# AMRITA SCHOOL OF AYURVEDA
## DEPARTMENT OF POST GRADUATE STUDIES
### LIST OF SYNOPSIS, GUIDE & CO-GUIDE

### Department of SAMHITA & SIDHANThA

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PROFORMA FOR REGISTRATION OF SUBJECT FOR DISSERTATION FOR
AYURVEDA VACHASPATI [M.D] IN AYURVEDA SAMHITA SIDDHANTA
“SURVEY TO ASSESS THE PREVALENCE OF ETIOLOGICAL FACTORS OF
AMLAPITTA DESCRIBED
IN CLASSICAL TEXTS IN K .S. PURAM PANCHAYAT”

BY
Dr. EDWIN KURIAKOSE

GUIDE
Prof.Dr.KOREDE RAVINDAR MD (AY)

CO-GUIDE
Dr. LEENA P NAIR MD (AY)

ASSITANT PROFESSOR

DEPARTMENT OF POST GRADUATE STUDIES IN AYURVEDA SAMHITA
SIDDANTHA
AMRITA SCHOOL OF AYURVEDA , VALLIKKAVU
CLAPPANA P.O, KOLLAM , KERALA

SESSION – 2013 – 14
From
Dr. EDWIN KURIAKOSE
I Year M.D (Ay) Scholar
Department of Post Graduate Studies in Ayurveda Samhita Siddhanta
Amrita school of Ayurveda, Vallikavu, Clappana (P.O), Kollam, Kerala

To
The Registrar,
Amrita ViswaVidyapeetham, Ettimadai, Coimbatore

Through- The Principal and Head of the Department of Post Graduate Studies in Samhita Siddhanta, Amrita School of Ayurveda, Vallikavu, Clappana (P.O) Kollam, Kerala

Subject: Submission of Completed Proforma for Registration of Synopsis of Dissertation.

Respected Sir,

I request you to kindly register the below mentioned subject against my name for the submission of the dissertation to the Amrita ViswaVidyapeetham, Coimbatore, Tamilnadu as partial fulfillment of M.D(Ay) in Ayurveda Samhita Siddhanta

THE TITLE OF DISSERTATION:
“SURVEY TO ASSESS THE PREVALENCE OF ETIOLOGICAL FACTORS OF AMLAPITTA DESCRIBED IN CLASSICAL TEXTS IN K. S. PURAM PANCHAYAT”

I am enclosing completed Proforma for Registration of Subject of dissertation.

Thanking You

Yours faithfully,

(Dr. EDWIN KURIAKOSE)

Date:

Place: Vallikkavu

1. BRIEF RESUME OF THE INTENDED WORK
I. NEED FOR THE STUDY
Ayurveda places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one’s life, right thinking, diet, lifestyle and the use of herbs. Knowledge of Ayurveda enables to understand one’s own individual constitution and how to make lifestyle changes to bring about and maintain the equilibrium.

Due to fast foods of modern era the incidence of Amlapitta is more nowadays, as the Nidanas of Amlapitta mentioned in the classics are most common nowadays. Nidana is the most important factor to be assessed in a disease. One among the treatment modality in Ayurveda is Nidana Parivarjanam. The assessment of Nidana is important for the complete management of Amlapitta. By analysing the food of modern era, the food kept for days long and using it by repeated heating, usage of instant masalas, taste makers which gives taste to the food but harms the body, the pickles available in the market are some of the examples. Due to lack of time most of the people is changing to instant foods which saves a lot of time in their daily life. But most of these foods are virudha, dushta and by continued and prolonged intake of this the incidence of Amlapitta is very common.

Therefore, to study the disease Amlapitta on the basis of Nidana is absolutely necessary to have different angle of approach in treatment. Most of the people neglect Amlapitta without getting properly treated and leads to serious complications.

So here my work is to assess the Nidanas of Amlapittain two groups based on vegetarian and non-vegetarian, because the incidence of Amlapitta is seen in both groups but to find out which group is predominantly suffering with Amlapitta and eliciting out the predominant Nidanas involved in the manifestation of Amlapitta.
II. REVIEW OF LITERATURE:

Madhava Nidana – Amlapitta Nidana Adhyaya

Cakradatta – Amlapitta Chikitsa Adhyaya 52/ (1 - 3)

Kashyapa Samhita Khilasthana 16/9 Amlapitta Chikitsam

Yoga Ratnakara Amlapitta Chikitsa Adhyaya

Previous research work done

2) Amlapitta ekadhyayan - Pandya Narhari 1968.
3) Samshodhan and SanshámanCikitsa in AP - Pilapitiya 1969.
6) Concept of Bhaishajyakaala and its applicability in relation to Agni w.r.s to Amlapitta.- IyerSrividhya, Jamnagar
7) Applied concept of Amapitta and Samapittaw.r.s to Amlapitta – Vrinda kaka-Jamnagar

III. AIMS AND OBJECTIVE OF THE STUDY:

- To compile the Nidanas of Amlapitta in classical texts.
- To assess the predominant etiological factors of Amlapitta.

2) MATERIALS AND METHODS:

I. SOURCEOF DATA

- Data will be collected from OPD & IPD of Hospitals situated in K.S Puram, Panchayat.

II. MATERIALS REQUIRED FOR THE STUDY:

- Amlapitta patients who falls under inclusion criteria.
- Questionnaire prepared out of Nidanas explained in classics.

I. METHOD OF COLLECTION OF DATA:
1) **Sample**
   120 Patients, 60 in each group.

2) **Inclusion Criteria:**
   - Patients having classical symptoms of Amlapitta.
   - Patients between 16 to 60 years of age irrespective of sex, religion etc.

3) **Exclusion Criteria**
   - The patients below the age of 16 and above 60 years
   - The patients who are suffering from systemic disorder and structural disorder.
   - Patients suffering from any other diseases with Amlapitta
   - Pregnancy

II. **PROCEDURE AND DESIGN OF THE STUDY:**
1) **Design of the Study**
   - Literary study
   - Survey study

   **Literary study:** The Nidanas of Amlapitta told in the classics will be compiled together and presented as a literary study.

   **Survey study:** The Nidanas of Amlapitta will be assessed based on a detailed questionnaire. A set of questionnaire will be framed incorporating Ahaara and Vihara which has been mentioned as the Nidanas of Amlapitta and both groups will be compared.

2) **Grouping**
   Two groups will be made comprising of 60 patients each on the basis of vegetarian and non-vegetarian.

3) **Assessment criteria**
   - Assessment will be done on the basis of framed questionnaire.

4) **Statistical Methods**
   - Chi- Square test

5) **Does the study require any investigations or interventions to be conducted on patients healthy volunteers, cadaver or animals? If so please briefly:**
   - NO

6) **Has ethical clearance been obtained from your institution?**
   - YES

7) **LIST OF REFERENCES:**
- VJ Trikamji Acharya, Caraka Samhita by Agnivesa revised by Caraka and Dridhabala with the Ayurveda Dipika Commentary of Chakrapanidatta, Chaukambha Prakashan, 2013.

- J. N. Sena Caraka Samhita by Agnivesa revised by Caraka and Dridhabala with Yogendranath Sen Carakopaskar Commentary by (Part I) Sutrasthana


- Prof. (Km) P.V Tewari, Kashyapa samhita- khilasthana, 16, by Maharshi Maricha Kashyapa, Chaukambhavisvabharati 2008
Name of the Scholar: Dr. EDWIN KURIAKOSE

Signature:

Name and designation of the guide: DR. KOREDE RAVINDAR MD (AY)

Professor

P.G Dept. of Ayurveda SamhitaSiddhanta

Remarks of the Guide:

Signature with official seal:

Name and designation of the Co-guide: DR. LEENA P. NAIR MD (AY)

Assistant Professor

P.G Dept. of Ayurveda SamhitaSiddhanta

Signatures with official seal:

Name and designation of Head of Department: DR. JAYASHANKAR MUND MD (AY), PHD

Professor and HOD

P.G Dept. of Ayurveda SamhitaSiddhanta

Signature with official seal:

Name and designation of Head of Institution: DR. M.R VASUDEVAN NAMBOOTHIRY MD (AY)

Principal

Amrita School of Ayurveda

Signature with official seal:
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AYURVEDA VACHASPATI [M.D] IN AYURVEDA SAMHITA SIDDHANTA

“DEFINING AND ENUMERATING THE NYAYA IN CARAKA SAMHITA WITH
GANGADHARA COMMENTARY”

BY
MANJUSHA. A.T

GUIDE
Prof DR JAYASHANKAR MUND MD (AY) PhD

CO-GUIDES
RAMADAS. P. V MA (Sanskrit) M.Phil. B.Ed. Dr HAROOON IRSHAD MD (Ay)
LECTURER ASSITANT PROFESSER

DEPARTMENT OF POST GRADUATE STUDIES IN AYURVEDA SAMHITA
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AMRITA SCHOOL OF AYURVEDA, VALLIKAVU,
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SECTION -2013-2014
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THE TITLE OF DISSERTATION

“DEFINING AND ENUMERATING THE NYAYA IN CARAKA SAMHITA WITH GANGADHARA COMMENTARY”

I am enclosing completed Proforma for Registration of Subject of dissertation

Thanking You,

Yours faithfully,

(Dr. MANJUSHA.A.T)

Date:

Place: Vallikkavu
1. BRIEF RESUME OF THE INTENDED WORK

I. NEED FOR THE STUDY:

Ayurveda is a comprehensive health science deals with its own fundamental principles. To understand these fundamental principles, Acharyas have adopted several methods to make even common people understand the Shastra. One of the most relevant methods is the application of Nyaya in the Shastra. Generally it is seen as a more logical proposition. They are specifically used when characterizing a situation.

By the midst of Sanskrit development, most of texts in Classical Sanskrit seem to have consisted of Nyaya in variegated circumstances. The genesis of this evolution was the influence of Rig-Veda and related Vedic books and post Vedic scriptures like Puranas, Upanishads, Kavya, Nataka, Darshanas and so on.

From various references, the Nyaya can be defined as a general rule or a logical explanation through which various concepts are understood. The Nyayas are of two types

- Loukika Nyaya
- Shastriya Nyaya.

Loukika Nyayas are the one which are used by the common public in day today life where as Shastriya Nyayas are the one which are used by the authors of the treatise to explore their concepts.

Ayurveda, being the Upaveda of Atharvaveda, explains various Nyayas to enlighten their treatise and for the easy understanding of the topics. As these are commonly used by the people, Ayurvedacharyas found it as an easy tool for the clarification of the views what they want to put forth in their sutras. Later the commentators of these sutras integrated a number of Nyayas to explore the exact meaning of the actual verses. For example, Caraka samhita is constructed on the basis of “Na aprushtva guravo vadanti iti Nyaya” i.e. the text that is written as a conversation between Guru Atreya and his disciples. This itself shows the relevance of the Nyayas in Caraka Samhita. In Caraka Samhita, Acharya explained “Satpatra bhedana Nyaya”, “Deergha saskuli bhakshana nyaya” to explain the Anathva and Ekathva of Manas. In the context of Ahara parinama as well, Acharya has used “Kshira dadhi Nyaya”, “Khalekapota Nyaya”, & “Kedarakulya Nyaya” to understand it properly. Thus Nyayas helps in logical interpretation of the concepts of Ayurveda. So availability
of the Nyayas in the classics like Caraka Samhitha should be analysed. Hence it is necessary to conduct a literary research to study about it and to explore its availability in Caraka Samhitha.

II. REVIEW OF LITERATURE:

- Laukika Nyayanjali; A handbook of popular maxims current in Sanskrit literature, part 1,2,3, Colonel G.A.Jacob
- Nyayavali- Sanskrit Maxims and Proverb
- Laukikanyayasamgraham
- Laukika nyaya kosa
- Caraka Samitha and its Gangadhara commentary
- Detailed review of relevant literature available in Nyaya and Ayurveda, previous research works and journals.

Previous workdone:
- Dr.Vyas.M.K, Caraka Chakrapanina Nirdrishta Vividha Nyayatha Tesham Vyavaharika Upayogitam (Gujarat Ayurveda University, Jamnagar, 2006)

III. AIM AND OBJECTIVE OF THE STUDY:

- To collect Nyayas in different relevant available books
- To define, explore and enumerate the Nyayas available in Caraka Samhita with Acharya Gangadhara commentary.

2. MATERIALS AND METHODS

I. SOURCE OF DATA

- Texts on Nyaya like Nyayavali, Laukikanyayanjali etc
- Texts such as Sabdakalpadruma, Tarkavacaspiti- Vachaspatyam
- Caraka Samhita and its Gangadhara commentary
• Relevant data from articles, periodicals, journals and other published works
• Internet media.

II. MATERIALS REQUIRED FOR THE STUDY:

i. METHOD OF COLLECTION OF DATA
   • All the available details of Nyaya are collected from the available source
   • Defining and enumerating the Nyayas available in Caraka Samhita
     Gangadhara commentary

ii. Inclusion criteria:
    Caraka Samhita with Gangadhara commentary.

iii. Exclusion criteria
    All other commentaries are excluded.

III. PROCEDURE AND DESIGN OF THE STUDY:

i. Materials and methods:
   Conceptual study

ii. Design Of The Study
   Literary research

3. Does the study require any investigations or interventions to be conducted on Patients?
   Healthy volunteers, cadaver or animals? If so, please describe briefly:
   Not applicable

4. Has ethical clearance been obtained from your institution
   YES

5. LIST OF REFERENCES

2. Shri Taranath, Trakavacaspati - Vachaspatyam, Chaukhambha Sanskrit Series, Varanasi.
7. Dr Aswin- Laukikanyayasamgraha, chaukambah Sanskrit office, Varanasi, 2003
8. Kaviraj Shree Narendra Nath Sengupta & Kaviraj Shree Balaichandra Sengupta, Caraka Samhita; by Agnivesa; Revised by Charaka and Drdhabala; Ayurvedadipika Commentatries of Srimat Chakrapanidatta and Jalpakalpataru Commentaries of Sri Gangadhar; Chaukhambha Orientalia; 2011; 3rd khand, Sarira Sthana, 1/5
9. Kaviraj Shree Narendra Nath Sengupta & Kaviraj Shree Balaichandra Sengupta, Caraka Samhita; by Agnivesa; Revised by Charaka and Drdhabala; Ayurvedadipika Commentatries of Srimat Chakrapanidatta and Jalpakalpataru Commentaries of Sri Gangadhar; Chaukhambha Orientalia; 2011; 1st khand, sutra sthana, 8/51
10. Kaviraj Shree Narendra Nath Sengupta & Kaviraj Shree Balaichandra Sengupta, Caraka Samhita; by Agnivesa; Revised by Charaka and Drdhabala; Ayurvedadipika Commentatries of Srimat Chakrapanidatta and Jalpakalpataru Commentaries of Sri Gangadhar; Chaukhambha Orientalia; 2011; 2nd khand, sutrasththana, 28/4
11. Kaviraj Shree Narendra Nath Sengupta & Kaviraj Shree Balaichandra Sengupta, Caraka Samhita; by Agnivesa; Revised by Charaka and Drdhabala; Ayurvedadipika Commentatries of Srimat Chakrapanidatta and Jalpakalpataru Commentaries of Sri Gangadhar; Chaukhambha Orientalia; 2011, 4th kandha, chikitsa sthana 15/16
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<td>Name and designation of the guide:</td>
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<td>RAMADAS P. V MA(SANSKRIT) M.PHIL.,B.ED</td>
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<tr>
<td>Lecturer</td>
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<td>PG. Dept of Ayurveda Samhita Siddhanta</td>
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PROFORMA FOR REGISTRATION OF SUBJECT FOR DISSERTATION FOR

AYURVEDAVACHASPATI [M.D] IN AYURVEDA SAMHITA SIDDHANTA

IDENTIFICATION & INTERPRETATION OF TANTRAYUKTI IN CARAKA SAMHITA SUTRA STHANA

BY
Minu Chandran

GUIDE
Prof. Dr. JAYASHANKAR MUND\textsuperscript{MD (AY), PH.D.}

CO-GUIDE
Dr. HAROON IRSHAD \textsuperscript{MD (AY)}

ASSISTANT PROFESSOR

DEPARTMENT OF POST GRADUATE STUDIES IN AYURVEDA SAMHITA SIDDHANTA
AMRITA SCHOOL OF AYURVEDA , VALLIKKAVU, CLAPPANA(P.O), KOLLAM, KERALA

SESSION – 2013 – 14
From

Dr. MINU CHANDRAN
I Year M.D (Ay) scholar
Department of Post Graduate studies in Ayurveda Samhita Siddhanta
Amrita school of Ayurveda, Vallikavu, Clappana (p.o), Kollam, Kerala.

To

The Registrar,
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Through- The Principle & The Head of the Department of Post Graduate studies in Ayurveda Samhita Siddhanta, Amrita school of Ayurveda, Kollam, Kerala.

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“IDENTIFICATION & INTERPRETATION OF TANTRAYUKTI IN CARAKA SAMHITA SUTRA STHANA”

I am enclosing completed Proforma for Registration of Subject of dissertation.

Thanking You,
Yours faithfully,

(Dr. MINU CHANDRAN)

Date:
Place: Vallikkavu
1. BRIEF RESUME OF THE INTENDED WORK:

I. NEED FOR THE STUDY:

Ayurveda is the most ancient medical science of the world. It deals with the preventive and curative aspect of disease and promotive aspect of health by its own principles and approach. In Ayurveda, Samhitas are like treasures of knowledge. Theoretical knowledge and its practical application are considered to be the two wheels of the chariot of science. The effort to acquire knowledge is absolutely necessary for the growth and development of human culture. Every branch of knowledge in the course of its transmission from generation to generation acquires a unique mode of expression and evolves a methodology. A sound knowledge of this methodology i.e. “TantraYukti” is a desideratum for the exposition of that subject and its understanding.

Tantra means detailed knowledge of the subject which can be elaborated in detail and Yukti means proper application. TantraYukti is defined as the methodology and technique which enable one to compose and interpret scientific treaties correctly and intelligently. In other words it stands for the systematic approach to a scientific subject and it is this that enables one to clearly elucidate the matter in hand. An understanding of these techniques is inevitable for deeper study of Ayurveda. While going through Samhitait becomes clear to us that some points are only implicit or some are mentioned as a pointer and some may even rise doubts. Here lies the importance of TantraYukti. One should interpret the samhita with the help of TantraYukti with which it is made. Even though one has studied the whole treatise, if he is ignorant of logics of treatises, he will not obtain the real meaning of the book, like a person in misfortune will not get money. A sound knowledge of TantraYukti is required for the exposition of that subject and its understanding.

In spite of all these, the necessity and utility of TantraYukti is the most ignored part in the field of research in Ayurveda. While going through the textbooks on TantraYukti one can find only a few examples to explain each TantraYukti which, is not sufficient to understand it properly. Moreover some of the TantraYukti appears similar at first, which needs more explanation with example to differentiate and understand them better.

Hence this literary study has been undertaken for the study of TantraYukti with its identification and interpretation in CarakaSamhita with special reference to Sutra Sthana.
I. REVIEW OF LITERATURE.

- CarakaSamhita with Ayurveda dipika commentary
- SusrutaSamhita
- AshtangaSamgraha
- AshtangaHridaya.
- NeelameghaBhishaksTantraYuktiVichara.
- All available and relevant literature.

Previous Research work


II. AIM AND OBJECTIVE OF THE STUDY:

- To study the Tantrayukti in CarakaSamhita
- To identify and interpret the TantraYukti in CarakaSamhita Sutra sthana.

I. MATERIALS AND METHODS

a. SOURCE OF DATA

- Ayurveda classical texts and their commentaries
- Texts Books related to TantraYukti
- Articles and journals
- Opinion and views from eminent personalities
- Internet media.
b. **MATERIALS REQUIRED FOR THE STUDY:**

**METHOD OF COLLECTION OF DATA:**

- All the available data about *TantraYukti* are compiled and comprehensively studied.
- Interpretation of *TantraYukti* in *CarakaSamhita* with special reference to *Sutra stana*.

**Inclusion Criteria**
Not applicable.

**Exclusion Criteria**
Not applicable.

1. **PROCEDURE AND DESIGN OF THE STUDY**

   1. **Materials and methods:**
      Conceptual study.

   2. **Design Of The Study**
      Literary study

II. Does the study require any investigations or interventions to be conducted on patients, healthy volunteers, cadaver or animals? If so, please describe briefly:

   NO

III. Has ethical clearance been obtained from your institution?

   YES
IV. **LIST OF REFERENCES**


- Prof N.E. Muthu Swami, Dr. C. Ushakumari, Dr. S.R. Sreeja, *Vaidyanatha Neelamegha’s Tantra Yuktivichara*. Publication Division, Govt Ayurveda College, Trivandrum, 1976.


Name of the Scholar: Dr. MINU CHANDRAN

Signature:

Name and designation of the guide: Dr. JAYASHANKAR MUND MD(AYU),PHD

Professor and HOD
PG Dept. of Ayurveda SamhitaSiddhanta

Remarks of the Guide:

Signature with official seal:

Name and designation of the Co-guide: Dr. HAROON IRSHAD MD(AYU).

Assistant Professor
PG Dept. of Ayurveda SamhitaSiddhanta

Signatures with official seal:

Name and designation of Head of Department: Dr. JAYASHANKAR MUND MD(AYU),PHD

Professor and HOD
PG Dept. of Ayurveda SamhitaSiddhanta

Signature with official seal:

Name and designation of Head of Institution: Dr. M.RVASUDEVANNAMBOOTHIRY MD(AY)

Principal
Amrita School of Ayurveda

Signature with official seal: TOP
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“TRANSCRIBING, TRANSLATING AND CRITICAL NOTES ON THE MANUSCRIPT ‘GULIKA YOGAM’”

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Subject: Submission of Completed Proforma for Registration of Synopsis of Dissertation

Respected Sir,

I request you to kindly register the below mentioned subject against my name for the submission of the dissertation to the Amrita Viswa Vidyapeetham, Coimbatore, Tamil Nadu as partial fulfillment of M.D (Ay) in Ayurveda Samhita Siddhanta.

THE TITLE OF DISSERTATION:  
“TRANSCRIBING, TRANSLATING AND CRITICAL NOTES ON THE MANUSCRIPT “GULIKA YOGAM”

I am enclosing completed Proforma for Registration of Subject of dissertation.

Thanking You  
Yours faithfully,

(Dr. SREEJA K G)  
Date:  
Place: Vallikkavu
1. BRIEF RESUME OF THE INTENDED WORK.

1. Need for the Study:

Ayurveda, the most prominent indigenous systems of medicine, developed as a result of the accumulated wisdom and practical experiences of very many generations. The art of writing emerged as a way of preserving knowledge that was previously transmitted orally from one generation to the next. Writing in the form of manuscripts, inscriptions, and coins was used to store information for a longer time. Manuscripts are the original texts or scripts which are manually written and are the basis for learning of science. Manuscripts are the proof of well developed science and literature of the country.

Kerala has a rich tradition of indigenous medicine and health care practices. Besides the classical Ayurveda, a number of local health care systems such as Marma Chikitsa, Kalari, Vishavaidyam and other ethnic health care practices are prevalent here. Most of these systems of knowledge are unique and are often known only to a few individuals and communities and many of this rare knowledge are written in Manuscripts which are kept in individual collections.

Many persons even today successfully use traditional knowledge of Toxicology on many poisonous animal bites especially snakes bites. The Manuscript “GulikaYogam” is one among them which deals with Visha chikithsa. GulikaYogam is written in Malayalam which may be a translation of a Sanskrit work. Other details of the content of this manuscript are not available as no reference to this manuscript is available elsewhere as per the present knowledge. Detailed study is needed for analyzing the contents of the Manuscript. The details of author, place and period might get from the detailed study of the manuscript.

Understanding the manuscript involves certain processes like:

- Transcribing which means to make a written copy, especially a type written copy. It is undertaken with two goals, to give a truthful representation of what the writer actually wrote, and to make the printed copy easy for the reader to comprehend.

- Translation: Many manuscripts are written in regional languages so largely limited to particular region due to communication gap. So its translation to universal language English is very essential so that all can be benefitted from the work.
- Critical notes: The subject matter in the manuscript is compared with the already existing books on the subject. The words in the manuscript if they are not clear should be noted and given the appropriate word, considering the meaning and grammatical peculiarities of that word. The number of slogans or texts in the manuscript if there is any subject differences in the matter then it should be specified. Hence the present study is carried out to fulfill the above said criteria.

II. REVIEW OF LITERATURE:
The manuscript “Gulika Yogam” is found from Narayanam Packel, Mithrakkari, Alappuzha Dist, Kerala a family who have long tradition in practicing Visha Chikitsa and Jyothisha. Gulika Yogam is documented in 66 folios. Each folio measures 19 cm x 3.6 cm. The subject matter is presented on either sides of the palm leaf inscribed in Malayalam script. The manuscript is having some damages and recently preservation methods are being done to prevent further damages.

The text starts with salutations to Guru and Lord Ganapati. The initial text does not reveal details about the author, place and period. Detailed study is needed for analyzing the contents of the Manuscript as there is no reference to the content of manuscript is available elsewhere. The details of author, place and period might get from the detailed study of the manuscript.

The content of the manuscript will be analyzed mainly based on followingsamhitas/books.
1. Caraka Samhita.
2. Susrutha Samhita
3. Astanga Hridayam
4. Astanga Sangraha

Previous Work done:
Many studies are done on Manuscriptology but no other works pertaining to this topic is done elsewhere as per the current knowledge.
III. AIM & OBJECTIVES OF THE STUDY:

- To explore different methods and stages involved in the study of Ayurveda medical Manuscriptology.
- To transcribe the selected manuscript “Gulika Yogam”
- To translate the selected Manuscript “Gulika Yogam” to English language for further studies.
- To explore, analyze and understand the information studied in Manuscript with the fundamental principles of Ayurveda.

2. MATERIALS AND METHODS:

I) SOURCE OF DATA.

Collection of Manuscript from Narayanam Packel family by the form of digitalization.

<table>
<thead>
<tr>
<th>Name of the text</th>
<th>Source</th>
<th>Source number</th>
<th>Material</th>
<th>Languages</th>
<th>Scripts</th>
<th>Folios</th>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gulika Yogam</td>
<td>Family</td>
<td>NA</td>
<td>Palm Leaves</td>
<td>Malayalam</td>
<td>Malayalam</td>
<td>60</td>
<td>19 cm X 3.6 cm</td>
</tr>
</tbody>
</table>

II) MATERIAL REQUIRED FOR THE STUDY.

i. Methods of collection of Data:

1. Sample

   NA

2. Inclusion Criteria

   The Manuscript Gulika Yogam available at the Narayanam packel family, Mithrakkari, Alappuzha, Kerala will be included for the study.

3. Exclusion Criteria

   Gulika Yogam Manuscript available at any other Manuscript preservation centre or library or personal collection.
ii) **PROCEDURE AND DESIGN OF THE STUDY:**

**1. Materials and Methods**

The methodology for digitalization of Manuscript processing followed is:

Format: JPEG

Spatial Resolution: 1024 x 768 pixels.

**2. Design of the Study:**

1) The Manuscript will be read and will be translated to English.

2) The study extents to the influence of samhitas like Caraka Samhita, Susrutha Samhita, Ashtanga Hridayam, Astanga Samgraha on Manuscript Gulika Yogam.

3. Does the study require any investigations or interventions to be conducted on Patients, Healthy volunteers, cadaver or animals? If so, please describe briefly:

   NO

4. Has ethical clearance been obtained from your institution?

   YES
5. LIST OF REFERENCES:

1. Handbook of Medical Manuscriptology, Published By Institute Of Ayurveda And Integrated Medicine (IAIM) FRLHT Bangalore (2010)


4. Dr. P Visalakshy, Some Aspects on Manuscriptology, 1st edn, Oriental Research Institute and manuscript Library, University of Kerala, Thiruvanathapuram.

5. K Maheswaran Nair, PhD, Manuscriptology, 1st edn, 1998, Swantham Books, Sasthamangalam, Thiruvananthapuram
Name of the researcher/ Scholar: Dr. SREEJA KG

Signature:

Name and designation of the guide: Dr. JAYASHANKAR MUND, MD(AYU),PhD
Professor and HOD
PG Dept. of Ayurveda SamhitaSiddhantha

Remarks of the Guide:

Signature with official seal:

Name and designation of the Co-guide: Dr. LEENA P NAIR MD (AYU),
Assistant Professor
PG Dept. of Ayurveda SamhitaSiddhantha

Signatures with official seal:

Name and designation of Head of Department: Dr. JAYASHANKAR MUND MD(AYU),PhD
Professor and HOD
PG Dept. of Ayurveda SamhitaSiddhantha

Signatures with official seal:

Name and designation of Head of Institution: Dr. M.R.V. NAMBOOTHIRY MD(AYU)
Principal
Amrita School Of Ayurveda

Signatures with official seal: