

## A CRITICAL STUDY ON *CHIKITSAKALIKA* IN RELATION TO *SUSHRUTA SAMHITA* AND *CHARAKA SAMHITA*

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### ABSTRACT

*Ayurveda*, referred as the "pioneer system of medicine" is an ancient holistic system of medicine that originated in India. *Ayurvedic* treatments encompass a wide range of therapies, including herbal medicine, dietary adjustments, various *Aushadhi Yogas* and formulations. Rather than merely addressing symptoms, *Ayurveda* seeks to identify and rectify the root causes of illnesses, promoting long-term well-being, a harmonious balance of the body, mind, and soul. Aiming on this, a brilliant physician *Tishatacharya* composed a treatise named *Chikitsakalika* to widen the horizon of general principles and approaches related to the treatment procedure and use of internal medicine of *Ayurveda*. *Chikitsakalika* is a captivating *Chikitsa Grantha* that delves into the world of traditional healing in India. It is a literary gem for healing of body, mind and soul. The treatise explores themes the power of *Aushadhi Yogas* and their *Phalashruti*. *Chikitsakalika* not only offers a compelling narrative but also serves as a window into the rich cultural heritage of India and the enduring

relevance of traditional healing practices in the modern world. This thought-provoking treatises invites readers to reflect on the harmony of healing potential that lies within us all. The compendia of medieval works attempted to simplify the *Ashtanga-Ayurveda* (*Ayurveda* with its eight specialties) and made the system suitable to their contemporary times. The style of precise and concise expression adopted by the author earned him a notable recognition among medieval compendia of *Ayurveda*.

**KEYWORDS:** *Tishatacharya, Chikitsakalika and Chandrata.*

## INTRODUCTION

*Ayurveda* is the oldest keen knowledge of healthcare and cure. *Ayurveda* is the oldest system of medicine in the world. *Ayurveda* deals with every aspect of human life and helps in keeping balance, harmony and equilibrium in all physiological activities of body and mind. The *Ayurvedic* system of healing is believed to be based on eminent compilations of knowledge (*Vedas*) called as *Yajurveda*, *Rigveda*, *Samveda* and *Atharvaveda* and *Ayurveda* is the *Upveda* of *Atharvaveda* and a science with a very rich legacy. *Vedas* are also considered as philosophical texts or *Vedic* literature. Hence, naturally *Vedic* texts are a subject of study in many universities across the globe. But learning about the *Shruti texts* in an academic course as an ancient literature to understand the past and learning *Shruti texts* in *Shruti Parampara* with the intent of practice are completely different. *Ayurvedic* literature and *Samhitas* are also made up by *Shruti Parampara*. The main aim of *Ayurveda* is to protect health of healthy person and alleviation of the disease of the diseased one. It deals with preventive and curative aspects of disease and the promotive aspect of health by its own principles and approach.

The entire knowledge described in *Ayurveda* has been classified into eight parts, which is known as *Ashtanga Ayurveda*, by which the *Chikitsa Paddhati* of *Ayurveda* can be easily understood and practised. *KayaChikitsa* is predominantly described in all categories of *Ashtanga Ayurveda*, in which various diseases and their treatments have been described. *Kayachikitsa* involves general principles and approaches related to the treatment procedure and the use of internal medicine. Focussing on this, a renowned physician *Tishatacharya* composed a treatise named *Chikitsakalika*, in which he has given an excellent description of various *Aushadhi Yoga* and their effect on different ailments.

## AIMS AND OBJECTIVES

### AIMS

A Critical and Comparative Study on *Chikitsakalika* in relation to *Sushruta Samhita* and *Charaka Samhita*.

### OBJECTIVES

1. To evaluate *Aushadhi Yoga* and their effects mentioned in *Chikitsakalika*.
2. To evaluate *Phalasruti* of specific *Aushadhi Yoga* mentioned in *Chikitsakalika*.

3. To evaluate and highlight the unique approach of *Tishtacharya* work on *Aushadhi Yoga*.

## INCLUSION CRITERIA

*Shlokas* related with,

1. *Aushadhi Yoga*,
2. *Aushadhi Dravya*,
3. *Phalasaruti*

## EXCLUSION CRITERIA

*Shlokas* related with *Ayurveda Siddhant* (principles).

## MATERIAL AND METHODS

### MATERIALS

Literature regarding *Chikitsakalika* will be collected and compiled from the *Chikitsakalika* by Dr. *Shri vishal Tripathi*, *Sushruta Samhita* and *Charaka Samhita*, classical *Ayurvedic* texts. Dictionaries as well as Scientific studies, Indexed journals, Published standard research articles and other resources related to the topic would be taken into the account and accessed.

At *Patanjali* Research Institute and in the Central Library of *Patanjali Bhartiya Ayurvigyan Evam Anusandhan Sansthan*, Haridwar, all available authentic classical source of literature relevant to this work was surveyed. The *Samhitas* i.e. *Sushruta Samhita* and *Charak Samhita* and their respective commentaries (*Nibandhasamgraha* commentary of *Dalhana* and *AyurvedaDipika* commentary of *Chakrapanidutta*) were looked into for the relevant information and different websites on the internet have been used as a source of informative material related with this study. The databases searched were MEDLINE, AMED, ERIC, EMBASE etc.

### Materials Used

- a. *Chikitsakalika* by Dr. *Shri Vishal Tripathi*
- b. *Sushruta Samhita* (*Nibandhasamgraha* commentary of *Dalhana*)
- c. *Charak Samhita* (*AyurvedaDipika* commentary of *Chakrapanidutta*)
- d. Dictionaries like – Monier Monier Williams and *Shabda Kalpadruma* etc.
- e. *Shabdakoshas*
- f. Databases (MEDLINE, AMED, ERIC and EMBASE etc.)
- g. Online sites (PubMed and Google Scholar etc.)

## HISTORICAL REVIEW

The Historical Review of the present study includes the details regarding *Tishatacharya* and *Chikitsakalika*.

### CHIKITSAKALIKA

*Chikitsakalika* (the bud of successful treatment), in which the word “*Chikitsa*” refers to “treatment” and word “*Kalika*” refers to “flower bud”, so the word *Chikitsakalika* refers to “the bud of successful treatment”. *Tishatacharya* (10<sup>th</sup> century) composed a treatise named *Chikitsakalika*, in which he has given an excellent description of *Aushadhi Yoga* and their effects on *Roga* i.e. *Phalashruti*.

*Acharya Tishata* has used 90 percent *Niramisha Yoga* in his treatise. Although meats are also used as a diet. This proves that this treatise was written before the development of *Rasa-Shastra Grantha* because of neither internal nor external use of *Parada* and *Gandhaka* is found in it. *Tishatacharya* has described the medicinal concepts of powder, *Kwath*, *Ghee*, *oil*, *Avaleh*, *Lepa*, *Guggulu*, *Marduvatak*, *Oresri*, medicinal Jaggery, *Putpakvaras*, *Navaisalouha*, *Vibhitkalavana*, *Kushmandkhanda*, *kshirpaka*, *Vividhkshara*, *Dhoopana*, *Varti* etc. in Surgically curable diseases *Ksharakarma*, *Shastrakarma*, *Agnikarma*, *Siravyadha* and *Raktamokshan* should be done, but the method and procedure is not described. Drugs like *Kasis*, *Manahshika*, *Swarnamakshikaa*, *Mandura*, *Shilajit*, *Samudrafena*, *Shankha* etc. have also been used in medicine. *Swarna Bhasma* is also mentioned in *Rasayanadhikara*.

The independent style has been presented in the order of medical description. *Jwara*, *Atisara*, *Grahani*, *Arsha*, *Bhagandara*, *Shotha*, *Udara*, *Gulma*, *Vidradhi*, *Gandmala*, *Visphota*, *Shlipada*, *Vatarakta*, *Visarpa*, *Kustha*, *Shwitra*, *Prameha*, *Pandu*, *Shwasa*, *Kasa*, *Raktapitta*, *Trishna*, *Chhardi*, *Hikka*, *Shoola*, *Udavarta*, *Mutrakrichhra*, *Kshaya*, *Krimiroga*, *Vatavyadhi* are written under *Kaya chikitsa*. Same formulations of medicine have been written for treating all *Kustha* and *Vatavyadhi*. In the *Shalakyia Tantra*, the treatment of *Netra Roga*, *Nasa Roga*, *Karna Roga*, *Mukh Roga*, *Shiro Roga*, has been written. In *Shalya Tantra*, only priority has been given to *Vrana Chikitsa*. Also mentioned practical medicine related experiments for *Bhutonmada*, *Bala Roga*, *Visha Roga*, *Rasayana* and *Vajikarana Tantra*. The best medicines have also been enumerated for the mitigation of each disease. There is no separate mention of any special formulations for gynaecological diseases. The treatment of gynaecological diseases comes under in *Vatavyadhi*.

## COMPOSITION OF *CHIKITSAKALIKA*

The total work was presented with 400 *Shlokas* distributed with an introduction consisting of 98 *Shlokas* in which fundamental concepts, Physiological concepts and general principles of treatment were dealt in brief and remaining 302 *Shlokas* *Acharya Tishatacharya* described *Aushadhi Yoga*, their effects and *Phalashruti* of different types of diseases.

## CONTENTS MENTIONED IN *CHIKISTA KALIKA*

There are total 400 *Shlokas* in mentioned by *Tishatacharya* in *Chikitsakalika*, The *Lahore* and *Varanasi* publications of the editions published till date mention 401 *Shlokas* and the *Kottayam* edition mentions 408 *shlokas*. *Acharya shri Priyavrat Sharma*, famous English and hindi interpreter of *Varanasi Prakashan* (1987) writes in the foreword of the *Granth* that in some manuscripts 412 and 425 verse numbers are also mentioned. The present “*Gandhaprasarini*” hindi translation published by *Kottayam* in 1950 and edited by N.M. Moose has been done on the basis of an original medical journal and it contains 408 verses. *Tishatacharya* has recited many *Chhanda* like *Anushtup Chhanda*, *Indravajra Chhanda* and *Vasantatilaka Chhanda*, etc.

## MANUSCRIPTS

*Shri N.S. Sharma Moose* writes that 408 verses are mentioned in this book. He has revised this edition taking 5 handwritten *Chikitsakalika* manuscripts as its basis.

1. This was the only originally compiled book. It was almost complete and pure. At the end of the book it was written, “*Iti Chikitsakalika Sampitha*”.
2. It contained pages 1-19. This book was obtained from the *Bhandarkar Oriental Studies Research Temple Library* in *Pune*. Its book number was 915/1884-87. There was a verse at the end of the book “*Esha Chikitsakalika-- --kanthe sthita Vaidyamapihatinam*”. At the end of the book it was mentioned “*Iti Tishata Sutram Sampitha*”.
3. Original only pages 1-17. It was also obtained from the *Bhandarkar Oriental Studies Research Temple Library* in *Punyapattana*. Its book number was No. 214/A.1883-84.

This is the medical science compiled by *Tishatacharya*, the son of *Vagbhatta*.

bfr okXHkêlwuquk rhIVnsosu fojfpfprfpdRlk'kkL=e~ A

vfn~Hk% xk=kf.k 'kqè;fUr eu% lR;su 'kq);fr A

fo|kriksH;ka HkwrkRekcqf)Kkusu 'kq);fr || bfr fpfdRlkdfydk lekIrk ||

In this manuscript we find a verse like this which shows the relation between *Acharya Vagbhatta* and *Tishatacharya*.

4. It was copied and brought from the *Maharaja-Sarfoji Saraswati Maha- Granthalaya* at *Avunagar*. At the end of the text it was written “*Jata Vishala Bahu Sushrutadi- -Vaidya Mahipatinam Iti Vajikaranam Tantram*”. “*Iti Chikitsakalika Sampitha*”.
5. It was original only and incomplete and received from Mr. *VR. Bhatt Mhashay*. It was written in *Kerala* characters on palm leaf. This was almost an inaccurate manuscript. *Chikitsakalika* by *Tishatacharya*, *Shri Rahunatha Temple MSS. Library, JAMMU*. Extent = 53 Pages, Age =1990, manuscript number =306.

### Publication

1. A partial publication of this endangered text, along with a summary of *Chandrata's* commentary, including a German translation, took place in 1906 (ZDMG 60 1906 pp 413-68).
2. The first publication in India was done by *Kaviraj Narendranath Mitra* in *Lahore* in 1926. In this, along with the Sanskrit interpretation of *Chandrata*, there is also an explanation of the name "*Parmal*" in Hindi written by *Jaidev Vidyalkar*. This version has 401 verses.
3. Another publication was originally published in *Sanskrit* language from *Vaidyasarathi Press, Kottayam* (South India), *Kerala*, edited by *Adhudar Narayan Shankar Sharma Moose* in 1950 AD.
4. The third publication took place in 1987 from *Chaukhamba, Varanasi*. In this, along with the English interpretation of *Acharya Priyavrat Sharma ji*, there is also the *Sanskrit* interpretation of *Chandrata* and there is also a separate publication of the original version with the Hindi interpretation. *Acharya Priyavrat Sharma ji* has considered *Lahore* publication as the basis.

### Commentaries

*Shri Bayaskar N.S. Moose* sir writes in the preface of this book that it has been heard that *Chandrata*, son of *Tishatacharya*, has written a commentary. If any gentleman finds a book containing this explanation, please inform me. He published it in 1950. This proves that there was less communication between *Ayurveda* scholars of North India and South India about each other's knowledge, otherwise Mr. Moose would definitely have got the *Chandrata's Vyakhya* published from *Lahore* in 1926. Maybe, at that time India was under the British rulers. The Indians were also provided with less facilities for good education and



communication. Therefore this *Sanskrit* commentary may not have reached *Kottayam* in *Kerala*.

### **TISHATAACHARYA**

*Tishatacharya* is a renowned physician and well-known work on *Aushadhi Yoga*. His son name was *Chandrata* and his son has written a commentary in *Sanskrit* on *Chikitsakalika*, which is referred as son's commentary on his father's work. *Tishatacharya* introduced the herbal and herbo-mineral groups and also specified certain important single drugs useful in clinical practice. *Tishatacharya* and other *Acharya* did not mentioned *Tishata*'s father name. Some *Acharyas* mentioned *Vagbhata* as *Tishata*'s father in his text “bfr okXHkêlwuquk rhIVnsosu fojfpfapfdRlk'kkL=e”.

The name of *Tishatacharya*'s has been mentioned by many *Acharyas* in their treatise and books, but no one described where he lived or to which place he belonged. There is no information related to *Tishatacharya*'s birthplace in the treatise.

### **KALA NIRDHARANA (DEREMINATION OF TIME PERIOD)**

In his treatise *Tishatacharya* mentioned *Acharya Bhela* (1000 BCE), *Acharya Kankayana* (1000 BCE), *Acharya Sushruta*(3<sup>rd</sup> CE), *Acharya Charaka*(2<sup>nd</sup> CE) and *Acharya Parashara*(2<sup>nd</sup> CE) by his name under *Chikitsakalika* form all these informations we come to know the time period of *Tishatacharya* is after them. *Tishtacahraya* is quoted by *Vijayarakshita* (*Sanskrit* interpreter of *Madhava Nidana*) (12<sup>th</sup> century), *Dalhana* (12<sup>th</sup> century) and *Chakrapani Datta* (11<sup>th</sup> century). *Tishtachraya*'s son *Chandrata* has given a *Sanskrit* interpretation of *Chikitsakalika*. In this interpretation, the names of *Bhattara Harish Chandra* (6<sup>th</sup> century) and *Sudhira* and *Jejjata* (9<sup>th</sup> century) have come, so the period of *Tishatacharya* should be between 9<sup>th</sup> and 11<sup>th</sup> century. That is, this period of *Tishatacharya* should be considered between 950-1000 CE.

### **OBSERVATIONAL STUDY**

*Tishatacharya* has mentioned 41 types of diseases, their *Aushadhi Yogas*, *Aushadhi Dravyas* and *Phalashruties* under 302 verses in *Chikitsakalika*.

## COMPILATORY STUDY AND COMPARATIVE STUDY

After meticulously observing the *Chikitsakalika* and delving into the details of all 41 diseases and their *Chikitsa* documented within, our description of a compilatory and comparative study from the *Charaka Samhita* and *Sushruta Samhita* is as follows.

### *Chikitsa Yoga and Phalashruti*

<i>Chikitsa Yoga and Phalashruti</i>	<i>Sushruta Samhita</i>	<i>Charaka Samhita</i>
Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	2	10
Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	23	22
<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	3	2
<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	144	

There are two Similar *Aushadhi Yogas* and their *Phalashruti* explained in *Sushruta Samhita*.

There are twentythree slightly modified *Aushadhi Yogas* and their *Phalashruti* explained in *Sushruta Samhita*.

There are three *Aushadhi Yogas* with different formulation but Similar *Aushadhi Dravya* explained in *Sushruta Samhita*.

There are ten Similar *Aushadhi Yogas* and their *Phalashruti* explained in *Charaka Samhita*.

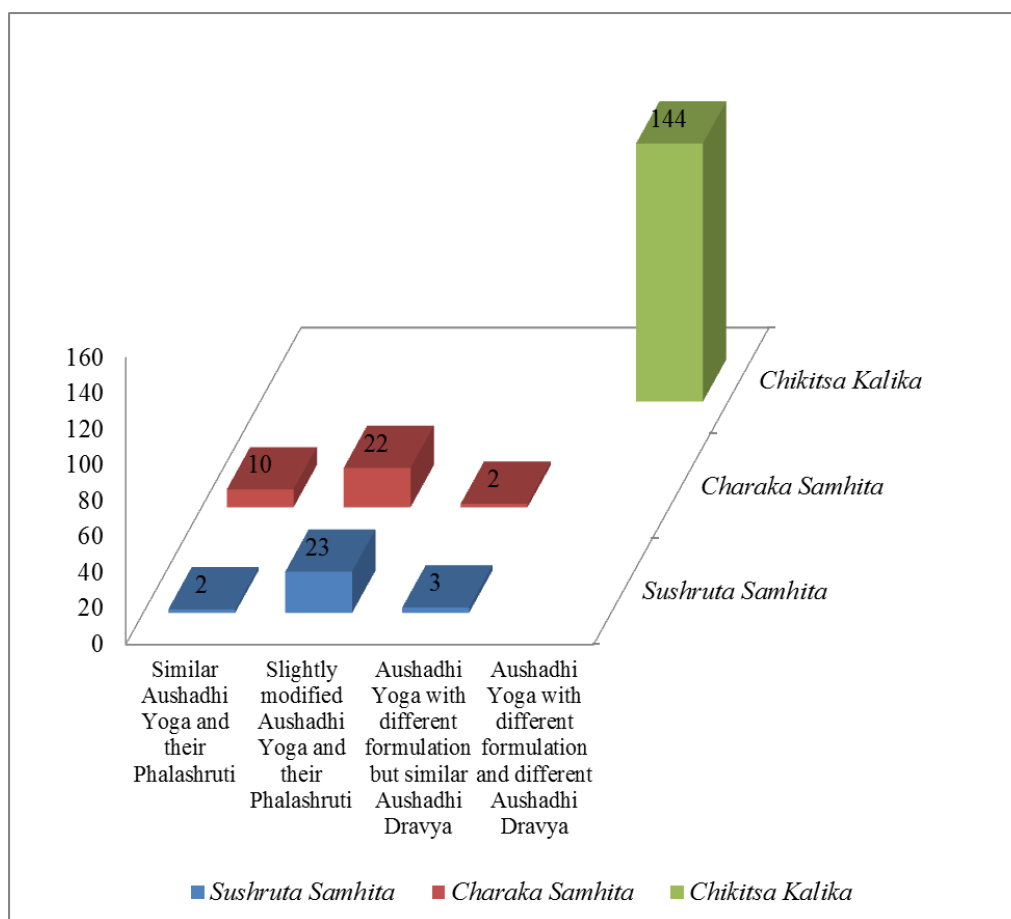
There are twentytwo slightly modified *Aushadhi Yogas* and their *Phalashruti* explained in *Charaka Samhita*.

There are two *Aushadhi Yogas* with different formulation but Similar *Aushadhi Dravya* explained in *Charaka Samhita*.

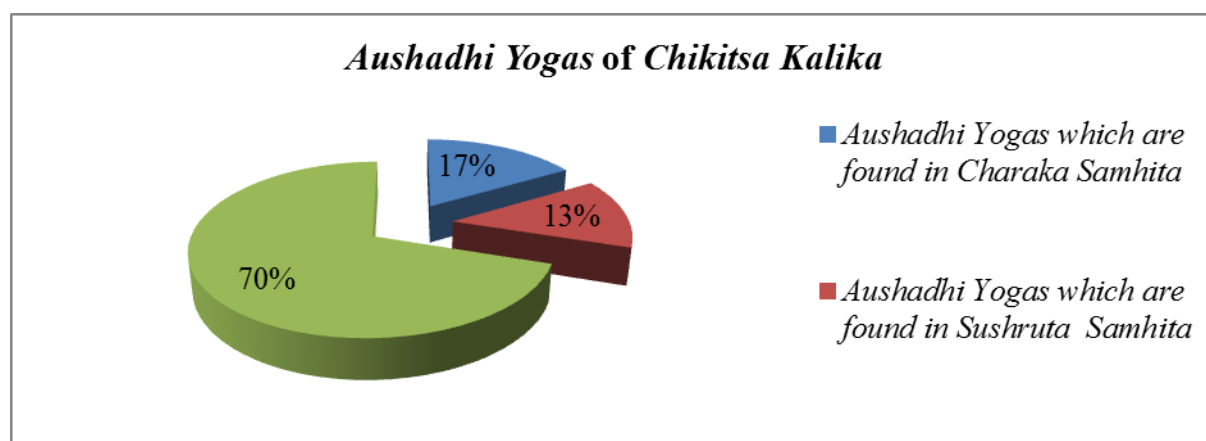
*Tishatacharya* explained 144 unique *Aushadhi Yogas* with different formulation and different *Aushadhi Dravyas* which are not mentioned in *Sushruta Samhita* and *Charaka Samhita*.



### Compilatory and Comparative Study Chart of *Chikitsakalika*



These are all the findings mentioned by *Tishatacharya* in the *Chikitsakalika*, which can be easily known by this graphical representation.



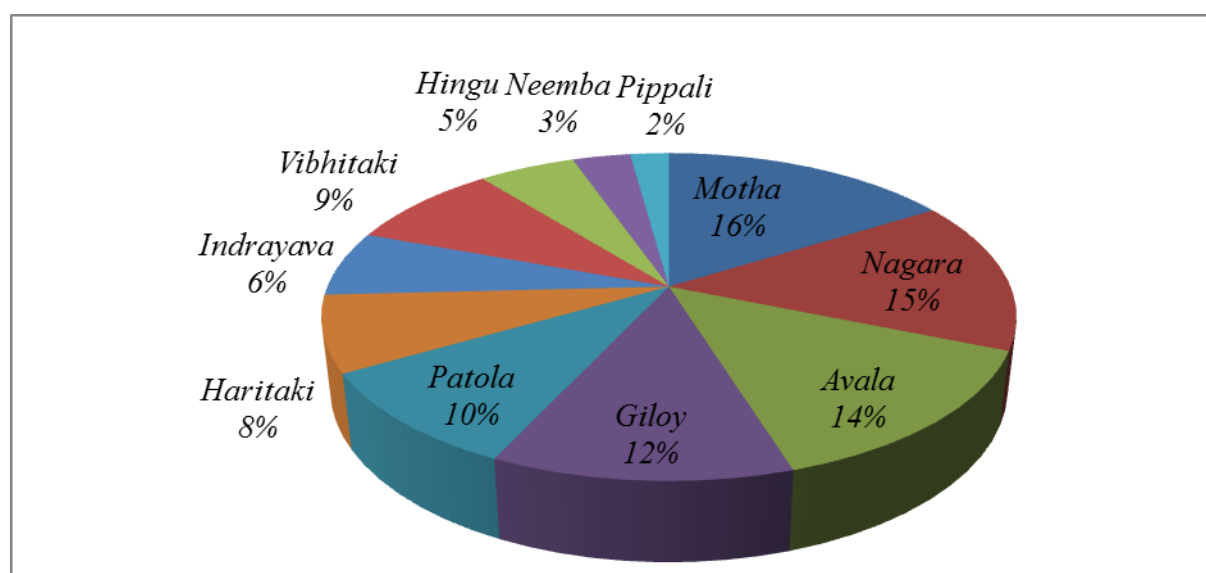
- In *Chikitsakalika* there are 13% similar Aushadhi Yogas and their Phalashruti explained in *Sushruta Samhita*.
- In *Chikitsakalika* there are 17% similar Aushadhi Yogas and their Phalashruti explained in *Charaka Samhita*.

- *Tishatacharya* explained 70% unique *Aushadhi Yogas* with different formulation and different *Aushadhi Dravyas* in *Chikitsakalika*, which are not mentioned in *Sushruta Samhita* and *Charaka Samhita*.

*Tishatacharya* mentioned seventeen *Ekal Aushadhi* in *Chikitsakalika*. According to *Acharya*, all these *Ekal Aushadhi* are capable of curing diseases. *Tishatacharya* has also told some unique *Ekal Aushadhi* (*Sarpunkha* for *Alarkavisha*) in *Chikitsakalika* which are not found in major *Samhitas*.

*Tishatacharya* mentioned 49 *Aushadhi Yogas* by name in *Chikitsakalika*, out of which 14 similar *Aushadhi Yogas* are found in *Sushruta Samhita* and 15 *Aushadhi Yogas* are found in *Charaka Samhita*.

*Tishatacharya* has mentioned 109 *Aushadhi Dravyas* in *Chikitsakalika*, which he used in formulations of *Aushadhi Yogas* for treatment of various diseases.



- The twelve *Aushadhi Dravyas* that *Tishatacharya* repeatedly used in his *Aushadhi Yogas*, include five *Aushadhi Dravyas* that are also included in the *Agraya Aushadhi* described by *Acharya Charaka*, *Aushadhi Dravyas*, like *Avala*, *Haritaki*, *Motha*, *Guduchi* and *Hingu*.
  - Avala* as a *Vayasthapana*.
  - Haritaki* as a *Pathya*.
  - Motha* as a *Sangrahaka*, *Deepana* and *Pachana*.
  - Guduchi* as a *Sangrahaka*, *Vatahara*, *Deepana*, *Kaphahara* and *Shonita-Vibandhahara*.

- e. *Hingu* as a *Chedana*, *Deepana*, *Bhedana*, *Anulomana* and *Vata-Kaphahara*.
- f. *Kutaja* as a *Sangrahaka*, *Deepana* and *Pachana*.
- g. *Pappali* as a *Deepana*, *Pachana* and *Anaha Prashamana*.
- While describing *Gana*, *Acharya Sushruta* mentioned some *Dravyas* which are also taken in *Chikitsakalika* by *Tishatacharya*.
  - a. *Pippali* in *Pippaliyadi Gana* and *Amalalyadi Gana*.
  - b. *Amala* in *Parushakayadi Gana* and *Amalakadi Gana*.
  - c. *Giloy* in *Shyamadhi*, *Patolayadi* and *Gudchiyadi Gana*.
  - d. *Haritaki* in *Parushakayadi Gana*, *Musthayadi*, *Vachayadi Gana* and *Amalakadi Gana*.
  - e. *Indrayava* in *Aragvadhadi Gana*, *Haridrayadi Gana* and *Pippaliyadi Gana*.
  - f. *Vibhitaki* in *Parushakayadi Gana*, *Amalakadi Gana* and *Musthayadi Gana*.
  - g. *Hingu* in *Pippalyadi* and *Ushakadi*.
  - h. *Neemba* in *Aragvadhadi Gana* and *Lakshaayaddi Gana*.
  - i. *Musta* in *Mustayadi Gana*.

### ***Chhanda* Used by *Tishatacharya* in *ChikitsaKalika***

*Tishatacharya* has recited many *Chhanda*, some of which are as follows.

- |                              |  |
|------------------------------|--|
| a. <i>Anushtup Chhanda</i>   | e. <i>Pushpitagra Chhanda</i>          |
| b. <i>Arya Chhanda</i>       | f. <i>Shardulvikridit Chhanda</i> etc  |
| c. <i>Indravajra Chhanda</i> | g. <i>Upjati Chhanda</i>               |
| d. <i>Malini Chhanda</i>     | h. <i>Vasantatilaka Chhanda</i> , etc. |

With the help of *Chhanda*, we can easily understand all the verses and their meaning. *Chhanda* refers to the Vedas themselves. *Chhanda* generates rhythm to the literature when the rules are properly followed. Rhythm is important to literature as a preliminary attraction. *Tishatacharya* mentioned different types of *Chhanda* in *Chikitsakalika*.

### **DISCUSSION**

The present work “A Critical study on *Chikitsakalika* in relation to *Sushruta Samhita* and *Charaka Samhita*” was carried to study and evaluate the *Aushadhi Dravya*, *Aushadhi Yoga* and *Phalashruti* of *Chikitsakalika* and also to find out the unique contributions of *Tishatacharya*, if any. It is duty of researcher to bring out the truth, which is there in the ancient treatise. In this way the Uha/discussion becomes a necessary part of the research work. It is churning milk to draw the butter of conclusion. *Tishatacharya* in his treatise

*Chikitsakalika* very diligently explained and emphasized many *Aushadhi Yogas* and *Phalashruti*. In these *Aushadhi Yogas* *Tishatacharya* mentioned *Acharyas* name like *Acharya Sushruta*, *Acharya Charaka*, *Acharya Parashara*, *Acharya Bhela*, *Acharya Kankayana*, *Acharya Bhrigu* and *Ashwini Kumaras* under *Chikitsakalika*. After thoroughly observing the *Chikitsakalika* and studying all 41 diseases, *Aushadhi Yoga*, *Aushadhi Dravya* and their *Phalashruti* described in it, our comprehensive analysis aims to shed light on the intricacies of each ailment, providing a holistic understanding.

### Contribution of *Chikitsakalika*

1. *Tishatacharya* mentioned *Eranda Taila* and *Neema Taila* as *Rasayana*.
2. *Tishatacharya* has indicated *Sarpunkha* for *Alarkavisha*, *Patalapushpa* for *Hikka* which were not mentioned in the earlier works.
3. *Tishatacharya* prepared *Dashanga Taila* to cure *Vataviyadhi*
4. *Acharya* mentioned the formulation of *Shapatvinshati Gugglu* in *Shoola Chikitsa*.
5. *Tishatacharya* used *Hingupanchaka Churna* for *shoola* treatment.
6. *Tishatacharya* mentioned *Divasa Pardhana* form of *Vardhamana Pippali Yoga* under *Jwara Chikitsa*.
7. *Acharya Tishata* has used only 90 percent *Niramisha Yoga* in *Chikitsakalika*.
8. *Tishatacharya* mentioned seventeen *Ekal-Aushadhi Dravyas* for *Roga Chikitsa*.
9. In *Chikitsakalika* *Tishatacharya* mentioned *Dashang Lepa* under *Visarpa* treatment.
10. *Acharya* used *Bindu Ghrita* and *Maha Bindu Ghrita* for *Gulma Chikitsa*.
11. *Tishatacharya* prepared *Ghrita* for eliminates all eighteen types of *Kustha*.
12. *Tishatacharya* mentioned *Shivagutika* for *Kshaya Roga Chikitsa*.
13. *Kataphala* and *Trayantikadigana* are the novel groups introduced by *Chikitsakalika*.
14. Indication of certain seed oils, namely *Erandataila*, *Neembataila*, *Jyotismatitaila* and *Palashataila*, should be considered as contributions of *Tishatacharya*.
15. *Acharya Charaka* considered *Sira*, *Hridaya* and *Vasti* as *Trimarmas*, but *Tishatacharya* considered *Hridaya*, *Guda* and *Nabhi* as *Trimarmas*.
16. *Tishatacharya* prepared *Vibhitaki Lavana* under *Pandu Roga* treatment.
17. *Acharya* used *Gaumutra* with *Haritaki* to cure *Arsha Roga*.
18. *Tishatacharya* mentioned *Kshudravleha (Viyaghri Haritaki)* under *Shwasa-Kasa Chikitsa*.
19. *Acharya* has used many *Chhanda* well in his treatise.
20. *Tishatacharya* prepared *Kushmanda-Khanda* to treat *Raktapitta*.

21. *Acharya* explained *Sarpa-Mooshika Nashka Dhupana* under *Visha Tantra*.

22. *Tishatacharya* mentioned *Vacha* as a *Manovikarahara*.

23. *Tishatacharya* used *Amalapanchaka* as a *Trishana Shamaka*.

## SUMMARY

The *Chikitsa Kalika* (the bud of successful treatment) of *Tishatacharya* is a well-known work on *Aushadhi Yoga*. Its popularity is evident from the fact that it is quoted by scholars and commentators like *Chakrapani*, *Vijayaraksita*, *Hemadri*, *Sivadasa Sen*, etc. It is clear from the name itself that it is indeed the bud of successful medicine. There are two major compendia of *Ayurveda* namely *Sushruta Samhita* and *Charaka Samhita* have initially formulated the materia medica of *Ayurveda*. Aspirants with low intelligence may not understand and retain the ocean like knowledge deposited *Ayurvedic* treatises. Keeping this fact in mind, *Tishatacharya* composed this compendium, which is useful for both intelligent and average practitioners of *Ayurveda*. *Tishatacharya*, in his treatise *Chikitsakalika*, very diligently explained and emphasized many *Aushadhi Yogas* and *Phalashruti*. In these *Aushadhi Yogas* *Tishatacharya* mentioned *Acharyas* name like *Acharya Sushruta*, *Acharya Charaka*, *Acharya Parashara*, *Acharya Bhela*, *Acharya Kankayana*, *Acharya Bhrigu* and *Ashwini Kumaras* under *Chikitsakalika*.

## CONCLUSION

A final conclusion is a proposition, which is reached after considering the evidence, arguments and premises. It includes following:

- Total no. of diseases in *Chikitsakalika* = 41
- Total no. of *Aushadhi Yogas* in *Chikitsakalika* = 202
- *Aushadhi Yogas* of *Chikitsakalika* found in *Sushruta Samhita* = 28
- *Aushadhi Yogas* of *Chikitsakalika* found in *Charaka Samhita* = 35
- *Aushadhi Yogas*(formulations) with name in *Chikitsakalika* = 49
- Total no. of *Aushadhi Darvyas* in *Chikitsakalika* = 109
- *Chikitsa Krama* explained under *Chikitsakalika* = 8
- *Ekal-Aushadhi Dravyas* mentioned in *Chikitsakalika* = 17
- *Aushadhi Gana* mentioned in *Chikitsakalika* = 18
- In *Chikitsakalika* there are a total two similar *Aushadhi Yogas* and their *Phalashruti* explained in *Sushruta Samhita*.

- In *Chikitsakalika* there are a total ten similar *Aushadhi Yogas* and their *Phalashruti* explained in *Charaka Samhita*.
- There are twentythree slightly modified *Aushadhi Yogas* and their *Phalashruti* explained in *Sushruta Samhita*.
- There are twentytwo slightly modified *Aushadhi Yogas* and their *Phalashruti* explained in *Charaka Samhita*.
- There are three *Aushadhi Yogas* with different formulation but similar *Aushadhi Dravya* explained in *Sushruta Samhita*.
- There are two *Aushadhi Yogas* with different formulation but similar *Aushadhi Dravya* explained in *Charaka Samhita*.
- *Tishatacharya* explained 144 unique *Aushadhi Yogas* with different formulation and different *Aushadhi Dravyas* which are not mentioned in *Sushruta Samhita* and *Charaka Samhita*.
- *Kala* of *Tishatacharya*(*Chikitsakalika*) = 10<sup>th</sup> century
- *Tishatacharya* explained only one *Chikitsa Siddhanta* under *Grahani Chikitsa*.
- *Tishatacharya* explained *Asadhya Rogi* in *Kshaya Roga* under *Chikitsakalika*.

After complete study, it can be concluded that the *Aushadhi Yogas*, *Aushadhi Dravyas* and *Phalashruti* in *Chikitsakalika* are not totally similar to *Sushruta Samhita* and *Charaka Samhita*, so *Chikitsakalika* have some unique formulations based on internal used of medicine.

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