Vaidyasaramu (Siddhavaidyasaramu/Navanatha Siddha Saramu) of Rayasam Peraya: A Classical Ayurvedic Text of Andhra Region Written in Classical Telugu Verses

Goli Penchala Prasad¹, Satyanarayana S Pammi², Thugutla Maheshwar³, Narayanam Srikanth⁴

ABSTRACT

Background: Rayasam Peraya’s Vaidyasaramu is a valuable Ayurvedic text written in Telugu verses. It is a popular Ayurvedic text with simple and unique formulations. In the old Andhra region, the Siddha tradition was very popular. Nagarjuna and other Siddha physicians, belonging to this place, influenced Ayurvedic scholars of this region, and they became well versed in using mercury, poisons, and other metals, minerals, gems, etc., in purified and incinerated form along with herbal drugs. The present text represents such Ayurvedic tradition mingled with the Siddha tradition.

Aim: To highlight the content of Rayasam Peraya’s Vaidyasaramu and draw the attention of scientific fraternity for further research and utilization of its unique formulations.

Review results: Unique formulations with clinical significance are highlighted in this paper. Tiktokshatala, Hanumantatala, Angarakatala, Kadalkandaghrita, Ramasastid Churna, Ashvattid Churna, Hayavati Churna, Vamanadi Churna, etc. are some examples. Certain variations in disease descriptions in comparison to popular Ayurvedic texts are also highlighted.

Conclusion: This text comprises the author’s formulations and compilation of certain popular Ayurvedic texts. This medical text described in Telugu Chhandas verses is our pride to show that we had our beautiful past which is forwarded to the future with intensified fragrance. Research on unique formulations may give leads to clinical studies.

Clinical significance: The text describes purification and incineration of many metals, mercury, gems, poisonous substances, and their usage in various diseases. Medically, it is an important text because of unique, simple, and useful formulations with clinical significance. Certain disease descriptions like the types of diseases mentioned in this text are different in comparison to popular classical Ayurvedic texts like Brihatrayi and Laghuratrayi. Further study may reveal new diseases in comparison to disease descriptions of contemporary medical sciences.

Keywords: Ayurveda, Bhasma, Navanatha, Rasashastra, Siddha Vaidya, Vaidyasaramu.

Introduction

Vaidyasaramu (Siddhavaidyasaramu/ Navanatha Siddha Saramu) was written by Rayasam Peraya. He belongs to Haritasa Gotra and is the son of Bhimana and Guravamma. He has claimed that his ancestors were important chieftains to Krishnarayabhupala (Srikrishna Devaraya) and is presumed to belong to the period in-between 1500 and 1550 A.D. Being a Telugu-speaking person belonging to Andhra Pradesh, he has mentioned that medical texts written in Sanskrit cannot be understood by even one in hundred; hence, he had translated/compiled this text by referring other medical texts of that period. Although it is mainly a compilation work, few of his formulations were also included. Some of the formulations mentioned in this text and the books referred are not known today. The present text has both prose and verses written according to Telugu prosody (Chhandas). In Telugu literature, poetry follows the rules of grammar to design the structural features and generate rhythm to the literature. Rhythm is important as a preliminary attraction to memorize. In the text, different types of verses with various metre differentiations are used.

Vaidyasaramu text enhances and enriches the Ayurvedic system of medicine and popularizes the Ayurvedic physicians of Andhra Pradesh. In the medieval period, after the emergence of mercurial medicine, many Ayurvedic scholars of Andhra have used the formulations invented by great Siddhas like Nagarjuna and further enhanced the system and medicine with their new techniques and research. In the Andhra region, this branch of medicine (Rasashastra) became a part of the Ayurvedic system of medicine and spread all over India. The text is named as Vaidyasaramu and in different manuscripts, it is also mentioned as

¹Regional Ayurveda Research Institute for Fundamental Research, Kothrud, Pune, Maharashtra, India
²Achanta Lakshmipati Ayurveda Library Trust, Vijaywada, Andhra Pradesh, India
³Dr. Achanta Lakshmipati Research Centre for Ayurveda, Chennai, Tamil Nadu, India
⁴Central Council for Research in Ayurvedic Sciences, Janakpuri, New Delhi, India

Corresponding Author: Goli Penchala Prasad, Regional Ayurveda Research Institute for Fundamental Research, Kothrud, Pune, Maharashtra, India, Phone: +91 9441654500, e-mail: drprasadgoli@yahoo.com


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Siddhavaidyasaramu or Navanatha Siddha Saramu. This variation may be given by the scribes due to their inclination toward Siddhas and the content of the text. One book by the name of Vaidyasaramu was published by Annadam Narasimhacharya funded by Tirumala Tirupati Devasthanam in the year 1984, and a third one by the name Navanatha Siddha Saramu was published by Bharatiya Sanskriti Ayurveda Vikasa Parishat in the year 2012.

There are many Ayurvedic texts written by the scholars of Andhra Pradesh in Sanskrit and Telugu verses. As per the available literature, the first text in Telugu verses was written by Appannamantri of Pradesh in Sanskrit and Telugu verses. As per the available literature, the patient’s examination (Deha) and the content of the text. One book by the name of Siddhavaidyasaramu was published by Schott), long pepper, black pepper, seeds of tamarind leaf, Biladavana, Jambhira, Sauvarchala Lavana pepper by soaking in buttermilk; Gajapippali (cinnabar), Purification of mercury, sulfur, etc., types of fever are considered as ministers; that of long pepper, black pepper by soaking in buttermilk; Sauvachala Lavana by triturating in the juice of Jambhira (Citrus limon (L.)), Kacha Lavana in the juice of tamarind leaf, Bidalavana with sour gruel and Sannihthavada Lavana (rock salt) with the buttermilk of buffalo seems to be unique.

Bhasmikarana of Metals and Gems (Incineration or Calcination of Metals through Putapaka Procedure after Herbal Treatments)
Bhasmikarana of gold, silver, bell metal, iron, copper, lead, tin, mica, mercury, pearl, coral, ruby, emerald, hessonite, cat’s eye, diamond, yellow sapphire, blue sapphire, conch shell, etc. are explained.

Sindurika of Metals
It is a special Siddha procedure in which Bhasma is prepared along with Hingula and other herbal juices. In this procedure, the prepared Bhasma is in shining red to blackish-red color.

Herbo-mineral Preparations
Majority of these formulations are well known, and certain formulations seems to be unique. Bhairavaravata, Jvarantakarasa, Nilakantharasa, Shnramobanarasa, Siddhajogirasa, Jvarankusharasa, Narasimhachurna, Navanathakarnakara, Agnikumararasa, AnandaBaihavirasa, Svachacha-AnandaBaihavirasa, Ichchabhidhara, Virabhadrasara, Sannipatatbhairavasara, TriTrirajvarakesarasara, Kanakasundararasa, Sitajvararirasa, Badabanalarasa (also called as Vadavanalarasa, in Telugu considered very strong as fire), Mrityunjayarasa, Doshajvarantakarasa, Sannibbadanalarasa, Chandikanamarasa, Rasabadabanalarasa, Tarunajvarakesarasara, IndraraSabadabanalarasa, Sarvagrahara, Jvaragajakesari, Mrityubhanjanarasara, Rasaratnakara, Ponchananarasara, Pratapamartanda, Ashpraparaprakarasa, Jvarabhanjanirasara, Tripuravarasara, Rudranandarasara, Rajamani, Suchikabharanarasara, Vaishnavakrantarasa, Pashupatarasa, Sringarabhairavarasa,
Lakshmanabanarasa, Purnachandrodayarasa, Vasantakusumarasa, Jogirasa etc. are herbo-mineral preparations mentioned in this text. Bhairavavata, Shrimaranabanarasa, Siddhajogirasa, Triratriyarakkeswarirasa, Rajamani, Vaishnavakantararasa, Rudranandarasa, Ashtaprabhakarasa, Sringarabhairvararasa, Lakshmanabanarasa, etc. are not familiar. Their uniqueness can be confirmed only after referring to other contemporary texts. Moreover, known formulations are also to be verified to confirm the ingredients mentioned in these formulations are similar to those formulations mentioned in the same name in classical texts.

Among the above-mentioned herbo-mineral preparations, Jogirasa (Jogi in Telugu means Yogi/Sadhru) is unique. It contains metals, mercury, herbal drugs, and gallbladders of many animals. It is mentioned as on par with Chintamani jewel (a wish-fulfilling jewel in both Hindu and Buddhist traditions) indicating its ability to cure all the diseases. It contains more than 200 ingredients. Mercury, snare poison, Bhasma and powders of opium, realgar, sulfur, mica, gold, silver, bitumen, copper, etc. metals, various types of salts, alkalis, various gems, Vatsanabha, Vishamsuthi, etc. poisons are mixed, and thus, the obtained mixture is triturated with more than 100 plant juices such as Vasa, Eranda, Karpasa, Bimbi, Imlika, Bhringaraja, etc. Each juice is used for trituration for one complete day, and after completion of triturations with all the herbal juices, the obtained product is cooked in Valukayantara (special equipment made with sand and glass bottle to obtain the final herbo-mineral product after applying high temperature), and the ultimate received product is again triturated with the gall of various types of animals and birds, such as buffalo, bear, deer, cat, black dog, goat, peacock, eagle, chameleon, etc. to finally preparing the tablets. These tablets can cure any type of diseases even with chronicity. This formulation is also mentioned in Andhra Vaidya Chintamani in the name of Mahajoginirasa and Bhishaksudharova by the name of Joginirasa. Although the ingredients seem to be similar to the presentation, the style of the verse are different.

**Special Decoctions**

**Dashavatarkashaya**

Some spectacular presentations in the form of formulations are seen in this text taking the characters of various epics of Hindu mythology such as Bhagavata, Ramayana, Mahabharata, etc. Among them, Dashavatarkashaya is one in which the author reveals the medicines in the names of various Avatara (incarnation - a manifestation of a deity or released soul in bodily form on earth) of Lord Vishnu. Probable synonyms of these drugs suggested by Annoonadam Narasimhacharyulu are depicted in Table 1.

In this formulation, the Krishnavatara was not mentioned. Instead of Krishna, Rama has been mentioned 3 times. In this, if Krishnavatara is also considered then it can be taken as Maricha (Piper nigrum L.).

The decoction prepared from the ingredients alleviates all the diseases.

In the same way, decoction of the characters of Ramayana cures Sannipata Jvara as depicted in Table 2.

**Separate Treatment for the Diseases of the Pregnant Ladies**

Common diseases of a pregnant woman are dealt with separately. Decoctions to alleviate fever, diarrhea, dysentery, Shotha (water retentions in the body/ dropsy), vomiting, hiccup, etc. diseases are explained.

**Treatment for the Diseases of Female (Gynecological Conditions and Obstetric Problems)**

Various decoctions, powders for Shvetaprada (leukorrhea), Raktaprada (menorrhagia), to retain pregnancy, Garbhashula (pain in pregnancy), for easy labor, as a galactagogue, in Yonisula etc.

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**Table 1: Ingredients of Dashavatarkashaya**

<table>
<thead>
<tr>
<th>S. no.</th>
<th>Representing incarnation</th>
<th>Name of the drug used by the name of the incarnation</th>
<th>Latin/botanical name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Matsyavatara</td>
<td>Katukarohini</td>
<td>Picroiriza kurroa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Royle ex Benth.</td>
</tr>
<tr>
<td>2</td>
<td>Kurmavatara</td>
<td>Kushmanda</td>
<td>Benincasa hispida</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Thunb.) Cogn.</td>
</tr>
<tr>
<td>3</td>
<td>Varahavatara</td>
<td>Asthishrinkhala</td>
<td>Cissus quadrangularis L.</td>
</tr>
<tr>
<td>4</td>
<td>Narasimha</td>
<td>Vasa</td>
<td>Justicia adhatoda L.</td>
</tr>
<tr>
<td>5</td>
<td>Vamana</td>
<td>Karkatakasringi</td>
<td>Pistacia chinensis sub sp. integerrima (J. L. Stewart ex Brandis) Rech. f.</td>
</tr>
<tr>
<td>6</td>
<td>Rama</td>
<td>Brihati</td>
<td>Solanum torvum Sw.</td>
</tr>
<tr>
<td>7</td>
<td>Rama (Parashurama)</td>
<td>Kantakari</td>
<td>Solanum virginianum L.</td>
</tr>
<tr>
<td>8</td>
<td>Buddha</td>
<td>Bodataras (Mundika)</td>
<td>Sphaeranthus indicus L.</td>
</tr>
<tr>
<td>9</td>
<td>Kalki</td>
<td>Matsykashi</td>
<td>Alternanthera sessilis (L.) R.Br. ex DC.</td>
</tr>
</tbody>
</table>
Gastrointestinal Tract Diseases
Among the many formulations mentioned for dysentery, chronic dysentery and bloody dysentery one remedy indicates the native food style of Andhra Pradesh. In Andhra Pradesh, rice with buttermilk is familiarly indicated in the conditions of diarrhea and dysentery. In this text, in such conditions, water mixed with puffed rice, buttermilk/whey water mixed rice with the Balusukura (leafy vegetable curry of Canthium coromandelicum (Burm.f.) Alston.) or along with pickle of ginger is indicated. Leafy vegetable curry of Canthium coromandelicum (Burm.f.) Alston. is used in many formulations for diarrhea and dysentery which is most scientific as its antioxidant potency, good nutritional and phytochemical composition, stability to heat, and its scope for utilization in food and biological systems have been proved in recent studies. Usage of black rice and curd; dry ginger, gum of Bombax ceiba L., and flowers of Woodfordia fruticosa (L.) Kurz; seed coat of tamarind and young shoots of Acacia nilotica (L.) Delile; and water extract of seeds of Syzygium cumini (L.) Skeels, etc. are some authentic and promising formulations in diarrhea and chronic dysenteries.

Worm Infestation
Five formulations are mentioned to eliminate roundworms. Among them seeds and young shoots of Butea monosperma (Lam.) Taub., leaves of Merremia emarginata (Burm. f) Hallier f., gum of Cassia fistula L., leaves of Aristolochia bracteolata Lam. etc. known wormicide drugs.

Miscellaneous Treatments
Treatment for fever with chills and rigors, colic pains, various types of chronic ulcers, 18 types of skin diseases, etc. are indicated. External pastes with strong herbal and mineral drugs and massage oils for some of the chronic skin conditions are also narrated. For various types of infective ulcers, separate names like Dantika Pundlu, Ushirika Pundlu, Uruku Mada Pundlu, etc. are given. These are very old Telugu dialectics and research to be done to equate their Ayurvedic and modern names. Treatment for guinea worm infection, itching (mange), venereal diseases, Lichen chronicus, vaginal ulcers, vaginal infections, epilepsy, dental caries, rigidity in legs, numbness of the tongue, hydrocele, hemorrhoids, bleeding hemorrhoids, vaginal hernia, etc. are explained in detail.

Treatment for the Diseases of Children
Treatment for various Balagraha (diarrhea and other infective diseases of children), whooping cough (pertussis), asthma, fever, skin infections, seborrhoeic dermatitis of scalp, dysentery, etc. are specially mentioned. In this part, various incenses for Balagraha are also explained.

Diseases of Genitourinary System
Many simple formulations to enhance manly vigor and to delay male ejaculation are explained. Treatment for various urinary diseases including 21 types mentioned in classics, diabetes, etc. are explained. Treatments for urinary calculus are also mentioned. Among the drugs used in diabetes seeds of Cassia auriculata L., seeds of Cordia dichotoma G.Forst. etc. are to be tested for further validation. In this text sugar, sugarcane, jaggery, Chakkilalu (a deep-fried dish prepared from rice flour), rice flour and grain flours, Pheni (sweet recipe), Laddu, etc. are seriously contraindicated to diabetics. Among the 10 polyuria remedies, many common and easily available drugs are mentioned. Gum of neem, nutmeg, mace,
Treatment for Abdominal Enlargements

Twenty types of treatments for various Udara diseases, including ascites, splenomegaly, and hepatomegaly, are explained.

**Taila Prakarana (Preparation of Various Medicated Oils)**

The last portion of the text deals with the preparation of various oils, medicated ghee, powders, etc. Among the oils, some are named similar to classical oils with different ingredients. Bhringamalakatali, Pancakanta, Lakshatila, Shatavarti, Vishamushitaili, Vishindukatali, Amritaditali, Chandanaditali, etc. are some examples. Tiktokoshataila is the herbal oil prepared from many ingredients prepared for massage, as collyrium and errhine for the diseases of Vata, rhinitis, diseases of ear, and eye. Hanumantataila is indicated internally for Vatashlesha diseases, cough, and externally indicated for fevers. Two types of Angarakatali are explained. Among them, one is indicated both internally and externally in all Vataja diseases, colic, and anemic. The second one is indicated both internally and externally in all 80 types of Vataja diseases, colic, and abdominal enlargements. One oil is specially mentioned for the massage of a pregnant woman.

**Ghrita and Lehya Prakarana (Preparation of Various Medicated Ghee and Confections)**

Kantakadi, Tikakaraitaki, Bhavanamolaka, Vilvadi, Kalyanaghrita, Vasalehya are well-known formulations. Apamargaghrita is indicated in many diseases like Raktaparameha, calculi, excess sweating, Madhumeha, Surameha, pus discharge in urine, burning micturition, scaly skin, burning in the skin, sweating in hands and soles, madness, debility, bleeding in the mouth, pus discharge in mouth, giddiness, etc. Punarnavaghrita is indicated in Kshaya (wasting/tuberculosis), cough and asthma; Kshudradehiya is mentioned for the diseases of Shleshma, cough, and asthma; Kushmandaghrita is indicated in 8 types of Paitya, calculi, urinary disorders, Ummada (insanity), cough, Kshaya (wasting/tuberculosis), anemia, colic, etc.; Kadlikandaghrita is indicated in dysuria, calculi, 8 types of Paitya, heat in the body, 20 types of Meha; Nimbadghrita is indicated in 20 types of Meha, Paitya diseases, headache, madness, excess sweating, etc.; Takkaraitakilehiya is indicated in dysentery, diarrhoea, Gulma, anemia, Kshaya, flatulence, vomiting, and dyspepsia.

**Churna Prakarana (Preparation of Various Powders)**

Dipana Churna, Gaandha Churna, Karupadi Churna, Vatabodabanala Churna, Lavangadi Churna, Puranavarnav Churna, Talisa Churna, Pathadi Churna, etc. are well-known powders. Bahurogabanjini/ Churnaraji is indicated in 80 types of Vata, 5 types of Gulma, 8 types of Udara, 11 types of Kshaya, anemia, cough, 30 types of colic, 18 types of Kushthi, 8 types of Paitya, all fevers, Ummada, burning sensation, vomiting, etc.; Ramasidati Churna is indicated in calculi, Shukla Rakto and Shankhara Meha; Hayavati Churna is indicated in Kaphaja diseases; Asvatthadi Churna is indicated in burning sensation; Vamanadi Churna is useful in asthma, jaundice, colic, Gulma, etc.

Yogaraja Churna is a special powder mentioned in this text. It is indicated with various Anupana (vehicle) in different diseases. It is indicated with the juice of Madiphala (Citrus medica L. Var. limonium) in vomiting, with powder of Haritaki (Terminalia chebula Retz.) in colic indigestion; with the latex of Snuhi (Euphorbia nerifolia L.) in Udara; with the ash of conch shell in Paitya diseases; ash of tamarind seeds for Gulma and colic; ash of iron in anemia, with the bark of Kutoja (Holarrhena pubescens Wall. ex G.Don) in Grahani (dysentery); with tamarind juice in Jaundice; with buttermilk in anorexia; along with Vasa (Justicia adhatoda L.) and Bala (Sida cordifolia L.) in colic and anemia, with lemon juice in diarrhea; with the juice of Nirgundi (Vitex negundo L.) leaves in all Vataja diseases.

**Discussion**

Ayurveda, a holistic science, has been enriching itself through research, improving its theories and pharmacopoeia day by day. The invention of mercurial medicine (Rasashastra) and its further development as a separate branch is a milestone in the history of Ayurveda. Many Rasasiddhas dedicated their lives for the benefit of people through Rasashastra, and among them Navanathasiddhas are famous. Andhra region is the birthplace of many Ayurvedic physicians who enriched Ayurvedic system of medicine through their original works; those were written on palm leaves. These palm leaf manuscripts were copied and passed on for generations through the scribes. Many of those manuscripts were transliterated, translated, and published between 1900 to 1970 in book form, and some are published in old Ayurvedic journals like Dhanvantari. All these are published and popularized in Telugu script.

The content of the present text is unique and resourceful. Types of some of the diseases mentioned in this text are different from classical texts such as Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Ashtangasangraha, etc. classics. Eight types of Gulma are mentioned in this text against 5 types mentioned in classics. Eight types of Paitya (Pittaja diseases), 11 types of Kshaya, 8 types of Pandu, 8 types of Kamala, 18 types of Shula, etc. are explained in this text seems to be unique. Names of every type of these diseases are not mentioned in this text. Referring to other contemporary texts can give clues to know these types and possibilities to equate these types to modern or Allopathic names.

Treatment of poisonous animal bites and snake bites are discussed in detail. Snake bites of cobra and viper are dealt with separately. Some of the drugs and procedures mentioned in this text are unique and practiced by certain traditional ethnic medical groups. This text indicates the usage of chicken by applying its anal region on the bite site of snake is also in practice in certain parts of Andhra Pradesh and Kerala and is well documented.

The text offers an insight into a large pharmacopoeia with unique indications and provides leads for further research. Unique formulations in this text like Jogini Rasa with a huge number of ingredients, Bhairavavata (Bhairavavata), Shrimamabanarasra, Siddhaajigirasa, Triratirajvarakesarasra, Rajamani, Vaishnavakartrarasra, Rudranandarasra, Ashtapraharikararasra, Sringarabhavaarasra, Lakshmanabanarasra, etc. are familiar to Andhra Region and not available in classical Sanskrit Ayurvedic texts. Some of these formulations are also available in other Andhra tradition Ayurvedic texts like Bhishaksudamava, Vaidyachintamani, etc., but their presentation style is different. Their uniqueness can be confirmed by referring to other contemporary texts. Tiktakoshatali, Hanumantatali, Angarakatali, Kushmandaghrita, Kadlikandaghrita, Ramasidati Churna, Ashvattadit Churna, Hayavati Churna, Vamanadi Churna seems to be unique and needs further literary research. Yogaraja Churna with multiple Anupana (vehicle)
in different diseases also seems to be special to this text and needs further validation.

**CONCLUSION**
This text has many unique formulations, treatment procedures, regional formulations, and unique pharmacopeia. The content of the text with new formulations, drugs, and procedures and new indications are having high scope for further validation and utilization.

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हिंदी सारांश

रायसम पेया के वैद्यसारामु (सिद्धवैद्यसारामु/नवनाथ सिद्धासारामु) - शास्त्रीय तेलगु छंदों में लिखा गया आंध्र क्षेत्र का एक शास्त्रीय आयुर्वैदिक ग्रंथ

गोली पंचाल प्रसाद, सत्यनारायण एस पम्मी, तुमुल्ला महेश्वर, नारायणम श्रीकांत

पृष्ठभूमि: रायसम पेया का वैद्यसारामु तेलगु छंदों में लिखा गया एक महत्वपूर्ण आयुर्वैदिक ग्रंथ है। यह सरल और अद्वितीय योगों के साथ एक लोकप्रिय आयुर्वैदिक ग्रंथ है। आंदोलन के साथ सिद्ध मंत्रा बहुत लोकप्रिय थी। इस स्थान से नागार्जुन और अन्य सिद्धों चिकित्सकों ने इस क्षेत्र के आयुर्वैदिक विद्वानों को प्रभावित किया और यह हर्षिल ढावों के साथ शीघ्र सुधित रूप और अन्य रूप में द्वीप, विकास, और अन्य धातुओं, खाद्य, रथ, आदि का उपयोग करने में असह्य हो गया। वर्तमान संदर्भ सिद्ध परंपरा के साथ छुपाये जाने वाले आयुर्वैदिक परंपरा का प्रतिनिधित्व करता है।

लक्ष्य: तेलगु छंदों में लिखित रायसम पेया वैद्यसारामु की विषय पर प्रकाश डालना और इसके अनुसूची योगों के सम्बन्ध में अनुसंधान और उपयोग के लिए वैज्ञानिक समूहों का ध्यान आकर्षित करना।

समीक्षा परिणाम: इस पाठ में अद्वितीय योगों को उल्लिखित किया गया है, जिसका नैदानिक महत्व है। तिकलकोशतील, हनुमंत तैल, अंगारक तैल, कदलीवृक्ष, साशस्वति मूर्ति, अक्सराति मूर्ति, हयावति मूर्ति, वामनादि मूर्ति आदि इसके कुछ उदाहरण हैं।

व्याख्याय: इस ग्रंथ में लेखकों के स्वयं के योगों और तेलगु छंदों में वर्णित कुछ लोकप्रिय आयुर्वैदिक योगों का संकलन शामिल है।

निष्कर्ष: इस ग्रंथ में संकलन के स्तर के योगों और तेलगु छंदों में वर्णित कुछ लोकप्रिय आयुर्वैदिक योगों का संकलन शामिल है।

नैदानिक महत्व: पाठ में कई धार्मिक, पाद, रत्न, विशाल पत्तनों और विशिष्ट रोगों में उनके उपयोग के लिए शुद्धिकरण और भर्तिकरण का वर्णन है। चिकित्सकीय महत्व के साथ अनुसूची, सरल और उपयोगी योगों के कारण यह एक महत्वपूर्ण पाठ है।

इस पाठ में उल्लिखित रोगों के फ़ैले के बारे में कुछ रोग विवरण, लोकप्रिय शास्त्रीय आयुर्वैदिक ग्रंथों जैसे कि तुलसी और लघुधर्मों की तुलना में भिन्न हैं। इस व्यापार का आगे के अंत्य से प्रमुख चिकित्सा विज्ञान के रोग विवरणों की तुलना में नई तात्पर्यों की पता चल सकता है।