

**IMPORTANT Āyurvēda LITERATURES FROM THE
MANUSCRIPTS AVAILABLE FROM ORISSA
(*Cikitsārnava*)**

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ABSTRACT

In the treasure of Āyurvēdic literature, many texts are missing or partially available. Only references or few verses from many such texts are mentioned in later texts. Unfortunately, a large number of Āyurvēdic texts are unexplored till today are likely to exist in palm-leaf manuscripts, which are decaying or undergoing permanent annihilation. As such many unique and valuable information contained in these texts are being lost. Though several Institutions have taken up work on literary Research, only few texts have been published during past decades. The present paper highlights the salient features of the text '*Cikitsārnava*' authored by *Viśvanāth* Sena of 16th century of Orissa. Though his text on *Pathyāpathya* has already been published, which has got a place in the pages of history of Āyurvēda, a very little is known about this important text on therapeutics. Various aspects of this text and its author have been discussed to bring it in to the knowledge of fraternity of Ayurvedic physicians and Sanskrit scholars.

Orissa, formerly known as *Udra*, *Kalīnga* and *Utkal* has a rich cultural heritage of arts, crafts, costumes, literature and science. The ancient Orissan traders visited far off countries and islands like Java, Sumatra etc. and exchanged goods including spices and medicines. The oldest evidence of medical descriptions at Orissa seems to be the

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Ashokan rock depiction at *Dhauri*, whereon it has been described that his Excellency had made provision for the treatment of man and animals. This provision was spread to nearby states like *Chola*, *Pāndya*, *Kerala* and far off places like Yavan, Egypt etc. Some Buddhist literature describes about existence of pharmacy and dispensary at *Dhauri* hill. However no author from Orissa during classical age seems to scribe any text on *āyurvēda*. During medieval period and modern era, Orissa had many princely states and many kings and landlords (*Zamindars*) ruled over different parts of the state. They had the consultants called '*Rājavidyas*' (Royal physicians). In addition, some families have been traditionally practicing *āyurvēda* including bone setting and treatment for snakebites based on description in manuscripts. Some are general practitioners while some are reputed for treatment of specific diseases like Piles, Fistula, Eczema, Psoriasis, Diabetes and Sexual problems. Many such families possess important palm-leaf manuscripts in Ayurveda, but they are reluctant to disclose. While in one hand scribing of new texts as well as reproduction of older texts ceased to operate during early 20th century, on the other hand disasters like cyclone, flood, fire etc. destroyed many manuscripts. When the traditional profession disrupted in any family, they did not take proper care of these manuscripts. Since palm-leaves are perishable, after a specific period they become discoloured, fragile and deformed due to white ants, other insects and environmental vagaries. Even some people burnt/buried the manuscripts along with the dead body of the practitioner or threw them in to tanks, rivers or sea along with other items during his funeral ceremony.

Some Government and private collections at different repositories spread throughout our country possess many manuscripts written in Oriya script. Some repositories of Orissa state like Orissa State Museum at Bhubaneswar, University Libraries and other organizations are now in possession of Ayurvedic manuscripts some of which have been reported earlier (*Kishore P et al 1990*, *Padhi et al 1999*). But according to latest survey by National Mission for Manuscripts, a huge amount of manuscripts still exist in private possessions. So it is important to take stalk of such literature, to find out any of our missing literature and to preserve the information by way of critical edition and publication which is the final solution for protecting a manuscript or literature. It is very important to highlight such important manuscripts for extensive research. It is

notable that two such literatures typical to Orissa namely ‘*Abhinava Cintāmani*’ and ‘*Pathyāpathya Viniscaya*’ have already been published. In this series, present article is an attempt to highlight the unique features of *Cikitsārṇava*, a text of 16th century and typical to Orissa

Period of the text

Viswanāth Sēna who had a family tradition of poets and physicians has authored the text *Cikitsārṇava*. His text *Pathyāpathya Viniscaya* has been referred in the pages of āyurvēdic history (*Sharma P.V. 2001*). The present text *Cikitsārṇava* is an attempt to compile an integrated text on treatment. This text is also known with other titles like ‘*Viśvanātacikitsā*’ and ‘*Sāra Sangraha*’ and was once regarded as a handbook for treatment by the *Vaidyas* of Orissa. At the beginning, the author has mentioned his name and compiling of the text by collecting the best formulations from the text of *Caraka*, *Suśṛta*, *Bhēla*, *Vāgbhaṭṭa* and other sources¹. At the end, the he has mentioned that this text was presented before the Majesty King Gajapati Mukunda Deva of Orissa on the occasion of *Dola* festival of Lord Sri Jagannath². As per historical records, King Mukunda Deva reigned over *Utkalā* between the 1559-1568 A.D. Accordingly the period of the text would be around 1565 A.D. A detailed data about the birth place, family tradition etc. of the author has already been reported earlier (*Kishore P. & Padhi M.M. 1999*).

Status of the text

According to Catalogus Catalogum published by University of Madras (1973) the Bengali translation of *Cikitsārṇava* (author name was not mentioned) was published at Kolkota in the years 1868 and 1872. This Catalogus Catalogurum also mentioned about the present text, saying *Viswanāta Sēna*, son of Gaudi Sri Narasimha, grandson of Tapan and great grandson of Umapati and inferring him a native of Bengal settled in Orissa. Nothing has been clearly mentioned about its publication. Our search revealed non-existence of any printed book of this text at National Library, Kolkota and other important repositories of West Bengal. However, a number of palm-leaf manuscripts of this text are available in different Govt. and private repositories as well as with several individuals of Orissa.

Chapterization of the text

The text mainly has three parts. The first part deals with the clinical pre-requisites i.e., the aspects on which a physician should gain knowledge before treating a patient. They include examination of the patients, examination of the disease, weights and measures, appropriate methods for preparation of medicines, identification, purification and incineration of different minerals, poisonous drugs, gems etc. The chapters have been termed as 'Adhikāra' and after *Mangalacaranam Granthaparicaya* and *Granthakāraparicaya* the two chapters have been termed as *Cikitsōpkramādhikāra* and *Rasādisamskāradhikāra*.

The second part deals with the chapter on treatment of different diseases. It starts with *Jvarādhikāra* and then diseases covered in sequence are *Atisāra*, *Grahaṇi*, *Arśa*, *Agnimāndhya*, *Viśūsi*, *Alasaka*, *Krimi*, *Pāṇḍukāmala*, *Halīmaka*, *Raktapitta*, *Rāja*, *Yakṣmakshaya*, *Kāsa*, *Hikka*, *Svāsa*, *Svarabhēda*, *Aruci*, *Chhardi*, *Tṛṣṇa*, *Mūrcha*, *Madātyaya*, *Dāha*, *Unmāda*, *Apasmāra*, *Vātavyādhi*, *Vātarakta*, *ūrustambha*, *ānavāta*, *Sūla*, *Udāvarta*, *ānāha*, *Gulma*, *Hṛdroga*, *Mūtrakṛchhra*, *Mūtraghāta*, *Aśmarī*, *Mēha*, *Pramēhapīḍaka*, *Somarōga*, *Mēdōrōga*, (*Svēdadaurgandhya*, *Karṣya*), *Udararōga*, *Sōta*, *Vṛdhi*, *Galagaṇḍa- gaṇḍamāla- Apaci- Granthy arbuda*, *ślīpada*, *Vidhradhi*, *Vraṇasōta*, *Sariravrana*, *Sadyavrana*, *Bhagna*, *Nāḍivraṇa*, *Bhagandara*, *Upadamśa*, *Sukadoṣa*, *Kuṣtha*, *Udardastapitta*, *Koṭha- Amlapitta*, *Visarpa*, *Visphota*, *Masūri*, *Kṣudrarōga*, *Mukharōga*, *Nāsarōga*, *Karṇarōga*, *Netrarōga*, *śirōrōga*, *Strirōga*, *Bālarōga* and *Viṣarōga* followed by *Rasāyanādhikāra* and *Vājīkaranādhikāra*.

Then the third part consists of *Pancakarma* related chapters like that on *Snehana*, *Svēdana*, *Vāmana*, *Virēcana*, *Anuvāsana*, *Nirūha*, *Nasya*, *Dhūmapana*, *Gaṇḍūṣa*, *Ascyoṭana*, *Anjana*, *Tarpana*, *Putapāka*, *Sirōvyadha*, *Jalaukapātana* and other methods of *Raktamōkṣaṇa* followed by *Susthādhikāra* which includes principles of *Prabhatikācāra*, *Divācara*, *Nisācara*, *Sadvṛtta* and *ṣadrutusamācāra*. At the end, the author highlights about his grand father, praises the King Mukunda Deva and says about the compilation of the present text for his pleasure.

Specific features of the text

1. The formulations mentioned in this text have been quoted as it is from earlier texts. There are quite a good number of formulations with same nomenclatures as available in other texts having different ingredients. For example - *Jwarakulāntak Rasa*, *Ānandbhairava Rasa*, *Candēsvara Rasa*, *Sūcikābharana Rasa*, *Pranēswar Rasa*, *Sāraswata Ghṛta* etc.
2. There are a number of formulations, which are not found in presently available texts on *Cikitsā* and *Bhesajanirmāṇa*. Even *Rasayōgasāgara* volumes in which there are formulations compiled from 53 printed books and 52 manuscripts, does not possess many *Rasausadhis* mentioned in this text. *Mahilata Ghṛta*, *Triphalakaḷpa*, *Bhṛṅgarāja kalpa*, *Dinārdha Rasa*, *Kokilākṣu Rasa*, *Vudāntara Gutika*, *Jalamagna Rasa* is notable medicines of this text.
3. Varieties of several formulations with same or similar nomenclatures as available in other prevalent texts appear to be more in this text. For example 3 varieties of *Cūtarasāyana*, *Phalaghṛta*, *Pinḍa taila*, *Triphalaghṛta* and alternates of different *vati*, *guggulu*, *taila* and *ghṛta* have been described.
4. The concept of drinking water/liquid from different sources, derived from different methods of processing, drinking water at dawn, through nostril etc. in the form of *Rasāyana*, their disease-curing effect, dose, side effects and many other aspects have been described in *Rasāyana* chapter which does not seem to be available in any other prevalent *āyurvēda* texts. He has mentioned that the dose of drinking water at morning can be increased and a total amount of 24 *Droṇa* (147 liters) of water on an increasing dose can be taken. While taking the water therapy, the *pathyāpathya* and other regimen to be followed have been described. The principles of taking water during different conditions like for a man who walks daily, who starves for festive occasions and the healthy & diseased have also been described. Such a person has been termed as ‘*Ambupa*’ and the utilities and sources of water and liquid have also been described.

5. He has shown his proficiency in *Sanskrit* language by describing verses with ornamental terms, codified terms and symbolic terms and terms having multiple sense. The verses pertaining to the treatment of *Āvavahuka*³ and effect of drinking water through nostrils are notable ones⁴. To express *Tāluropa* being 8 (eight) in number, he says '*Gaṇde Gauriśasamkshyan*'. '*Gauriśa*' means Lord *Śiva* representing *Aṣṭamurty*. To express 67 *Mukharōgas* he says '*Dwidaśānaṅganshosttajamcandrasamkhyan ca vaktre*. Double of *Daśana* (teeth) means 32x2, then plus *Oṣṭa* (lip) being 2 and *Candra* (Moon) being 1 it comes total to 67.
6. He has incorporated several Orissan traditional recipes in the text with respect to specific diseases. One such regimen is the use of white portion of hen's egg along with powder of *Marīcha* for treating chicken-pox eruptions.⁵ Traditional food called '*Pakhāl bhaat*' (prepared by soaking boiled rice overnight or during the day for prescribed hours) in Oriya has been referred as *Vāribhakta*, *Pānīyabhakta*, *Bhaktōdaka*, *Bhaktapānīya* at different contexts. The liquid portion of this recipe is advised to consume internally as *anupāna*, *nasya*. The same is used to process some minerals, to prepare paste for some skin diseases and to take as dietetic regimen. In *Rasāyana* chapter this food has been described as *Supathya*.⁶

This book also contains description of a number of pharmaceutical principles to be followed normally and their exceptions. There are astrological descriptions regarding usefulness of preparation of medicines and application of *pancakarma* procedures during different *nakṣatras* and other moments.⁷

In this manner, this text contains many more specific features as a book on *Āyurvedic* therapeutic.

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सारांश

उड़ीसा में उपलब्ध पाण्डुलिपियों में से कतिपय महत्वपूर्ण आयुर्वेदीय शास्त्र (चिकित्सार्णव)

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आयुर्वेदीय वाङ्मय के भंडार में अनेक शास्त्र संप्रति उपलब्ध नहीं है अथवा खंडित रूप से उपलब्ध है। ऐसे शास्त्रों के कतिपय श्लोक केवल उत्तरकालीन शास्त्रों में ही मिलते हैं। दुर्भाग्य की बात तो यह है कि ऐसे कुछ अप्रकाशित शास्त्र ताड-पत्र की पाण्डुलिपियों के रूप में मौजूद होने की संभावना है जो कि क्रमशः क्षय प्राप्त अथवा हमेशा के लिए लुप्त हो रही हैं। अतः इनमें विद्यमान अनेक विशिष्ट तथा बहुमूल्य सूचनाएँ भी नष्ट हो रही हैं। यद्यपि कुछ संस्थान वाङ्मय अनुसंधान के कार्य में लगे हुए हैं फिर भी पिछले दशकों में कुछ गिनी चुनी पुस्तकें ही प्रकाशित हो पाई हैं। प्रस्तुत लेख में १६ वीं सदी में उड़ीसा के विद्वान विश्वनाथ सेण द्वारा रचित 'चिकित्सार्णव' ग्रंथ की मुख्य विशेषताओं के बारे में चर्चा की गई है। यद्यपि लेखक के दूसरे ग्रंथ 'पथ्यापथ्य विनिश्चय' आयुर्वेदीय इतिहास सम्बंधी ग्रंथों में वर्णित है तथा प्रकाशित भी हो चुका है, फिर भी चिकित्सा परक, इस ग्रंथ के विषय में स्वल्प मात्र ही ज्ञात हुआ है। आयुर्वेदीय तथा संस्कृत क्षेत्र के विद्वानों की जानकारी के लिए प्रस्तुत लेख में इस ग्रंथ तथा ग्रंथकार के विषय में विभिन्न दृष्टिकोणों से आलोचना की गई है।