

THE *MADANADI NIGHANTU* OF *CANDRANANDANA* IN THE LIGHT OF A NEW MANUSCRIPT

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ABSTRACT

The *Madanadi nighantu* of *Candranandana* has been published from Kottayam duly edited by N. S. Mooss. The editor has based this edition on four manuscripts three from different places in Kerala and one procured from Paris

On examining the manuscript from Calcutta an interesting fact was revealed that the manuscripts from Calcutta and Paris resemble very closely in their readings and also in the respect that only these two, out of the five, have the miscellaneous portion after the description of the drugs under various *ganās* is over which covers nearly 50% of the body of the manuscript. This could not be taken up for editing and publishing in the present edition because the editor had no access. Had he seen the manuscript of Calcutta, perhaps he would have completed the work in its entirety. The paper discusses the salient features of the Calcutta Manuscript.

The *Madanādi nighantu* of *Candranandana* has been published from Kottayam (1915) duly edited by N. S. Mooss (B). The editor has based this edition on four manuscripts—three from different places in Kerala and one procured from Paris (B4). The MS deposited at the Asiatic Society, Calcutta (A) was not consulted. On examining the MS A, an interesting fact was revealed that the MSS. A and B4 resemble very closely in their readings and also in the respect that only these two out of the five, have the miscellaneous portion after the description of the drugs under various *ganās* is over which covers nearly 50% of the body of the MS. This could not be taken up for editing and publishing in the present edition because the editor could not have access to another MS in addition to B4. Had he seen the MS A, perhaps he would have completed the work in its entirety.

Peculiarities of MS. A:

The description of the MS. A is as follows :

Size – 24 × 16 cm.

* 39, Gurudham Colony, Varanasi

Lines per Page – 16 upto p. 16a, then 15

Letters per line – 43

From the colophon at the end, it appears that the scribe's name is Haḍaikaṛ Bālakṛṣṇa and the owner of the MS was Siddhera Vaidya Āgaṭhye Belāpurkar residing at Pune. The MS was completed on the tenth day of the bright fortnight of Āświna month in Saka 1738 (1816 A.D.).

The handwriting changes abruptly from page 16a and also the number of lines per page. 'Vṛṣya' is written as 'rūkṣa' and 'vraṇya' as 'varṇya' in most of the cases.

Regional names of drugs are given on the right side where description ends.

In the present paper I would discuss the salient features of A and as to how far it could remove the deficiency of B. As pointed out earlier, A and B4 resemble closely in their readings. For instance, on p. 2 of B (F. N. 5,6,7) the readings are similar in both though the reading selected for the text is different. Such instances can be found almost on every page. But there are also some differences which have been observed as follows:

1. The text in B reads 'ūṣmaroga' (I.6). The variant in B4 is 'ūrdhvavāta' while A reads 'ūrdhvaḥāga'; the last reading seems to be more appropriate because the drug is described as one of the chief emetics (Caraka, Kalpa. Ch. 3).
2. Among the synonyms of Mahānimba (1.8), 'śukamālaka' of B is read as 'śuklaśālaka' by B4 and 'śukaśālaka' by A.
3. 'Pāke raktaphalā' is one of the characters of Bimbī described in B (1.10). This is read as 'raktapittaharā' in B4 and 'raktapīṭaphalā' in A. In comparison to that of B4, the reading of A is appropriate as the context is of morphological characters and not of therapeutic properties.
4. In 1.15, the latter half of the verse is not found in B4 but A fills up the gap by furnishing a better reading 'chhardyāyani' for 'chatrāvanaṇi' the reading adopted in B.

5. 'Mukhadōṣa' of B (1.21) is read as 'mukhaśoṣa' in B4 and 'mukhaśūka' in A.
6. 'Vṛṣairāṇḍe' of B (1.32) is 'viṣā ghaṇṭā' in B4 and 'vṛṣā caṇḍā' in A. The last reading is supported by the Rājanighaṇṭu.
7. 'Citralā' (B 1.69) is read as 'citrakā' in B4 and 'pittalā' in A.
8. 'Suvarṇakaḥ' one of the synonyms of āragvadha (B 2.22) is read as 'raivata' in B4 and 'recana' in A.
9. 'Mehanāśanaḥ' (B4 2.25) is read as 'Mehaśoṣanaḥ' in A.
10. The verse 3.2 is read quite differently in B4. A also has the same reading but 'pācana' of the former is read as 'pavana' which answers the query of the editor.
11. 'Ambuvāsini', the reading of A, is more appropriate in comparison to that of B4 and also supported by Dhanwantarinighaṇṭu.
12. Similarly 'Dīrghavṛntaka' (A 3.13) is more appropriate and common than 'dīrghapatraka' (B4).
13. In 6.17, 'Kiriṭikā' of B is read as 'bhirāṇṭikā' in B4 and 'niraṇḍikā' in A.
14. 'Rakṣoghnaṇ' (B4 6.30) is read as 'Raktaghnaṇ' in A. The latter reading is nearer to the text.
15. 'Tailalehe' (B 9.4) is 'tailayogyam' in B4 and 'tailayoni' in A. The former reading means that oil may be processed with this while the latter one indicates that oil was extracted from the same.
16. In 15.12, 'Vallyabalā' of B is read as 'vallyaphalā' in B4 and 'Vallyakaphā' in A. Similarly, 'Kāravallī' of B4 is 'Rājavallī' in A. 'Phalāsīvā' of B4 (with question mark of the editor) is 'phalāsikā' in A.
17. In 16.17, 'Mahāphalaḥ' of B4 is read as 'mahābalaḥ' in A. The word 'tālayoni' of the text is read as 'meghayoni' in B4 and 'madyayoni' in A. The last reading is definitely acceptable.
18. 'Rajakadrumaḥ' of B (16.29) is 'rañjanadrumaḥ' in B4 and 'candana-drumaḥ' in A.

19. 'Mahākṣvelā' (17.5) is read as 'Mahākalpā' in B4 and Mahākālā in A. Similarly, 'rūksā' of (17.6) is 'vṛṣyā' in B4 and 'tyuṣṇā' in A.
20. In 19.19, 'kṣetramañjarī' is read as 'śiṛṣamañjarī' in B4 and 'śvetamañjarī' in A.
21. In 24.8, 'kaphapittahā' of B is supported by 'kaphapittajit' of B4 but is rectified by A as 'kaphavātajit' because the drug Ajamoda, due to uṣṇavīrya, can pacify vāta and not pitta.
22. In 27.11, 'prāyaḥ' and 'khacaraḥ priyaḥ' of B4 are read as 'prāṃśuḥ' and 'auṣadhēpriyaḥ' in A which may satisfy the query of the editor.
23. In 31 5, B and B4 read 'dhyāmaka' but A reads it as 'śyāmaka'.

Apart from comparing A with B4, it would be interesting and profitable to compare A with B which may help to reconstruct the text of the letter in a better way.

1. In the introductory verse No. 2, 'saṃjñāntareṣu' is read as 'granthāntareṣu' which seems to be more appropriate.
2. 'Svaravaṃakṛt' (B 1 4) is 'kuṣṭhamūtrajit' in A.
3. In 1.8, 'nimbaraka' is read as 'nimbavara' in A.
4. 'Varatikṭaḥ' is one of the synonyms of kuṭaja in B. It is read as 'vanatikṭaḥ' in A.
5. 'Amogā' one of the synonyms of viḍaṅga (B 1.24) is read as 'kairātaṃ' in A. It is to be noted that viḍaṅga grows mostly in Kirātadeśa (North-eastern part of India).
6. In 1.28, 'duṣṭavraṇa' is read as 'kuṣṭhavraṇa' in A.
7. In 1.33, 'citrakena samā' (A and B4) is a better reading in comparison to 'citrakasyopamā' as in B.
8. 'Vātaghnam' (B 1.54) is 'malaghnam' in A. Similarly, 'Nirviśeṣake' (A) is more appropriate than 'nirviśeṣataḥ' (B 1.56).
9. 'Amoghā' (B 2.7) is read as 'medhyā' in A.

10. 'Tūṇī viśodhanī' (B. 2.17) is read as 'tu nilāśodhini' in A. Similarly, 'bhūta' (B 2.18) is 'bhrama' in A.
11. In 2.41, 'pāṇḍvāmayapradam' of B is read as 'pāṇḍvāmayabhramān' in B4 and 'pāṇḍuśramapradam' in A.
12. In 2.44, 'mūtrakṛcchrajvaiārucīḥ' (B) is read as 'doṣamūtragrahāru-cīḥ' in A.
13. 'Sapta' (B. 2.50) is read as 'sarva' in A while other MSS do not read it clearly.
14. In 2.53, 'kuṣṭhārśāṃsi, (B) is read as 'kuṣṭhān krimīn' in A.
15. In 3.9, 'nilā' (B) is read as 'viśā' and 'doṣa' (B) as 'śopha' in A.
16. In 3.14, 'snigdha' (B) is read as 'tikta' in A, also supported by B4. In other nighaṇṭus too, it is not mentioned as 'snigdha'.
17. 'Bhadradāru' (B 3.27) is 'mahādāru' in A.
18. In 3.40, 'Vīryasaṃ' of B is read as 'madhukaṃ' in A.
19. In 4.27, 'vaktra' of B is read as 'Cakṣu' in A.
20. The verse 6.6 is read in A as follows –
"Dūrālabhā dhanvayāso yāso dhanvayavāsakaḥ
Kacchurā tāmramūlā ca duḥsparśā durabhigrahā".
21. In 6.20, 'vaśyo' of B is read as 'veśyo' in A. 'Guhya' of B is read as 'gulma' in both A and B4.
22. 'Vibhāvarī yā' of B (7.7) is 'Vibhāvanīyā' in A and supported by the majority of MSS. The next verse is missed in B which is as follows in A-
"Bṛmhaṇī vātaviṣyāsrkpittaghnyau stanyavardhane.
Mede śīte svādurase kṣatakṣayahare gurū".
23. In 8.12, 'sināḍikā' of B is 'śivāṭikā' in A. The latter reading is supported by other nighaṇṭus.

24. In 8.19, 'candanagopā' of B is 'candanagaurā' in A. In 8.21, 'bahuvrāvā' is read in A in place of 'madhusrāvā' (B).
25. In 11.5, 'tṛṣṇā' (B) is read as 'kṛmi' in A.
26. 'Tiktam' of B (11.7) is read as 'tikṣṇam' in A.
27. 'Malāpaham' of B (12.2) is read as 'gulmāpaham' in A.
28. In 12.5, 'mātā' of B is read as 'sītā' in A. Similarly, 'dāha' of B (12.7) is 'dhātu' in A.
29. Rājimāna' of B (13.1) is read as 'rājanāmā' in A. The latter reading is supported by the Dhanvantari nighaṅṭu. In 13.2, 'tridoṣa' of B is 'tvagoṣa' in A.
30. In 13.3, 'pittā' of B is 'vinnā' in A.
31. In 14.3, 'kuryāt' of B is read as 'rucyā' in A. Similarly, 'hṛdyatām' is replaced by 'hrdyadā'.
32. In 15.8, after 'bāṇaḥ', 'mlānaḥ' is read in A which may be 'amlāna' as in other nighaṅṭus. The reading of B4 may also be the same.
33. In 15.10, 'bahucchadaḥ' of B is 'bṛhacchadaḥ' in A. Similarly, in 15.14, 'sāyakaḥ kṣuraḥ' of B is read as 'sāyakacchadaḥ' in A. In 15.15, 'ikṣukaḥ' is read as 'madhuraḥ' in A. The latter half of the verse is read in A as follows :-
'Bāṇōr ilaharaḥ śoṣadāhachardivināśanaḥ'
34. In 16.1, 'kāmyaḥ' is read as 'keśyaḥ' in A. Similarly, 'sugandhirnīlaniryāsaḥ' is read in A as 'sugandhanīlaniryāsaḥ'. In 16.7, the latter half of the verse is read in A as 'madhugandhaḥ Puṣpaphalaḥ Phālgunaḥ kṣatriyodhyapī'.
35. In 16.11, 'sāra' is read as 'sāla' in A.
36. In 16.13, 'kṛṣṇasāra' is read as 'raktasāra' in A.
37. 'Tṛṣṇarājastalaḥ śalaḥ' (B 16.17) is read as 'Tṛṣṇarājo mahābalaḥ' in A. The latter reading is supported by B4 with the only difference that there 'mahābalaḥ' is 'mahāphalaḥ'.
38. 'Sāla' (B 16.24) is read as 'sālo' in A.

39. 'Kaṣāyamadhuratvako' (B 16.25) is read as 'kaṣāyaḥ madhuraḥ pāke' in A.
40. 'Svedāvaho' (B 16.30) is read as 'svedāpaho' in A.
41. In 17.2, the first half of the verse is read in A as follows—
 'sarvavidradhivātaghnaḥ tiktāṣṛkkaphanāśanaḥ'. This is read in B as – 'vardhmavidradhivātaghnaḥ pittāṣṛkkaphanāśanaḥ'.
42. 'Ghanamūlo' (17,3) is read as 'madyamūlo' in A. In 17.9, the first half of the verse is read in A as – 'Rujākarastvārtagalo hintālo bhīṣa-
 nāhvayaḥ'.
43. In 18.8, 'Aśmaghnam' is 'arśoghnam' in A. In 18.9, 'Bhīṣyandi' of B is read as 'niṣyandi' in A. In 18.10, 'chhedī' of B is read as 'svedi' in A.
44. In 19.2, 'mūtrakṛcchrarujāpahaḥ' is read as 'mūtrakṛcchrāpahāśmahā' in A.
45. In 19.6, 'vraṇyaḥ' of B is read as 'varṇyaḥ' in A.
46. About Vṛkṣādani, nothing is given in B leaving the space blank. Here A reads as follows –
 'Candrakaḥ syād vṛkṣaruhaḥ śikharī kāmavṛkṣakaḥ.
 Vṛkṣādani naruruhā kāmātā padarohiṇī'.
47. 'Vibhīṣanaḥ' (19.15) is read as 'vibhūṣanaḥ' in A. In 19.16, 'yonidoṣa' is read as 'yoniroga' in A. In 19.16 (a), the latter half of the verse is read in A as-'kṣudrapatraḥ śvetapatraḥ kuśo darbha iti dvidhā'.
48. In 19.18, 'guccha' is read as 'mūrhhā' in A.
49. In 19.19, 'śitivāraḥ' is read as 'kṣitivāsā' in A. In 19.21, "magadhā gajapippalī" is read as 'nagajaḥ kapipippalī' in A.
50. In 19.24, 'dadrughnā' and 'śodhanī' are read in A as 'jvaraghnī' and 'ropanī' respectively. Similarly, 'kaphaghnī' is read as 'Vātaghnī' in A.
51. In 20.7, the latter half of the verse is read in A as 'āsārā yuktasārā ca aśmasārājīnā matā'. In 20.13, 'maheraṇāśva' is read in A as 'mahā-
 raṇyaśca'.

52. The latter half of the verse 20.14 is read in A as follows – ‘Sallakī dhūpayogeṣu pūjitā ca viṣeṣataḥ’. In B it is ‘Sallakī dhūmayogeṣu tailayogeṣu pūjitā’.
53. In 21.1, ‘kṣatakṣīrī ca rūpikā is read in A as ‘kṣatakṣīṇasvarūpiṇī’.
54. ‘Brāhmaṇayaṣṭikā’ (B 21.9) is read in A as ‘gardabhagandhikā’.
55. In 21.12, ‘tikta’ is read as ‘tikṣṇā’ in A. In 21.14, ‘tikto’ and ‘krmi’ are read in A as ‘snigdho’ and ‘rakta’ respectively.
56. In 21.17, ‘tikta’ is read as ‘tikṣṇā’ in A.
57. The latter half of the verse (22.1) is read in A as ‘bhūtipriyā nāganāmā tulasī surasāgrajā’. The verse 22.2 is read in A as follows –
 “Sugandhā tiktakaṭukā kṛmikūṣṭhapraṇāśinī.
 Kāśahikkājvaraśvāsa tulasī viṣanāśinī”.
58. In 22.5, ‘maruttamaḥ’ is read in A as ‘Mayūrakah’.
59. In 22.9, ‘Saṃsaktakeśaghnah’ is read in A as ‘saṃsvedakośaghnah’. Similarly, ‘kṛmivinaśanaḥ’ is read in A as ‘jvaraviṣāpahā’.
60. In 22.18, ‘nirbharā’ and ‘jalajā’ are read in A as ‘nirjharā’ and ‘vanajā’.
61. In 22.24, ‘nīca’ is read as ‘nīcaḥ’ in A. In 22.25, ‘medaḥ’ is ‘meha’ in A.
62. In 22.29, ‘kuṣṭha’ is read in A as ‘kapha’.
63. In 22.30, ‘sinduvārastathā’ is read in A as ‘sindūrā rasadā’.
64. In 23.2, ‘muṣkakaḥ’ is read as ‘mokṣakaḥ’ in A.
65. In 24.3, ‘pītāhvaṃ yujyamānakam’ is read in A as ‘pittāsṛkkūṣṭha-nāśanam’. The first half of the verse 24.4 is absent in A.
66. In 24.6, ‘caiva’ is read in A as ‘vṛṣyam’.
67. The verses 24-9-10 left blank in B are read in A as follows –
 ‘Ajagandhā paśugandhā paśugandhā sabaḥbarah.
 Kabari śarbarigandhā tuṅgī pūtimayūrakā.’

68. In Ch.27, B starts with padma but in A it is preceded by the description of puṣpāñjana as follows –

“Puṣpāñjanaṃ puṣpakuṭu kusumam kusumāñjanam.
Parīti rītikusumaṃ rītipuṣpāñ ca pauṣpikam”.

69. In 27.5, ‘kukkuṭi sthirañjikā’ is read in A as ‘kuṃkumā sthūlajihvikā’. In 27.6, ‘dhātubṛmhañi’ is read in A as ‘yonidoṣajit’.

70. The first half of the verse 27.7 is missing in A. In 27.8, ‘pakvātisāra’ is ‘raktātisāra’ in A.

71. 27.12 is absent in A. The second half of the verse 27.13 and the first half of the following verse are also missing in A.

72. In 28.2, ‘pakvā’ and ‘śītā’ are read in A as ‘raktā’ and ‘tiktā’ respectively.

73. In 30.1, ‘dhruva’ is read in A as ‘yuvā’. In 30.2, ‘vraṇyaḥ’ and ‘yoṣitām’ are read in A as ‘varṇyaḥ’ and ‘pūjitaḥ’.

74. In 30.10, ‘krimilaḥ’ is read in A as ‘balī ca’. The first half of the verse 30.11 is read in A as follows –

“Phalemlo madhuraścaiva rasau mūle kaṣāyatā”.

75. In 30.12, ‘puṇḍro’ is read as ‘pūto’ and ‘supārśvaścārudarśanaḥ’ as ‘pārśvasvādulaḥ sudurmadaḥ’ in A. In 30.13, ‘pippalaḥ smṛtaḥ’ is read in A as ‘pipparī smṛtā’.

76. In 30.14, ‘āmraścūto rasālaśca’ is read in A as ‘āmraścūtaḥ śyāmatai-laḥ’. The verse 30.15 is read in A as follows –

“Tvakkaṣāyo vraṇaghaśca jñeyo yonivīśodhanaḥ.
Pramehārśo’srapittaghaṇaḥ prāyaḥ svādupalalaḥ smṛtaḥ”.

77. The first half of the verse 30.16 is read in A as follows.
“Priyālolaphalastvakko cāro drākṣāphalaḥ smṛtaḥ”.

78. In 30.18, ‘nakṭyapi’ is read in A as ‘sasyapi’. In 30.19, ‘vraṇyā’ is read in A as ‘varṇyā’.

79. In 31.1, ‘yavanaḥ’ is read as ‘pāvakaḥ’ in A.

80. In 31.9, 'kṣemaka' is read in A as 'cāmara'
81. Description of coca and patra given in B (31.11-14) is missing in A.
82. In 31.15, 'śuka' is read in A as 'kuśa' in A.
83. In 31.17 'kālakūṭa' is read as 'kālarūḍha' in A. The second half of 31.17 and the first half of 31.18 are missing in A.
84. In 31.19, 'ṣaphaḥ' is read in A as 'tathā'. The second half of the verse is read in A as follows—'vyāghrapuṣpaḥ karakacḥ śīrṣaśca nakḥaraḥ kharah'
85. In 31.21, 'madnāśanam' is read in A as 'nakhamevaca'.
86. In 31.22, 'śīrṣakaḥ' is read in A as 'veṣṭakaḥ' and 'dadhikaśca' as 'vṛddhikaśca'. In 31.23, 'tailādi' is 'tailādhi' in A.
87. In 31.24, 'varṇabhaṃ dhīra' is read in A as varṇaṅca śāla'. In 31.25, 'varṇakṛd' is 'kṛmihṛd' in A.
88. In 31.27, 'tvacyā kaphagnī' is read in A as 'śophagnī'. In 31.28, 'mahiṣākṣa' is read in A as 'mahiṣākhya'.
89. The description of properties of guggulu given in B (31.29-30) is missing in A.
90. In 31.32, 'svaniryāso' is read in A as 'stanyīyo'sau' in A. The second half of the verse 31.33 is read in A as follows—'Balamāṇsavṛddhikaro rakṣoghaḥ puṣṭivardhanaḥ'.
91. In 31.34, 'hṛdyaḥ' is read in A as 'mādhyah'.
92. The other half of the first line of the verse 31.36 is read in A as 'śekhari gokhuraḥ khuraḥ'. In the same verse 'balī' is read in A as 'valli'.
93. In 31.37, 'tailalepanakarmaṇi' is read in A as 'stanalepanakarmasu'.
94. The second half of the verse 32.2 is read in A as follows—'śātalā 'kṛcchranāśāya tridhārasnuhibhedataḥ'.
95. In 32.3, 'tīvragandhākhyā' is 'nakhagandhā ca' and 'vṛttapatrikā' as 'bastagandhikā' in A. The second half of the verse 32.4 is missing in A.

Conclusion :

The MS A, not consulted while editing the text of the Madanādi Nghanu, is important in many respects. Firstly, it resembles the MS B4 (Paris MS. copied from Bikaner) mostly which indicates the common source of both these MSS. Both the MSS have the 'Viprakīrṇa-Prakaraṇa' (description of miscellaneous drugs) after the description of gaṇas is over. Secondly, it has got a number of textual variations (given in this paper) which suggest alternative readings in B. Thirdly, it has been able to fill up the gaps left in the edited text. Fourthly, it has opened the possibility of editing the miscellenaous portion which has not come to light so far.

एक नई पाण्डुलिपि के परिप्रेक्ष्य में चन्द्रनन्दन का मदनादि निघंटु

--प्रियव्रत शर्मा

सारांश

चन्द्रनन्दन की मदनादि निघंटु एन.एस. मूसा के सम्पादन में कोट्टायम से प्रकाशित हुई है। सम्पादक ने केरल के भिन्न स्थानों से प्राप्त तीन और पेरिस से प्राप्त एक पाण्डुलिपि कुल चार पाण्डुलिपि के आधार पर इस पुस्तक का संपादन किया है। कलकत्ता से प्राप्त पाण्डुलिपि की जांच से एक रोचक तथ्य सामने आया कि कलकत्ता, केरल एवं पेरिस से प्राप्त पाण्डुलिपियों की पाठ्य सामग्री में काफी समानता है और पाँच में से केवल इन्ही दो पाण्डुलिपियों में विभिन्न गणों के अन्तर्गत औषध के विवरण के बाद विविध संकीर्ण गण हैं जो पाण्डुलिपि का आधा भाग है इस संकलन में इस भाग का सम्पादन एवं प्रकाशन नहीं किया गया है क्योंकि केरल और पेरिस की पाण्डुलिपियों के अतिरिक्त अन्य पाण्डुलिपि प्राप्त कर लेते तो संभवतः यह कार्य संपूर्ण हो जाता। इस लेख में कलकत्ता पाण्डुलिपि के विशिष्ट अंशों का समावेश किया गया है।