

UNIQUE FEATURES OF AN UNEXPLORED MANUSCRIPT – KASHYPA SAMHITA

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ABSTRACT

The *Kashyapa Samhita* is a well-known reference treatise for Paediatrics in *Ayurveda*. Available edited and translated *Kashyapa Samhita* is incomplete and is brought out by editing a single manuscript collected from Nepal. In this regard, in order to make it complete, a work was undertaken to explore if any similar manuscript authored by *Kashyapa* was available or not. During this process of exploration, it was found that there are other manuscripts also available which is authored by *Kashyapa* and the contents are different from that of the available *Kashyapa Samhita*. In this research venture, five manuscripts were identified and collected from IPGT & RA (with accession no 6512), Tanjore Sarasvati Mahal Library (with accession no.11045), Sampurnananda Library Varanasi (with accession no 1088604) and Oriental Research Institute Mysore (with accession no A129), Maharaja Sayajirao University of Baroda Library (with accession no 13474B). During the process of deciphering, extensive explanations about concepts regarding *Desha* (place), *Nadi* (pulse), *Dosha* (the three humours of the body), *Daivavyapashravya Chikitsa* (performing rituals related to god) *Rasayogas* (mercurial formulations) were observed which are unique and not found in any other published ayurvedic classics. Hence this work contributes to *Ayurvedic* knowledge.

Keywords: *Ayurveda*, *Manuscript*, *Kashyapasamhita*.

INTRODUCTION

Kashyapa Samhita is very well known text and is considered as the hand book of *Balaroga Chikitsa* (paediatrics) in *Ayurveda*. The sections of *Kashyapa Samhita* are similar to those of *Charaka Samhita* but have an additional *Khilla Sthana*¹. The contents of these sections match with those of *Charaka Samhita*

but an additional importance is given to *Kaumarabhritya*. Unfortunately, the book is incomplete and is brought out by editing a single manuscript collected from Nepal². There was a need for exploring manuscripts related to *Kashyapa Samhita* to fulfil the lacuna. This contemplation resulted in the exploration

of other manuscripts available in the name of *Kashyapa Samhita*. During the process of deciphering, extensive explanations about concepts regarding De-sha (place), Nadi (pulse), Dosha (the three humours of the body), *Daivavyapashravya Chikitsa* (rituals related to god) Rasayogas (mercurial formulations) were observed which are unique and not found in any other published Ayurvedic classics.

Materials

For the study, five manuscripts were identified and collected from IPGT & RA (with accession no 6512), Tanjore Sarasvati Mahal Library (with accession no.11045), Sampurnananda Library Varanasi (with accession no 1088604) and Oriental Research Institute Mysore (with accession no A129), MS University Baroda Library (with accession no 13474B) found across India. Details of the collected ms considered for the study is as shown in the table 1.

Method

For the critical study of the manuscript, a scientific protocol as mentioned in the book named *Introduction to Manuscriptology* by R.S. Shivaganesh Murthy³ was followed. The process of critical edition was done under lower criticism comprises of following stages viz; i) Collection, ii) Deciphering, iii) Transliteration, iv) Collation, v) Recension, vi) Emendation, vii) Critical analysis, viii) English translation.

Under collection, the copies of the text for its availability was identified using

1. A Check List of Sanskrit Medical Manuscripts in India by Rama Rao⁴
2. Sanskrit Medical Manuscripts in India, 2nd ed. New Delhi: CCRAS; 2005⁵

Table 1: Extent of copies available as per the catalogue of Sanskrit medical manuscripts-

S No:	Name of the text	Author	Source	Script	Source No:
1.	<i>Kashyapa Samhita</i>	INA*	Saraswathi Bhavan Library, Varanasi	Devanagari	45395
2.	<i>Kashyapa Samhita</i>	<i>Kashyapa</i>	Government Oriental Library, Mysore	Telugu	A129,P8869/1
3.	<i>Kashyapa Samhita</i>	INA*	Tanjore Maharaja Serfoji's Saraswati Mahal Library, Tanjore	<i>Devanagari</i>	11045
4.	<i>Kashyapa Samhita</i>	<i>Kashyapa</i>	Government Oriental Manuscript Library, Madras.	<i>Devanagari</i>	p-22-8
5.	<i>Kashyapa Samhita</i>	INA*	French Institute Pondichery.	<i>Devanagari</i>	846
6.	<i>Kashyapa Tantra</i>	<i>Lakshmana Kavi</i>	Government Oriental Library, Mysore.	<i>Grantha</i>	P1555/3
7.	<i>Kashyapa Tantra</i>	INA*	Government Oriental Library, Mysore.	Telugu	1555
8.	<i>Kashyapiya Roganidana</i>	<i>Kashyapa</i>	Government Oriental Manuscript Library, Madras.	Telugu	13112
9.	<i>Kashyapottara Samhita</i>	<i>Kashyapa</i>	French Institute Pondichery.	Devanagari	174

*INA- Information Not Available

Among these nine copies, five manuscript copies were collected based on similarity in Title, Author, Subject and Language. The Manuscripts were procured from the repositories with permission obtained

duly from the authorities concerned through proper channel. After collection, each copy is deciphered one by one and following observations are noted as shown in Table 2.

Table 2:

CODEX	A	B	C	D	E
Mss name	<i>Kashyapa Samhita</i>	<i>Kashyapa Samhita</i>	<i>Kashyapa Samhita</i>	<i>Kashyapa Samhita</i>	Ayurveda
Mss Version	6512	11045	A.129	1088604	13474 (B)
Available at	IPGT&RA	Sarasvati Mahal Library, Tanjavur	Oriental Research Institute, Mysore	Sampurnananda Library Varanasi	Oriental institute library Baroda
Language	Sanskrit	Sanskrit	Sanskrit	Sanskrit	Sanskrit
Script	Devanagari	Devanagari	Telugu	Devanagari	Telugu
Total Pages/folios	299	457	89	795 1-6, 6-52, 52-152, 1-44, 45 क-च,46-66, 66-100, 100-150, 150-204, 204क-द, 205-367, 367-441, 441-451, 451, 451-456, 456-500, 500,500, 500,500-621, 621-630, 636-795 +6(T.)	56
Manuscript Type	Paper	Paper	Paper	Paper	Palmleaf
Author	Not Mentioned	Not Mentioned	Not Mentioned	Not mentioned	Not mentioned
Date	Not Mentioned	Not mentioned	Not mentioned	Not Mentioned	Not mentioned
Condition	Good, legible	Good, legible	Good, legible	Images not clear 38,39,40,41,46,47, 131-135,169,209-217,220,221,223-234, 239-245, 247-248, 412,416,417,419,420-422,424-441,447-450,454-571, 574-596,598-626,662-671	Good, legible
Remarks	Incomplete	Incomplete	Incomplete	Incomplete	Incomplete
Lines/ page	23	16	16	8	9
Scribe	Not known	Ramachandra bhagavat	Not Known	Rajavamshapaṇḍeya	Not known

The Collation was done by marking siglas for collected manuscripts using English alphabets as shown in Table No 2. After giving siglum, all the collected manuscripts were deciphered one by one. Upon deciding the trustworthiness among five manuscripts, Siglum A was transliterated. The orthographic peculiarities, scribal errors, omissions were noted as con-

tinuous superscripts and readings were noted in footnotes. Siglum B was then deciphered and compared with the Siglum A. The variant readings were noted as before. Similarly, the collations of the other three manuscripts were also carried out. In recension, one reading was accepted among variants by considering different criteria like understanding or-

thographic peculiarities and considering its meaning in Sanskrit dictionaries. Emendation was done at instances when there was difficulty in choosing one among the variants of reading. The external and internal evidences were sort off for emending. After completing each section, critical analysis of the same was carried out for understanding the different subject matter dealt and the authors view on it with respect to similar topics dealt elsewhere in other treatises. English translation was done of the verses except for the technical terms and the drugs mentioned in the manuscripts as it may blemish the genuineness of the verses.

OBSERVATIONS AND RESULTS

Upon completion of the above stages it was found that the contents were jumbled and did not have any justifiable sequel. An effort was made in the study to arrange the contents in a proper justifiable sequence into five sections.

Section I- It deals with fundamental principles of Ayurveda. This section is divided into six chapters.

Chapter I- *Bhugola Prakarana-* It includes the explanations regarding *Puri* (cities), *Shringa* (Mountains), names of *Saptasagara* (seven oceans) and *Saptadvipa* (seven islands) with their dimensions.

Chapter II -*Pindotpatti* deals with embryogenesis, stages of development of embryo, twenty four influential factors for the development of specific characters of progeny.

Chapter III – *Anupadi Desha* deals with characteristic features of three types of lands, names of rivers, trees, birds, animals, nature of human beings. It deals

Chapter IV- It deals with the explanations regarding *Tridosha-Trimurti Sambandha* (relation between god and three humours), *Varnabhedena Tridosha* (complexion according to humours), *Tridosha Karanatva* (Cause for all the disease manifestations), *Sharira Pramana* (measurements of the body), *Avayava Sankhya* (number of body contents), *Doshadhatumala Pramana* (quantities of body con-

stituents) *Doshasthana* (abode of humours), *Annapacana Krama* (process of digestion), *Dhatupravardhaka Rasa* (effect of taste on seven constituents), *Doshadhatu Sambandha* (relation between humours and body constituents).

Chapter V- *Nadi Prakarana-* Deals with detailed explanations regarding *Chakras* (centres of spiritual power) named as *Adhara, Vishnu, Brahma, Vayu, Rudra* along with *Arishta Lakshana* (unfavourable symptom of approaching death), *Dwadasha Nadi* such as *Sushumna, Pingala, Rudra, Ida, Rajju, Vaikarika, Vishvodari, Dhari, Shankhini, Yashasvini, Saraswati, Hastijihva* are well explained. It deals with numbers of body parts, method of examination, prognosis, relation with humours and division based on upper, middle and lower parts of the body in detail.

Chapter VI- It includes characteristic features of an ideal physician.

Section II – Deals with the general cause, symptoms and treatment for various diseases caused by misdeeds done in the previous life.

Section III- Is in the form of conversation between Lord *Shiva* and *Parvati Devi* in question –answer form. In this section, each disease starts with the question of *Parvati Devi* and Lord *Shiva* answers the question in detail explaining the *Samanya Nidana, Lakshana, Chikitsa* (general cause, symptom and treatment), *Rogabheda* (classification), *Vishesha Nidana, Lakshana* and *chikitsa* (specific cause, symptom and treatment), *Sadhyasadyata* (prognosis) and *Pathya (diet)*. The *Chikitsa* (treatment) aspect contain both *Daivavyapashraya* (rituals related to God) and *Yuktivyapashraya Chikitsa* (treating by using medicines of plant origin, animal origin, mineral and mercurial formulations) with an additional importance given to *Daivavyapashraya*. It includes specificities of *Rudrabhisheka* (pouring water on idol of Lord *Shiva* and chanting hymns) *Vishnupuja* (worshipping the Lord *Vishnu*) and *Danakarma* (Liberality). Another interesting observation under *Chikitsa* (treatment section) is the usage of mercurial

preparations with specific dosage and duration for each preparation.

Section IV- The methods of conduction of Dana Karma (offering) which are mentioned in earlier section are dealt in this also. It includes *Dhanyadanam* (offering grains), *Tailaghaṭadanam* (offering oil filled pot), *Ajyaghaṭadanam* (offering ghee filled pot), *Guḍadanam* (offering jaggery), *Phaladanam* (offering fruits), *Lavaṇadanam* (offering salt), *Karpasadanam* (offering cotton), *Godanam* (offering cow), *Chagadanam* (offering goat), *Mahishidanam* (offering buffalo), *Tiladanam* (offering sesamum), *Gajadanam* (offering elephant), *Ashvadanam* (offering horse), *Andvahanam* (offering ox/bull), *Shakatanam* (offering cart), *Dasidanam* (offering servant), *Grihadanam* (offering house), *Veshyadanam* (offering a lady), *Bhumidanam* (offering land) with specific *Dakshina* (remuneration).

Section V -The *Yoga* (formulation) mentioned in this section ends with “Kashyapena Bhashitam”. The names of the formulations mentioned are *Kharjuradi Lehya*, *Kadalikanda Rasayana*, *Vajra Rasayana*, *Navaratna Rasayana*, *Panchabāṇa Rasa*, *Vishamushthi taila*, *Kulattha Taila*, *Bhringamalaka Taila*, *Kumari Taila*, *Arkakshira Taila*, *Mahakalyanaka Ghrita*, *Sudarshana Rasa*, *Jogirasa*, *Shankhadravaka*, *Nirgundi Leha*, *Vranadarū Lehya*, *Matsyakshi Taila*, *Lakṣminarayana Taila*, *Grahaṇivajrakavaṭa Rasa*, *Mahanarayana Taila*, *Kapitthadi Lehya*, *Garudanjana* and *Drakṣadi Lehya*.

DISCUSSION

Author: The whole structure of the text reveals that, *Shiva* is the narrator of the text. Many other texts of *Ayurveda* as well as other sciences/arts have the similar kind of beginning. Many *Oushadha Yoga* (medicinal formulations) are mentioned in the name of *Shiva* or *Rudra*⁶. Many of the authors followed this trend to earn reputation and to authorise their works. Though the work is attributed to *Shiva* in many other various texts, the variations are observed

according to time period, style of writing, social and political environment. Hence it is assumed that the present work also is attributed to Lord *Shiva* but is authored by someone else.

In the ancient time there was a tradition prevalent wherein different *Gotra* (a family) was being followed under which *Gurushishya Parampara* (lineage) was seen. This work also implies that it could have been written by a person or group of people from *Kashyapa Gotra*. Looking at the content it poses to be a good compilation work of many subjects that had great impact then.

Time period: There is an explanation regarding *Somaroga* which was first explained by *Vangasena* (12th cent)⁷. The era of *Rasoushadhi Prayoga* (use of mercurial preparations in treatment) was at its zenith during 10th century⁸. This impact is also reflected in this particular work. *Goraksha Shataka* –a book of *Yoga* (11-12th century) deals with *Dvadasha Nadi* (Science related with Pulse) in brief⁹. But this particular text has a detailed explanation of the same. References of some peculiar mercurial preparations such as *Jogi Rasa* and *Dhurjati rasa* are also seen in *Vaidya chintamani* (15th century)¹⁰. This suggests two possibilities- (a) Either this could be written by considering *Vaidyachintamani* or (b) *Vaidyachintamani* would have been written referring this work. *Virasimhavaloka*-a medieval book of 13th century approached the *Chikitsa* aspect inculcating *Jyotisha*, *Dharmashastra* and *Vaidyaka*¹¹. The same has been reflected even in this work. Considering all the internal evidences, the text can be placed somewhere between 13th to 15th century.

Place: There is no direct reference regarding place of the author in the whole text but the style of writing and the words used has the tinge of south India. It could be that the scribe of the particular work belonged to this region but the whereabouts of the author is uncertain. **Structure of the text:** In the older Ayurvedic classics, one can find the explanations regarding basic concepts followed by treatment principles, drugs, and formulations as seen in the

classical texts. In the medieval period the trend of writing the text books of *Ayurveda* shifted from the above mentioned style to understanding treatment principles¹² and formulations as seen in *Madhava Nidana* of 8th century¹². Down the line, between 9th to 13th centuries the style again changed to giving importance to *Roga pariksha vidhi* (diagnostic method) in the form of *Ashtavidha Pariksha* as in *Sharangadhara Samhita*¹³. Having looked at different change of style according to era, this particular work stands out as an unusual work which gives importance to basic concepts, diagnostic methods, *Karmaja Vyadhi* (diseases caused by misdeeds), *Daivavyapashraya Chikitsa* (performing rituals related to god) and *Rasoushadhi Yogas* (mercurial preparations).

CONCLUSION

This particular study is a research which contributes to the understanding of *Kashyapa Samhita* that is quite different from the available *Kashyapa Samhita*. It implies that there was more than one type of *Kashyapa Samhita* which no much people know off. The topics such as *Nadi (pulse)*, *Dosha* (the three humours of the body), *Prakriti* (constituent), *Desha* (place), *Karmajavyadhi* (diseases due to misdeeds) and *Daivavyapashraya Chikitsa* (performing rituals related to god) are very unique. Having worked on this, it has brought out a new way of looking at *Kashyapa Samhita* as like the usual way as the hand book of *Kaumarabhritya* (paediatrics). The narrator of the text is *Shiva* but there are no evidences regarding Author, the time period and place. Based on some internal evidences the time period of the text can be placed between 13th to 15th Century AD.

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