव्यं सुखं दुःखं लयं चोदयमेव च ।

अभावश्चैव भावश्च ममाष्टाङ्गमुदाहृतम् ॥<sup>51</sup>

Aṣṭāṅgas are described as Bhūtaṃ (भूतं), Bhavyaṃ (भव्यं), Sukhaṃ (सुखं), Dukhaṃ (दुःखं), Layam (लयम्), Udayaḥ (उदयः), Abhāvaḥ (अभावः) and Bhavaḥ (भावः). The Lord resides in all beings, illumining both Vidya and Avidya, both obscure and manifest at the same time.

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Ibid., p.79 Sloka No.56-58

<sup>51</sup> Ibid., p.122 Sloka No.12

The seventh chapter called अज्ञानप्रकरणे असत्प्रसङ्गः consists of 70 verses. The substance Ahaṃ is responsible for the virtue of Sad (सद्) and the vice of Asad (असद्), the Asad Bhāva of atheists and the Sadbhāva of theists. The truth describes that there is joy in helping others and sorrow in harming others. Good people understand Jīvā by Pratyakṣaṃ and Paramātmā by Parokṣaṃ.

The Eighth chapter is called अभावनिरूपणम्. There are total of 60 verses in it. The seven elements accepted by the logicians (Naiyyayikas). With the Abhāva of diseases comes health and with the Abhāva of health comes disease. Hence separate symptoms of Bhāva and Abhāva can be suggested in treatment. This well-known view of Āyurveda is represented by the author in the eighth chapter.

A total of 58 verses are given in the Ninth chapter called अज्ञानप्रकरणे नित्यसत्यप्रतिपादनम्. Paramātmā is truth. Here the principle is expressed that a person who lives by means of Vedokti will attain truth.

The Tenth chapter with 32 verses is called अष्टाङ्गहृदयनामनिर्वचनम्. Aṣṭābhūtas are described in a different way in this chapter. They are

भूमिः, आपः, तेजः, वायुः, आकाशः, मनः, बुद्धिः, अङ्कारः.<sup>52</sup> The poet opines that the form of the Paramātmā (supreme soul) is attained only through enquiry.

The author said that desires are born from the heart. Thus वाहटः, who composed *Aṣṭāṅgahṛdaya*, felt that the eight aṅgas are wonderful to his heart. The author says that the concept of the eight limbs of Āyurveda came from his own mind, and that *Aṣṭāṅgahṛdaya* was nurtured as if it were his own child.<sup>53</sup> Vāgbhaṭa has used the Prākṛt word वाहटः here.

The Eleventh chapter called अज्ञानप्रकरणे सस्तोत्रम् is the praise of good people. There are 61 verses in this chapter. God endures the duality of pleasure and pain. Birth, death, passion, attachment (जन्म, मृत्यु, राग-वैराग्य, बन्धनादिदोषाः) and other evils do not occur in the life of the liberated. He is free from the defects of effeminacy, hypocrisy and mentality. The Supreme soul resides in the cave of the heart. Good men determine that the Supreme soul in the form of Śiva is the priest. Thus I

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<sup>52</sup> भूमिरापोऽनिलो वायुः खं मनोबुद्धिरेव च ।

अहङ्कारेण चैवाष्टभूतरूपी बभूव सः ॥

Ibid., p.179 Sloka No.12

<sup>53</sup> अष्टाङ्गं मम हृद्भूतमिति निश्चित्य वाहटः ।

अष्टाङ्गहृदयं नाम स्वसन्तानं समेधते ॥

Ibid., p.180 Sloka No.17

salute the good people who worship the Lord of all, with the practices and Vedāṅgas prescribed in the Vedas. This is how the poet describes the virtues of good people.

Chapter Twelfth is known as अज्ञानप्रकरणे अमर्त्यविधानम्. This chapter deals with Amartyalakṣaṇam. 60 verses are given in this chapter. Ahaṃ tattva when undivided becomes Paramātmā and when divided becomes Viśeṣavyaktivāci.

Amartyaḥ is a person who knows the subject reflected in the world. Although the application of spirituality in Āyurveda is less, the author, who has expertise in various disciplines, presents Vedānta principles through an Ayurvedic perspective. Thus 12th chapter discuss the analogy between Praṇava, which is the basis of Vedānta and Śarīra which is Sādhanābhūtaḥ of Āyurveda.

सर्वेषां प्राणिनामन्तः सुखं भूयादिति स्मृतिः ।

तदेववासनां विद्याद्यदर्थं कर्म कुर्वते ॥<sup>54</sup>

सर्वेषां प्राणिनामन्तः सुखं भूयात्, May there be happiness in all living beings. According to this Smṛti, when a person has a desire within him, he works to achieve that desire. The knowable Supreme Being like the moon delights himself and also others. The combination of conflicting

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<sup>54</sup> Ibid., p.206 Sloka No.12



dharmmas of Paramātmā and Jīvātmā is called Ayathayogaḥ. Things like Ayathayogaḥ do not avoid the duality of pleasure and pain. He whose heart is full of wisdom and whose body is engaged in deeds has the right to happiness/pleasure. Just as right food nourishes the body associated with exercise, health is achieved through right conscious action. Thus the mutual health of the body and the living beings is conducive to unconditional happiness. That is what the sciences refer to as the natural joy of life. Here, however, the knowledge of Brahmā in the form of knowledge arises through Avidya.

A total of 63 verses are given in the Thirteenth chapter called अज्ञानप्रकरणे जीवन्मुक्तानुभवकथनम्. In this chapter, the sign of Jīvanmuktiḥ is mentioned. Pārvatīparameśwara is the light of various letters scattered inside and outside. This chapter begins with this Maṅgaśloka, May this light always bless you.<sup>55</sup>

Apart from the main theme, the poet has also mentioned topics such as descriptions of the Soul and of the Supreme Being who is the origin of the universe. Jīvā is classified as Pratyakṣaṃ and Parokṣaṃ. Bahumughavyāpārā is called Pratyakṣaṃ and Antarmughavyāpārā is called Parokṣaṃ.

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<sup>55</sup> नानाक्षरमयं तेजः पार्वतीपरमेश्वरम् ।  
अन्तर्बहिः समाकीर्णं मङ्गलायास्तु वः सदा ॥  
Ibid., p.224 Sloka No.01

आत्मत्वं पितृतः प्राप्तं नामतः तु पितामहात् ।

प्रपितामहतः प्राप्तं प्रकाशं सुमहद्यशः ॥

रूपनामप्रकाशं तु पूर्वजैः प्रतिपादितम् ।

अज्ञानं तु विना तत्र कोऽहमित्यभिधीयते ॥

अहङ्कारनिवृत्तस्य जीवन्मुक्तस्य देहिनः ।

नानाभेदविमुक्तस्य कृत्यकृत्ये कदाचन ॥<sup>56</sup>

The Soul is called the son. By this statement, the Ātmā is received from the father. The poet got his name from his grandfather. He also got fame from his grandfather. Thus names, forms, lights etc. are inherited from ancestors. If this truth vibrates in the heart, the curiosity of who I am will rise in the mind. Through this thought, he becomes free from Ahaṃbhāvaḥ. He is said to have been released and alive.

जन्तुत्वं मर्त्यभावं च देवत्वमसुरत्वता ।

विद्वत्ता मूढता चैव पुस्त्वं स्त्रीत्वं च षण्डता ॥

क्षुत्पिपासा च शीतोष्णं बन्धमोक्षौ सुखासुखम् ।

रागित्वं वा विरागित्वं समत्वं विषमत्वता ॥

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<sup>56</sup> Ibid, p.226 Sloka No.26-28

एते न बाधन्ते किञ्चिद् जिवन्मुक्तमनहङ्कृतिम् ।

अहङ्कारस्थितं जीवमेते बाधन्ते सन्ततम् ॥<sup>57</sup>

A living as a liberated man has equality in all things. Ahaṁbhāvaḥ doesn't hinder one who is free from erudition, stupidity, effeminacy masculinity and hypocrisy. He is also not subject to the sufferings of hunger, thirst, cold, heat, pleasure and pain. That is why the living liberated man lives without suffering.

कुलविद्या च यत्माता कुलधर्मस्तु यत्पिता ।

सत्कीर्तिरिव यत्भार्या सन्तोषो यत्सुतो भवेत् ॥

तत्स्वरूपं सुखं विद्यात् सोऽपि मृत्युञ्जयो भवेत् ।

येषां परोक्षे प्रत्यक्षं प्रत्यक्षे च परोक्षता ॥<sup>58</sup>

Those who practice Svadharma have happiness. Therefore, he who considers Kulavidyā as his mother, Kuladharmma as his father, Kīrtti as his wife and happiness as his son, attains Supreme bliss. Whoever sees Parokṣa in Pratyakṣa and Pratyakṣa in Parokṣa is known as Jīvanmukta. Thus by telling the symptoms of Jīvanmukta here the poet is declaring himself to be Jīvanmukta.

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<sup>57</sup> Ibid., p.226 Sloka No.29-31

<sup>58</sup> Ibid., p.227 Sloka No.40-41

Ārya Śarma believed that his family's duty was to serve the people through healing. If they focussed on other subjects while performing their Kuladharmma, they would lose their healing skills. The term Ārya is coined for happiness and good fortune. And the word Śarma means peace and happiness. Even a true physician knows the Vedas. The poet is born into a famous Vaidya family and introduces himself as a physician and proficient in other Śastras.

In the last part of this chapter, the author describes the importance of time (कालः). Here Jīvātmā is inauspicious (अशुभकालः) and Paramātmā is auspicious (शुभकालः). Thus, Jīvātmā and Paramātmā are conceptualized as good and bad times. Only Brahmā remains in the great deluge. After two and a half hours, the Lord takes up the task of investigating the origin of the universe, and the magic works to measure the three worlds. The universe comes from that movement. This concept is also seen in *Narayaṇīya* by Melppattūr Nārāyaṇa Bhattatiri.<sup>59</sup>

Ātmajñānaṃ (self knowledge) can be attained only through Śarīra. Hence the importance of the body is described in the Fourteenth

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<sup>59</sup> एवं च द्विपरार्द्धकालविगतावीक्षां सिसृक्षत्मिकां  
विक्षाणे त्वयि चुक्षुभे त्रिभुवना भावाय माया स्वयम् ।  
मायातः खलु कालशक्तिरखिलादृवं स्वभावोऽपि च  
प्रादुर्भय गुणान् विकास्य विदयुस्तस्याः सहायाक्रियाम् ॥

M. Gopalan Nair, *Melppattūr Nārāyaṇa Bhattatiri's Nārāyaṇīyaṃ*, Dviteeya Skandham, Panchamasatakam, H&C Publishing House, Thrissur, 2000, p.30,31 Sloka No.03

chapter called अज्ञानकल्पे नित्यशरीरप्रतिपादनम्. This chapter contains 43 verses. The poet explains that Paramātmā is the root cause of Kala, Jīva and Veda.

All the world's sciences have described the Śarīra as impermanent. The body will be eternal as long as it is sustained by providing health, performing pious deeds, austerities and practicing yoga. A Vaidya becomes elder with time due to scientific experience and a Vaidya with lesser experience becomes Kaniṣṭavaidya. Time determines the physician's Jyeṣṭakaniṣṭa.<sup>60</sup>The duration of association between the Jīvātmā and Śarīra is called the life span. Thus the physician increases the life span of human beings by using Siddhamantrauṣhadhas. A good physician worships God in the form of time. People worship vaidya as the bestower of life.

The Fifteenth chapter is known as अज्ञानप्रकरणे अनर्थपरिहारः. It contains 57 verses. This chapter begins with prostrations to good people to get rid of sorrow.

The author tries to relate the concepts of Tantraśāstra with the concept of Āyurveda in this chapter. It shows the connection between

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<sup>60</sup> कालज्येष्ठोभयात्मत्वात् कनीयान् सोऽपि जायते ।  
ज्येष्ठत्वं च कनिष्ठत्वं च कालस्यैव भवेद्भ्रुवम् ॥

Ibid., p.240 Sloka No.10

the Lokabījamana (world-seeded mind) and the Śarīra which is the Mokṣabjīam as described in the Tantraśāstraṃ.

Udāttaśabda refers to Ātmodaya and Anudāttaśabda refers to Ātmanāśa. According to Mantraśāstra, the principle is expressed here that this body can become Mokṣadāya by its right behaviour and sorrow by the wrong action. This means taking proper care of the body through proper diet and exercise.

The author Ārya Śarma, has also relied on grammar to enunciate Vedānta principles to illuminate his knowledge. Each of these demonstrates his mastery of Śastras.

सोऽहंभावपर्यस्तो हंसभावमुपागतः ।

अभूत्परमहंसत्वं परमात्मा निरावृतः ॥

हिरण्याण्डसमुद्भूतः हंसः पक्षद्वयात्मकः ।

स्वेच्छारूपेण चरति दशदिक्षु निरावृतः ॥<sup>61</sup>

A poetic feeling is revealed here. Here the word Haṃsa refers to the liberated soul. In the form of Jīvātmā and Paramātmā two-ported, sheathed, uncovered and independent he shines in the sky. Thus a satirical meaning is created in the minds of the connoisseurs. Paramahaṃsatva, the word Ahaṃ and Saḥ in this is a different

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<sup>61</sup> Ibid., p.252 Sloka No.19-20

arrangement of the two words, I and he. That is the unity of the Jīvātma and Paramātmā in Advaita.

According to Vaidyaśāstra, the importance of the body is universally recognized. As an expert in medicine, the author describes the body itself as an instrument of salvation and a means of benefiting others, from various perspectives. It is also said that this body which reflect the past, should bring pleasure to oneself and to others.

सदाचारप्रवृत्तस्य स सुखाय भविष्यति ।

दुराचारप्रवृत्तस्य कायो दुःखाय जायते ॥<sup>62</sup>

He who is righteous will be happy. If one do bad deeds, your body will experience sorrow and pain. By this it is meant that the health of the body produces happiness and healthiness brings sorrow.

As the rivers from the mountains merge into the sea, the glory of the body ends in time. Rivers leave all river basins and merge into the sea. Similarly, the fame or glory born from the body is brought to an end by time.<sup>63</sup>

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<sup>62</sup> Ibid., p.253 Sloka No.29

<sup>63</sup> यथा गिरिभवाः नद्यः सागरेम्मसि लियन्ते ।  
तथा शरीरजा कीर्तिः काल परिसमाप्यते ॥

Ibid., p.254 sloka No.46

The inherited kuladharmma is called rite. If one follows kuladharmma and does well to others, the body becomes meaningful. On the contrary, the body is meaningless. Therefore, the poet's opinion is that one should give up attachment to material pleasures and practice one's own kuladharmma.

The Śarīra with spirit is called Śiva. A spiritless body is also known as a corpse. The absence of spirit in the body is inauspicious (miserable) ignorance. The Śarīra is the best tool for practising dharma. The poet himself declares that he is freed from ignorance by serve good people and by relying on divine power.

The Sixteenth chapter titled अज्ञातात्मप्रकाशकम् begins with salutations to good people. 66 verses are given in this chapter. This chapter shows the description of three truths which are Vyāvahārika-Pratibhāsika-Paramārthikam. The word Sat means knowledge. Wisdom means ultimate truth and ignorance means false knowledge.

जलेजलमिति ज्ञानं तत् सत्यं भावमुच्यते ।

जले स्थलमिवाभाति तदसत्यताभावजम् ॥

जलस्यैकस्य सद्भावे असत्तत्रैव भासते ।

एवं सत्यं द्विधाभूतं सन्दिग्धं निश्चयात्मकम् ॥<sup>64</sup>

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<sup>64</sup> Ibid., p.264 Sloka No.04-05



If one knows water as water, it is the true knowledge, if he perceives it as land, it is false knowledge. True knowledge itself is of two types, Sandigdha (doubtful) and Niścayātmaka (certain).

The true knowledge is divided into Pratyakṣaṃ and Parokṣaṃ. The same truth is subject to different perceptions in Paramārthika - Vyāvahārika -Pratibhāsika (Transcendence-practical-reflection) forms. An action done directly is experienced directly, and an action done indirectly is experienced indirectly.<sup>65</sup>

A soul bound by ignorance remains in bondage, while a soul freed from ignorance is liberated. Self-realization is true bliss, as it destroys all pain. Therefore, one should contemplate the self. Wisdom originates in dependence on eternal objects. Knowledge is in the form of light and ignorance is in the form of darkness.

The authenticity of worldly knowledge can be proven through direct inference and other pieces of evidences, but the knowledge of the ultimate goal is available through the grace of the Guru. There is no ultimate knowledge without celibacy, penance, morality, devotion to the teacher (ब्रह्मचर्यं, तपः, सदाचारः, गुरुभक्ति). He hopes that the virtuous

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<sup>65</sup> प्रत्यक्षेण कृतं कर्म प्रत्यक्षेणानुभूयते ।  
परोक्षेण कृतं कर्म परोक्षेणानुभूयते ॥  
Ibid., p. 266 Sloka No. 37

Ārya Śarma, who prevents the diseases of the poor and downtrodden, will become a pious servant and thus attain liberation (कैवल्यं). The essence is that the noble poet, by the grace of his ancestors and family deity, is a servant of the sick and becomes a fit man to attain the ultimate goal.

The poet also opines one who renounces the attachment to wealth and prosperity, which is the cause of ego, and walks the path of knowledge alone, is the one whom Lord Maheshwara (Śiva) chooses. Thus the Ārya Śarma prays to the Supreme Personality of the Godhead that after experiencing Dharmma, Artha and Kāma according to the medical texts, he may ultimately attain the emancipated state of true bliss and be healthy by the grace of God.

The Seventeenth and final chapter is named as अज्ञानप्रकरणम्. This chapter reveals the eternal truth that caused the universe. The Sarveśvara resides in all living beings, intrinsically and microscopically and God enters the all living beings.

अदृष्टं परमात्मत्वं हंसास्तत्र चरन्ति हि ।

वैद्यस्तु तत्परं याति विनतासम्भवास्पदम् ॥

वैद्यः परमहंसानां मार्गादुपरि वर्तते ।

सदाचारप्रवृत्तश्चेत् अन्यथान्यतमो ब्रजेत् ॥

यथार्थनामार्यशर्मा सदाचारप्रकाशनात् ।  
याथार्थ्यद्वैद्यसंज्ञायाः उत्तमं पदमाविशत् ॥  
सप्तावरणमुद्धिद्य अनिवृत्तं पदं गतः ।  
अफलकांक्षिणां मार्गं वैद्योऽयं याति कर्मिणाम् ॥<sup>66</sup>

The invisible supreme soul is the Swans that graze here. But the Physician goes beyond that, humbled and perplexed. A liberated being who has attained the state of the supreme soul can flourish everywhere like a Swan. This physician is a devotee of Paramahaṃsaḥ, a virtuous person, and a renouncer of blindness and darkness. A physician attains salvation through selfless Karmayoga. This Physician follows the path of those who break through the seven coverings, climb the stairs of no return advance and seek no reward. The poet ends this work with these words.

Ārya Śarma's work Sadācāravṛttivarttanaṃ reveals a mixed feelings in the hearts of the readers. This subject presented in the work is mostly blended with Āyurveda and Philosophy. The respect given to the physician and the description of morality is written very differently. Ārya Śarma has also created a literary background in his work by

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<sup>66</sup> Ibid., p.282 Sloka No.60-63

following the writing style of Vāgbhaṭa. It is not possible to see him as an expert in poetry, but in this work, we can see the use of Alankaras like Upama. In the first chapter of the work, we can see that the poet has described his native land very beautifully. An example of विरोधाभासलङ्कारः is the 30th verse of the 14th chapter beginning with अपादः पाददाता...<sup>67</sup>

It mainly deals with subjects which are a mixture of Āyurveda and Vedānta. In all the 17 chapters, a mixed pattern can be seen in the order of topics. Due to the repeated ideas presented in different chapters, it loses the poetic beauty of the work. The incoherence of the subjects makes it difficult to understand the meaning.

The author seeks the grace and blessings of the Guru Parampara by emphasizing the cultivation of virtues in the traditional study, teaching, and propagation of Āyurveda. This is clearly expressed at the end of the work, where he honors the grace of his own father, whom he reveres as his most esteemed preceptor.

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<sup>67</sup> अपादः पाददाता स्थादकरश्य करप्रदः ।  
अयोनिः सर्वयानिः स्यादवाक् सर्ववचस्तु सः ॥  
Ibid., p.242 Sloka No.30

In conclusion, this chapter mainly discusses the contributions of the Pulāmantol family to Āyurveda along with their works like *Pāthyā*, *Kairāḷi*, *Cikitsāmañjari* and *Sadācāravṛttivartanaṃ*.

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## **CONCLUSION**

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Āyurveda mainly aims to cure the sick and protect them from diseases. Āyurveda is eternal and infinite as it pervades all aspects of nature. Today, Āyurveda is a synthesis of many generations of experience. As time and society change, this science also grows by adding new knowledge.

Major changes in Āyurveda are in diagnosis and medicine. Earlier physicians used to diagnose disease by examining the body and identifying nerve impulses. Their experience and expertise in the field of treatment enabled them to make an accurate diagnosis. Today, diagnosis is transparent with the use of modern equipment. The method of preparation of medicine has changed completely and now the prepared medicine is used. Such changes helped the growth of Āyurveda.

The history of Āyurveda, the medical system closest to Kerala life, is also the history of Aṣṭavaidyas families. The contribution of Aṣṭavaidyas in different eras and places to the growth of Āyurveda in Kerala is invaluable. Tradition is a big factor in any clan occupation. Preserving and maintaining the tradition requires a great deal of effort. It is also a serious matter that it is well maintained. Though there are

other families in Kerala society who have traditionally practiced Āyurveda.

The Aṣṭavaidya families, who were regarded as the Vaidya Śreṣṭhas of the 18 Sabhamāṭhas, eventually became eight families. Some of these Vaidya families have completely disappeared. It was caused by various things such as many families have merged with other Aṣṭavaidya families and there were cases where the generations could not be maintained. At present, Ayurvedic treatment is practiced only in the families of Pulāmantol, Pazhanellippuratt, Cirattamaṇṇ, Eleṭatt, Ālattiyūr and Vaidyamāṭhaṃ. Kuṭṭaṅceri and Vayaskara have completely lost Ayurvedic treatment.

Āyurveda, like all other branches of knowledge has faced great challenges in its transition to modernity. But today the Pulāmantol family is fully prepared to overcome all that and work in modern ways. Of course, its strength is this Vaidya Tradition acquired by the ancestors.

Pulāmantol Mūses were the healers of Zamorine Kings. The blessings of Rudradhanwantari are always with the physicians here. Śankaran Mūs IV, his three sons and a daughter-in-law are the main healers of the Pulāmantol family today, preserving the practices of the Aṣṭavaidyas. The members of the Pulāmantol family have been



practicing Āyurveda with great precision and dedication to the knowledge they have inherited.

Once Pulāmantol was a famous Aṣṭavaidya family in Gajacikitsā. Śankaran Mūs II was the leading physician among them. The physicians here were skilled in writing as well as in treatment.

Commentaries on *Aṣṭāṅgahṛdaya* like *Pāṭhyā* and *Kairāḷi* and other Ayurvedic texts like *Cikitsāmañjari* and *Sadācāravṛttivarttanam* are all outstanding contributions of the Pulāmantol family. People in the Pulāmantol family consider Āyurveda as their duty. Books containing special auśadhayogas composed by their ancestors are also a treasure for them. The knowledge and experience they have acquired and the blessings of Rudradhanwantari make them expert physicians. Completely in harmony with nature, on the banks of the Kunti River, this Illaṃ is always present for the healing of all.

Pulāmantol Mūs's *Pāṭhyā* commentary is known as the oldest *Aṣṭāṅgahṛdaya* commentary in Kerala. He has composed this commentary after carefully understanding all previous commentaries. Although each chapter is not interpreted in great detail, the *Pāṭhyā* commentary remains the best commentary among *Aṣṭāṅgahṛdaya* commentaries.

*Kairāḷi*, an *Aṣṭāṅgahr̥daya* commentary written entirely in Sanskrit by Pulāmantol Mūs, is a prevalent commentary. The writing style of this book sets it apart from other commentaries.

The Ayurvedic book *Cikitsāmañjari* is a unique work of Kerala Āyurveda. *Cikitsāmañjari* is a precious creation made by carefully observing each plant species in nature and experiencing all their properties. This is a rare book that has been very popular since it's availability.

*Sadācāravṛttivarttanaṃ* is a Sanskrit text which is a combination of Āyurveda and Vedānta. A healthy life is available only to a person who lives by morality. A good life is possible for a person who follows a good lifestyle. By good deeds, our mind and body will get good health. Ārya Śarma has written this book *Sadācāravṛttivarttanaṃ* with the aim of achieving good health through good deeds. The topics covered in this work are a mix of Ayurvedic principles and Vedānta Principles.

Aṣṭavaidyas are very popular all over the world. Generally foreigners have special love and respect for Kerala Āyurveda. Every year many foreigners come to Pulāmantol for treatment. They come here after realizing the quality and superiority of Aṣṭavaidya tradition. Not only this, Pulāmantol is also an area full of natural beauty.

Today, Pulāmantol Aṣṭavaidya family is known as SRD Āyurveda. Every patient who comes to SRD with high expectations is never disappointed. Because the physicians here take care of them with great dedication. This is a Vaidya family that has treated many famous personalities. Similarly, in a few years, more than twenty couples have been able to realize their desire to have a baby through the treatment here. Surely, all these are the excellence and power of this one therapeutic tradition that has been passed down through the generations.

In Kerala Āyurveda, Aṣṭavaidyas have a prominent position. Kerala Āyurveda is something that everyone in the world looks at with great exaggeration. Aṣṭavaidyans and their Ayurvedic treatments are of such importance here. For that, Aṣṭavaidyas have always stood for the growth and propagation of Āyurveda then and now. In fact, the Aṣṭavaidyas and their Vaidya tradition are the precious treasure of Kerala Āyurveda.

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## **RECOMMENDATIONS**

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Focusing on the contribution of the Pulāmantol family to Āyurveda, recommendations are suggested for future studies in this area based on this study of the Aṣṭavaidyas of Kerala and their history, characteristics and contributions.

1. Aṣṭavaidyas are renowned in Kerala in the field of Āyurveda, and their contribution to Āyurveda is invaluable. Every family has several collections of manuscripts. All of them should be clearly identified and further study should be done on them.
2. Every family has manuscripts containing many rare Auśadhayogas. Special importance should be given to these manuscripts and they should be reviewed and published for the benefit of future generations.
3. Texts containing simple medicinal uses such as *Cikitsāmañjari* are very popular. Many books like this, which are not seen by the outside world, are still preserved in many families in Kerala, especially in families dealing with traditional medicine. So, further study is needed on this topic.

4. There have been many famous physicians in Kerala society who were disciples of Aṣṭavaidyas. All of them are great Sanskrit scholars and have authored many books as well as revised and published many books. A study of them is also specially recommended.
5. In the early days, Ayurvedic studies were conducted only in Aṣṭavaidya families, that too only in Gurukula style. In 1885, when a Pāṭhaśāla was first started in Thiruvananthapuram, it brought a big change to the field of Āyurveda. Since then there have been many changes in the field of Ayurvedic studies. A study can also be done on the changes in Āyurveda studies in Kerala.
6. Aṣṭavaidyas have proved their skill not only in Āyurveda but also in the field of Sanskrit literature. The subject of Aṣṭavaidya's Contribution to Sanskrit literature requires further study.
7. Kottarathil Sankunni's *Aitihyamāla* tells about the legendary stories of Aṣṭavaidyas. Similarly, there are many stories in circulation about each Aṣṭavaidya family and their healing skills. Many of the stories are very interesting and full of wonder. A study of such stories may undergo several analyses.

8. Ayurvedic treatment is generally more expensive. That is why common people are not interested in Āyurveda. More promotion of cost-effective treatments is essential. Therefore, studies on this need to be done.
  
9. There are many traditional healers in Kerala apart from Aṣṭavaidyas. If we look at a particular district, we can find various Vaidya families. There are many Vaidya families in our area who are known for their special treatment. A study of them is also recommended.

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## **APPENDICES**

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## Appendix I

**Interview with Aṣṭavaidyān Pulāmāntol Dr. Āryan Nārāyaṇan Mūs, at Pulāmāntol Illam on 8<sup>th</sup> January 2022.**

1. It is said that Pulāmāntol Mūses are those who have reached Pulāmāntol. What is its reality?

Ans. The history says that our ancestors came to Pulāmāntol in Jackfruit wood's canoe. This is mentioned in Sadācāravṛttivarttanam by Ārya Śarma.

2. Kuṭṭaṅceri Mūs is known as master of Aṣṭavaidyas. Wasn't Pulāmāntol Illam once a center of Ayurvedic learning?

Ans. That's right. All Aṣṭavaidyas begin their Āyurveda studies with Upanayanam. Most of them are studying in their Illas. Then they go to Kuṭṭaṅceri Mūs for further studies. It is from there Carakasuśrudādi texts are studied. Āyurveda was taught in gurukula style at that time.

3. What is the relationship between Vāgbhaṭa Samādhi and Pulāmāntol Mana? Can you explain?

Ans. The Aṣṭavaidyas were disciples of Vāgbhaṭacārya. He went to each Aṣṭavaidyā family and taught Āyurveda, finally arrived at Pulāmāntol Mana. It is believed that after completing his studies here, he went out of Mana and disappeared into the courtyard. In that place where he had disappeared, an Arayāl tree came up. That is the Arayāl tree in

Illa's yard. Special pūjas are performed here every month on Veḷutta Ēkādaśi.

4. How did Pulāmantol Śiva temple become Śrī Rudradhanwantari temple?

Ans. Earlier we worshipped Lord Śiva as the clan deity. Once when the King of Travancore had a severe stomach ache, a child from here went there and cured the King's illness. At that time there was only a mother and child here. Seeing Lord Śiva in his dream (He saw a Tāpasa in his dream. They believed that was Lord Śiva) was told to ask for the Dhanwantari idol to be retrieved from the Tāmrapaṇi river and placed on the left side of Lord Śiva as a reward for the treatment. According to that, the Dhanwantari deity came into existence here. Since then it has become Śrī Rudradhanwantari temple.

5. Pulāmantol Mana was a favourite healthcare centre of Guruvayur Keśavan, the famous elephant. Is that right?

Ans. Of course. The Mana here was once famous for Gajaciktsā. Guruvayur Keśavan was treated here for several months. When Keśavan come here for treatment, he would come and stand in the chained place by himself without any instructions. Keśavan was treated by Śankaran Mūs II.

6. Among the Aṣṭavaidya families, Pulāmantol was the only family known for Hastyāyurveda. Do you do Gajacikitsā here now?

Ans. This Mana was the Gajacikitsā centre in the early days. Many miracles have also happened in treatment. In the olden period, people

used to say ‘Āna Madiccāl Pulāmantoḷil’. Our father Aṣṭavaidyān Pulāmantol Śankaran Mūs studied *Mātaṅgalīla* and *Pālakapyaṃ* from Pūmuḷli Nīlakaṅṭhan Nampūtiri. Today Gajacikitsa is not practiced here at all. We are now trying to make a comeback to Gajacikitsā.

7. Pulāmantol Mūses are very famous for Takra treatment. Why is Takra so important?

Ans. All diseases and their cure are caused by Agni. That is why Takra is given more importance. In treatment, Takra is mostly used internally or externally. It includes, Takra Dhāra, Sarvāṅgaṃ, Takrapānaṃ, Śirodhāra, etc.

8. Pulāmantol Mūs is famous as ‘Mūlakkuruvinu adakkaṃ vecca Mūs’. How is this story?

Ans. It is an interesting story. This story is about a leaf, that was applied with some herbals. That was given to the patient and was cured. There are many stories like this, ‘Taṭikk Mūs koṭutta Marunn, Māvila kaṣāyaṃ vekkān parañña Mūs’ etc.

9. The famous *Kairāḷi*, in the *Aṣṭāṅgahṛdaya* interpretations of Kerala is the contribution of Pulāmantol Mūs. What are the other works?

Ans. *Kairāḷi* is a prevalent *Aṣṭāṅgahṛdaya* commentary of Pulāmantol Mūs. This is known as ‘Pulāmantol Vyākhyānaṃ’. Similarly, the *Pāṭhyā* commentary on *Aṣṭāṅgahṛdaya* written by Pulāmantol Mūs. The *Laḷita* commentary was composed by Śankaran Mūs who went from Pulāmantol to Vayaskara. An Ayurvedic work *Cikitsāmañjari*



and Āyurveda – Vedānta – related work *Sadācāravṛttivarttanaṃ* is also another work of Pulāmantol Mūs.

10. Initially, only one Vaidyaśāla was established here. Since when was the nursing home started?

Ans. In 1988, Śankaran Mūs III started a Vaidyaśāla near to the Illaṃ. Later it renewed in 1992 and a nursing home was also started in 2009. Today it has become SRD Ayurvedics, producing around 300 medicines.

11. Apart from the nursing home in Pulāmantol, there is also a branch in Coimbatore. How are you handling the OP in Coimbatore?

Ans. A nursing home was established in Coimbatore in 2016. The Mūses OP is every Friday. There is no inpatient after Covid 19. Now only OP works there.

12. Are medicines prepared here in a traditional way?

Ans. Medicines were prepared here in a very traditional way until recently. But now modern medicines are also used. It is only on a very small scale.

13. How many people are practicing Āyurveda today in the Pulāmantol family?

Ans. Our father Śankaran Mūs is the present senior member of the Pulāmantol family. Apart from my father, we, three sons and my wife also practice Āyurveda here.

14. Here is a collection of Āyurveda Granthas that mention many rare Yogas. Do you use these Yogas in your treatment?

Ans. There are many Granthas containing rare Auśadhayogas here. Granthas are relied upon only in certain situations, i. e special cases. We produce rare medicines like Sinduvāraṃ Keraṃ and Niśāmalakādi Cūrṇaṃ, Agnimukhī Cūrṇaṃ here. These are our special Auśadhayogas.

15. Can you explain about these particular medicines here?

Ans. Tāmbūlādi keraṃ is for hair fall and dandruff, Sinduvāraṃ keraṃ for cold, Mūstavilaṅgādi keraṃ is used for skin diseases, Agnimukhī Cūrṇaṃ for Parkinsons and Candrodayaṃ Cūrṇaṃ for sexual diseases.

16. What kind of patients do come here now?

Ans. Patients mostly come for diseases like Autoimmune, autism, skin diseases, and back pain. Apart from this, a fertility clinic is being run here under the leadership of Dr. Rosni. Through this, we have been able to create more than 20 success cases.

## Appendix II

### A List of Contributions by Aṣṭavaidyā Families

<b>Ālattiyūr Nampi</b>
<ul style="list-style-type: none"><li>• <i>Ālattūr Maṇipravāḷam</i></li><li>• <i>Vākyapradīpika</i> (Sanskrit commentary on the Aṣṭāṅgahṛdaya) by Ālattiyūr Parameśwaran Nampi.</li><li>• <i>Aṣṭāṅgasāraṃ</i> by Ālattiyūr Nampi</li><li>• <i>Yogāmṛtaṃ</i></li></ul>
<b>Pulāmantol Mūs</b>
<ul style="list-style-type: none"><li>• <i>Pāthyā</i> by Pulāmantol Mūs</li><li>• <i>Laḷitā</i> by Pulāmantol Śankaran Mūs</li><li>• <i>Kairāḷi</i> by Pulāmantol Śankaran Mūs</li><li>• <i>Cikitsāmañjari</i> by Pulāmantol Mūs</li><li>• <i>Sadācāravṛttivarttanaṃ</i> by Ārya Śarmma</li></ul>
<b>Thrissur Taikkāṭṭ Mūs</b>
Works of Taikkāṭṭ Nārāyaṇan Mūs Kāvyaś <ul style="list-style-type: none"><li>• <i>Yādavadānavīyaṃ</i></li><li>• <i>Kapotasandeśaṃ</i></li><li>• <i>Naḷacaritaṃ</i></li><li>• <i>Kavitāvali</i></li></ul> Kurattippāṭṭ <ul style="list-style-type: none"><li>• <i>Attaacamayaṃ</i></li></ul> Āṭṭakkatha <ul style="list-style-type: none"><li>• <i>Virodhavadhaṃ</i></li></ul> Tuḷḷal <ul style="list-style-type: none"><li>• <i>Sambandavilāsaṃ</i></li></ul>

<p>Bhāṇaṃ</p> <ul style="list-style-type: none"> <li>• <i>Śṛṅgāramaṇḍanaṃ</i></li> </ul> <p>Vaidyagranthaṃ</p> <ul style="list-style-type: none"> <li>• <i>Sindūramañjari</i></li> </ul>
<p><b>Vaidyamaṭhaṃ</b></p>
<p>Works of Vaidyamaṭhaṃ Ceriya Nārāyaṇan Nampūtiri</p> <ul style="list-style-type: none"> <li>• <i>Dīrghāyussum Āyurvedavum</i> (Articles on Ayurvedic subjects)</li> <li>• <i>Āyurvedattinte Prathama Pāṭhanāṅgal</i> (A brief summary of the 1st 14 chapters of Aṣṭāṅgahṛdaya in Malayalam)</li> <li>• <i>Cikitsānubhavaññal</i> (Experiences on treatments)</li> <li>• <i>Pālakāpyaṃ</i> (Malayalam Translation)</li> <li>• <i>Dinacarya</i> (Daily routine to activate a comfortable life)</li> <li>• <i>Āyurvedattinte Keralīya Anuṣṭāna Pāramparaṃ</i> (Articles on Āyurveda)</li> <li>• <i>Jananaṃ Mutal Maraṇaṃ Vare</i> (General health awareness from birth to death)</li> <li>• <i>Devīmāhātmyaṃ</i> (Saṅgrahaṃ)</li> <li>• <i>Mālamaṅtraññal</i> (Prayers)</li> <li>• <i>Gargabhāgavataṃ</i> (Malayalam Translation)</li> <li>• <i>Adhyātmarāmāyaṇaṃ</i> (Malayalam Translation)</li> <li>• <i>Kāvyatīrthāṅgaññal</i> (Poems in Malayalam)</li> <li>• <i>Devayānaññalilūṭe</i> (Pilgrimage)</li> <li>• <i>Ālbattile Ōrmakal</i> (Autobiography)</li> <li>• <i>Aśīti Prāṇāmaṃ</i> (Poems in Malayalam)</li> </ul>
<p><b>Vayaskara Mūs</b></p>
<p>1. Works of Āryan Nārāyaṇan Mūs</p> <p>Āṭṭakkatha</p> <ul style="list-style-type: none"> <li>• <i>Duryodhanavadhaṃ</i></li> <li>• <i>Vaiśākhamāhātmyaṃ</i></li> </ul>

Kāvyaś

- *Śyenasandeśaṃ*
- *Nakṣatranṛttāvali,*
- *Śāstrastuti*

Dramas

- *Mohinīmohanaṃ*
- *Rāvaṇārjunaṃ*
- *Manoramāvijayaṃ*

2. *Āsavāriṣṭa Saṃhitā* by Āryan Āryan Mūs

3. Works of N.S Mūs

- *Ayurvedic Treatments of Kerala*
- *Ayurvedic Flora Medica*
- *Single-drug Remedies*

## Appendix III

### Eminent Aṣṭavaidyas of Kerala



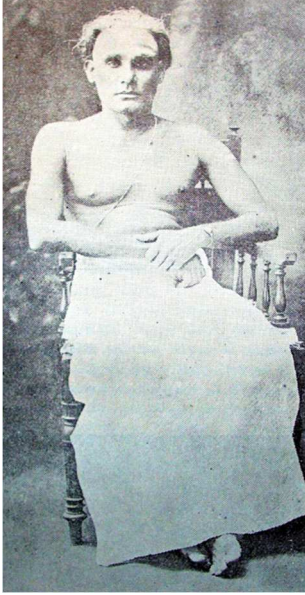
Vayaskara Āryan Āryan Mūs



Cirattamaṅṅ Nārāyaṅaṅ Mūs  
(sitting) and Cirattamaṅṅ  
Viṣṇu Mūs



Cirattamaṅṅ Parameśwaraṅ  
Mūs



E.T. Divākaraṅ Mūs



Vaidyaratnam E.T.  
Nārāyaṅaṅ Mūs



Vayaskara N.S. Mūs





Thaikkāṭṭ Nārāyaṇan Mūs



Vayaskara Nīlakaṇṭhan Mūs



E.T Nīlakaṇṭhan Mūs



Vayaskara Āryan Nārāyaṇan Mūs



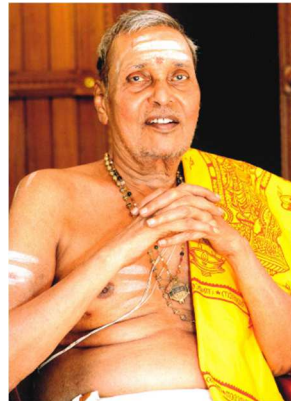
Vayaskara Nārāyaṇan Mūs



Padmasri Aṣṭavaidyān E.T Nīlakaṇṭhan Mūs

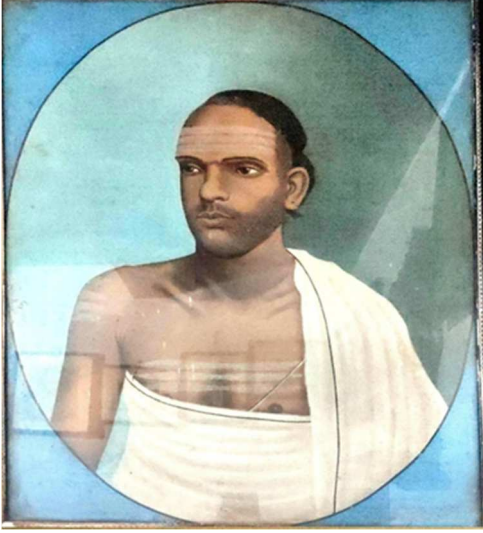


Padmabhūṣan Aṣṭavaidyān E.T Nārāyaṇan Mūs



Vaidhyamaṭham Ceriya Nārāyaṇan Nampūtiri

## Pulāmantol Aṣṭavaidyas



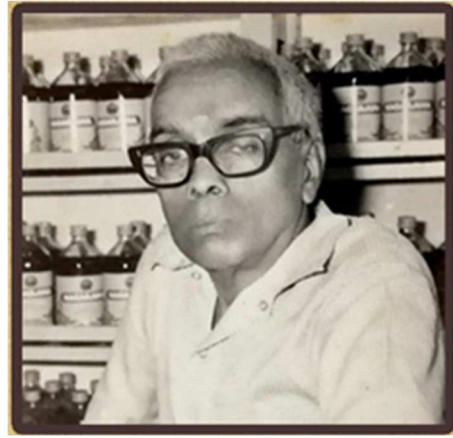
Aṣṭavaidyān Pulāmantol Śankaran Mūs



Aṣṭavaidyān Pulāmantol Śankaran Mūs II

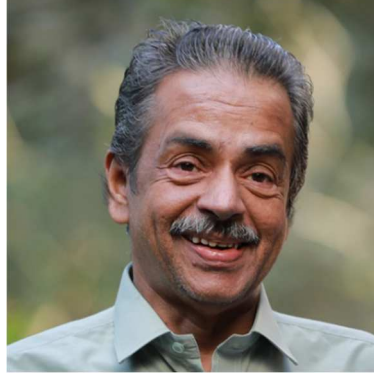


Aṣṭavaidyān Pulāmantol Śankaran Mūs III



Aṣṭavaidyān Pulāmantol Āryan Mūs





Aṣṭavaidyān Pulāmantol Śankaran Mūs IV



Aṣṭavaidyān  
Pulāmantol  
Dr. Āryan  
Nārāyaṇan Mūs



Aṣṭavaidyān  
Pulāmantol  
Dr. Śrīrāman Mūs



Aṣṭavaidyān  
Pulāmantol  
Dr. Jayaśankaran Mūs



Dr. Roṣṇi  
(Wife of Dr. Āryan  
Nārāyaṇan Mūs)



Aṣṭavaidyān Pulāmantol Śankaran Mūs IV with his Family

## Pulāmantol Mana Old & New





## Vāgbhaṭa Samādhi





## Śrī Rudra Dhanwantari Temple, Pulāmantol



## SRD Āyurveda, Pulāmantol







### SRD Āyurveda, Coimbatore

