

A CRITICAL STUDY OF THE MANUSCRIPTS OF *PARYĀYA MUKTĀVALĪ* AVAILABLE AT ORISSA

M.M. Padhi* M.M. Rao** M.M. Sharma*** & N.P. Hota****

ABSTRACT

Though the *Nidāna* book of *Mādhavakara* has been very popular among Ayurvedic fraternity his other deeds on *Dravyaguna*, *Cikitsā* etc. could not come to lime light due to lack of sufficient number of manuscripts for comparison and editing. One such text is *Paryāya Muktvāli*, manuscripts of which are plentifully available in the State of Orissa. This modified text redacted by Hari Charana Sena, is a bright example of scribal error and missing of verses which occur during repeated scribe in palm leaf manuscript. This is a lexicon of drugs, which is prime necessity of *Dravyaguna* and *Rasaśāstra*. Publication of such text will be an addition to the treasure of Ayurvedic texts.

Introduction

Literary Research in *Āyurvēda* is very much pertinent because out of thousands of texts nomenclatures of whose are mentioned in the pages of history, are not available in book form. Unfortunately most of them are remaining latent in Palm Leaf manuscripts kept near different individuals or repositories. Since there is a specific life period for such manuscripts most of them are decaying and undergoing permanent annihilation. Moreover they are the milestones of our ancient cultural heritage. So it is necessary to bring out publications of these texts preferably with Hindi and English translation. This paper highlights such a text namely '*Paryāya Muktvāli*' written by *Mādhavakara* comparing manuscripts and rare books available in different parts of India.

About the Author

Mādhavakara is most reputed Ayurvedic Scholar for his book on diagnosis namely *Mādhava Nidānam* or *Rugviniścaya*. Apart from this book, he has authored

* Deputy Director (Tech.) **Assistant Director (Ay.) ***Research Officer (Ay.), Central Council for Research in Ayurveda & Siddha, New Delhi 110058 **** Research Officer (Ay.), Directorate of Indian Medicine & Homeopathy, Bhubaneswar, Orissa

some other texts like *Mādhava Cikitsā*, *Mādhava Dravyaguṇa* and *Paryāya Ratnamālā* or *Ratnamālā*. The text under reference is *Paryāya Muktvālī*, which is a modified form of *Paryāya Ratnamālā*. Plenty of manuscripts of this text are available at Orissa especially in Orissa State Museum, Parija Library of Utkal University and also available near many individuals. In this context a comparison was made between different manuscripts in the name of *Paryāya Muktvālī* and that with *Paryāya Ratnamālā* published in 1946 at Patna. The following observations are noteworthy.

Mādhavakara has been said to be a man of 9th Century. Reproduction of his texts from generation to generation led to gross scribal error and by 15th century it was grammatically absurd. This compelled to review the text with necessary corrections. While both in *Mādhava Nidāna* and *Ratnamālā* there have been description about *Mādhavakara* being inhabitant of *Śilāhrada* and son of *Indukar* or *Indrakar*. The second version of *Paryāya Muktvālī* also ascribes *Mādhavakara* as its author. But Haricharan Sen and a group of scholars have made a correction of *Mādhavakara's* lexicon in the name of *Paryāya Muktvālī*.

The differences between these two texts (*Ratnamālā* and *Muktvālī*) appear to be large. While in *Ratnamālā* (as published) there are description of 1758 lines of verses, there is no characterization or systematic description of groups of drugs and other items. Though there is serial description in relation to synonyms and homonyms presented in the ways of words having single additional meaning, two meanings, multiple meanings and at the last about weights and measures. In *Ratnamālā* at the beginning versions there is prayer or *Maṅgalācaraṇa* followed by intention of the author showing necessity of writing of this text. Then there is description of synonyms beginning with *Gambhāri*, *Pāṭalā*, *Ēraṇḍa*, *Śyōnāka*, *Agnimantha* and *Bilva* etc. This sequence, which is also available in other *ślōkas* /pages, does not reflect proper categorization or uniformity in description. However at the colophon there is clear-cut description about the author.

In *Paryāya Muktvālī* there is description of 23 chapters systematically. The *Maṅgalācaraṇa* is a prayer to Lord *Kṛṣṇa*. Then the redactor acknowledges the original work belonging to *Mādhavakara*. Further he says that they have rewritten this text with delegant and appropriate wordings⁵. The term "*Asmābhiḥ*" implies that a group of scholars

were involved with him. The redactor Haricharan Sen may be a Bengali settled at Orissa or an inhabitant of Orissa. Further he may be a relative of Vishwanath Sen (Sena) who has authored Ayurvedic texts like *Cikitsāsr̥ṇava* and *Pathyāpathya Viniścaya*. This is because in most of the preserved manuscripts kept in bundles at different repositories of Orissa containing multiple texts including these texts also contain *Paryāya Mukṭāvalī*. There have been a number of Ayurvedic scholars in his generation like Fakira Charan Sena, Nrisingha Charan Sena, Umapati Sena etc. attached with dynasty of several kings of Utkal.

Specific features of the text

The chapterisation starts with an index depicting the group of drugs. First Chapter is *Mahāsugandhī Gaṇa* (having more fragrance) like *Karpūra*, *Aguru*, *Candan*, *Dālcīnī* etc. while second chapter is *Madhyasugandhī Gaṇa* (having moderate fragrance) like *Jiraka*, *Ajāmōdā*, *Śatpuṣpā*, *Mustaka*, *Uśīra* etc. and the third chapter is *Hīnasugandhī Gaṇa* (having less fragrance) like *Karkaṭaśr̥ṅgī*, *Kaṭukī*, *Durālabhā* etc. Fourth chapter is *Sāraja Varga* like *Ahiphēna*, *Lavaṇa*, *Hīṅgu*, *Lākṣā*, *Guggulu*, *Samudraphēna* etc. Fifth chapter deals with *Ratna Varga* (gems and stones) like *Māṇṭikya*, *Muktā*, *Pravāla*, *Gōmēda* etc. The sixth chapter deals with *Dhātūpadhātu Varga* which includes metals, minerals and some poisonous substances like *Dāruviṣa*, *Kālakūṭa*, *Lāṅgalī* etc. The seventh chapter deals with *Madhura Gaṇa* (drug having sweet taste) like *Drākṣā*, *Kadalī*, *Nārikēla* etc. Eighth chapter is related with *Amla Varga* (drug having sour taste) like *Dāḍīma*, *Cīncā*, *Āmrātaka*, *Cāṅgērī* etc. Ninth Chapter is description of *Uttama Śāka Varga* (greens) like *Palāṅga*, *Śīgru*, *Kalamba*, *Punarnavā* etc. Tenth chapter is the description of *Tikta Śāka Varga* (bitter greens) like *Guḍūcī*, *Maṅḍūkapaṇṇī*, *Prasāraṇī*, *Kōkilākṣa* etc. Eleventh chapter deals with *Puṣpa Gaṇa* (flowers) like *Campaka*, *Japā*, *Kētakī*, *Bakula* etc. Twelfth chapter is *Latāphala Varga* (fruits derived from creepers) like *kūṣmāṇḍa*, *Alābu*, *Karkaṭī*, *Kōśātakī* etc. In thirteenth chapter there is description of *Kāṇḍa Varga* (roots & tubers) like *Vidārī*, *Haridrā*, *Sūraṇa Palāṅḍu* etc. Fourteenth chapter is description of *Mahāvṛkṣa Varga* (big trees) like *Nimba*, *Vaṭa*, *Saptapaṇṇa* etc.

Fifteenth chapter describes the synonyms of *Hrasva pādapa* (smaller trees) like *Nirguṇḍī*, *Dantī*, *Dhattūra*, *Aśvagandhā* etc. Sixteenth chapter deals with *Hīna Vṛkṣa* (shrubs and grasses) like *Dūrvā*, *Darbha*, *Ikṣu* etc. Seventeenth chapter is description of *Latā*

Varga (creepers) like *Ātmaguptā*, *Śārivā*, *Vṛddhadārūka* etc. Then comes the eighteenth chapter enumerating synonyms of *Śimbī Dhānya*/*Śūka Dhānya* (cereals) like *Śālī*, *Kaṅgu*, *Vañśa* etc.

Twentieth chapter deals with synonyms of *Pānīya Varga* (drinkables) like *Jala*, *Dugdha*, *Takra* etc. Twenty first chapter is the description regarding *Pañcamahābhūta*, *Taila*, *Bhūmi*, *Māmsa* etc. Twenty second chapter is related to Pharmaceutical aspects like *Prayōjyāṅga*, *Bhaiṣajyanirmāṇa*, *Mānaparibhāṣā* etc. The last/twenty third chapter deals with terminology having multiple meanings like *Triphalā*, *Madhu*, *Māṣa* etc.

Conclusion

It is evident that *Mādhavakara* was the author of original text *Paryāya Ratnamālā* which was shortly termed as “*Ratnamālā*” also. The text edited by Dr.Tarapada Chowdhury is based on manuscripts available at different parts of Bengal. In this compilation a number of differences due to scribal error are evident. The description is not in conformity with chapterisation, *varga/gaṇa/skandha* or other similar groupings made in other classics. On the other hand the manuscripts bearing the nomenclature “*Paryāya Mukṭāvalī*” are plentifully available in the state of Orissa. The redactor Shri Hari Charana Sena has confessed that he has presented *Mādhavakara*'s original work in systematic manner. A perusal of several manuscripts revealed that in many of such manuscripts available at Orissa, local names have been mentioned after each *Ślōka* which is convenient for identification of the drugs. Some nomenclatures of drugs mentioned in these manuscripts do not tally with those mentioned in other texts. Some species and subtypes of drugs described in them are not available at present. All these factors make this text worthy for publication.

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सन्दर्भ

सुभाषितं यत्र यदस्ति किञ्चित्तत्सर्वमेकीकृतमत्र यत्नात् ।
विनिश्चये सर्वरुजां नराणां श्रीमाधवेनेन्दुकरात्मजेन ॥ (पर्यायरत्नमाला)

भिषजा माधवेनैषा शिलाहृदनिवासिना ।
यत्नेन रचिता रत्नमालेन्द्रकरसूनुना ॥ (माधवनिदान)

किं करोति नरः शूरः समरे शस्त्रवर्जितः ।
तद्वत् पर्यायरहितश्चिकित्सायां चिकित्सकः ।
तेन नामानि वक्ष्यामि श्लोकेन्द्रार्द्धेन पात्तः ॥ (पर्यायरत्नमाला)

वर्हिता वर्हापीडः सुषिरधरो बालवल्लभगोष्ठे ।
मेदुरमुदिरश्यामलरुचिरव्यादेशवो गोविन्दः ॥ (पर्यायमुक्तावली)

पूर्वं लोकहिताय माधवकराभिख्यो भिषक्केवलम् ।
कोषान्वेषणतत्परः प्रविततायुर्वेदरत्नाकरात् ॥ (पर्यायमुक्तावली)

सारांश

उड़ीसा में उपलब्ध पर्यायमुक्तावली की पाण्डुलिपियों का एक समीक्षात्मक अध्ययन

एम.एम. पाढ़ी, एम.एम. राव, एम.एम. शर्मा एवं एन.पी. होता

यद्यपि माधवकर का निदानपरक ग्रन्थ आयुर्वेदीय सम्प्रदाय में बहुत ही लोकप्रिय रहा है किन्तु द्रव्यगुण, चिकित्सा आदि विषयों पर लिखित उनकी अन्य कृतियाँ तुलनात्मक अध्ययन एवं संकलन के लिए पर्याप्त पाण्डुलिपियों के अभाव के कारण विद्वानों के सम्मुख आ नहीं पाई। ऐसा ही एक ग्रन्थ है 'पर्यायमुक्तावली' जिसकी अनेक पाण्डुलिपियाँ उड़ीसा राज्य में उपलब्ध हैं। हरिचरण सेन द्वारा संशोधित यह ग्रन्थ बारम्बार प्रतिलिपिकरण से उत्पन्न त्रुटियों का एक ज्वलन्त उदाहरण है। यह ग्रन्थ द्रव्यगुण एवं रसशास्त्र के महत्त्वपूर्ण द्रव्यों का एक अभिधान है। इस ग्रन्थ का प्रकाशन आयुर्वेदीय ग्रन्थ भण्डार में एक और महत्त्वपूर्ण ग्रन्थ का सम्मिश्रण होगा।