1

Development of Modern Tools for Deciphering Medicinal Manuscripts Written in Grantha Script

M.A. Alwar and M.A. Ananth

The Sanskrit word '*Veda*' is derived from the verbal root 'vid'–'to know.' The four Vedas are together considered to be the storehouse of knowledge or unlimited information. In the past, our predecessors did not want the valuable knowledge, experienced by then, to perish along with them. Hence, they struggled very hard to convey this knowledge to posterity.

The evidence of writing in ancient India is available as early as fifth Century BC. The writing was necessitated due to the enormous growth of knowledge. The fifth Century BC onward, we come across several palm leaf manuscripts, inscriptions, plaques etc. Later, the scripts were classified into four categories viz.

(i) Script used for printing
(ii) Script used in inscriptions
(iii) Script written with pens
(iv) Script caused by the eating away of the manuscripts by moths.

According to an old text called *Lalitavistara*, which was translated into Chinese in 308 AD it is said that the Buddha was admitted to a school called *Lipiśālā* (School for learning

scripts) and he learnt sixty-four varieties of scripts over there. A list of scripts that were learnt by the Buddha is also given in that book. Among the scripts, Brāhmī appears to be the oldest as it was invented in the third Century BC. Devanāgarī script was fully developed by the tenth or eleventh Century AD. The Grantha script, which is older than the Devanāgarī, belongs to the seventh Century AD. In South India, knowledge of Grantha script was considered to be a must for a scholar, as most of the texts were written in Grantha script. There is a reference of this Grantha script in the Mahābhārata. Kannada script dates back to fourth century AD. Kannada, Malayalam and Telugu have round shaped scripts, whereas Devanāgarī, Nandīnāgarī, Modi etc., have box–type letters. Oriya and other scripts are of mixed shapes.

It is necessary to know something about the scribes, who actually committed the older texts into writing. Sanskrit scholars in those days, hardly wrote anything by themselves as they were used to the oral tradition. For writing the texts, they had to engage professional scribes. Most of the times, the scribes were not scholars. Sometimes these scribes could not understand or hear the word properly as was dictated to them by the scholars. This led to certain confusions in the text.

There are thousands of medicinal manuscripts preserved all over India which are written in Grantha script. Most of these manuscripts are the hereditary possessions of individuals or of mutts and institutions. In most of the cases, the possessors are not in a position to conserve them properly, as they do not have the technical knowledge of preserving a manuscript. They are also not prepared to part with them, as they consider these manuscripts as their invaluable possessions. In such circumstances, it is very difficult to preserve these manuscripts, which are fast deteriorating in condition and ultimately breaking into pieces. In order to save that knowledge, it is necessary to digitize them for further use in dissemination of knowledge.

Some of these manuscripts are still unpublished though they seem to be extremely valuable. The immediate task is to prepare critical editions of such work and publish them. But this is not an easy task as it involves deciphering of the manuscripts written not only in Grantha script, but in Modi style (cryptic style) also. Besides, to prepare a critical edition, it is necessary to collect the various versions of the same manuscript from different parts of the country and arrange these manuscripts in a hierarchical and chronological order, based on the authors and the scribes. This stage of preparation facilitating the critical edition is called Heuristics. At this level itself, one encounters many problems. As different versions of the same manuscript are available, it becomes difficult to ascertain a particular one as authentic. Most of the times, the scholar depends upon the paleographic evidence based on the style of writing to find their hierarchy. This problem could be solved to some extent by the Carbon-dating system.

One is expected to go through all the manuscripts of the same text and decipher and copy each one of them. One has to prepare a matrix in which one has to enter the various readings available in each manuscript, line by line and letter by letter, and then decide what can possibly be the correct reading and what are its variations caused by the negligence or ignorance of the scribe. Several mistakes take place in the manuscripts due to wrong intonation, ignorance or negligence of the scribe. In addition to this, certain scribes with their strong inclinations to certain systems or certain ideas, could have removed the original portions of the texts and might have replaced them by spurious and extraneous matter. The Pundit engaged for the preparation of critical editions of such medical texts, should be able to identify all these in detail and try to bring out the text, which is closer to the text of the original author.

At this juncture, several modern technologies developed by the computer scientists are of great help. While copying each manuscript and putting them on the matrix, the

Pundit involved in textual criticism, struggles hard to decipher the handwriting. Generally, these manuscripts are written in the Modi style. Besides, they do not have any punctuation marks. Lines or words that are wrongly written by the scribe will not be scored off for fear of damaging the palm leaf or birch bark on which they are written. On the other hand, some indication will be there, to say that such portions have to be deleted, which is not very clear. In fact, to decipher the scripts the expert actually depends upon pattern recognition. If he is not able to decipher a particular letter, he has to go through the various portions of the same manuscript, where the same type of letters occur. If these letters are recognized elsewhere based on the context, he would also be able to recognize the same in another place, where he is not able to decipher it easily.

It may not be out of place to mention here, that plenty of discussions have taken place in the *śāstras* with regard to the variations of the same script in the hands of different scribes. In this connection, the computer scientists should carefully examine the algorithms developed by the Sanskrit scholars for identification of the letters and for some clues for pattern recognition. While deciphering letters and words, which are not very clear, the syntactic and semantic analysis comes into play. Experiments conducted in the last eight years have proven beyond doubt, that there is a fund of information and logic with regard to syntax and semantics in Sanskrit, which was developed over a period of thousands of years. This information available in Sanskrit is not only useful to the manuscriptologist to develop his own tools for textual criticism, but also for the computer scientist in Natural Language Processing (NPL).

The other problem faced by the manuscriptologists, as mentioned above, is the spurious and extraneous matters, which have entered into the texts. This causes serious concern to the manuscriptologist because, it is not easy to distinguish between the original and the spurious. Now, computer scientists have developed tools for text-processing

which can be used to decipher the spurious matter. It is necessary to make available these tools in the hands of the manuscriptologist. Probably, such tools are available for the processing of English texts like, the Holy Bible etc. Efforts should be on to develop such tools for text processing in various Indian languages, especially Sanskrit.

These things can happen only if the manuscriptologists and the computer scientists come together. Mutual interaction between these two is not an easy task, as they cannot put their ideas across the table due to the barriers in language, terminology etc. Continuous interaction alone helps them to understand each other to achieve this goal. Hence, it is necessary that the computer scientist try to understand the manuscriptologist's problems in detail and try to offer solutions. Otherwise, the manuscriptologist has to spend lots of time on smaller things which will come in the way of his creative work. In this way, it is suggested that the West should meet the East. This will not only result in benefits to the manuscriptologist; but also results in benefits to the computer scientist as he will be able to develop tools for deciphering the handwritten Grantha scripts written in different styles at different periods. Similarly, it will result in the generation of tools for deciphering varieties of handwritten scripts like Tigalari, Nandīnāgarī, Devanāgarī, Grantha, Telugu, Malayalam, Kannada etc.

Many a time computer scientists of the West are not in a position to know the difficulties faced by the computer scientists of India, who are confronted with hundreds of languages and a number of scripts. This will be an eye-opener for the computer scientists of the West, regarding the challenging tasks ahead of them. The tools developed by these scientists keeping in view the problems of the manuscriptologists of India, would be a big leap in the world of manuscriptology.

Now, back to manuscripts written in Grantha script, especially medicinal manuscripts, the following course of action is suggested.

1. Grantha script which dates back to seventh century AD, is said to be an esoteric script, the strokes of which always move in the clockwise direction. This was the common script, that was extensively used in all the four southern states of India viz. Karnataka, Kerala, Andhra Pradesh and Tamil Nadu. This was the orthographic representation of all the phonetic sounds used in the Sanskrit language, unlike the Tamil language, which creates innumerable problems, while we try to write some Sanskrit texts in Tamil. In fact, this was accepted as the common script in these four states to write Sanskrit texts.

2. Now it is intended to undertake a project to prepare a Software Programme which will work as a self-teaching package for Grantha script. This project is to be undertanken for the following reasons:

a. Grantha script is the oldest script used for recording Sanskrit texts in South India.
b. Very few people are available in South India who can still read and write Grantha script.
c. Teachers are hardly available who can teach Grantha script.
d. This self-teaching package could play the role of the Guru, when there is a paucity of teachers.
e. This would help deciphering a big chunk of manuscripts available in South India.
f. Once such a package is developed, the same technology could also be extended for deciphering manuscripts written in Newari, Nandīnāgarī, Tigalari, Sharada and other scripts.

Salient Features of This Software Package

The package will consist of three important features:

1. *The pictorial glossary*—The pictorial glossary consists of pictures of selected items with Sanskrit words in Grantha script written below the pictures. The pictures are given to familiarize the Sanskrit words in Grantha script, to

the students before they start learning the script. The teacher teaches the words and their pronunciation to the students.

The principle of 'from known to unknown' is made use of here. The pictures are recognizable to the students, as they consist of common animals and birds. With the help of these pictures which are known to them, the students will be able to learn the Sanskrit words in Grantha script which are unknown. As the words consist of sounds, the Sanskrit sounds also become part of the students' knowledge-base. This, in turn, would help them to learn the letters representing each sound. This, in other words, means learning the Grantha script.

2. *The script lessons*—The script lessons help in learning the script in a systematic manner. Learning the script has two stages. The first stage consists of identification and the second stage is recognition. Identification and recognition, both, relate a sound with a visible letter.

   The term identification refers to the first stage of experience or understanding that a particular, visible letter represents a particular sound, which is a component of the word, which the student has learnt.

   Recognition refers to the subsequent stages of understanding, that a particular letter represents a particular sound, as a result of repeated experiences of the relation between the sound and the letter, not only in one particular word but, in many words. The repeated experiences enable the student that whenever he/she sees a letter, automatically the sound represented by the letter comes to his/her mind. Specifically it is the shape of the letter, which triggers the mind to remember the sound. Just as the sound, the shape of the letter also becomes a part of the knowledge stored in the student's mind.

   When the student reaches such a stage of recognizing every letter used for writing Sanskrit texts in Grantha

script, then only he can be said to have learnt the script. The objective of these lessons is to provide the student with such ability. Once a student acquires such ability, he can proceed to learn the writing system.

3. *The writing system*—The writing system consists of systematically writing the letters conforming to the shapes already formed in the mind of the student. Writing, specifically, consists of motor activities of the hand muscles to make the proper movements of the hand. The movements have to be practiced well by the student. The teaching package provides the clues to the direction of hand movements and also provides exercises at the end of the script lessons.

Thus the Grantha script in the Sanskrit language in the manuscripts can be deciphered to facilitate editing and publishing.

2

Utility of Studies of Manuscripts to have a Correct Text for the Correct Identification of Drugs

K.C. Chunekar

I published a commentary in Hindi on *Bhāvaprakāśa Nighaṇṭu* of sixteen century AD in 1969. I have been teaching *Dravyaguṇa* (pharmacognosy) with special reference to the vegetable drugs on Āyurveda using this *Nighaṇṭu* as a text book. During the teaching assignment I felt that there were some lacunae in the text which needed to be clarified. For this purpose, I studied a few manuscripts of *Bhāvaprakāśa* available in the central library; Bharat Kala Bhawan library of B.H.U., Varanasi, one of the most important libraries of Varanasi, was closed at that time and I was unfortunate to have any access to its huge collection.

Anyway, a small study revealed astronishing facts. In the published *Nighaṇṭu* of *Bhāvaprakāśa,* there is a descriptive heading above the verse of *Jivantī* mentioned in *Guduchyādi varga* (page 295). It describes the characters of *Jivantī* as follows: **अथ जीवन्ती (शाकविशेषछ शर्करावन्मधुरपुष्पा व्रततिर्भवति)** Such headings are mentioned above many verses which reveal some of the characters of the drug concerned and these are helpful in the identification of drugs. These tittles may have been written by the author Bhava Mishra himself or added by later writers. The above heading means that "Jivantī is an important vegetable having flowers sweet like suger and is a climber."

At present, the drug which is sold in the crude-drug market being golden yellow in colour, it has been designated as Swarna-jivantī though swarna-jivantī is not referred in classical texts of Āyurveda like *Bṛhattrayī*. This market drug is neither a climber nor are its flowers sweet. Small, yellowish dry plants with flat pseudo-bulbs are available which are orchids growing on trees. Its botanical identity is *Dendrobium macraei lindlsyn. Desmotrichum fimbriatum blume.* The other drug is a large climber *leptadenia reticulate Wt.* of *Assclepoiadaeceae* family. But no part of this climber has sweet taste like sugar. This climber is used us *dodi shaaka* (vegtable) and is mostly accepted as the correct *Jivantī*. Another similar climber *Holostemma annularis K. Shum* of the same family having somewhat similar properties is used in Kerala.

The study of manuscripts revealed the correct version as "साऽक्रवन्मधुरपुष्पा व्रततिर्भवति" In old days, the manuscript writers were not experts on the subject. They were just like typists. In the above text, the manuscript writer removed Avagraha (ऽ) and changed the version as "शर्करावन्मधुर" due to ignorance of the subject. Probably he tried to clarify the word मधुर by adding an adjective शर्करा (sugar) to show his knowledge though such a correction made the identity of the drug confusing. The flowers of *Jivantī* may have the property of *Madhura Rasa* but these are not sweet as sugar.

A very small study of the available manuscripts clarifies the correct identity, mentioning that *Jivantī* is having flowers like अर्के (*Arka-calotropis.* Sp) i.e. of *Asclepladacea* family and is a climber and not shrub. If there are such mistakes in the books of fifteenth or sixteenth century AD what of the old classics like *Charaka, Sushtruta* etc.

Recently, I had the occasion to correct the list of plants referred in the text of Vrinda Madhava of ninth century AD being edited by Prof. Dr. P.V. Tewari, ex-Dean, Faculty of Āyurveda IMS, BHU. I have suggested many correct versions, according to my view, of the text. The following are some

examples which may be interesting. More studies are necessary to confirm my corrections.

Version in the text	Suggested text
कण्टाकुस्वादु	कण्टाकुम्भाडु = अहिंस्रा (Capparis sp)
कवक्षीरी	तवक्षीरी = वंशलोचन (Bamboo manna)
पत्तर	पत्तूर (Ceosia sp)
मुचा	मोचा, मोच (Salmalia or Musa sp)
रूयिका	सूपिका = कर्कै (Clotropis sp)
वाता	वैंताद (Almond, Prunus sp)
विद्रुष	विद्रुल = वेतस (Salix sp)
श्रयाह्व	श्रयाह्व = श्रीवेष्टक (Oleoresin of Pinus sp)

It is also interesting to note that change in the gender changes the drug. So a very small change in the reading of manuscripts may suggest another drug.

I am reminded of the identification of the drug phonetically somewhat similar ten pronunciations like भण्डी, भिण्डी, भाण्डी, भण्डीर, गण्डीर, गाण्डीर, and so on. Dalhana's commentary (tenth century AD) on *Sushruta* has different versions published from Calcutta and Bombay. Even editions published by the same publishers at different times differ in the text. Prof. V.K. Joshi, Dept. of *Dravyaguna* accepted *Clerondendrum infortunatum* as भाण्डी for his anti-diabetic studies whereas we have suggested *Bhindi* on the basis of Dalahana's clear commentary published long back in 1916 by Nirnaya Sagar, Bombay.

Apart from published work, there is hidden treasure still unpublished in the form of manuscripts which need publication. The literature is not only in Sanskrit but also in different regional languages as well as in different dialects or scripts like Modi for Marathi. Much medical information is also available from manuscripts. Of other subjects which require a thorough scrutiny as these, have percolated from generation to generation being of utmost practical

importance.

With these few examples, I want to emphazise the need of critical studies of Ayurvedic texts which are of practical importance for the treatment of different diseases. It is a matter of great concern that not a single classical Ayurvedic text has been critically edited as yet though there is a good example of a huge edition of Mahābhārata published by Bhandarkar Oriental Research Institute, Pune 1969 which is of religious importance.

Lastly, I would suggest to establish a central institute of manuscriptology with provincial branches and equipped with necessary laboratories to develop this neglected but most useful branch of literary research. Such institutes should have expertise from scholars of different specialities of Āyurveda along with experts in Sanksrit, and modern scientists of respective subjects like Botany, Chemistry, Zoology, Geology and Lingusitics.

3

Āyurveda–The Probable Panacea for all the Modern Ills

C.B. Patel

Āyurveda is the science of life. It is derived from two words namely Āyus, which means life and *Veda*, that is knowledge or science. It is believed that Lord Brahmā created Āyurveda for the welfare of human beings in the mythological past. Historically, Dhanvantarī is described as the founder of the science. Āyurveda gives relief to humanity from three types of miseries namely–physical, mental and spiritual. The main object of human life is to lead a healthy life so as to enjoy Dharma, Artha, Kāma and Mokṣa i.e., ultimate salvation. Āyurveda teaches human beings the righteous attainment of the above cherished goals. We find several sculptural representations of Lord Brahmā as the orginator of this Āyurveda. Jīvana or life consists of body, organ, mind and soul *śarīra, indriya, manas, ātman*. When there is balance of activities of the above-said organs, the human being leads a healthy life.

It is Prasanna-Indriya or perfect sense of happiness of the mind, which ultimately leads to spiritual elevation. Āyurveda shows, the path for preservation as well as promotion of good health, cures various diseases and teaches what to do and what not to do for progressive and perfect health. In brief, Āyurveda gives a holistic concept of the functional unity of the body as a whole.

Sāṃkhya philosophy of creation says that from Puruṣa and Prakṛti comes Mahat which develops into Ahaṃkāra which in turn gives rise to three *guṇas* (*Sattva, Rajas* and *Tamas*).

Five Mahābhūtas i.e., *Ākāśa Vāyu Agni, Jala, Pṛthivī* matter in the maintenance of human health and environment. The characteristics of these elements and their effects are thus worth knowing. Our ancient sages studied these aspects and have written several treatises on Āyurveda. If we study and practice the ancient Āyurvedic systems, there will be less stress, illness and environmental pollution in the world. Therefore, it is high time that we revive the traditions of Āyurveda for healing all ailments of the present day amidst an environment–friendly milieu.

The National Mission for Manuscripts had made a five days sample survey of palm leaf manuscripts in the State of Orissa in November 2004. This survey has brought to light a large number of hiterto unknown Ayurvedic manuscripts pertain-ing to the treatment of human beings and animals by yogic practices and administration of herbal medicines. Their detailed study is likely to throw new light on the science of Āyurveda. Orissa State Museum has in its collection one hundred ninetyone palm leaf Āyurvedic manuscripts. They contain varied medicine-related materials–*cikitsā* (therapy), *nidāna* (diagnosis), diet, *dravyaguṇa* (Materia Medica), lexicon, demonology, *rasa-śāstra, bheṣaja-nirmāṇa* (preparation of medicine), tantra (esoteric), etc. If we guide our life as per the dictum of Āyurveda, then there will be no health hazard and environment pollution. It is therefore the duty of every citizen to popularize and disseminate Ayurvedic study in the country in the interest of humanity at large.

4

Tāmbūlamañjarī: A Rare Work of Āyurveda on eating of Tāmbūla

Usha M. Brahmachari

Traditionally Tāmbūla (betel-leaf) is considered to be a pious and useful leaf in our Hindu culture and this can be noticed by its inevitable presence during various pūjās and auspicious occasions of our day-to-day life. Tāmbūla also plays a vital role as medicine in Āyurveda, particularly during the cure of Vāta (Wind, Vāyu), Pitta (Bile) and Kafa (Phlegm) the three humors of body.

An attempt is made here to give detailed account of various properties and application of Tāmbūla with special reference to *Āyurvedacikitsā.*

The work *Tāmbūlamañjarī* is published under 'The M.S. University Oriental Series." It is based on a single manuscript edited by Late Shri J.S. Padeshastri, a well-known versatile, veteran scholar of Indology from Oriental Institute, Baroda. The editor has made extensive use of one of the rarest manuscripts available in the library of the Oriental Institute, Baroda.

I would like to mention here that the condition of this manuscript of Tāmbūlamañjarī is so brittle and moth–eaten in many pages that it was not in proper, readable condition. The Late Padeshastri made special efforts to edit the text by reconstructing it with the help of numerous Āyurveda granthas. He constituted, reconstructed and presented the

text in the form of book on the basis of this rare manuscript, the *Codex Unicum* of the Tāmbūlamañjarī. It is no doubt, a commendable job by any yardstick.

I am presenting herewith detailed information about this work. I have selected only those verses, which have direct relevance with *Āyurvedacikitsā*.

Details about the ms:

Accession No.	1150
Subject	Āyurveda
Folios	14
Size	8.1"×4.1"
Material	Paper
Script	Devanāgarī
Language	Sanskrit
Verses	230
Author	Seems to be Maharastrian

Nothing is known about the author. He appears to be a Maharastrian as he has recorded a Marathi verse in the body of the text.

गले उत्तरो लागली जे सुपारी
तये औसरी धरमगन्धा स्विकारी।
मुखे ताम्बुला चर्वणीं दन्तमाला
सुतैली तयाशीच गण्डूष घाला।।

The date of this work can be assumed, on the basis of this verse, somewhere between 1819 and 1823 AD. The text of Tāmbūlamañjarī has preserved the genuine reading to the verse and is therefore, earlier than the manuscript *Saubhāgya Kalpadruma* of Acutaraya, dated 1823 AD. There is no other evidence to decide its exact date. The Oriental Institute, Baroda, owns the only manuscript of *Tāmbūlamañjarī*. And this type of works on technical issues is generally very rare and difficult to be found.

Dr. P.K. Gode has described in his article that the *Tāmbūlakalpasaṅgraha* of Nṛsiṃha Bhaṭṭa is later than c. AD. 1350 (*Poona Orientalist*–vol. XVIII, Nos. 1–4). That means there is another known work on Tambūlā containing a collection of popular verses on Tambūla. Between these two works, *Tāmbūlamañjarī* is the only work available at present, which deals satisfactorily, if not thoroughly, with Tāmbūla and all its ingredients–a subject very popular and interesting to all.

The text of the *Tāmbūlamañjarī* is based on the only manuscript preserved in the library of Oriental Institute, Baroda. The work is a collection of verses on Tāmbūla and its ingredients, borrowed from works on Āyurveda, Jyotiṣa Dharmaśāstra, Tantra and Purāṇa. The author has not mentioned the sources of the verses collected and quoted in the text. Out of two hundred thirty verses of the *Tāmbūlamañjarī* the source of a few were known to the editor. The first seventy eight verses of the text deal with Tāmbūla while the others are on the ingredients. I have selected only those verses which have direct relevance with *Āyurveda–cikitsā.*

There are twenty ingredients of Tāmbūla, which are described in the Sanskrit literature and also in this work.

1. Betel leaf
2. Betel nut
3. Lime
4. Tobacco
5. Catechu
6. Musk
7. Gold leaf
8. Silver leaf
9. Almond
10. Cubebs
11. Saffron
12. Mace
13. Nutmeg
14. Cardamom
15. Cloves
16. Dry ginger
17. Ginger
18. Sandal
19. Coconut
20. Camphor
21. Cinnamon

The use of tobacco which arrived comparatively late in India, is described after lime and before Catechu which is

used since long. Musk, gold and silver leaves, which are very costly and cannot be used daily by a common man, and cloves and cardamom are generally used by all. The ingredients selected for Tāmbūla are generally thirteen, a number representing Madan or Cupid, the god of love. But it can vary according to the choice of the individuals.

The custom of chewing Tāmbūla is deeply rooted in Indian culture since long. It is quite prevalent in all social and religious gatherings of Indians. The uses of Tāmbūla are laid down in the Āyurveda, Jyotiṣa, Dharmaśāstra, Tantraśāstra, Purāṇa and Kāmasūtra and they are in practice even today.

The earliest known references to Tāmbūla are available in *Caraka* and *Suśruta,* which cannot be placed later than the first century AD. The custom of chewing Tāmbūla was threfore prevalent at that time and it must have been started long before that.

ताम्बूलमञ्जरी
धन्वन्तरौ

ताम्बूलं कटु तिक्तमुष्णमधुरं क्षारं कषायान्वितं
वातघ्नं कफनाशनं कृमिहरं दुर्गन्धिनिर्णाशनम्।
वक्त्रस्याभरणं विशुद्धिकरणं कामाग्निसन्दीपनं
ताम्बूलस्य सखे त्रयोदश गुणाः स्वर्गेऽपि ये दुर्लभाः।।

According to Dhanvantari, the taste of Tāmbūla is hot, bitter, sweet, salty and astringent and it increases heat in the body. It prevents *vāta*, controls *kapha,* destroys worms of the stomach, stops bad breath, decorates and purifies the mouth and inflames the fire of love. These thirteen qualities, offered by Tāmbūla are difficult to attain even in heaven.

वैद्यरत्ने

कामं प्रदीपयति रूपमभिव्यनक्ति
सौभाग्यमावहति वक्त्रसुगन्धितां च।

ओजं करोति कफजांश्च निहन्ति रोगां–
स्ताम्बूलमेव परांश्च गुणान् करोति।।

As per the Vaidyaratna, in addition to all the qualities described in the previous verse, Tāmbūla helps to improve beauty and physical strength.

इत्थं हि ताम्बूलमुदाहरन्ति
दोषत्रयस्यापि निवारणाय।
अतो हि सर्वे सुखिनो मनुष्या
अहर्निशं प्रीतिकरं भजन्ते।।

The advantage of eating Tāmbūla is cited to establish how *tridoṣa* is removed. Tāmbūla and its ingredients are considered as medicine because it removes vāta, pitta and kapha which are the cause of all illnesses.

ताम्बूलपत्राणि हरन्ति वातं
पौगं निहन्यात् कफवातमुच्चै–
र्हन्याच्च पित्तं खदिरस्य सारः।

Betal leaf removes wind (*vāta*); betal-nut cures phlegm (*kapha*) and lime stops both *vāta* and *kapha* and "Catechu" (*Kattha*) controls Bile (*pitta*).

आमोदनं दीपनपाचनं च प्रमेहमूत्रामयनाशनं च।।
प्रभाते पूगमधिकं मध्याह्ने खदिरं तथा।
निशायां तु तथा चूर्णं ताम्बूलं भक्ष्येत् सदा।।

Moreover Tāmbūla has many good effects . . . it gives pleasure, generates hunger, improves digestion, controls diabetes and cures constipation. We should always eat Tāmbūla using more betel-nut in the morning, more catechu in the afternoon and more lime at night.

पर्णमूले भवेद्व्याधिः पर्णाग्रे चायुषः क्षयः
चूर्णपर्णं हरेल्लक्ष्मीं शिरा बुद्धिविनाशिनी।
तस्मादग्रं च मूलं च शिरां चैव विशेषतः।।

Prior to preparation of Tāmbūla, one should remove rhe end and base portions of the betal leaf and its vein as well. The base of it causes disease and the end portion shortens the life-span. The leaf powder destroys wealth and the vein of the leaf diminishes wisdom.

योगमालायाम्

अङ्गुष्ठचूर्णसंयुक्तं पर्णपृष्ठे तु लेपनम्।
तत् पर्णं खादयेत् तेन सोमपानं दिने दिने।।

It is very important to know how lime should be applied on betel leaf. The lime should be applied on the leaf by gently pressing it with the help of a thumb. Tāmbūla, thus prepared, when eaten, gives pleasure of having *Somapāna.*

अन्यः

अङ्गुष्ठस्य तु लेपेन सर्वसिद्धिप्रदायकम्।
जयस्त्रीवस्त्रलाभादि भविष्यति न संशयः।।

It is also said that if lime is gently applied by thumb it bestows a feeling of total accomplishment. There is no doubt that he obtains success, good wife, clothes and other benefits easily.

चूडामणौ

कर्पूरकङ्कोललवङ्गपूगजातीफलैर्नागरखण्डपर्णैः।
शुद्धाश्मचूर्णं खदिरस्य सारं ताम्बूलमेतन्नवधा प्रसिद्धम्।।

According of Cūḍāmaṇi, Tāmbūla is to be prepared with the help of the following ingredients. . . . Comphor, cubebs, Clove, Betal-nut, Nutmeg, Betal-leaf, Bitumen (Silajita), Lime and Catechu.

ताम्बूलाग्रे निवसति रमा मध्यतो वागधीशा
पृष्ठे ज्येष्ठा हिमगिरिसुता वामभागेऽन्यतो भूः।
अन्तर्विष्णुर्बहिरुडुपतिः शङ्करश्चैव कोणे
मूले मुत्युर्वसति मदनः सर्वपत्रेषु पुंसाम्।।

Tāmbūla is considered to be auspicious and is difinitely used during *pūjā* ceremonies on various holy occasions. It is

believed that the gods and goddesses residing in the entire portion of Tāmbūla leaf. The list of various locations in Tāmbūla where the gods and goddesses are said to be residing:

Front	Lakṣmī
Middile	Sarasvatī
Back	Pārvatī
Left	Bhū
End	Viṣṇu
Outer part	Candra
Corner	Śaṅkara
Base	Yama

The entire betel leaf . . . Cupid (Kāmadeva)

अभ्यङ्गे निशि माङ्गल्ये प्रभाते भोजनान्तिके।
ताम्बूलभक्षणं श्रेष्ठमित्याचार्या वदन्ति हि।।

When should one eat Tāmbūla? It is advised to eat Tānbūla at night after taking bath; at dawn during auspicious occasions; and after eating food. The holy teachers advise that this is the best time to have Tāmbūla.

भुक्त्यनन्तरं ताम्बूलग्रहणकालः

भुक्त्वान्नं सलिलं पीत्वा गृहीत्वा बहु भेषजम्।
प्रतीक्ष्य घटिकामेकां ताम्बूलं भक्षयेन्नरः।।
ताम्बूलं नैव सेवेत क्षीरं पीत्वा तु मानवः।।

There are some rules of having Tāmbūla after food:

After having food or drinking water or taking medicines, one should wait for 24 minutes (*Ghaṭikā*) before eating a Tāmbūla (This convention is different from the present custom of eating Tāmbūla immediately after taking food). Moreover it is said that one should not have Tāmbūla after milk.

वर्ज्यानि

ताम्बूलं नैव सेवेत सुविरक्तः क्षुधातुरः
प्रमेही मूत्रकृच्छ्री च क्षीरमभ्यवहृत्य च।।

Tāmbūla is prohibited for monks, saints, hungry persons, diabetic patients, people having urinary problems and for someone who has just taken milk.

अक्षिरोगी क्षयी पाण्डुरोगी त्रयमयवृनि च।
अपस्मारी श्वासकासी हृद्रोगी रक्तपित्तकी।।
ग्रहणीवानतीसारी ताम्बूलं परिवर्जयेत्।
विद्याकामो दिवा रात्रौ ताम्बूलं न तु खादयेत्।
ब्रह्मचारी यतिश्चैव विधवा च रजस्वला।।
प्रत्येकं मांसतुल्यं तु मिलितं सुरया समम्।।

It is also said that those who suffer from eye-diseases, T.B., Anaemia, Epilepsy Asthma, Heart disease, Leprosy and Dysentery should stop eating Tāmbūla. Those who want to achieve *vidyā* should not eat Tāmbūla day and night. Barahmachari, yati, widow and rajaswala woman should discard eating Tāmbūla, because to them the effect will be like taking meat and wine.

दन्तदौर्बल्यपाण्डुत्वनेत्ररोगबलक्षयान्।
वितनोत्यास्यरोगांश्च ताम्बूलमतिसेवितम्।।

An excessive eating to Tāmbūla leads to toothache, anaemia, eye diseases, body weakness and aggravates diseases of mouth.

भारद्वाजः

अतितरबलवति शीते पुम्भिः सेव्यस्तकारसमुदयः।
ताम्बूलं तरुणवधूस्तूलं तैलं तनूनपात् तरणिः।।

In extreme cold weather one should eat the group of things beginning with *Takāra* such as, Tāmbūla, Taruna-vadhu, Tūlam, Tailam Tanūnapāt and Taraṇi. Here, we can

say that it is good example of *Śabdānuprāsa alaṅkāra.*

हेमाद्रिः

ताम्बूलेन विना जिह्वा जडीभूता सरस्वती।
बहिर्न याति सहसा नग्ना कुलवधूरिव।।

In the end one can say that Tāmbūla is having a lot of good qualities and good taste as well, helps Sarasvatī to reside in one's tongue (*Jihvā*). Wthout Tāmbūla, one is literally speechless. Such is the close relation between Tāmbūla and the tongue.

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5

Medical Manuscripts at the Rescue of Humanity

Karunesh Shukla

Āyurveda or the science of longevity has been a superior science developed by the traditional Indian wisdom and applied for the therapeutical treatment of diseases from the times of the *Atharva-veda*. The *Bhaiṣaja Sūktas* of the *Atharvaveda-saṃhitā* contains the treatment of human ailments by the application of various herbs and related treatments. Before that the *Yajurveda Saṃhitā* also indicated the protection of human beings by the *auṣadhis*. The *Bhūta-vidyā* is also contained in the *Atharvaṇa Śruti* which forms part of the magical treatment applied to persons suffering from various types of ailments. In due course, Āyurveda was given the status of an Upaveda relating to the *Atharva-veda* and eventually a vast literature grew on the subject of treatment of human diseases as well as the science of longevity.

A genealogy of teachers from Ātreya, Caraka and Suśruta down to Vāgbhaṭa, Mādhava and others is known as the great teachers, thinkers and promoters of this Āyuṣya śāstra which is related to ideal living of man, his daily routine and the diseases, their causes, their treatment and the medicines prescribed therefor. This tradition continues in our country throughout the ages and the local traditions based on three Saṃhitās namely, the Caraka, the Suśruta and the Vāgbhaṭa

which are taught, revised or composed by three great scholars, developed in almost all parts–the eastern, the central, the western, the northern and the southern parts of the Indian peninsula.

Patañjali is said to have composed the Caraka Saṁhitā which tradition regards as having been edited (saṁskṛta) by Dṛḍhabala and Ātreya. This tradition further diffused and developed as a wholesome science of longevity and numerous works, commentaries and compendia on the subject were produced.

Side by side, the folk aspect of the science emerged and gradually developed and works were composed in various Indian languages and/or their dialects, so much so that Ayurvedic therapy became popular among the masses and local proverbs in various dialects came to guide the general public regarding their general healthy living, physical ailments and mental diseases.

But it is a matter of great regret that the vast Ayurvedic literature, like that of other branches of Indian wisdom, became obsolete, destroyed by the passage of time and natural and manmade calamities brought them to an utter state of destruction. But the common use of herbs, their combinations and preparations in the form of powder (*cūrṇa*) tablets (*guṭikās*) and syrup (*kvatha*) along with the *rasāyana* therapy became popular among the masses. Even the illiterate people came to be traditionally well-versed in this *Cikitsā-vidyā* (therapy) which is continued from one generation to the other. This continues even-to-day in rural and also in some urban and rural-urban areas.

Trained masters or local doctors (*Vaidyas*, or *Kavirājas*) have been a functional unit of the nation-wide team of traditionally trained doctors.

Āyurveda is based on or influenced by the doctrine of the three substances (*guṇas*) of sattva, rajas and tamas and the doctrines of *tridhātu,* dhātu-sāmya, dhātu-vaiṣamya, the vāta, pitta and kapha, has a direct relation to the prakṛti doctrine of the Sāṃkhya.

The analysis and enumeration of the human nervous complex, the heart (hṛdaya) or dhara-puṇḍarika form the subject matter of the several Upaniṣads and their detailed analysis and examination is found in the Ayurvedic texts. The connection of the various *nāḍīs* to the brain, heart, the Suṣumnā and the various organs finds elucidation in the Upanisadic texts, in later philosophical literature as well as in Āyurveda. This is intimately related to the *nāḍī parīkṣā* (pulse examination) which is the backbone of the *roga-nidāna* of Āyurveda. All therapy and treatment of diseases is based on this pulse examination which relates to the *dhātusāmya* and *dhātuvaiṣamya* as the triadic of *vāta* (wind), *pitta* (biles) and *kapha* or *śleṣmā* (phlegm). All later developments in the tradition of Āyurveda are based on this pulse examintation (*nāḍī parīkṣaṇa*). The various categories of the medical texts either in print form or in manuscript form contain the elucidation of the various herbal and therapeutic themes and base their elucidations or analysis on the aforesaid Ayurvedic base.

Āyurveda, thus, is the science of life and living of human beings. Indigenous herbs form the base of the major Ayurvedic medicines used for the benefit of persons suffering from various diseases. Ayurvedic texts delineate this aspect of therapy and combinations of medicines as well as the *oṣadhis* and the *vanouṣadhis*.

An *oṣadhi* is the plant that grows either annually or periodically and vanishes with the ripening of its fruits (*oṣadha phalapākāntaḥ*). Such oṣadhis grow in forest areas and/ or are grown on periodic crop basis throughout the Indian sub-continent. The various Āyurveda-saṃhitās, the Bhāvaprakāśa, the Nighaṇṭu and the various lexicons (*Koṣas*) contain details of these *oṣadhis* or vanouṣadhis that are used as the base of the Ayurvedic medicines in the form of

(a) *Cūrṇa*-powder
(b) *Guṭikā*-granules and tablets
(c) *Kvatha*-paste

(d) The *Āsavas* and the *ariṣṭas*, that are used as the elixir both for strength and vigour (i.e., as a tonic) and for the removal of the *doṣas* causing the rise of various diseases.

In modern times the *Vanouṣadhi Candrodaya* (in ten parts) delineates various kinds of comparatively described Ayurvedic medicines in the above-mentioned forms or through the *puṭapāka paddhati*.

Another form or category of medicine used for removing serious and chronic diseases are prepared from *rasa* i.e., the burnt ashes (*bhasma*) of various metals, (*dhātus*) such as gold, silver, iron, copper, mica as well as conch-shell (śaṅkha), pearl and various *ratnas* and thus *piṣṭis* are prepared. The *piṣṭi* is *rasas* and Rasāyanaśātras are dealt under the general title of *Kupipaqua rasāyana*.

A modern description of these herbal and rasāyana medicines forms the subject matter of various books and compendia, such as the *Rasatantrasāra* and *Siddhaprayoga, saṅgraha* published from Krishnagopala Ayurveda Bhawana, Kaleda, Ajmer.

The repository of manuscripts at the Nagarjuna Buddhist Foundation contains forty manuscripts relating to the therapeutic treatment of human ailments in addition to the description of diseases, their causes (*nidāna*), their removal and the indigenous herbal (*cūrṇa, kvatha, guṭikā, āsava* and *ariṣṭa*) and the rasāyana treatment. Out of the forty medical, i.e., the Āyurveda manuscripts, preserved in this repository, eight relate to the daily routine (*dinacaryā*) of a healthy person, the human anatomy and the various aspects of the science of Āyurveda.

Of these forty manuscripts preserved in the Nagarjuna Buddhist Foundation repository, the subject-wise break up of manuscripts is as under

A. The Saṃhitā works:
Suśruta 1ef 24–03

Caraka with Añjaniṭīkā
Śārṅgadhara Saṁhitā (nidāna sthāna)
Śārṅgadharapadhati 13 (87–98 114)

B. Nidāna works :
Mādhavanidāna with *Madhukoṣavyākhyā* (1–98, 99)
Mādhavanidāna

C. Nighaṇṭu works:
1. *Āyurvedanighaṇṭu* 22cf (23–44)
2. *Yajurvedanighaṇṭu* 8 10–17
3. *Vaidyakanighaṇṭu* f-9 (1–9)] f3 (22–34)
4. *Bhāvaprakāśa* f-74 (1–73, 158)

D. Vṛkṣāyurveda 1 (f-01):

E. Hindi works on Āyurveda:
1. Hindi translation of *Śārṅgdhara Saṃhtā* (6f, (10–24136)
2. Contents (*Sūcīpatra*) of Vaidyadarpaṇa 01F.
3. *Āyurveda Hindi Vyākhyā* 3f (7–9)
4. *Vaidyakagrantha,* 7f (17–20)
5. *Vaidyaka Hindi*, 5f (17–20)
6. *Bhāṣāvaidyaratna* of *Goswami Janardana Bhatta,* 6f (22–25, 28)
7. *Śivamantrasāra* 12f (1–12)

F. Mantra :
1. Relating to the suppression (*praśamana*) of malaria fever. 1 (11)
2. Easy child birth (*sukhaprasava*)
3. Cure of snake-bite (*sarpadaṁśa*).

The other works are of miscellaneous character and are either part of a larger work, identity of which has still to be ascertained, or relate to Ayurvedic treatment (cikitsā).

All the manuscripts or their fragments have been written on modern country-made paper in Devanagari script. The manuscripts range from one hundred fifty to two hundred fifty years in antiquity.

Interestingly, this repository contains the following six manuscripts in Hindi which delineate the theme of Ayurvedic treatment for numerous diseases by combinations of herbs and herbal preparations combined with other material bases:

1. Accession No. 1767 *Vaidyaka Hindi :*
   This work elucidates several combinations of curṇas which are beneficial for cough, asthma, prameha, fevers and several other ailments such as Kṣaya roga eliminated by one single curṇa made of nageshwara (nagakeshara) 10 tatas, pippali, stoat, vaṁśalochana, I jan, ghara (ghee, butter) 12 pala, bhanga-gotola and some other ingredients, similarly, a curṇa prepared by the combination of dasamulam, bariara, pippalimula, gadahapuran, guruci, nilotpala, kacurna, nagaratha, ela (elaica), candana, harada (Haritaki) agara are the ingredient cited for a specific cure (names na (a) malabarasi?) This small fragment of the text is very significant and important from this view point.
2. Accession no. 1758: A work in Hindi found in fragments of 6 folios (no. 2, 4–8) contains many valuable combinations of herbal medicines prescribed for serveral diseases.
3. Accession no. 514 F. 11: Hindi translation of *Śārṅgdhara Saṁhitā* contains numerous medicines of herbal preparation which are used in different ailments. This manuscript too is incomplete.
4. Accession no. 639: *Āyurveda Hindi Vyākhyā* (f. 7–10) delineates various herbal preparations used in the treatment of different diseases.
5. Accession no. 538: *Vidyā Siromaṇi* contains detailed exposition of the various cases and medicines of many kinds of diseases. It specifically mentions (F. 25-A) *that medicines should be taken/prescribed according to the place (desa) (age) Ayu, the person's physical conditions and that the causes of the diseases should invariably be considered and removed/eliminated for successful treatment. Likewise,*

> *this text mentions the axiom that in the disease of fever, fast should be done and warm water should be taken, should lie in a place where there is no air coming from outside (nirvāta), pregnant women, children, old persons, those suffering from jīrṇajvara, rājayakṣmā (tuberculosis) and those suffering from fever for a months time should not be put on fast. This is followed by different medicines and preparation for the removal of jvara (fever) and other ailments. This is a unique work in Hindi the medical. . . .*

The above details of these manuscripts vouch for their importance and use by the general public for the treatment of their various diseases.

Thus, the use of these medical texts in the country for the last two hundred to two hundred fifty years is an open evidence to their antiquity, importance and to the popular usage of the Ayurvedic therapeutic treatment.

6

A Comprehensive Descriptive Catalogue of Medical Manuscripts in India: An Urgent Need

M. Prabhakara Rao

Introduction

At the outset, let me start with the words of Prof. V. Ragahavan, while writing a Foreword for *A Checklist of Sanskrit Medical Manuscripts in India,* compiled by B. Rama Rao in 1972, which aims at a Descriptive and Critical Catalogue of Medical Manuscripts in India : (A revised edition was brought out with 4,839 entries by CCRAS, Hyderabad, II HM, 2004).

> This is modestly called *Check-list of Sanskrit Medical Manuscripts* and carries, in skeletal form, minimum details of about 1,100 manuscripts. This cannot, of course, be considered complete or critical, but its publication will, I hope, provoke the Central Council for Research in Indian Medicine to undertake an exhaustive inventory and Descriptive and Critical Catalogue of Sanskrit Manuscripts. . . . I would urge upon the Council to take up this work among their literary research projects.

Though these words are encouraging and inspiring to a genuine reseracher, but the task of preparing comprehensive descriptive catalogue of medical manuscripts is still a desideratum in India—even after so many years.

Dr. D.V. Subba Reddy, while writing an Introduction to the above-said work, says,

> I was prompted to undertake the consolidation of an alphabetical registration of Sanskrit medical manuscripts, giving reference to all the manuscripts known to us through enquiries. I believe that such a work will be a starting point for a descriptive cantalogue of source materials, with the aim of utilizing these for editing and publication of manuscripts of historical or scientific value, and then the preparation of a comprehensive history of medicine in India, based on original source materials gathered from the innumerable medical manuscripts scattered all over India.

To prepare such a systematic, comprehensive, descriptive and critical catalogue of medical manuscripts in India, Dr. D.V. Subba Reddy, in the Introduction, suggested the strategies of an action plan like this :

> The Government and learned bodies need to send out a well qualified and trained task force under competent direction to tour, search, locate, collect, and catalogue in detail, and prepare lists of indices of all medical works still available in India and abroad, followed by competent Ayurvedic scholars proficient in Sanskrit. Meanwhile, Ayurvedic physicians and lovers of Sanskrit learning may prepare catalogues of existing medical manuscripts in private collections, or public intitutions, or cities and states, and arrange for their publication. It is earnestly hoped that the Central Council will then be able to sponsor the publication of a much bigger, enlarged *Catalogus Catalogorum of Sanskrit Medial Manuscripts,* which has been my dream and ambition for the last four decades.

At this juncture, a *Descriptive Catalogue of Medical Manuscripts in India* is an urgent need. Scholars like Dr. D.V. Subba

Reddy, Dr. B. Rama Rao, Dr. K. Palanichamy, Dr. C. Govinda Reddy, Sri A. Neelakantan, Sri P. Radha Krishna, and a host of other scholars published many research papers in the *Bulletin of the Department of History of Medicine* (BDHM), *Bulletin of Indian History of Medicine* (BIHM), and *Bulletin of Indian Institute of History of Medicine* (BIIHM), providing a lot of information on Medical Manuscripts in India.

Methodology of Preparation

1. Subect-wise collection of medical manuscripts.
2. Manus Data sheets classified according to subject, author, and title.
3. Different languages and scripts identified.
4. Beginning, ending, colophon, and date of each manuscript identified.
5. Additional information on research matrerial.

Subject-wise Classification of Medical Manuscripts

System of medicine can be categorised into:

1. Āyurveda
2. Unani
3. Siddha
4. Yoga
5. Naturopathy, Homeopathy and Allopathy
6. Medicinal plants and herbs
7. Other local traditional and indigenous methods like Tibetan system of medicine, acupuncture etc.

1. *Āyurveda*

Āyurveda is composed of two Sanskrit words *Āyuḥ* and *Veda*. The exact English equivalent of *Āyuḥ* is not available. Generally, it denotes the length or span of life. *Āyuḥ* has been classified into four kinds *viz.*

1. *Hitāyu* (Beneficial)
2. *Ahitāyu* (Harmful)
3. *Sukhāyu* (Well and wealth)
4. *Asukhāyu* (Ill or disease)

The word *Veda* means organized or systematised knowledge. So, Āyurveda, in its broadest sense, stands for 'Sciences of Life.'

Hitāyu is the beneficial aspect of span of life and *sukhāyu* is the well aspect of span of life. The desire and urge to have both these aspects, is as large measure as possible, is inherent in human beings, and is at the root of what constitutes or makes for *Swāsthya* (health).

Ahitāyu and *Asukhāyu* are there in large measures, and are responsible for the appearance of *Roga* i.e. ailment and disease. *Roga* is anything that aches and pains. Susruta, who was the emiment surgeon of ancient India, defined *Roga* as *Duhkha Saṁyoga* (9–12), which means 'coming in contact with *Duhkha.'*

There is no English equivalent of *Duhkha.* Essentially, it means physical discomfort, suffering of pain, and also pain arising out of anger, fear, greed, passion etc. In fact, the feeling or sensation of pain or sufffering, of anything that is unplaeasant to body and mind is a characteristic of an ailment or disease.

Roga, in this light, is of four kinds, according to origin of location of pain or suffering. They are:

1. *Āgantuja* (of external origin)
2. *Śārīraka* (Physical)
3. *Mānasika* (mental)
4. *Swābhāvika* (Natural)

Roga-bhaya means apprehension or fear of disease. *Bheshaja* is the Sanskrit equivalent of the English word 'drug.' Etymologically, *Bheshaja* means anything (material and/or means) that conquers or overcomes *Vaishamya* i.e. *Roga-bhaya.*

Any substance is considered, recognised, or accepted on *bheshaja* only if it discharges the function of alleviating or removing the specific ailment or affliction being suffered by the patient.

Tridosha Theory

The fundamental principle upon which the edifice of medicine, according to Āyurveda, is founded is well-known as the Tridosha Theory. It is indeed a glowing tribute to the immense potentiality of Āyurveda, since its genesis in the hoary day of the Vedas (*c.* 3080 BC).

In course of evolution of thought, the three sets of terms are as follows :

1. *Śuṣka..... Anila..... Vāta*
2. *Sikta ..... Agni ..... Pitta*
3. *Sañchāri..... Āpaḥ..... Kapha*

These three polluting factors are mentioned in the Tridosha Theory.

The *Saptadhātu* theory is enumerated by Charaka. *Rasa, Rakta, Māmsa, Meda, Asthi, Majjā,* and *Śukra* are the *saptadhātus.* In modern times, these components correspond to bodily tissues. *Dhātu* is itself known as *Ojas.* It contributes, in small measure, to the strength of the body in such a manner as it serves like shield against attack or ailment or disease. In fact, it corresponds to immunity of modern times.

The *Pitta* gradually turns to *mala* or waste products like *purīṣa* (faeces), *mūtra* (urine) and *sveda* (sweat), which are eliminated or excreted, and to tridosha or three polluting factors *viz. vāta, pitta* and *kapha.*

Evidently, *Dhātu, Mala* and *Dosha* are produced out of a series of simultaneous transformations resulting from digestion of food and drink. They are intimately related to one another and influence one another very deeply. If all of them operate in harmony with one another, it leads to a state of *svāsthya* (health).

In fact, in the state of *svāsthya,* a dynamic equilibrium emerges and persists among the processes that lead to the generation of *Dhātu, Mala* and *Dosha.*

Principle of Bio-Equilibrium

The forces arising out of bio-energy tend to attain equilibrium. If the equilibrium is subjected to stress, as is the state of life, when ailment or disease appears, there arises an urge or tendency to relieve the living organism of the stress. Any means, like application of drug, may aid or contribute to this urge or tendency to restore the equilibrium for life to continue; but exhaustion or disappearance, with no prospect of returning to normacy, leads to extinction of life.

A working definition of life may be had from an analysis of the Principle of Bio-equilibrium. Life is what appears in living organisms at the instance of three-fold abilities. They are:

1. The ability to initiate activities and functions.
2. The ability to sustain the activities and functions.
3. The ability to regulate the activities and functions.

The regulatory ability seems to be in the quintessence of life and to rest on the optimum energy flow that leads life to continue at normacy, indicative of *svāsthya.*

Therefore, this Indian system of medicine, Āyurveda, maintains bio-equilibrium of a human body or living organism.

Āyurveda Manuscripts and Research Papers

1. *History of Āyurveda in Andhradesa* (from fourteenth to seventeenth century AD), Dr. P. Hymavathi, Bhargavi Publishers, Warangal, 1993.
2. *"Contribution of Andhra to Āyurveda in Sanskrit,"* B. Rama Roa, BIIHM, vol, viii, 1978, pp. 8–13.
3. *"List to Ayurvedic Manuscripts in Raj Manuscripts Library, Dharbanga,"* BDHM, vol, ii, Part iv, 1964, p. 220.
4. *"Ayurvedic Literature in Telugu,"* B. Rama Rao, BIIHM, vol. iv, no. 2, pp. 76–82

5. "Ayurvedic Manuscripts in the Collection of Sri Punya Vijayagiji Lunaswada, Dariapur, Ahmedabad (136 MSS)," BDHM, vol. iii. no. 1, Jan 1965, pp. 25–28.
6. *"A Check List of Printed Ayurvedic Treaties in Sanskrit Classics,"* BDHM, vol. iii, no. 2, 1965, pp. 98–104.
7. *"Ancient Indian Medical Lore,"* BDHM, vol. iii, no, 4, Oct. 1965, pp. 199–19.
8. *AChecklist of Sanskrit Medical Manuscripts in India,* (Āyurveda) compiled by B. Rama Rao, pubished by Central Council for Research in Indian Medicine and Homeopathy, New Delhi, 1972 (1,082 entries).
9. "A Brief Account of Ayurvedic Manuscripts Preserved at Utkal University, Bhuvaneshwar" (101 manuscripts).
10. *Prakrit–An Ayurvedic Guide to Health,* K.M. Shyam Sundar, A.V. Balasubramanyam–Centre for Indian Knowledge Systems, Chennai, 1997.
11. *Studies in Ancient Indian Medicine,* Dr. Aparna Chattopadhyay, Varanasi, 1993.
12. *Studies in Charaka Samhita* Dr. Aparna Chattopadhyay, Varanasi, 1995.
13. *Treatment for Poisons in Traditional Medicine,* K.M. Shyam Sundar, CIKS, Madra, 1996.
14. *Ophthalmology in Traditional Medicine,* K.M. Shyam Sundar, CIKS, Madras, 1996.
15. *Proceedings of Regional Seminar-cum-Workshop on History of Medicine in India,* Dr. V. Ramachandra Rao, Dr. D.V. Subba Reddy, S.V. Medical College, Tirupati, Oct. 9th to 11th, 1970.
16. *Dawn of Indian Science,* O.P. Jaggi (Vedic and Upanishadic period, Atmaram and Co., Lucknow, 1968).
17. *Indian System of Medicine,* O.P. Jaggi, Atmaram and Co., Lucknow, 1973.
18. *Studies in Charaka Samhita,* Dr. Aparna Chattopadhyay, Varanasi, 1995.
19. *Susruta Samhita—A Scientific Synopsis.*
20. *Charaka Samhita—A Scientific synopsis,* P.R. Ray *et al,*

Indian National Science Academy, New Delhi, 1980.
21. "Philosophy of Medicine According to Āyurveda"' Madhavendranath Pal, BIIHM, vol. xxvii, no 2, July 1997, pp. 103–108.
22. Historical Review of Vicharchika as per Ayurvedic Classics"' R. Kumaraswamy, PKJP Subhakta, BIIHM, vol. xxvii, no. 2, July, 1997, pp. 119–26
23. Ayurvedic Manuscripts in A.P.G.O.M.L. and Research Institute, Hyderabad," B. Rama Rao, BIIHM, vol. xiv, no. 1–4, 1984, pp. 14–18.
24. "List of Medical Manuscripts in Two Colleges of Pune," D.V. Pandit Rao, BIHHM, vol. xiv, no. 1–4, 1984, pp. 32–36.
25. "A Note on Ancient Indian Medicine," Kenneth Zysk, BIIHM, vol. viii, 1978, pp. 14–23
26. "References to Āyurveda in the Commentaries of Malliantha," B. Rama Rao, BIIHM, vol, ix, 1979, pp. 13–20.

2. *Unani System*

The term 'indigenous medicine,' in strict sense, can be used only for Āyurveda and Siddha. However, by convention, the therapeutic term see 'Unani System' also in use. The Unani System was introduced in India around tenth century AD.

The origin of Unani-Tibb system of medicine can be traced to the early Ionian (Greek) or Yavana medicine. It owes its present form to the Arabs who not only served much of Greek literature by rendering them into Arabic, but also enriched the medicine of their day with many of their own contributions. As already pointed out, this system was introduced into India by Muslim rulers around about tenth century AD. While defining Tibb, Aicenna, the Persian physician of tenth century AD, mentioned it as a branch of knowledge that deals with the states of health and disease in the human body for the purpose of adopting suitable measures for preserving and restoring health. This is

reminiscent of the view advocated in the great classics of Unani. This system has its own areas of specialisation and occupies a vantage position in the therapy of certain conditions. The attainments and writings of Rhazes and Avicenna (Ibn sina) have particularly a superior place.

Research Pupers on Unani Medicine and Manuscripts

1. Unani Medicine-Tibb–A–Shafa" by Mahmod Shahi, BDHM, vol. ii, no 2, 1964, pp. 165–68.
2. "List of Persian Manuscripts of Unani Medicine in Salarjung Oriental Library, Hyderabad," BDHM, vol. ii, no. 2, 1964, pp. 172–184.
3. "Unani Medicine–Medann L Shifa" Mian Bhowa (Medical Treatise by Curtier of Sikander Shaik Lodi, (with brief English translation), BDHM, vol. ii, 1964, pp. 221–34; BDHM, vol. iii, part i, Jan.1965, pp. 29–38.
4. "Unani Medical Manuscripts in the Sayeedia Library, Jambagh, Troop Bazar, Hyederabad," BDHM, vol. iii, no. 1, Jan. 1965, pp. 39–40
5. "List of Arabic Medical Manuscripts," compiled in India and not printed so far–BDHM, vol. iii, no. 4, Oct. 1965, p. 229.
6. "List of Persian Medical Manuscripts," compiled in India–BDHM, vol. iii, Oct. no. 4, 1965, pp. 230–31.
7. "Persian Medical MSS in the Government Unani Medical College, Charminar, Hyderbad," BDHM, vol. iii, no. 4 Oct 1965, pp. 237–42.
8. "List of Arabic and Persian Medical Books," compiled and printed in India, BDHM, vol. iii, 1965, no. 2, pp. 118–27.
9. "A Brief Account of Persian Manuscripts in the Salarjung Oriental Library, Hyderabad," BDHM, vol. ii, pt. 2, 1964, pp. 169–71.
10. "List of Arabic Medical Manuscripts–Salarjung Oriental Library, Hyderabed," BDHM, vol. II, no. 2, 1964, pp. 172–84.
11. "A List of Unani Medical Printed Books in Arabic

Language Preserved in Different Libaries of Hyderadad" by S.A. Hussian, BIIHM, vol. vii, July 1977, pp. 156–160.
12. "Glimpses of Islamic Medicine" by K. Majumdar, vol. xxvii, no. 2, July 1997, pp. 133–38.
13. "Biography of Unani Physician, Arestu" by M. Azeez Pasha, BIIHM, vol. ix, no. 1–4, 1978, pp. 26–31.
14. "Single Drugs Mentioned by Avicenna for Cardiac Ailments in his Cammon and Kitab" by Ul–Aduliyyah Qalibbiyah, Rashid-uddin Ahmed, BIIHM, vol. ix, no. 1–4, 1979, pp. 46–66.
15. "Hakim Nizamuddin Ahmed Geelani–APhysician of Qutub Sahi Period" by P.A. Hussian, BIIHM, vol. ix, vol. 1–4, 1979, pp. 67–73.
16. "Medicine in North India (from Islami Tibb)" by Rehber Farooqui, BIIHM, vol. xiv, No. 1–4, 1984, pp. 37–51.
17. "Brief Biographies of Eminent Unani Hakeems of India" by M. Azeez Pasha, BIHM, vol. iii, no. 1, 1973, pp. 23–34.
18. "Establishment of Unani Hospitals in Islamic Countries" by M. Azeez Pasha, BIHM, vol. iii, no. 2, 1933 pp. 68–70.
19. Yusrul Ilaj (a Persian Medial Manuscripts compiled in India by Hakeem Hidaetullah, in 1731 AD). M. Azeez Pasha, BIIHM, vol. iii, no. 3, July 1973, pp. 126–31 and 201–206.
20. "Itrifalt (Unani preparation) Through Ages" by A.H. Israli and A.J. Khan, BIHM, vol. iii, no. 3, 1973, pp. 146–50.

3. *Siddha System of Medicine*

Siddha system, originated by Agastyar, is based on concepts mostly similar to Āyurveda. The difference between Āyurveda and Siddha is more linguistic than doctrinal, with Siddha system having Iatro-chemistry as its speciality. The term 'indigenous medicine,' in a strict sense, can be used for Ayurvedic and Siddha systems.

Siddha system of medicine, also called Agastyar system, whose literature is in Tamil, is confined to the Tamil-speaking areas of India. Concepts of principles, doctrines, both fundamental and applied, have similarity to Āyurveda. Siddha system of medicine is said to have descended from Iyengar to Ammayar, and from them to Murugan, Nandi, Agastyar, and other Siddhars. Agastyar, who is considered as the originator of the Tamil language, is referred to as the propounder of this system. A number of medical works are attributed to him. This system, like Āyurveda, is based on the *Dosha, Dhātu* concepts and the concept of *Panchabhutas*. The psychological qualities and functions of these, and the factors that can cause discordance, eventually leading to disease states are described as in Āyurveda. Only the nomenclature is different from that of Āyurveda, but the doctrine is one and the same. The speciality of this system is Iatro-chemistry.

Research Papers and Manuscripts in Siddha System of Medicine

1 "An Introduction to the Medical Bibligraphy of. Siddha System of Medicine" by D.V. Subba Reddy and K. Palanichamy: BIHM, vol. iii, no. 1, January 1973, pp. 35–39

2. "Agastyar (an extract from the Plutarch)–Printed Medical Works Attributed to Agastyar" by K. Palanichamy: BIHM, vol. iii, no. 1, Januray 1973, p. 40–44.

3. "Advice on Family Planning in Old Tamil Medical Manuscripts" (deposited in SVU ORI and MRC Library, Tirupati) BIHM, vol. iii, no. 1, January 1973, p. 45.

4. "Siddhars—Their Attainments and Their Role in Medicine (extract from Cyclopedia Dictionary) Works on Medicine by Siddhars" by K. Palanichamy, BIHM, vol. iii, no. 2, pp. 71–75.

5. "Printed works on Medicine by Siddhars" by K. Palanichamy, BIHM, Hyderabad, vol. iii, no. 1. 1973

pp. 132–34
6. "Glimpses of Art of Medicine and Medical" Aid in Ancient Tamil Classics" by D.V. Subba Reddy, BIHM, vol. iii, no. 3, 1973, pp. 135–39.
7. "Tamil Medical Manuscript on Siddha System in the Oriental Research Institute, SV University, Tirupati" by K. Palanichamy: BIHM, vol. iii, no. 4, 1973–81.
8 "History of Siddha Medicine–Need for Further Detailed Studies" by D.V.Subba Reddy: BIHM, vol. iii, no. 4, October 1973, pp. 186–88.
9. "A Brief Introduction to Siddha System of Medicine" by A. Neelavathi, BIIHM, vol. ix, no. 1–4, 1979, pp. 93–95.
10 "Siddha Medicine and Manuscript Literature" by K. Palanichamy, BIIHM, vol. iv, no. 2, April 1974, pp. 93–95.
11 "An Examination of the Names of the Authors and Titles of Siddha Manuscripts" by K.Palanichamy and D.V. Subba Reddy, BIIHM, vol. iv, no. 2, April 1974, pp. 96–101.
12 "The Life-sketch of Veerama Munivar (Rev. Constantine Beschi) and His Siddha Works" by R.Thiyagarajan and K.Palanichamy, BIIHM, vol. iv, no. 3–4, July October 1974, pp. 171–75.
13 "A Chronological Probe into Siddha System" by P. Gurusiromani: BIHM, vol. ix, 1979, no. 1–4.
14 "Siddharasa–An Unpublished Medical Treasure, Nearly 1000 Years Old" by BDHM vol. ii, part ii, 1964, pp. 159–62.

4. *Yoga System*

Yoga system, propounded by Patanjali, is very old. *Hatha-yoga,* a branch of it, consists of physical culture useful in the treatment of several disease conditions.

There exists a view that Patanjali and Charaka were one and the same person. What Charaka is for *Kāya Chikitsa*, Patanjali is for psychic medicines. Yoga advocates mental and

physical discipline through an eight-path—*yama* (abstention), *niyama* (observance), *āsana* (physical postures involving muscular co-ordination), *prāṇāyāma* (regulation of breathing), *pratyāhāra* (voluntary control of sense perception), *dhyāna* (meditation), *dhāraṇa* (contemplation), and *samādhi* (absolute mental concentration) *Hathayoga* involves both voluntary and involuntary muscles of the body, and is claimed to be useful in the treatment of a wide range of disease conditions. Of late, this system is gaining popularity in western countries also.

Research Papers on Yoga System and Manuscripts.

1. *Yogic and Tantric Medicine* by O.P. Jaggi, Atmaram and Sons, Lucknow, 1973.
2. *Yoga–As, Therapeutic Fact* by Swami Adi Devnanda, University of Mysore, Mysore, 1966.
3. "Influence of Nath Yogis on Telugu Literature" by M. Venkata Reddy and B. Rama Rao, BIIHM, vol. ix, no. 1–4, 1979
4. "Rasa Siddhas of Alampur–I" by Sanjeeva Rao, BIIHM, vol. ix, no. 1–4. 1979.
5. "Hatha Yoga as Holistic System of Medicine" by M. Venkata Reddy: BIIHM, vol. xvi, no. 1–2, 1986, pp. 19–28
6. *"Hatha Rathnavali of Srinivas"* Critically edited by Dr. M. Venkata Reddy.
7. *Svarasastramu—An Unknown Yoga Manuscript* by Dr. M. Venkata Reddy, SVU Library, Tirupati.
8. Medical Knowledge of Vemana" by VVS Sastry, BIIHM, vol. vii, 1977, pp. 31 37.
9 "Hatha Rathnavali of Srinivasa Bhatta—A Late Medieval Treatise" by Medapati Venkata Reddy: BIIHM, vol. ix, no. 1–4, 1979, pp on Yoga and Tantra." 74–81.

5 . *Naturopathy, Homeopathy and Allopathy*

Naturopathy is a way of life, not a medically defined system of treatment. Its simple laws are adopted in the treatment

suitably. A daily and seasonal regimen is followed for maintenance of health. There are two approaches in vogue–one, advocating the use of ancient Indian methods, and the other which mainly adopts modern physiotherapy.

The first doctor to bring Homeopathy to our country was Dr. John Martin Honig Burger, who first came to Punjab in 1829 and stayed there for fifteen years. He wrote a book called *Thirty Five Years in the East* in 1852. In 1846, a Roman Catholic missionary arrived in Madras Residency and introduced Homeopathy to the South. Surgeon Samuel Brooking, in 1846, established two hospitals at Tanjavur and at Pudukkottai. In West Bengal, Babu Rajindar Lal Dutta spread Homeopathy.

The contribution of Āyurveda in the field of *Materia Medica* is especially valuble, and has furnished a number of drugs to the present day allopathic medicine. Western allopathic medical reserarchers, however, can be traced in India only after the setting up of the Calcutta and Madras Medical Colleges in 1835.

Research Papers and Manuscript Material

1. "Development of Naturopathy in Andhra Pradesh" by A Vermeta Rao: BIHM, Vol. ix, no. 1–4, 1979, pp. 42–45.
2. "About Entry of Homeopathy into India" by Dr. Jugal Kishore, BIHM. vol. iii, no. 2, April 1973, pp. 76–78.
3. "Hahnemann and the Seeds of Homeopathy" by D.V. Sudda Reddy: BIHM, vol ii, no. 3, 1973, pp. 143–45.
4. "The Homeopathic Treatment of Cholera" by Nand Raj, BIHM, vol. viii. no. 1–4, 1978, pp. 39–43.
5. "Research in Allopathic Medicine in India During the 100 Years" by I.N. Sengupta, BIHM, vol. xiv, no. 1-4, no. 1–4, 1984, pp. 53–67

6. *Medicinal Plants and Herbs*

Research Papers and Manuscript Material

1. "Cyclopedias in Telugu Language in Herbs, Drugs, and Popular HomeRemedies by V.V.S. Sastry, BIHM, vol. iv,

no. 3–4, Ms-or,1974, pp. 142–50.
2. "Medicinal Plants in the Works of the Three Sages (Muniyatra) (124 plants) by P.V. Sharma, BIHM, vol. iii, 1977 pp. 5–19.
3. "Medicine and Health in the Sristhisthala of Padama Purna BIHM, vol. vii, 1977, pp. 25–30.
4. "Description of Herbs Used in Charms and Medicines, and Description of Medicinal Incantations"*Agnipurana,* Chapters 140–42.
5. *Plants in Yajurveda* by Dr. S. Sudarsana Sarma: R.S. Vidyapeeth, Tirupati, 1989.

7. *Other Local Traditions and Indigenous Methods*
Tibetan System of Medicine

The Tibetan system of medicine has been in vogue in Ladakh district, Lahaul, Arunachal Pradesh, Sikkim, and some other regions in the Himalayas. This system traces its origin to the Ayurvedic system of India. Since the dawn of history, man has been in search of ways to find cure and relief from physical and mental diseases.

It is at that time that the Buddha propounded this original Tibetan system of medicine, while the Lord was meditating in the medicinal forest somewhere near Bodhgaya. It was later, in the reign of the Tibetan King Streng-Ki-Chan (750 AD), that a renowned Pandit Barochana was sent to India. He translated this system into Tibetan script with the help of Acharya Chandra Deva. The text was then brought to Tibet.

This medicinal system had accumulated a huge literature in the course of time. The Amchis system of great fame and reputation was produced, whose contribution in the system is immensely popular in Leh, Sikkim etc. Therapy under the Tibetan system is divided into treatment by herbs, minerals, animal organs, spring and mineral waters maxibustion (herbal and mineral); puncturing (Acupuncture), and by mysticism and spiritual powers. A number of herbs and metals are used in this system.

Research Papers and Medical Literature

1. "Netradarpanam" (Mirror of eye) (A Treatise in Eye Diseases in Telugu and An Account of the Author) by B. Rama Rao, BIIHM, vol. III, no. 1, 1974, pp. 9–13.
2. "Vaidya Sastra Sivanubhava" translation of selected readings by B. Rama Rao, BIIHM, vol. iv, no. 1, 1974, pp 14–18.
3. "A note on the Sariratattvam of Khaneswara" by K.S. Ramamurt, BIIHM, vol. iv, no. 2, 1974, pp 83–85.

Languages and Scripts in Medical Texts

The languages and scripts used for writing medical texts in India are Arabic, Persian, Urdu, Sanskrit and other major Indian languages, and Grantha, Nandinagari, Tigalari, Modi, Balobandh, Newari, Sarada etc. in scripts

For example, if we take the collection of Medical in manuscripts in the Oriental Research Institute, S.V. University, Tirupati, we came across the following subjects on Medical Manuscripts, and languages and scripts.

Sr. No.	Subject	No. of Manuscripts	Language	Script
1	Ayurvedic Medical Manuscripts	47	Sanskrit	Telugu
2	Siddha Medical Manuscripts	82	Tamil	Tamil
3	Yoga Manuscripts	08	Sanskrit	Grantha, Telugu and Tamil
	Total	**137**		

Likewise, some two hundred manuscript libraries in India contain at least one lakh medical menuscripts. For these manuscripts, a Descriptive Catalogue is an urgent necessity for the researchers, as well as for dissemination of the knowledge contained in those manuscripts.

7

A Survey and Cataloguing of Ayurvedic Manuscripts in Gujarat State

S.D. Kamat

The paper deals with the necessity of descriptive catalogues and also mentions the importance of preparing critical editions of Āyurveda manuscripts.

Āyurveda, a science of life, has been originated and practiced in India for thousands of years. The tradition of Ayurvedic practice and studies has remained unbroken to a great extent. Though the libraries and institutes for learning Indian sciences were destroyed by foreign invaders, the study of Āyurveda has remained in continuance through the Gurushishya tradition upto the nineteenth century and by way of institutional training in the twentieth century.

Traditionally, the education of Āyurveda was based on three main or classical works, *Bṛhattrayi*, and three medieval works, *Laghuttrayi*. These works were published by individual scholar-*vaidyas* of those days, when printing technology became available to them. Subsequently many works on different subjects were also published through individual efforts. Still there are many unpublished works. Many of these works are having commentaries by different commentators. Later on, important books were also translated into regional languages. But, as there were limitations, to the availability of manuscripts in those days and even today, the critical study has its own limitations. Even today many titles are still awaiting publication.

I do not wish to stress on the importance of the availability of different manuscripts for different readings. Āyurveda being a practical science, a slight difference in reading makes a lot of difference. How this problem of different readings was tackled in olden days can be appreciated by reading Dalhana's commentary on *Sushruta Samhita*. It appears that there were different traditions. Commentators belonging to different traditions have held up their respective traditional versions and have presented their commentary on that basis. Jejjata, Gayadas, Kartik Kunda etc. had their traditional versions. Sometimes, Dalhana has mentioned a number of versions of a single text. Apart from academic traditions there may by regional variations as we see the Kahsmir recension of *Charaka Samhita*. Dalhana, in his commentary, has gone through all these texts and studies the textual versions critically. How much labour has been involved in such a gigantic work carried out single handedly can be imagined especially at the time when he emerged approximately at the end of twelfth century AD.

As there is renewed interest in herbal medicine and Āyurveda as a whole in western countries, critical editions of Ayurvedic books must be given a great importance. This can be achieved only by making a list of Ayurvedic manuscripts.

Sankrit manuscripts are collected more than hundred years in various institutions through Government and individual efforts. Many of these institutions have published their descriptive catalogues. On the basis of these published catalogues a check list of Sanskrit medical (Ayurvedic) manuscripts was published by Central Council for Research in Indian Medicine in 1972 with the efforts of Dr. B. Rama Rao. He had consulted about twenty-five catalogues published by different libraries. But there were plenty of institutions who had not published their catalogues by that time. In its foreward, Dr. V. Raghavan has rightly written "This is modestly called a 'Check List' of Sanksrit medical manuscripts and carries in skeletal form minimum details of about 1100 manuscripts. This cannot of course be

considered complete or critical, but its publication will, I hope, provoke the Central Council for Research in India Medicine undertake an exhaustive inventory and descriptive catalogue of Sanskrit Medical Manuscripts.

". . . I would urge upon the council to take up this work among their literary research projects." He has also observed ". . . The leading Sanskrit medical texts which are also in use by practitioners of all over the country have been printed; but there is a considerable Ayurvedic literature including veterinary texts—which are still in manuscripts; also a good number of commentaries on basic texts like those of Charaka and Sushruta have also not seen the light of day."

To prepare a descriptive catalogue of Ayurvedic manuscripts, a regional or state wise survey and inventory of Ayurvedic manuscripts alongwith Xeroxing, scanning or microfilming of these manuscripts is necessary. The publication of the catalogue of these manuscripts should be a vital first step in this respect A vast number of material can be obtained from Gujarat state and such type of work should be undertaken as early as possible.

Information on the Ayurvedic manuscripts can be collected from various sources:

(1) Old and local libraries
(2) Pathsalas, Old Ashrams
(3) Famous traditional vaidyas
(4) Institutions engaged in oriental studies
(5) Jain collections
(6) Individuals having personal collections
(7) Temples
(8) Musuems
(9) Ayurvedic Colleges
(10) University libraries

Important information about all these can also be obtained from retired scholars especially of Sanskrit and Āyurveda who were working or engaged with the above-mentioned

institutions. These scholars, by their great knowledge on various subjects, will be a great help in collecting such type of information, in respect of Ayurvedic manuscripts.

It was an absolute necessity for the student for Āyurveda to study the *Nighaṇṭus*. In Maharastra and certain other parts of the country *Dhanvantarī Nighaṇṭu* was very popular among the students. It was published for the first time by Anandashram Mudranalaya in 1896 and was edited by Vd. Purandare. It was reprinted in 1925 again and then very recently published with a Hindi translation by Guruprased Shama and Dr. Jharkhande Ojha of Benaras Hindu University.

In this *Nighaṇṭu* the drugs or plants are classified according to their pharmacological actions. In the first chapter of this published *Nightaṇṭu* the drugs which are used in *Vatajvara* are mentioned as:

गुडूच्यतिविषामूर्वा मञ्जिष्ठा धन्वयासकैः।
वासाखदिरनिम्बैश्च पिबेत् क्वाथं तु वातिके।।

That means decoction of these plants is useful in the treatment of *Vātajvara* that is the caused by aggravation of Vāta. But since Vāsā and Khadirā the drugs which themselves aggravate *vātadoṣa* how can these be used in *Vātajvara* was my difficulty. All the Mss. which I collected from the Mumbai University, B.O.R.I. and the published books by the above-mentioned scholars mention the same reading. But in 1978 another *Nighantu* i.e. *Sodhal Nighaṇṭu* was pubished by Oriental Institute of Baroda and was edited by Prof. Priyavratji Sharma. The importance of this *Nighantu* is that it was the follower of *Dhanvantarī Nighaṇṭu*. He has clrearly mentioned that:

तान्येवौषधनामानि धन्वन्तर्युदितानि च।
द्रव्यावली तथा सैव संक्षेपाय नवाकृतिः।।

and by actual comparison of the texts it is found to be true. In this *Nighaṇṭu* the reading is:

गुडूच्यतिविषामूर्वा मञ्जिठा धन्वयासकैः।
वासाखदिरनिम्बैश्च पिबेत् क्वचाथं कफज्वरे।।

It means the manuscripts of *Sodhal Nighaṇṭu* was more correct and was different than the manuscripts used by Vd. Purandare.

I would like to give another example, of how the incorrect readings can mislead the sholars in identification of the plants. The famous scholar and botanist Tha. Balvantji and Chunekar on the basis of the reading **क्षुराग्निमन्थ** have suggested *Thorny Agnimantha* for Premna species and **अक्षुराग्निमन्थ** i.e. Agnimantha without thorns for clerodenrum species. This in ference is based on the reading **क्षुराग्निमन्थ** but if the correct reading is taken as **क्षुद्राग्निमन्थ** then the inference becomes baseless.

Dr. Chunkekar in the introduction to one of his works *(Bhāvaprakāśa)* has mentioned that "while studying the text it was observed that there are so many versions (*Pāṭhabhedas*) available not only in published books, but also in the manuscripts available in different libraries. In this context it may be pointed out that in the headline of *Jivanti* in *Nighaṇṭu* part of *Bhāvaprakāśa* the version is **शर्करावन्मधुरपुष्पा व्रततिर्भवति** which created much confusion in the identity of the correct source plant.

But after scrutiny of the, manuscript it was found out that the correct version is **सा अर्कवन्मधुरपुष्पा व्रततिर्भवति**. This clearly points towards *leptadenia reticulte* W. and A. or *Asclepdaceae* family. (**अर्ककुल**) But the correction of the text with the help of different manuscripts is itself a vast work and requires special study. This is very necessary not only for this book but also for all the old Ayurvedic books to solve many misunderstandings. It is surprising that such critical work is

available for Pauranik books like Mahābhārata (Bhandarkar Oriental Research Institute, Poona, 1969) and not for even a single compendium like Charaka which has practical implications dealing with human life."

This will clearly show the importance of the collection of the maximum number of manuscripts.

I would like to tell you about another difficulty which I am experiencing at present. There are three other *Nighaṇṭus* in Ayurvedic literature the compilers' of which have expressly accepted their indebtedness to *Dhanvantarī Nighaṇṭu.* Chronologically they are (1) *Sodhal Nighaṇṭu,* (2) *Raja Nighaṇṭu* and (3) *Dravyaratnākara Nighaṇṭu*. Out of these, the first two are already published and the third one is an unpublished work. This *Dravyaratnākara Nighaṇṭu* is also an important *Nighaṇṭu* and was compiled in 1480 AD by Mudgal Ramchandra Vaidya. I have got one incomplete manuscript of this *Nighaṇṭu* with me and after the publication of *Dhanvantarī Nighaṇṭu* in 2002 I wanted to study this *Nighaṇṭu.* I checked the check-list of medical manuscripts by B. Ram Rao. This check list includes only one manuscripts available at Asiatic society at Calcutta.

In the Introduction to *Dravyaguṇa* by Prof. Priyavrati Sharma, he has mentioned about its (द्रव्य रत्नाकर निघण्टु) i.e. availability at Govt. oriental Manuscripts Library at Madras. I wrote to them and was given the reply that they have got the manuscripts but there was no facility of Xeroxing. So when I went to Mardas in 2002, I visited that library but the manuscripts was something else. I had known from my student days that as per the catalogue of *Bharat Itihasa Samsodhaka Mandala,* Pune they have two manuscripts of this *Nightaṇṭu.* I wrote to them twice and visited them twice and got the reply that manuscripts are not available with them. There is no catalogue so far published of Anandashram Mudranalaya, Pune but on enquiry become clear that they had two manuscripts of this *Nighaṇṭu.* They had given me the Xerox copies of the said *Nighaṇṭu* with pleasure. Not only that, but also Xerox copies of other

Nighaṇṭus, for which I am extremely grateful to them. Through our friend Mr. Arvind Tikekar, Dr. Siddharth Wakankar has supplied information about two locations of this *Nighaṇṭu*—one is from Bezwada and the other from Kolhapur. It seems that there are manuscripts of this *Nighaṇṭu* in (1) Pune University (2) Vaidik Samshodhan mandal Pune and may be perhaps at other places also. It seems that it will take some time for obtaining the Xerox copies of this *Nighaṇṭu*.

Taking these experiences into consideration and before concluding this small speech, I would like to bring to your kind attention that Gujarat state has a wide, rich and uninterrupted tradition of Ayurvedic physicians and hence I would like to request the scholars gathered here in this Institute, to undertake the work of surveying and catolaguing of Ayurvedic manuscripts in this state.

8

Digital Documentation of the Manuscripts in the Government Museum and Art Gallery, Chandigarh, with Special Reference to the Manuscript of the '*Sundara Śṛṅgāra*'

Vidyanand Singh

The Government Museum and Art Gallery, Chandigarh, one of the pioneer institutions in India, is proud of having most of its collection digitized. Apart from the rich collection of Buddhist, Jain, Brahmanical and Sikh art heritage of ancient and medieval Indian period in the Museum, its forte is in the adaptation of the latest technological developments in the field of digital documentation of the museum collection, especially sculptures, miniature paintings, coins and manuscripts, together with the aesthetically designed buildings and displayed galleries which give a visual impact to the general public visiting the museum.

Manuscripts are a very important source for history of India apart from inscriptions. Ancient and medieval manuscripts are written either on palm leaf, birch bark or on hand-made paper in various scripts and languages. Some of the Buddhist manuscripts have also been executed on the polished surface of bamboo. Many of them are illustrated or decorated with paintings of various sizes. Usually handmade ink was used and the quill of birds' feathers or reeds converted into usable pens served the purpose of writing. Many a time a stylus was used for making the impressions of letters or figures on palm-

leaf and they formed part of a book. Sometimes very light brushing of ink or charcoal was applied on the incisions for clarity.

Many important manuscripts, both illustrative and non-illustrative ones, are known, of which mention should be made first of the Gilgit Manuscript of pre-Christian dates because of the remote antiquity of these Brahminical manuscripts of the epics the Rāmāyaṇa and the Mahābhārata and of the *Bhāgavad-Gītā*, the *Bhāgavata-Purāṇa*, and the *Devī Māhātmya* which are the most important ones. Of the Buddhist affiliation, the manuscripts of the *Aṣṭasāharsikā-Prajñāpāramitā*, the *Pañcharakṣā* and others deserve mentioning. The *Kalpasūtra* is singularly important as the representative of the Jaina manuscripts. All these manuscnpts are written in various scripts and languages, and with meticulous care and artistic excellence. A glimpse through the manuscripts of various religious affiliation and artistic and linguistic formulations, enables one to have, as it were, a journey through the corridors of Indian culture through the ages. Chandigarh Museum is also having a rare Braminical manuscript *Sundara Śṛṅgāra* (treatise on toiletry and cosmetics for beautification). The manuscript is on paper having eighty-six folios and is from Kullu in Himachal Pradesh. The script is Takri and the language is Pahari and belongs to the eighteenth century AD, bearing the date 1788 AD. Names of the scribe and artist are mentioned as Bhakari and Bhagwan respectively. It has sixty-four visual depictions of various aspects of personal beautification reciprocately being done by the male and female participants in the act. In a few illustrations, some female attendants with accessory items are also depicted.

The Museum has digitized the complete collection of manuscripts on the computer-based documentation system.

In the beginning, for documenting works of art, the Museum was having only the main entry register with the following columns:

1. Serial Number
2. Accession Number
3. Title
4. Artist
5. Medium
6. Size
7. Source
8. Period
9. Price
10. Signatures of Technical Assistant
11. Signatures of Director

Later, the museum's curatorial staff added the sectional movement, reserve collection, conservation, and photo-print record registers, catalogue and index cum location cards, black and white and colour photo-print albums and colour slides.

A few years back the Museum established the Data Collection Management Section. The total collection of the Museum is abut ten thousand. The photographing, digital scanning and inputting of digitized inventory data, object description and conservation data of about eight thousand works of art in the form of anicient, medieval and contemporary stone, terracotta and wooden sculptures, metal images, miniature and textile paintings, banners, coins and manuscripts, which form an important collection of the Museum, have been completed.

Management of the Museum collection through digitization has the following advantages:

(i) it has a complete inventory of the collection and means of stock-checking;
(ii) it is a first step towards automation ofthe museum's information about the objects;
(iii) it is an online system which means that the curatorial staff, conservators, librarians, and photo and audio-visual sections can directly interact with the date;

(iv) it has a flexible record structure applicable to the entire collections of the Museum;
(v) it supports the security of the collection, by maintaining four duplicate copies of information and enabling information to be made readily available to the outside agencies such as police and customs in the case of an emergency;
(vi) it has easy access for researchers and scholars;
(vii) it helps in the layout and designing of the publicity material of the exhibitions, seminars, conferences, lectures etc. in the form of invitation cards, folders, brochures, captions, section labels, posters, banners, and hoardings;
(viii) it also retrieves data of the Museum collection for preparation of general and scholarly publications i.e., guide books, and lists, catalogues etc;
(xi) it enables information to be transferred from the Museum to other museums, libraries and art and cultural organizations and also facilitates the development of common projects i.e., research, exhibitions, training, etc. through fax and e-mail; and
(x) the digital image and the data of the Museum collection can also be displayed on the internet.

The data field of the computer-based documentation system was developed by the Museum's curatorial staff under the guidance of the subject experts and known art historians of the country with the technical support of the National Informatics Centre (NIC), Chandigarh UT Unit, Planning Commission, Government of India, and the Regional Computer Centre (a set up of the National Informatics Centre, Government of India), Chandigarh. The data structure is based on information collected, after surveying the leading museums and art institutions in India and abroad.

Thus the museum information card consists of all the potential fields necessary for the documentation of the Museum's collection and is known as: 'MIC-GOMAG' 'Master

Information Card of the Government Museum and art Gallery, Chandigarh' which includes the data fields in two main sections: academic and administrative. The academic and administrative sections are having the following fifteen and thirteen subdata fields respectively.

(A) *Academic:*

1. Accession No.
2. Category of Object
3. Title
4. Medium/material/technique
5. Provenance
6. Date/period
7. Style/school
8. Tribe/dynasty/community/patron
9. Artist
10. Dimensions/weight/denomination (coin)
11. Brief description
12. Inscription
13. Original source information
14. Published source references
15. Remarks/comments

(B)*Administrative*

1. Unit No.
2. Entry Register No.
3. Sectional Rgister No.
4. Source
5. Mode and year of acquisition
6. Price/value
7. Photo-negative B & W/colour/slide No.
8. Photo-album/video/audio cassette No.
9. Location
10. Condition of the object
11. Restoration done, if any
12. Last update
13. Expert comments

The Master Information Card also carries a digitized colour photo of the image. The date and image are stored in the Digital Media System (DMS) software in the form of a folder. The software allows scanning, cataloguing and storing as many pages as we require. It is also possible to define our own set of data for a class of documents. The documents stored in the system are organized in folders. The data and image can be stored in as many folders as required. Internally, the document is not duplicated–only the references are maintained. The retrieval of each document can be done in seconds by giving a key word i.e. accession number, unit number, title number, title, school/style, date/period, artist's name, theme/title, medium/material/technique or category of objects. For accessing these documents, we can select a folder, look at the contents and then select the appropriate document. The software also uses a variety of standard compression techniques to store the document containing data and images so that they take very little space for storage and yet there is no loss of clarity either in data or in image.

Online updating of remarks, comments or suggestion by research scholars and field specialists are done periodically, to keep the infonnation of works of art update. An independent website of the museum is also under construction and will be launched shortly for making available the information about the Museum collection to the museologists, art historians, scholars, researchers, art lovers, and tourists all over the world.

9

Hands on Technique for Preservation of Manuscripts–One's Own Experience

P.L. Shaji

From time immemorial, India has been the centre of knowledge, education and research. The treasure of knowledge that came out from the mouth of Guru was transferred from generations to generations. Later on these *srutis* began to be inscribed or written, and that way, these became more useful to people. We can say that this system of transferring knowledge down the generations became extinct a century ago.

The reason is that if a text or work was written, the copies of the same were taken by writing the same again and again and this method prevailed for centuries. The discovery of paper and printing machines marked revolutionary changes in the field of knowledge and education.

We can see that in different places, different media and methods were used to store the widsom or knowledge of the glorious past while in the Himalayas and Kashmir, when Bhurja patras and hand made papers were used as media, in the coastal areas, plam leaves were commonly used for writing by our ancestors. The famous Chinese pilgrim and traveller, Huen Tsang who visited India in the seventh century has noted in his inscriptions that Indians used plam leaves for writing.

The Oriental Research Institute and a Manuscript Library under the Kerala University have the glorious history of the century. The institutions started by the Maharaja of Travancore, Sri Mulam Tirunal, have grown into world famous institutions. They play an important role through the number of manuscripts stored and preserved in this library and the wide subjects covered by these collections. There are around 60,000 works present in these institutions and more than 80 per cent of them are palm leaf manuscripts. The rest includes paper manuscripts collected from North-India.

Some transcripts of old manuscripts are also present there in their possession.

Methods of preservation

Each and every manuscript has a life span. It should be edited and published within the time limit for the benefit of posterity. It is difficult to take care of or preserve such a vast collection of manuscripts.

Generally speaking, the hazards to preserve this treasure of knowlege include its age, (many plam-leaves are centuries old) the humidity, dust, heat, fungus, silver fish, small worms and bugs etc. These bundles have to be taken out and cleaned at least once in six months and they have to be handled with utmost care.

Let us take the case of the palm leaves manuscripts present in this institution. There are two to three types of palm leaves. Most of the palm-leaves are either Talipat palm (corypha umbraculifera) or palmyra palm (Borassus flaberllifer) and the South East Asian Lontar Palm-coryphauton. The palm leaf found in Kerala is generally thin and shiny. Those found in other parts are generally thick.

We generally opt the following method for palm-leaf preservation. The bundles are first cleaned–both sides of the leaf with a brush and made dust- free. Then a mixture is prepared that contains lemon grass oil (citronella oil) or

neem oil and turpentine in the ratio of 8:11, a little camphor powder and a litte charcoal power in order to make the letters readable. If the quantity of charcoal powder exceeds the prescribed limit it will become dark, in which case another brush dipped in citronella oil is applied on the leaf and thus the dark colour can be removed. The brush has to move only on one side to apply the oil. If the brush is moved left and right in a careless manner the leaf is likely to become brown if the bundle is very old. If oil is thus applied, the fungi and dust on the leaf will get removed and the letters will become readable. The oil present in the leaf will get dry in two weeks time. Also worms and fungi will keep off and will not attack the bundles. After applying the mixture of oil, the leaves have to be hung separately or kept on the table, according to the condition of manuscripts. This is done especially in the case of Melekotta oil obtained from Karnataka, which is thicker than citronella oil.

Fumigation by naphthalene is also good for preservation of manuscripts. But since it is a chemcal it has to be used with utmost care. Aluminium phosphide 56% can also be used in fumigation chambers and it is found to be highly effective. But it is highly poisonous. Stong sunlight is harmful to the manuscripts. But five-ten minutes exposure to sun is good for manuscripts once in six months. Similarly small packets of dry neem leaves and black pepper kept near the bundles will keep away tiny creatures from attacking the bundle. But this is good and is applicable only in places with a small collection of palm-leaves. In olden times, the main preservative used in the 'Nalukettu' a special type of tradional house with four interconnected wings forming a rectangle maninly found in Kerala was carbon fumes from the kitchen. Use of cello tape is not good to paste the broken pieces togehter. Instead, tissue paper can be used. In earlier times, these broken pieces were stitched together by using coconut fibres.

Modern styles

Paper manuscripts can be fumigated and laminated and preserved for the future. Since these paper manuscripts are loose and are not generally numbered or tied up, while given for cleaning, they are likely to be mixed up and will be in disorder and hence it should be taken care of.

The styles of copying also change with time. In olden times, palm leaves were copied on palm leaves only, after they were copied in paper. But, the transcript manuscripts which are more than eighty years old have to be copied again. Over and above, due to the chemical reactions of the ink used for writing at that time, the paper becomes dark, dull and brittle. Then photocopying came into existence. If the work is worth photocopying, this method is adopted or else, the condition of the manuscript will become worse. Also the hot, light waves of the photocopying machine can cause damage to the work while photocopying both sides of the paper generally in order to save money. This will cause serious damage by lessening the strength and the lasting power of the copy, since the copy is exposed to the heater twice to fix the ink. After the practice of photography, the microfilming process came into existence. These techniques have now become obsolete.

In this age of information technology, the most modern technology in this field is Digital Archiving or making digital copies of manuscripts.

Now, with the help of the government of Kerala, C-DIT has started the project of digitizing the manuscripts of importance. Now they are maiking digital copies of 'Vaidya granthas, in the library. There are two methods for making digital copies–scanning and digital phlography. The method of digital photography is less time-consuming and hence it is easier.

The National Mission for Minuscripts, New Delhi, intends surveying and cataloguing of manuscripts all over India. The details of manuscripts in the personal custody as well as in

different institutions/orginizations are being colleced as part of this project by Government of India. It is high time to start such collections of our ancient wisdom. Manuscripts are the repositories of the hoary past. Let them be preserved, published and allowed to speak volumes of the glories of the cultural heritage they represent.

10

Plant Resources and Indigenous Practices in the Preservation of Manuscripts

M.N. Pushpa

Plants serve mankind in many ways in day-to-day life. The use of plants in one particular field–indigenous methods of conservation of manuscripts–has been highlighted here.

Scientific Name : *Acorus calamus*
Family : *Araceae*
Common Names : *Sweet flag; Vasambu*

Usage

Rhizome is used as an insecticide. The essential oil contains asarone and its isomer.

Scientific Name : *Adathoda Vasica*
Family : *Acanthaceae*
Common Names : *Vasaka; Adadodai; Arusha*

Usage

The dried leaves are used in conservation which contains the chemical yasine and yields an essential oil. Leaves are toxic to insects and hence act as a preservative.

Scientific Name : *Azadirachta indica*
Fmily : *Meliaceae*
Common Names : Neem; Margosa; Vembu

Usage

It is commonly called as Neem. The dried leaves are placed in the manuscripts for keeping the moths away. The odour of burning leaves kills the insects. Leaves are used as insecticide because of the presence of Nimbidin.

Scientific Name : *Coccinea cordifolia*
Family : *Curcubitacae*
Common Names : Ivy Gourd; Kovai

Usage

It is commonly called as Ivy Gourd. Essence of the leaf is applied on the inscription to make it legible.

Scientific Name : *Cinchona officinalis*
Family : *Rubiacae*
Common names : Cinchona

Usage

The root bark is used for conservation.

Scientific Name : *Cinnamomum zeylanicum*
Family : *Lauraceae*
Common names : Cinnamon; Lavangapattai; Dalchini

Usage

Powdered cinnamon is used as a disinfectant. Bark, leaves and seeds yield cinnamon oil, and have eugenol content.

Scientific Name : *Curcuma longa*
Family : *Zingibearaceae*
Common names : Turmeric; Manjal; Haldi

Usage

During restoration, after dusting the palm leaf, it is cleaned with turmeric powder, which acts as a disinfectant.

Scientific Name : *Chrysanthemum cinerarifolium*
Family : *Astaraceae*
Common names : Chrysanthemum; Thuluka Samanthi

Usage

Capitulum is the source of pyrethrum, which is used as an insecticide. Flower heads yield essential oil.

Scientific Name	:	*Eugenia caryophyllata*
Family	:	*Myrtaceae*
Common names	:	Clove; Kirambu; Laung

Usage

Clove oil is used in conservation.

Scientific Name	:	*Foeniculum vulgare*
Family	:	*Umbelliferae*
Common names	:	Fennel; Shombu; Saunf

Usage

It yields essential oil. Along with this, liquorice powder is used as preservative.

Scientific Name	:	*Nigella sativa-black cumin*
Family	:	*Ranunculaceae*
Common names	:	Black cumin; Karunjiragam; Kalajira

Usage

Seeds yield essential oil, which is used as a preservative.

Scientific Name	:	*Nicotiana tabacum*
Family	:	*Solanaceae*
Common names	:	Tobacco; Pugai-elai; Tambaku

Usage

Tobacco powder acts as an insecticide.

Scientific Name	:	*Ocimum Basilicum*
Family	:	*Lamiaceae*
Common names	:	Sweet basil; Tirunirupacchai; Babui Tulsi

Usage

It yields a volatile oil called basil oil with a clove-like scent. It is used as insecticides and insect-repellent.

Scientific Name	:	*Piper Nigrum*
Family	:	*Piparaceae*
Common names	:	Black pepper; Milagu; Kali mirch

Usage

Powdered pepper tied in a cloth serves as a preservative, which is kept in between the bundles of manuscripts to keep away the micro-organisms. Piperline is the major constituent.

Scientific Name	:	*Santalum album*
Family	:	*Santalaaceae*
Common names	:	Sandal; Sandanam; Safed Chandan

Usage

Powder of heartwood yields East Indian Sandalwood oil on steam distillation. This viscous oil may range from colourless to gold yellow in colour. It is employed in the preventive conservation of manuscripts.

Scientific Name	:	*Tephrosia vogeli*
Family	:	*Fabaceae*
Common names	:	Fish poison bean

Usage

Leaves show insecticidal properties due to the presence of rotenoids. The seeds and roots are also used to preserve archival materials.

Scientific Name	:	*Terminalia chebula*
Family	:	*Combretaceae*
Common names	:	Chebulic myrobolan; Kadukai; Harra

Usage

The leaf essence is applied on the inscribed portions of the palm leaf to restore the letters and make them legible.

Scientific Name	:	*Vettiver zizanoides*
Family	:	*Poaceae*
Common names	:	Khus-khus; Vettiver

Usage

Dry leaves, packed in a cloth, are used for bundling manuscripts.

Scientific Name : *Trachyspermum ammi*
Family : *Umbelliferae*
Common names : Carum; Omum; Ajwain

Usage

Essential oil extracted from the fruit is called Ajwain Oil. Principal constituent of the oil is Thymol, which is used in the conservation of manuscripts.

OILS USED IN THE CONSERVATION OF MANUSCRIPTS

Scientific Name : *Cymbogon nardus*
Family : *Poaceae*
Common name : Citronella oil

Usage

Oil extracted from the grass is used as an insecticide and also helps in restoring flexibility.

Scientific Name : *Eucalyptus smithi*
Family : *Myrtaceae*
Common name : Eucalyptus oil

Usage

It yields a volatile oil, which is resistant to insect attack.

Scientific Name : *Juncus virginiana*
Family : *Juncaceae*
Common name : Red cedar oil

Usage

The wood yields an essential oil called cedar wood oil, which acts as an insecticide.

Scientific Name : *Cymbopgon citratus*
Family : *Poaceae*
Common name : Lemon grass oil

Usage

It is used as an insecticide, and also helps to restore flexibility.

Scientific Name : *Oligocheta ferrgnea*
Family : *Asteroceae*
Common name : Olive oil

Usage

Its fruit yields a fatty oil, which is used to smoothen the palm leaves

Scientific Name : *Borassus flabellifer*
Common name : Citronella oil

Usage

Oil extracted from the leaves is used as an insecticide.

Scientific Name : *Santalum album*
Common name : Sandalwood oil

Usage

Sandalwood oil extracted from the heartwood is used for the conservation of palm leaves

Scientific Name : *Pinus longifolia*
Family : Pinaceae
Common name : Turpentine oil, Chirpine

Usage

The species is a source of oleoresin, which yields turpentine oil, used as a disinfectant and as an insecticide.

11

Palani : A Centre of Medical Manuscripts

A. Periyasamy

Palani, the most popular of hill shrines in South India, needs no introduction to the votary of Lord Muruga. The name of the town is said to have evolved after the endearing term 'Pazham Nee' (you are the fruit) as expressed by Siva and Parvati, the divine parents of Muruga according to the local legend. It is also said to be a transformed form of its name "Pothini" the capital of one of its ancient 'Velir Chiefs' Vezhavi Koman Pathuma and later, formed part of Vyhavur of the Kongu Mandala.

Palani had been, from the time of its acquisition by conquest from Mysore and cession to the British East India Company in 1792, one of the twenty-six Palayams included in the Dindigul Province. Palani is now a famous pilgrim centre of South India.

Siddhars and Palani

There is a very close connection between Siddhars and Palani. Another name of Palani is "Siddhar Vazhvu." 'Siddi,' means 'knowledge. Those who have 'siddi' are 'siddhars.' The remarkable work of Tamil literature, *Devaram* distinguishes the one who tried to see God as "devotee" and the one who has seen God and comprehended Him, as "Siddha."

Siddhars are not religions fanatics or orthodox practitioners or selfish people. They are humanitarian and rationalist by practice. They are selfless benefactors of humanity. *Tolkappiam,* the earliest gem of Tamil literature, describes their actions as the 'knower' with defect-free information and sense of the three phases of time. They have the ability to know all the happenings of the world right from the place where they live.

Such kind of Siddhars used to live in and around Palani. Among them, Siddha Bogar is prominent. The consecration of the deity as Sri Daṇḍāyudhapāṇi, the main shrine on the Palani Hill, is ascribed to this great Siddha Bogar. Possibly the hill was his āśrama at the time, wherein he cared for the spiritual and medical needs of his circle of votaries. The constituent of the image is said to be an amalgam of nine minerals.

A Kannada Udayar, decendant of Pulippani, the disciple of Siddha Bogar is stated to have first started the worship of this small shrine in the Palani Hill.

Moreover Siddha Bogar had many disciples like Karuvurar, Idaikkadar, Kamalamuni and Matchamuni. They were all great Siddhars. Hence Palani Hill was the abode of Siddhars. Bogar and Pulippani have written many books on medicine. They were the founders of the Siddha system of Medicine.

Medical Palmleaf Manuscripts

In Palani, many Siddha medical centers have medical Palm- leaf manuscripts; this indicates to the fact that many Siddhars used to live here.

R.M.K.V. Vaidya Salai

It is one of the famous Siddha medical centres in Palani. It was established in 1900, by a Siddha Doctor R.M.K. Veluchamy. In 1930, he established branches in Sri Lanka, Madras and Vellore. During the Second World War, they closed their branches in Sri Lanka. More than one hundred

fifty bundles of medical palm-leaf manuscript are found here. Among them, the following are very important.

1. Vaidya Thirattu
2. Agasthiyar Vaidyam
3. Sillarai Vaidya Murikal
4. Agasthiyar Vaidyam
5. Rama Devar
6. Agasthiyar Vaidyam
7. Bogar Vaidyam
8. Konganar Sarakku Murai
9. Agasthiyar Surukkam
10. Agasthiyar Vaidyam

In 1984, the R.M.K.V. Institution handed over more than one hundred fifty bundles of palm-leaf manuscripts including medical palm-leaf manuscripts to the the Tanjore Saraswathi Mahal Library. Now, there is not a single bundle of palm-leaf manuscript in this institution.

Malaiyappasamy Vaidya Salai

It is another famous Siddha medical centre in Palani. It was started in 1920 by a Siddha Doctor called Malaiyappasamy with the name Nithyanana Siddha Valdhya Salai. In 1927 he died. It, has been renamed as Malaiyappasamy Siddha Vaidya Salai in his memory. At first it was sarted in Palani at West Car Street, then it was shifted to Railway Feeder Road in 1943. In this Siddha hospital, more than forty medical palm-leaf manuscript bundles are preserved. They are not classified.

Apart from these, Ananda Siddha Vaidya Salai established in 1929 and Daṇḍapāṇi Vaidya Salai established in 1920 also have medical palm leaf manuscripts.

Medical Palm-leaf manuscripts in the Govt. Museum, Palani

The Government Museum, Palani, was established in 1997. More than thirty bundles of palm-leaf manuscripts were collected and kept in the Museum. Among them, two bundles of palm-leaf manuscripts deal with medicine. They are Pulippani Vaidyam and Siddha Vaidyam.

Palippani Āśrama

It is located at the foot of the Palani Hill. Pulippani's descendants are living there. Pulippani's descendants were the priests at the principal shrine right from the remote past, and when Thirumalai Nayak's general Ramappayyan visited the Palani Hill temple, he performed an *aṣṭa-bandana-kumbhābhiṣeka* for the hill temple, and introduced the *Ādi Śiva Śivācārya* to officiate in Pūjā services.

In the Pulipani Āśrama more than forty bundles of palm leaf–manuscripts are available. Among them, the following are medical palm leaf manuscripts. 1. Agasthiyar Vaidyam; 2. Brahma Muni Vaidyam; 3. Bala Thirattu Vaidyam; 4. Matchamuni Vaidyam; 5. Pashana Suthikkattu; 6. Kailasanathar Maruthuvam; 7. Agasthiyar Vaidya Murai; 8. Agashiyar Purāṇa Suthiram; 9. Sudha Murai Vaidyam; 10. Snake-bite and Rat-bite Vaidyam; 11. Agasthiyar Vaidya Śāstram; 12. Agasthiyar Vāta Sūtram; 13. Agsthiyar Sūtram.

Among the manuscripts of various subjects the medical manuscripts are very important. Treatment for Aids and Leprosy could be found in any palm-leaf manuscripts. If we find the correct manuscript we will be able to find cure for the apparently incurable disease and thus retain our past glory.

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12

An Overview of Siddha Literature from 200 BC to 2000 AD

S. Prema

The term scar includes injury, scratch, identification mark, or a depressed groove. In places of wet climatic conditions, clay-cemented regions etc, the imprints of human beings and animals are recorded, which are known collectively as footmarks. Similarly, a book consists of a collective arrangement of words imprint on some writing medium . Thus, by this collective definition, Chuvadu or Manuscript can be called as a book. Hence, the manuscripts describing various aspects of the Siddha medicine are structured in a linear fashion, which defines the structural aspect of medicinal books.

Dried palm leaves used to be treated in steam, and then treated with exclusively prepared oil to make them fullproof to write on and to prevent their breaking up into bits and pieces. Depending upon the nature of the book and its content, the palm leaves would then be trimmed following required measurements. Either ends of the palm leaves would be perforated for tying them up with thread, followed by the sharpening of the stylus with utmost care. The sharpening would be ensured to be neither acute nor blunt-edged. Using the stylus held in the left hand, word would be imprint on the palm leaves and then it would be smeared with ink to make the inscription readable, and to preserve

the same for future. The perfected manuscripts would later be copied down by those proficient in palm leaf-writing.

The tradition of Tamil Siddhars traces its way back to the long history of mankind. It continues to live both in the oral tradition of Tamil Nadu, and in the Siddhars' manuscripts written in their mother tongue–Tamil. The manuscripts contain spiritual, philosophical and scientific essays, both in prose and poetry. These essays were usually written on palm leaves and just a small percentage of this literature has been published till now.

The Tamil Siddha philosophy is alive and is mainly confined to Tamil Nadu in southern India, and it never spread significantly to northern parts of India or abroad. There is a degree of awareness about the Siddha literature in Tamil Nadu, but even there it has not caught the attention or attraction of the general public. There exist several reasons for this.

Siddha medicinal palm leaf manuscripts imply medicinal methods, blessed by Siddhars, laid down in a book form. 'Medicine' here is defined as the profession of curing the diseases of human beings after finding out the causes of diseases, and designing the combination of new medicines for the effective cure of the diseases.

Siddhars were well-aware of the fact that spiritual knowledge cannot be transmitted verbally to its complete extent. For the same reason, they never sought to do so. The manuscripts are, first of all, a source of inspiration, and they show how to reach one's own spiritual knowledge and experience. Siddhars used in their manuscripts a rich symbolic language, which enabled them to address both a casual listener as well as an adept of great spiritual awareness, who can see a deeper meaning in them.

The Siddha manuscripts are a treasure in a closed treasure-box locked by the lack of ignorance. The key to this treasure-box is nothing but practical following of their message in daily life. In this way, the message of the Siddhars is protected against misuse and deformation by people of

superficial and acquisitive motives. For those who are seriously interested in it, the message remains preserved in its original, pure and non-commercialised form.

Siddha Medicinal Books

Siddha medicinal literature can be classified into the following categories:

1. Songs
2. Methods
3. Chanting of verses
4. Magic
5. Rasavatham
6. Action
7. Pulse
8. Numerals
9. Abstract
10. Knowledge
11. Fortune
12. Anatomy
13. Methods of Treatment
14. Dictionary
15. Sexual Intercourse

Availability of the Manuscripts

Most of the available palm leaf manuscripts are stored in Government and University libraries. Some of them are in private collections or with individuals. The manuscripts are available in the following Tamil Nadu Government organizations.

1. Oriental Manuscript Library, Chennai
2. U.V. Swaminatha Iyer Library, Chennai
3. Brahmagnana Library, Adayar, Chennai
4. Archaeological Library, Chennai
5. International Institute of Tamil Studies, Chennai
6. Central Council for Research in Siddha, Chennai
7. Saraswathi Mahal Library, Thanjavur

8. Tamil University, Thanjavur
9. Tamil Sangham Library, Madurai
10. Madurai Kamarajar University, Madurai
11. Annamalai University, Chidambaram
12. Kailasalingam College, Srivilliputhur

Indices of Palm-leaf Manuscripts

Library	**Indexed Manuscripts**
Dr. U.V. Swaminatha Iyer Libray	2398
Tiruvavatuturaiatinam	1266
Central Research Institute of Siddha Medicne	2149
Madurai Tamil Sangam (Madurai)	389
Tarumpuram Atinam	481
Kalaimakal Kalvi Nilayam (Erode)	133
Theosophical Society (Madurai)	159
Kumara Thevar Matam (Viruddachalam)	485
Government Siddha College (Chennai)	1526
Institute of Asain Studies (Chennai)	1285

Till date, twenty-four thousand palm-leaf manuscripts have been recorded. A classification of these manuscripts reveals that 60% of them deal with medicinal aspects, 10% represent astrology, and the rest of them cover other miscellaneous aspects.

Palm-leaf manuscripts have been found not only in India but also in Government libraries of foreign countries. Next to Tamil Nadu, manuscripts are available in plenty in Jaffna, Sri Lanka, followed by the libraries of London, France etc.

These palm-leaf manuscripts are just a few important ones, but representative of a broad spectrum. There are a number of other manuscripts available which are similar to the above topics. Some of these are printed, while majority are not.

For various diseases affecting the human body, medicines have been prescribed in the manuscript, complete with the method of preparation. Medicines have been prescribed even for mental illnesses. In addition to prescription of medicines, their curative effects have also been mentioned. For various kinds of eye diseases, Siddhars have mentioned methods of scientific treatment, and the medicines to be taken for curing them. Gynaecological problems, diseases during pregnancy, disease forecast for the first child etc, are all exquisitely described in the Siddha literature.

In the Siddha system of medicine, exclusive importance is given to *Kayakarpam, Rasamani, Gaana Kuligai, Rasavatham* etc. These are made mostly from the abundant, local herbal plants.

Efficacy of food itself as medicine has also been mentioned in the Siddha literature. This system of medicine bears a close resemblance to Tamil literature. Tamil literature embodies internal and external structures. According to their mode of application, Siddha medicine could be categorized into two classes:

(i) Internal medicine; and
(ii) External medicine.

Tamil language is classified into three forms *viz*., dance, music and drama. Similarly, Siddha medicine is structured into simple, hard and surgical medicines. The category of simple medicines denotes the simplest way of treatment, while hard medicine takes into account the state of dietary habits.

Besides the language barrier, the reason behind the Siddhars' message being concentrated and confined to Tamil Nadu only is the fact that Siddha philosophy is basically contrary to Hindu philosophy represented in Vedic literature. In their manuscripts, the Siddhars point out the absurdity of the caste system, denounce the privileged status of Brahmins and degrade the importance of religious rites.

Due to difficulties in undrstanding the symbolic texts, and

also because of the opposition by the advocates of the caste stystem the vast number of Siddha manuscripts has not been published. However, the knowledge of these manuscripts is not necessary always for one's spiritual practice.

Besides the philosophical and spiritual texts, the Siddhars' manuscripts also contain essays on biology, anatomy, physiology, chemistry or astronomy. The complex knowledge of these subjects is the result of the integration of spiritual and scientific approach to the cognition of the world and the human being. Through systematic observation and the study of nature, Siddhars also developed the compact system of medicine. The records of this system were made in palm leaves dating back to pre-Vedic period, the period before 1200 BC. It is obvious from the Siddhars' manuscripts that their medicine system pays attention both to the body and the mind.

Role of Science in the Preservation of Siddha Manuscripts

Two ways are being followed for preserving the manuscripts. With changing times, preservation techniques are being modified. In ancient times, in the absence of technological means, the manuscripts were preserved with natural means. However, with technological innovations and abundance of modern chemicals, a major change has been effected in the ancient system of preservation of manuscripts.

Four traditional methods were being adopted before the innovations in the preservation field :

1. *Turmeric Method*
   Turmeric can be powdered or made into a paste by adding water. The paste or powder was smeared on the top and bottom of manuscripts. This led to the elimination of the destructors of palm leaves *viz.*, termite, cockroaches etc, thereby giving more shelf life to the manuscripts.
2. *Neem Oil Treatment*
   Using a brush, neem oil is applied above and below the

manuscripts. This kills the insects which eat away the palm leaf.

3. *Kovai Leaf Extract Method*
   In the mixture of *kovai* (Ivy gourd) leaf extract, either charcoal or burnt coconut shell is added. To this, fumes of castor oil are added to prepare a paste. This is applied on the palm leaves to preserve it from being affected by insects.
4. *Perfume Knot Method*
   Cloves, cumin seeds, pepper, vasambhu (sweet flag), etc are added in equal quantity and this mixture is dried for powdering. The powdered mixture is mixed with two-fold camphor and this is kept under the manuscripts for preservation.

With innovations, the two kinds of scientific preservation methods that are being adopted now are:

1. *Chemical Method*
   Being organic in nature, palm leaf manuscripts are susceptible to decay and disintegration over time. Most of the extant manuscripts available in the custodial organizations and with the individual practitioners are on the verge of disintegration.
   Normally, chemical treatments are given using fumigation chambers to protect palm leaves from white ants, fungus, and other insects. Insecticides and pesticides are useless as the pests develop immunity over time. However, chemicals like arsenic penta-oxide, TTD sodium fluoride, ethylene oxide, lemon grass oil etc are being used as insecticides.

2. *Using scientific technology*
   Using the scientific technology, manuscripts are preserved as well as copied. The microfilms, photocopiers, press, computer scanners are some of the modern tools to record and preserve the

manuscripts scientifically. The entry of computers in all spheres of scientific activities has helped to digitize the manuscripts, and it has enabled dissemination of knowledge in the scientific community.

Role of Computers in Siddha Manuscripts

The manuscript data stored in the computers, after scanning, can be used for various purposes. The text available in the palm leaves can be researched at any level, and the similarities and dissimilarities in the manuscripts can be easily brought out. The coining of words for Siddhars' songs, and subject categorization can easily be done using the digitized manuscripts. It is also possible to trace the history of the manuscript, and a calendar can be prepared to lay the foundation for research on palm leaf manuscripts.

It is possible to deduce the period of the manuscript in which it was written and the name of the author and the period are not known, both the aspects can be arrived at using computer technologies. Each author has his distinct way of writing, framing sentences, using words. It is easy to compare the similarities and dissimilarities of different manuscripts, keeping the specific styles of authors as base, to deduce the period of the manuscript as well as the particulars of the author.

The Advantage of Digitization

1. The wealth of information available in the palm-leaf manuscripts can be easily digitized within a short span of time.
2. It is possible to edit and update the stored digitized data.
3. Calendar of the manuscripts can be prepared within a short span of time.
4. Since the data is already digitized, the required information can be printed easily as and when required.
5. By undertaking research work on digitized manuscripts, rare truths can be brought out.

6. It is easy to classify and categorise the manuscripts.
7. Image analysis of the manuscripts can be done with ease and perfection.

Medical manuscripts are mainly written in the form of poetry, in grammatical and cryptic language.

Essentials of Handwritten Forms for Manuscripts

Not all publishers are familiar with manuscripts and its intricacies. A teacher can be proficient in his specialized field, but he may not have read or written the manuscript. Hence, a person familiar with reading the manuscript should be appointed.

If flawless medical books are to be brought out, Government should join hands with Siddha Medicine Institutes/Universities to appoint suitable persons proficient in the language, and it has to be monitored by a committee, and this has to be enacted as a law.

New rules and regulations should be framed for the new books that are to be brought out subsequently. The books should have preface, introduction about the author, details about the author's other books, table of contents, core objective of the book, explanatory notes for the terminology, and alphabetical indices.

Government should approach private organizations or individuals with personal manuscript collections for digitization or nticrofilming.

Medical Manuscripts for Publications

During the course of medical books based on the Siddha system, dictionaries and encyclopaedias should be examined carefully.

Publishers

The authors of Siddha books continue to remain as Siddhars. When compared to the available palm leaf

manuscripts, a very small number of book has been brought out. The books already published has not been reprinted. A few books have been brouught out in the name of the Siddhars, but not in the name of authors. For instance, book *Boghar Vaidhyam 700* was published in the name of *Bramma Muni 800*. It is strange that this book has been published in the name of a well-known Siddhar.

Further, a single author's name has been assigned for many books and in those books, contradictory views are expressed by the same author. For example, in *Thirumular Karukkadai 600*, the kayakalpa herbal plants are mentioned as 108 but in *Thirumular Vaidhyam 600,* the number of species is given as 113.

There are a number of cases where such mistakes are reported from the books published using manuscripts. In the older publications, mistakes are manifested in various forms. It is also not clearly mentioned from which manuscripts the books have been published.

In the name of the Siddhars, fake medicinal books have also been published. The examples of books written in the name of Veerama Munivar can be cited here. *Veera Melugu Vaidhya Murai, Father Divyanandha Rathina Churukkam, Nasakanda Venba 100, Mehanatha Ennai, Chinthamani Gunapadam* etc are reported to be written by Veerama Munivar. However, *Ravahadam, Jalathirattu, Vahadathirattu* etc have been left out. The books reported to be written by the same author like *Anuboga Vaithya Chintamani* have also been left out. This book was published by K. Swami Vasudevan in 1969.

In the earlier period, Siddha medicinal books were published commercially by the saints and the poets, and a few doctors. In the research centre of King Serfoji, many notes indicating the distribution of medicines have been preserved. They have been translated completely. Many manuscripts of Siddha methods have been translated into Marathi language. The Marathi book *Vaithya Rathinavali*

mention of many Siddha medical practices. Similarly, a north Indian book of *Anandha Kandham* has been translated into Tamil language. In this, the methods of *Rasavatham* have been described. The fact that Siddha doctors had no ill feelings against the north Indian languages, has been proved in *Seevaratchamirtham,* and *Athmaratchamirtham.*

In Sri Lanka, many Siddha books have been brought out by the doctors. *Parasekaram Korasekaram, Sudesavaidhya Avudathirattu, Pirasava Vaithyam, Pala Vaithyam, Nayan Vaithyam* etc have been brought out by Ezhalai Ponnaiya. The book of *Amuthakaram* contains the details of poisonous substances.

Siddha medical books are rare. In this situation, it is essential to bring out research books, and the scientific volume reviewed earlier. Hence, incentives should be given to the authors who are keen to bring out Siddha books. Siddha books are being brought out from Saraswati Mahal Library, International Institute of Tamil Studies, and Tamil University. Hence, there is a dire need to hold a conference at national level, and to bring out the proceedings in the form of a book. Based on this, the evolution of Siddha system of medicine should be brought out, and efforts should be made in this regard at the earliest.

In modern medicine the drugs are tested on animals, and after inducing the diseases in them new medicines are found out for the same. This method should be adopted for Siddha medicines too, and if books can be brought out like this, there is no doubt that this rare system would carve a niche in the field of the verious systems of medicine.

Locations where medicinal plants are available need to be marked out in maps, and this would pave the way for their preservation.

The very old manuscripts should be microfilmed, scanned and then digitized using computers. The published books should be collected under one roof in a particular university. A publication committee should be set up to examine these

books. Finally, a separate Siddha University should be created to nurture this field, and to take Siddha philosophy to the international level. Central and State Governments should plan together to bring this rare field to the attention of the international scientific community.

13

Siddha Medical Manuscripts in Tamil

R. Jayalakshmi

Even as the first human being appeared on earth, pollution and diseases followed. According to Darwin's theory of struggle for existence and survival of the fittest, the first man would have focused all his attention and effort only to provide the basic needs of food, shelter and clothing (with barks and leaves) to sustain himself. It is a mystery how millions of years ago man adjusted his physical system to the hostile climatic conditions and harmful microorganisms like viruses in the world without any knowledge of medicine. Perhaps, nature had provided him with herbs, roots and fruits that served as both food and medicine.

Medicine and Literature

Much later, in the passage of time, more than two thousand years ago, the great saint poet Thiruvalluvar wrote *Tirukkural*, the most famous work in Tamil known as *Potumarai* of common scripture for makind. The work contains couplets of encapsulated condition and experience on all aspects of human life, temporal and spiritual. In one such couplet Thiruvalluvar stresses the need for proper and accurate diagnosis of diseases. That *Kural* or couplet states that a disease should be diagnosed first. The cause of the disease should be sought next. Then the means or ways of

removing the diseases should be found out.

This poetic treatise on the diagnosis indicates the availability of a sound Siddha medical system that was in vogue two thousand years ago. There is another poetic evidence for the availability and awareness of even surgery in Tamil medical system known as *citta maruthuvam* (Siddha medicine). A Vaishnavite devotee or (Azhwar) as he is called in Tamil, mentions survery in one of his candatory hymns on Lord Vishnu, in translation the hymn reads like this : "Even if the physician cuts with his knife and burns the affected part of the body, the patient loves that surgeon because he will cure the patient. My love for Lord Vishnu is also so deep even if the god subjects me to sufferings."

In the hagiographic masterpiece *Periyapuranam* written by Sekkizhar we come across the story of Kannappanayanar whose fanatic devotion to Lord Siva made him pluck out his own eyes to replace the bleeding eyes of the Sivalingam. The glorious concept of eye donation is highlighted by that episode.

Siddha Medicine

Siddha medicine derived its name from Siddhars (ascetics capable of performing siddhas or feat. By controlling their bodies and minds they could perform superhuman feats. In order to impress the laymen they performed such feats or miracles. They not only kept their bodies and minds sound but also evolved an amazing system of analysis and assessment of the human anatomy, metabolism, the functioning of the various human organs and the fluids and secretions of the human body. They developed a system of diagnosis based on the balance to be maintained in the proportionate presence of the fluids and secretions. According to them an imbalance in these fluids such as *pitta, vāta* and *kapha* will cause malfunctioning of the body's organs and cause ailments. This system was introduced by the Siddhars based on their first hand knowledge of diseases and their causes as

well as their personal experience in dealing with patients suffering from various diseases. Thus Siddha medicine was the result of continuous and sustained practice involving a large number of patients. As the Siddhars were pioneers in the practice and research of that system of medicine, it came to be called the Siddha medicine. Living in stoic isolation in jungles and mountains, Siddhars probed nature in close proximity and found out the medicinal value of herbs, seeds, fruits and barks. They noted them down on palm leaves as they did not want their acquired knowledge to die along with them. Such manuscripts, copied from time to time, were handed over to the succeeding ones. They were eighteen in number and those who specialized in mediine were Akattiyar, Tirumular, Pulattiyar, Kozakkar, Konkanar, Pokar, Kramatevar, Piramamuni, Cattaimuni, Teraiyar, Machamuni, Pulippani and Kamburar.

The Special Features of Siddha Medicine

Siddha medicine is significant in diagnosis on the basis of pulse reading and making *pācanam* or toxic chemical substances as *parppam* or *parpam* (medicinal powders). Siddha system of medicine not only indicated treatment but also manufacturing of the medicines required for treatment. The pratice of *kuṇḍalinī yoga* is employed knowing the range of something to the power of one thousand and performing *Cakra pūjā* (worshipping the sacred wheel) before making and administering Siddha medicines. There are meticulous guide-lines stipulated in making Siddha medicine, such as the quantity of firewood to be used in the oven for heating, melting etc. and the level of the flame required for medicines to be prepared as pastes (*Itapiyam*), the duration of parting is specified. In making powders known as parpam the required fire should be made only by *burning eru* (dried cowdung cake) of a fixed number. Minute calculations had been made by Siddhars in those days in amazingly accurate details when there were no scientific instruments. According to them the number of diseases was 4448, eye ailments 96,

leprosy types 18, stomach disease 8, delirium causing diseases 13, tuberculosis types 20, cataract types 16 and *kirani* types 8. The diseases have been clearly sorted out thus and even phlegm, has been categorized in 20 types according to its smell, taste nd colour.

The Categories of Siddha Medical System

Siddha medical practice is divided into three categories i.e., *Tevamanttiram* (heavenly medical treatment) *Manitha maruthuvam* (Human medicine) and Raca maruttuvam. These are of course the two basic divisions of internal and external medicine. According to the Siddha medical manuscripts the external and internal modicines are 32 in number in each category.

Siddha Medicine Manuscripts and Their Complications

In a rough estimate, the total number of Siddha medical manuscripts available all over Tamil Nadu will be around 2000. There are more than 350 manuscripts under the name or authority of Akattiyar. The manuscripts found in the name of Takshanamurthy are also supposed to be the works of Akattiyar. Similar works under different names and different titles under the same name are a common feature in these manuscripts. Hence we cannot assess the contents and nature of a manuscript by means of superficial of cursory reading. The name Virumamuni was thus wrongly understood as Viramamunivar instead of correctly taking it as Brahmamuni.

Siddha Medical Manuscripts

There are many medical manuscripts in Tamil like
Akattiyar Vaidya Kaviyam 1200.
Akattiyar centuram–16, Akattiyar vaidya puranma works 1200
Akattiyar casakku suddhi (purification of ingredients)
Akattiyar pucaviti (the procedure of puja or wirship)
Thettchaviti (the rules of intiation)
Akattiyar Nikantu (a thesaurus like work)

Akattiyar vaitiyam (medical treatment) 300
Akattiyar tirattu 800
Akattiyar patinen pek muppu
Akattiyar paripasai 500
Iramatevar 83
Iramadevar 100
Uromarisi sinki vittai
Uromarisi curukkam
Karurirar nanti
Konkanar utakam
Konkanar mutal itai
Kataikkantanikal
Konkarnar vatakaviyam
Korakkar vaittiyam
Cattaimuni patal
Cettaimuni Utakam
Cattaimuni karpam
Cuntara cutamuni nati
Cutamani maruthuvam
Naticar carakkattu
Narana cattiram
Nati nitanam
Pirama muni Vaittiyam
Cuttiram
Piramamuni vatarial
Pulattiya vaittiyam
Puta nati cuttiram
Pokar carakku vaippu
Macamni patal
Yokopu vaittiyam Yukimuni vaithiyam
Cinthamai

The following texts explain various medicines for various complaints

Akattiyar Amudhakalai naanam

Explains the method of preparing *muppu,* a kind of salt which is believed to have the power to transmute base metals

into gold and to enable one to live long.

Akattiyar Suthiram–16

In this text Akattiyar intends to explain the method of preparing a potion of extraordinary powers. Those who take this drink would be praised by lord Siva and other Siddhars. If one drinks this the face would become bright like the moon, the eyes would have the coolness of clouds, lips would become red as coral, the whole body would attain the fragrance of cowslip flower, hands attain the strength of the trumpet hoe of an elephant and the style of walking become elegant. The author also explains the method of preparing a powder in connection with this. The powder may be obtained from a compound of betel leaves, comphor, ghee, pepper, etc. This powder would cure the complaints of arthritis which causes death in man.

Piramamuni Vaittiya cuttiram

The author says in the second poem of this text that it is an abridged version of Piramamuni patal 200. This text explains the method of obtaining *Cavukkara enney* which is associated with *muppu*. Various medicines are explained in the manuscripts.

Apart from these manuscripts there are some manuscripts that deal with women's health problems.

Medical manuscripts dealing with women health problems

The common health problems of women are menstrual disorders, uterine tube infections, ovulation problems, breasts disorders, infertility, menstural discomfort, puberty problems, white discharge etc.

Though the general medical manuscripts prescribe medicines for the above-mentioned problems there are some specific manuscripts dealing exclusively with the problems of women. The most important among such exclusive manuscripts is *Akattiyar Karppakol* 16.

In the above-mentioned *Akattiyar* 16 manuscripts, the causes of infertility are listed as fungal infection of tissues, presence of worms, clotting of blood and swelling of the cavity. The medicines for such conditions are mentioned in that manuscripts. Similarly in *Akattiyar Karppacuttiram 12,* we find women's problems and their remedies. *Timmular vaityam 100,* the first section deals with the diseases of women, *Vaitya cintamani verpa malai* is another manuscript which contains the diseases that likely to occur in the gestation period of ten months for pregant women and the medicines for their treatment. That section bears the title *karpavala kripai*. There is a manuscript entitled *Karpanoy marutturam* that deals with the problems that occur during child birth. Problems and complications relating to the proper turning of the child head downwards, the ejection of the child and the umbilical cord, severe labour pain, excessive bleeding, lactation and enlargement of the breasts are mentioned and remedies have been suggested.

The manuscript entitled *matavital* or menstruation describes the diseases that will affect men if they cohabit with women during the latter's menstrual periods.

Karpavakatam contains 123 songs dealing fully with the medical treatment during pregnancy, sterility of infertility and the impact of the misdeeds of previous births.

Karpavakatam: besides dealing with *maruthuvam* (pregnancy related problems) describes pulse reading and diagnostic procedures. In the manuscripts *vaidya attaranai* (medical catalogue) of a medicine called Sowbakya is mentioned. If this medicine is taken by mothers, their indigestion will be cured.

The manuscripts for children's disease and animal diseases

There are mansuripts dealing with children's diseases like *kulanthai vakatam, pillaipini maruthuvam, Akkattiyar valai vakatam, mantha nidhanam* etc. The eight *doṣas* like *kulidosam, patchi dosam, paravai dosam,* and seven *manthams,* their symptoms and medicines to cure them all are explained in

the above-said manuscripts.

The disease to horses, bullocks, cows, elephants etc. are also explained in some manuscripts named *Kuthirai vakatam, Matu vakatam, Anai vakatam.*

The special manuscripts

Special manuscripts in Tamil are about *muppu* and the character of so many things like milk, water, roots, vegetables, fruits, flowers etc., the second one is called *patarthakuna cintamani muppu.*

Muppu

A salt called *muppu* helps in long life and constitutes *rasavatam (Rasavatam* is changing a base metal into gold).

This *muppu* is called *nadham vindh* and *civanuppu-caktiyuppu.* It is available in some interior places like West Kumari, South Kasi, Arkot, East Madurai, East Pothikai at a particular distance. In a particular month, on a particular day, some one will collect it.

The salt mixed in medicine in a small quantity itself will cure the disease in very short period.

The rise of Kundalini shakti from Muladharam to Sahasraram: When Kundalini Shakti is in between the two eyebrows; by the heat in the head it will melt and spread in the body. It also helps in attaining longevity.

Pathartakuna Cintamani: Is a manuscript which provides the beneficial and harmful properties of various substances or ingredients. The landscape-related diseases are also mentioned therein.

In Kurinchi (mountainous) terrain phlegmatic, cold, biliousness and gas in the stomach are the problems indicated.

In Neital land (coastal region) Antaratam (a kind of paralytic attack) and hernia are likely to affect people.

Marutam (agriculatural region) is prone to diseases related to the imbalance of *pittam, vatam* and *cilettuam.*

In Mullai (forest region), land, vāta (archritis, paralysis etc.) is a common affliction.

In Paalai (desert land), muppini (three kinds of disease) will occur.

The properties of various kinds of water are mentioned as follows:

Rain waster–a collant which will increase knowledge and generate semen.

Hail storms–will remove skin diseases of certain kinds, acute misery or pain and fainting.

Dew–will remove itches, scabies, leprosy, diabetes etc.

River water—will remove paralysis, excessive heat, cold and thirsts. Water—is a remedy for body heat, dullness (lack of appetite etc.), biliousness and skin diseases.

The beneficial properties of a white cow's milk are found to remove biliousness, a red cow's milk will dispel vatam and a black cow's milk will remove phlegm.

Thus the properties of all kinds of water and milk are mentioned in *Pathartakuna Cintamani*. Besides, the properties of deer's milk, goat's milk, and the milk of animals like elephant, camel, donkey and horse are also mentioned. Even the milk yielded by cows during the first, second and third lactations will contain differences in their taste, nutrients and other properties.

The milk obtained from coconuts and other plants and trees like banyan, the roots, leaves, fruits, vegetables contains medicinal properties that are mentioned in this treatise.

Nikantu

There are another type of manuscripts which explains the various names of herbs and vegetables. These texts are called *Nikantus. Akattiyar Nikantu, Pokar Nikantu, Cattaimuni Nikantu, Dhanvandhari Nikantu,* etc., are available in palm leaf manuscripts.

The method of protection:

The manuscripts, now-a-days are protected through

digitization, scanning, microfilming and CDs. They are not in use unless one is trained to handle them. So we must give training to the people to read the manuscripts in those format.

The medical manuscripts are our valuable assets. It is our duty to save them and revive the old methods to be practised by our people.

14

Glimpses of Epics from Tamil Medical Manuscripts

S.Prema and R. Devanathan

The native system of the treatment of diseases in Tamil Nadu is widely known as the Siddha system, which is believed to be practised and handed over by mystic-cum-medical men known as Siddhars and hence the name given as Siddha Medicine.

One of the Siddhars namely Theraiyar composed several works and Marutthubaratham is one among them.

There are many epics in India. But none is parallel to the famous twin epics—'The Rāmāyaṇa and the Mahābhārata.' We cannot visualise any other epic as these two combine divine characters as well as human characters. *Marutthubaratham* is one such treatise of fifth century AD authored by Theraiyar, one of the eighteen Siddhars. *Marutthubaratham* narrates the interaction of characters with highest order of culture and quality of life explaining the moral and immoral qualities and the consequences along with high level of literary taste with various types of grammatical regulations.

In the epic Mahābhārta, Pāṇḍavas represent the highly moral human characters with spiritual qualities. Kauravas are the characters with immoral qualities and with the demon strength. War occurred between these two forces. Theraiyar in his *Maruthubaratham* narrates all the human beings under

these two categories, as narrated in the Mahābhārata explained as an ironic with the living characters.

Marutthubharatam outlines the episodic matters of the Mahābhārata and establishes its euphemistic connection with the treatment of diseases. Only those well-learned could understand and appreciate subtle nuances of the treatment based from incidents of the Mahābhārata. The work is written in lucid style and the lines are set to musical notes with specific Rāgas and Tālas.

Maruttubharatam consists of ten chapters beginning from Ādiparva to Gadāparva.

The author Theraiyar introduces the character and attiude of the heroes of the Mahābhārata as well as the plot of the drama in tune with metaphorical arrangement, with paradigms or equation. Kauravas were designated as diseases totaling hundred in number whereas Pāṇḍavas enact as five antidotes to the hundred diseases. Sri Krishna is considered to be the chief physician who treats using antidotes. Three Guṇas or mental traits or qualities are in consonance to their character and their names, methods of treatments, etc.

Generally the Siddha system of medicine falls under three distinct formulae of treatments,

1. Giving several medicines to one particular disease,
2. Giving one particular dose of medicine to sundry diseases and
3. By giving one medicine to one disease.

In a similar one *Maruttubharatam* catagorises different methods formulae for the treatment of diseases.

Theraiyar, has explained many Siddha medical principles and concepts through the views of many characters of the epic 'Mahābhārata.' He did not conceive non-imaginary characters like the king, ministers, warrior head, warriors, horse and elephant warriors to explain the medical principles, medicines and the way of treatment.

But, he had selected 'Mahābhārata' a well known epic,

true chatacters of which can be understood even by layman in India.

He has divided eighteen chapters of the Mahābhārata into ten chapters to explain Siddha medical system.

Herbal drugs and Poisonous preparations

Herbal drugs were explained by the characters of Krishna. Pāṇḍava, Draupadī, Subadrā and the heavy metallic preparations like lead, mercury with Lord Kṛṣṇa and the five Pāṇḍavas.

Zinc, mercuric chloride, mica, sulphur which are considered to be the poisonous preparations were compared and their effects were explained through the epic characters of Ghatothkacha, Panchalan, Sigandi etc.

Metaphors comparing, physical characters

Hastinapuri	Vudambu	The body
Santanu	Muthukelumbo	Spinal cord
Bhishma	Thunivu	Courage
Viyasa	Gnanam	Wisdom
Dhritarashtra	Thamasagunam	Dullness
Pandu	Ratchasam	Arrogance
Vidura	Sathvigam	Politeness
Kunti	Thagam	Thirst
Dharma	Pirithivi	Land element
Bhima	Appu	Water element
Arjuna	Theyu	Fire element
Nakula	Vayu	Air element
Sahadeva	Ahayam	Sky element
Krishna	Vaidhyan	Physician
Draupadi	Punniam	Grace

Herbal drugs

Herbal durgs were explained by the characters of Kṛṣṇa, Pāṇḍavas, Draupadī, Ghatotkacha and Abhimanyu.

Metaphors comparing with herbs

Dharma	Arasamaram	*Ficus religiosa*
Bhima	Thamarai	*Nelumbo nucifera*
Arjuna	Maruthamaram	*Terminalia arjuna*
Nakula	Velamaram	*Accasia arabica*
Shadeva	Novelmaram	*Eugenia jambalana*
Abhimanyu	Vannimaram	*Prosophis spicigera*
Ghatothkacha	Panaimaram	*Palmya tree*
Draupadi	Uthamani	*Pergularia deamia*

Metaphors comparing with metals and poisons

Dharma	Irumbu	Iron
Bhima	Rasam	Mercury
Arjuna	Thamiram	Copper
Nakula	Ehhu	Steel
Sahadeva	Velli	Silver
Abhimanyu	Pon	Gold
Ghalotkacha	Thutham	Copper Sulphate

Diseases like rheumatic fever, ulcer, cold fever diabetes mellitus, biliary disease that afflict due to excess heat, piles, respiratory diseases, urinary disorders, acidity, etc. and their symptoms, causes and etiology were explained extensively through the charcters of Bhīṣma, Karṇa, Sahadeva Vidura, Gāndhārī, etc., through their acts in some related scenes of the epic.

Metaphors comparing with diseases

Bhisma	Vathasuram	Rheumatic fever
Duryodhana	Vathasythiyam	Delerium
Dusshasana	Vathasanni	Vatha phenomena
Karna	Vathakunman	Peptic ulcer
Drona	Dhanurvatham	Tettanus
Sakuni	Kabasanni	Kapha phenomia
Vidura	Athisaram	Diarrhoea
Gandhari	Mookakkangai	Piles with irritation

Ādi Parva

The epic story of the Mahābhārata is believed to have occurred centruies ago at many important places like– Hastināpura, Varanasi, Indraprastha, Kurukshetra, etc. These places were compared by Theraiyer in Ādi-parva as physical body and spiritual body.

Natural elements, three humours and its philosophy, physician's wisdom were compared with Hastināpura, Varanasi, the king Dharma, Bhīma, Arjuna, Nakula and Sahadeva respectively. Then, Dhṛtarāṣṭra, Pāṇḍu, Vidura, Bhīṣma, Vyāsa, Kuntī, Karṇa, etc., respectively in some of the instances.

Sabhā Parva

In 'Sabhā Parva,' Syphilis, Vadha Sythiam, Vadha Sanni, Silethuma sanni etc., diseases were explained through the scenes related to the characters of Jarāsandha, Duryodhana and Śakuni.

Araṇya Parva

In Araṇya Parva,' the method of the metallic preparation of Ayaparpam has been explained by the activities of Dharmarāja and that of Ayachenduram through the acts of Pāñcālī, the effect of Thambra parpam, Ekkuparpam and Velliparpam respectively for 'Rishyasringa Muni, Brahma Muni and Punjara Muni.

Similarly, Gendhiparpam is also compared to a saint or muni to explain its activity. Herbs like *Gosipium arborium,* are also compared with Munis Aindra, Indrāṇī and Hanuman for explaining their effects.

Virāṭa Parva

In the Virāṭa Parva, soil is used as medicine. Raw drugs like green fruit shell of *Aegle marmelos* etc., were explained for their effects by narrating their characters comparing with Ganga Pattar, Madaiyan, Pedi, Nattuvangan and bow and arrow holders of the warriors.

Udyoga Parva

In this Parva incidents like breaking the bow of Vidura, 'Indra' begging the Kavacha Kuṇḍalam from 'Karṇa', realisation of Kuntī, Lord Kṛṣṇa showing his huge celestial divine form, have been compared with various diseases. Sanjaya and Ulukai were compared with Pitha and Silethuma Nadi while explaining in minute details of the Siddha medical techniques.

Bhīṣma Parva

In the Bhīṣma Parva, Bhishma conducts the eighteen day Mahābhārata-war. War conducting techniques like 'Padma Viyugam' is compared with the disease and treatment.

In this chapter, drug treatments were explained by describing the Pāṇḍavas in the battle in order to explain the effects of *Ficus religiosa* bark, *Terminalai arjuna* bark, skin war band. Sunset, sunise etc., were narrated in order to explain concept like Nāḍī layam, Nāḍī Praveśam, Patthiam and Pathai murivu, Rheumatic fever and ten types of *lakshana* were explained and the methods to win the disease were explained.

Droṇa Parva

In the 'Droṇa Parva' Droṇācārya leads the battle for five days in which the Pāṇḍava wins the battle over Kaurava was narrated to explain the conept of treating deseases with the drugs like Parpam, Chenduram and other special medicines.

Karṇa Parva

In the Karṇa Parva, sixteenth and seventeenth days of Mahābhārata war was led by Karṇa in which he was defeated by Arjuna, similar to the complete cure of 'Sannivadha Soolai' with the use of 'Thambra Parpam' and Soodha Parpam.

Śalya Parva

The 'Śalya Parva,' narrates the first half of eighteenth day of the war for which 'salyan' heading the Kurava team and killed by Dharmarāja and Śakuni by Sahadeva. In this part of War Jarāsandha also got killed. Śalya was compared with the disease of 'Alaru Sanni' etc. and Pandava as the drug 'Ayaparpam.'

Gadā Parva

The tenth 'Gadā parva' the second part of eithteenth day of war in which Bhīma killed with his 'Gadā' hundred Kaurava—including Duryodhana. Sukandhi also got killed where Duryodhana was depicted as 'Vadham' and 'Kapham.' Bhīma as Soodha Parpam which destroys the said diseases and the end of the war.

Sobanam

As per the tradition of Indian native stage play customary final 'sobanam'—the song was sung with the lyric lines depicting 'vangam' as Krishna, Boopathy as Dharma, steel as Nakula etc., as the main characters and there the story ended.

Conclusion

The literature work of Theraiyar is full of Siddha medical concepts which is framed as a drama depicted with characters and also with high classic muscial tunes at the same time with high order of literary values.

This work should be explored with the view of research in literature, drama and music as well as Siddha medical concepts on diseases and treatments.

15

Āyurveda Tradition in Kerala

P. Visalakshy

The etymology *'Āyuso Vedaḥ–Āyurvedaḥ'* clearly defines Āyurveda as the science of health. This discipline is not confined to the health problems and their treatments concerning human beings only but also of all living beings. Thus Āyurveda is a very vast subject, which, in addition to that of human beings, covers the health hazards and remedies of birds, animals, plants and trees. In short, the health aspects coming under the veterinary and agricultural sciences are also part of this medical science. This system of medicine has a hoary past and its roots can be traced back to pre-historic times. The remnants obtained from Harappa and Mohenjodaro include Ayurvedic medicines like *Kṛṣṇagola (Śilājatu)* and *Hariṇaśṛṅga* which reveal that even at the time of Indus Valley civilization (4–3 millennium BC) the Ayurvedic medicines were in vogue. References to Āyurveda can also be seen in Vedas and Puranas. Among the Vedas it is the Atharvaveda, which gives an exhaustive treatment of Āyurveda. Early inscriptions like those of Aśoka (3rd century BC) too indicate the popularity of this medicinal system. The earliest Āyurveda manuscripts, which we get now, are those of the Bower manuscripts (3rd century AD) Bower manuscripts are those, which are traced in 1890 by he British Lieutenant Bower from Kuchiar in Chinese Turkestan.

These manuscripts are grouped into five sections and the first among them is Āyurveda.

Āyurveda Tradition in Kerala

Āyurveda, the Indian system of medicine has been dear to the people of Kerala from a very long period. Āyurveda has eight main branches. They are *Śalya* (surgery), *Śalākya* (cure of diseases of the eyes, ears etc by using śalākas or sharp instruments), *Kāyacikitsā* (cure, of diseases affecting the whole body), *Bhūtavidyā* (psychotherapy), *Kaumārabhṛtya* (paediatrics), *Agadatanta* (science of antidotes), medicine for poison, *Rasāyanatantra* (preparation and application for elixirs) and *Vājīkaraṇatantra* (aphrodisiacs). In Kerala there were good practitioners in each one of the above branches and even today one can see such experts in this region.

The Āyurveda system is deep rooted in Kerala. It flourished in this part of the country in the past and is prevalent even in the modern period. The advent of allopathic medicines could not diminish the popularity of Ayurvedic treatment in Kerala. There exist traditional families who engage themselves in the practice of Āyurveda. such families can be seen as having no caste or religious restriction i.e., they belong to both upward and backward communities. Among them some profess general medicine while some others are specialists in any one of the fields such as Toxicology, Orthopaedics, Ophthalmology etc. Also there are families the members of which give medicines for specific diseases such as jaundice, piles, skin diseases etc. The flora and fauna that abound in this region and the consequent easy availability of medicinal plants and other ingredients also might have contributed to the general acceptability of Ayurvedic system in Kerala. It is also to be noted that the importance of Sanskrit language in the traditional educational system of Kerala helped a lot for the study of ancient Ayurvedic works. To a certain extent though modern techniques are utilized for diagnosis of diseases and in the preparation of medicines, it is to be noted that in

Kerala the traditional purity of this system has not diminished.

Keralites produced exhaustive commentaries on important Ayurvedic works. Among the Ayurvedic treatises, Vāgbhata's *Aṣṭāṅgahṛdaya* is the most popular in Kerala. Several commentaries of this work are found in this region. Among them the *Pāṭhya* commentary of anonymous authorship, *Vākyapradīpikā* of Alattur Paramesvaran Nambi, *Kairalī* commentary for the *Uttarasthāna* by Pilanthol Moosad, *Aṣṭāṅgahṛdayavyākhyā* of Govinda Pisharoti, Malayalam commentary *Prakāśikā* of Raghavan Thirumulpad, *Sārārthadarpaṇa* commentary of Kaikkulangara Ramavariyar, *Sūtikāmṛtam* and *Aruṇodayam* commentaries of Kayikkara Govindan Vaidyar, *Vāsudevīya* commentary of C.K. Vasudeva Sarma, Malayalam translation for the *Sūtrasthāna* by Kesavan Embranthiri, *Sārabodhinī* commentary of Kochusankaran Vaidyan, *Aṣṭāṅgahṛdayakośa* of K.M. Vaidyar which provides technical terms of *Aṣṭāṅgahṛdaya* are very valuable works. In addition to this, many commentaries of *Aṣṭāṅgahṛdaya* in different languages are popular in Kerala. A few among them are *Kairalī, Nidānacintāmaṇi, Bālabodhinī Vyākhyāsāra, Hṛdya, Uddhyota, Pāṭhya, Saṅketamañjarī, Vāgbhaṭakhaṇḍanamaṇḍanam, Vaiḍūryakabhāṣyam, Vijñeyārthaprakāśikā, Lalita* and *Pañcikā*. The *Līlāplava* commentary by Vasudevan Moosad, *Bhāskara* commentary by Uppottu Kannan, *Alpabuddhiprabodhana*, a Malayalam commentary by Sreekantha are some other valuable commentaries of *Aṣṭāṅgahṛdaya*. The Malayalam commentary of *Aṣṭāṅgahṛdaya* called *Aṣṭāṅgahṛdayam Bhāṣa* is a work to be specially mentioned.

There are many other independent works and commentaries by Kerala authors. The following are a few examples of the same. *Viṣanārāyaṇīya* of Narayana, a sixteenth century work on Toxicology is an authoritative one. *Hṛdayapriya* of Vaikkattu Paccumoottatu is a major work and it contains four parts consisting of sixty chapters. This popular work is of 1865 and published under Trivandrum Sanskrit Series 111. *Sukhasādhaka* consisting of twelve

khaṇḍas is an abridgement of *Hṛdayapriya*. It is by the same author and is of 1881. Vadakkeppattu Narayanan Nair brought out *Aṇugrahamīmāṃsā* consisting of six sections. The work deals with Bacteriology. P.S. Variyar's *Aṣṭāṅgaśārīrika* is also an important work, which is based on *Aṣṭāṅgahṛdaya* and other Ayurvedic works. This work is published in 1925 along with a Ṭippaṇi called *Gūḍārthabodhinī*. It incorporates some western ideas also. Another work called *Bṛhacchārīrikā* in twenty one chapters by the same author deals with human anotomy and Physiology combining Indian and western system. *Sadācāranivṛttivarttana,* a work of Aryasarman consists of seventeen chapters. It discusses both Āyurveda and Vedānta. *Sarvagaralapramocana* of Kuttamattu Ramakurup is a valubale work having twelve chapters. The work deals with the treatment of poison. *Yogasārasaṅgraha* of Vasudeva explains different kinds of medicinal preparations. *Ārogyaśāstra* of Kodungalloor Kochunni Thampuran with his own commentary is a noteworthy publication. *Rasatantra* of A.R. Rajaraja Varma and *Rasamañjarī* of Thaikkat Narayanan Moosad deal with *Rasāyanatantra. Cikitsāsthāna* of Kerala Varma Ilaya Raja of Cochin Palace, *Hṛdayollāsa* commentary of *Suśrutasaṃhitā* of C.K. Vasudeva Sarma and his Malayalam commentaries for *Carakasaṃhitā, Sukhasādhaka, Śārṅgadharasaṃhitā, Añjananidānam, Aṣṭasthānaparīkṣā* and *Yogaratnākara* require special mention. K.M. Naryanan Vaidyar's Malayalam commentary for *Suśrutasaṃhitā, Vācaspatya* commentary by Vacaspati T.C. Paramesvaran Moosad are also noteworthy contributions of Keralites to the field of Āyurveda. There is a Maṇipravālakāvya in Āyurveda known as *Yogāmṛtam* and the author of this work is Uppottu Kannan.

Āyurveda Manuscripts in Kerala

Due to the popularity of Āyurveda a good number of manuscripts in this field are preserved in Kerala. Such manuscripts can be found in almost all villages of Kerala mostly in the hands of private custodians. Though not

exhaustive, a survey on the 'Science Texts in Manuscript Repositories of Kerala and Tamil Nadu' was carried out by Dr. K.V. Sarma and he could identify 1286 Āyurveda manuscripts from Kerala. Among them 586 are independent works and the rest are commentaries. Following are some of the major repositories in which Āyurveda manuscripts are seen. They are:

1. Government Ayurveda College, Thiruvananthapuram
2. Sansktit College, Trippunithura
3. Sree Sankaracarya University of Sanskrit, Kalady
4. Malayalam Department, Calicut University
5. Sree Neelakantha Government Sanskrit College, Pattambi
6. Oriental Research Institute & Manuscripts Library, Trivandrum
7. Sukrteendra Oriental Research Institute, Thammanam
8. Chinmaya International Foundation, Veliyanad.

But the total number of manuscripts might be much more in private repositiories. Many of the traditional families who practice Āyurveda have manuscripts in their custody. When compared to manuscripts in other subjects, the owners of Āyurveda manuscripts are very reluctant to part with their manuscripts and hence they are seldom donated to manuscript libraries and that is why they are seen more in private repositories. Though many such private repositories are already known, there are many other repositories of which information is yet to be obtained. Though no statistics is available about the Āyurveda manuscripts it appears that manuscripts in *Viṣacikitsā* are more in number in the private repositories of Kerala. A few manuscripts on *Mṛgacikitsā* may also be available. Most of the manuscripts in Kerala are either in Sanskrit or in Malayalam. A few others are in Tamil language. Āyurveda manuscripts are also not an exception to this pattern. Tamil manuscripts are found mainly in the

southern parts of Kerala. Malayalam and Tamil manuscripts are in their respective language scripts. A few Vaidya manuscripts in Malayalam language are found in Vattezhuttu, an ancient writing system of Tamil and Malayalam. Sanskrit manuscripts seen in Kerala can be in scripts like Grantha, Devanāgarī, Nadināgarī, Malayalam, Kannada, Telugu etc. Some of the Āyurveda manuscripts comprise Jyotiṣa portions also. Among the Tamil manuscripts a considerable number is on Siddha medicine.

The numbers of Āyurveda manuscripts in the major repositories are as follows :

- Oriental Research Institute & Manuscripts Library
  Sanskrit manuscripts: 522
  Malayalam manuscripts : 1098
  Tamil manuscripts: 498
- Government Āyurveda College, Thiruvananthapuram: 53
- Government Sanskrit College, Trippunithura; 135
- Sree Neelakantha Government Sanksrit College, Pattambi: 21
- Malayalam Department, Calicut University: 225.
- Chinmaya International Foundation, Veliyanad: 7
- Sree Sankaracarya University of Snaskrit, Kalady: 8
- Sukrteendra Oriental Research Institute, Thammanam: 133

It is to be gratefully acknowledged that some of the Institutions like Government Āyurveda College, Thiruvananthapuram, and Oriengal Research Institute and Manuscripts Library, Thiruvananthapuram take interest in the publication of Āyurveda manuscripts. Also Kottakkal Aryavaidyasala brings out some Āyurveda works.

The published Āyurveda manuscripts from Oriental Research Institute and Manuscripts Library, Thiruvananthapuram are the following :

Sanskrit	Malayalam
1. *Hṛdayapriya*	1. *Vaidyamañjari*
2. *Mātaṅgalīlā*	2. *Tantrayuktivicāra*
3. *Aṣṭāṅgahṛdaya*	3. *Aṣṭāṅgasārambhāṣa*
4. *Jvaranirṇaya*	4. *Mātaṅgalīla*
5. *Bhojanakutūhala*	5. *Aśvacikitsa*
6. *Madanādinighaṇṭu*	6. *Rasavaiśeṣikam*

In addition, a few other works were published through two Department Journals, *Praceenakairali* and *Journal of Manuscript Studies.*

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16

The Medical Books of Manipur

W. Premanada Singh

The Manipuris have an appreciable collection of books on medical therapeutics. These medical therapeutic manuscripts are written in Manipuri Meitei language in the Meitei script. Some of them have also been written in Assamese/ Bengali scripts. These scriptures, on the basis of their contents, can be dated back to the eighteenth century AD. The Manipuris call them *Heedaklon* in their mother tongue, which means books on medical science and technology, and here the word *Heedak* denotes medicines. The Meitei native therapeutic practitioners still use the methodology of preparing medicines as prescribed in these manuscripts.

Some of these books appear to have been written after studying the therapeutic provisions of Āyurveda, the basis of Indian medical science. The Manipuri medical curative books on different domains of medicine, their herbal and mineral contents, are not available as a single set of manuscripts. They are under the custody of different repositories of Meitei/ Manipuri manuscripts in Manipur. Various custodians have furnished varied manuscripts on this subject.

The Medical Therapeutic Manuscripts

Very few of the medical therapeutic books have been published, and even the published ones are not in the

manner, motto, model and nature of handwritten manuscripts. However, these manuscripts are treated as the recording of native medical practices, experiments etc studied and employed by Manipuri traditional physicians of the past, over a long period of time. Even to these days, the continuity of these practices in the remedial treatments of various diseases, disablements, illnesses etc has not been interrupted.

These books and their contents appear to have been originated from the records of medical people, exorcists or shamanic priests. These cultic and shamanic priests began to grow with the formation of the Meitei clannish principles under the nomenclatures of *Amaiba* and *Maiba* respectively, and held their control over the therapeutic art and treatment even in pre-colonial and colonial periods of Manipur. Whatsoever is the nature of these medical therapeutic practitioners and the treatment prescribed, the subjects and contents of these books are found to be based on the flora, fauna, mineral produces and products of this region.

The Contents of Medical Texts

The Meitei, being strong and serious believers of divine and supernatural forces, as devoted polytheistic people, never leave the recital of a prayer or incantation in praise of a deity, either in the form and context of a hymn or a charm, during the application of a medicine to a sick person by a therapeutic physician. Thus, for every medicine contained in the medical texts, there is a spell or mantra for its employment during the curative or preventive treatments.

The medicines prescribed for the treatments are composed of textural materials, which are in turn, made up of at least two components–either flora or fauna, and mineral matter. These are seldom elemental medicines, but rather compounds. The medicines are also not in ionic/atomic composition stages, but in substantial/molecular stages.

Most of the Manipuri medicines, as provided in the texts of these medical books, seem to have the motto, motive and mode of the Ayurvedic herbal medicines. As the texts prescribe, the formulae of the desired medicines are prepared by the therapeutic practitioners themselves.

Varieties of Medical Books

The Manipuri medical books—included in the folk or traditional medicinal class–have been categorized into four classes on the basis of quantitative norm of the constituents included in the preparation of the medicines.

According to the norm, the mixing or compounding of elemental constituents to produce medicines, varies in the style and mode of prescription of quantities by different measurements and units.

The four categories of Meitei medical books are as under:

1. Quantity specified category

These are the medical therapeutic books in which the formulae for preparing medicines do not prescribe or provide for specified compositional proportions or quantities. Such unspecified proportions or quantities are understood by the physicians under a basic notion that the proportions or quantities are to be taken in equal proportions or quantities or volumes for the preparation of medicines. For example:

Maaihingta Teipati–Nungshin Asangpa (Nungsheen) Angoupa,
Hangkam-Thaau Ahingpa,
Yaingang Mahee,
Thum Achumpa-5ma asipu Tei-o 11

Translation:

The medical ointment for rubbing on the blotch as treatment of discolouration or facial blotches is to be

prepared from these ingredients—copper sulphate, alum (double sulphates of aluminium and potassium), unheated mustard seed oil (*Brassica compatries* from the family *Cruciferae*), turmeric juice (*Curcuma domestica* from the family *Zingeberaceae*), and rock salt (sodium chloride).

2. Quantity specified in specimen-wise category

This is the category of medical therapeutic books in which, for the preparation of medicines, the compositional proportions or quantities of the constituents are prescribed in specimen-wise proportions or quantities with required numbers of the constituent items to maintain a desired proportion of specimens in the medicines being prepared. For example:

Eashing Yaaphamti. . . Langthrei Maton 7 (taret), ka Meitei Ngamu I (Ama), ga Thonglala Numit 7, ni Chaa-O, Phaba-ne 11

Translation:

The therapeutic medicine for suffering from vesicle calculus is to be prepared from seven buds of Eclipa (*Eclipa birmanicum* from the family *Asteraceae*), and a Meitei common fresh water goby (*Gobius* species of *Gobidae* family) or mud/lungfish (one of Dipnoi) as a curry prepared by boiling, and the curry is to be taken with every meal for seven days.

3. Quantity specified in volume-wise category

This is the category of medical therapeutic books in which, for the preparation of medicines, the compositional proportions or quantities of the constituents are prescribed in volume-wise proportions or quantities. These volumes are in standard units of measurement. For example:

Heikhagok Shangmunnapa Ama Leipakna (Leikhomna) Yomshillaga Meida Louraga Tangkhai Ama Chini Angouba Chamacha Ani, Eeshing Aa-unsa 8 (paawa 1) da Yaannaduna Thaklaga Khonghaamba, Eeton Phaaiba,
Angaanggee Mashaa Shagattuna Naabada Yaamna Kannei-ye 11

Translation:

The therapeutic herbal medicine prepared as syrup from the pulp of a half piece of a semi-ripe golden/stone apple (*Aegle marmelos* from the family *Rutaceae*), baked with the covering of a layer of mud, and treated with two teaspoons of white sugar/sucrose and eight ounces of water, can cure ailments like diarrhoea, dysentery and inflaming fevers in children.

4. *Quantity specified in weight-wise category*

These are the medical therapeutic books in which the formulae for preparing medicines are prescribed in weight-wise proportions or quantities. These weights are prescribed as per Indian Standardized Weights.

For example:
Ushingshaa Tolaa 1,
Eeshaang Elaaichee Tolaa 2,
Uchithee Tolaa 4,
Wa Shunu Tolaa 8,
Amasung Chini angauba Tolaa 16 amata Gina louraga Yaannaraga
Chaanging 12 gee Chaangda Ghee Amasug Khoiheega Lektuna
Chaarabadi Thabaak Kheba,
lok khuba,
ChaGha Tumbada,
Ashinachingba Phei 11

Translation:

> The preparation of the powder mixture of the ingredients viz. 1 tolaa (11.66638 grams) of cinnamon (*Cinnamamum zeylanicum* from the family *Lauraceae*), 7 tolaas of black pepper (*Pipper nigrum* from the family *Piperaceae*), 8 tolaas of white pepper inside bamboo, and 16 tolaas of white sugar should be taken at a dose of 12 Changnings (4.3739 grams) by licking the mixture with a mixed fluid of Ghee (Indian clarified butter) and honey to relieve the thoracic troubles like pain, coughing, indigestion etc.

The folk/traditional medical books owe their popularity and increasing familiarity to the actions taken up at national and international level revive and revitalize the herbal medicines, and to enlighten the importance of herbal medicinal plants at a high magnitude. Because of the fact herbal medicines have much lesser side effects, the medicines are increasingly favoured by the masses. Hence the preciousness of these medical manuscripts is being evaluated at a new level.

It may also be mentioned here that Shri Laishram Nabakishore, a noted traditional practitioner in the field of stone case (kidney stone, Gall bladder stone etc.) curing by medicinal herbs, has treated over 29,529 stone cases up to 31st December, 2003 with a success rate of 70%. To this day, he is still practising the methods of treatment prescribed in the manuscripts for stones. People have a great deal of faith in his treatment. In recognition of his outstanding contribution to the field of herbal medicine, he has been decorated with Padma Shri by the Government of India.

In Manipur, the local people had detected diabetes way back in the eighteenth century. The people termed the disease as *Ishing Puchatpa* in the vernacular language. Medical practitioners of the day tried, developed and experimented

with a variety of treatments to counter the disease. To a great extent, they were successful. Sages applied a thumb role for this *Ishing Puchatpa Anaba* i.e. the diabetes patients have to control the opening of the width of three fingers, if they wish to live long, which implies that they laid more emphasis on the food habits, now known as dietary control; perspiration from sweat glands i.e. exercises; and preventive drugs in the form of herbal medicines.

Conclusion

The Manipuri therapy, based on medical books *Heedaklon-s Maibalon, Chabalon Yenlon* had its own popularity and familiarity in the neighbouring kingdoms and empires of the past days, prior to the colonial status of Manipur under the British Rule. One such example is the recordings in the royal chronicle and annals of Manipur. The recording in its original transaction goes as:

> *Yumnaapa Kshema Singkee kum Shaka (Saka) 1770 . . . Shajibu Thaa . . . 16ni Yumshakeisha . . . Tekhaao Ningthouna shreejut Mahaaraajada Haairakye // Aigge Laaithungba Asibu Leipak Khudinggee Maaiba Kouduna Yengbabu Ngamdare // Manipurada Maaiba Aheiba Leiye Haaiba Taachiye // Amata Peerak-wu, Haaina Hanggatcheiye 11 Sanaa Yaathang-Laanggonjaamba Hemaa Singbu, "Nang Yenglu," Haaina Mahaaraajana Seekhiye // Thaa Taruk Yenglurabada Tekhaao Ningthougee Laaibu Khangduna Naarababu Ngamduna Tekhaao Ningthouna Mahaaraajada Shaamu Mayaagee Shamchet 2 katcharak-ye 11 //*

Translation:

> On Wednesday, the sixteenth day of Meitei luni-solar month of Shajibu in 1770 Saka (the 1st week of May, 1848 AD), the sponsored year of Yumnaam Kshemaa Singh, the King of the Ahom Country sent a message

> to His Majesty, telling that his suffering from chronic diseases could not find remedy even after the therapeutic treatments of different physicians from various countries, and requested to send one therapeutic practitioner, as he was informed by many travellers that there were many skilled pathological and therapeutic practitioners in Manipur. So, the Meitei monarch ordered Laanggonjaamba Hema Sing to proceed to the Ahom Country and to take up the necessary measures. Laanggonjaamba Hema Sing went to the Ahom Country and stayed there for six months to treat the Ahom King, to cure his health from chronic illnesses, and when the Ahom King had fully recovered, Laanggonjaamba Hema Sing returned to Manipur with the presentation of two combs made of elephant tusk (ivory), offered by the Ahom King to the Meitei monarch as a mark of acknowledgement for his kindness and service.

Garnering name and fame for Manipuri therepeutic art in this way has ensured reputation for these practices made possible by the virtues and efficacy of these medical books under consideration. These books in Manipur, though not numerous as those of the Indian Ayurvedic scriptures, have their own values beyond measures to the Meitei/Manipuri.

The usefulness and utility of the contents of these medical books are still alive in these days of 'scientific' and allopathic therapy or, in modern medicine. To tell the truth, this is the Āyurveda of the Manipuris. As traditional medicine and therapy are the parents and godparents of modern scientific medicines and medical therapies, these medical books are the godparents of the present day treatment of illnesses, disabilites, diseases etc, be at the first aid level or in the treatment of chronic illnesses. These books prescribe the treatments of illnesses of every kind prevalent in the period prior to the World War II, nicknamed the Japan War (1941–45) in Manipur.

Meitei/Manipuri medical books contain the formulae for preparation of medicines, like it is done in the Ayurvedic texts. They also prescribe doses of the medicines and the number of days of treatment, as is defined in allopathy as the course of medicine-taking. However, the Manipuri system of medicines prescribes the medicines not just as prescriptions, but as dietary substances in regular, prescribed doses to be taken with punctuality. Hence, these books, in Manipur and anywhere else on the surface of our planet, and their prescribed medicines and herbal ingredients are increasingly attaining general and special consideration in the medical therapeutic realm of India, or rather of the world.

17

Glimpses of the History of Indo-Tibetan Medicine

Lokesh Chandra

The medical lore of Tibet is primarily based on the Āyurveda of India which is its preponderant element. Seventeen Sanskrit texts were translated into Tibetan and they cover six huge tomes of the Tanjur, the collection of Tibetan Canonical Classics which have enjoyed the devotion of the pious and the dedication of learned minds of the Land of Snows for a millenium. In all, they run into more than four thousand imposing pages of Classical learning that awaits adventurous young minds to explore their riches in a transcreative vision. The earliest Indian text to be rendered into Tibetan seems to be the Gyuzhi or Four Tantras by Chandranandana. It was translated in the eighth century and ever since it has been the fundamental classic of Tibet, used in medical practice and commented upon century after century. The Regent of the Fifth Dalai Lama Sangye–gyatso wrote an extensive commentary on this text in the seventeenth century which has overshadowed all his predecessors in its comprehensiveness and clarity of understanding. Chandranandana wrote a commentary on the *Aṣṭāṅga-hṛdaya* and also its pharmacopoeia.

In the latter part of the tenth century Dharma Śrīvarma of India accomplished the herculean task of translating the

"Lapis Lazuli Commentary" on the *Aṣṭāṅga-hṛdaya* in 1210 pages.

The most prolific translator of Indic texts on medicine was the untiring Rinchen–sangpo who lived from AD 958 to 1055. He translated the *Aṣṭāṅaga-hṛdaya* of Vāgbhaṭa, and its commentary by Candranandana in collaboration with Jālandhara of India. He was responsible for the Tibetan translation of a veritable encyclopaedia, of veterinary science: the principles of horse medicine (hippiatry).

In the thirteenth century Ratnaśrī (AD 1228–1308) translated Sanskrit texts on alchemy into Tibetan with the help of a yogin and scholars. The original Sanskrit texts are lost and their Tibetan versions are unique works on broad-spectrum tonic elixirs to restore the system back to health.

Dharmapāla the great translator of Zhalu is well known as the systematiser of grammatical literature in Tibet. He lived from AD 1441 to 1528. He translated the "Treasury of Roots," a compendium of remedies, by the famous Nāgārjuna. It is a formulary of roots destined for the treatment of nervous and cutaneous infections, fevers, eye and other diseases, accompanied by mantras. It is a precious work on psychosomatic treatments.

The Great Fifth or Dalai Lama Lobsang-gyatso (AD 1617–1682) was the most outstanding statesman and foremost writer of Tibet. He enriched his country with historical works, liturgical treatises, handbooks on propitiatory methods of various deities, compendious works on metaphysics, subtle commentaries on the summa of Buddhism, works on metrics, rhetorics, literary criticism, stylistics and medicine. He embellished his land with temples and monasteries with funds flowing from the zeal and piety of the Mongolian nobles who flocked to Lhasa loaded with gifts. The Fifth Dalai Lama renewed the tradition of inviting Indian Pandits to Tibet. They inspired fresh interest in the translation of secular disciplines, like the medical science. The court physician of the Fifth Dalai Lama Dharmo Manrampa had the biography of Yuthok Senior and Junior engraved on

woodblocks for printing. He, along with others, commissioned the translation of new Sanakrit medical texts into Tibetan, under the supervision of Lhundup the translator from Ḥdar. They collated extracts from the works of ten celebrated physicians of India, on etiology, hygiene, opium and alum therapy, medico-tantric formulas, series of magic diagrams pertaining to diverse pathologic considerations. It is a sprawling amalgam of disparate components based on practical experience. It was completed at the Potala Palace in AD 1644. The second work is on the methods of treatment of Doctor Dānadāsa. It is accompanied, by seventy-two esoteric medical chakras. The third treatise is a medico-alchemical compilation done with the assistance of Doctor Raghunātha from Mathura near Delhi the capital of modern India. It terminates with procedures for the preparation of metallic remedies. It was, followed by a collection of occult remedies for maladies produced by piśāca and graha, transmitted by the physician Raghunātha to the great Lotsava Lhundup. The last work to be included into the Tibetan Canon of the Tanjur was a practical memorandum on hygiene, therapeutics and surgery of eye diseases entitled 'Regenerator of Vision.'

Four works of Nāgārjuna were rendered into Tibetan, including the *Yoga-śataka* and *Jīva-sūtra*. The *Yoga-śataka* was one of the most popular books of medical prescriptions. It was in use from Central Asia to Sri Lanka. Its three folios have been recovered from Central Asia in the local Kuchean language which is cognate to European languages. The book was translated into Kuchean around AD 650. The *Siddha-sāra* of Ravigupta was also done into Tibetan. It was a treatise of wide vogue. The fragments of its UigurTurkish translation have been unearthed from the sands of Central Asia. It is a famous work of Siddha medicine.

The transference of medical sciences from India to Tibet was a continuous tradition of a millenium beginning in the eighth century and fostered till the seventeenth century. These translations were assimilated by Tibetan scholars and

fostered through commentaries and practical handbooks. Personal memoranda of a few folios covering most-used prescriptions were written down by eminent doctors and they were xylographed for daily use. Tibetan medicine gained new strength by assimilating the Greek system via Persia. Chinese medicine and materia medica added another dimension to Tibet's medical lore. A new Tibetan system was born from its very inception. It underwent modulations and harmonisations based on experience modified by the alpine context. It was a continuing search for authenticity and equilibrium of man's body, characterised by the deepest in man and nature, in the perception of Buddhist serenity.

The medical sciences of Tibet are a continuation and amplification of that of India. Thus they are the culmination of five millenia of man's way to the threshold of a wholesome life of harmonised existence, of his experience of a full sentience. Excavations on ancient Indian sites of the third millenium BC have brought to light several therapeutic substances like the śilājatu, a remedy for diabetes, rheumatism etc. Bones of the octopus have been exhumed from earthen-vessels. Leaves of the tree *Azadirachta indica*, horns of the red deer, and skulls on which cranial surgery had been performed—all point to the high antiquity of the medical sciences in India. In the Vedic period, medicine was already an established profession. Ṛgveda 9.112 speaks of the healing of fractures and 10.97 is dedicated to healing herbs. The Aśvins were famed physicians and wonder-working surgeons. They were adepts in treating blindness, paralysis, and rejuvenation. They replaced the lost leg of a soldier by an iron one. The Atharva-Veda is considered to the source of all Āyurveda or the classical medicine of India. It speaks of the use of an unidentified plant *kuṣṭha* to combat malarial fever. It speaks of prosthetic limbs, artifical eyes and newly set dentures! During the life-time of the Buddha lived Jīvaka the 'thrice-crowned king' of physician-surgeons. He was an expert in paediatrics and even excelled in brain surgery. He successfully performed intricate abodominal

operations. He was a disciple of the renowned Ātreya of Taxila, a pioneer in India's history of the medical sciences.

During his reign, Emperor Aśoka provided hospitals throughout his dominions and even beyond in the lands on its frontiers, and as far as Sri Lanka and of the Greek king named Antiochus and of those kings who are neighbours of that Antiochus. Medicinal herbs whether useful to man or to beast, have been brought and planted wherever they did not grow. Megasthenes, the Greek Ambassador to the court of the Mauryan Emperor (third century BC) speaks of the high level of India's attainments in obstetrics, preventive medicine and dietetics. Medical science continued to find every-widening avenues of development in India over the centuries.

Tibetan fastnesses, untouched by war, preserved the rich heritage of Indian medicine till the Chinese occupation. The Chakpori Medical College at Lhasa was the oldest institution of its kind. Indo-Tibetan medicine travelled to the Khalkhas, Inner Mongols and the distant Buryats of N.E. Siberia.

The Tibetan system is a confluent trinity of the Indic, Hellenic and Sinic traditions of medicine wherein the spatial tangents have met and harmonised. The Buddhist *oikumene*, provides Tibetan medicine a cosmo-the-andric vision in which the centre is neither in the cosmos, nor in the divine (*theos*), and nor in man (*andros*). It is a centre to be found in the intersection of the three. Indo-Tibetan medicine is a new transcreative trinity of time wherein the legacy of the past has to be interpreted in a tongue of today to give birth to new qualitative parameters to medical science of the future.

The 'diamond healing' of Tibet summons us to explore further shores of this transcendent system of a holistic approach to man as a healthy being in body and mind, and disease as a disturbance of this homostasis. It treats a person as a whole wherein the physical and trans-physical faculties of man combat the disequilibrium of his total being. It is a

challenging stimulus to thinkers of the encounter between the two cultures, the scientific and the humane, and their raprochement. Contemporary science has gone a long way to establish that the universe is non-material, that matter is energy, space is real and processes are as valid as facts, and the principle of complementarity validates the subjective content of human experience. It provides shimmers of the living order of Tibetan wisdom to bring a universal frame of reference for a new scientific approach to replace the shattered image of mechanical notions of the nineteenth century.

Tibetan medicine tempts us to view the wholeness of Man and the wedding of world's civilizations to seek solution to the problem of suffering in a convergence of the humanistic, spiritual and scientific Man becoming one person.

18

Sanskrit Manuscript Collections Outside India, with special reference to Āyurveda

Dominik Wujastyk

Although there are good collections of Sanskrit manuscripts outside India, they are small in number compared with the great collections of India. A library in Europe will be proud if it has more than a few hundred Sanskrit manuscripts. Five thousand manuscripts would count as a huge collection. But in India, even a single family might have this number of manuscripts, and many manuscript libraries in Pune, Bhubaneswar, Thanjavur, Jodhpur, Thiruvanantapuram, Mysore, and elsewhere have collections ten times the size of any foreign collection. And although there are some particularly rare and interesting Sanskrit manuscripts outside India, like the Bower Manuscript (which was also discovered, and probably written outside India), these are a tiny group compared to the extremely valuable manuscripts to be found in collections like the National Museum of Delhi, the L.D. Institute in Ahmedabad, and elsewhere. The true treasures are in India.

One reason that European collections can seem to be especially important is that they are sometimes very well catalogued, like the British Library and India Office collections. Also, the manuscripts themselves are relatively easy to gain access to, so they have been used by scholars, and this makes them even more famous and prominent.

Nowadays, too, international libraries are beginning to put some of their Sanskrit manuscripts on the web, and that gives them a high profile. The Sarasvati Mahal Library in Thanjavur has also done this, and their website is a really excellent example in this regard.

In what follows, I present some key resources for scholars, librarians and manuscript curators in India who are interested in finding out what Ayurvedic manuscripts are available outside India.

This material was put together rapidly, and does not claim to be comprehensive.

2 Useful Reference Books

2.1 Meulenbeld's History of Indian Medical Literature

Meulenbeld, Gerrit Jan (1999–2002). *A History of Indian Medical Literature*. Groningen: E. Forsten. 5v.

This is a very large and authoritative survey of all Sanskrit works on Āyurveda. For each work, there is a discussion about the identity and date of the author (where known), the contents of the work are summarized, and special remarks are made concerning plants which are mentioned for the first time in a work, or the names of new diseases, or places where expected medicines are not mentioned. There is much discussion of chronology, and a vast amount of secondary literature is summarized. The last volume contains extensive indices of persons, titles, concepts, Sanskrit words, etc.

In appendix A, I give one extract from the work.

Meulenbeld's work very useful for cataloguers of Ayurvedic texts, as it answers many questions and solves many problems about Ayurvedic literature. I have written a book review of the work (Wujastyk, 2004).

The bibliography is very large and comprehensive. Since publication, it has been put on a free, public website. The address is

http://www.ub.rug.n1/indianmedicine

This online bibliography of Āyurveda contains about 10,000.

It can be searched by keyword. Unfortunately, this work is expensive.

2.2 Biswas, Bibliographic Survey of Indian Manuscript Catalogues

Biswas, Subhas C. and M.K. Prajapati (1998). *Bibliographic Survey of Indian Manuscript Catalogues: Being a Union List of Manuscript Catalogues*. Delhi: Eastern Book Linkers.

This is an excellent survey of published Sanskrit manuscript catalogues. There is an index by geography, so one can quickly find out what catalogues there are for Sanskrit manuscripts in a particular city. It is admirably accurate and complete.

3 Large Sanskrit Manuscripts Outside India

There are approximately 30,000 Sanskrit manuscripts in Britain, and about the same number in other countries of Europe (France, Germany, Italy, etc.).

3.1 Great Britain

In 1990, I published an article surveying the Ayurvedic manuscripts in the UK. I attach a draft of that article to this paper, as appendix C.

One update to this information concerns the Wellcome Library. Volume II of the *Handlist of Sanskrit and Prakrit Manuscripts* was published in 1998. Also, the library now has a website which also displays digital images of selected manuscripts, including some Sanskrit Ayurvedic manuscripts. See

http://library.wellcome.ac.uk

from where catalogues can be purchased, and images viewed.

Another update concerns the British Library, which, in recent years, has acquired some extremely early fragments of Mahāyāna Buddhist manuscripts from Pakistan and nearby. These have been studied by Prof. Richard Solomon, University of Washinton, Seattle, and the results published by the British Library.

One particularly famous medical Sanskrit manuscript in England is part of the 'Bower Manuscript' which is today kept at the Bodleian Library in Oxford (that is, the main university library of Oxford).

3.1.1 The Bower Manuscript

Hoernle, A.E. Rudolf (ed.) (1893–1912). *The Bower Manuscript: Facsimile Leaves, Nagari Transcript, Romanised Transliteration and English Translation with Notes.* No. 22 in New Imperial Series. Calcutta: Government of India and under the patronage of the Bengali Government, Archaeological Survey of India.

Amongst the oldest surviving manuscripts from India in 'book' form is the group of medical texts included in the Bower Manuscript, dating from the first half of the sixth century AD. [Hoernle (1893–1912) dated the parts of the Bower Manuscript to the late fourth or early fifth century, but more recent work by Dani (1986, 148–51) and especially Sander (1987) presents convincing evidence for the somewhat later date.] Today, the manuscript is known after its former owner, the British lieutenant (later colonel) who bought it early in 1890. The full details of this exciting story, which included a trans–Karakorum chase for a murderer, were recounted by Bower in the Royal Geographical Society's journal (Bower, 1895, 240). See the extract from his account in appendix B. But perhaps it should be called the 'Yaśomitra Manuscript' since it seems originally to have been owned by a senior Buddhist monk of this name who lived in a monastery near the old Silk Route trading stop of Kuqa (41.43N 82. 58E). I have translated a chapter from this manuscript in my book *The Roots of Ayurveda* (Wujastyk, 2001).

3.2 Other countries

The best general guide for Sanskrit manuscripts in other countries of Europe and North America is Pearson, J.D. (1971). *Oriental Manuscripts in Europe and North America: a Survey*. Inter Documentation Company. See also the addendum "Oriental manuscripts," in, *South Asian*

Bibliography: a Handbook and Guide, compiled by the South Asia Library Group (Hassocks, Sussex: Harvester, 1979).

The bibliography of catalogues by Biswas, mentioned above, also gives a good idea of what manuscripts are available in different countries, although Pearson's guide is more descriptive.

A useful history of Ayurvedic studies in Europe is given in an appendix of the book by Zysk (1996).

3.2.1 France

The main collection of Sanskrit manuscripts in France is in the Bibliothèque National [National Library], Paris. This is especially interesting for Āyurveda, because part of the collection was put together by Palmyr Cordier in about 1900, during his time at Chandernagore (French enclave near Calcutta). He was a very serious scholar, and a special student of the doctor and historian Gustave Liétard. Cordier's manuscripts have been described by Filliozat (1934). All the main publications of Liétard and Cordier, with a big historical introduction on the study of Ayurvedic history in France, was published by Rosu (1989).

3.2.2 Germany

There are several important collections of Sanskrit manuscripts in Germany. The best known are in Berlin (National Library) and in Tübingen (University Library). There is also a collection in Münich, which was catalogued by the historian of Indian medicine, Jolly (1912).

Because all the collections of Sanskrit manuscripts were moved about and muddled up during the war, the Sanskrit manuscripts in Germany have all been re-catalogued in a big series of catalogues edited by Janert (1962). It is best to consult these catalogues, as the manuscripts may not be where the pre-war catalogues say they were.

3.2.3 Italy

A fine collection in Florence was catalogued by Aufrecht.

I think there are several hundred manuscripts in this collection.

3.2.4 The Netherlands (= Holland)

There is a collection of several hundred palm-leaf manuscripts and some paper manuscripts at the Kern Institute in Leiden. There is a handlist, based on Raghavan's 1954 list, but I do not have details.

3.2.5 United States

There is a survey of Sanskrit manuscripts in the North America by Poleman (1938). This is now a little out of date, and not always accurate, but it is still valuable. David Pingree has written catalogues of the Sanskrit manuscripts in the libraries of Harvard University (in Cambridge, Massachusetts) and the Columbia University (New York). These are not published yet. I have written descriptions of the twenty-seven Ayurvedic manuscripts at Harvard, which will appear with Pingree's catalogue when it is published. I enclose this list as appendix D.

There is a substantial collection of perhaps about 3500 Sanskrit manuscripts at the University of Pennsylvania in Philadelphia. About fifteen or twenty years ago, this collection was filmed and published as a collection on microfiche. Some of these manuscripts have been displayed on the University's website

http://oldsite.library.upenn.edu/etext/sasia/skt-mss/

This is a collection of digitized Sanskrit manuscripts from the Penn Library collections. It includes links to Persian and other South Asian manuscripts. The site was formerly hosted on the main library website, but by 2004 it had been moved to the "oldsite" web address above, and is no longer maintained.

A. **Extract from Meulenbeld, History of Indian Medical Literature**

The *Yogaratnamālā*[1] or *Āścaryaratnamālā*,[2] ascribed to

Nāgārjuna,[3] is of some medical interest, though it is chiefly a Tantric text dealing with magic.

Contents. The treatise consists of 140 polished verses[4] in āryā metre about a large number of subjects[5] belonging to what is called ṣaṭkarman in Tantrism. Most of the stanzas describe procedures enabling one to achieve extraordinary aims, but the healing of bodily disorders also forms an integral part of the work. Some of the topics are: vaśya (subjugation; 3–6); vidveṣaṇa (sowing dissension; 7–10); uccātana (eradication; 11–14); puruṣāntardhāna (rendering oneself invisible; 25–30); kautūhala (the production of unusual phenomena; 31–38); agnistambha (the quenching of fire; 39–42); śastrastambha (making weapons harmless; 55–58); akālagrahaṇa (causing solar and lunar eclipses; 63–67); mṛtasañjīvana (making dead animals alive again; 135), etc. Subjects pertaining more or less to medicine are: lomaśātana (the removal of hair; 51–54); viṣāpahāra (counteracting poisons; 73–76); viṣamajvarāpahāra (counteracting irregular fever; 77–78); vandhyāputrajanana (making a barren woman give birth to a son; 85–86); vandhyākaraṇa (producing sterility in a woman; 89–92); lingavṛddhi (increasing the size of the male organ; 93–96); śukrastambha (delaying ejaculation; 97–100); yoniśūlakaraṇa (causing pain in the female organs; 101); kuṣṭakaraṇa (causing kuṣṭa to appear; 102); garbhastambha (preventing delivery in a pregnant woman; 106); vṛścikaviṣāpahāra (counteracting the effects of a scorpion-bite; 108–111); bhagasaṃkocana (healing wounds of the female organs; 121); bhagodghāṭana (making the vagina accessible or inaccessible to the male; 122); bhagapravāha (causing bleeding from the female organs; 123).

Some of the recipes bear names, e.g., kalpalalanā (26) and reṇurāja (121). At the end of the work the author, who calls himself Nāgārjuna,[6] declares that he composed it from what he heard from his guru and learnt from other śāstras. He adds that he tested all the recipes and found them effective.[7]

Special features. Noteworthy names of medical plants are: āhaka (62; c. = śvetabhṛṅgarāja), śaśāṅka (23; c. = śaivāla), śaśija (39; c. = śaivāla), stabdhā (34; c. = śrāvaṇikā = muṇḍī), śūla (96; c. = śaivāla).

The author and his date. The name of the author's guru, Bhāskara, may be hidden in a pun in the first verse, where he is compared to the sun (bhāskara). P.V. Sharma, who accepts this interpretation,[8] regards him as identical with the Bhāskara who was the father and teacher of Soḍhala[9] and also the teacher of Keśava, which makes the Nāgārjuna who wrote the work a contemporary of these two (twelfth-thirteenth century) distinct from Siddha Nāgārjuna.[10] Since Guṇākara wrote his commentary on the *Yogaratnamālā* in 1239/40, the work is earlier than that date. R. Bhaṭnāgar is of the opinion that the Nāgārjuna who wrote the *Yogaratnamālā* was a Jain ācārya who lived in the third century and was a pupil of Pādaliptasūri.[11]

A Commentary (vivṛti)[12] on Nāgārjuna's *Yogaratnamālā* was written by *Guṇākara*, a Śvetāmbara monk, who made use of more elaborate works of predecessors, as indicated by himself.[13] The commentary was composed in 1239/40.[14] The only sources referred to are a *Kośa* (ad 12), a *Dravyaguṇa* (ad 44), and a *Paryāya* (ad 35). Local names of medicinal plants found in it are: barārā (ad 85; = balā), bhelā (ad 63; = bhallātakabīja), boḍatharī (ad 111; = stabdha), boḍī kahlārī (ad 34; = stabdhā = śrāvaṇikā = muṇḍī), gojibhī (ad 78; = nāginī = govatsā), iṅguvā (ad 26; = iṅgudī), jeṭhīmadhu (ad 85; = madhuyaṣṭi), kakahī (ad 59; = hrībīja = bālakabīja), kākahī (ad 85; = atibalā), karihārī (ad 12 and 23; = halinī = lāṅgalī), thohari (ad 76 and 100; = vajrī = snuhī). Other words of local origin are: suramā and rasavatā (AD 23 and 29; = srotoñjana), aṇasalā, the word for bhūnāga (an earthworm) in Saurāṣṭra, and kecuvā, the word used for that creature Kānyakubja. As most of these words are said to be current in Gujarat, the commentator may have resided in that region for a long time.[15]

A Guṇākara is quoted by Gopāladāsa,[16] Nāganātha,[17]

Niścalakara,[18] Vācaspati,[19] and Vijayarakṣita.[20] The quotations by Niścalakara and Vijayaraṣita cannot be traced in the commentary on the *Yogaratnamālā* and may derive from a commentary on the *Carakasaṃhitā*[21] by a Guṇākara who evidently was a different person, since he lived a long time before his namesake.[22]

B. A Trip To Turkestan by Captain H. Bower[23]

Towards the end of 1888 I happened to hear that my friend Major Cumberland was contemplating a visit to the Pamirs in search of Ovis Poli, and was anxious to find a companion; so I determined, if matters could be arranged and leave obtained, to accompany him. Shortly afterwards he came to Ferozepore by rail for Rawul Pindi; thence I pushed on as fast as possible to Srinagar, the capital of Kashmir, which was reached on the evening of the 17th of June. But I need not have hurried, as the first news I heard on arrival was that it was of no use going on, as the rivers in Raskam, a country we had intended to traverse, were sure to be in flood owing to the melting snows. As neither of us cared much for Srinagar, we determined to push on to Leh, and do whatever waiting had to be done there; so we left Kashmir on the 22nd, and reached Leh on July 7. At Leh we met M. Dauvergne, whose intention was to make the same trip as ourselves, and who was taking up a small tablet to place on the spot where Mr. Dalgleish had been murdered the previous year. Our original intention had been to leave the Leh-Yarkand road at Aktagh, and then turn west by Raskam and Sarikol to the Taghdumbash; but before leaving Leh we were informed by Captain Ramsay, British Joint Commissioner, that we could not be allowed to proceed unless we signed a paper promising not to go through Raskam, as it was considered unsafe owing to the marauding bands of Kunjuts. These Kunjuts have for many years been a pest to all law-abiding, peaceful people in their neighbourhood. From their place of Hunza they would issue

forth, and, taking advantage of the night for they never attacked by dayfall on some unsuspecting camp of Kirghiz or traders, and, having plundered everything they could lay their hands on, carry the unfortunate people off to slavery. So much was their very name hated, that I have heard a man describe a wind as a Kunjuti wind when he wished to describe what he would call a bitter, cruel wind; to his mind that word "Kunjuti" summed it all up. They were not a brave people; night surprises and ambushes were what they excelled in. Secure in their mountain fastnesses, they judged themselves invincible, until Colonel Durand's brilliant little campaign awoke them from their fools' paradise, putting a stop for ever to their raids, and now the Raskam route to the Taghdumbash is as safe as any other. It was a matter of very considerable inconvenience to us not being allowed to go that road as we had intended. The only other route we knew of to the Taghdumbash was round by Yarkand, which would have taken twice as long. However, our caravanbashi, on being consulted, said that he had once heard that from some place on the north side of the Killian pass a road ran east, which would most likely take us there.

Having got together a caravan of fifteen ponies between Major Cumberland and myself—M. Dauvergne having his own separate—we left Leh on July 27, and, crossing the Khardung pass, where our things had to be carried on yaks, descended into the Nubra valley. From Charlung, at the head of the Nubra valley, to Shahidulla there is a very bad stretch of country which takes about eight days to cross, and contains three passes—the Karakorum, 18,550 feet; the Sasser, 17,800 feet; and the Suget. Struggling over stones and through snow at these altitudes with heavy loads tells terribly on horseflesh; the whole way is strewn with the bones of traders' ponies that have died on the road. On the Dipsang plains the long line of white bone stretches across like a ribbon, and no one could miss the road.

On the Karakorum we built a pyramid of stones, and on it placed the tablet in memory of Mr. Dalgleish that M.

Dauvergne had brought. At Shahidulla, there is a small encampment of Kirghiz where the grazing is good; so we halted there for a few days to give the ponies a much-required rest. Furdikul, the chief or akskal (literally, "white beard)," paid us a visit, and we entertained him with tea, biscuits, nuts etc. Amongst the Turkis, before sitting down to any repast, a great deal of stroking of beards goes on; then the formula "Allah o Akhbar" is repeated, and every one kneels down on both knees, sitting back on their heels, a most uncomfortable and constrained position. The host usually requests his guests to sit at their ease; they then sit cross-legged. At the conclusion of the repast all beards are again stroked, and "Allah o Akhbar" is again repeated.

At Tashkhurgan we got a letter from Captain Younghusband, who was coming through Raskam, asking us to halt in order to allow of his catching us up, so we stayed there for three days. While halted we had an opponunity of seeing the celebrated Turki game of boghlak, or the goat. In this game the head and feet of the carcass of a goat are cut off, and it is thrown on the ground. The players then, who are mounted on ponies about 13 hands 1 inch in height, endeavour to pick it up without dismounting. When one succeeds he gallops off and the rest follow, endeavouring to take it from him; should one be successful, he in his turn is pursued by the others, and so on ad infinitum. It did not strike me as being nearly as good or as fast a game of polo. Turkis and Kirghiz, in spite of the fact that they are nearly always in the saddle, are very poor horsemen; the ridiculously short stirrups they use, the heel being doubled up under the thigh, prevents them from having any grip, and they come off with exceedingly little provocation. But they are wonderful little hands at sitting still on a pony at a walk or gentle amble. On the longest march, even in the coldest weather, from sunrise to sunset, they will sit still like a bundle on the horse's back, without dismounting for a minute.

When Captain Younghusband joined us, which he did on the third day of our halt, riding in on a camel, having come

45 miles that morning, we halted another day to talk over our experiences, and then parted on our different roads, he going south towards the Kunjerat, and we north towards the Chichilik pass. This pass is easy enough, but on the eastern side there is a very bad bit of road. It seems ridiculous to apply the term "road" to it; but it is a road insomuch as it is the ordinary route from Tashkhurgan to Yarkand. It runs down the bed of a stream, and it is a case of continually wading through the half-frozen streams or climbing over boulders. At one time a roadway ran over the bed of the stream, supported on beams let into the cliffs on each side, but now the onlys signs of what has been are the holes in which the beams rested.

One day when riding through the city I thought I saw a face amongst the crowd that I recognized. The owner caught my eye, and coming alongside my horse, said he had a letter for me which must be given in secret. I told him to follow me to our quarters; he did so, and then gave me a letter, in which I was requested to endeavour to apprehend or secure the apprehension of Dad Mahomed, the murderer of Mr. Dalgleish. Nothing was known of the murderer's whereabouts, except that he was believed to have gone east from Kashgar.

For the benefit of the reader, who may not have heard the story of the murder, I will briefly recapitulate the particulars. Mr. Dalgleish was a merchant, who, for some years, had traded between Yarkand and Leh. He was extremely popular amongst the natives, and had a perfect mastery of their language. The merchants especially loved him, as they found in him a just and impartial arbitrator in all their differences. The hold he had on the affections of the Turkis was wonderful, and many of them cannot speak of his death without shedding tears. Dad Mahomed was a Kakar Pathan from the neighbourhood of Quetta. At one time he had been a trader, but had become bankrupt, and was much harassed by creditors. According to native accounts, he was much feared and dreaded all over Turkestan, and

was accountable for the deaths of many men. He was over six feet in height, and powerfully built; whereas Mr. Dalgleish, though hardy and wiry, was very short and slight.

At the end of March 1888, Dalgleish, accompanied by some Andyani[24] pilgrims and Boti[25] servants, left Leh for Yarkand. Some distance out they were joined by Dad Mahomed, and on the fifth day after he had joined them, viz. April 8, 1888, they crossed the Karakorum pass. Dalgleish, who was ahead of the others, crossed first, and just under the crest of the pass trod down a place in the snow and pitched his tent, after which he had his tea. Just as he had finished, the rest arrived, and having taken his advice as to a suitable place, pitched theirs, and then got their tea ready. While they were drinking it, Dalgleish went to their tent. They rose up, and asked him to sit down and have some. He excused himself from drinking any tea, saying he had already had his, but sat down amongst them, and said he would take a little bit of bread to show that there was no ill-feeling. The conversation then turned on Dad Mohammad's affairs, and Dalgleish advised him not to return to India at present, where he had many creditors, but to do caravan work between Yarkand and Shahidulla, and only return when he had saved enough to pay his debts. "But," he added, "it will be necessary to live quietly, and above all, restrain your love of hospitality." Dad Mohammad said "Yes, but we have a saying that no man ever ruined himself by kindness to others is remembered in the next world as well as in this. But still I advise you to restrain yourself." Shortly after this Dad Mohammad rose. Dalgleish asked him where he was going He said, "I will be back directly," and went out. He then went and got his gun, and coming behind the place where Dalgleish was sitting, fired through the tent. Dalgleish, struck through the right shoulder, uttered a cry, staggered forward and endeavoured to escape to his tent where his arms were; but his assailant interposed, attacking him with a sword. Dalgleish did all that an unarmed man could do, endeavouring to close, and even seizing the sword-blade between his hands; but what could

an unarmed do against an armed man? The only thing that delayed the inevitable result was the thick clothes Dalgleish had on, and the difficulty of cutting to effect through them. At last Dalgleish fell on his face in the snow, and Dad Mohammad, standing over him, continued hacking till all was still. The Botis and Andyanis, terrified, stood looking on, and did not come to the rescue, though Dalgleish's dog showed them an example, and gave them an opportunity by seizing the murderer by the leg. After the murder Dad Mohammad made Dalgleish's servant prepare a meal for him, and then quietly went to sleep on his victim's bed, first making the Andyanis swear, on what purported to be a Koran—though I believe it was not one, there not being one amongst the party–that they would not tell what they had seen. But as one of them told me, "We swore with our lips, but in our hearts we said we would." The Botis wanted to return to Leh, but the murderer made them go several marches further on, and then cut off their pigtails and told them to be off. As they retired, he fired several shots at them to quicken their movements. Separating near Killian, Dad Mahomed and the Andyanis made their way by different routes to Yarkand. There the Hindu and other merchants from British India were very much excited about the murder, and going in a body to the yamen, requested that the murderer be arrested; but the Chinese officials would not do anything, excusing themselves on the plea that neither the murderer nor his victim were Chinese subjects. After passing a few days in Yarkand, the murderer quietly continued his way to Kashgar, and although his presence there was well-known, he actually having appeared before a mandarin to answer a charge of indebtedness brought against him by a Kashgarian called Mojhaidin, and although the Russian Consul, Mr. Petrovsky, repeatedly urged them to do so, the Chinese officials refused to arrest him, and he left Kashgar by the Aksu road, after which he disappeared from view.

When I received instructions to apprehend him, it seemed

to me an impossible task. Here I was in a Mohammedan country where the people would almost to a man aid the murderer and obstruct me. There was no police to assist. Being a European and consequently conspicuous, all my movements would be known, while the murderer could pass anywhere unobserved. The whole idea appeared to me impracticable, but subsequent events showed that Captain Ramsay, with whom, the idea had originated, was correct in his estimation of its feasibility. On receiving the letter, I was quite nonplussed as to how to begin. It seemed to me absolutely certain that Dad Mahomed would not give me a chance of getting near him myself; so if anything was to be done it had to be done through well-bribed natives of the country. But where were reliable natives to be found? There was not a man in the country personally known to myself, and, for all I knew to the contrary, the first man to whom I said anything would go straight off and tell the murderer. Thinking it over, I determined to consult one of the small Hindu trading community living in the city; they, I knew, would have no sympathy with a Mohammedan and a murderer. So I sent for one that seemed an intelligent man, and asked his advice. He said at once, "Consult Mahomed Yunnus, akskal of the Badakshis; he is not only a straightforward man, but he hates all Kakars and Dad Mahomed in particular." Taking the Hindu's advice, I sent for Mahomed Yunnus, who, as the Hindu had anticipated, turned out to be very keen on having the murderer arrested, and offered to lend me his brother and several more men to aid in the search. After consulting him, I started for Kashgar to find out if I could get any information there before completing my plans, while Major Cumberland left by the Marallashi road to look for stags.

On arrival at Kashgar, I found that Mr. Petrovsky was away on leave, but Mr. Lutsch, who was acting for him, gave me all the information in his power. He was, however, unable to form any conjecture as to where the murderer was likely to be, so there was nothing to do but search. One party I sent

to Balkh and Mazar-i-Sharif to watch that country. They took with them a letter written in Persian, explaining who they were and what they were doing; but it was only to be shown to high officials, or in case of urgent necessity, such as in the event of their being arrested as spies by the Afghan authorities. Another party were to go to Samarakand and Bokhara. Mr. Lutsch kindly gave me a passport for them, and in addition I gave them a letter in French and English, stating that they were in search of the murderer, whom they could both identify; and I hoped that, in the event of their applying to any Russian officer for assistance, they would receive it.

Having started off these parties, I set out towards Aksu by the road taken by the murderer when he left Kashgar. What I hoped was that, if he was ahead of me, he would either go into Mongolia, where an Afghan would be as conspicuous as myself, or north into Siberia, where he would probably fall into the hands of the Russians, all their outposts having descriptions of him; or, in the event of his doubling back, he would probably run up against my parties at Samarakand, Bokhara, or Balkh.

As nothing had been heard of the man answering to the description of Dad Mahomed from Bugur, I returned to Kuchar by the main road running at the foot of the Tian Shan mountains, whose snowy peaks could be seen rising up above the haze that seems ever present in Thrkestan. At Kuchar, where I halted for several days, a Turki who had been in India used to come and sit with me in my room in the straw. One day in conversation he told me about an ancient city he knew of, built underground in the desert. I thought at first that he meant one of the ordinary buried cities of the Gobi Desert; but he insisted that it was something quite different, and explained that it was underground by the wish of the people that made it, not by reason of a sandstorm. He told me, also, that he and one of his friends had gone there and dug for buried treasure, but had found nothing except a book, I asked to see it, and, going away, he

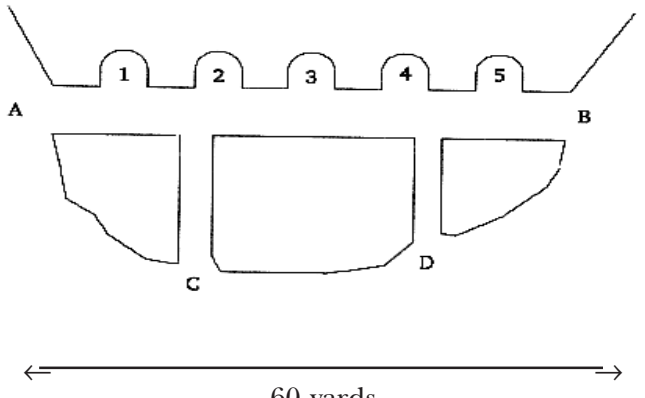
returned in about an hour, bringing some sheets of birch bark covered with writing in a Sanscritic character and held together by two boards. I bought them from him, and it was fortunate I did so, as they have since excited a considerable amount of interest in the learned world; they are believed, by those best qualified to judge, to be the most ancient Asiatic manuscripts in existence. When I asked him to take me to this interesting place, he demurred a good deal on the ground that the people would kill him if he took a European there; but at last he consented on condition that we went at night, so as not to be seen. This I readily agreed to do, and, starting at midnight, we marched steadily forward in a westerly direction. When daylight broke we had left cultivation far behind, and were on the shoulders of a range of low gravelly hills, and away to the south, a narrow strip of green with houses at intervals marked the course of a canal.

Keeping on, we came to the curious old erection from under which the manuscript had been unearthed. Similar erections are found in different parts of Chinese Turkestan, several in the Kuchar district, and one on the north bank of the river at Kashgar. They are solid and built of sun-dried bricks and wooden beams, now crumbling away. In shape they roughly resemble a gigantic cottage loaf about 50 feet high. Judging from the weather-beaten appearance they present, and taking into consideration the fact that the snow and rainfall in these parts is almost nominal, it is very evident that they must be of great antiquity. The natives attribute them to King Afrasiab, but as a general rule everything ancient is attributed by the Turkis to that monarch, who flourished about 580 BC. Close by on the banks of a river were the remains of the ancient underground city of Mingoi, to which my guide had promised to take me. Crossing the river on the ice, I was able to have a good view of the hill that had been tunnelled to make the city. These hills appear to have been much worn away by the action of the river. High upon the face of the cliffs overlooking the water the marks of what have been habitations are to be seen, portions of the

tunnelled hills having been worn away in such a manner as to show sections.

Returning across the river, I entered one of the tunnels. It was shaped as under—

AB represents a tunnel 60 yards long by 4 broad through a tongue-shaped hill. C and D are the entrances, the hill being almost perpendicular at A and B. 1, 2, 3, 4, 5, are cells. The walls have been plastered, and what appears to be the remains of geometrical patterns could be made out. According to the natives, many similar dwellings are found in the neighbourhood.



60 yards

While I had been following Dad Mahomed's tracks, I received intimation that Amir Mahomed, brother of Dad Mahomed, had come from India, and was following me; so I put a man on to follow him. Thus the whole thing turned into a sort of procession. Now that Dad Mahomed had been caught, Amir Mahomed felt it incumbent on him to do something to avenge his brother. My servants got terribly frightened, as whenever they went into the bazaar they were threatened by the murderer's compatriots. On one occasion my Kashmiri cook returned much agitated, and said a Pathan had told him in the town, "You and your master are very proud of yourselves just now; but it is a long way back to

India, and you are not safe there yet." On one occasion, happening to be awake in the night, I saw a man in the moonlight climb over the wall into the garden I was sleeping in. I jumped up, and seizing a carbine, tried to get a slight on him; but he slunk back into the shade, and I could not make him out. After I had waited for what seemed an age in hopes that he would show himself, he suddenly made a rush, jumped a wall, and disappeared from view.

A few days later Amir Mahomed had his throat cut, a matter of great satisfaction to me. After that I felt no anxiety, believing as I did that he was the only man in the country who would probably attempt to assassinate any of my servants or myself.

On June 13, I received information from Mr. Lutsch that the murderer whose extradition I had been awaiting had committed suicide, so there was nothing for me to do but to return to India, which I did at once, reaching Simla on August 16.

C. Sanskrit Ayurvedic Manuscripts in the British Isles

(This is a draft version of the paper which was published as as Wujastyk, Dominik (1990). "Sanskrit Āyurvedic Manuscripts in the British Isles." *Journal of the European Ayurvedic Society,* 1, 85–118.)

It has been said that "of the whole collating project, the hardest part to carry out with complete success is probably the business of finding out what manuscripts there are."[26] This remark, originally intended to apply to classical Latin and Greek works, is even more true for Sanskrit manuscripts, which exist in such relative abundance.

There are more Sanskrit manuscripts in Britain than in any other country outside India. A rough estimate puts the number at about 30,000, only half of which have been catalogued. Clearly there are great resources in that country for the study of all aspects of Sanskrit culture, and Āyurveda

is no exception. It may be of value, therefore, to give a survey of the Sanskrit collections in Britain, with reference to Āyurveda, and to give some indication of the Ayurvedic works in the uncatalogued collections.

The five most important collections in Britain, from the point of view of size, are those of the India Office Library and Records in London, the Bodleian Library in Oxford, the Wellcome Institute for the History of Medicine in London, Cambridge University Library, and the British Library in London. The catalogues of these collections, where they exist, are listed by Janert[2] as numbers 164, 166, 238, 240, 244, 157 and 159, and most of them have sections describing Ayurvedic manuscripts. Each of these repositories also has the following uncatalogued collections.

D. The India Office Library and Records, London

There are two collections not described in the catalogues referred to above: the Stein Collection and the Hoernle Collection. The former consists of those manuscripts in the Brāhmī script brought back from Stein's three archaeological expeditions to Central Asia in 1900–1, 1906–8 and 1913–16. Many of these are listed and described in Stein's scientific accounts of his expeditions, especially in the description of the finds of the Kadalik site during the second expedition.[28] These manuscripts consist largely, but not exclusively, of Mahāyāna Buddhist items.[29]

The Hoernle Collection consists of the Central Asian manuscripts sent to Hoernle, as government palaeographer, between 1895 and about 1900. A description of them was published by Hoernle in 1901.[30] The Sanskrit manuscripts in this collection are all fragmentary; several were edited and published by Hoernle in 1916.[31] These manuscripts are primarily Buddhist in subject matter. A general survey of the collections of the India Office, catalogued and uncatalogued, was given by Sutton in 1952.[32] A new guide

to the combined collections of the India office and the British Library is in the course of preparation.

A few Sanskrit manuscripts are to be found amongst the items left behind in the India Office by Sir George Grierson. These are described by Randle,[33] but apparently include no āyurvedic manuscripts.

The Bodleian Library, Oxford

In spite of the fact that Oxford's early Sanskrit and Prakrit collections received the expert attentions of Aufrecht, Keith and Gambier-Parry, the largest single uncatalogued collection in Britain is probably the Chandra Shum Shere collection in the Bodleian Library, (although this situation is being remedied). This collection of over six and a half thousand manuscripts was purchased from an anonymous Benares pandit, and donated to the British Government in 1909 by Sir Chandra Shum Shere, the then Prime Minister of Nepal. A project has started to catalogue this large collection, and the first volume, by David Pingree, describing *jyotṣa* works, appeared in 1984.[34] Full details of the provenance and character of this collection are given in the preface and introduction to this catalogue. There are about one hundred and sixty Ayurvedic manuscripts in the Chandra Shum Shere collection and a list of them is given.

The University Library, Cambridge

In 1883 Cecil Bendall published a catalogue of the 248 Buddhist Sanskrit manuscripts in Cambridge University library. However, just under one thousand manuscripts on other subjects remain uncatalogued at the time of writing. These are chiefly palm leaf manuscripts from Nepal, acquired between 1873 and 1876 by Dr. Daniel Wright, who was surgeon to the British residency in Kathmandu. Many are very old indeed, and contain unusual and important recensions of works. A list of the medical works from this collection is given in appendix B below. A list of about 500 Nāgarī manuscripts acquired by Bendall in Benares, Bombay

and Rajasthan is printed in his account of his tour in 1888/89.

The British Library, London

In 1902, nineteen years after publishing his Cambridge catalogue, Cecil Bendall published a catalogue of the Sanskrit manuscripts in the British Library, describing the manuscripts acquired up to 1898, but omitting Jaina materials. No further catalogues have been published since.[35] However, in 1971 Mr. Jeremiah Losty, Assistant Keeper in the Department of Oriental Manuscripts and Printed Books in the British Library, produced a typescript list of the uncatalogued manuscripts in the collection.[36] There are fifty-five manuscripts on medicine in this list, all but two coming from the Neville collection of manuscripts from Ceylon. The Neville collection, which was acquired by the British Museum in 1904, consists mostly of Sinhalese and Pāli works, but also contains 138 Sanskrit and Sinhalese works *(sanna:* Sinhalese translations of Sanskrit works). The two manuscripts not from the Neville collection are Or.8150 and Or.8152 which are both from Western India. A title-list of these medical works, taken directly from Mr. Losty's list, is given below in appendix C.[37] The present author is not a specialist in Sinhalese, and it is to be hoped that this list will be corrected and supplemented by a more knowledgeable scholar.

It is to be noted that some years ago the India Office Library became administratively part of the British Library. The British Library's Department of Oriental Manuscripts and Printed Books has recently moved into the India Office building, Orbit House. This provides convenient access to both collections at a single site. In the future, the two collections may move to the new British Library site in Euston Road, London. The Wellcome Institute is also in Euston Road, and the combined Sanskrit manuscript collections of these Institutions will be unparalleled outside India.

The Wellcome Institute for the History of Medicine, London

The Wellcome collection of Sanskrit and Prakrit

Manuscripts received special mention in the Government of India's *Report of the Sanskrit Commission 1956–1957*[13] as an important collection for the study of Āyurveda. The collection was largely made between 1911 and 1921 by Dr. Paira Mall who was employed by Sir Henry Wellcome. Sir Henry was a self-made millionaire and founder of an international pharmaceutical company.[39] He hired Mall in 1911 to collect Sanskrit and other manuscripts of relevance to the history of medicine in South Asia. Further acquisitions continued to be made, on a smaller scale, for another twenty years. During Sir Henry's lifetime the collection was effectively private, but today the Wellcome Institute for the History of Medicine is an international centre for the history of medicine, and actively seeks to promote the use of its oriental collections for historical research. A booklet by the present author describes the Institute's South Asian collections in a general way and those interested are referred to this for more details.[4] The Sanskrit and Prakrit collections are only partly catalogued. They comprise approximately 6000 or more manuscripts, about three quarters of which have been listed. The collection covers all branches of Sanskrit literature. A hand list of the collection has commenced publication, and Volume One describes 1003 manuscripts, of which 249 are medical works.[41] There are also works in the related fields of the astral sciences, tantra, yoga, etc.

Other Libraries

A small number of uncatalogued Sanskrit manuscripts is to be found scattered in various libraries around Great Britain and Ireland. The largest groups are in the School of Oriental and African Studies, London (97 Sanskrit, 158 Pali, 1 Prakrit),[42] the John Rylands University of Manchester Library (29 Sanskrit, 83 Pali),[43] Edinburgh University Library (31 Sanskrit, 11 Pali) and Queen's University of Belfast (59 Sanskrit). These and other smaller collections remain to be examined. More details are given in J.D. Pearson's surveys.[44] To be added to Pearson's observations is the collection of

seven Indic manuscripts (subject matter unknown) in the Horniman Museum and Library, London, and some Sanskrit manuscripts seen by Prof. V. Raghavan at Darlington, Aberystwyth, and elsewhere during his tour of 1954.[45] There are certainly many more in private hands.

Introduction to the Lists of Manuscripts

The three lists of manuscripts attached, together with the published handlist of the Wellcome collection, cover the most important and largest collections of previously uncatalogued medical manuscripts in the British Isles. It will readily be seen that the amount of detail which could possibly be given, varies considerably.

Fairly extensive extracts are given from the Cambridge manuscripts, since no fuller cataloguing of this collection is envisaged in the forseeable future.

Less detail is given in the Wellcome handlist because of the sheer bulk of the collection as a whole, and the necessarily rapid pace which must be maintained in order to make any significant impression upon it. The collection may seem strong in modern copies from Nepal and Thanjavur, and in alchemy: this is just a reflection of the interests of the present author, and this emphasis will no doubt be modified when the whole collection has been listed. Following this, descriptive catalogues are planned. The Oxford manuscripts will be the subject of a future volume of the descriptive catalogue of the Chandra Shum Shere collection, and are therefore only noticed briefly here. Finally, the British Library manuscripts are simply listed by title, following the list of Mr. Losty. A descriptive catalogue of the British Library collection is a most important desideratum.

The conventions used are standard. Passages which were barely legible are italicized. I have strictly transcribed what the manuscripts say in all cases, including the many errors. Bibliographical references are mainly to Aufrecht's *Catalogus Catalogorum* (*CC*), Raghavan's *New Catalogus Catalogorum* (NCC) and to the *History of Indian Literature* series edited by

Gonda (initials of the volume in question). Titles are in Roman alphabetical order.

Future Investigations

These British manuscripts suggest several lines of research. The *Cambridge Vaṅgasena* which calls itself the *Vaidyavallabhasaṅgraha,* opens an important line of enquiry, for which a sound knowledge of the Nepalese script is required. The Cambridge manuscript of Gayadāsa's commentary on Suśruta covers the unpublished portion of the commentary on the śarīrasthāna. The vṛddha *Yogaśataka* text in the two Oxford manuscripts must be examined and compared with the better known shorter recension, and with the *Yogaśataka* by Amitaprabhā in the same collection. The *Sannipātacandrikā* (or *-kalikā,* or *-ārṇava)* and its relationship to the *Aśvinīkumārasaṃhitā* and the place of the author Māṇikya in all this, require clarification, and the manuscripts in Oxford and the Wellcome collection will facilitate this. Other little known works include the *Sārasaṅgraha* by Gaṇeśa Bhiṣak (Oxford), the *Vaidyavilāsa* by Gopāladāsa (Oxford), the *Vaidyahitopadeśa* by Śrīkaṇṭhaśaṃbhu (Oxford and Wellcome), and the *Siddhāntadīpa* by Paramānanda Miśra. The Wellcome manuscript of this last work is fragmentary, but the missing parts have been traced to the library of Bombay University. This sort of joining is rare in codicological studies, and very satisfying when it does happen. The scribe and author Rāmacandra Śarman, whose name occurs prominently amongst the Wellcome manuscripts, seems to have been an assistant to Dr. Paira Mall. His large compilation the *Cikitsāprabandhasamuccaya* is probably not very original in content, but nevertheless needs to be placed in its context as a twentieth century medical nibandha, together with the rest of his work as a scholar of Āyurveda. Dr. Mall himself is an interesting figure, and deserves attention as the collector of a major Sanskrit library.[46] Some may be surprised to find copies of both the *Bheasaṃhitā* and Ravigupta's *Siddhasāra-saṃhitā* (the "Paris *Siddhasāra")* in the Wellcome collection.

These are both twentieth century copies of the originals in Thanjavur and Madras respectively. There is a new commentary on the *Vaidyajīvana* by Bhagīratha in the Wellcome collection, and a new commentary on the *Rugviniścaya* by Jñānameru, previously only known as a Gujarātī author, in Oxford. Other works will no doubt strike the reader as he or she peruses these lists.

Manuscript studies are often difficult, always time-consuming, and usually unfashionable. Added to this is the serious problem that the production of a critical edition of a text, or a descriptive catalogue of a manuscript collection, does not (at least in England) qualify as a suitable project for a doctoral dissertation. With these barriers in place, progress in this field is always going to be slow. Yet it is at least arguable that the entire edifice of Indological studies is founded upon the manuscript record. It still seems worthwhile, then, to draw attention to the valuable medical manuscript collections in Britain, and maybe students of Āyurveda will be encouraged to take up the fascinating challenge which these manuscripts present to the historian of science.[47]

Ayurvedic manuscripts in the Chandra Shum Shere collection, Oxford

Abhrakavidhi

leaves 1–2: paper.–In Sanskrit.–Marginal initials: abhra. kri. and abhra. vi.–Bibliography: not in NCC.–Complete. –Devanāgarī script.

Begins: [...] atha a[bhra]kaśodhanamāraṇavidhi pīnākaṃdurduraṃ nāgaṃ vajram abhraṃ caturvidhaṃ 4 dhmataṃ vahnau dalaṃ cāpapīnākaṃ viśvarūpakaṃ. Ends: abhrakaṃ [vi]vidhaṃ proktaṃ yathā yogaṃ sāvidhaṃ valīpalitahīno 'pi jīvet saṃvatsarāṃ śataṃ iti sahasraputaṃ abhraka [] vidhiḥ [. . .]

Shelved at d.723 (2). Library foliation: 6,7.

Ajīrṇamañjarī/ Kāśīrāja

leaves 1–3: paper.–In Sanskrit.–Covers verses 1–21.5 only. –Devanāgarī script. Shelved at d.742(6). Library foliation: 126–28.

Ajīrṇamañjarī/ Kāśīāja–AD 1618

leaves 1, 3–5: paper.–In Sanskrit.–Date of copying: samvat 1675 āṣāḍe māse śukle pakṣe dvitīyāyāṃ tithau ravivāsare samāptaṃ śubham astu.–Bibliography: NCC 1.87b-88a.–42 verses, with lacuna. –Devanāgarī script.

Shelved at d.742(6). Library foliation: 130–133.

*Añjananidāna/*Agniveśa

leaves 1–14, [15]: paper.–In Sanskrit.–Bibliography: NCC 1.89b. –Complete in 236 verses.–Devanāgarī script.
Shelved at d.730(1). Library foliation: 3–17.

*Añjananidāna/*Agniveśa

leaves 1–24: paper.–In Sanskrit.–Bibliography: NCC 1.89b. –Complete.–Devanāgarī script.

Shelved at d.734(6). Library foliation: 136–59.

*Añjananidāna/*Agniveśa.–AD 1752

leaves 1–12: paper.–In Sanskrit.–Copied by Dviveda, Jayāhireṇa (?)–Date of copying: Saturday 14 śuklapaṣa of adhika Bhādrapada, saṃ. 1809.–Bibliography: NCC 1.89b. –Complete in 235 verses.–Leaf 1r has 4 + 6 medical/ alchemical verses.–Devanāgarī script.

Leaf 1r has: atha kuṣṭharogādau/[. . .] samaṃṭaṃkaṇadhānyābraṃ [. . .] gaganagarbhō rasaḥ
Leaf 1v begins : [. . .] avodhatimira [. . .]
Shelved at d.713(6). Library foliation: 73–84.

*Añjananidāna/*Agniveśa.–AD 1813

leaves 1–19, 21: paper.–In Sanskrit.–Date of copying: 13 kṛṣṇapaṣa of Bhādrapada, śāka 1735, called subhānu.–Bibliography: NCC 1.89b.–No lacuna; complete in 233 verses. –Devanāgarī script.

Shelved at d.723(12). Library foliation: 177–196.

*Añjananidāna/*Agniveśa.–AD 1822

leaves 1–14: paper.–In Sanskrit.–Formerly property of Baladeva Dave.–Copied by Viṣṇudāsajī.–Date of copying: Friday 13 kṛṣṇapkṣa of prathama Āśvina, saṃvat 1879. –Copied in Vṛndāvana.–Bibliography: NCC 1.89b.–Red and black ink. –Complete in 224 + 4 verses. –Devanāgarī script. Shelved at d.717(5). Library foliation: 128–41.

*Añjananidāna/*Agniveśa

[With] *Añjanaśalākā*

leaves 1–4: paper.–In Sanskrit.–Commentary title from verse 2.–Bibliography: text: NCC 1.89b; no reference to commentary.–Gives pratīkas of mūla only. Incomplete.–Devanāgarī script.

Begins, leaf Iv: [. . .] namo śvinīkumārābhyāṃ yatprasādād idaṃ jagat/nirujaṃ lakṣyate lokair mahāmohāndhadṛṣṭibhiḥ./1/ājñānadhvāntaparyyastasūkṣmārthasya prakāśikāṃ/aṃjanasya śalākākhyāṃ vyākhyāṃ kurve yathāmati/2/avodheti/agniveśo muniḥ ākhyayā aṃjanaṃ sūkṣmaṃ graṃthaṃ karoti [. . .]

Shelved at d.733(5). Library foliation: 194–97.

*Añjananidāna/*Agniveśa.–AD 1819

[With] *Hindī commentary*

leaves 1–26, [27], 28, [30]: paper.–In Sanskrit and Hindī. –Copied by Laṣmaṇa, of the Gautama gauḍa jñāti.–Date of copying: Tuesday 10 of a month in saṃ 1876 [1873?]. Copied in Kāśī.–Complete in 233 verses.–Devanāganī script.

Begins, leaf 1v: [. . .] avdhod hatimirachanna[*sic* ...] kupyati vegavad hair anilaḥ 3 ṭīkā kuṭuvastake sevanese tiktavastuke sevanese kasailīvastuke sevanese vadarīke bharāso coṭ /

Shelved at d.734(5). Library foliation: 105–134.

Ārogyacintāmaṇi/ Dāmodara.–AD 1482

leaves 2–65, [66]: paper.–In Sanskrit.–Date of copying:

Friday 13 kṛṣṇapakṣa of Mārgaśīrṣa, sam 1539.–Bibliography: NCC 2.165b.–The colophon says the work was copied during the reign of a king Tejaḥpāla.–Nepalese style Nāgarī script.
Shelved at d.711. Library foliation: 3–67.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa

218 leaves: paper.–In Sanskrit.–Date of copying: XVI cent?–Bibliography: NCC 1.461a ft.–Covers up to the end of the Kalpasthāna. Devanāgarī script.–Some pṛṣṭhamātra vowels.
Shelved at d.739. Library foliation: 3–220.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa

231 leaves: paper.–In Sanskrit.–Leaves from several different manuscripts, in several hands.–Leaf 143v calls the author vṛddha Vāgbhaṭa.–Bibliography: NCC 1.461a ff.–Jaina Nāgarī script.
Shelved at d.740. Library foliation: 3–233.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa

leaves 4–8: paper.–In Sanskrit.–Bound with the Bhāvaprakāśa (q.v.).–Covers the end of the first adhyāya of the sūtrasthāna, and the start of the second adhyāya.–Devanāgarī script.
Shelved at c.303(3). Library foliation: 155–159.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa.–AD 1841

leaves 4–59, 59a[= 60], 61–97, [98], 99–152: paper. –In Sanskrit. –Date of copying: śaka 1763, saṃ 1898. –Bibliography: NCC 1.461a ff. –Covers complete sūtrasthāna. Copied by several scribes. –Devanāgarī script.
Shelved at d.741. Library foliation: 3–151.

Auṣadhikalpa

leaves 1–25: paper.–In Sanskrit.–From an āgama (āgamokta).–Bibliography: NCC 2.105b.–Devanāgarī script.

Begins, leaf 1v: [. . .] athāgamoktā auṣadhīkalpaḥ atha lakṣmanālpakṛkṛpakṣe caturdaśyāṃ guguru puṣpetha

lakṣma'ṇyāṃ samaṃṣaṃtu samuccārya sopacāraṃ samuddharet/oṃ sarvārthasādhanalakṣmaṇāṃ śvāhā śubhaṃ tanmūlam ādāya kṛṣṇonmataphale sthitaṃ tridinaṃ caiva sūtreṇa maṃtrcūrṇena vaśyakṛt 2

Leaf 25v ends: dhātrīrasena saṃyuktaṃ ajīrṇaṃ harate dhruvaṃ guḍena sahitaṃ gaṃdhaṃ prameham ca vināśanaṃ rasena gaṃdhakaṃpotaṃ sarvavyādhivināśanaṃ 23 [text breaks off].
Shelved at d. 734(3). Library foliation: 58–82.

Āyurvedalakṣaṇādhyāya

leaves 1–5, [6]: Blue machine made paper. –In Sanskrit. –Title from likhyate phrase. Marginal initials: la[kṣaṇa]. a[dhyāya]. –Bibliography: not in NCC. –Portrait layout. Watermarked: John Miller Extra Super Glasgow 1869. Red interlinear and marginal glosses. –Devanāgarī script.

Begins, leaf 1r: [...] athāyurvedāṃtargatalakṣaṇādhyāya-prāraṃbhaḥ/tatrādau cikitsālakṣaṇaṃ/yā kriyā vyādhiharaṇī sā cikitsā nigadyate/ doṣadhātumalānāṃ yā sāmyakṛt saiva rogahṛt/1/

Ends, leaf 8r: anyāni cetthaṃ bhūtāni svapnajāgaritāni ca/ paśyan maraṇasaṃtrasto nidrāṃ lebhe na ciṃtayā /49/.
Shelved at c.304. Library foliation: 3–8.

Āyurvedamahodadhi/ Suṣeṇa

48 leaves: paper.–In Sanskrit.–Bibliography: NCC 2.153a–153b. –Portrait layout.–Leaves [20], 21, [22], 23, [24, 25, 27], 28–32, [33], 34–41, [43], 44–48, 51–55, 57, [58, 66–68],69, 70, 4 leaves, 56, 55, 3 leaves.–Devanāgarī script.

Followed by: 4 leaves (library fols. 42–45) of mixed Sanskrit and Hindī; 2 leaves (library fols. 46, 47) of miscellaneous verses; 2 leaves (library fols. 49, 50) on magic.
Shelved at d.721. Library foliation: 3–52.

*Āyurvedaprakāśa/*Mādhava Upādhyāya

leaves 1–15: paper.–In Sanskrit.–Called Pākāvalī: by Ashutosha.–Formerly property of Śaṅkaradatta.–Date of

copying: Friday 6 of Jyeṣṭha, of a year ending in 70 (i.e. probably AD 1713 or 1813).–Left of all leaves torn.–The ending on leaf 15r is the same as css d. 713 (9), leaf 29r; cf. css e.140(2); title and author assigned from this likeness. –Devanāgarī script.
Shelved at d.716(5). Library foliation: 134–148.

*Āyurvedaprakāśa/*Mādhava Upādhyāya. –AD 1813
leaves 1–26, 30–41, [42]: paper.–In Sanskrit.–Called the Pākāvalī: in opening phrase.–The author was of the Sārasvatakula.–Date of copying: 5 kṛṣṇapakṣa of Kārttika, saṃ 1870. –Covers the pākādhyāya only. –Devanāgarī script.
Shelved at e.140(2). Library foliation: 22–61.

*Āyurvedaprakāśa/*Mādhava Upādhyāya.–AD 1857
leaves 1–26, 29: paper.–In Sanskrit.–Title from colophon.–Called the Pākāvalī in the opening phrase.–Formerly property of Viśvanātha Dvivedin.–Copied by Viśvanātha Dvivedin.–Date of copying: Monday 11 śuklapkṣa of Māgha, saṃ 1914.–Covers the pākādhikāra only. Leaf 29 is by a different hand.–Devanāgarī script.
Shelved at d.713(9). Library foliation: 106–132.

*Āyurvedasaṅgraha/*Dāmodarabhaṭṭa Cittapāvana
leaves 1–4, 6, 7: paper.–In Sanskrit.–The author was the son of Jānakī and Raghunātha.–Bibliography: not listed at NCC 2.153b; On this author's jyotiṣa work see NCC 9.22b, and CESS A3.101a. –Devanāgarī script.
Begins, leaf 1v: [. . .] sarasvatī siṃdhusutā pradāya namo stu te vighnavināyakāya/ nairmalyavijñānadabhāskarāya manorathāstvatsmaraṇena pūrṇāḥ/1/
jñānapradīpoktagadānnihaṃtuṃ krameṃa vakṣye bhisajāṃ hitārthaṃ/munipraṇītānvahuśonubhūtā cikitsaistadvicitiṃ karomi/2/tatrādau jvaraḥ). /
Ends, leaf 7v: iti śrī jānakī raghunāthātmaja cittapāvana dām odara bhaṭṭa kṛtāyurveda saṃgrahe jīrṇa jvarādhi[kāra]ś caturthaḥ/.

Shelved at d.733(3). Library foliation: 169–74.

Bālacikitsā

leaves 1–4: paper.–In Sanskrit.–Title from the likhyate phrase.–Called Bālānāṃ paṭala in the colophon.–From the Kriyākālaguṇottara, according to the colophon.–Copied by Manasārāma.–Date of copying: the interpretation of the bhūtasaṅkhyā is not clear.–Copied in Laharapura.–Bibliography: on the Kriyākālaguṇottara, NCC 5.131b–132a.–Complete.–Devanāgarī script.

Begins, leaf Iv: [. . .] atha vālacikitsā/pūtanāśakunī nāmnī gṛhṇīte māsajātakaṃ/tarā gṛhītamātras tu kākarāvaṃ pramuṃcati /

Ends, leaf 4v: anenaiva vidhānena tato muṃcati sā grahī/ 16/ iti śrīkriyākālaguṇottare vālānāṃ paṭalaṃ samāptaṃ/ munīndrāvja dhṛtyāyute [= 7–14–1–18] vde nabhasye site rkke mṛgendre caturthyāṃ manīṣī/lilekārkkajāte savāte hṛdi dhyāya tajjānakī jānī pādāravindam/manasārāmo laharapure vālacikitsām iti śeṣaḥ/.

Shelved at d.713(7). Library foliation: 86–89.

Bālarogādhikāra.–AD 1841

leaves 1–13: paper.–In Sanskrit.–Title from the likhyate phrase.–Date of copying: saṃ 1898.–Complete.–Devanāgarī script.

Begins, leaf 1v: [. . .] atha vālarogādhikāraḥ vālagrahā anācārāt pīḍayaṃti śiśuṃ yataḥ tasmāt tad upasargebhyo rakṣed vālaṃ prayatnataḥ 1

Ends, leaf 13v: matsarājasya pitena marica bhāvayed vudhaḥ ravivāre raudraśaḥ śuṣkam aṃjanāt sarbabhūtajit iti vālarogaḥ sabat 1898.

She lved at d.713(10). Library foliation: 134–46.

Bhāvaprakāśa/Bhāvamiśra

243 leaves: paper.–In Sanskrit.–Bibliography: Meulenbeld 1974. 417.–Leaves 1–3, 14–145, 145a, 145b–163, 163a–178, 178a, 179, 185–233, 233a–252.–Jaina style Devanāgarī script.

Shelved at d.715. Library foliation: 3–245.

*Bhāvaprakāśa/*Bhāvamiśra

v.1: 3–249, v.2: 3–172, v.3: 3–214, v.4: 3–164: paper.–In Sanskrit.–Bibliography: Meulenbeld 1974.417.–Bound in 4 volumes.–v.1, libr.fol.2, has a detailed analysis of contents by Gambier-Parry, dated Feb. 1918 and Sept. 1921, comparing the MS with the Calcutta 1875 edition.–With parts of the Kṣemakutūhala, a sūtrasthāna (qq.vv.), and a nyāya work.–Devanāgarī script.
Shelved at c.300(–303). Library foliation: 4 vols.

Bhojanahitāhitavicāra

leaves 1–9: paper.–In Sanskrit.–Complete.–Devanāgarī script. Leaf 1r has: vaidya[tear]bhojane hitāhi[tear]
Begins, leaf 1 v: [. . .] atha hitavargam āha/śālidhānyaṃ vrīhdhānyaṃ śūkadhānyaṃ tṛtīyakaṃ/
Ends, leaf 9v: rājāvahnigurus triyaḥ/iti [. . .].
Shelved at d.713(3). Library foliation: 25–33.

*Cikitsākalikā/*Tīsaṭa

leaves 1–23: paper.–In Sanskrit.–Formerly property of Gadādhara Jośī.–Copied by Gadādhara Jośī, son of Vaikuṇṭha.–Copied in Narmadātaṭa.–Bibliography: ct. NCC 7.25b–26b.–Complete.–Devanāgarī script.
Shelved at d.716(2). Library foliation: 51–73.

Cikitsāsaṅgraha/ Vidyāpati

leaves 1–17: paper.–In Sanskrit.–Author is called Vidyāpati Upādhyāya in colophon.–Bibliography: NCC 7.27a.–Complete.–The colophon is followed by 5 lines on medicine.–Devanāgarī script.
Shelved at d.726(4). Library foliation: 176–92.

*Cikitsāsaṅgraha/*Vaṅgasena

leaves 12–21, 26–47, ka, kha, ṅa, ca, cha, ta, tha, da, dha, [7], 8, 12, 42, 125, 139, 149, 153, 156, 183, 196, 206, 298,

302, 321, 322, 326–330, 406, 407, 414, 422–424, 426–428, 430–436, 443, 447, 455, 456: paper.–In Sanskrit.–Marginal initials (leaves 12–47): vaṃga.–Date of copying: possibly partly 16th century.–Bibliography: NCC 7.31b–32a.–Leaves 12–21, 26–47, and [7]–456 in different hands.–Devanāgarī script.
Shelved at d.738. Library foliation: 3–83.

Cikitsāsārasaṅgraha/Cakrapāṇidatta
leaves 2–35, 46–49, 40–211, 192–276, 278–289, 280–283: paper.–In Sanskrit.–Title from note on leaf 283.–Bibliography: NCC 6.284a.–Ff. 249–50 in red ink. Gambier-Parry note: 'From śloka 9 (end).'–Bengali script.
Shelved at d.743. Library foliation: 3–313.

Cikitsāsārasaṅgraha/Cakrapāṇidatta.–AD 1648
leaves 1–53, 55–151: paper.–In Sanskrit.–Formerly property of Bālamukunda.–Copied by Ghanaśyāma Tripāṭhin.–Date of copying: Wednesday 12 śuklapakṣa of Phālguna, saṃ. 1705.–Bibliography: NCC 6.284a.–Devanāgarī script.
Shelved at c.306. Library foliation: 3–152.

Cikitsāsārasaṅgraha/Vaṅgasena
leaves 1–67: paper.–In Sanskrit.–Complete text of extracts.–Devanāgarī script. Shelved at c.312. Library foliation: 3–69.

Cikitsāsārasaṅgraha/Vaṅgasena
leaves 1–31, 1, 22, 34, 35, [36]: paper.–In Sanskrit.–Bibliography: NCC 7.31b–32a. Leaves 1–31 cover verses 1–441.–Leaf [36] consists of 23 lines on making vaṃgeśvararasaḥ.–Devanāgarī script.
Shelved at g.12. Library foliation: 3–38.

Dhanvantarinighaṇṭu/Dhanvantari
leaves 1–37, 1–3: machine made paper.–In Sanskrit.–Bibliography: NCC 9.228b–229b. –Watermark: P.O.D. & Co.

1867. Last three leaves in a different hand.–Devanāgarī script.
Shelved at c. 305 (3). Library foliation: 69–108.

Dravyaguṇa/Mādhava Kavi
leaves 3–33, 36, [37], 38–42, 44: paper.–In Sanskrit.–Bibliography: NCC 9.179b–180a; commentary not in NCC.–Devanāgarī script.
Shelved at d.723(11). Library foliation: 137–175.

Dravyaguṇaratnamālikā/Madhu
leaves [1, 2], 3–7, [8–10], 11–55, [56, 57]: paper.–In Sanskrit.–Bibliography: cf. NCC 9.179b.–Devanāgarī script.
Shelved at e.135. Library foliation: 3–59.

Dravyaguṇaśataśloki/Trimalla Bhaṭṭa
leaves [i], 1, 3, 4–8, 13: paper.–In Sanskrit.–Bibliography: NCC 9.179b–180a.–Leaves in different hands.–Devanāgarī script.
Shelved at d.723(6). Library foliation: 61–69.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa
leaves 1–16, [17]: paper.–In Sanskrit.–Bibliography: NCC 9.179b–180a.–Complete in 101 verses.–Devanāgarī script.
Shelved at d.733(4). Library foliation: 176–192.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa.
leaves 2, 4–18: paper.–In Sanskrit.–Formerly property of Mādhavabhaṭṭa, son of Rāmajībhaṭṭa.–Copied by Mādhavabhaṭṭa, son of Rāmajībhatta.–Date of copying: Sunday 10 śuklapakṣa of Vaiśākha, saṃ 1715.–Bibliography: NCC 9.179b–180a. Bound with leaf 1 of the Vaidyahitopadeśa of Śrīkaṇṭhaśambhu (q.v.).–Devanāgarī script.
Shelved at d.735(5). Library foliation: 104–119.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa.–AD 1778
[With] *Dravyadīpikā*/Kṛṣṇadatta
leaves 1–50: paper.–In Sanskrit.–Date of copying: 8 kṛṣṇapakṣa of Bhādrapada, saṃ 1835.–Bibliography: NCC

9.180b.–Complete in 101 verses.–Devanāgarī script. Shelved at d. 734(8). Library foliation: 172–221.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa.–AD 1863
leaves 3–13 paper.–In Sanskrit.–Formerly property of Mālavaraghunāthapaṇḍita. Date of copying: 4 śuklapakṣa of Kārttika, saṃ 1920.–Bibliography: NCC 9.179b–180a.–Complete in 103 verses.–Devanāgārī script.
Shelved at c. 308 (1). Library foliation: 3–13.

Dravyāvalīnighaṇṭu
leaves 2–18, 19, 19a–19d, 20–40: paper.–In Sanskrit.–Marginal initials: dha. ni.–Bibliography: cf. NCC 9.185a.–Leaves 19a–19d (covering verses 1–48) on different paper in a different hand.–Jaina style Devanāgarī script.–Some pṛṣṭhamātra vowels. Leaf 2r starts: na vetti paśyann api bheṣajāni/kriyā kramo bheṣajamūlam eva tad bheṣajaṃ vāpi nighaṃṭamūlaṃ/13
Ends, leaf 40v: śuvarṇādir iyaṃ vargaḥ saṣṭa ukto yathākramaṃ/
dhātudravyadravadravyamāśrataḥ/yogāmegarakuṣṭodarārttidmaḥ śokadoppanipūdanaḥ/śatatrayaṃ ca dravyāṇāṃ/trisaptadhikottarāṃ hitāya vaidyaputāṇāṃ dravyāvallyāṃ prakāśitaṃ dhātudravyadrava [. . . as before] samāśrayaḥ/iti dravyāvalī samāptā/[remainder obscured by tipping].
Shelved at d.717(3). Library foliation: 67–108.

Govindaprakāśa/Govindamiśra
leaves [1], 2–7, [8], 9–45, 64–78, 83–130, 171, 172, 186–203, 206, 208–21, 223, 225, 227–49, 251–53, 255, 261, 263, 265–74, 276–84, 286–99, 301–19, 321–57, 359, 360, 362–66, 368–409, 411, 413–25, 433, 435–39: paper.–In Sanskrit and Hindī.–Bibliography: NCC 6. 200b; d. 10.29a.–Devanāgarī script.
Shelved at c.312. Library foliation: 4–340.

Guṇanighaṇṭu– AD 1814

leaves 78–105: paper. –In Sanskrit.–Marginal initials: gu. ni.–Date of copying: 12 śuklapakṣa of Kārttika, saṃ 1871.–Copied in Kāśī (?).–Bibliography: not in NCC. Devanāgarī script.

Leaf 78r starts: tiṃdukadvayamāmaṃtukaṣāyaṃ grāhīvātajit/sūpakvaṃ gurupāke tu madhurāṃ kaphavātajit/veṃhakaīṃ nāma/hiṃgaṇbeṭa/

Ends, leaf 104v–105r: vargo yamiśrako nāma saptamaḥ parikīrtitaḥ/iti damuktaṃ akhilaṃ nighaṃṭaṃ jñānam uttamaṃ/bhīṣajājñānavṛdhyarthaḥ. dhanvaṃtarivinirmitaṃ/iti dhanvaṃtarīyo nighaṃṭaḥ samāptaḥ/iti śrī guna[sic]-nighaṃṭagraṃthasaṃpūrṇam astu śrīkāśīviśveśvarāpaṇam astu sṃvat 1871 pārthīvanāma saṃvatsare kārttikamāse śuklapakṣe śuddha 12

Leaf 105v has: itī śrīguṇanighaṃṭa graṃtha sampūrṇam astu/vaidya prakarṇaṃ /

Shelved at d.730(5). Library foliation: 57–84.

Guṇaratnamālā/Maṇirāma Miśra.–AD 1831

leaves 1–7, 9–21 (no lacuna): paper.–In Sanskrit.–Formerly property of Jagannātha.–Copied by Mānikarāma Gujarātī.–Date of copying: 11 kṛṣṇapakṣa of Śrāvaṇa, saṃ 1888.–Copied in Brahmāghāṭa.–Bibliography: not in NCC; cf. 6.52a.–Apograph of A MS of saṃ 1839(7).–Complete in 128 verses + 4 maṅgala verses.–Devanāgarī script.

Leaf 1r has: jagannāthasyedaṃ pustakaṃ

Begins, leaf 1v: [...] garjadgaṃbhīranīrapradanikaramahā-caṃḍavātamakaṃ patsaṃpāsaṃpātapracurataramahāsāra-dhārāprayātaiḥ [. . .] kriyate guṇaratnamālā 2

Leaf 21r–21v has: iti śrīmaṇirāmamiśraviracitāyāṃ guṇaratnamālāyā[m] auṣadhīnāma phalaṃ samāptam/subhaṃ maṃgalaṃ [. . .] śrīsaṃvvatā 1839 durggācaśivane-travaṃśaśī mā[leaf 21v]ghamāsi sītapaśī trayodaśī lakṣyalakṣmaṇapure śanīcarī pāṭhikā ca svam eva lekhakī/132 dhāśrīkṛṣṇjī sahā vra i/saṃvat 1888 śāvanavadī ekādasī 11 vārasuniṇe likhitaṃ mānikarāmagujarāti alajosimakāṃ na

brahmāghāṭapara daravājaipara ṭhīkānā cīṃtāmanaganesajī ke vāhā/yan maithunādi gṛhamedhisukhaṃ hituchaṃ kaṃḍūyanena karayor iva duḥkhaduḥkhaṃ.
Shelved at d.735(2). Library foliation: 17–36.

Hārītasaṃhita/Hārīta
leaves 1, 3–39, 42–44, 46–49, [50], 51–53, 1 leaf, leaf 68: paper.–In Sanskrit.–Title from note on leaf 1r.–Devanāgarī script.
Shelved at d.716(4). Library foliation: 82–132.

Hṛdayadīpikā/Vopadeva.–AD 1647
leaves 1–10: paper.–In Sanskrit.–Copied by Jānījayarāma.–Date of copying: Monday 4 kṛṣṇapakṣa of Jyeṣṭa, saṃ 1704.–Complete.–Jaina style Devanāgarī script.
Shelved at d.723(10). Library foliation: 126–35.

Hṛdayadīpikā/Vopadeva.–AD 1711
[With] *Paripūrtti*/Nāganātha
leaves 3–14: paper.–In Sanskrit.–Date of copying: 1st day of Śrāvaṇa, saṃ 1768.–Bibliography: on Nāganātha cf. NCC 104b.–Complete. The date śaka 1597/AD 1675 may be the date of composition of Nāganātha's supplement.–The Hṛdayadīpakanighaṇṭuparipūrtti by Nāganātha (ff.11r–12), is a supplement to Vopadeva's work.–Devanāgarī script.
Shelved at c.311. Library foliation: 3–14.

Jvarādhikārasaṅgraha
leaves 1–10, 14, [15]: paper.–In Sanskrit.–Extracted from a larger work.–Bibliography: not in NCC.–Devanāgarī script.
Begins, leaf Iv: [. . .] atha madhyamaḥ khaṇḍaḥ/tatra jvarādhikāram āha/yataḥ samasta rogāṇāṃ jvaro rājeti viśrutaḥ)/ ato jvarādhikāro tra prathamaṃ likhyate mayā/ tatra jvarasya prathamām utpattim āha dakṣāpamāna-saṃkṛddha
Ends, leaf [15]r: taṃ viṣamodair gharātriko gaṃbhīraś ca haṃtīty arthaḥ/iti jvarādhikāraḥ/[followed by an alchemical

recipe].
Shelved at d.713(4). Library foliation: 35–46.

*Jvarapaddhati/*Balabhadra.–AD 1841

leaves 1, 21–27, 33, 34, 29: paper. –In Sanskrit.–Marginal initials: jva. pa. throughout. –Copied by Durgāprasāda.–Date of copying: Friday 1 kṛṣṇapakṣa of Āśvina, saṃ 1898.–Bibliography: not in NCC.–Leaves 33, 34 may be from another MS.–Devanāgarī script.

Begins, leaf Iv: [...] natvā śivaṃ tribhuvanārttiharaṃ [. . .] /1/ vilokya suśrutaṃ vṛṃdaṃ hārītaṃ vāgbhaṭādikān/mayā lokahitārthāya liṣyate jvarapaddhatiḥ/2/Leaf 21r starts: picumaṃdadalaṃ sayavaṃ saghṛtaṃ abhayamilitaṃ ca vidhūpanato viṣamajvaraśāṃti'karaṃ' vithitaṃ 21 ity aparājito dhūpaḥ

Leaf 27r has a table of numbers and the alphabet; Ends, leaf 29v: socīkarotpaddhatim 59 iti śtī nārāyaṇātmaja valabhadra viracitā jvarapaddhatiḥ samāptā śubhaṃ vo bhūyāt samvat 1898 tatrāśvine māsi kṛṣṇamalapakṣe tithau pratipadāyāṃ bhṛguvāsare likhitaṃ adaḥ pustakaṃ durgāpraśādena svapaṭhanārtha [.. .] asmin gṛṃthe ślokasaṃkhyā 551.
Shelved at d.735(7). Library foliation: 160–170.

*Jvaratimirabhāskara/*Cāuṇḍa Kāyastha

leaves 31, 35, 38–43, 43a–49, 52–54, 56–64, 66–78, 7[9]: paper.–In Sanskrit.–Marginal initials: jva. bhā.–Leaves 31–49, 56–61, by a different scribe, have marg. inits.: jva. ti. ra., and may be another work.–Bibliography: NCC 7.378a.–Devanāgarī script.
Shelved at d.742(1). Library foliation: 3–43.

Jyotiṣmatikalpa.–AD 1800

leaves 1, 2: paper.–In Sanskrit.–May also be called Siddhirasāyanakalpa.–From the Yāmalatantra.–Copied by Vīreśvara Mahājani.–Date of copying: the kṛṣṇapakṣa of Māgha, saṃ 1857, śaka 1722.–Bibliography: NCC 7.371b. –Complete. Gives instructions on preparing and taking a

rasāyana based on Jyotiṣmatī vallī –Devanāgarī script.

Begins, leaf 1r: [...] devānāṃ vacanaṃ śrutvā sarvajño bhagavān haraḥ/
Ends, leaf 2v: iti śrīyāmalataṃtre īśvaraśektaḥ siddhirasāyanakalpaḥ/saṃ 1857 śake 1722 māgha kṛṣṇa/*śurau* likhitam idaṃ. pustakaṃ mahājanyupākhyavīreśvareṇa [. . .].
Shelved at d. 723(1). Library foliation: 3–4.

*Kālajñāna/*Śambhu

leaves 4–16, 19, 20: paper.–In Sanskrit.–Author's name supplied by cataloguer–Bibliography: cf. NCC 4.19b–20b.–Devanāgarī script.
Shelved at d.730(3). Library foliation: 29–43.

*Kālajñāna/*Śambhu

leaves [2–4]: paper.–In Sanskrit.–Bibliography: cf. NCC 4.19b–20b.–Covers verses 20–118, 1–7 + a list of homas.–Jaina style Devanāgarīscript.–Some pṛṣṭhamātrā vowels.
Shelved at d. 730(9). Library foliation: 154–56.

*Kālajñāna/*Śambhu

leaves 1–9: paper.–In Sanskrit.–Bibliography: NCC 1.89b; cf. 4.19b–20b.–Complete in 101 verses.–Devanāgarī script.
Shelved at d.734(7). Library foliation: 162–70.

*Kālajñāna/*Śambhu

105 leaves: paper.–In Sanskrit.–An old manuscript.–Scribal foliation is so faulty as to be useless. Quotes many sources, including Rasaratnākara (libr. fol. 104r et passim), Yogaratnāvalī (99r), etc.–The Kālajñāna is followed by a Nāḍīlakṣaṇa, a Mūtraparīkṣā, and a long compendium of recipes.–Devanāgarī script. Shelved at e.136. Library foliation: 3–107.

*Kṣemakutūha1a/*Kṣemaśarman

leaves 28–46: paper.–In Sanskrit.–Bibliography: NCC 5.612a.–Devanāgarī script.

Shelved at d. 723(9). Library foliation: 106–124.

*Kṣemakutūha1a/*Kṣemaśarman

leaves 1–30: paper.–In Sanskrit.–Bibliography: NCC 5.162a.–In several hands. Bound with the Bhāvaprakāśa (q.v.). Devanāgarī script.
Shelved at c. 303(2). Library foliation: 124–153.

Kvāthasaṅgraha

leaves 2–10: paper.–In Sanskrit.–Title from note on leaf l0v.–Marginal initials: kvā –Bibliography: not in NCC; d. NCC 5.144a.–Devanāgarī script.

Leaf 2r begins: yaṃtu samaṃ mūtraṃ paripākahitaṃ bhavet/kvāthāḥ/nāgaraṃ devakāṣṭhaṃ ca dhānyakaṃ bṛhatīdvayaṃ/ [. . .] /1/

Leaf l0r has: kārsapaṃ ca vidhāyāṃti śāṃtim āśunasaṃśayaḥ/ 110/ ahalakathaṃ na viśvāśriphā [then in new hand:]brāhmī rug yaṣṭi tiktoṃḍaja khadire vṛṣośīirarakta [.. .]/1/
Ends, leaf 10v: kṣārāpadmakavṛddhijīvanatugābhṛgvyardtvipu ṃdrau
mṛtātenyaprīṇanavṛṣyabṛṃhaṇam arutpittapraṇujjīvinaḥ/6/
Shelved at d.730(2). Library foliation: 19–27.

Lolimbarājṭippaṇa

leaves 3–9, 15, 16: paper. –In Hindī. –Marg. inits., leaves 3–9: lolimbarājaṭippaṇa; leaves 15, 16: loliṃva. rā. udāharaṇa patra 1 (2). –Leaves 15, 16 have the Lolimbarājodāharaṇa. –Jaina Nāgarī script.

Leaf 3 starts: neṭāleti masutikāroganeṃ ṭāle 47 śanipātaseti śanipātanajekā late hano bheda nathīse ne jeko
Leaf 9v ends: 21 āyurveda itiḥ strīnākayāthi llolimmarājakasyo che iti vaidyajīvana ṭīpana sapūrṇam saṃ 1857 śāke 1722 pravarttamāne māsotamamāse śrīphāguṇamase kṛṣṇapakṣe dvādaśyāṃ tithau bhauvāre śrī [. . .] upādhyāyajī śrīkirttisuṃdarajīgaṇi tataśiṣya paṃ/praṣṇacaṃda lipīkṛte śubhaṃ bhavatu

Leaf 15r starts: śrīgaṇeśāya namaḥ/paṃcasya paṃcada-

śanetra pidhānadakṣā

Leaf 16v ends: āvato hoyacasakaśleṣmāvāyuṭalāroga [text breaks off].

Shelved at d.713(11). Library foliation: 148–56.

Madanavinodanighaṇṭu/Madanapāla

leaves [1–4], 5–41, 41a–47: paper.–In Sanskrit.–Bibliography: Vogel, IL, p.376.–Devanāgarī script.

Shelved at d.729. Library foliation: 3–52.

*Madanavinodanighaṇṭu/*Madanapāla

leaves 1–62, 1–5, 4–35: paper.–In Sanskrit.–Devanāgarī script.

Shelved at d.733(2). Library foliation: 69–167.

*Madanavinodanighaṇṭu/*Madanapāla.–AD 1702

leaves 1–34: paper.–In Sanskrit.–Date of copying: Wednesday 13 kṛṣṇapakṣa of Jyeṣṭha, saṃ 1759.–Complete. –Devanāgarī script.

Shelved at d.730 (6). Library foliation: 86–119.

[*Nighaṇṭuvaidyaka*]

leaves 1–72, [73]: paper.–In Sanskrit.–Title from marginal initials.–Possibly called Nighaṇṭuratna.–Marginal initials: nighaṃtakavaidya; ni. vai.–Jaina style Devanāgarī script.

Begins, leaf 1v: [...] abhāvāt sarvabhūtānāṃ manasyamanatāṃ gate jo vibhāti namastasmai viśvarūpāya vedhase /1/ namāmi dhanvaṃtarim ādidevaṃ [...] /2/ anekadeśātarabhāṣiteṣu [. . .]/3/ prayojanaṃ [. . .]/tathā nighaṭaṃvunidheṣu graṇāmyahaṃ kiṃ. cid ihaikadeśaṃ/4/

Ends, leaf [73]r: kedāraṃ madhuraṃ proktarṃ vipāke gurudoṣalaṃ/vaikaraṃ [text breaks off].

Shelved at e.140(3). Library foliation: 63–135.

Padārthabodha

[With] *Padārthabodhavivṛti*

leaves 1–5: paper.–In Sanskrit.–Marginal initials: pa. bo–Title inferred from opening verses. –Devanāgarī script.

Leaf 1r (libr. fol. 57r) has: atha padārthabodhāraṃbhaḥ
Leaf 1v begins: [...] śrīgaṇeśaṃ śūrpakaṇaṃ gajavaktraṃ mahodaram/natvā padārthabodhasya vivṛtiṃ vivṛṇotyaham/ atheha śāstrāraṃbhe vighnaparisamāptaye.
Shelved at d.724(1h). Library foliation: 57–61.

Pākādhikāra

leaves 1–13: paper.–In Sanskrit.–Title from likhyate phrase.–Bibliography: not in NCC.–Leaf 1r once formed the end of another MS.–Devanāgarī script. Leaf 1r has verses 35d, 36, then: iti śrī kālavivaraṇasaṃpūrṇam /
Begins, leaf 1v: [...] atha pākādhikāra likhyate/atha la'verṃ'gapāka /
Ends, leaf 13r: grahaṇyakalyāṇako nāma guḍaḥ/.
Shelved at d.735(1). Library foliation: 3–15.

Pākāvalī

leaves 1–19: paper.–In Sanskrit.–Devanāgarī script.
Begins, leaf 1v: [...] atha pākāvalī tatrādau vṛhatpūgapākaḥ/ pūgaṃ dakṣiṇadeśajaṃ
Ends, leaf 19v: vahvalpaviṭkamatiśūla-masṛgvimiśramāmātisaram apahvaṃti harītakīyam/iti lachumadhupakvājarītakī/śrīḥ iti śrīpākāvalī samāptaḥ saṃpūrṇam [then 3 line on water etc., then 4 line on triphalā etc.]
Shelved at d.742(4). Library foliation: 85–103.

PāIāsakalpa

leaves 1–4: paper. –In Sanskrit. –Gives instructions for preparing elixir from the Brahmavṛkṣa–Devanāgarī script.
Begins, leaf 1v: [...] atha vrahmavṛkṣakalpa kailāse śikhare ramye nānādhātuvicitrite nānādrumalatākīrṇe nānāpuṣpo pi śobhite

Ends, leaf 4r: viṃśativarṣasahasrāṇi jīaṃtīha na saṃśayaḥ iti pāśakalpa samāptam/.
Shelved at d. 730(11). Library foliation: 170–73.

Pathyāpathyanirṇaya. –AD 1869

leaves 3–31, 31a–39: paper.–In Sanskrit.–Copied by

Viśvanātha Dvivedin.–Date of copying: 5 śuklapaṣa of Māgha, saṃ 1925.–Copied in Kāśī.–The same work as CSS d.726(3), q.v. Two hands, leaves 3–24 and 25–39.–Devanāgarī script.
Leaf 3r begins: ṇāṃ sukhāya/abhighātasamutthāne pānābhyaṅgau ca sarppiṣaḥ/ kṣatajevraṇaje cāpi kṣatavraṇacikitsitam/20 /

Leaf 39r has: vāleṣu graharogiṣu/iti vālarogapathyāpathyādhikāraḥ/ariṣṭā
Ends, leaf 39v: bhajet kadācit/iti viṣarogapathyādhikarāraḥ samāptaḥ/mītīmāghasudī [in different hand:] 5 sarṃvat 1925 likhitaṃ viśvanāthadvivedinā kāśyām /
Shelved at d.735(4). Library foliation: 64–101.

Pathyāpathyaviniścaya—AD 1678

leaves 1–17, 20–26: paper.–In Sanskrit.–Formerly property of Ratneśvaramiśra–Copied by Kṛṣṇa.–Date of copying: Monday 15 śuklapakṣa of Āṣāḍha, saṃ. 1735.–Copied in Mukāma(?).–This is the same work as CSS d. 735 (4);

Leaf 3r, line 2 of this MS is the same as the beginning of leaf 3r of d. 735 (4).–Handed over to Ratneśvaramiśra at the pleasure of Gadādhara.–Devanāgarī script.
Leaf 1r has a table of contents for the MS;
Begins, leaf Iv: [...] sritvā rajaḥ satvatamāsiviśvaṃ nirmāti yāti kṣipati svayaṃ ca/aśeṣavṛdārakavṛndavandya pāyādapāyān manijānirīśaḥ/1/ālokya [. . .] nivadhyate [. . .] pathyāpathyaviniścayaḥ/2 /

Ends, leaf 26r: vāleṣu graharogiṣu iti bālarogapathyāpathyādhikāraḥ / bhuktvāpāṇitalaṃ dṛṣṭvā ca [. . .]/84/ iti pathyāpathyapustakaṃ samāptam/[. . .] samvat 1735 samayāṣāḍhsudi pañcadaśyāṃ candravāsare śrīkṛṣṇenālekhi mukāme/[*tri*]ṣadtrisaptaikayukte'bde śrīgadādharaprītaye/ madhau ratneśvaramiśrāya śrīkṛṣṇaḥ pustakaṃ dadau /
Shelved at d.726(3). Library foliation: 153–74.

Rājanighaṇṭu/Narahari

leaves 6, 28–96: paper.–In Sanskrit.–Torn leaves, esp. 69–95.–Devanāgarī script. Shelved at c.308(3). Library foliation:

43–112.

Rasadīpikā. –AD 1666

leaves [1], 2–9, [10]: paper.–In Sanskrit.–Date of copying: Wednesday 4 kṛṣṇapakṣa of Caitra, saṃ. 1723.–Bibliography: cf. NCC 2.119a. Is this work by Ānandānubhava.
N.B. The foliation of this volume skips from 113 to 104, thus repeating nos. 104–13. Devanāgarī script.

Begins, leaf Iv: [...] atha rasadīpikā liṣyate/
iṃdrarīmirīśrīhemavaṃtīgaragaṃtiviṣṇugaṃth irudragaṃṭi
Ends, leaf 10v: depaṃ vvorekīsarvavātanāśayet/bha[tear]/
iti rasadīpikā samāptā/śubham astu/saṃvata 1723 samaya caitravadi 4 vāra vuddha tasmin divase liṣitaṃ gi. Shelved at c.308.(4) Library foliation: 104b–113b.

Rasamañjarī/Śālinātha

leaves 1–27, [28], 29–32, 34, 35: paper.–In Sanskrit.–The text breaks off at a point equivalent to MS CSS e.141, leaf 76r, line 2. This MS lacks leaves 33 and 36 only. Devanāgarī script.
Shelved at d.742(2). Library foliation: 48–78.

Rasamañjarī/ Śālinātha. –AD 1671

4 leaves, leaves 1–54, 56–76: paper.–In Sanskrit.–The author was the son of Vaidyanātha.–Formerly property of Anantajī.–Date of copying: saṃ 1728.–The leaves of this MS are bound in reverse order.–Devanāgarī script.
Shelved at e.141. Library foliation: 81–3 (sic).

Rasamāraṇavidhi

leaves 1–4, 10, 12, 14, 15, 17–25, leaf 5: paper.–In Sanskrit. –Devanāgarī: script.

Begins, leaf Iv: [...] atha dhātumāraṇaṃ/svarṇatārā ca tāmrāyuḥ patrāny agnau pratāpayet /

Leaf 25 ends: dhanyam āyuṣyam ājyasya valapattitanāśanaṃ/śuṃṭhikaṃḍaḥ/atha śūlasya/sadyo bhavaṃ hareṃ

chalaṃ lavalṇaṃ cāranālakaṃ/ghṛtena saiṃdhavaṃ cātha uṣṇaṃ jale suvarccalaṃ/śaṃkhacūrnaṃ ca lavaṃaṃ [text breaks off]
Leaf 5 is in a different hand:
Leaf 5r begins: atha tālakaśuddhi/tālakaṃ khaṃḍaśaḥ tvāsacūrṇa kāṃjika kṣipet
Leaf 5v ends: marddayitvā tato nīraṃ gṛhṇīyād bastrabālitaṃ/dolāyamtre [text breaks off].
Shelved at d.716(10). Library foliation: 239–56.

Rasapaddhati/Śrībindu.–AD 1664
leaves 22, 55–70, 80: paper. –In Sanskrit.–Formerly property of Maṅgalānanda Caturveda. –Date of copying: 5 kṛṣṇapakṣa of Māgha, saṃ 1720. –Devanāgarī script.
Shelved at c.308(5). Library foliation: 115b–132b.

Rasapradīpa
[With] *Hindī Ṭīkā*
leaves 1–5, 10–12, 14–21: paper. –In Sanskrit and Hindī – Marginal initials: rasaḥ– Devanāgarī script.
Begins: [...] śrīmanmukuṃdacaraṇau natvā toṣāpattadbhiṣajāṃ kriyate rasapradīpo yaṃ dakulamirāpahaḥ śreṣṭhaḥ
Leaf 3r has: iti jvarādiṣud sarveṣu rogeṣu mahāmṛtyuñjayo rasaḥ/
Leaf 3r has: atha navajvare laghumṛtyu[ṃ]jayo rasaḥ/[. . .] atha aparo mṛtyurñjayo rasaḥ
Leaf 4v has: atha navajvare rasāmṛtaṃ /
Leaf 5r has: atha navajvare udakamañjarī rasaḥ
Leaf 5v has: atha san[n]ipāte rasaḥ/[. . .] iti parpañcavaktro rasaḥ saṃnipāte/atha sannipāte agnikumāro rasaḥ/
Leaf 10v has: iti bhūtabhairavaḥ śītajvare
Leaf 11r has: iti dvitīyo bhūtabhairavarasaḥ/iti nirāme viṣmajvare rasaḥ/atha jīrṇajvare rasaḥ /
Leaf 12r has: atha jīrṇajvare pañcāmṛtaparpaṭī rasaḥ/
Leaf 12v has: iti pañcāmṛtaparpaṭhī rasaḥ/
Leaf 14v has: atha jīrṇajvare tṛtīyo mālinīvasaṃtaḥ
Leaf 15r has: iti jīrṇajvarādau mālinīvasaṃtorasaḥ/ iti

navajvaranirāmajvajīrṇajvanāṇāṃ cikitsā samāptā/ atgātīsāragraharāyoś cikitsā/
Leaf 16v has: iti saṃgrahaṇīrogacikitsā/athārśarogacikitsā
Leaf 19v has: atha vihghāpatimiśrānusāreṇa raktārśaḥ pitārśo cikitsā/
Leaf 21r has: ity arśorogācikitsā/athājīrṇāgnimārṃghādīnāṃ cikitsā/tatrādau rasasya śodhanan ucyate/[. . .] iti mardanākhyasaṃskāreṇa pāradaśuddhiḥ/atha pāradasya kṣudutpannārthamukhakaraṇārtharṃ papsapsed ārtha ca auṣadham āha /
Ends: pratiyāmārdhakaṃkūppāṃ chiplādīrghaṃ tṛṇaṃ daṭaṃ/ saṃdhasya tena kartavyā jīrṇājīrṇa ca ni [text breaks off]
Shelved at d.723(3). Library foliation: 9–24.

*Rasarājaśaṃkara/*Rāmakṛṣṇa

leaves 1–3, 5–21, 33, 36–47, 50, 51: paper: 5 ill. –In Sanskrit. –Called the Rasasāraśaṃkara on leaf 11v. –The author was the son of Mudgala. –Line drawings of alchemical apparatus on folios 68r, 68v, 69r, 71v, 72r. –Devanāgarī script.
Shelved at e.139(2). Library foliation: 64–98.

*Rasaratna/*Śrīnātha

leaves 1–20: paper. –In Sanskrit. –Devanāgarī script.
Begins, leaf 1v: [. . .] atha nāgasya saṃjaṃ janam eva yuktyā yogair anekaiḥ
Leaf 20v ends: dalamatimalahīnaṃ vārttikānāṃ sukhārthaṃ iti śrīnāthaviracite rasaratne vaṃgastaṃbhanādidalanirmalāṃtaṃ nāma ṣaṣṭopadeśaḥ aho vicitraṃ aho vicitraṃ rasakaṃ ssena kharakṣidaḥ palla [text breaks off].
Shelved at d.734(4). Library foliation: 84–103.

*Rasaratnadīpaka/*Rāma

leaves 2, 4–35: paper. –In Sanskrit. –Bibliography: cf. CC 2.116a, 220a; Alwar 1663, extr.425. –The colophon makes the author a son of Ratna and servant of Sādhāraṇa; he is usually thought to have been the son of Annapāla. –

Devanāgarī script.
Shelved at d.716(9). Library foliation: 205–237.

Rasaratnākara/Nityanātha Siddha. –AD 1718
leaves 2–32: paper. –In Sanskrit. –Date of copying: 13 śuklapakṣa of Śrāvaṇa, saṃ 1775. –Cursive Nāgarī script.
leaves 27r–28r have 37 lines of a dialogue between Pārvatī and Iśvara, called Semuṇīgaccharaguṇaḥ;
leaves 29r–30r have 28 lines beginning: [...] atha cakrasya bījam aṃkam āha.
Shelved at f.88. Library foliation: 3–34.

Rasendrakalpadruma/Rāmakṛṣṇabhaṭṭa
leaves 1–27: paper. –In Sanskrit. –Devanāgarī script.
Shelved at c.308(2). Library foliation: 15–41.

Rugviniścaya/Mādhava
leaves 1, 2, 4–83, 85–135, 137–149, 151–154: paper.–In Sanskrit. –Marginal and interlinear glosses throughout. –Leaves 153, 154 tom. –Devanāgarī script.
Shelved at d.720. Library foliation: 3–150.

Rugviniścaya/Mādhava
leaves 1-62, 64–72: paper. –In Sanskrit. –Devanāgarī script.
Shelved at d.727(2). Library foliation: 31–101.

Rugviniścaya/Mādhava
65 leaves: paper. –In Sanskrit. –Date of copying: XVI cent. –Jaina style Devanāgarī script. –Pṛṣṭha mātrā vowels.
Shelved at d.733(1). Library foliation: 3–67.

Rugviniścaya/Mādhava
leaves [1], 2, [3]: paper. –In Sanskrit. –Covers jvaranidāna only. In the same hand as d.730(7b), i.e. 17th century, with which it has been confused. –Devanāgarī script.
Shelved at d.730(7a). Library foliation: 121–22, 131.

Rugviniścaya/Mādhava. –AD 1850
leaves 3–147: paper.–In Sanskrit.–Copied by Nandadāsagujarāti. –Date of copying: 6 śuklapakṣa of Āṣāḍha, saṃ 1907.–Copied in Kāśī.–Two hands: leaves 1-45, and 46-end (larger). –Interlinear gloss to leaf 52r and from 100r to end. –Jaina style Devanāgarī script.
Shelved at d.714(1). Library foliation: 3–147.

Rugviniścaya/Miādhava
[With] *Ātaṅkadarpaṇa*/Vaidyavācaspati
leaves 53, 147–[1]83: paper. –In Sanskrit. –Formerly property of Ṭhākuradāsa. –Devanāgarī script. –Tripāṭha layout.
Shelved at c.307. Library foliation: 3–40.

Rugviniścaya/Mādhava
[With] *Ātaṅkadarpaṇa*/Vācaspati
leaves 1–4, [5, 6], 7, [8], 9–18, 23–24, [2?, 2?], 27, [2?], 26, 29, [3?], [1?], 31–34, [3?], 36–52, [5?], 53, 55, 56, [5?], 58–60, [6?], 64–66, [61, 6?], 67, 68, [??], 70, [??], 72, [73], 74, [??], 76–80, 83, 84, [??], 81, 89, [??], [9?], [9?], [8?], 89, [9?], 90, [9?, 8?, 9?, 9?], 99–123, [124]: paper. –The left part of every leaf except leaf 123 is torn, making collation hard. Each leaf must be checked against an edition to ascertain the correct sequence. –In Sanskrit. –Bibliography: on commentary see NCC 2.43a; Meulenbeld 1974.26f. –Devanāgarī script.
Shelved at d.731. Library foliation: 3–125.

Rugviniścaya/Mādhava
[With] Ātaṅkadarpaṇa/Vācaspati
233 leaves: paper. –In Sanskrit. –Bibliography: on commentary see NCC 2.43a; Meulenbeld 1974.26f. –Foliation: 1 leaf,
leaves 1–24, 27–40, 42–44, 56–97, 120–24, 127–48, 150–94, 198–214, 217–19, 222–75, [276]. –Jaina style Devanāgarī script.
Shelved at d.732. Library foliation: 3–235.

*Rugviniścaya/*Mādhava

[With] *Mādhavanidānasubodhinī/*Jñānameru

1 leaf, leaves 5, 10, 6 leaves, leaves 14–26: paper. –In Sanskrit and Bhāṣā–Jñānameru was a pupil of Mahimasundaragaṇi, pupil of Sādhukīrttyupādhyāya, of the Kharataragaccha.–Bibliography: Meulenbeld 1974. Jñānameru is not in NCC; see *ABC* 24, 1002 for a Gujarātī work by Jñānameru. –Leaf 160 tom.–Jaina Nāgarī script.
Shelved at d.714(2). Library foliation: 149–170.

*Rugviniścayasamāsa/*Mādhava

[With] *Hindī commentary*

leaves 87, 103–19, 189, 1920–202, [20]3, 204–34, [235]: paper. –In Sanskrit. –Leaves 205–219 are written on verso only; on recto of these leaves is a jyotiṣa work with tables etc. –Devanāgarī script. –Tripāṭha layout from leaf 196v.
Leaf 87v starts: purīṣakā mārga choṭā ho jayā vaḍekaṣṭase [. . .] / 52/tathā ca/śakṛṇmūnmūtra samāyukte dhaute pāne śiśor bhavet /
Leaf 103r begins: [tear] nī ce ace gaḍahāme paḍakoṭe chā ho [. . .]/73/vātena gulphamā'śrisatamāhuvatikaṃṭakaṃ/
Leaf 234, mūla, ends:/58/ hi viṣanidānam/jvarātisārograhaṇī arśo [. . .]/1 /
Leaf 234, comm., ends: iti visanidānam atha rogasaṃkhyām āha/atha jvarātisāraspaṣṭaṃ
Leaf [235]r ends: iti śrīvaidyamādhavaviracito rugviniścaya samā samāpta ślokaḥ. 1766.
Shelved at c.305(6). Library foliation: 160–222.

Rugviniścayaṭippaṇī

leaves 1–98: machine made paper. –In Sanskrit. –Page, side and line references to another MS given throughout. –Devanāgarī script.
Shelved at d.714(3). Library foliation: 172–269.

Sādhyāsādhyaparīkṣā

leaves 1–6: paper.–In Sanskrit.–Complete.–Devanāgarī script.

Begins, leaf Iv: [...] śivaṃ hariṃ vidhātāraṃ tatpatnīṃ tatsutān gaṇān/natvā samastapratyūhaśāṃtaye maṃgalāya ca/1/annado jaladaścaiva āturasya cikitsakaḥ/ trayas te svargam āyāṃti vinā yajñena bhārata/2
Ends, leaf 6v: sādhyo rogī bhavati viyataṃ vaidyabhaiṣajyayogaḥ/10/ iti kā [text Ends].
Shelved at d.716(3). Library foliation: 75–80.

*Sadvaidyakaustubha/*Janārdana. –AD 1830

leaves 1–20: blue machine made paper. –In Sanskrit. –Copied by Rāmadīkṣitaśarman –Date of copying: 8 kṛṣṇapakṣa of saṃ 1887 (apparently not śaka, nor the year called Krodha). –Bibliography: NCC 7.151b. –Covers the first ratna only. –Devanāgarī script.
Shelved at d.742(5). Library foliation: 105–124.

Sannipātacandrikā. –AD 1860

leaves 1–16, [17]: paper. –In Sanskrit. –This seems to be the same work as the Sannipātakalikā from the Aśvinīkumārasaṃhitā. –Copied by Gopa. –Date of copying: Friday pūrṇimā śuklapkṣa of Caitra, saṃ 1917. –Left of MS torn. –Untutored Devanāgarī script. –Leaf 1r has a floral border.

Begins, leaf 1v: [...] atha saṃnipātacandrikā prā-[tear]roga'sta'śaritvanipuṇau visvapramodapriyau bhāktīpradvasukarau ghasevitapadau trai[tear] vyaṣṭāvidaus-phurtisvastividhāyan ausmitaruciā vaidyotitesā-mukhau
Ends, leaf [17]r: iti śrīsannipātacaṃdrikā samāptaṃ [. . .] cyaitre māśe, site pakṣe paurṇamāyāṃ śukravāsare gopasya hastena samāpto saṃnipātacandrīkā śrī saṃvat 1917 caitra śūkla 130 śūkravāre [. . .] 1234567891011/.

Shelved at d. 734(2). Library foliation: 40–56.

Sannipātakalikā

leaves 1–7, 9, 3 leaves: paper. –In Sanskrit. –Attributed to Aśvinīkumāra, i.e. from the Aśvinīkumārasaṃhitā. –Bibliography: Meulenbeld 1974.391, etc.–

Leaf 9 and the three following leaves are in different hands, but continuous.–Devanāgarī script.
Shelved at d.730(10). Library foliation: 158–168.

Sannipātakalikā. –AD 1727

leaves 1–12: paper. –In Sanskrit. –Formerly property of Jagannātha. –Copied by Vāsudeva of the Visanagarā jñāti.–Date of copying: 8 śuklapakṣa of Vaiśākha, saṃ 1784.–Copied in Kāśī. –Bibliography: On the scribe's jñāti see J.N. Bhattacharya, *Hindu castes and Tribes*, 1896, p. 76. –This MS shares verses near beginning and end with d.713(1), and is therefore probably the same as the work attributed to the Aśvinīkumārasaṃhitā.–Devanāgrī script.
Shelved at d.725(4). Library foliation: 88–99.

Sannipātakalikā. –AD 1886

leaves 1–10: paper. –In Sanskrit. –Called the 13th chapter of the Aśvinīkumārasaṃhitā. –Date of copying: saṃ 1943(?). –Bibliography: cf. CC 1.694; NCC 1.441; Meulenbeld 1974.391. –Complete in 104 verses. –Devanāgarī script.
Shelved at d.713(1). Library foliation: 3–12a.

Sannipātakalikā/Kaideva

leaves 2–13: paper. –In Sanskrit. –Bibliography: cf. NCC 5.42b. –Devanāgarī script. Leaf 12^{b}r starts: ḍalīsomā chinnā chinnodbhavāmṛtā/madhuparṇī chinnaruhā vayasthā cakralakṣaṇā/candrahātāmṛtalatā dhāra vatsādanīvarā/
Leaf 13v ends: yojayen mākṣikakṣaudre tayor anyadalāmataḥ/madhumaṃḍaḥ purāṇo titīkṣṇo rukṣo laghuanu/vivarjji [text ends, in a different hand:] kaideva –13.
Shelved at d.713(2). Library foliation: 12b–23.

Sannipātārṇava

[With] *Sannipātapadacandrikā*/Māṇikya

leaves: paper. –In Sanskrit. –The mūla and its relationship to the Aśvinīkumārasaṃhitā must be investigated. –The

author is the son of Padmanābha. –Bibliography: Meulenbeld 1974.391 etc. –Tripāṭha layout. –Complete. — Devanāgarī script.
Mūla begins leaf 1v: amla snigdhoṣṇa tīkṣṇaiḥ kaṭu madhura surātāpasevā kaṣāyaiḥ Vṛtti begins: [...] vatvā vaidyapatiṃ dṛṣṭvā sannipātārṇavavarṇaca/sanidānacikitsasya vyākhyāṇaṃ kriyate mayā/1/amleti
Ends, leaf 15v: sāṃdhiyugmaṃ ṭippaṇaṃ saṃnipātordhvair māṇikyena kṛtaṃ khalu/padmanābhātmajenaiṣā nāmataḥ padacandrikā/iti śrīsaṃnipātapadacaṇdrikāyāṃ saṃnipātārṇavaḥ samāptaḥ/
Shelved at c.305(5). Library foliation: 144–58.

*Sārasamuccaya/*Kalhaṇa
leaves [1], 2–5, [7], 9, 2 leaves, [13], 14: paper. –In Sanskrit. –The author is the son of Bilhaṇa.–Bibliography: CC 1.714a; NCC 3.263b. –On farriery.–Jaina style Devanāgarī script. –Some pṛṣṭhamātrā vowels.
Shelved at d.730(4). Library foliation: 45–55.

*Sārasaṅgraha/*Gaṇeśa Bhiṣak
leaves 1–11: paper. –In Sanskrit. –Marginal initials: sā. saṃ –Bibliography: cf. CC 1.143b, NCC 5.279a (Gaṇeśa Bhiṣak). –Devanāgarī script.
Shelved at d.724(1a). Library foliation: 3–13.

*Sārasaṅgraha/*Gaṇeśa Bhiṣak
leaves 2–11, 14: paper. –In Sanskrit. –Gaṇeśa is son of Hari Bhiṣak, son of Kṛṣṇa. Bibliography: NCC 5.279a; *ABC* 191(6).610. –The Śabdamālā by the same author (*ABC* 191(6).610) says that his father was lord of Dvārakā, and a member of the Śrīvatsa anvaya.–Devanāgarī script.
Shelved at d.724(1b). Libnrary foliastion: 14–24

*Sārasaṅgraha/*Gaṇeśa Bhiṣak
leaves [1], 2: paper. –In Sanskrit. –Bibliography: cf. d.724(1b). –Devanāgarī script.

Shelved at d.724(1d). Library foliation: 30–31.

[*Sārasaṅgraha*]/[Gaṇeśa Bhiṣak]
leaves 10–21: paper. –In Sanskrit. –Title assigned from similarity of verses.–Bibliography: ct. d.724(1b). –2 verses on leaf 10r = verses 54, 55 on d.724(1b), leaf 4r (libr. fol. 16r); another = verse 57 on d.724(1a), leaf 7v (libr. fol. 9v). –Devanāgarī script.
Shelved at d.724(1g). Library foliation: 45–56.

[*Sārasaṅgrahamūla*]
leaves 6, 7, 10, 11: paper. –In Sanskrit. –Title from marginal initials: sā. ra. mū. –Devanāgarī script.
Shelved at d.724(1k). Library foliation: 80–83.

[*Sārasaṅgrahaṭīkā*]
leaves 7–23: paper. –In Sanskrit. –Title from marginal initials: sā. ra. ṭī. –Devanāgarī script.
Shelved at d.724(1j). Library foliation: 63–79.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves [1], 4, 6–29, 38–93, 95–98,107–111, [112, 113]: paper. –In Sanskrit. –Date of copying: an old MS. –Jaina style Devanāgarī script.
Shelved at d.712. Library foliation: 3–95.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1, 4–108, 111: paper. –In Sanskrit. –Formerly property of Gaṇeśa Sudarśana. Devanāgarī script.
Shelved at d.718(2). Library foliation: 78–184.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1, [3], 4, 6–17, 1a–69: paper. –In Sanskrit. –Bibliography: ct. Meulenbeld 1974. 428f. –Devanāgarī script.
Shelved at d.718(l). Library foliation: 3–76.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1–103, 105–150: paper.–In Sanskrit. –Devanāgarī script.
Shelved at d.726(2). Library foliation: 22–151.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1–24, 24a–113, 121–139, kha, ga, gha: paper.–In Sanskrit. –Includes and index. –Devanāgarī script.
Shelved at d.728. Library foliation: 3–138.

Śārṅgadharasaṃhitā/Śārṅgadhara–AD 1638
leaves 1–135, [136], 1 end leaf: paper. –In Sanskrit. –Date of copying: Wednesday 11 śuklapaṣa of Phālguna, saṃ 1694. –Copied in Kaṭakagrāmāntara.–The MS seems to have been copied in Kaṭaka (Cuttak), in Utkala (Orissa), by a kāyashta who lived in Puri. –Devanāgarī script.
Shelved at d.719. Library foliation: 3–139.

Śārṅgadharasaṃhitā/Śārṅgadhara
[With] *Śārṅgadharadīpikā*/Āḍhamalla
leaves 6–33, 40, 41: paper.–In Sanskrit. –Devanāgarī script.
Shelved at c.305(1). Library foliation: 3–32.

Śirorogādhāya
leaves 1–9: paper. –In Sanskrit. –Formerly property of Gopālajī. –Complete. –Jaina style Devanāgarī script.
Begins: devadārunataṃ kuṣṭhaṃ naladaṃ viśvaleṣajam/ lepaḥ kāṃjikasaṃpṣṭas tailayuktaḥ śirorttinut /
Ends: kaṃpedāhārdite kuryād vātavyādhiṛto vidhiḥ/iti śirorogādhyayaḥ
Shelved at d.723(4). Library foliation: 26–34.

Strīgarbhaśūlacikitsā. –AD 1861
leaves 1–4: paper. –In Sanskrit. –Date of copying: saṃvat []18; probably 1918. –Complete. –Leaf lr has 6 lines on pregnancy, month by month. –Devanāgarī script.
Begins, leaf 1v: [. . .] atha garbhiṇi lakṣaṇaṃ/niṣṭhīvikāṇau

ravaṃ maṃgasāhastaṃ praharṣo hṛdayaṃ vyathā ca /
Ends, leaf 4v: saivacalena saṃjuktāṃ joniśūlanivāraṇiṃ/iti strīgarbhaśūlacikitsā samāptaḥ/nidāne/samvat [. .] 18 ṭaṭsāla/
Shelved at d.742(3). Library foliation: 80–83.

Suśrutasaṃhitā/Suśruta
leaves 1–27, la–28a: paper. –In Sanskrit. –Cikitsā and Nidāna chapters only.–Devanāgarī script.
Shelved at c.3l0. Library foliation: 3–57.

Triśatī/Śārṅgadhara. –AD 1673
leaves 1–14(=15), 16–38, 1 leaf: paper. –In Sanskrit. –Also known as Vaidyavallabha. The author was the son of Vaikuṇṭhāśrama, a yativara, and was called Rāla. –Formerly property of Viśvanātha(?). –Date of copying: saṃ 1730. –Copied in Kāśī(?) –Bibliography: CC 1.613a, 643b; NCC 7.378a, 8.269a; cf. IO2713. –Complete. Devanāgarī script.
Shelved at d.727(3). Library foliation: 103–39.

Vaidyabhāskarodaya/Dhanvantari
leaves 1, 3–15: machine made paper. –In Sanskrit. –Bibliography: NCC 9.228b. –Watermark (see leaves 5, 6, 14): Smith & All-Nutt. –Devanāgarī script.
Shelved at d.713(8). Library foliation: 91–104.

Vaidyabhāskarodaya/Dhanvantari
leaves 1–25: paper.–In Sanskrit. –Bibliography: NCC 9.228b. –Complete in 15 paricchedas. The Jammu MS (Stein, p.190) has 22 paricchedas. –Devanāgarī script.
Shelved at d.735(3). Library foliation: 38–62.

Vaidyahitopadeśa/Śrīkaṇṭhaśambhu
leaf 1: paper. –In Sanskrit. –Bibliography: CC 1.613b; 2.146b, 227b. –Covers verses 1–6. –Bound with the Dravyaguṇaśataślokī of Trimalla Bhaṭṭa (q.v.). –Devanāgarī script.

Shelved at d.735(5). Library foliation: 103.

Vaidyajīvana/Lolimbarāja
leaves 1–35: paper. –In Sanskrit. –Copied by Jagannātha, an udīcya brāhmaṇa. –Date of copying: Sunday 8 śuklapakṣa of Āśvina, saṃ 189(?); the date on leaf 1r gives AD 1886/7. –Devanāgarī script.
Shelved at d.717(l). Library foliation: 3–37.

Vaidyajīvana/Lolimbarāja
leaves 1–19: paper. –In Sanskrit. –Copied by Sītarāma(?). –Devanāgarī script. Shelved at d.723(8). Library foliation: 82–100.

Vaidyajīvana/Lolimbarāja
leaves 1–20: paper. –In Sanskrit. –Devanāgarī script.
Shelved at d.730(8). Library foliation: 133–152.

Vaidyajīvana/Lolimbarāja. –AD 1655
leaves 3–10: paper. –In Sanskrit. –Copied by Nārāyaṇa's younger brother. –Date of copying: 4 (?) śuklapakṣa of Pauṣa, saṃ 1712. –Devanāgarī script.
Shelved at d.730(7). Library foliation: 123–30.

Vaidyajīvana/Lolimbarāja. –AD 1739
leaves 1–18: paper. –In Sanskrit. –Date of copying: Monday 9 kṛṣṇapakṣa of Mārgaśīrṣa, saṃ 1786. –Copied in Puruṣottamkṣetra –Puruṣottamkṣetra is probably Puri.–Devanāgarī script.
Shelved at e.140 (1). Library foliation: 3–20.

Vaidyajīvana/Lolimbarāja. –AD 1780
leaves 2 (= 1), 2–28: paper. –In Sanskrit. –Copied by Jayarāmabhaṭṭa, s.o. Govindabhaṭṭa. –Date of copying: Monday 5 kṛṣṇapakṣa of adhika Śrāvaṇa, śaka 1702. Devanāgarī script.
Shelved at d.717(2). Library foliation: 38–67.

Vaidyajīvana/Lolimbarāja. –AD 1794
leaves [1], 2–16: paper. –In Sanskrit. –Date of copying: Thursday 7 śuklapaṣa of Kārttika, saṃ 1851. –Devanāgarī script.
Shelved at d.736. Library foliation: 3–18.

Vaidyajīvana/Lolimbarāja
[With] *Dīpikā*/Rudrabhaṭṭa
leaves 1–47: paper. –In Sanskrit. –Tripāṭha layout. –Complete. –Devanāgarī script. Shelved at d.716(1). Library foliation: 3–49.

Vaidyajīvana/Lolimbarāja
[With] *Dīpika*/Rudrabhaṭṭa
leaves 1–12, 14–28, 28a–72: paper. –In Sanskrit. –See Gambier Parry's note about foliation on libr. fol. 267. –Devanāgarī script.
Shelved at d.726(5). Library foliation: 194-256.

Vaidyajīvana/Lolimbarāja
[With] *Dīpikā*/Rudrabhaṭṭa
leaves 1–69: paper. –In Sanskrit. –Copied by Jīvānanda. –Tripāṭha layout. –Complete. –Devanāgarī script.
Shelved at d.737. Library foliation: 3–71.

Vaidyajīvana/Lolimbarāja. –AD 1804
[With] *Dīpikā*/Rudrabhaṭṭa
leaves 1–34: paper. –In Sanskrit. –Formerly property of Durllabharāma, s.o. Lakṣmaṇa, p.o. Harikṛṣṇa. –Copied by Śaṅkara. –Date of copying: Saturday 2 kṛṣṇapakṣa of Kārttika, saṃ 1861. –Tripāṭha layout. –Complete. –Devanāgarī script.
Shelved at c.305(2). Library foliation: 34–68.

[*Vaidyaka work*]
leaves [4], 5, 6, 3, 6a: paper. –In Sanskrit. –No marginal initials. –May have d.724(1f) as an initial lead.–The leaves cover the following verses: [4] vv.37–53; 5 –vv.54–71; 6–

vv.72–91; 3 vv.15–36; 6a –vv.44–62. –The correct reading sequence is thus 3–6, with 6a belonging elsewhere. –Devanāgarī script.
Shelved at d.724(1c). Library foliation: 25–29.
[*Vaidyaka work*] 1 leaf, leaves 25, 26, [27], 28, [29], 30, 31, [32], 33–35: paper. –In Sanskrit. –Marginal initials: śru. sā.; may be related to the Sārasaṅgraha by Gaṇeśa Bhiṣak (q.v.). –Devanāgarī script.
Shelved at d.724(1e). Library foliation: 32–43.
[*Vaidyaka work*] leaf 2: paper. –In Sanskrit. –Marginal initials: ga. ni. –Covers verses 1–14, and is therefore probably part of d.724(1c). –Devanāgarī script.
Shelved at d.724(1f). Library foliation: 44.
[*Vaidyaka work*] leaf 18: paper. –In Sanskrit. –In same hand as d.724(1h), Padārthabodha. –Devanāgarī script.
Shelved at d.724(1i). Library foliation: 62.
[*Vaidyaka work*] 1 leaf: paper. –In Sanskrit. –Has verses 83–91 of a work on the philosophy of medicine and sātmya– Devanāgarī script.
Shelved at d. 724 (1l). Library foliation: 84.

Vaidyakasārasaṅgraha
leaves [1], 2–24: paper. –In Sanskrit. –Cf. MS d.727(6). –Marginal initials: vai. da. Complete. The opening verses of this work are the same as opening verses 14 and 15 of Harṣakīrti's Yogacintāmaṇi (see p. 3 of 1909 ed.). –Devanāgarī script.
Shelved at d.713(5). Library foliation: 48–72.

[*Vaidyakasārasaṅgraha*]. –AD 1787
leaves 1–24: paper. –In Sanskrit. –Title in colophon and *likhyate* phrase: Yogasaṅgraha. –Title assigned from similarity to MS d.713(5). –Date of copying: śuklapakṣa of Rādha (Vaiśākha) saṃ 1844, śaka 1709. –Complete. Begins as Harṣakīrti's Yogacintāmaṇi, verses 14ff. May be a version of this work.–Devanāgarī script.
Shelved at d.727(6). Library foliation: 187–10.

*Vaidyāmṛta/*Moreśvarabhaṭṭa
leaves 1–4: paper. –In Sanskrit. –Covers up to verse 50. –Devanāgarī script.
Shelved at d.723(8b). Library foliation: 101–104.

*Vaidyāmṛta/*Moreśvarabhaṭṭa. –*ad* 1819
leaves 1–12, [13], 14–19: paper. –In Sanskrit. –Copied by Lakṣmaṣa –Date of copying: in the kṛṣṇapakṣa of Jyeṣṭha, saṃ. 1876. –Copied in Kāśīsamīpe. –Moreśvara's father Māṇikya lived at Mohaṃmadānagara (Kalpī?). –Leaf 1r has 3 lines on aśvagandha etc. Devanagarī script.
Shelved at d.735(8). Library foliation: 172–190.

*Vaidyāmṛta/*Moreśvarabhaṭṭa. –*ad* 1834
leaves 1, 3–24: paper. –In Sanskrit. –Copied by Premalāla. – Date of copying: Monday 2 kṛṣṇapakṣa of Phālguna, saṃ 1890. –Copied in Viruṭa(?). –Complete. –Devanāgarī script.
Shelved at d.725(2). Library foliation: 54–77.

*Vaidyāmṛta/*Moreśvarabhaṭṭa. –AD 1838
leaves 1–15: paper. –In Sanskrit. –Composed in śaka 1603, called Durmati, i.e. 1681. –Date of copying: saṃ. 1895. –Devanāgarī script.
Shelved at d.727(5). Library foliation: 171–185.

Vaidyasāramañjarī
leaves 1–60 paper. –I Sanskrit and Bhāṣā. –Title from note on leaf 1r. –Devanāgarī script.
Leaf 1r, in 3 columns, has: vaidyasāramañjarī
Begins, leaf 1v: [...] karasyaṃgulamūleyām akathyate nāḍī karāṃgule spṛṣṭe nāḍī dākṣine yunu nāḍī dṛśyate
Leaf 2v has: 18 nāḍījñānaṃ atha nāḍījñānaṭīkā
Leaf 8v has: atha mutraparikṣyā tailaṃ kṣipet/
Leaf 10v has: 49 iti laghvīparīkṣajñānasmāptaṃ atha kālajñāna caitanyaṃ sakalaṃ yasyaṃ
Leaf 12v has: śrīvaidyama/norathanāma nāḍīparīkṣā vātapittaśubhanidānasya 6

sādhyāsādhyalakṣaṇamūtraparikṣāparibhāṣā saṃraptatakālacakra prathamam udesa/
atha muṃḍikalpa /; The text lapses more and more into bhāṣā, giving mainly recipes.
Shelved at e.139(1). Library foliation: 3–62

Vaidyasārasaṅgraha
leaves 1–14: paper. –In Sanskrit and Hindī. –Devanāgarī script.
Begins, leaf 1v: [. . .] atha vaidyasaṃgrahaḥ/ lauhatāmrarāgatīnī śodhanakā ekair iṣi hai. tailatakragomutramahasaptavāra punaḥ punaḥ/
Leaf 163v has: iti śrīmādhavanidānavāgbhaṭaca[ra]kaśuśruṣe māyā viracita kaiyaṭasārasaṃgrahaḥ samāptaḥ śubham [followed by 6 lines in Hindī].
Shelved at d.716(6). Library foliation: 150–63.

*Vaidyasarvasvasaṅgraha/*Rāmeśvara
leaves 1–38: paper. –In Sanskrit. –Marginal initials: sā. sa. or vai saṃ. –Mainly alchemical, with many quotations. –Devanāgarī script.
Leaf 1r has: [tear] sārasaṃgrahagraṃthaprāraṃbhaḥ /
Leaf 1v starts: [. . .] praṇamya śaṃbhoś caraṇāraviṃdaṃ rāmeśvareṇātha guropadāvuṃ/pramathya vaidyārṇavam eṣa buddhyā viracyate vaidyahitāya saṃgrahaḥ/
Leaf 23r has: iti śrimadrāmeśvarokte smin vaidya sarvasva saṃgrahe /; Text breaks off on leaf 38v.
Shelved at d.735(6). Library foliation: 121–58.

*Vaidyavallabha/*Hastiruci
leaves 1–18: paper. –In Sanskrit. –Complete in 49 verses. –Devanāgarī script.
Shelved at d.726(1). Library foliation: 3–20.

*Vaidyavallabha/*Hastiruci
leaves 1–27: paper. –In Sanskrit. –Complete in 54 verses. –Devanāgarī script.

Shelved at d.727(1). Library foliation: 3–29.

Vaidyavallabha/Hastiruci. –AD 1779
leaves 2–9: paper. –In Sanskrit. –Copied by Stambakeśvara-bhaṭṭa. –Date of copying: Friday(?) 5 śuklapakṣa of Māgha, saṃ 1835. –Covers verses 24–211. –Devanāgarī script.
Shelved at d.725(3). Library foliation: 79–86.

Vaidyavallabha/Hastiruci. –AD 1809
24 leaves: paper. –In Sanskrit and Bhāṣā. –With interlinear glosses in red ink, in Bhāṣā. –Copied by Dulabharāma, a nāgara brāhmaṇa.—Date of copying: Sunday 8 śuklapkṣa of Bhādrapada, saṃ 1866. –Devanāgarī script.
Shelved at d.723(5). Library foliation: 36–59.

Vaidyavilāsa/Gopāladāsa
leaves 119, 125–29, 148, 164–66, 17[1], 1 leaf (libr. fo1.14), leaves 229, 231–35, 238–46, 248–49, 251–69, 278, 283: paper. –In Sanskrit. –Gopāla was a kāyastha, and son of Balabhadra. –Bibliography: NCC 6.142a (only one other MS of this work noted: Bikaner 1428, dated 1669). –Devanāgarī script.
Shelved at d.725(1). Library foliation: 3–52.

Vaidyavinoda/Śaṅkarabhaṭṭa
98 leaves: paper. –In Sanskrit. –Bibliography: cf. CC 1.613a etc. –Badly worm eaten. –Foliation as follows:
leaves 2–25, [26], 27–37, [38], 39–53, [55], 56–64, [65], 66–87, 89(no lacuna) 101.–Devanāgarī script.
Shelved at d.722. Library foliation: 3–100.

Vijñānānandakarī/Prayāgadatta
leaves 1–50: paper. –In Sanskrit. –Gives pratīkas only from the mūla, Lolimbarāja's Vaidyajīvana.–Formerly property of Mālavīya Raghunātha. –Copied by Rāmanātha.–Bibliography: CC 1.611a, 2.146a. –Leaves 1–3r have an introductory ākhyāyikā on the history of the commentator's family; first pratīka on leaf 3v, line 2. –Devanāgarī script.
Shelved at c. 309. Library foliation: 3–52.

Yogacintāmaṇi / Harṣakīrti
leaves 1–15: paper. –In Sanskrit and Bhāṣā.–Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 4 of 1909 ed. Copied by the same scribe as d.724(3) etc. –With interlinear gloss in Bhāṣā –Devanāgarī script.
Shelved at d.724(2). Library foliation: 86–100.

Yogacintāmaṇi/Harṣakīrti
leaves 1-13: paper. –In Sanskrit and Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 6 of the 1909 ed. The MS was copied by the same scribe as d.724(3) etc. āWith interlinear gloss in Bhāṣā –Devanāgarī script.
Shelved at d.724(4). Library foliation: 127–139.

Yogacintāmaṇi/Harṣakīrti
leaves 1–4, 7, 8: paper. –In Sanskrit and Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 5 of 1909 ed. Copied by the same scribe as d.724(3) etc. –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(6). Library foliation: 164–69.

Yogacintāmaṇi/Harṣakīrti
leaves 1–24: paper. –In Sanskrit and Bhāṣā. Ċopied by Bālakṛṣṇa Pāṭhaka. –Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 3 of 1909 ed. Bālakṛṣṇa also copied d.724(3). –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(7). Library foliation: 171–94.

Yogacintāmaṇi/Harṣakīrti
leaves 1–33: paper. –In Sanskrit and Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Begins as 1909 ed., verse 1. –With interlinear gloss in Bhāṣā. –Jaina Nāgarī script.
Shelved at d.727(8). Library foliation: 220–52.

Yogacintāmaṇi/Harṣakīrti
leaves 2–19, 22–44, 46–56, 56a–62: paper. –In Sanskrit. –Called just Vaidyasāroddhāra in chapter colophons. –Author

was a member of the Nāgapurīyatapāgaccha. –Published edition(s) of work: Bombay 1909. –Bibliography: CC 1.613b, 763b, 2.146a, 3.102b (sub Yogacintāmaṇi); cf. Jolly 1977.4. –The opening verse of this MS is chapter 1, verse 33 (p. 27) of the 1909 edition. –Devanāgarī script.
Shelved at e.138. Library foliation: 3–61.

*Yogacintāmṇi/*Harṣakīrti –AD 1861
leaves 1–24: paper. –In Sanskrit and Bhāṣā.–Copied by Bālakṛṣṇapādaka. –Date of copying: 15 śuklapakṣa of Mārgaśīrṣa, saṃ 1918. –Published edition(s) of work: Kalyāṇa 1909. –Adhyāya 2 of 1909 ed. The same scribe copied MSS d.724(2), (4), (5), (6), and (7). –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(3). Library foliation: 102–25.

*Yogacintāmaṇi/*Harṣakīrti –AD 1861
leaves 1–22: paper. –In Sanskrit and Bhāṣā. –Date of copying: saṃ 1918. –Covers adhyāya 1 of the 1909 ed. Copied by the same scribe as d.724(3). –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(5). Library foliation: 141–62.

*Yogacintānmaṇi/*Harṣakīrti
[With] *Ṭīkā*
leaves 1–17: paper. –In Sanskrit and Bhāṣā.–Marginal initials: sārasaṃgra; yogasāra. –The Ṭīkā is in Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Begins as 1909 ed., verse 1 – Devanāgarī script.
Shelved at d.717(4). Library foliation: 110–26.

Yogakalpadruma
[With] *Ṭīkā*
leaves 1–7: paper. –In Sanskrit. –Bibliography: The work listed under this title in CC 1.477a is on Yogaśāstra. –Covers verses 1–79. The Ṭīkā follows each verse. –Covers verses 1–79. –Devanāgarī: script.

Begins, leaf 1r: [. . .] praṇamyātibhaktyā sahasrārasaṃsthānagurūn śaṃbhurūpān dayālūn mayoktaḥ/ayaṃ yogakalpadrumo bhaktibhājān phalaty eva gurvājñayā nātra śaṃka/1/śvetārkamūlaṃ
Leaf 7v ends: yāvad eṣa paritiṣthate gṛhe tā [tear, text breaks off].
Shelved at d.727(7). Library foliation: 212–218.

*Yogartnamālāvivṛti/*Guṇākara

leaves 1, 5–32: paper. –In Sanskrit. –Gives pratīkas only from Nāgārjuna's mūla. Guṇākara's name from MS Oxf. Walker 206g (no. 764).–Bibliography: CC 1.478a, 2.111a, 3.102b; extracts as Oxford MS Walker 206g (Aufrecht cat.no.764). –Covers verses 1, 14–132. –Jaina style Devanāgarī script.
Begins, leaf 1v: [. . .] i gurucaraṇakamalam amalaṃ praṇamya nāgājjunapraṇītāyāḥ /vivṛttiṃ sukhāvavuddhau vakṣye haṃ yogaratnamālāyā /1/iha ṇastrastrāraṃbhe ācāryanāgājjunapādaśiṣṭasamayapālanārthaṃ śāstraspodeyatāvadarśayituṃ gurupādanatiṃ kurvvaṃta prathamāmārthāmāhuḥ/ vimaleti/ vimalā cāsau matiśvasauvakiraṇanikarod āptir yujas tena prabhinnāḥ /pratibodhitāḥ
Leaf 32v ends:/[1]32/ atha jalasya takrīkaraṇaṃ / pratyagreti/pratyayo navo yo[text breaks off].
Shelved at d.742(7). Library foliation: 135–163.

*Yogaśata/*Amitaprabhā– AD 1708

leaves [1], 2–5, [6]: paper. –In Sanskrit. –Copied by Apadeva of Devavāṭapura. –Date of copying: Sunday 10 śuklapakṣa of Pauṣa, saṃ 1765. –Copied in Kāśī. –Bibliography: CC 1.479a; NCC 1.344b (only 2 other MSS). These call Amitaprabha's work a comm. on Yogaśata.–Devanāgarī script.
Begins, leaf lr: [... tear]dhāsnaś cikitsitā dvipra [tearasya dūraṃ/ vidagdhavaidyapratipūjitasya kariṣyate yogaśatasya badha tear]/parī[tear] nāmayalakṣaṇāni ciki[tear] tajñena cikitsakena/
Leaf [6]v has:/111 /iti amitaprabha viracitaṃ yogaśataṃ

saṃpūrṇaṃ saṃvat 1765 pauṣa śuddha daśamyāṃ ravau devavāṭa puravāsināpadevena kāśyāṃ idaṃ likhitaṃ svārthaṃ parārthaṃ ca [followed by 5 verses]
Shelved at d.716(8) Library foliation : 198-203

Yogaśataka. –AD 1527

leaves [5, 6], 7–14: paper. –In Sanskrit. –Does not mention Nāgārjuna/Vararuci. –Formerly property of Vaidya. –Copied by Rāla. –Date of copying: Wednesday 1 Jyeṣṭha, saṃ 1580 (irregular), śaka 1449. –Published edition(s) of work: Pondichéry 1979.–Covers verses 35–100. The last verse, 100, follows the variant readings of Filliozat's 1979 ed. of verse 100. –Devanāgarī script.

Ends, leaf 14r-14v: saptakāni śamāṃnvitavyādhim udāharaṃti/iti śrīyogaśataṃ saṃpūrṇṇaṃ/saṃvat 1580 varṣe śāke 1449 pravarttamāne uttarāyane/graṣmānte mihanmgalyaprade/yeṣṭamāse/śuklapakṣe/1 pratipattithau budhavāsare rālanāṃnā likhitaṃ/vaidyanāmna-paṭhanārthaṃ/śrīguruprasādāt/[. . .].
Shelved at d.723(7). Library foliation: 71–80.

Yogaśataka, vṛddha. –AD 1763

leaves 1–32, [33]: paper. –In Sanskrit. –This is a long version of the text. –Author's name (Nāgārjuna/Vararuci?) not given. –Formerly property of Lakṣmīrāma vaidya.–Copied by Devaśaṅkara, s.o. Vyāsajaganadeva. –Date of copying: Friday 14/15 kṛṣṇapakṣa of Āṣāḍha, saṃ 1820, śaka 1685. –Copied in Vairāṭapura. –Complete in 363 verses. –Devanāgarī script.
Begins, leaf 1v: [...] kṛtsnasya taṃtrasya gṛhītadhāmnāś cikitsitād viprasṛtasya dūraṃ/vidagdha vaidya pratipūjitasya kariśyate yogaśatasya baṃdhaḥ/1 /
Ends, leaf [33]r-[33]v: guṭikā vegavati nāmni sarvātisāra nāśanī/[3]63/ ity āyurda śāstre vṛddha yoga śataṃ samāptaṃ/saṃvat 1820/nārṣe śāke 1685/ pra./āṣāḍhamāsa kṛṣṇapakṣe caturthī anaṃtara paṃcamyāṃ bhṛgu vāsanvitāyāṃ saṃpūrṇaṃ likhito yaṃ [33v] vairāṭa pura

nivāsitaṃ vyāsa jagana deva sūta deva śaṃkara likhit o yaṃ graṃthaṃ paṭhanārthaṃ vaidya lakṣmī rāna/ [. . .] yoga śta vṛddha saṃpūrṇaṃ/.
Shelved at c. 305 (4). Library foliation: 110–42

Yogaśataka, vṛddha
[With] *Ṭīkā*
leaves 1–20, 22–29 : paper, –In Sanskrit.–Does not mention Nāgārjuna/Vararuci.–Published edition(s) of work: cf. Pondichéry 1979 –Covers verses 1–222, 239–323–Devanāgarī script.
Begins, leaf 1v: [. . .] dhanvaṃtaraye haraye tamo rogān ekapayūtha haraye/dadhate kalaśaṃ dadate mṛtapūrṇṇaṃ jīvanaṃ jaḍatāṃ/kṛtsnasya taṃtrasya gṛhītadhāmnāś Leaf 29v ends:/ [3]23/ guṇāṃdhikaṃ yogaśataṃ nibadhya prāptaṃ mayā puṇyam anuttamaṃ yat nānā prakārāmāya [text breaks off]
Shelved at d. 727 (4). Library foliation: 142–69/

Yogasudhānidhi/ Vandimiśra
leaves 19–40, 42–51: paper : ill. —In Sanskrit. —Marginal initials: yosu. (to leaf 42); śārṅg (to 47); yo. su. (to 51).–The author was the son of Jagadīśa–Bibliography : CC Shelved at d. 716(7). Library foliation: 165–96.

Yogasudhānidhi / Vandimiśra
leaves [1], 311., leaves 5–11, 1.
leaves 3–9, 21, 11: paper–In Sanskrit. –foliation is confused and obscured by bad repairs.–Jaina Nāgarī script.
Shelved at d. 725(5a). Library foliation: 101–127.

*Yogasudhānidhi/*Vandimiśra
leaves 10–13 : paper. –In Sanskrit. –Also called Yogoktyupadeśa. –Devanāgarī script.
Shelved at d.725(5b). Library foliation: 128–3

[*Yogataraṅginī*] [Trimalla Bhaṭṭa]

[With] *Ṭīkā*

Leaves 1–36: paper. –In Sanskrit.–Title from IO 2505–2708; –The outer cover has the title Yogaśataka.–marginal initials throughout: yo. –Copied by Gaṇeśabhaṭṭa Kelakara (probably scribe of the exemplar).–Bibliography: cf. IO 2705–2708.–A work consiting chiefly of parts of other works. Title and author only tentatively assigned. –There are sections of the Yogaśataka (with a ṭīkā;), and of the Cikitsāsāra by Gopāladāsa–Devanāgarī script.

Leaf 1r has; Yogaśataka saṭī vaidyakauśala/ vaidika / 40

Begins, leaf 1v: [. . .] samāṣaṣṭir dvighnīmanujakarīṇāṃ pa a ca niśāhahyānāṃ dvātriṃśat kharakarabhayoḥ pañca ca kṛtiḥ

Ṭīkā begins, leaf 3r: / 12 ṭīkā triphalā/ veṇuvaṃśapatra/

Leaf 12v has: iti kāyacikitsā samāptā /

Leaf 17r has: iti śālakyacikitsā samāptā /

Leaf 20v has: iti viṣacikitsā /

Leaf 23r has: iti vālacikitsā /

Leaf 25v has: iti virecanam uktaṃ/

Leaf 26v has: iti nasyavidhiḥ/

Leaf 26v has: nānāprakāre mayanīḍabhūtaṃ kṛtsaṃ jayaṃte na bhavetv arogaṃ/ 135 / iti yogaśataṃ saṭippaṇaṃ samāptaṃ/ śubhaṃ bhavatu/ lekhana gaṇeśabhaṭa kelakara/ paraṃ paropakārārtha [. . .] vaidyāṅāṃ'ya [leaf 27r] śadāyakaṃ/1/

cikitsāsāranāmāyaṃ graṃthaṃ paramadurlabhaḥ/ śrīgopāladāsena kriyate paṇḍitaḥ priyaṃ/ 2/ atha nāḍīparīkṣā/ vāte vakrād [. . .]

Leaf 27r has: iti anuvāsanakriyā/ evaṃ paṃcakarmāṇi samāsāni/

Leaf 28r has: atha mūtraparīkṣā

Leaf 28v has: atha kālajñānaṃ/

Leaf 29r has: atha ruturutuprakopa/

Leaf 30r has: iti takradadhiguṇāḥ/

Leaf 30v has: iti navanītaguṇā/ [. . .] iti ghṛtavargaḥ/ [. . .] iti madhuguṇāḥ/

Leaf 31r has: iti guḍukhaṇḍasarkarāguṇāḥ/ [. . .] iti tilatailaṃ

[. . .] iti sārṣapatailaṃ/
Leaf 31v has: iti eraṇḍatailaṃ/
Leaf 32v has: iti pathyavargaḥ/
Leaf 32v has: iti jalavargaḥ [. . .] iti kṣīravargaḥ/
Leaf 33v has : iti tailavargaḥ [. . .] iti mudhuguṇāḥ/ [. . .] atha recanaṃ
Leaf 35v has : iti cikitsāsāre vaidyakauśalyaṃ / atha rasopara'sa'śodhanamāraṇādhikāraḥ/
Leaf 36 v ends: /1/ iti nāgamāraṇavagaḥ/ sārkapayastālalepaśuṣkapaṭas tribhiḥ.
Shelved at d. 734 (1). Library foliation : 3–38

Yogoktilīlāvatī/Sundaradeva.–AD 1833
leaves 29–35, [36], 37, 38: paper. –In Sanskrit. –Copied by Rāmaprasāda (or copied from his MS). –Date of copying: Sunday in the kṛṣṇapakṣa of Jyeṣṭha, śaka 1755.–Bibliography: NCC 6.198b. –Devanāgarī script.
Shelved at d.725(5d). Library foliation: 140–49.

Yogoktyupadeśāmṛta/Sundaradeva
leaves 30–37: paper. –In Sanskrit. –Probably the same as the Yogoktilīlāvatī. –The author was the son of Govindadeva. –Bibliography: NCC 6.198b. Other medical works of Sundaradeva are known, but not the present one. –Devanāgarī script.
Shelved at d.725(5c), Library foliation: 132–39.

Ayurvedic manuscripts in the Cambridge University Library

Aśvāyurveda/Jayadatta. –AD 1364
leaves 1–95, 1 leaf: palm leaf. –In Sanskrit. –Date of copying: Thursday 11 kṛṣṇapakṣa of Māgha, [Nepāla] samvat 484. –With wooden end boards. –With 1 extra leaf having 6.5 verses of Bhujmoli script, plus jottings with a later date. –Bhujmoli script. –With letter numerals.
Begins, leaf 1v: namaḥ sarvvajñāya/praṇamya śaṅkarṃ

bhaktyā śaṅkaraṃ sarvadehinaṃ śivāya jagatojataṃ śivaṅkāpi viśeṣataḥ/ sū[kṣā?] vavodhaśavdārthaṃ śucchavistaravarjitaṃ/ lakṣaṇaṃ vājidehasthaṃ saṃkṣepena yathākramam/ cikitsārthaṃ samāsena siddhauṣadhisamanvitaṃ/ maniproktāni śāstrāṇi samyagālākṛvājināḥ/ śrīmadvijayadattasya putraṇā kriyate dhunā/ śrīmatā jayadattena śabhānāṃ hitam i[]tā/
Leaf 95r ends : tenātra nāvihitāyakal [] ābhiśaṅkayā/ rasāyanakalpādhyāyaḥ/ samātā cedam aśvāyurvedaśāstraṃ kṛti iya [ṃ] mahāśāntaś [r] ījayadattasya/ samvat 484 māghakṛṣṇa [tear] yo 11 dasyāṃ śravaṇanakṣatre bṛhaspativāsare likhitam idaṃ pustakaṃ/
Shelved at Add 2832.

*Carakasaṃhitā/*Caraka
leaves 1–35, 37–46: paper. –In Sanskrit. –Jaina style Devanāgarī script.
Begins, leaf 1v: [. . .] asyāgre cikitsāsthānam asti tat pādau rasāyanaṃ taṃtram asti/athāto'bhayāmalakīyaṃ rasāyanapādaṃ vyākhyā'syā'maḥ /iti ha smāhur ātreyādayo maharṣayaḥ./
Leaf 44r has: agniveśakṛte taṃtre carakapratisaṃskṛte cikitsāsthāne caturtho dhyāya samāptaḥ 4// athāto gulmacikitsitaṃ vyākhyāsyāmaḥ
Ends, leaf 46v: yogān gulmanivarhaṇaṃ/tryūṣaṇaṃ triphalādhānyaṃ/bi [text breaks off].
Shelved at Add 2534.

Nyāyacandrikāpañjikā/ Gayadāsa
leaves 2, 1 leaf, leaves 15–78: paper. –In Sanskrit. –Commentary on the Suśrutasaṃhitā. –Bibliography: Meulenbeld 1974. 398–99; NCC 5.312a, 10.317a.—Published description: ZDMG 58(1904); JRAS (1906). –Jaina Nāgarī script.
Begins, leaf 2r: bhautikaṃ kṛtaṃ prāṇikāyaṃ tasyedaṃ hetu svalakṣaṇa kāryovaṃtayāravyānam iti/ hetutvādibhir

viśoṣair ga [tear]
Leaf 25r has: sauśrute śalyatamtro nyāyacaṃdrikāyāṃ śukraśonitaśuddiṃ śārīraṃ dvitīyo dhyāyaḥ /2/
Leaf 33r has the end of adhyāya 3;
Leaf 45v has the end of garbhavyākaraṇaṃ;
Leaf 56r has the end of pratyekamarmmavirdeśādhyāyaḥ;
Leaf 59v has: iti nyāyacaṃdrikāyāṃ pañjikāyāṃ śārīrasthāne śiravarṇavibhaktiśārīraṃ dhyāyaḥ
Leaf 66r has: iti [. . .] śirāvyādhavidhiśārīraṃ
Leaf 71 v has: iti [. . .] dhamanīvyākaraṇaṃ nāmaśārīraṃ dhyāyaḥ
Ends, leaf 78v: yad āha/atrāpi nīlavatpratīkāra iti/kālātīte [. . .]/tatrāpi salyī bhavan [text breaks off].
Shelved at Add 2491.

Rājamārttāṇḍa

leaves 6–51: paper. –In Sanskrit. –This may be the work of Bhojadeva also known as Yogasārasaṅgraha. –Bibliography: cf. CC 1.502a, 2.220b for a work of this name on medicine by Bhojadeva (extracts insufficient for identification.). –Covers verses 26–425. –Devanāgarī: script.
Leaf 6r has:/26/ śilākusumasauvīraniśāśyāmānvitaiḥ samaiḥ/
Leaf 7r has:/35/iti śrīrājamārttaṃḍe śirorogacikitsā samāptāḥ/
Leaf 12r has: iti netrarogacikitsā
Leaf 16r has: iti mukharogacikitsā
Leaf 17v has: iti dramukharogacikitsā
Leaf 18v has: iti snanakaṇādivṛddhyadhikāraḥ [. . .]
Leaf 53r has:/398/iti rasāyanādhikāraḥ
Leaf 55v has: /415/ iti gomahiṣīṇāṃ adhikāraḥ
Leaf 56v has:/425/tato marut śonitabheṣajāni staṃbhasya corvoḥ śamanaḥ prakaraḥ.
Shelved at Add 2480.

Rasarāja/Matirāma.–AD 1745

1–17: paper. –In Hindī–Copied by Rūparāma, s.o. Someśvara of the Motālā jñāti. –Date of copying: 11

śuklapakṣa of Pauṣa, saṃ. 1802.–Complete. –Devanāgarī script.
Leaf 1r has 3 lines in Hindī:
Begins, leaf 1v: [...] hota nā
Ends, leaf 17r: iti śrī: ciṃtāmani carana kamala caṃcarīka matirāma viracito rasarājaḥ samāptim agamat/saṃvat satrahasaibaraṣūbīte ikunāsīti/pūsāṃ 'sita ekādasī pothī liṣī surīti/saṃvat 1802 varṣe pauṣamāse site pakṣe motālā jñātīya someśvarātmajena rūparāmeṇa likhito yaṃ graṃthaḥ/
Shelved at Add 2503.

[*Rasaśāstra* text]
171 leaves: palm leaf. –In Sanskrit. –The text has the word 'pīṭhikā, frequently. Foliation very confused, and no chapter or other colophons. –Nepalese script.
Begins, leaf 2r: ṣu mā[. . .]inaśanvavṛkteṃna jarati'ītagrāsena dive dive vatukam iti /
Ends, leaf [142]r: meṭṭā śṛṅgīmṛtapi [. . .] vahalapū [. . .] ena a[u] tohānāḥ pīṭhikāstamtana uvatīti /.
Shelved at Add 1652

Rasendracūḍāmaṇi /Somadeva
leaves 1–3: paper. –In Sanskrit. –Covers the divyauṣadhi-lakṣaṇa adhyāya only (verses 1–69). –Devanāgarī: script.
Begins, leaf 1r: [...] maṃthānamairavamahāgamasaṃpradiṣṭā
Ends, leaf 3v: iti śrī somadeva viracite raseṃdra cūḍāmaṇau divyau'ṣa'dhī: lakṣaṇādhyāyaḥ samāptaḥ oṃ tat sat hariḥ.
Shelved at Or 99.

Śālihotra/Nakula. –AD 1777
leaves 1–3, 5–37, 39: paper. –In Sanskrit. –Formerly property of Rāmapratāpa.–Copied by Kṣemavijayagaṇi –Date of copying: Wednesday 8 śuklapakṣa of Śrāvaṇa, saṃ 1833. –Covers the complete 14 adhyāyas, plus an extra 18 lines. –With one additional leaf, numbered 2, having 21 lines, called Aśvalakṣaṇaparīkṣā–Jaina style Devanāgarī script. Begins, leaf

1v: paṃ rāmapratāpena samarpitam idam// kamaladalabikāsaiḥ sarbadevādhidevaḥ stribuvanajanacakṣujyotiṣāṃ tāḥ mokṣabhājāṃ ca mārgyaṃti maraḥ harati duritaṃ voḥ bhāskaro nekabhānuḥ 1 śrādṛṣṭvā samyak nakulaḥ śāstraṃ kṛtsnaṃ himālo trīṃ brūte śāstraṃ anamtam ca śāstraṃ kṛtvā samāsaneḥ. 2
Leaf 3r has: iti śrīnakulabiraycate śālihotre prathamo dhyāyaḥ// 1//
Ends, leaf 39r: iti śrīnakulakṛte asūcikasthite aśvaśālāṃ vidhi samāptaḥ saṃvat 1833 varṣe śrāvaṇasudi 8 aṣṭamī budhavāsare liṣitaṃ paṃ/kṣimāvijayagaṇināṃ//
Shelved at Add 2841.

Śārṅgadharasaṃhitā/Śārṅgadhara. –AD 1611
leaves 1–37, 40–94: paper. –In Sanskrit. –Formerly property of Vyāsamahādeva, s.o. Vyāsajanārdana.–Copied by Harirāma of the Pañcabhrātā family. –Date of copying: 2 śuklapakṣa of Vaiśākha, saṃ 1668. –Leaf 25 torn in half. –Leaves 31, 62 are śuddhipattras. First khaṇḍa ends on leaf 19r (end of adhyāya 7). –Jaina Nāgarī script.
Begins, leaf 1v: [...] śriyaṃ sadadyād
Ends, leaf 94v: iti dāmodarasūno śārṅgadharasya viracitāyāṃ saṃhitāyāṃ cikitsā rasa cūrṇa guṭikā avaleha vasti nirūhana netra cikitsā prasādana karmma vidhir adyāyaḥ/śubham astu/saṃvat 1668 samaye vaiśāṣasudi 2 subhadine likhyapitaṃ śrīśrī vyāsa janārddanātmaja śrī vyāsamaha devena likhitaṃ kāyastha harirāma pañca bhrātā śrī vāstavyena/[. . .].
Shelved at Add 2489.

Suśrutasaṃhitā/Suśruta
[With] *Nibandhasaṅgraha*/Dalhaṇa
leaves 1–38, 41–347, [48], 49–163: large paper. –In Sanskrit. –Bibliography: Meulenbeld 1974. 408–409. –Nepalese script.
Begins, leaf 1v: [...] śārīrānaṃtaraṃ cikitsāsthānam ārabhyate/athāto dvivraṇīyacikitsitaṃ vyākhyāsyāmaḥ
Ends, leaf 163r: doṣaghnam iti yena doṣeṇa sukhegega āracca/iti cikitsite nivaṃdhasaṃgrahe catvāriṃśo dhyāya/

nivaṃdhanavahud-hāvīkṣabhiṣak śrī ḍallanāvidhaḥ cikitsāsthānaṃ samāptaṃ/ subham bhavatu/ graṃthasaṃkhyā 1272/ cikitsāsthānam akarot suvodhaṃ bharatātmahaḥ/.
Shelved at Add 1410

Triśati/Śārṅgadhara. –AD 1770
leaves 1–28: paper. –In Sanskrit. –Also called Vaidyavallabha. –Copied by Nānigadāsa(?), s.o. Cekṣacandra(?). –Date of copying: Tuesday 12 śuklapakṣa of Āṣāḍha, saṃ 1827. –Bibliography: Meulenbeld 1974. 429; NCC 8.269a; cf. IO 2713. Jaina Nāgarī script.
Begins, leaf 1v: [. . .] udayagiriśirastho nidrayā sūḍham etaj
Ends, leaf [28] v: [28]v: /332/ iti yatipativaravaikuṃṭhāśramaśrīcaraṇaśiṣyeṇa śārṅgadhareṇa viracitāyāyāṃ triśatī samāpā/saṃvat 1827 varṣe āśāḍaṃāse śuklapakṣe dvādaśīyāmaṃgalabāsare bibabarajicchrī 108 śrīce [28v] kṣacaṃdrajitkasya śiṣyena nānigadāsena [i]daṃ graṃthaṃ likhitaṃ/.
Shelved at Add 2440.

Vaidyajīvana/Lolimbarāja
leaves 1–16: paper. –In Sanskrit. –Complete. –Devanāgarī script.
Begins, leaf 1v: [. . .] prakṛtisubhagagātraṃ
Ends, leaf 16r: /23/ iti divākara suta loliṃvarāja viracite vaidyajīvane pañcamo vilāsaḥ
Shelved at Add 1474.

Vaidyavallabhasaṅgraha/Vaṅgasena. –AD 1276
leaves 1–11, 13–100, 5001–5009, 510–550, [551]: palm leaf. –In Sanskrit. –Title from colophon. –The relationship of this MS to the usual recensions of the Cikitsāsārasaṅgraha is not yet clear.–Formerly property of Brahmasāra, Śivabrahma-bhāva and a Lakṣmībramabhāva. –Copied by Vikrama.,–Date of copying: Thursday 7 kṛṣṇapakṣa of Āṣāḍha, [Nepāla] samvat 397. –Copied in Śatagala vihāra(?). –

Published description: BM 1879, IO 2698, by Haas. –Later hand than Add 2832. This important early MS must be taken into account in studying the formation of Vaṅgasena's work. –With a detailed handwritten note on the MS, including extracts, by E. Haas. –Nepalese script.
Begins, leaf 1v: namaḥ śivāya/ natvā śivaṃ prathamataḥ praṇipatya caṇḍīṃ [. . .] śrīvaṅgasenabhiṣajā khalu yāsyavṛddhavadyāya [. . . effaced] ṣajātivṛddhān/atra prapavām apahāya cikitsakānama kānta-vallabhatamālikhitāḥ prayogāḥ vasati yasya cikitsakavallabhaḥ sakata [. . . effaced] dha[r]mmārthakāmamokṣāṇām ārogyaṃ mūlam uttamaṃ ārogasa [. . . effaced]
Leaf 100v ends: devadāru ca mustavāvitrakāvilvayeśikā/ ka[u]laṃ śṛṅgaveraṃ ca pippalyaśvatthanas tathā/sauvīram aṃjanaṃ
Leaf 500lr begins: kikākṣakaḥ/ arkkakṣīraśata[u] ācavacācavya-halatrikaṃ/
Leaf 550v ends: ya[ḥ] ka[ś]cid atra-bhiṣajāvahuvedinas tān prakramya neṣa likhitaḥ kila kin tu santaḥ/ drahya [partly torn]
Leaf [551]r starts: syate me matta ko pi samādharmmakālo [. . .] ayaṃ niravadhi [...] so yaṃ bhaven na yadi gābhiralaṃkhalānāṃ kvinnodyekena nasakottakam ītkṣitaḥ syāt/kāñjikāvāsaniyatāśrīgadādharasūnā/kṛto yaṃ vaṅgasenena saṅgraho vaidyavallabhaḥ/maheśvara-padāmbhojapūjaprakhyātamūrttate/kīrttyā projvalitāṣisa jagate gurave namaḥ/tasyoddeśapayaḥpūra prakhyā [kṣā?]litamanomalaḥ/alikhed vikramo sau saṁgrahaṃ vaidyavallabhaṃ/ samāpto mahāvaidyaśrīvaṅgasenavaidya-vallabhanāmo yaṃ saṅgrahaḥ/samvat 397 āṣāḍhakṛṣṇa-saptamyāṃ vṛhaspatidine likhitam iti/ śatagalavihāravaidya-vijñavrahmasārodiviṅga takasya pustakaṃ vijñavrahmasā[tā?] rokasya putra śivavrahmabhāvo lakṣmībrahmabhāvo ubhayakasya pustakaṃ śubham astu/.
Shelved at Add 1707.

Yogaśataka/Nāgārjuna. –AD 1365
[With] *Candrakalā*/Dhruvapāla
leaves 1, 2, 4–8, 10–12, 14–17, 19–25, 1 leaf: palm leaf. –In Sanskrit. –Date of copying: Monday 11 śuklapakṣa of Pauṣa, saṃ. 486 (or Sunday śuklapaṣa of Bhadrapada, saṃ. 404/ AD 1283). –Published edition(s) of work: Pondichéry 1979. –Bibliography: This is MS N2 of Filliozat's 1979 edition (see pp.xxv–xxvii for extracts). –Published description: Filliozat's 1979, xxv-xxvii. –Filliozat misinterprets the (virtually illegible) date of this MS (bhujaṅga = 8). For his reproduction of Cordier's transcription see 1979 ed., xxvi. –With a slip with notes by a modern scholar. –Nepalese script.
Leaf 1r has: sam 404 bhādrapadasudi 12 ra[. . .]
Begins, leaf Iv: oṃ namaḥ sarvva[. . .]/ kṣtsnasya tantrasya gṛhīta dhāmnā
Leaf 25v has verses 108, 109;
Leaf [26] badly effaced: see 1979 ed., xxvi.
Shelved at Or 150.

Yogaśataka/Nāgārjuna. –AD 1608
leaves 1–16: paper. –In Sanskrit. –Author's name not given in this MS. –Date of copying: 2 kṛṣṇapakṣa of Māgha, saṃ 1664. –Published edition(s) of work: Pondichéry 1979.–Bibliography: see Pondichéry ed. –Complete. –Jaina style Devanāgarī script.
Begins, leaf 1v: [...] kṛtsnasya tatnrasya gṛhītadhāmnā
Ends, leaf 16r: nānā prakārābhayanīḍabhūtaṃ kṛtsnaṃ bhavaty evam anuttarogaṃ/121/ iti śrīyogaśatakaṃ saṃpūrṇaṃ/saṃvat 1664 varṣe māghamāse kṛśṇapakṣe dvitīyāṃ liṣitam idaṃ vihāriṇā [. . . in different hand:] pustakam idaṃ molilī/saṃ 1704/madhya.
Shelved at Add 2538.

Ayurvedic manuscripts in the British Library

[This appendix has been superceded by the catalogue of Jinadasa Liyanaratne, published in *Journal of the European Āyurvedic Society.]*

Abhinavamādhava
On palm leaf.—In Sanskrit and Sinhalese. —Sinhalese script. Shelved at Or. 6612(15).

Abhinavamādhava
On palm leaf.—In Sanskrit and Sinhalese. —Sinhalese script. Shelved at Or. 6612(16).

Ariṣṭaśataka
On palm leaf.—In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(27).

Ariṣṭaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(102A).

Aṣṭaparīkṣāva
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(7).

Tuṇṭa behet karaṛa vedapota
On palm leaf. —In Sinhalese.—Sinhalese script.
Shelved at Or. 6612(41).

Tuṇṭa behet karaṇa vedapota
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(42).

Auṣadha gaṇavidhiya
On palm leaf. —In Sinhalese. —Sinhalese script.

Shelved at Or. 6612(57).

Auṣadhanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(56).

Behet nam
On palm leaf. —In Sinhalese. —Also called Behet patuna. —Sinhalese script.
Shelved at Or. 6612(33).

Bhaiṣajyakalpa
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(3).

Bhaiṣajya mālāva
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(17).

Dravyaguṇa
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(45).

Geḍi veda pota
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(25).

Guṇaratnamālā –AD *1767*
On palm leaf. —In Sanskrit and Sinhalese. —Gujarātī script. Shelved at Or. 8152.

Hasti saṅgraha sannaya
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(8).

Rasasaṃhitā
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 5350.

Rasasaṃhitā
On paper.—In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(58).

Roga ariṣṭaya
On palam leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(59).

[*Varasārasaṅgraha*]
[With] *Commentary*
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(73).

Sāranighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(70).

Sāranighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(71).

Sārārthasaṅgraha/Buddhadāsa(?)
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(1).

Sārasaṅkṣepa
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(106).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(18A).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script. Shelved at Or. 6612(67).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(68).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(69).

Sarvāṅga veda pota
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(9).

Śāsvatanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(66).

Śataśloka/Vopadeva
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(61).

Śataśloka sannaya/Vopadeva
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(60).

Siddhauṣadhanighaṇṭu
On palm'leaf. —In Sa skrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(18B).

Siddhauṣadhanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(63).

Śrīvāsudevanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(109).

Triṃśad bhiṣajāṅgaya
On palm leaf. —Another work, the Auṣadha gaṇaya, appended to the same manuscript. In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(62).

Unmatta suva vana auṣadha[?]
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(81).

[*Vaidyaka work*]
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(24).

[*Vaidyaka work*]
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(14).

[*Vaidyaka work on dietetics*]
On palm leaf. —In Sanskrit and Sinhalese. —Date of

copying: 18th century. —Sinhalese script.
Shelved at Or. 1208.

Vaidyālaṅkāra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(26).

Vaidyālaṅkāra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(84).

Vaidyayantra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6615(456A).

Vaidyayantra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6615(456B).

Vanavāsanighaṇṭu
On palm leaf. —In Piāli and Skt. —Sinhalese and Tamil script.
Shelved at Or. 6612(75).

Vanavāsanighaṇṭu
On palm leaf. —In Pāli and Skt. - Sinhalese and Tamil script. Shelved at Or. 6612(76).

Viṣabhaiṣaja
On palm leaf. —In Sanskrit and Sinhalese.—Sinhalese script. Shelved at Or. 6612(80).

Yogacintāmaṇi/Harṣakīrti. —AD 1786
On paper. —In Sanskrit and Sinhalese. Sinhalese script.
Shelved at Or. 8150.

Yogārṇava
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(96).

Yogārṇava
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(110).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(99).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(100).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(101).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(102B).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(22).

Yogaśataka

On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(23).

Sanskrit Medical Manuscripts in Harvard University Library Dominik Wujastyk October 1998

Kālajñāna / Śambhu With Hindī ṭīkā

Poleman no. 5321. Houghton Library shelf no. 1364. FF 1–37. 10 × 21cm. 8 lines, 25 akṣaras. Physically incomplete. Bibliography: Meulenbeld, HIL; Wujastyk, HSPM 1.741–745; Wujastyk, MeSS 56. Approximately 125 verses, whose numbering is confused. One sequence runs from 1–83, another then runs from 25–67. No division into samuddeśas. E.1 r has in pencil: kālajñāna khaṃ.
Begins, f.1v: śrīgaṇeśāya namaḥ//
kālajñānakalāyuktaṃ śaṃbhonāthaśca bhāṣitaṃ
yena ṣaṇmāsata pūrvvaṃ jñāyate mṛtyūrogināṃ//1//
ṭīkā//kāla kahi iṃ maraṇa kalā kahi oṃlakṛṇa kahi oṃ// śaṃbhūnāthaccabhāṣitaṃ kahi iṃ// mahādeva pārvati ke āgaiṃ kahi hai rogamarṇa kā samaya kahi yeṃ naṣaṇamāsata purvvaṃ ke hi iṃ pahilāṃ cha mahine ke agā urogī kā maraṇa mālum ka raṃ//
śloka kāla sṛjati bhūtāni kālaṃ saharate prajā//
kāla svapnekṣu jāgartti kālo hi [f.2r] duritaḥ kramaḥ//2//
Final verse, f. 37r–37v: atha śloka uragavaraṇarūdrāvāsavemdravāsaveṃdratipūrvvā// yamadahanaviśākhā pāyavāreṇa yuktvātithiṣu navamī ṣaṣṭī [f.37v] dvādaśībhi caturthī // sahajamaraṇayogo / rogiṇāṃ mṛtyukāla 67/
ṭīkā uraga kahi iṃ// aśleṣā varuṇa kahi oṃ ādrā// vāsave śrī pūrvvā kahi oṃ viśākhā tripūrvvā kahi yai// 67//
[Text ends, 37v:] oha yogaji vārai āvai nivārai jāṇi oṃ// arogīmukara avamechārameṃ caṃdramāvādyāti caṃdramā kā yogapāvai //

Rasacintāmaṇi / Anantadeva Sūri

Poleman no. 5288. Houghton Library shelf no. 451.

Ff.10–11, 18–38, 40, 42–43, 50–51. 21.5 × I2.5 cm. 24 lines, 16 akṣaras/line. Bottom edge of MS torn, with damage to text. Physically incomplete.

Bibliography: Printed at Bombay in 1911, with a Hindī ṭīkā and at Poona in 1925 with a Marāṭhī commentary.

Title from section colophons

A work on alchemy in eleven stavakas, which is quoted by Ṭoḍaramalla (fl. 1565/1589) in the *Āyurvedasaukhya* of his *Ṭoḍarānanda* (see NCC 1.168b, 169b) and in the *Bhāvaprakāśa* (16th century; see Jolly 1977, p. 4 which may, however, refer to Rāmacandra's treatise of this name). Text incomplete.

Begins, f.l0r: tṛtayaṃ yāvat śvitrakuṣṭhaṃ vināśayet//
vibhidyakaṃnyakānīlāṃ nirvraṇasthūlapaṭṭakāṃ//
nirdoṣaṃ tālakaṃ tasyā madhye dattvātha mudyate //

F10r has: iti rasaciṃtāmaṇau śvitratāla'ke'ścaraḥ. //. . .
iti kṛṣṇasarpatailāśvitre //

F. 11v has: iti rasacintāmaṇau viśveśvaro nāma rasaḥ//

F. 11v ends: dehī vīkṣya sukhaṃ mukhaṃ na virasaṃ vijñāya saṃyak sudhī//
chāgīmūtravihāyana [breaks off]

E18r begins: nāṃ viśeṣataḥ//
tilatailena tatsākaṃ vaṭakīnāṃ ca bhakṣaṇaṃ//

F.18r has: iti aṣṭādaśakuṣṭāni satyaprayoga ekaḥ//

F.24r has: iti srībhiṣaganaṃtadevasūriviracite rasacitamaṇau śvitre satyapratīkāraḥ

F.38v has: iti śrīsiddhahemaguṭikā//

F.38v ends: tāramudrāṃ samānīyamukhavākhyena śoṣyate//
punar aṃtakena taṃ dattvā mukha [breaks off]

F.40r begins: guḍeṇa ca samanvitaṃ//
śoṣyec cātape piṣṭvā—ślakṣṇa vicarpayet//
ekaviṃśadinaṃ yāvad bhāvanādi na suṃdarāḥ//

F.40r has: iti rasacintāmaṇau haimīkaraṇaprayogaḥ//

F.40v has: iti rasacintāmṇau hemīkaraṇaprayogaḥ //
iti tārakṛṣṇī//

F.40v ends: sarāvasya puṭe kṛtvtvā maṃdāgnis tatra dīyate āraṃṇyaṃ śālakai'ḥ' paścat tāra ā [1/3 line missing] yate ca tat//
kanakena samaṃ de [breaks off]
F.42r begins: dāruṇaṃ//
pītaṃ chaviṃ bhavet kiṃcit tat tāmraṃ nīya cottamaṃ //
F.42r has: atha hīrakamāraṇaṃ//
F.43v ends: iti tāmravarṇahemakaraṇaprayogarasaḥ//
ṭamkaikaṃ kurute nāgaṭaṅkatāmraviśuddhimat//
daradaṃ bhāgāṃ mṛdo mūṣā tasyā tad astu dīyate//
galite maṃdhāṣṭakāṣṭakena vā// [x]rsyaṃte dīyate naṃ ca maṃda—vidhīyate [tear] kaṃ hema//
F.50r begins: pañcavelaṃ karīpuṭaiḥ//
karīsañjāyate sākṣād udayārkasamaṃ chaviḥ//. . . .
iti rasacintāmaṇau tārapītīkaraṇaprayogaḥ
F.51v has: iti rasacintāmaṇau pittīkaraṇaṃ//
F.51v ends: iti jalajantraprayogasiddhi/
tolakaṃ tritayaṃ nāgaṃ retaye [tear] gataṃ//
kālasaṃbhītaṃ tathā tolātra [tear] //
dugdhikā veda ṭaṅka [tear] t //
bhāvyate ca tra [tear]
F. 51v has a marginal note in pencil: tru[ṭitam]. 18–25—18 750

A collection of medical recipies

Poleman no. 5333. Houghton Library shelf no. 253.

Ff.4–6. 14 × 30.5cm. 11 lines, 46 akṣaras. Physically incomplete.

Variant title: Called *Vaṅgakalpa* by Poleman, after note on cover. Outer cover has: [317 260]253 vaṃgakalpādi pa. 3–11–38 ślo.50.

Begins, f. 4r: śrīkṛṣṇāya namaḥ// atha viṣaharaṇamantraḥ//
oṃ kālo vichakatriyālāsonānīpāṃcarūpāno pannārovīñchu uttaraitau utārūṃ na hi tau garuḍamor ahaṃkāruṃ vṛścika āvaigomorakhāyegotoḍavichū utaretau hākahalolākarai merī bhakti guru kī śakti puro maṃtro iśvarovācā //

maṃptreṇānena maṃtrajño bhūtyakaragṛhitayā/
mārjayan maṃtram uccārya saptakṛtvas trivārakaṃ 21//
sadyo nirviṣanāryā 'ku'nnaraṃ vṛścikadaṃśitaṃ/
varhipichādinā vāpi mārjayen nāśayed viṣaḥ// athāparo
vṛṣcika [[ha]] viṣaharaṇamaṃtraḥ// oṃ nalopanaḍaro//
mārjjayan mukhavātena maṃtreṇānena maṃtravit
tiśrorekhā prakuryyāt tu saralā bhuvi cātmanaḥ /
. . . athopaviṣāṇi//
F.5r has: iti kṣāradvayaṃ dhīmān nyuktakāryeṣu yojayet//
iti kṣārakalpanā// ity āyurvedāt//
śrīkṛṣṇāya namaḥ// atha lakṣmīvilāsarasaḥ//
palaṃ kṛṣṇābhracūrṇasya tadarddhaṃ rasagaṃdhakaṃ
Ends, f.6v: raṃbhāprasūnaṃ tvāṃgerīmayachaṃ
kadalīphalaṃ navanītaṃ tathā kṣāro ramabhyaṃganīnam
ācaret//
iti vaṃgakalpa//
[in smaller hand:] atha rājapracaṇḍarasaḥ
pāradaṃ gaṃdhakaṃ caiva viṣaṃ tulyaṃ vimarddayet
yāmadvayaṃ tataḥ khalve bhāvanā caikaviṃśati
siṃdhuvāraraseṇaiva marddayecca prayatnataḥ
guñjāturīyaṃ bhāgaṃ tu dātavyaṃ taruṇajvare
tailaṃ śirasi dātavyam udvego [ṭeṃ]] jāyate yadi
takraṃ ca dāpayet paścād udvegasya nivṛttaye
rasa rājapracaṃḍo yaṃ bhiṣagbhiḥ paripūjitaḥ//

Aśvāyurveda/Gaṇa

Poleman no. 5292. Houghton Library shelf no. 1204. 1–56a, 56b–80, 82–172. 11.5 × 26.5cm. 12 lines, 34 akṣaras. Physically incomplete. . E1r has a yellow size.
Bibliography: NCC 1.443a and corrections.
Gaṇa was the son of Durlabha. Variant title: *Siddha-yogasaṅgraha* and *Sārasaṅgraha.*
Covers complete text. A narrow leaf of paper between leaves 120 and 121 lists several types of tree: *devadāra, vadha, kuda, pipara, suṭha, kācaphala, nagaraoṣo, kīricātu, kuṭakī chānā, haḍedala, gajapīghara, javāso, goṣaru, ghamaso, bhaṭakaṭaica, banabhaṇṭā, atīsaguja, gurīva, kākaṭāsī krataji, hīga, siśvava.*

F.1r has: 10) śālihotravaidikasaṃskṛta [and in pencil, Latin script:] 4500
Begins, f.1v: oṃ nama bhagavate vāsudevāya//
praṇipatya dhavalatanum atha timiraharaṃgopatiṃ haraśaśāṃkaṃ/
aśvāyurvvedanidhiṃ mahāmatiṃ śālihotraṃ ca//
ye śālihotra [effaced] gamais tu maharṣabhiḥ purābhigamyatāḥ/
sve sve turaṃgaśāstre yogāḥ śāṃtyai vikārāṇā//
F.3r has: aśvāyurvedagaṇakṛte siddhayoge saṃgrahe aśvapraśaṃsādhyāyaḥ
F.28r has: iti dullabhasūnūgaṇakṛte siddhayogasaṅgrahe aśvāṃgalakṣaṇaṃ sthānaṃ//
F.29v has: ityāyurvedagaṇakṛte siddhayogasaṃgrahe vyāptinirdeśo 'dhyāyaḥ//
F.68v blank.
F.80v ends: ādāya dve ca vane sarvāṇy etāni nikvāthyaḥ kvāthanānena yuktaṃ sārvve sailaṃ vipāycaen mārta
F.82r begins: graha iti khyāto mṛgarogas tu vājināṃ//
F.12lr has: iti dullabhasūnugaṇakṛte siddhayogasaṃgrahe uttarasthāna samāptaṃ// samāptaś cāyaṃ munimatānuvahayogasaṃgraha
F.172v ends: mantraiṃvedodiviprasādīcalanabhāṣitaṃ/ aśva yathasimasijaścavavesamodrasya dvārevakreṇetiṣṭhāmīti svasti māṃsaṃ pādaye//
samāptaś cāyaṃ grantha iti eaśvāyurvedagaṇakṛta iti nāmaḥ/

Vaidyavallabha/Hastiruci With Tīkā in Gujarātī (Poleman)

Poleman no. 5334. Houghton Library shelf no. 2269.
Ff.1–18. 11.5 × 26.5cm. mūla: 6 lines, 37 akṣaras; ṭīkā: 9 lines, 40. Interlinear Ṭīkā. Physically incomplete.
Complete in eight chapters. Outer wrapper has: [[338279]] 2269 vaidyajīvanasābā. pa.18 śl o. 1000 [and in pencilled Roman script:] vaidyavalabha.
Text begins, f.l v: //90// sarasati hṛdhi 'diṃ' dhyātvā natvā śrīgurupatkajaṃ sad hastirucinā vai'dya'vallabho yaṃ

vidhīyate 1
purvavaidyena vidhinā vidhāya roganirṇayaṃ paścāt sāthyaṃ yathā jñātvā taṃ tobhaiṣajam ārabhet 2
Commentary begins, f.1v: sarasatine namaskāra karīne śrī gurune namaskāra karīne vaidyasāsraprakāśakarau vaidyavalabha 1
pahilu vaidyai vidhe karīne togano nirṇayakarī pache sūdharogajāṇīnaṃ valato uṣadhakare 2
Text ends, f.18r: 24
sakṣaudre tāvalehotha patreṇa bhaṣayet sadā
vātapītodbhavāṃ pīḍāṃ praṇasyati pravesanāt 25
iti vaidyavalabhe viracyate mahāvaidyakasāstara saṃpūrṇa 8
saṃvat 1845 varṣe phāguṇasūda [in a smaller hand:] 6
vārabūdhe bhaṭāraka śrī śrī śrī 108 śrī munendrasomasūri [[ta paṃ]] śiṣya suṣarājajī paṃ. mujīrājajī celā premarājalapīkṛtaṃ.// bharatamadhye gāṃma//
Ṭīkā ends, f.18r: madhasaṃ avalehī atha vāmāṃ naṣāṃ īvāyanīpītanī saktenī jāṃ 25
iti vaidyavalabhe viracyate māhāviadyakasāsra samāptaṃ 8//
yādrasaṃ pustake dṛvāṃ tadrasaṃ laṣītaṃ mayā
yadi sūdham asūdhaṃ vā mama doṣo na dīyate 1//
śloka laṣyo che// śrī/ /
F.l8v has marginal note: 18–5-20 1000

Ajīrṇamañjarī /Kāśīnātha

Poleman no. 5295. Houghton Library shelf no. 530a. Ff.1–3. 13 × 28.5cm. 5–6 lines, 28 akṣaras. Physically incomplete,.
Variant title: Amṛtamañjarī
This was formerly thought to be part of the same text as the *Dravyaguṇaśataślokā* which follows it (see MS 530b), and was so catalogued by Poleman. Covers only 12 verses of the work. Sanskrit interlinear gloss throughout. F.1r has: 28–5–28 350.
Begins, f.1v svasti śrīgaṇeśāya namaḥ//
yo rāvaṇaṃ raṇamukhe bhuvanaikahāraṃ hatvā cakāra jagataḥ paramopakāraṃ//
yaṃ vraṃhmaṇau "'bhidadhire parato" ' pi pāraṃ.

taṃ naumi [gloss: 'haṃ kāśīnātha] maithalasutāhṛdayaikahāraṃ.// 1//
nālikeraphaleṣu taṇḍula jalaṃ kṣīraṃ rasā;a jotaṃ
jaṃvīrottharaso ghṛte samucitaḥ sarppis tu mocāphale /
godhūmeṣu ca karkaṭī hitatamāṃ māṃsā[f.2r] tyaye kāṃjikaṃ
nāraṅge guḍabhakṣaṇaṃ prakathitaṃ piṇḍāluke kodravaṃ// 2//
Ends, f.3v: kaserū śṛṅgāṭamṛṇālamṛdvikharjūrakhaṇḍāpi ca nāgareṇa [breaks off in verse 12]

Rasamañjarītantra / Śālinātha

Poleman no. 5313. Houghton Library shelf no. 244.
Ff.1–72 (two subsidiary foliation sequences, 33–57 = 1–25; 58–72 = 1–15, probably distinguishing the work of three different scribes.). 14 × 30.5cm. 7 lines, 26 kṣaras. Ff. 24 & 25, 27 & 28 34 & 35, 36 & 37, 38 & 39 stuck together.
Physically incomplete.
Outer wrapper has: [crossed out: 296 [red ink:] 251] [red ink:] 244. rasamañjarītatraṃa,–śālināthaḥ pa. 12–10–27 ślo. 800
Begins, 1r: śrīgaṇesāyanamaḥ atha rasamañjarī likhyate//
yad gaṇḍalagalamadavāriviṃdupānālasātinibhṛtā lalitā limālā//
sadguñjitena vinahaṃti navedranīlaḥ śahāṃ sa vo gaṇapati śivam ātanotu// 1//
F.32v ends: iti lohamāraṇaṃ iti śrīpaṇḍitavaidyanāthasutaśrīśālināthavircimte [sic] rasamañjarītantre svarṇādidhātuśodhanamāraṇakathanaṃ nāma paṃcamo dhyāyaḥ 5//
F.33r begins: kṣīrādhver utthitaṃ devaṃ pītavastraṃ caturbhujaṃ
vande dhanvantariṃ nityaṃ nānāgadanisudanaṃ 1
This section ends, after 355 verses, on f. 55v: iti rase dharmādharmanirṇayaḥ iti śrīpaṇḍitavaidyanāthatanayaśrīśā viracete rasamañjarītañjarītantre rakathanaṃ nāma ṣaṣṭo dhyāyaḥ Ends,f.72r;

iti śrīpaṇḍittavaidyanāthatanayaśrīśālināthaviracite rasamaṃjarītaṃtre
kālajānādikathana nāma daśamo dhyāya 10 iti samāpta rasamañjarītaṃtra samāptaṃ śuddhaṃ tutthaṃmāhuliṅadraveṇa bhāvyaṃ vārān ekaviṃśakrameṇa ekaṃ cakṣuḥ pūrayed añjanena caikaṃ hy aṅgaṃ jāyate vijaratvaṃ 1
yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśāṃ likhitaṃ mayā yadi śuddham aśuddhaṃ vā mama doṣo na dīyate 2
soraṭhāḥ//
kaiṃdīsaṃkaṭamāhi[f.72v:]cyāradānajonā banaiṃ ekadānakarisāhikī je bheṣajadānato 1
laṣkarikarītrasiddha lālacaṃdapāsamadri kaiṃ gāvapuvālyāmadhya samāpatā rasamañjarī 2
mādhavasukalā pakṣadītavāra tithi pañcamī
saṃmata-jāṃnipratakṣabāṇavyomabhūṣaḍasasi 3

Madanavinodanighaṇṭu/Madanapāla

Poleman no. 5300. Houghton Library shelf no. 504. Ff.1–84, 2 leaves, 87–98, [9]9, then in a different hand, [100]–101, and in a different hand again, 102–103. 12.5 × 26.5cm. 9–12 lines, 28 akṣaras. Ff.84–85, 89–[100] are torn at top right hand side of recto. Ff. [100]–103 were evidently copied after the rest of the manuscript; the repetition of the torn end of f.99 at the beginning of f.[100] established that the final leaves added to complete a damaged text. It is strange that f.[100] is also torn in the same place as the preceding leaves. Physically incomplete. Margins, section and chapter colophons in red ink. Found with Paper wrapper has: madanavinodanighaṇṭuḥ madanpāla–103–5–32 sa–1874 ślo 1850.

Bibliography: Meulenbeld, HIML.

Madanapāla (fl. 1375/1400) was a member of the great Ṭāka family which ruled Kāṣṭhā on the Yamunā, north of Delhi. The family history is outlined at the end of the *Madanavinodanighaṇṭu,* and at the beginning of the *Rasaratnadīpa* of Rāmarāja (a descendant of Madanapāla). Called *Madanavinodanighaṇṭu* in manuscript; marginal initials:

nirghaṇṭa. Variant titles: *Madanapālanighaṇṭu, Madanavinoda, Madanapālavinodanighaṇṭu, Madananighaṇṭu* and probably *Madanaratnanighaṇṭu*. (AD saṃ 1874 (date of correction)).
Covers all 13 vargas.
Begins, f.l v: śrīhanvaṃtaraya namaḥ//
jīvaṃ śrutīnāṃ sudhanaṃ munīnāṃ// bījaṃ guṇānāṃ mahad ādikānāṃ āgnyeyam astraṃ bhavapātakānāṃ// kiñcin mahaśyāmalam āśrayāmi// 1//
F84v ends (near the beginning of the 11th varga): vicārya tadguṇān etāṃs tadguṇān eva nir[+++; text breaks off]
First unnumbered leaf begins: gurulaghuyūṣas tapyaṃtu sūpyako bhṛṣṭaiḥ/ siṃvijair nistuṣairtaiḥ/ [breaks of]
End: nirmmathya/ paṭe śarkarayānvitaṃ/ savyoṣadāḍimājājiḥ sadṛko
[breaks off]
Second unnumbered leaf begins: ko rocanaḥ/svaryaḥ pittānilaharo guruḥ/dīpanas tarppaṇo valpaḥ//[tear; then a section colophon:] haḥ saddakguṇāḥ. Ends: [tear] lpo/ kṣatajihvaṃ haṇaḥ paraḥ ghevaraguṇāḥ/samitā sarppiṣā bhṛṣṭā śve[breaks off]
F.87r begins: ailālavaṅgakarppūracūrṇādiparisaṃskṛtaṃ/ kṣiptvānyasamitālaṃba/puṭeṣu sughṛte pacet
F.98v ends (near the beginning of the 13th varga) and [9]9r starts: bhojanānaṃtaraṃ nidrā/vātaghnā kaphapuṣṭikṛ/t kaphamedoviṣā [f. [9]9r starts] rttānāṃ/rātrau jāgaraṇaṃ hitaṃ
F. 99v ends: tarūṇāṃ pallavādayḥ
varddhaṃte pi tathā nnṛṇāṃ śneha[text breaks off]
E [100]r begins: śnehāvagāhanaṃ vāt'sa'manaṃdhātupuṣṭpdaṃ mātrābhis tricatuḥpañcaṣaṭsaptāṣṭābhir āvrajet 77[torn]
F. 103r has: abde vrahmajagatjjege[ṃ] tdugaṇite śrīvikramār-kamārkaprabho nodyemāsivalakṣapakṣapakṣlaliteṣadyāṃ sudhāmśet dine dīnānāṃ paritāpapāpadalno graṇthaṃ nighaṇṭukhalūḥ śrīdaḥ śrīmadano vyadhatta caturaḥ sacchatracūḍāmaṇiḥ 12

anavadyāni yadyāniṃdasadvādasavāpi vā
pareṣām aticeṣāṃcit lihitomīhakautukāt 13
yo rājñāṃ muṣatilakaḥ kaddāramallas tena śrīmadananṛpeṇa nimnmite tra granthe bhūn madanavinodanāmni pūrṇo vargo ylalita yadai prasastivargaḥ nāmomṛtarasaḥ pradāmram asti [half a line whited out] 14
Colophon, f. l03r: samāpto yaṃ madanavinoda nirghaṃṭuḥ// śrīr astu// śrī pothī suddha kījī saṃvat 1874 kā miti mhāsudi 5 mangalavāranai// yo
[breaks off]
F.103v has: laṃ 38 [and in pencil] 103–4–32 1850.

Kūṭamudgara/Mādhava

Poleman no. 5303. Houghton Library shelf no. 46.
Ff.I–5, 7. 13.5 × 27cm. 12 lines, 32 akṣaras. Physically incomplete.
Editions: Printed at Bombay in 1884, with a commentary by Kṛṣṇa Śāstrī Bhāṭavaḍekar; at Colombo in 1889, with a Siṃhalese translation by D. J. Rubern Jayatuṅga; at Bombay in 1900 with a paraphrase in Sanskrit and a Hindī commentary by Rāmapratāpaśarman; at Bombay in 1909/10, with a Hindī commentary by Muralīdharaśarmā; at Muktyala in 1917, in Telugu script, with Telugu translation.
Bibliography: Meulenbeld, HIL. With (auto?)commentary.
Outer cover has: kūṭamudgāra mādhava –pa 7–12–35 śloka 175.
Begins, f.1r:// śrī gaṇeśāya namaḥ
kaphavātau vātakaphau vātaḥ pittaṃ ca vṛddhiśamau
tribhir ādyais tribhir aṃtyais tribhir ādyaparais tad anyaiś ca1
madhuram nilavaṇakaṭutiktakaṣāyāḥ . . .
F.5v ends (in commentary on v.15): tad uktaṃ
ātmā manasā yujyate mana iṃdriyam artheneti svasthasyaiva rūpā F.7r begins (in commentary on v.17: sya pākvārtham agne dīpanatvāt yuktā
Ends, f.7v: spaṣṭaṃ bhiṣajā mādhavenedaṃ ki jñānenāl-padarśinā
yatkiṃcid uktam ajñānāt tattkṣamadhva manīṣṇaḥ 21

kiṃ jñānena niṃdyajñānena alpadarśinā alpādhyayanena etenātmanaḥ savinayatv amuktaṃ
Colophon, f.7v: iti mādhavaviracitaḥ kūṭamudgaraḥ cha// śrī//
F.7v has, in the margin, in pencil: 7–12–35 175

Rogaviniścaya/Mādhava

Poleman no. 5304. Houghton Library shelf no. 221. Ff.11–108. 14 × 32cm. 7 lines, 40 akṣaras. New hand begins on f. 20. Physically incomplete.

Variant title: Mādhavanidāna. Marginal glosses on ff.1–16. Outer wrapper has [crossed out: 269-227] 221 mādhavanidānaṃ p. 98.7.38 ślo–1600.
Begins, f.11r: huśo bhuktamāmameva vimuṃoati 64
atīsāre nivṛtte pi maṃdāgner ahitāśinaḥ
bhūyaḥ saṃdūṣito vahnir grahaṇīm abhidūṣayet 65
Ends, f.108v: biddhadvirvraṇaso thaś ca dvau vraṇau bhagnanāḍikau bhagaṃdaropadaṃśaiva śūkadoṣa-dyumāgayaḥ//12//
yat sūtrasukṛtaṃ kiñcit kṛtvaikaṃ yiniścayaṃ mucaṃ-jujaṃtavaḥ stena nityam ātaṃkasaṃtati//13//
Colophon (red ink): iti śrīmadhavanidānaviracite samastaśarīraroganidānaṃ saṃpūrṇaṃ//śrīr astu//
F.108v has a modern note in purple crayon: 98–7–38 ślo 1600.

Rugviniścaya/Mādhava

Poleman no. 5332. Houghton Library shelf no. 433.

Ff.1–61. 11 × 25.5 cm. 9 lines, 34 akṣaras. Red ink used for marginal rulings. Thin, almost transparent, smooth paper. Hand (or pen) changes on f.5v, 45v, 59r. Physically incomplete. Found with Extensive marginal glosses up to f.42r.

Title from identified from opening verses. Outer wrapper has: [[65]] 433.

roganidānam–pa 61ślā 875. Note reference to Gayadāsa in the gloss on f.42r. F.1r has the following verse:

net rasyahaḥ stādgaḥ sphuraṇam asakṛtsaṃgarebhaṃgam āhuḥ

netrasyordhvaṃ harati sakalaṃ mānuṣaṃ duḥkhajālaṃ
netrasyāṃte bhavati ca dhanaṃ nāstikāṃte ca mṛtyuḥ
vāme caitat phalam avikalaṃ dakṣiṇe vai parītyaṃ 1

Text begins, f.1v: //9pa//śrīgaṇeśāya namaḥ//

praṇamya jagadutpattishitisaṃhārakāraṇaṃ
svargāpavargayor dvāraṃ trailokyaśaraṇaṃ śivaṃ 1

nānā munīnāṃ vacanair idānīṃ samāsataḥ sabhiṣajāṃ niyogat

sopadravāriṣṭanidānaliṅgo nivadhyate graṃtha viniścayo-'yaṃ

Gloss at top edge of very fragile leaf, f.1v: atra praśabdena graṃthakṛdbhaktyatiśayaṃ khyāpayati 1

bhuvanatrayasya rakṣitāraṃ 12 rogāṇāṃ viniścayo yasmāt sa //3

nanu sarvajñājñānaviṣaye paramasūkṣme nidānāditatv-ajñāne sarvajñapuruṣavākye kathaṃ buddhimatāṃ pravṛttir iti āhaḥ// nānā munīnāṃ kvanaiḥ kṛtvā//

Gloss in left margin, f.1v: nānā munīnāṃ kvanair yoga rdvibhiḥ traikālikajñānadarśī puruṣātiśayo munir ucyate// 2 agre tanaiḥ ācāryaiḥ pūrvaṃ evaṃ vidho graṃthasaṃgraho na kṛtaḥ ity arthaḥ

Gloss finishes on f. 42r. with commentary on verse 633 of the mūla: āṭopaś calanaṃ iti gayadasah gujagujāśabdaḥ. iti kārttikaḥ 3 atyugrarujaIp./iti tivravedana. - ādhmāmaṃ vātapūrṇaṃ.// 3 E58v has: iti aśmarīnidānam// . . . [leaf ends:] stāne ca pittaIp. paridūśyavā

F.59r begins: pi

kṣīṇeṣu doṣeṣu ca kṛṣyadhātūn saṃdūṣyamehān kurute nilaś ca

Text ends, f.61v, after 42 verses: 41 masūrikām āha// masūrasaṃsthānasamāvijñeyā sā masūrikā 42

alajīm āha// raktāsitāsphoṭacilā dāruṇā tv alajī bhave [t]

Marginal jotting, f.61v: 61–8–301304

Nāḍījñāna with *Hindī ṭīkā*

Poleman no. 5324. Houghton Library shelf no. 1365.

Ff.1–10. 10.5 × 20.5 cm. Text: 4 lines, 21 akṣaras; commentary: 6 lines, 29 akṣaras. Physically incomplete

Title from colophon of commentary.

Complete in 39 verses. Tripāṭha text.

F.1r has, in encil, two floral flourishes and a note: nāḍīlakṣaṇa mū.

saṃ ṭī. bhā 120

Text begins, f.1v: prathama nāḍiparīkṣā mutraparīkṣā dvitiyakaṃ//

tṛtīyaṃ kālaceṣṭaṃ caturthaṃ ceṣṭaśarīrakaṃ// 1//

rogākrāṃtaśar[f.2r]īrasya sthānānyaṣṭau parīkṣayet

nāḍīmutramalaṃjihvāśabdasparśāś ca rupadrik// 2//

saptaśatānāṃ madhyāc caturāyikā viṃśatiḥ

tāsām ekā parīkṣāyā dakṣinakarena vinyastā// 3//

Commentary begins: oṃ śrīgaṇeśāya namaḥ prathama nāṣī lakṣaṇa ka hate hai// prathama kaha ī nāḍīdeṣaṇīṣv iti yakahaṃ ī dusarīḥ/mutraparīkṣā karaṇī// trītīya kaha ī trījokālañāna// saiṃ kāla kā caturthaḥ śarīrakā laṣaṇa īḥ// 1//

On f. 7r, verses 24 and 25 are omitted from the text, but added in a small

marginal box.

Text ends, f.10v: yāti sukṣyā ca vakrā ca tām asādhyāṃ virdū vudhā

sirānāṃ lakṣasāṃ caiva vijñānīyād bhiṣagvadaiḥ// 39//

iti nāḍīna saṃpūrṇaṃ// samāptam//

Commentary ends: jis kī nāḍī patalī cālai ṭeṭicālaiti samā nāḍī ko asādhya kahi jai nāḍī kā jñāna ye ha prakāśeti deṣa kai vaidya upacāraka rai// 39// iti nāḍījñaṃ. samāptam//

Nāḍīiparīkṣā

Poleman no. 5325. Houghton Library shelf no. 612.

Ff.1–4, 4. 13 × 23.5 cm. 12 lines, 34 akṣaras; absorbent, tissue-like paper.

Physically incomplete

Title from Colophon of f.4r.

by Dulla son of Jānijayānaṃda.

There is a lacuna between leaves 4 and 4[a], in that the numbering of the verses returns to 37, but the verses 37 and 38 of f.4[a] do not correspond to those on f4r–4v. Note too, that there are two verses numbered 29, and the second falls across the join between leaves 3r and 4r. The hand, paper, margins and appearance of the leaves suggests that these leavss are nevertheless all part of a single manuscript. Outer wrapper has: [[242 242] 612 nāḍīparīkṣā pa ślo. 40. Begins, f.1r: śrīgaṇeśāya namaḥ// nāḍīpārīkṣām ākhyāsyāmaḥ//

snāyur nāḍi nasā hiṃsrā dhamanī dharaṇīdharā//

taṃttukī jīvanajñānākhirāparyāyavācakāṃ// 1//

tiryak kūrmmo dehināṃ nālideśe vāme vaktraṃ tasya pucchaṃ tu yāmye// ūrddhve bhāge hastapādau ca vāmau tasyaivādhaḥ saṃsthitau dakṣiṇau ca// 2//

F.2v has 3 blank lines, but no apparent lacuna. The scribe seems to have avoided writin over a part of verso of the leaf having show-through of writing from/the recto.

F.2v ends://21//kāṣṭakūṭādī cakrāṇāṃ vicitragatisaṃginī

sannipatotbha [tear]

F.3r begins: dviguṇaghasrais tu tan maryādā smṛtā kramāt// 21//

F.3r ends: caturdhā gaṃtujaḥ śāpābhicārāveśadhā tataḥ//

pūrvayo bhūrivisphoṭamohā

F.3v blank.

F.4r begins: vāveśaje tu rūṭ// 29//

tat tad bhūtasya kāmotthe hī dhī svapnahati jvare//

dāhātisāraukṣveḍotthe yathā svaghātajaṃ vaddet// 30//

F.4v ends: vāmiḥ kṛcchraṃ jvaraḥ kāsasvāsasṛrāmoha-śotharūk//

hikkāruciś ceti liṃgaṃ maraṇāyātisāriṇaḥ//45

ity atirsarāvalokaḥ//

gateti sārair thāmena duṣṭo cegra

F.4[a]r begins: pittaṃ ca kaphasaṃyuktaṃ jñātavyaṃ vibudhair janaiḥ

stokaṃ vātakaphaṃ naṣṭapittaṃ vahati dāruṇaṃ//

pittaplāvaṃti jānīyāt bheṣajaṃ kārayet//37//

atyugraṃ vahate vāhayuḥ kaphaṃ ca kaṃḍasaṃyutaṃ//
naṣṭaṃ pitre tu nāḍyā susannipāte lidhīyate// 38//
iti sārotidhāro graṃthe nāḍīparikṣā samāptā//
jānijayānaṃdātmajena dullena likhitā nāḍī// cha//
Jotting in purple crayon: ślo 40

Pathyāpathyādhikāra

Poleman no. 5326. Houghton Library shelf no. 812.

Ff.I, 4–22. 11.5 × 23.5 cm. 14 lines, 34 akṣaras. Physically incomplete.

Copied in Nārāyaṇānagara by Dhanarāja Matha, son of Vidyāvinoda.

Outer cover has: [[201]] Jeypore [in red:] 812 Medicine Complete [in Devanāgarī]

pathyāpathyavicāraḥ pa.22–16–32 ślo 700 saṃ. 1748.

Begins, f.1v: e90// śrīgaṇeśāya namaḥ// śrīdhanvaṃtarāya namaḥ // śriyārajaḥ satvatamāṃsiviśvaṃ vinirmmitaṃ yakṣapatisvayaṃ yaḥ aśeṣavṛṃdārakavṛṃdavaṃdyaṃ/pāyādapāyān manujān girīśaḥ 1

ālokya vaidya taṃtraṇī/yatrādoṣanibadhyate /
vyādhitānāṃ cikitsāsu pathyapathyaviniścayaḥ 2
bhiṣaksarveṣu rogeṣu nirdiṣṭāni yathāyathaṃ.
nidānāpathyapathyāni trīṇi yatrād viciṃtayet 3

F1v ends in the middle of verse 14: 13

purātanāḥ ṣaṣṭikaśālayaś ca vāttakti saubhājanakāravellaṃ caitrāgamāṣāḍhaphalaṃ paṭolaṃ karkoṭakaṃ mūlakapotike ca/

mudgai

F.4r begins: rmasūraiś caṇakaiḥ kulatthai /

rma kuṣṭakair vātaharaiś ca yūṣaḥ
pāṭhāmṛtāvāstukataṃḍulīya/jīvaṃti śākāni ca kākamācī 15

F.2v has chapter colophon: iti jvararogapathyāpathyādhikāraḥ 1

Ends, f.22r: iti dūrvāditailaṃ// iti pathyāpathyādhikāraḥ samāptaḥ saṃvat 1758 varṣe śāke 1823 pravarttamāne jyeṣṭaśuklapaṃcamī ravisutadine likhitaṃ//

mathena vidyāvinodatatputradhanarājena likhitaṃ svavācanārthaṃ graṃthāgraṃthaśloka 711 śrīdevagurvoḥ

prasādena sadājayastuḥ/śrīr astuḥ// narāyaṇānagaramadhye liṣitaṃ/

F.22v has: 22–15–32 ślo 700

Sukhānandasūtrasthāna

Poleman no. 5317. Houghton Library shelf no. 567.

Ff.I–7. 12 × 25.5 cm. 15 lines, 35 akṣaras. Physically incomplete.

Bibliography: CC 3.129. Marginal heading throughout: sukhānaṃdasūtrasthānaḥ

Marginal note, f.7v: 7–15–35 ślo. 200; outer wrapping has [crossed out in red: 140] [in red:] 567 sūtrasthāna–pa. 7–15–35 ślo. 200 apūrṇa.

F.1r has a passage from Vāgbhaṭa in a different hand:

vāgbhaṭe saptamādhyāyasamāptau
snānānulepanahimānilakhaṃḍakhādya
śītāṃḍudugdharasapūṣasturāḥ prasannāḥ
seceta cānuśayanaṃ viratau ratasya
tasyaivam āśu vapuṣaḥ punar eti dhāma// 1
śrutacaritasamṛddhe karmadaṣe dayālau
bhiṣaji niranuvaṃdhaṃ deharakṣāṃ niveśya /
bhavati vipulatejaḥ svāsthykīrttiprabhāvaḥ
svakuśalakulabhogī bhūmipālaś cirāyuḥ//
tathāṣṭamādhyāyasamāptau /
prasṛṣṭe viṇmūtre hṛdi suvimale doṣe svapathage
viśuddhe codgāre kṣudapagamane yāre nusarati /
tathānnād udrikte viśadakaraṇe dehe ca sulaghau
prayuṃjītāhāraṃ vidhiniyamitaṃ phālasamahitaḥ//
ekādaśo dhyāya samāptau /
ya eva dehasya samāvivṛddhyaita eva doṣā viṣamāvadhāya/
yasmād atas te hitacaryayaiva kṣayād vivṛdher api rakṣaṇīyāḥ

Begins, f.1v: //90//śrīgurubhyo namaḥ//

śrīmatsukhānaṃdarasāyanena dhanvaṃtariḥ siddhasudhīmayena

premaprasannaprasabhekṣaṇena saṃjīvayaty ārttajanaṃ kṣaṇena 1

āyuḥ prārabdhavāyuprasarad api vidhir nānyathā karttum

īśo fad ye py evaṃ

tathā py āgamanigamapaṭur dṛṣṭakarmābhiṣak cet dravyaṃ ced bhūrikalpaṃ

śucicaturacarobuddha āḍhyogadīcet saṃcāro vedanāyāḥ katham aparicayaḥ śrīsukhānaṃdarājye 2

syustvag 7 dhātū 7 papadhātvā 7 śaya 7 mala 7 kalikā 7 saptasaptātha saptaśaty

unmānāḥ sirāḥ 700 saptakasahitaśataṃ 107 marmasiddhā 2 44 manyaḥ trir doṣāḥ ṣoḍaśa 16 ca navaśataṃ. 900 snāyavo splāṃ triśatyā 300 digyuktaṃdhi dviśatyā

210 saraśata 500 palapeśyaḥ striyas tatva 25 yuktāḥ 13

Ends, f.6v: kṣaudre gnyudyadguḍe vāpputapurasitayośccrṇṇapiṃḍīguṭī syāt śvetābdhighrāguḍo dviḥpuramadhusamam anyac ca dravyaṃ dvinighraṃ lehaḥ

kvāthādipākāt punar ucitarasobdhighraśubhrāguḍodviḥ kṣepyo bdhighro dravo nyoghapalamitamitiḥ snehasaṃdhānalehe 69

sneho bdhighrāṃbupakvoṣadhacaraṇarasaḥ snehakalkau caturthāgnyās tailājye athātra dravaciranihitaṃ vastusaṃdhānamuktaṃ kvāthaiḥ siddhaḥ tv ariṣṭaṃ himajalanihatair āsavā kaṃguḍārdraṃ kṣaudrakṣepo daśṃśo daśavidhakalanākalpanādravyamātre 70

iti śrī sukhānaṃ[da]sūtrasthānakaṃ saṃ [tear]

F.7r begins: atha mānaṃ

yastriṃtrā 30 t paramāṇbhis trasamukho reṇuḥ sa baṃśīti ca

paryāyair iha kathyate ravikarair jālāṃtagair dṛśate

taiḥ ṣaḍbhis tu marīcikārasaguṇā tābhiḥ smṛtā rājikā

tābhī rāmaguṇaḥ smṛtaḥ sarsa apo '8'ṣṭaghro yavaḥ sarṣapāt 1

F.7v has: [marginal title:] sukhānaṃdasūtrasthānapatra

. . . yat tam ādyaṃ gaṇasya 10 iti māgadhaparibhāṣā

. . . iti mama dhiṣaṇā tu smṛtaṃ mānakalpaṃ 13 iti sāmānyaparibhāṣā //

āstikyaṃ pravibhajya bhojanam anubhāpaś ca tathyaṃ vaco medhābuddhidhṛtikṣamāś ca karuṇā jñānaṃ ca nirdaṃtatā

karmā niṃditam asprhaś ca vinayo dharmaḥ sa daivādarād

ete satvaguṇānvitasya manaso gītāguṇājñānibhiḥ 1
krodhas tāḍanaśīlatā ca bahulaṃ duḥkhaṃ sukhoṃcchādhikā
daṃbhaḥ kāmukatāpy alīkavacanaṃ cādhīratāhāṃkṛtiḥ aiśvaryādy abhimānatāti ayitānaṃdo dhikaś cāṭanaṃ
prakhyātāhirajo guṇena sahitasyaite guṇāś cetasaḥ 2
nāstikyaṃ viṣaye cchitātiśayitālasyaṃ ca duṣṭā matiḥ
prītir niṃditakarmaśarmaṇi sadā nidrālutāharniśaṃ ajñānaṃ kila sarvato pi satataṃ krodhānvitā muḍhadhīḥ
prakhyātā hi tamoguṇena sahitasyaite guṇāś cetasaḥ 3
'jñātavyā pi tamoguṇena sahitasyaitāni cihnāni vai'

Suśrutasaṃhitā /Suśruta

Poleman no. 5318. Houghton Library shelf no. 303.

Ff.1–72. 13 × 29 cm. 33 akṣaras, 9 lines. F.43 torn almost in half. Physically incomplete. . Ff.36r, 54r, 64r have decorative borders.

Bibliography: Compared with the edition of Madhusūdana Gupta, *The Suśruta or System of Medicine Taught by Dhanwantari and Composed by his Disciple Suśruta* (Calcutta: (pp.1-378) Education Press, 1835; (pp.1–562) Baptist Mission Press, 1836), pp. 378, 562. [Widener Indl 3561. 9]. by Dharmadāsa.

Sections of the Sūtrasthāna and Nidānasthāna, but grossly mixed up. Possibly copied from an exemplar whose leaves were muddled, although no passages appear to start in mid sentence. Perhaps a physician's personal set of extracts. Brown paper wrapper has: [[395 320]] 303 vai. suśrutaḥ ślo. 1200 pa. 72–9–30.

Begins, f.1 v: //90// śrīgaṇeśāya namaḥ/oṃ namo vrahmaprajāpatyaśvibalibhir dhanvaṃtarisuśrutavāgbhaṭacaṃdraṭacarakādibhyo namaḥ//1//
athā[[tā]]yurvvedotpattiṃ nāmādhyāyaṃ [=1] vyākhyāsyāmaḥ//
yathovāca bhagavān dhanvaṃtariḥ śuśrutāya//
dhanvaṃtariṃ dharmmabhṛtām variṣṭam amṛtodbhavaṃ//
pādayor upasaṃgṛhya suśrutaḥ paripṛchati// 1// [this verse not in edition]

atha khalu bhagavaṃtam amaravaram ṛṣigaṇaṃ parivṛ'ṭa'm āśramasthaṃ kāsirājaṃ divaudāsaṃ dhanvaṃtarim aupadhenavaṃ vaitaraṇaurabhrapauṣkalāvatakaravīryagopurarkṣitasuśrutaprabhṛtayaḥ ucuḥ// F.5v has: sauṇyakarmā bhuvi pūjyato nṛpaiḥ

rasakṣaye śakrasalokatāṃ brajet// [the last verse of adhy.1, which is more or less intact, textually

Adh 2 is skipped.]

iti sauśrute āyurvedaśāstre sūtrasthāne āyurvedotpattiṃ. [= 1] nāmādhyāyo prathama// 1//

athāto'dhyayanasaṃpradānīyam adhyāyaṃ [=3] vyākhyāsyāma//

śālākyataṃtraṃ kaumāraṃ cikitsā kāyakī ca yā/
bhūtavidyeti catvāri taṃtre nuttarasaṃjñike /
bājīkaracikitsā tu/rasāyanavidhis tathā/
viṣataṃtra punaḥ kalpāḥ śalyajñānaṃ samaṃtataḥ /

ity aṣṭāṃgam idaṃ ta[n]traṃ ādi[f.6r]devena bhāṣitaṃ/ [i.e., from two thirds of the way through adh 3.

Text continuous up to ff.6r–6v, which have:] yas tūbhayaño matimāṃn sa samārthorthasādhane//

karmmāhave ti staituṃ dvicakraḥ syaṃdano yathā [then skips rest of adh. 3, and start of adh. 4]// ekaṃ śāstram adhīyāno na vi(ṃ)dyāt sāstraniścayaṃ [sic]

tasmād bahuśrutaḥ śāstraṃ vijānīyāc cikitsakaḥ/[i.e., end of adhy. 4]

. . . sa vaidyo'nyeti taskarāḥ/

yathā kharaḥ [6v]ś caṃdanabhāravāhī bhārasya vettā na tu caṃdanasya /

evaṃ hi śāstrāṇi bahūny adhītaś cārtheṣu mūḍhakharavad vahaṃti// [near start of adhy 4]

iti śrīsauśrute āyurvedaśāstre sūtrasthāne adhyayanasaṃpradānīyanāmādhyāyo [=3] dvitīyaḥ// 2//

athāto 'agnyopaharaṇīyam adhyāyaṃ [=5] vyākhyāsyāma//

trividhaṃ karmma// pūrvakarmma pradhānakarmma/ paścātkarmmeti// [i.e., beginning of adhy 5]

F.7v has: tato gugulvagarusarjjarasabacāgaurasarṣapacūrṇair lavaṇaniṃbapatravyāmiśrair ājyayuktair dhūpair

dhūpayet// [i.e., half way through adh. 5]

iti śrīsauśrute āyurvedaśāstre sūtrasthāne agnyopaharaṇīyanāmādhyāyo [=5] tṛtīyaḥ//3// śrī/ /

athāto viśiṣṭānupraveśanīyaṃ adhyāyaṃ vyākhyāsyāmaḥ//

adhigatataṃtreṇopāsitataṃtrārthena dṛṣṭakarmāṇā kṛtayogyena śāstrārthaṃ nigaditā rājānujñātena nīcanakharomṇā śucinā śuklavastraparivṛttena chatravatā . . . [adhyāya 10]

F.25v=p.112, start of adh 30.

26r=Sū.31

27r=Sū.32

29r=Sū.33

30v=Sū.34, but goes straight into 46 (p. 200): ata ūrdhvaṃ māṃsavargān upadekṣyamaḥ//

37r=Sū.46, end of māṃsavarga (p. 206). Goes straight into Nidāna:

37r=Ni.1

43r=Ni. 2

69v has end of Nidānasthāna: raktena pittodita eka evaṃ kaiścit pradiṣṭo mukhapākasaṃjñaḥ//

iti nidānaṃ sthānaṃ dvitīyaṃ//

athāto vyādhisamuddeśīyam adhyāyaṃ vyākhyāsyāmaḥ/

dvividhā vyādhayaḥ śastrasādhyāḥ snehādikriyāsādhyāś ca/ [i.e., Sū.24l]

72r has end of Sū.24, then: athāto ṣṭavidhaśastrakamīyam adhyāyaṃ vyākhyāsyāmaḥ [=Sū. 25]//cha// śrī//

'hitāhitīye [adhy. Sū.20]' athāṣṭavātaguṇān vakṣyāmaḥ//

pūrvaḥ sa madhuraḥ snigdho lavaṇaś caiva mārutaḥ//

ru'2'gu'1'r vidāhajanano raktapittābhivardhanaḥ/[i.e., the verses from the end of Sū 20] . . .

Text ends f.72v. kṣīṇaḥ kṣayaviṣārttānāṃ/ viśeṣeṇa tu pūjitaḥ

[last verse of Sū. 20]/

īśānajaṭukarūṣoṣṇaḥ ājñeyāś caiva mārutaḥ/

amlo vidāhīnair atyovāyavyāstikṣa ucyate// śrī . . . śrī//

Colophon: bhagnapṛṣṭi kaṭiḥ grīvā/ekavittam adhomukhaṃ /

kaṣṭena liṣitaṃ śāstraraṃ yatnena paripālayet//1//śrī// śrīr astu

kalyāṇaṃ bhavatu// liṣitaṃ dharmadāsena// ciraṃ//

[A red line sets apart the following text in a more informal hand:] dhanvaṃtari samudra mahānī kalpotivārai svāmi kārttikeya haṃsakair rūpi ho pūcchyo [[tivāraiṃ pratyttaradīgho]]/ko 'ruk/varṣā tiṣṭati/śarat pivati/ hemaṃte śiśare atti/[[naṣṭadhau]] mādhvī pivati/grīṣme svapati/so aruk bhavati vihaṃgamaḥ//

F.72v has marginal pencilled note: sūtrasthāna 72–901 30 1200

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa

Poleman no. 5295. Houghton Library shelf no. 530 b.

Ff.4–28. 13 × 28.5 cm. 5–6 lines, 28 akṣaras. Physically incomplete. Found with Brown paper wrapper has: śataślokī–trimallaḥ pa. 28–5–28 ślo. 350.

The colophon of this manuscript correctly calls the work the *Śataślokī* by Trimalla Bhaṭṭa, and Poleman has followed this ascription. But leaves 1–3 of the manuscript are from a different work, the *Ajīrṇamañjarī* by Kāśinātha. These two works appear together in some other manuscripts, e.g., Poona BORI (Vaidyaka) 3. Covers from verse 10 to end of work. Sanskrit interlinear gloss throughout.

Begins, f.4r: [kra]mād

ekādvitrilavonakaṃ tu pavane pitte kaphe sajvare// 10//

iti jalavargaḥ

Ends, f.28r: himādrer utpannā samupacitapaṃcānanarasā dadānā bhaktebhyaḥ pratidivasam uccair amalatāṃ

adoṣā sānaṃdaṃ gadiviracitastotranivahāśivām

enai rujyaṃ janayatu sadānaṃdajanāni// 100//

iti śrītrimallavaidyarājā viracitā iyaṃ śataślokī samāptaṃ// śrīr astuḥ / śrī

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa

Poleman no. 5296.

Houghton Librar shelf no. 222 .

Ff.1–4, 6–13. 10.5 × 24 cm. 12 lines, 29 akṣaras. Physically incomplete.

Bibliography: Printed at Bombay in 1896, with a Hindī *ṭīkā* by Śāligrāma Vaiśya; at Benares in 1869 (lithograph); and at Bombay in 1894, with a Hindi translation by Kṛṣṇlāna.

Trimalla Bhaṭṭa was the son of Vallabha, son of Siṅgaṇa (who was famous in Kāśī, of a Tailiṅga family of Āpastambas surnamed Ākhella, from Koḍapalli. He resided in Tripurāntakanagara (N 1610 E 792. His brothers were Rāma and Gopa, and he had a son called Śaṅkara. Velankar (ABC 33.1, p.59) has given evidence to show that Trimalla lived between 1383 and 1499. See also Meulenbeld 1974, p. 419 ff. Variant title: *Śataślokī Pathyāpathya (nighaṇṭu)* (mistakenly, from these words in the second verse of its introduction).

Covers complete work.

F.1r has, in pencilled Latin script : iti trimallaka viracitā guṇāguṇaśataślokī

[and in ink:] Vaidyak

Begins, f.1v: śrīgaṇeśāya namaḥ//

śrīkaṃṭhaṃ girijāgaṇeśasahitaṃ natvā śaraṇyaṃ satāṃ

Ends, f.13r–v: himādrer utpannā samupacitapaṃcānana-rasā

dadānābhaktebhyaḥ pratidivasam uccaiḥ ramalatāṃ //

adoṣā sānaṃdaṃ gadiviracitastotranivahāśivām

enai rujyaṃ janayatu sadānaṃdajananī 101

iti trimallakaviracitā guṇāguṇaśataślokī

Unidentified nidāna text

Poleman no. 5349. Houghton Library shelf no. 515.

38 leaves. 15–20 lines. Physically incomplete.

Unidentified saṃnipāta text

Poleman no. 5348. Houghton Library shelf no. 412.

leaves 1–14, 16–18. Physically incomplete.

Vaidyakakośa

Poleman no. 5336. Houghton Library shelf no. 449.

Ff.3–24, 26–30. 12 × 28.5 cm. 11 lines, 35 akṣaras. Pṛṣṭhamātrā vowels. Physically incomplete.

F.3r begins: ktakaḥ/
ariṣṭasarvatobhadraḥ/subhadraḥ pāribhadrakaḥ/
kuṣṭahādevatāgraścaravisannibhasūryakaḥ//
niṃba nama//
mahāniṃbaḥ smṛto drekā/kārmuko viṣamuṣṭikaḥ
keśamuṣṭir niravako/ramyā kaḥ kṣīra eva ca//
bakā iti namaḥ//
kirātatiktakohaimaḥ/kaṭuktaḥ kirātakaḥ//
bhūniṃbo nāryatikta/kirāto rāmasenakaḥ/
naipālaḥ prathitaś cānyo jātibhedo jvarātakaḥ/
nāḍī tiktordhvatiktaś ca/nidrāriḥ sannipātahā//
cirayate nāmaḥ//
F.24v ends:// pītari nāmaḥ//
rājarītismṛtā rājñī/rājaputrī maheśvarī /
vrahmā
F.26r begins: dhyaphalo gṛhi/vṛkṣagulmalatānīca/

Vaidyasāgara With *Hindī ṭīkā*

Poleman no. 5335. Houghton Library shelf no. 1363.

FF. l–140. 9 × 23.5 cm. 7 lines, 25 akṣaras. Physically incomplete.

F.1r has: atha neruroga// murailākapaṣanā 25 gura 25 kūṭigolīkapavaṣāvadina 14 nerūaturo jvarapitāśleṣajvara-jīrṇeṣu vāṃdhavā//

bhāmakāle kuṭuṃva [×] dīnakāle ripus tathā// śrīḥ Text begins

f.iv :śrīgaṇeśāye namaḥ
vaidyasśāgara likhyate
namāmi dhannvantarim ādidevaṃ vātātmajaṃ gaurisutaṃ maheśaṃ //
siddheśvarīṃ bhairavadevasarvvaṃ namāmy ahaṃ vaidyagathāmanantaṃ//1//
aṣṭādaśajvaraṃ caiva sannyapātas strayodaśaḥ
te sarvve te mayā kathyaṃ rājarogādikaṃ paraṃ//2//
atha dūtalakṣanaśubhā' śubhā//

Ṭīkā begins, f.3v://15// ṭīkā// dāha chana śīta ho
hṛdaiduṣaigāṭhihāṭhiduṣaimāthadhumai kā na māraktacūvai//
Text ends, f.140r: //151//
anantapāraṃ kritavaidyasāstraṃ svapnaṃ gamed aṣṭagaraṃthanūnaṃ//
dharmāpuriṃkāśikamannakāro'taṭe sthitaṃ graṃtha mayā prakāsyaṃ//
śubha aśybhoksaṃkhya 55.
iti śrī naṃtadaivajñagraṃthe sāgare samāptaṃ śubhaṃ bhūyāt
maṃgalam astu//
tadasaṃvatsara 1840 mārgamāṃsaptaṣṭapache tithau paṃcamyāṃ bhṛguvāsare ka liṣṭaṃ mansārāma upādhyā ṣemanāthake suta ātmāpaṭhārthaṃ//
śubham astu//
1\12\139
12/
278
139
1668

F.140v has: atha kāsośvāsaḥ //goghṛtapāvabhani//
rūsapātrapiya patinakaparasanikarava/ kaṇāpai 1 miśrī 6 pai 3// sahatapai 3 //
tāvapītanikevāssanamācaḍhā dehaghṛtamelidenājavaghṛta ho . . . tavachanīle pīparimadhye uparase ḍārikai piyavavina

Sārasaṅgraha/Yogarāja

Poleman no. 5339. Houghton Library shelf no. 1366.
46 leaves. 9–10 lines. Physically incomplete.
colophon.

References

1. This is the title according to the author himself (verse 2).

2. Called thus by the author at the end of his work (140). Other titles are *Āścaryayoga(ratna)mālā, Yogamālā, Kautukatantra,* and *Mahākautuka* (Intr. to ed. b, 6). See NCC II, 211 Tāntrika Sāhitya 55. A *Yogaratnāvalī* with a vivṛti by Śvetāmbara (Check-list Nrs. 1010 and 1060) is evidently the same work; P. Peterson (1887 : 313) reproduces part of the text of a MS of Nāgājuna's *Yogaratnamālā* that calls it *Yogaratnāvaī* in the colophon. The Aufrecht stated (in his catalogue of the Bodleian MSS) that the *Yogaratnamālā* seems to be an epitome of a much larger work, which tradition ascribes to Nāgārjuna (see. P. Peterson, 1887: 17)
3. The commentator Guṇākara ascribes the work to Nāgārjuna in his introductory verse. Editions : (a) *Āścayayogamālātantra* by Siddhanāgārjuna, ed., with a Hindī commentary, by Paṇḍita Baladevaprasādamiśra, śrīveṅkaṭeśvara Steam Press, Bombay 1914 [IO.San.B.1003(i)]. (b) Nāgārjuna's *Yogaratnamālā* with the commentary of Śvetāmbara Bhikṣu Guṇākara, edited by Prof. Priyavrat Sharma, Jaikrishnadas Ayurveda Series No. 11, Vārāṇasī 1977. (c) Nāgārjuna's *Yogaratnamālā*, by Dr. Pushpendra Kumar, Delhi 1980 (text, commentary, and English translation of the text). References are to be.
4. This number varies somewhat in the MSS (Intr. to ed. b, 8; Tāntrika Sāhitya 55; two MSS are recorded as having 400, respectively 450 verses).
5. The work consists of fifty-seven short paragraphs.
6. Verse 139.
7. Verses 139 and 140.
8. Compare CC I, 410: Bhāskara, guru of Nāgārjuna; P. Peterson, 1887: 17–18.
9. Campare on this point Soḍhala.
10. Intr. to ed. b, 9–12. P.V. Sharma's contention that it is not improbable that this Bhāskara is the Siddha of that name, mentioned, together with Nāgārjuna and others, in the *Rasaratnasamuccaya* (1.2), and who is also regarded as the author of the *Rasendrabhāskara,* is no more than a guess. See also: Bhāskara. See JAI 73–87; other medical works ascribed to this author by R. Bhaṭnāgar are a *Lauhaśāstra* and a *Nāgārjunīkalpa*. See Nāgārjuna.
11. JAI 72–87.
12. It is caled *Laghuvṛtti* (Cat. Bikaner Nr 1377; P. Peterson, 1887 : 313) and *Laghuvivṛti* (Cat. BHU Nrs. 140–41) JAI 44. A commentary in Gujarātī on Nāgārjuna's *Yogaratnamālā*, called *Amṛtaratnāvalī,* and written by Guṇākara, is recorded in the Check-list (Nr. 1055); see on this commentary JAI 95–96.
13. See the first of the concluding verses.
14. See the last verse.
15. Intr. to ed. b, 16–17.

16. NCC VI, 58.
17. NCC VI, 58, compare : Nāganātha.
18. D.Ch. Bhattacharyya (1947b) : 132–33 and 141 : two quotations, one of which is identical with that found in Vijayarakṣita's part of the *Madhukośa.*
19. Ad *Mādhavanidāna* 5.31–32.
20. Ad *Mādhavanidāna* 5.31–32.
21. *Mādhavanidāna* 5. 31–32 = Ca. Ci. 14.21–22.
22. See Vijayarakṣita and Niścalakara. P.V. Sharma disagrees with this view (see his Intr. to ed. b, 14–15) beacause his dates of Vijayarakṣita and Niścalakara are much later than those adopted in the present work.
23. Captain H. Bower, "A Trip to Turkestan,' in *The Georgraphical Journal (Including the Proceedings of the Royal Geographical Society),* vol. V (January to June, 1895), pp. 240–257.
24. Russian Mussulman subjects, inhabitants of Ferghana.
25. Buddhis in Ladakhi.
26. M.L. West, *Tesxtual Criticism and Editorial Technique* (Stuttagart: Teubner, 1973), p. 64.
27. Klaus Ludwig Janert, *An Annotated Bibliography of the Catalogues of Indian Manuscripts, Part 1* (Wiesbaden : Fraz Steiner, 1965). Not in Janert and the handlists of Losty and Wujastyk (see notes 8 and 13), and that by Gambier-Parry and Johnston, and that of V.Raghavan.
28. Mark Aurel Stein, *Serindia: A Detailed Report of Explorations on Central Asia* . . . . (Oxford: Clarendon press, 1921). See also the scientific reports of Stein's first and third journeys: *Ancient Khotan; a Detailed Report on Archaeological Explorations in Chiness Turkestan* . . . (Oxford: Clarendon press, 1907 and) *Innermost Asia: Detailed Report of Explorations in Central Asia* . . .(Oxford: Clarendon press, 1928)
29. Prof. D. Pingree informs me that there are also a few Sanksrit MSS in the I.O. acquired after Keith by gift, and that there is a handwitten list of these.
30. A.F. Rudolf Hoernle, *A Report on the British Collection of Antiquities from Central Asia,* published as an extra number to the *Journal of the Asiatic Society of Bengal* in 1901, section III, part II.
31. *Ibid., Manuscript Remains of Buddhist Literature Found in Eastern Turkestan.* . . (Oxford: Clarendon Press, 1916
32. S.C. Sutton, *A Guide to the India Office Library* (London : H.M.S.O., 1952).
33. H.N. Randle, *Bulletin of the School of Oriental and African Studies* 10-(1940–42, 1066.
34. David Pingree, *Jyotiḥśāstra,* part I of *A Descriptive Catalogue of the Sanskrit and Other Indian Manuscripts of the Chandra Shum Shere Collection in the Bodleian Library* edited by Jonathan Katz (Oxford: Clarendon Press, 1984).

35. A useful survey of the library's catalogues is F.C.Francis, *The Catalogues of the Oriental Printed Books and Manuscripts* (London : Trustees of the British Museum, 1959), a revised and enlarged edition of the article offprinted from *The Journal of Decumentation* 7.3 (1951). Several lists of MS acquisitions are published in the *British Museum Quarterly* and the *British Library Journal.*
36. J.P. Losty (compiler), *A Catalogue of Sanskrit and Prakrit Manuscripts in the British Museum, vol. II* ([London, 1971])
37. My thanks to Jinadasa Liyanaratne for several corrections to this list (he also informs me that there are further Sri Lankan medical manuscripts in the British Library collection that do not appear in J. Losty's list); any remaining errors are mine alone. Other—non medical-items of importance in Mr. Losty's list include several early illustrated palm leaf manuscripts from Nepal, two 18th century plam leaf manuscripts in Malayālam script of Bhāsa's *Pratimānāṭaka* and *Abhiṣekanāṭaka,* some Gilgit manuscripts, and the Stein fragment from central Asia. The British Library acquires new Sanskrit manuscripts regularly.
38. Government of India, *Report osf the Sanskrit Commission 1956–57* (Delhi: Manager of Publications, 1958), p. 216.
39. See Helen Turner, *Hernry Wellcome: the Man, His Collection and His Legacy* (Lndon: Wellcome Trust and Heinemann, 1980).
40. Dominik Wujastyk, *The South Asian Collections of the Wellcome Institute for the History of Medicine* (London : The Wellcome Institute, 1984, 1988). See also Nigel Allan, *The Oriental Collections of the Wellcome Institute for the History of Medicine* (London : The Wellome Institute, 1984.
41. Dominik Wujastyk, *A Handlist of the Sanskrit and Prakrit Manuscripts in the Library of the Wellcome Institute for the Hirstory of Medicine : Volume 1* (London: The Wellcome Institute, 1985).
42. R.C. Dogra, *A Handlist of the Manuscripts in North India Languages in the Libirary* (London : School of Oriental and African Studies, 1978).
43. F. Taylr, "The Oriental Manuscript Collections in the John Rylands Library," *Bulletin of the John Rylands Library* 54 (1971–72), 449–78.
44. J.D. Person, *Oriental Manuscripts in Europe and North America: a Survey* (Zug: Inter Documentation Company, 1971), pp. 374–82, and the addendum "Oriental manuscripts," in *South Asian Bibliography : a Handbook and Guide,* compiled by the South Asia Library Group (Hassocks, Sussex : Harvester, 1979), pp. 3–5.
45. A copy of Raghavan's notes on these MSS is in the hands of Prof. D. Pingree, at Brown University.
46. His correspondene relating to the period of his collecting activities is in the Wellcome Institute's archives.
47. Some selected works relating to codicology in this area: Stillman Drake, 'Editing unpublished notes, such as Galileo's on Motion,' in *Editing*

Texts in the Hostory of Science and Medicine edited by Trevor H. Levere (New York and London, 1982); S. M. Katre, *Introduction to Indian Textual Criticism* (Poona, 1954); V. Raghavan, *Manuscripts, Catalogues, Editions,* (Bangalore, [1963]); K. T. Pandurangi, *The Wealth of Sanskrit Manuscripts in India and Abroad* (Bangalore, 1978); L.D. Reynolds and N.G. Wilson, *Scribes and Scholars : a Guide to the Tranmission of Greek and Latin Literature* (Oxford, 1978); M.L. West, *Textual Critucism and Editorial Technique* (Stuttgart : Teubner, 1973). These works also contain bibliographies for further reading. Also recommended is the study of the tranmission of medieval Western vernacular poetry and other medieval and Bzyantine literatures, which share problems with the Indian case. However, as West sagely observes, after the basic principles are known, textual criticism is learned by doing, not by reading about it.

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Saving India's Medical Manuscripts

Samīkṣikā Series
No. 5

General Editor
DIPTI S. TRIPATHI

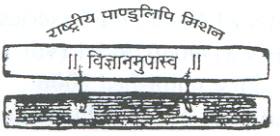
The Samīkṣikā Series is aimed at compiling the papers presented by the various scholars during the seminars organized by the National Mission for Manuscripts. The seminars provide an interactive forum for scholars to present to a large audience, ideas related to the knowledge contained in India's textual heritage.

In keeping with the title, the Samīkṣikā (research) Series is concerned with research papers of distinguished scholars and specialists in different intellectual disciplines of India.

Saving India's Medical Manuscripts

Edited by

G.G. Gangadharan



National Mission for Manuscripts

Dev Publishers & Distributors

Published by:
National Mission for Manuscripts
11 Man Singh Road
New Delhi 110 001
Phone: 91 11 2338 3894
E-mail: director.namami@nic.in
Website: www.namami.org

and Co-published by:
Dev Publishers & Distributors
2nd Floor, Prakash Deep,
4735/22, Ansari Road,
Darya Ganj,
New Delhi-110002
Phone : 011 4357 2647
e-mail: devbooks@hotmail.com
website: www.devbooks.co.in

ISBN 81–904029–6–X (Series)
ISBN 978–93–80829–10–4 (Vol. V)
First published 2012

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Foreword

The National Mission for Manuscripts has tried to address the issue of access to manuscripts heritage of India through various plans and programmes over the past eight years. Preservation and conservation of manuscripts are an integral part of Mission's mandate, however, it has to be acknowledged that mere preservation and conservation cannot be of much use unless access to manuscripts is made convenient and easy for scholars. Information on manuscripts is of prime importance in this matter. Without information manuscripts can neither be accessed nor used effectively and productively. In an effort to make this possible the Mission has been organizing seminars in different subject areas. Such seminars provide a platform for scholars working in a given discipline to interact, share information, discuss problems encountered by them and then look towards a solution of those problems.

In the year 2006 a seminar on medical manuscripts entitled *Saving India's Medical Manuscripts* was organized in collaboration with Foundation for Revitalization of Local Health Traditions (FRLHT), Bangalore. This seminar brought together scholars from different parts of the country working in this field and provided them an opportunity to share their experiences. Five years have passed since this seminar was held. This publication should have been brought out long ago. However, unavoidable circumstances got in the way and we could not publish the proceedings earlier. I feel that a work of this sort need not be on permanent hold because of some delay somewhere. The

relevance of material published here is not time bound, therefore, it can still be of use for researchers and scholars alike.

This seminar looked at medical manuscripts from different perspectives which are obvious from the title of papers. The first paper by M.A. Alwar and M.A. Ananth deals with deciphering medical manuscripts while the second paper by K.C. Chunekar talks about arriving at a correct and precise text for the proper identification of drugs. C.B. Patel concentrates on Ayurveda as an alternative system of treatment of modem ills and Usha M. Brahmachari gives details of a text called Tāmbūlamañjarī. Karunesh Shukla in his brief presentation gives details of forty manuscripts preserved in the Nagarjun Buddhist Foundation at Gorakhpur. Following these papers is the one by M. Prabhakara Rao which puts up a case for a comprehensive descriptive catalogue of medical manuscripts in India. S.D. Kamat's paper looks at the survey and cataloguing of Ayurvedic manuscripts in Gujarat State while Vidyanand Singh presents, the case of digital documentation of manuscripts in the Government Museum and Art Gallery, Chandigarh. P.L. Shaji from Thiruvananthapuram talks about hands on technique for preservation of manuscripts, this paper is followed by M.N. Pushpa's paper which outlines the indigenous practices in the preservation of manuscripts.

Hereafter, eight papers have been included that deal with different repositories of medical manuscripts. A. Periyasamy present information on Palani, an important centre of medical manuscripts. S. Prema gives an overview of Siddha literature from 200 BC to 2000 AD., while R. Jayalakshmi gives information on Siddha medical manuscripts in Tamil. S. Prema and R. Devanathan provide glimpses of epics from Tamil medical manuscripts and P. Visalakshy presents the Ayurveda tradition of Kerala. The paper by W. Premananda Singh on medical books of Manipur is of special interest because not much is known about this area. Lokesh Chandra's paper gives us glimpses of the history of Indo-

Tibetan medicine and Dominik Wujastyk's paper provides information on Ayurveda Manuscripts collection outside India.

As can be seen from the above this seminar looked at Indian medical manuscripts from several angles which was befitting the background and affiliation of scholars. Darshan Shankar was Director of FRLHT. G.G. Gangadharan, Jt. Director, FRLHT was convener of this seminar. M.A. Alwar and M.A. Ananth both were Research Fellows at FRLHT and had jointly published Kṣemakutūhalam—a work on dietetics and wellbeing. K.C. Chunekar was Professor of Dravyaguna at Banaras Hindu University. He had the rare distinction of being the Indian Government expert on botanical identification. C.B. Patel was Superintendent of Orissa State Museum, Bhubaneshwar which is one of the very large and important repositories of palm leaf manuscripts. Usha Brahmachari was Research Officer at Gaekwad Oriental Institute, M.S. University, Baroda. Karunesh Shukla, formerly Professor of Sanskrit at Gorakhpur, is presently heading the Nagarjuna Buddhist Foundation. M. Prabhakara Rao was associated with the Oriental Research Institute), Tirupati as curator- cum-librarian. S.D. Kamath, besides being a renowned Ayurvedic doctor is also a researcher in this field at Mumbai. Vidyanand Singh was Director, Government Museum and Art Gallery, Chandigarh. P.L Shaji is associated with the Oriental Research Institute, Thiruvananthapuram, Kerala,' which is one of the largest repositories of manuscripts in the country. M.N. Pushpa was Curator, Botany Section, Government Museum, Egmore, Chennai while A. Periyasamy was Curator, Government Museum, Palani. S. Prema was Professor and Head of Siddha manuscripts at Thanjavur. R. Jayalakshmi was research associate in the Department of Manuscriptology, Institute of Asian Studies, Chemmachery, Chennai while R. Devanathan, MD in Ayurveda hailed from SDM College Udupi. P. Visalakshy again belongs to the hallowed institute at Thiruvananthapuram. W. Premananda Singh besides being an advocate was deeply interested in

the Ayurvedic system of medicine and had done research in this field. Lokesh Chandra is a well-known name in the field of Tibetan, Mongolian and Sino Japanese Buddhism. He is a respected authority in the field of Buddhist studies. Dominik Wujastyk had the privilege of working for the Welcome Foundation in London for a long time from where he joined the University of Vienna. He has worked on Sanskrit language and literature, classical Indian studies and history of science in pre-modem India. The reason I have given details of the scholars over here instead of the general practice of providing it at the end of the publication is that some information provided here might be dated. The reference to designation and affiliation to institutions is given as it was in the year 2006. We have not been able to update the list but it is important for the reader to know about the contributors as it adds to the authenticity of the writings. I am sure some scholars must have moved on in time.

Even though delayed, I feel this publication will be worthwhile and useful to scholars working in the area of medical manuscripts and we at NMM would gratefully acknowledge any feedback from discerning readers.

Dipti S. Tripathi
Director
National Mission for Manuscripts

New Delhi
14th *November,* 2011

Introduction

The Indian medical heritage has been extremely productive. India has one of the largest collections of medical manuscripts of any civilization in the world. While there is no precise enumeration of the number of manuscripts that we have, estimates vary widely putting it in the region of 20000 to 100,000. Several of these manuscripts are now in Institutions such as Oriental manuscripts libraries, Indological research institutions, universities, mutts and archives and many are still in private collections. Manuscripts are also available in foreign libraries in U.K., France, Germany and USA. Unfortunately there is no detailed and accurate data about the number, extent and distribution of the medical manuscripts of India.

The presently available published medical texts, which are in contemporary use, represent less than two per cent of the medical literature that is available in the form of manuscripts.

Through the eighteenth and nineteenth centuries, a large number of manuscripts began to get accumulated in public collections so also the catalogues with varying degrees of completeness and reliability. The first attempt to compile a master list of manuscripts in any area was the one made by Theoder Aufrecht in the 1890s. After an exercise lasting nearly thirty years, Aufrecht produced a master list of all Sanskrit manuscripts in public collection, which he called *Catalogus Catalogrum*. Subsequently during a twelve-year period, two supplementary volumes were produced.

However, with a large number of new catalogues accumulating, Aufrecht's work soon became outdated. In 1935, A.L. Woolner, Vice Chancellor of Punjab University, mooted the idea of preparing a fresh edition of *Catalogorum*. In 1937 the University of Madras decided to take the work of producing a *New Catalogus Catalogorum* of all Sanskrit manuscripts in public collections all over the world. Initially when the work was undertaken a list of 394 catalogues were collected. A master alphabetical author/title list was compiled. Each entry gave the description of manuscripts giving the name, specified the location of the manuscript (in terms of the name of the collection and the serial number) as well as the broad subject classification wherever known. The entire corpus was divided into forty-eight broad subject headings for this purpose. The first volume was published in 1949 covering all manuscripts under the alphabet 'A' During the period 1949–1991 thirteen volumes of the *New Catalogus Catalogorum* have been published covering the manuscripts under the letter 'A' to 'BA'. As per the original estimate twenty volumes are required to completely list this corpus.

The only attempt to catalogue Indian medical literature was by the Department of History of Medicine that was started in Osmania University in 1958. The work commenced with the identification of twenty-four catalogues of manuscripts including two catalogues of collections from Nepal and one from Germany. When only about one thousand entries had been compiled, the department was suddenly closed down in 1966. Later, the department was transferred to the Indian Council of Medical Research in 1969 and then to the Central Council for Research in Āyurveda and Siddha. In 1970, the material was transferred to the Institute for History of Medicine in Hyderabad. The Institute published an incomplete work in 1972, which gives a list of 1082 entries along with the titles. This was perhaps the first and only attempt to compile a partial list of manuscripts in the area of medicine.

Similarly no reliable estimates are available on the corpus of regional medical manuscripts in Indian languages. Some time ago the Tamil University at Tanjore had compiled a list of all Tamil manuscripts in public collections. Out of the 24,000 manuscripts listed, about 4,000 are in the area of medicine.

Manuscripts in general and the medical manuscripts in particular form a precious part of India's cultural heritage. The urgency for initiating a progarmme for conservation of medical manuscripts is because there exists a real danger of losing a large number of manuscripts due to negligence.

On the other hand, access to manuscripts will provide theoreticians and practitioners of the Indian Systems of Medicine valuable knowledge that can be put to contemporary use.

The National Mission for Manuscripts was kind enough to co-sponsor the seminar on 'Saving India's Medical Manuscripts' and the same was held at the campus of FRLHT. The seminar was a huge success and also an eye-opener for the organizers as well as the participants regarding the wealth and extent of medical manuscripts that existed throughout India and abroad also. It was also a precursor for FRLHT to take up a project on "Documenting India's Medical Manuscripts" and prepare a Master Descriptive Catalogue of these manuscripts, which would facilitate researchers, students and scholars of Āyurveda to delve deep into the ancient medical texts and retrieve the invaluable knowledge housed in these texts and utilize them for the betterment of humanity.

The seminar saw many scholarly and informative presentations. Many outstanding scholars from different parts of India gave invaluable suggestins to take this noble task ahead.

It is a matter of great pleasure that the National Mission for Manuscripts is bringing out the proceedings of this seminar in a very attractive manner. I am sure readers of

this book will appreciate the quality and quantity of information housed in the articles. We look forward to suggestion and active participation of all the readers and scholars to take forward the noble task of preserving and propagating the knowledge of Indian medical heritage that our organization has taken up.

G.G. Gangadharan

C*ourtesy:* Mr. Darshan Sahankar,
Director, FRLHT

Key to Transliteration

VOWELS

अ a (b<u>u</u>t)	आ ā (p<u>a</u>lm)	इ i (<u>i</u>t)	ई ī (b<u>ee</u>t)	उ u (p<u>u</u>t)	ऊ ū (p<u>oo</u>l)
ऋ ṛ (rhy<u>th</u>m)	ए e (pla<u>y</u>)	ऐ ai (<u>air</u>)	ओ o (t<u>oe</u>)	औ au (l<u>ou</u>d)	

CONSONANTS

Guttural	क ka (s<u>k</u>ate)	ख* kha (bloc<u>kh</u>ead)	ग ga (<u>g</u>ate)	घ gha (<u>gh</u>ost)	ङ ṅa (si<u>ng</u>)
Palatal	च ca (<u>ch</u>unk)	छ cha (catc<u>hh</u>im)	ज ja (<u>j</u>ohn)	झ jha (hedge<u>h</u>og)	ञ ña (bun<u>ch</u>)
Cerebral	ट ṭa (s<u>t</u>art)	ठ* ṭha (ant<u>h</u>ill)	ड/ड़ ḍa (<u>d</u>art)	ढ*/ढ़ ḍha (god<u>h</u>ead)	ण* ṇa (un<u>d</u>er)
Dental	त ta (pa<u>th</u>)	थ tha (<u>th</u>under)	द da (<u>th</u>at)	ध dha (brea<u>th</u>e)	न na (<u>n</u>umb)
Labial	प pa (sp<u>p</u>in)	फ* pha (<u>ph</u>ilosoph<u>y</u>)	ब ba (<u>b</u>in)	भ bha (ab<u>h</u>or)	म ma (<u>m</u>uch)
Semi-vowels	य ya (<u>y</u>oung)	र ra (dr<u>r</u>ama)	ल la (<u>l</u>uck)	व va (<u>v</u>ile)	
Sibilants	श śa (<u>sh</u>ove)	ष ṣa (bu<u>sh</u>el)	स sa (<u>s</u>o)	ह ha (<u>h</u>um)	
Others	क्ष kṣa (*<u>ksā</u>triya*)	त्र tra (*<u>tri</u>śūla*)	ज्ञ jña (*<u>jñā</u>nī*)	ळ* l (pla<u>y</u>)	ॠ* ṝ

अं *(—) ṁ* or *ṃ amusūra* (nasalisation of preceding vowel) like *saṁskṛti/or soṃskṛti*

अः *visarga = ḥ* (aspiration of preceding vowel like (*prātaḥ*)

ऽ *Avagraha* consonant #' consonant (like-*imé vasthitā*)

Anusvāra at the end of a line is presented by m (म्) and not *ṁ*

*No exact English equivalents for these letters.