



Review Article

AN OVERVIEW ON HITOPADESA VAIDYAKA

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ABSTRACT

Ayurveda, the science of life is dated back to thousands of years. In ancient times the knowledge of this system were passed orally from teachers to students. In course of time scholars began to record their knowledge in the form of treatises like *Charaka Samhita*, *Susruta Samhita* etc. Later many *Acharyas* composed their own treatises on the basis of knowledge they acquired as well as their own observations and experiences. *Madhava Nidana*, *Sarangadhara Samhita*, *Bhavaprakasa*, *Kasyapa Samhita* etc., are such contributions by various scholars. The ancient knowledge is updating by new physicians through the observations they made in relation with changes in *Kala* (time), *Desa* (place), availability of medicines, newly emerging diseases etc. So it is necessary to explore such treasures of knowledge.

*Hitopadesa vaidyaka* is a work on Ayurveda which gives emphasis on the diagnosis of disease as well as treatment through simple medicinal formulations. The book starts with *Ashtasthana pareeksha* where *Nadi pareeksha* is given utmost importance and provides description of *Jvara* etc., diseases with brief description on *Lakshana* (clinical features) and detailed description on *Chikitsa* (treatment). The author has given priority to simple formulations using easily available *Oushadhas* (medicines) the effect of which are established by the author himself through his clinical experience. Some diseases mentioned in ancient treatises are not found in this text whereas some new diseases are included. As the book found worth study, this paper aims at an overview on the treatise *Hitopadesa Vaidyaka*.

INTRODUCTION

Ayurveda, the science of life is one of the traditional medical systems which have a holistic approach towards life. In ancient times the knowledge of this system were passed orally from teachers to students. In course of time scholars began to record their knowledge in the form of treatise such as *Charaka Samhita*, *Susruta Samhita* etc. In the course of time many *Acharyas* composed their own treatises on the basis of knowledge they acquired as well as their own observations and experiences.

*Madhavanidana*, *Sarangadhara Samhita*, *Bhavaprakasa*, *Kasyapa Samhita* etc., are such contributions by various scholars.

The treasures of traditional knowledge in the field of medicine are still not exhaustively explored. The ancient knowledge is updating by new physicians through the observations they made in relation with changes in *Kala*, *Desa*, availability of medicines, newly emerging diseases etc. So it is necessary to explore such treasures of knowledge.

*Hitopadesa vaidyaka* is a work on Ayurveda which give emphasis on the diagnosis of disease as well as treatment through simple medicinal formulations. Author of the book was a Jainacharya Sri Sreekanthasuri and he has written the book in an easy style so that readers can easily understand. *Hitopades vaidyaka* starts with *Ashtasthana pareeksha* where *Nadi pareeksha* is given utmost importance. The book provides description of *Jvara* etc., diseases with brief description on *Lakshana* and detailed description on *Chikitsa*. The author has given priority to simple

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formulations using easily available *Oushadhas* the effect of which are established by the author himself through his clinical experience.

#### About the Author<sup>[1]</sup>

The author of the text *Hitopadesa Vaidyaka* is Sri Sreekanthasuri. He is also known as Sreekanthapanidatta. Variants are Srikanthasambhu, Srikanthasivapanidatta and Sivapanidatta. He was a Jain monk, as is apparent from the *Mangala sloka* addressing to Aditeerthankara Sree Rishabhadeva, and a number of references to Jainism. Also he was designated as *Paramajainacharya* in the treatise. He was resided in Siddhapura village and Dhulegamv. Srikanthasuri is said to have lived in the period A.D 1445- 1545. Quotations from *Hitopadesa* are found in some works from the eighteenth century. One of the MSS dates from 1734/35. He is quoted in *Prayogamrita* and *Srikanthasambhu* in the *Sarangadharapaddhati*.

Some of the medical works by his hand include *Bhishagbhushana* and *Yogapradeepa*. According to some scholars he is the author of the book *Yogaratraivali*. But according to G. J. Meulenbeld, he is probably different from the author of the *Yogaratraivali*, who was a Hindu.

#### About The Book

The treatise is written in Sanskrit language in verse form. A Hindi *Teeka* written by Sri Harisankaratmaja Sankaralala, a physician native of Muradabad, is also available. It was published by Khemaraja Sreekrishnadasa, Mumbai. *Hitopadesa* is quoted in Ananta's *Pratapakalpadruma*, Vachaka Deepachandra's *Langhana pathya nirnaya* and Meghamuni's *Meghavinoda*.

The word *Hitopadesa* is a Sanskrit compound consisting of two terms '*Hita*' which means good or friendly and '*Upadesa*' which means instructions. As the name indicates the book contains good instructions to the *Vaidyas* aiming at the *Hita* i.e., well being of the people who suffered from diseases. So the book is named *Hitopadesa Vaidyaka*. The colophon at the end of 10<sup>th</sup> chapter suggests a synonym *Vaidyakasara samgraha*.

The book is written in an easy style and in verse form so that the readers can easily understand the content. The book is praised for its poetic quality and medical utility, at the end that the book is possessed with *Vimalakavyagunas* like a necklace made of beautiful and pure pearls which shines in the neck of *Panditas*. The author has arranged the description of diseases in an order different from other Ayurvedic treatises. The treatise consists of about 1050 verses, arranged in 10 chapters.

#### Chapters of the Book

The chapters are called *Samuddesa* and there are 10 *Samuddesa* in total. Name of the chapters is tabulated in table 1.

**Table 1: Name of chapters in *Hitopadesa Vaidyaka***

Chapter number	Name of Chapter
1	<i>Nadipareekshadyadhikara</i>
2	<i>Jvaradyadhikara</i>
3	<i>Sirorogadyadhikara</i>
4	<i>Netrarogadyadhikara</i>
5	<i>Hridayarogadyadhikara</i>
6	<i>Udararogadyadhikara</i>
7	<i>Kuranda-arso-atisara rogadyadhikara</i>
8	<i>Lutabhagandharadyadhikara</i>
9	<i>Kushtaroga vatarogaahikara</i>
10	<i>Balarogadyadhikara</i>

**First chapter:** Deals with *Ashtasthana pareeksha*, but describes in detail five forms of *Pareeksha* only. More than half of the chapter is devoted to *Nadipareeksha*. The wrist is said to be the chief place for *Nadipareeksha*, but information on particular groups of diseases can be collected by feeling the pulse elsewhere. The pulse of feet and ankle indicates disorders of lower part of body. The *Nadi* of umbilical region called *Bodhini*, informs about diseases like *Udara, Arsa* and *Bhagandhara* etc. *Brahmarandhra* is also mentioned among the places to be examined. Twenty four *Nadis* are said to transport the three *Doshas*; *Ida, Pingala* and *Sushumna* conveys *Vata, Pitta* and *Kapha* respectively.

Detailed description of *Nadipareeksha* including its importance, benefit, contraindications, *Nadipareeksha vidhi, Sthana* and *Kala* of *Vatadi nadis, Gati* of *Nadi* in vitiation of *Ekadosha, Dvidosha, Sannipata* and *Vatarakta, Asadhyanadi Lakshana*, features of *Nadi* indicative of time of death, *Ayu pramana* based on *Sooryamandala*, features of *Nadi* of *Sadhyarogi* and importance of *Nadijnana* are described.

The description on *Mootrapareeksha* includes *Mootragrahana samaya* (time for collection of urine), *Mootragrahana vidhi* (method of urine collection), *Mootrapareeksha vidhi* (method of examination of urine), features of *Mootra* in conditions with predominance of *Vata, Pitta, Kapha, Vatapitta, Vatakapha, Pittakapha, Tailabindu pareeksha* including description of shapes attained by *Tailabindu* in various conditions and *Bhasma pareeksha, Mootradhara pareeksha* and *Nirdosha mootralakahana*. Also there is description of *Varna* of *Mootra* in conditions like

*Vatadi jvara, Vatarakta, Atisara, Jalodara, Pittadhikya* etc.

*Netrapareeksha, Mukhapareeksha* and *Jihvapareeksha* are also described with features in *Vatakopa, Pittakopa, Kaphakopa, Dvidosha* and *Tridosha kopa*.

**Second Chapter:** *Jvaradyadhikara* deals with importance of *Hetvadi pareeksha*, functions of *Vata, Pitta* and *Kaphadosha, Jvarotpatti* and its 8 types viz. *Vatika, Paittika, Kaphaja, Sannipathaja, Abhicharaja, Devaprakopaja, Grahakopaja* and *Manasa*, other causes of *Jvara* like *Soka, Krodha, Moha* etc., are dealt along with *Lakshana* of *Amajvara, Malajvara, Pakvajvara* and *Jvaramukti*. First line of treatment in *Jvara* is mentioned as *Nivatasevana, Sveda, Langhana, Ushnavaripanam* and then *Yusha*. Specific *Lakshana* and *Chikitsa* of *Vata, Pitta, Kapha, Vatapitta, Vatakapha, Pittakapha* and *Sannipatha javara* are described with simple *Yogas* including *Samjnajanaka Kriyas* for *Jvaramurchita, Grahahootadiviyadhikara nasya, Grahajvarahara dhoopa, Lasunadi anjana*.

*Jvaratisara chikitsa* and *Pathya* and *Apathya* in *Jvara* and *Sooladi roga, Trividha matra* of *Oushadhi* i.e., *Sreshta (1 Palam), Madhya (½ Palam)* and *Adhama (¼ Palam)*, quantity of water to be taken in *Kvatha* preparation according to type of *Oushadha* are also described.

**Third Chapter:** *Sirorogadyadhikara* deals with treatment of *Siroroga, Karnaroga, Nasaroga, Mukharoga, Dantaroga, Oshtaroga* and *Galaroga*. *Trishna chikitsa* also included in this chapter using various *Panayogas, Masthaka lepa, Leahyoga*, water heated with *Taptaloha* which is mixed with *Laja, Kshoudra* and *Sita* after cooling, *Gulika* for *Mukhadharana, Nasya yoga* etc.

**Fourth Chapter:** *Netrarogadhikara* deals with *Lakshana, Samanya* and *Vishesha chikitsa* of various *Netrarogas* of *Vatika, Paittika, Kaphaja* and *Sannipathika* types. Use of *Parada* for *Anjana* and *Kshalana* with water while chanting *Arunamantra* is advised. Treatment for *Kamala* is included here with some formulations for *Anjana, Nasya* and *Pana*. An *Anjanayoga* named *Chandrodayavati* is mentioned as *Drishti prasadini* when used as *Anjana*. Treatment for *Nidra* and *Tandra* using *Anjana* and *Nasya* is also mentioned.

**Fifth Chapter:** *Hridayarogadhikara* deals with the treatment of seven *Hridayaroga* (seven diseases of *Hridaya pradesa*) viz. *Kasa, Hridroga, Soola, Udhvasiroga, Kshaya, Gulma* and *Hikka*. A *Ghrita yoga* named *Vidangadi ghrita* along with its *Pakavidhi* (method of preparation) is mentioned for *Vatagulma*.

**Sixth Chapter:** *Udararogadhikara* deals with six *Udararogas* viz. *Chardi, Jalodaram, Svasam, Soolam, Pleeha* and *Ahijambuka* and six diseases of genitourinary system viz. *Prameha, Mootrakrichra,*

*Nriroga (Upadamsa), Mootrasarkara, Mootrarodha* and *Ushnavata* along with their treatment. Various formulations *Kriminasanayogas* in the form of *Kvatha, Churna, Lehya, Polika* (preparation of medicated *Rotti* like food article) etc are described. Treatment for *Prishtasoola, Kukshisoola, Katisoola, Nabhisoola* and *Nalagulma* are described.

**Seventh Chapter:** *Kuranda arso atisararogadyadhikara* contains description of *Kurandaroga, Arsas, Atisara, Grahani* and five types of *Padarogas* viz. *Sleepada, Ringinivata, Urusthambha, Vicharchika* and *Turvala* along with their treatment.

**Eighth Chapter:** It is on *Lutabhagandharadyadhikara*. Here four *Doshic* groups of *Luta* are distinguished, subdivided into a number of types, each one having its own name and location. *Lutavishahara prayogas* like *Agastipatra niryasa lepa* etc and *Asadhya luta lakshana* are mentioned. *Bhagandara roga* is described along with *Lakshana* and *Chikitsa* including various simple *Lepayogas*. A disease called *Jvalagardabha* is described with a number of types according to its location like *Goura* on the back, *Pingala* on the head, *Krishnasya* in the cardiac region etc.

**Ninth Chapter:** *Kushtaroga vatarogaahikara* deals with 6 types of main *Kushtarogas* – *Udumbara, Svitra, Vipadi, Gajacharma, Mandala, Charmadala* and 18 types of *Kushta* viz. *Kapalam, Kakanam, Svitram, Mandalam, Kitibham, Alasam, Dadru, Charmadalam, Pama, Pundareekam, Satavranam, Visphotam, Udumabaram, Sidhma, Charmakushtam, Vipadika, Rishyajihva* and *Vicharchika* along with their *Lakshana* and *Chikitsa*. *Vatadi dosha* and *papa* are mentioned as *Nidana* of *Kushtarogas*.

A *Kvatha prayoga* named as *Chintamani prayoga* is described for *Kushta chikitsa* as follows; *Kvatha* is prepared with *Siva, Pathya, Vrisha, Nimbavalkala, Vyadhikhataka, Patola, Patala, Raji, Salmali, Chitraka, Amrita, Tumburu, Katuki, Danti, Karanja, Vibheetaki, Bharngi* and *Varuna*. It is to be administered for 21 days at morning and then have *Salitakra bhोजना*. Day sleep should be avoided. This will cure *Sarvakushta*.

Ten kinds of *Vata* namely *Prana, Apana, Samana, Udana, Vyana, Dhananjaya, Krikara, Devadatta, Naga* and *Koorma* are distinguished and their actions described. Ten *Nadis*, in which these ten kinds are supposed to circulate, are mentioned by name; *Ida, Pingala, Sushumna, Hastijihvika, Alammukha, Yasa, Musa, Kandhari, Sinkhini* and *Kuhu*. Symptoms of *Prakupita vayu* are described prior to the description of treatment. A *Taila* named *Vridhdhavatari taila* is indicated for *Pana* as well as *Abhyanga* for various *Vatarogas*.

**Tenth Chapter:** Is named as *Balarogadyadhikara*. This chapter deals with treatment of *Balaroga, Streeroga, Nadivrana, Visarpa, Raktapitta, Panduroga, Arbuda,*



*Granthi, Visha* etc. Section on *Balaroga chikitsa* contains many simple formulations for the treatment of *Jvara, Chardi, Kasa, Grahadosha* etc in *Bala*. Section on *Streeroga chikitsa* contains various *Oushadhayogas* to be used in *Streerogas* like *Raktapradara* etc and for preconceptional, antenatal care, care during labour and after labour. Some formulations to stimulate *Agni* are also included in this chapter.

### Salient Features

- Method of diagnosis through *Ashtasthana pareeksha* is dealt in the first chapter, but five forms of *Pareeksha* only are described in detail. More than half of the chapter is devoted to *Nadipareeksha*. *Brahmarandhra* is also mentioned among the places to be examined for *Nadi Pareeksha*. Twenty four *Nadis* are said to transport the three *Doshas*. *Ida, Pingala* and *Sushumna* convey *Vata, Pitta* and *Kapha* respectively. Characteristics of *Nadi* of the *Doshas* when normal and abnormal states, characteristics of *Nadi* in particular diseases, signs indicating incurability or death within a specified period of time etc are also mentioned.
- *Ayupramana* based on the characteristic of *Sooryamandala* seen by the patient is described.
- *Mootrapareeksha* including characteristic of urine in disorders of *Doshas* are described, the examination by means of a drop of oil i.e., *Tailabindu pareeksha*, the characteristic of urine in a series of diseases and the prognostic meaning of the form assumed by the drop of oil. *Netrapareeksha, Mukhapareeksha* and *Jihvapareeksha* are also dealt with, but verses on *Mala, Sabda* and *Sparasa pareeksha* are absent.
- Seven disorders located in the cardiac region viz. *Kasa, Soola, Udhvasi, Kshayaroga, Gulma, Hikka*, and *Hridroga* are described under the heading *Hridroga*.
- Six abdominal diseases viz. *Chardi, Udara, Svasa, Pleeha*, particular forms of *Sula* and *Ahijambuka* are described as *Udararogas*.
- Six disorders of the urinary tract viz., *Prameha, Mootrakrichra, Nararoga, Mootrasarkara, Mootrarodha* and *Ushnavata* are described.
- Five diseases of legs (*Padaroga*) viz., *Sleepada, Ringinivata, Urusthambha, Vicharchika* and *Turvala* are described in 7<sup>th</sup> chapter.
- The verses on *Luta* are interesting. Four *Doshic* groups of *Luta* are distinguished as *Vatika, Paittika, Kaphaja* and *Sannipathika*, and subdivided into a number of types, each one having its own name and location.
- The disease called *Jvalagardabha* is also divided into a number of types according to its location. these types are; *Goura* on the back, *Pingala* on the head, *Krishnasya* in the cardiac region, *Soumyadrish* on the nose, *Kalahapriya* on the legs, *Vijaya* on the hands, *Kumbhakarna* on the buttocks, *Kapila* on the lateral parts of abdomen, *Priyadarsana* on the chest.
- The group of diseases called *Kushta* is divided into six or the usual eighteen types.
- Ten kinds of *Vata* are distinguished and their actions described. Ten *Nadis*, in which these ten kinds are supposed to circulate, are mentioned by name; *Ida, Pingala, Sushumna, Hastijihvika, Alammukha, Yasa, Musa, kandhari, Sinkhini, and Kuhu*.
- The *Tridosha* theory has a very important place, as appears from the description of the *Doshic* types of numerous diseases. Some generally recognized diseases are not mentioned at all, e.g. *Arochaka, Murcha, Panatyaya, Amavata, Udavarta, Anaha, Medoroga, Vidradhi, Bhagna, Sitapitta, Amlapitta* and the majority of *Kshudrarogas*. Diseases like *Somaroga, Phiranga Roga* etc are absent as well. The symptoms of an illness are usually described prior to its treatment.
- The recipes are simple for the larger part. A few only are more complicated and provided with names eg. *Chandrodaya vati, Vriddhavatari taila* etc.
- Use of *Rasoushadha* is limited which include mercury, *Gandhaka, Kajjaliprayoga, Haritala, Manasila, Loha, Kaseesa* etc.
- Sources of knowledge on the basis of which the treatise was composed are hardly mentioned; Srikantha refers to Sivamata (1.80) and to Sambhudeva (8.30).
- The *Hitopades* presents a large number of noteworthy features in the field of nosology.
- The following eight types of fever are enumerated, caused by *Vata, Pitta, Kapha, Sannipata, Abhichara, Grahakopa* and an eighth one of mental origin. Two irregular fevers are added to the usually mentioned series, a type of recurring every fifth (*Panchamaka*) and one recurring every sixth day (*Shashtadinodbhava*).
- Names of diseases occurring in this work only are *Ahijambuka, Bala, Chalika, Dheemada, Govara, Khasara, Nalagulma, Turvala* and *Udhvasi*.
- The term *Ghoormi* is employed as a synonym of *Tandra*. *Katigradhra* may be a synonym of *Katisoola*.
- The term *Ringinivata* denotes the disorders commonly known as *Gridhrasi*.
- The disorder called *Ushnavata*, usually regarded as a variety of *Mootraghata* is separately mentioned.
- *Kamala Chikitsa* using *Anjana, Nasya* and *Pana Yogas* is included under *Netraroga adhikara*. Treatment of *Nidra* and *Tandra* are also included in *Netraroga adhikara*. The term *Ghoormi* is employed as a synonym of *Tandra*.

**CONCLUSION**

*Hitopadesa Vaidyaka* is also known as *Vaidyakasarasamgraha* and is an Ayurveda treatise which emphasis on diagnosis and treatment of various diseases. The author of the treatise, Sri Sreekantasuri was a Jain monk. Diagnosis of diseases through *Ashtasthana pareeksha* is explained in this treatise where *Nadi pareeksha* is given utmost importance. Application of *Nadipareeksha* in diagnosis as well in ascertaining the prognosis is described in detail.

The author has given more emphasis on the practical aspect rather than explanation of theories. The text provides knowledge regarding a lot of simple medicinal preparations using easily available *Dravyas* which are useful in OP level treatment. This shows the knowledge and experience of the author in identification of medicinal plants as well as in treatment of various diseases. Some diseases mentioned in ancient treatises are not found in this

text whereas some new diseases are included such as *Ahijambuka, Bala, Chalika, Dheemada, Govara, Khasara, Nalagulma, Turvala, and Udhvasi*. Most of the diseases are classified on the basis of involvement *Doshas* and described with their differential features. Mainly *Samana oushadhas* in the form of *Swarasa, Churna, Lepa, Kvatha* etc are described. *Nasya* and *Anjana prayogas* are also advised in various conditions. Limited number of *Rasaoushadha prayoga* (such as *Parada, Gandhaka, Kaseesa, Haritala, Manasila* etc.) is available in this treatise.

So *Hitopadesa Vaidyaka* is a treatise which can be considered as a hand book for physician which if explored, will be beneficial for safe and effective management through simple formulations.

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