

A BRIEF NOTE ON AYURVEDA MEDICAL MANUSCRIPT “VAIDYASASTRADIPKA (A-832)”

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ABSTRACT

Ancient manuscripts are proof of glorious past, well-developed science and literature of Indian culture. The study, teaching and practice of any scientific discipline are dependent upon its literature. The Indian medical heritage is extremely productive; it has contributed large number of medical manuscripts in the world. These are scattered all over the country. Presently available medical texts, which are in use now are, only 2% of medical literature, information which were present previously in manuscript are lost now, They deserve the value and importance in research field. So there is utmost need for conservation of medical manuscripts to revive ancient knowledge. *Vaidyasastradipika* A-832 is one of such manuscript brief note on this manuscript is given in this article.

Keywords: Manuscript, *Vaidyasastradipika* A-832, Medical manuscript

INTRODUCTION

India has large diversity in thoughts, languages, cultures, scientific, philosophical perceptions and knowledge system. For centuries, the Indian knowledge Systems have passed down from generation to generation through oral and written traditions. A variety of writing materials such as stones, copperplates, birch bark, palm leaves, parchments and paper had been in use to preserve the intellectual heritage. This treasure of wisdom containing ancient knowledge

systems has come down to present era in the form of manuscripts. Indian manuscripts are the richest collection of written documents that provide information on the existence of different civilizations and the cultural affluence of the nation. Written in different languages these manuscripts are spread all over the country in different monasteries, temples, libraries, museums, with individuals and in several private institutions¹. In fact,

India has possibly the oldest and the largest collection of manuscripts in the world.

Ancient manuscripts are witness of glorious past, well-developed science and literature of Indian culture. The study, teaching and practice of any scientific discipline are dependent upon its literature.

Definition of manuscript

Hand written record or other document which is of scientific, historical, literary or aesthetic value and which has been in existence for not less than 75 years is known as manuscript (The Antiquities and Art Treasures Act, 1972)².

Subjects in the manuscripts

The Manuscripts contain various subjects like medicine, alchemy, agriculture, horticulture, social law, astronomy, cooking, wrestling and many others³.

Need of manuscript studies

The Indian medical heritage is extremely productive it has contributed the large number of medical Manuscripts to the world. These are scattered all over the country. Presently available medical texts, which are in use now are, only 2% of medical literature⁴, information which were present previously in manuscript are lost now, They deserve the value and importance in research field. So there is utmost need for conservation of medical manuscripts to revive ancient knowledge. As there is a great threat in Gradual deterioration/losing the manuscripts due to negligence, environmental conditions and worms and by man handling hence, it is utmost necessary to conserve the medical

Manuscripts. Otherwise, there is chance of losing a large number of manuscripts.

About the manuscript Vaidyashastradipika (A-832)

Many of the manuscripts have been written by eminent personalities of their times, contain their thoughts. One such Manuscript is "Vaidyasastradipika (A-832)".

It deals with various ayurvedic concepts, where the subject matter is in *Sanskrit*, at some places regional language Telugu is used. In this manuscript major contents are related to first two *skandas* that are *hetu* and *linga* of various diseases *ayurveda* without the thorough knowledge of these three one cannot become good *Vaidya*, All the classics given importance to *Nidana* because it is a "*Sarva - tantra Siddantha*"⁵ that, the effect will always going to imitate the cause i.e. "*Karya Karana Bhava*". Before understanding *Chikitsa* the knowledge of *nidana* is very much necessary because the main line of treatment for all diseases is *Nidanaparivarjana*⁶ and to get the clear knowledge of disease and for prevention, proper understanding of *nidana* and *lakshana*, is essential so this manuscript is selected for the study.

Adhyayana, *Adhyapana* and *Tadvidyasambhasha* are *trividhajnana* *hetus*, the present work throws light on *adhyayana* of medical manuscriptology.

Physically most of the manuscripts have been copied by scribes (*lipikara*) because of following reasons.

1. Original manuscript is degrading
2. To produce multiple copies

3. One of the preservation technique

Ancient scholars took such an effort to keep the texts alive the present manuscript "vaidyasastradipika a-832" is an example.

Source of Manuscript

"Vaidyasastradipika" Ms No A-832 from Oriental Research Institute Mysore.

Main source of this manuscript

"Vaidyasastradipika A-832" manuscript is the transcript copy of "Vaidyasastrasangraha" Ms no. 483. It is mentioned in the last folio of the "vaidyasastradipika A-832" manuscript, probable reason for the transcription may be primary manuscript become old, fragile and degrading so copied in paper material.

About the author

There is no specification and identification of the author in the manuscript and in descriptive catalogue.

About the publication

There is no publication of this manuscript.

Table 1: About the manuscript

Serial no. - 1	Manuscript no.- 2	Title - 3	Author - 4	Commentators - 5	Material - 6	Script - 7	Size in cms - 8
No. of folios -9	Lines per page - 10	Letters per line - 11	extent - 12	Condition and age -13	Additional particulars - 14		

Table 2: About the manuscript (Vaidyasastradipika A-832)⁷

1	2	3	4	5	6	7	8	9	10	11	12	13	14
E 42714	A 832	VAIDYASASTRADIPIKA	-	-	P	D	21.5*33	1-79	21	18	Inc.	G	-

"Vaidyasastradipika A - 832" manuscript is the transcript copy of "vaidyasastrasangraha ms no. 483", details of the manuscript as per the Descriptive catalogue of Sanskrit manuscripts volume xiii vaidyam⁸

Table 3: About the manuscript (*Vaidyasastra sangrahams* no. 483)

1	2	3	4	5	6	7	8	9	10	11	12	13	14
42436	P.483	ROGANIDANAM	-	-	PL	TE	39*3.4	1-36	7	62	Inc	DW	-

Table 4: Contents of the manuscript are tabulated below with their respective folios.

Folio	Contents
In 1 four folios	Explanation regarding the features of various types of <i>vaidyas</i> .
In 5 folio	Explanation regarding- <i>Swaswtha lakshanas</i> and <i>Aarogyalakshana</i>
From 6 to 8 folio	Explanation regarding- <i>Dosha karmas</i> , <i>Doshaprashamana</i> measures <i>Vatajapittaja</i> and <i>kaphajaprakritilakshana</i> .
In 8 folio	<i>Panchakarmas</i> , <i>Vamana</i> and <i>virecanagunas</i> and <i>Rasavirya</i> and <i>vipakalakshana</i>
In 9 folio	<i>Vata</i> , <i>pitta</i> and <i>kaphaprashanthi</i>
From 10 to 11folio	<i>Nadipariksha</i>
In 12folio	<i>Sparshalakshana</i> , <i>Swaroopalakshana</i> , <i>shabdalakshana</i> and <i>netralakshana</i>
In 13folio	<i>Purishalakshana</i> , <i>mootralakshana</i> , <i>jihwa lakshanas</i> and <i>sadhyarogalakshana</i>
In 14folio	<i>Asadhyarogalakshana</i>
From 15to 17 folio	<i>Vaidyaniti</i> , <i>tridoshasthana</i> , <i>deeptagnisthana</i> and <i>agnipramana</i>
In 18folio	<i>Agnibedha</i> and <i>asadhyaroga</i>
In 19 folio	<i>Vyadhinirnaya</i> , <i>Jwarapakanirnaya</i> , <i>langhanakarma</i> and <i>yavagupanakala</i>
In 20 folio	<i>Rutuvisheshakarma</i> , <i>dravyajirnakala</i> and <i>rasajirnakalanimaya</i>
In 21 folio	<i>Haritakilakshana</i> , <i>guna</i> and <i>rasabheda</i> ,
In 22 folio	<i>Haritakiprabhava</i> , <i>shrestatha</i> , <i>varjyahaaritaki</i> and <i>aashirvadam</i>
In 23 folio	<i>Haritakivarjya</i> and <i>haritakimahima</i> , <i>vatajwaralakshanam</i>
In 24 folio	<i>Pittajwaralakshana</i> , <i>sleshmajwaralakshana</i> , <i>vatajwaralakshana</i> and <i>sleahmapittajwaralakshana</i>
In 25 folio	<i>Vatakaphajwara</i> , <i>tridoshajwara</i> , <i>abhighatajwara</i> , <i>bhootajwara</i> and <i>saptavidhadoshalakshana</i>
In 26folio	<i>Apathydoshajwaralakshana</i> , <i>rakthajihwikalakshana</i> , <i>pithajihwasyalakshana</i> and <i>Krishnajihwasyalakshana</i>
In 27folio	<i>Saptadhatughatajwaralakshana</i> , <i>rasaghatajwaralakshana</i> , <i>raktaughatajwaralakshana</i> , <i>mamsaghatajwaralakshana</i> , <i>medoghatajwaralakshana</i> and <i>asthighatajwaralakshana</i>
In 28 folio	<i>Shuklaghatajwaralakshana</i> , <i>aahikajwaralakshana</i> , <i>pittasannilakshana</i> and <i>sleshmasannilakshana</i>
In 29 folio	<i>Sannipatajwaralakshana</i> , <i>trayodashasannipatalu</i> , <i>sandigasannilakshana</i> and <i>rugdhahasannilakshana</i>
In 30folio	<i>Karnikasannilakshana</i> and <i>bhugnanetrasannilakshana</i>
In 31folio	<i>Raktasthivisannilakshana</i> , <i>pralapasannilakshana</i> , <i>jihwasannilakshana</i> and <i>abhinyasannilakshan</i>
In 32 folio	<i>Sannipataadinapramana</i> , <i>granthanthara</i> and <i>sannipataavastha</i>
In 33folio	<i>Soothikajwaralakshan</i> , <i>aamajwaralakshana</i> , <i>pachyamanajwaralakshan</i> , <i>niramajwaralakshana</i>

	and <i>jwaropadravani</i>
In 34 folio	<i>Kalajwaralakshana</i> and <i>sphotakajwaralakshana</i>
In 35 folio	<i>Sara sankshepa</i>
In 36 folio	<i>Sara sankshepa</i> continued
In 37 folio	<i>Sara sankshepa</i> continued
In 38folio	<i>Athisaranidana, athisarapoorvaguna, vatatisaralakshana, paityatisaralakshana, sleshmatisara</i> and <i>amatisaralakshanam</i>
In 39folio	<i>Pravahikaatisaralakshanam, jwaratisaralakshanam, doshatisaralakshanam, asadhyatisaralakshanam</i> and <i>vatagrahanilakshanam</i>
In 40folio	<i>Paityagrahanilakshana, sleshmagrahanilakshana</i> and <i>amagrahanilakshana</i>
In 41 folio	<i>Garahanipoorvalakshana, visoochikalakshana, ajirnalakshanavataajirna, paityajirna, sleshmaajirnaa</i> and <i>chaturvidhaajirnalakshanam</i>
In 42 folio	<i>Utsukajirna, ajirnajwaralakshana</i> and <i>arsharogalakshanam</i>
In 43 folio	<i>Arsharogapoorvalakshana, vatarshanidanam, pittarshanidanam</i>
In 44folio	<i>Sleshmarshanidana, dwandwajaarshalakshana</i> and <i>asadhyaarshanidanam</i>
In 45folio	<i>Mehagralakshana, bahumootralakshana, udameham</i> and <i>ikshumeha</i>
In 46folio	<i>Sandrameha, surameha, pistameha, sikatameha, shitameha, lalameha, ksharameha, nilameha</i> and <i>haridrameham</i>
In 47 folio	<i>Manjisthameha, raktameha, vasa meha, hasthimehamadhumeha</i> and <i>pramehaavastha</i>
In 48 folio	<i>Mootrakruchranidana, vatakruchranidana</i> and <i>paityakruchra</i>
In 49 folio	<i>Doshakruchralakshanam, ashmarikruchralakshanam, vatakundaklikruchram, vasthikruchralakshanam</i> and <i>somaroganidanam</i>
In 50 folio	<i>Raktapradharanidanam</i>
In 51 folio	<i>Shonitavarnam, amlapaityanidanam</i> and <i>shithapaityalakshanam</i>
In 52 folio	<i>Vataroganidanam, ekanganidanam, kaphavatalakshanam</i> and <i>amavatalakshanam</i>
In 53 folio	<i>Kubjavatalakshana, rakthavatalakshanam, kampavatalakshana, arditavatam, shonitavatam</i> and <i>sthooolavatanidanam</i>
In 54 folio	<i>Pooshanadravyaalu, kasaroganidanam</i> and <i>vatakasalakshana</i>
In 55 folio	<i>Pittakasalakshana, sleshmakaasalakshana, kshatakasam, kshayakaasalakshana, shwasanidanam</i> and <i>shwasopadravali</i>
In 56 folio	<i>Kshayaroganidanam, vataksheyalakshana, paityakshayalakshanam, sleshmakshayalakshanam, vatapaityakshayalakshanam, pittasleshmakshayalakshana, vatasleshmakshayalakshanam</i> and <i>bahuyakshmanidanam</i>
In 57 folio	<i>Rajayakshmalakshanam, vaishayayakshmanidanam, shudrayakshmanidanam, asadhyayakshmalakshanam, granthanthare, kshayarogaparipoornalakshana</i> and <i>hidnaanidanam</i>
In 58 folio	<i>Gulmanidanam, vatagulmalakshanam, paityagulmalakshana, sleshmagulmanidanam, tridoshagulmanidanam</i> and <i>raktagulmalakshanam</i>
In 59 folio	<i>Shula nidanam, vata Shula lakshanam, pitta Shula lakshanam</i> and <i>sleshmashulalakshanam</i>
In 60 folio	<i>Doshashulalakshanam</i> and <i>amashulalakshanam</i> and <i>sharkarashulalakshanam</i>
In 61 folio	<i>Gulma Shula lakshanam, Parinama Shula lakshanam, Jalakurmalakshana, Plihalakshana</i> and <i>Vidradhinidhanam</i>

In 62 folio	<i>Hrudroganidanam, Madatyayalakshana and Udaranidanam</i>
In 63 folio	<i>Jalodaranidanam, Pittodara, Vatodara, Sleshmodara, Sannipatodaralakshana and Plihodaralakshana</i>
In 64 folio	<i>Kriminidana and Vishakritrimanidana</i>
In 65 folio	<i>Vishakritrimanidana continued</i>
In 66 folio	<i>Sarpajatalu</i>
In 67 folio	<i>Sarpajatalu continued</i>
In 68 folio	<i>Panduroganidana, Vatapandunidana and Pitta pandunidana</i>
In 69 folio	<i>Sleshmapandunidana, Kamila roganidana and Halimakanidana</i>
In 70 folio	<i>Odanapariksha, Shophanidanam, Vanthinidanam and Bhutajatibheda</i>
In 71 folio	<i>Deva grahaveshalakshana</i>
In 72 folio	<i>Paityagrahaveshalakshana, Gandharvagrahaveshalakshana, Yakshagrahaveshalakshana, Puragagrahaveshalakshana and Rakshasagrahaveshalakshana</i>
In 73 folio	<i>Kushmandagrahaveshalakshana, Kama grahaveshalakshana, Oukaranagrahaveshalakshana, Betalagrahaveshalakshana, Brahma rakshasagrahaveshalakshana, Pretagrahaveshalakshana and Kachodagrahaveshalakshana</i>
In 74 folio	<i>Pitruagrahaveshalakshana, Pisachagrahaveshalakshana and Unmadanidanam</i>
In 75 folio	<i>Vatonmadamidanam, Pittonmadanidanam and Kaphonmadanidanam</i>
In 76 folio	<i>Bhishmaparivartana, Aadhitonmadanidanam, Vishonmadanidanam, Vigatonmadanidanam and Apasmaranidanam</i>
In 77 folio	<i>Vatapasmara, pittapasmara, sleshmapasmara and taprakopanidanam</i>
In 78 folio	<i>Hrudrogalakshana, Udavartalakshana, Pakshaghata, Ardhitam and Dhanurvata</i>
In 79 folio	<i>Bhagandharanidanam</i>

Major part of the manuscript is dealt on *nidana, lakshana* of the diseases and *upadrava* of some diseases are also present in this manuscript.

SPECIALTIES OF THIS MANUSCRIPT⁹

This manuscript contains some of the unique information. Those are:

- *Shlokas* in the manuscript are with sub heading, *shloka* numbers are not mentioned.
- In the beginning author Salutes to Lord *Hayagriva* this indicates author belong to *Vaishnava* tradition.
- This manuscript contains total – 1659 lines (*pada*) and 632 *shlokas, lakshana* and *nidana* of 50 diseases like *jwara, masoorika, atisara, ajirna, grahani, arsha*

and so on among these 112 lines are incomplete.

- The different opinions and views of the other practicing physicians during the time are all incorporated in the text like - in *jwara* concept explanation of maximum life span of patients suffering with *sannipatajwara*.
- This manuscripts contains *trisuotra* like *hetu* - of the diseases are explained, *lakshanas* of the diseases are explained and *oushada* in this heading *haritaki* is majorly dealt. And *chikitsasutra* of some diseases are also explained Eg- *raktamokshana* in *kaphajaarshas etc*

- In some parts of the manuscript telugu script is present it shows that author is from southern part of India.

Vaidyasyaakaralakshana –Information regarding the features of good physician with comparison, like *trishira* – compared to *tridosha*, how head is important part in the body knowledge of *tridosha* is very much important, *tri netra* is compared to 3 types of *deshas*, before starting treatment one has to see/ consider the *desh* of patient, *shadbahu* is compared to seasons and *astaanga* is compared to different *sthanas* of *samhita* physician will become complete after knowing all these.

- Explanation of different types of *vaidyas* like - *Pada Vaidya*, *ardha Vaidya*, *tripada Vaidya*.
- Features of *apoojya Vaidya*, *ashastra Vaidya* and *Vaidyasaptadoshas*.
- **Vaidya vishwasa** – explains need of keeping faith in the physician
- **Lokika dharm**- explains worldly nature like *द्वेष्टेलब्धारोग्याश्चाकेत्सकम्* in present era this information helps physician in practice.

- **Swasthadehalakshana** – this is unique explanation compared to *brihatrayi*.
i.e एकशाय्याद्विभोजीचषण्मूत्रद्विपुरोषयोः

|एकसङ्ग.मकारोचशतवषोणेजीवाते।।

- **Guide lines for healthy long life** – One should practice *abhyanga* atleast once in eight day, *dhantadhavana* every day, *virecana* once in two month, *vamana* once in six month and *maithuna* once in three days, are advised for the sake of healthy and long life.
- **Nadipariksha**- Method of examination and features of *nadi* in different diseases, importance of *nadipariksha* and conditions where *nadipariksha* should not do.
- **Sadhya and asadhyarogalakshna** - by these features one can understand weather disease is curable or not and wise physician plans the treatment accordingly.
- **Site of tridoshas**- *Vatadosha* in left side and *pitta* in the right side and *kapha* in joints *rakta* all over the body this is unique explanation.
- **Agnipramana** – This is very unique information of quantity of *agni* in the human being and animals.
- **Effect of rasa (taste) on dhatus**

Table no- 5 Effect of rasas (taste) on dhatus

Rasa (taste)	Effect
<i>Katu</i>	Increases <i>mamsadhātu</i>
<i>Tikta</i>	Increases <i>medadhātu</i>
<i>Madhura</i>	Increases <i>shukradhātu</i>
<i>Amla</i>	Increases <i>majjadhātu</i>
<i>Lavana</i>	Increases <i>asthidhātu</i>
<i>Kashaya</i>	Increases <i>shonita</i> and <i>rasa</i>

Above information is different compared to available *samhita* there is need for analysis.

- Time taken for Conversion of the food into different *dhatu* – eg – after 2 days ingested food converts in to *rasa* and on third day *rakta* production and so on.
- *Shadrasas* enter the *dhatu*s one by one and causes *dehavardhana*. One fourth of it consumes by *krumis*, one fourth becomes the fuel for the *dhatwagnis*, one fourth becomes waste product and one fourth spreads in all the body parts. This explanation regarding the *shadrasa* is very unique.
- **Guide lines for water intake** - Water should consume at the end meal and sexual intercourse but not at the beginning or immediately after the meal or intercourse.
- Explanation of the things to avoid in the following diseases.
- One should not take bath when *ahara*, *mala* and *mootra* are in the *amashaya*/ body.

- Person desirous of health has to protect *mala* and *shukra*.
- One patient out of hundred gets cured from *pandu*, one in thousand gets cured from *bhagandara* and one in lakh gets cured from *gulma* but the patient with *kshaya* gets cured(dies) with difficult.
- *Rituvishesha* karma like following the rules of drinking water in the *sahrathritu* etc.
- Interval of time required for the digestion of different food articles, this is very much unique explanation.
- Evolution of different types of *Haritaki*.
- *Haritakiprabhava* – authors explains one who wants good health should consume *haritaki* daily.
- **In rajayakshma context** – explanation of *brahmayakshma*, *shudrayakshma*, *vaishyayakshma*. These are the some of unique information available in this manuscript.

Table 6: Contraindications

Disease	Don't s
<i>Prameha</i>	<i>Snehaahara</i> and <i>ksheera</i>
<i>Kustha</i>	<i>Mamsaahara</i>
<i>Jwara</i>	<i>Ghrita</i>
<i>Atisara</i>	<i>Drava ahara</i>
<i>Netraroga</i>	<i>Maithuna</i>

CONCLUSION

- ✓ “*Vaidyasastradipika*” is a collective work of compilation from different texts of *Ayurveda* of that period.
- ✓ “*Vaidyasastradipika*” as available for research is not a complete text; it is

majorly dealt on *nidana* and *lashanas* of different diseases.

- ✓ This manuscript contains total – 1659 lines (*pada*) and 632 *shlokas*, *lakshana* and *nidana* of 50 diseases like *jwara*, *masoorika*, *atisara*, *ajirna*, *grahani*, *arsha*

and so on among these 112 lines are incomplete.

- ✓ Manuscript "Vaidyasastradipika" narrates unique concepts viz *lakshanas* of different varieties of *Vaidya*, *swasthalakshana*, *swasthadehalakshana*, detail description on *haritaki*, *rasajeernakala*, *dravyajeernakala*, *agnipramana* and different types of *rajayakshmas* like *vaishyayakshma*, *shudrayakshma* and so on.
- ✓ The different opinions and views of the other practicing physicians during the time are all incorporated in the text like - in *jwara* concept explanation of maximum life span of patients suffering with *sannipatajwara*.
- ✓ The field of medical manuscriptology opens the door to know the hidden knowledge of *Ayurveda* through manuscripts. It has got highest literary research value. It is a bridge between ancient and recent Ayurvedic literature.

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