

A critical study of the Ayurveda Medical manuscript 'Chikitsasara'

Research Article

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Abstract

Ayurveda being a practical science is codified through centuries in written documents called Manuscripts. A manuscript is any document written by hand or typewritten as opposed to being mechanically printed or reproduced in some automated way. A very few of these manuscripts have been published during the past decades. As such, several treatment methods contained in these texts are being lost by decaying. As part of a humble step towards this, *Chikitsasara* authored by *Gopaladasa*, a paper manuscript in the Sanskrit language documented in *Devanagari* script preserved at Unmesha Research Institute of Indology, Mysore was taken. The objectives of the study are critical edition of the manuscript and its English translation which is not available. It is a unique book belonging to the *kayachikitsa parampara*. The time period of the text by considering the internal and external evidence, influence of the text on other medieval texts can be placed as the late seventeenth century. The text was translated to Telugu and Marathi languages in 1877 and 1881 respectively, which are not widely available today. *Chikitsasara* is a treatise arranged in three sections. Some rare diseases like *sparsavata*, *seethavata*, *takraprameha*, and *ghrtaprameha* have found a place in this text. Prognosis of disease based on astrology is a unique feature of this text. After the critical edition, a maximum number of accepted readings was obtained from the manuscript from Oriental research institute & manuscript library, Kariavattom. The content of the text is also very much similar to the seventeenth century work *Yogaratnakara*.

Key Words: *Chikitsasara*, *Ghrtaprameha*, *Tailabindupariksha*, *Gopaladasa*, *Sparsavata*.

Introduction

The treasure of the wisdom containing the ancient knowledge came down to us in the form of manuscripts. India has a huge collection of *Ayurvedic* manuscripts. *Ayurveda* being presented mainly in Sanskrit, slight difference in reading makes a lot of difference in interpretation. Thus the critical study of all old *Ayurvedic* texts with different manuscripts is necessary. A systematic and technical way of critical edition of manuscript is followed in this research and the text was translated to English language. The *Chikitsasara* is a medical treatise on *Materia medica* and pathology, containing also, a section on the purification and processing of mercury. *Chikitsasara* is noted as belonging to the *kayachikitsaparampara* because it is more related with *samana* treatments as in *Caraka Samhitha* rather than surgical procedures as in *Susrutha Samhitha* (1).

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Authorship

Chikitsasara is a treatise on *materiamedica* by *Gopaladasa*. The author calls himself *Vadindra*. He has based his work on *Caraka*, *Susrutha*, *Vrnda*, *Harita* and *Atreya*(2). The other works of *Gopaladasa* include:

- *Chikitsakramakalpavalli* [NCC: Not recorded. Bhagvat SinhJee (1927):209]
- *Gopalavinoda* [NCC: not recorded. Check-list Nr.305.]
- *Vaidyasarasangraha* [NCC VI, 141: *Vaidyasarasamgraha*; this *Gopaladasa* differs from the one who wrote the *chikitsasara*. STMI 65: *Vaidyasarasangraha*. AVI 315: *Vaidyasamgraha*]

The book *Chikitsasara* is also attributed to many authors like, *Dhirarajaja*, *Gopaladasa*, *Hararama*, *Haribharati*, *Ksemankaramisra*, *Ksemasamkaramisra*, and *MahesaBhatta*.

Different editions of the Text

The different editions of the text include (3),

- a) Text with Telugu translation by Vempalli Venkatappayya, published by Vartamanatarangini Press, Madras in 1877.
- b) Second edition, text only, published by Vartamanatarangini Press, Madras in 1880.
- c) *Chikitsasara* by *Gopala Das* or substance of the practice of medicine in Sanskrit and Marathi, published from Jagaddhitecchu Press, Poona in 1881.

Date of the treatise

The date may be approximately calculated to be the end of seventeenth century or beginning of eighteenth century because of the following reasons:

- *Chikitsasara* is based on, *Susrutha* (1000-1500BC, 2nd AD); *Vrnda*(9th cent. AD);*Harita*(10th to 12th cent.AD);*Agnivesa* (1000BC, 2nd to 3rd cent. AD, 4th cent.AD); *VrddhaVagbhata* (550AD); *Sidhasara* (650AD); and *Rasarnava* (1200AD).
- Formulae attributed to *Pujyapada*, a medical author sometimes placed in the 13th century are found in the *Chikitsasara* of *Gopaladasa*(4).
- The sixteenth century author, *Moreswara's* 'Nidanasidhi' formed a part of larger work called *Chikitsasara*(5)
- The oldest dated manuscript was completed in 1752 or 1753 (6)
- It is also included under the sources referred to by *Ananta*, an eighteenth century author.

- *Chikitsasara*, by name is quoted in *Yogaratanakara*, a work placed in eighteenth century.

Methodology

Source of the Manuscript

The source Manuscript No 50047 is obtained from Unmesha research institute of Indology, Mysore.

Features of the Manuscript

The manuscript written in *Devanagari* script is authored by *Gopaladasa vadindra*. It consists of 1-96 folios with 9 lines per page. The text is written on paper probably with a black ink. The writing is full from top to bottom leaving some blank space in the top and bottom, following the rule of 9lines/folio. Handwriting of the text is maintained all through. The text starts with salutations to Lord *Ganadhipati*.

The following manuscripts are listed in the New Catalogous Catalogorum for *Chikitsasara* (7):

Table1. Manuscripts listed in the New Catalogues catalog-rum for Chikitsasara

SI No	Name of text	Source	Place
1	<i>Chikitsasara</i>	Bharatiya Itihas Samsodhak Mandal	Pune
2	<i>Chikitsasara</i>	University of Bombay	Mumbai
3	<i>Chikitsasara</i>	University of Kerala	Trivandrum
4	<i>Chikitsasara</i>	SORI, Vikram University	Ujjain
5	<i>Chikitsasara</i>	Pannalal, Bombay	Mumbai

Table 2. Copies of Manuscript available as per Indira Gandhi National Center for Arts, New Delhi Online Catalogue (8)

SI no	Name of text	Source	Roll No	Manuscript No
1	<i>Chikitsasara</i>	Oriental Research Institute & Manuscript Library, Trivandrum	146	T.860
2	<i>Chikitsasara</i>	Scindia Oriental Research Institute, Vikram University, Ujjain	325	1933

Table 3. Copies of manuscript available as per Government Oriental Research Institute Trivandrum catalogue

SI No	Name of text	Author	Roll No	Script	Material	Condition
1	<i>Chikitsasara</i>	<i>Gopaladasa</i>	9650	<i>Devanagari</i>	Paper	Complete
2	<i>Chikitsasara</i>	<i>Gopaladasa</i>	9730	<i>Devanagari</i>	Paper	Damaged
3	<i>Chikitsasara</i>	<i>Gopaladasa</i>	T.860	<i>Devanagari</i>	Paper	incomplete

Critical edition of the manuscript

The critical edition was based on two paper manuscripts. Manuscripts with similar title, content and author were obtained from Government Oriental Research Institute & Manuscript Library, Kariavattom, University of Kerala, Trivandrum. Among the three manuscripts obtained, one was complete and in good

condition which was taken for critical edition. Among the other two, one was damaged and the other was not considered because of the dissimilar content. The source manuscript was taken as Codex A and the one obtained from Oriental research institute & manuscript library, Kariavattom was taken as Codex B. Maximum number of accepted readings was from the Codex B.

Result

Table 4. Subject matter dealt in chikitsasara

Chikitsasara is a treatise arranged in three sections.

Section	Topic	Chapters	Main contents
1	Vaidyakausalam	Chapters 1 to 12	Chapter 1- begins with a <i>mangala</i> in praise of <i>Ganesha</i> and deals with a general introduction. Chapter 2 and 3-messengers and omens. Chapter 4 and 5- <i>nadipareeksha</i> (<i>Examination of pulse</i>) And <i>mutrapareeksha</i> (<i>Urine examination</i>). Chapter 6- <i>kalajnana</i> (<i>Knowledge of season</i>) Chapter 7 - <i>rithurukprakopa</i> Chapter 8- <i>pathyaprakara</i> . (<i>wholesome diet</i>) Chapter 9 to 12- <i>panchakarma</i> procedures, <i>vamana</i> , <i>virechana</i> , <i>nasya</i> and <i>rakthamoksha</i> (<i>blood letting therapy</i>).

2	<i>Sodhana and marana of rasa and uparasa</i>	Chapters 1 to 3	Chapter 1- <i>sodhana</i> procedures of <i>rasa</i> and <i>uparasa</i> . Chapter 2- <i>sodhanan</i> and <i>marana</i> of <i>swarna</i> etc metals. Chapter 3- merits and demerits of <i>rasa upayoga</i> .
3	Chikitsa	Chapters 1 to 57	<i>Jwaradirogas</i>

Analysis of the content of Chikitsasara

Rogi Pariksha according to Chikitsasara

Chikitsasara explains the importance of examination of pulse and urine in a patient.

Examination of pulse: *Nadipariksha* explained in *Chikitsasara* is similar to that in *Yogaratanakara* and *Sarangadhara Samhitha* with slight difference.

Table 4: Correlation of the nature of pulse according to dosas

Dosa	Characteristics of pulse		
	Chikitsasara	Sarangadhara samhitha	Yogaratanakara
<i>Vata</i>	Crooked	Resembles movement of <i>jalauka</i> (leech)or <i>sarpa</i> (snake)	Resembles movement of <i>sarpa</i> (snake) or <i>jalauka</i> (leech)
<i>Pitta</i>	Unstable	Resembles movement of <i>kulinga</i> (sparrow), <i>kaka</i> and <i>manduka</i>	Resembles movement of <i>kaka</i> (crow), <i>lava</i> (common quail) and <i>manduka</i> (frog)
<i>Kapha</i>	Steady	Resembles movement of <i>hamsa</i> (swan) and <i>paravata</i> (blue rock pigeon) .	Resembles movement of <i>rajahamsa</i> (swan), <i>mayura</i> (peacock), <i>paravata</i> (blue rock pigeon), <i>kapota</i> (spotty necked pigeon) and <i>kukkuda</i> (cock)
<i>Vatapitta</i>	Resembles movement of <i>sarpa</i>	<i>Dwandwaja dosaprakopnadi</i> becomes sometimes slow and sometimes fast.	<i>Dwandwaja dosaprakopnadi</i> shows mixed features
<i>Kaphavata</i>	Resembles movement of <i>hamsa</i>		
<i>Kaphapitta</i>	<i>Durdura</i> , stable and deep.		
<i>Sannipatika</i>	Moves fast with pause as woodpecker pecks wood or like <i>chakshurgati</i>	Resembles the movement of <i>lava</i> , <i>tittiri</i> (partridge) and <i>varti</i> (water quail).	Moves fast with pause as woodpecker pecks wood

Examination of urine: *Tailabindu pariksha* explained in *Chikitsasara* is similar to that in *Yogaratanakara* except that the prognosis based on the direction of spread of *taila* over urine is not much elaborated.

Table 5: Distribution of Chapters in Chikitsasara

Chapter No	Branch of Ayurveda	Contents
1-18	<i>Kayachikitsa</i>	<i>Jvaraprakarana</i> , <i>Athisaraprakarana</i> <i>Grahaniprakarana</i> , <i>Arshorogaprakarana</i> , <i>Ajeernarogaprakarana</i> , <i>Vishuchikarogaprakarana</i> <i>Krimirogaprakarana</i> , <i>Pandurogaprakarana</i> , <i>Kamala rogaprakarana</i> <i>Rakthapittaprakarana</i> <i>Raja yakshmaprakarana</i> <i>Kasaprakarana</i> <i>Hikkaprakarana</i> <i>Svasaprakarana</i> <i>Svarabhedaprakarana</i> <i>Arochakaprakarana</i> <i>Chardhiprakarana</i> <i>Trushnaprakarana</i> <i>Murchanaprakarana</i> <i>Panatyayaprakarana</i> <i>Dahaprakarana</i>
19-20	<i>Bhutavidya</i>	<i>Unmada</i> , <i>Butonmadhanidanachikitsaprakarana</i> <i>Apasmanidanachikitsaprakarana</i>
21-28	<i>Kayachikitsa</i>	<i>Vatavyadhinidanachikitsaprakarana</i> <i>Vatarakthaprakarana</i> <i>Urustambaprakarana</i> <i>Amavataprakarana</i> <i>Sulaparinamasuana</i> , <i>Udavartha</i> <i>Gulma</i> <i>Hrdroga</i>

Anjana R.S et al., A critical study of the Ayurveda Medical manuscript 'Chikitsasara'

29-31	<i>Salyatantra</i>	<i>Mutrakrchra</i> <i>Mutraghata</i> <i>Asmari (Sarkara)</i>
32-35	<i>Kayachikitsa</i>	<i>PramehaMadhumehapidika</i> <i>Meda</i> <i>Udara</i> <i>Sopha</i>
36-42	<i>Salyatantra</i>	<i>Mushkavidhi</i> <i>Galagandagandamalaapachigrandhiarbuda</i> <i>Sleepada</i> <i>Vidradhi</i> <i>Vrana, sotha, bhgnanadivrana</i> <i>Bhagandara</i> <i>Upadamsakasukadosha</i>
43-49	<i>Kayachikitsa</i>	<i>Kushta</i> <i>Seethapithaseethavatasparsavata</i> <i>Amlapitta</i> <i>Visarpavisphota</i> <i>Masurika</i> <i>Snayuka</i> <i>Kshudra</i>
50-54	<i>Salakyatantra</i>	<i>Mukha</i> <i>Karna</i> <i>Nasa</i> <i>Akshi</i> <i>Siras</i>
55-56	<i>Kaumarabhritya</i>	<i>Striroga</i> <i>Balakamaya</i>
57	<i>Agadatantra</i>	<i>Visha</i>

Chikitsasara is concerned with six out of eight divisions of *Ayurveda*. *Rasayana* and *vajikarana* are left out of consideration.

Rasaushadhi yogas in Chikitsasara

Many *rasayogas* are also mentioned in *Chikitsasara*. The *rasa yogas* mentioned in *Chikitsasara* are:

Table 6: Rasaushadhiyogas in Chikitsasara

SI No	Yogas	Context
1	<i>Agnikumara rasa</i>	<i>Udarachikitsa, Arsachikitsa</i>
2	<i>Ajeernakandaka rasa</i>	<i>Arsachikitsa</i>
3	<i>Anandabhairavivati</i>	<i>Asmarichikitsa, Pramehamadhumeachikitsa, Atisarachikitsa</i>
4	<i>Arsakutara</i>	<i>Arsachikitsa</i>
5	<i>Balarka rasa</i>	<i>Jwarachikitsa</i>
6	<i>Chakshuvamayarivatika</i>	<i>Netrarogachikitsa</i>
7	<i>Chandrakalavati</i>	<i>Pramehamadhumeachikitsa</i>
8	<i>Chinthamanirechanam</i>	<i>Medicines for Purgation</i>
9	<i>Ichhabhedi rasa</i>	<i>medicines for purgation</i>
10	<i>Garudanjana</i>	<i>Vishachikitsa</i>
11	<i>Grahanikapada rasa</i>	<i>Grahanichikitsa</i>
12	<i>Hamsamandura rasa</i>	<i>Panduroga</i>
13	<i>Hridayarnava rasa</i>	<i>Hdrogachikitsa</i>
14	<i>Kanakasundara rasa</i>	<i>Grahanichikitsa</i>
15	<i>Kasarivatika</i>	<i>Kasachikitsa</i>
16	<i>Mahajwarankusa</i>	<i>Jwarachikitsa</i>
17	<i>Mehari</i>	<i>Pramehamadhumeachikitsa</i>
18	<i>Mritapranadayisutaraja</i>	<i>Jwarachikitsa</i>
19	<i>Naracha rasa</i>	<i>Gulmachikitsa</i>
20	<i>Panchamruta rasa</i>	<i>Vatarakthachikitsa</i>
21	<i>Pandvari rasa</i>	<i>Panduchikitsa</i>
22	<i>Rajamruganga rasa</i>	<i>Rajyakshmachikitsa</i>
23	<i>Rasayanabhairava</i>	<i>Apasmarachikitsa</i>
24	<i>Sameerapannaga rasa</i>	<i>Vatarogachikitsa</i>
25	<i>Sankhachulo rasa</i>	<i>Hikkaswasachikitsa</i>
26	<i>Sannipatabhairava</i>	<i>Jwarachikitsa</i>
27	<i>Sheetankusa</i>	<i>Jwarachikitsa</i>
28	<i>Sheetari</i>	<i>Jwarachikitsa</i>
29	<i>Soolakesari</i>	<i>Soola parinamasoolachikitsa</i>

30	<i>Sudhadi rasa</i>	<i>Rakthapithachikitsa</i>
31	<i>Taleswara rasa</i>	<i>Seethavata sparsavatachikitsa</i>
32	<i>Trailokyatambararasa</i>	<i>Udarachikitsa</i>
33	<i>Trailokyatapahara</i>	<i>Jwarachikitsa</i>
34	<i>Tribhuvanakirti</i>	<i>Jwarachikitsa</i>
35	<i>Udayamarthandodaya</i>	<i>Anahodavarthachikitsa</i>
36	<i>Vatagajasimha</i>	<i>Vatarogachikitsa</i>
37	<i>Vatavidhvamsa</i>	<i>Urusthambhachikitsa</i>

Table: 7 Co-relation of Rasaushadhiyogas of Swara with other medieval classics

Rasayogas of jwara mentioned in Chikitsasara (late 17th AD)	Chakradatta (11 AD)	Bhavaprakash (16 AD)	Yogaratanakara (17 AD)
<i>Balarka rasa</i>	-	-	-
<i>Mritapranadayisutaraja</i>	-	-	-
<i>Mahajwarankusa</i>	-	+	+
<i>Sannipatabhairava</i>	-	-	+
<i>Sheetankusa rasa</i>	-	-	+
<i>Sheetari</i>	-	-	-
<i>Trailokyatapahara</i>	-	-	+
<i>Tribhuvanakirti</i>	-	-	+

This shows that the use of *rasaushadhi yogas* increased over the years and *Chikitsasara* placed a separate section for the *rasaushadhiyogas* in the *prakarana* of *jwara*.

Discussion

The manuscript selected for the present study is *Chikitsasara* authored by *Gopaladasa Vadindra*. The digitalized copy of the source manuscript is obtained from Unmesha research institute of indology, Mysore. The literary aspects of *Chikitsasara* enfold its historical background, date, authorship and the availability of the manuscripts with the similar title and author. In the case of historical background, the evidence based statements may be less because the history of the literary work is drawn from some guesses and inferences. The inferences place the period of *Chikitsasara* as late seventeenth century AD. The source manuscript is 10' long and 3' wide with a total of 96 folios. This text is a collection of information about the six branches of *Ayurveda* in one single text giving preference to *Kayachikitsa*. *Rasayana* and *vajikarana* are left out of consideration. The edition was based on two paper manuscripts. Manuscripts with similar title, content and author were obtained from Govt Oriental Research Institute & Manuscript Library, Kariavattom, University of Kerala, Trivandrum. Among the three manuscripts obtained, one was complete and in good condition which was taken for critical edition. Among the other two, one was damaged and the other was not considered because of the dissimilar content. The number of accepted readings from the one obtained from Oriental Research Institute & Manuscript Library, Kariavattom, University of Kerala, Trivandrum is maximum. *Chikitsasara* considered as a compilation is based on the works like *Caraka*, *Susrutha*, *Vrnda*, *Harita* and *Atreya*.

Conclusion

- *Chikitsasara* is a valuable and unique book in the field of *Ayurveda*, written with the express purpose of maintaining bodily health.
- The name of the author is mentioned as *Gopala* at the beginning and *Gopaladasa Vadindra* at the end of the

treatise. No information about the place of birth of the author could be obtained from the text.

- The time period of the text by considering the internal and external evidences, influence of the text on other medieval texts can be placed as late seventeenth century. The content of the text is also very much similar to the seventeenth century work *Yogaratanakara*.
- The text was translated to Telugu and Marathi languages in 1877 and 1881 respectively, which are not widely available today. An English translation of the text was not available.
- *Ayurveda* is said as the *upaveda* of *Rigveda*.
- Six out of the eight divisions of *Ayurveda* are only considered. *Rasayana* and *Vajikarana* are left out of consideration.
- Examination of pulse and urine are only mentioned among the *ashtasthana parikshas*.
- The prognosis of disease based on the position of *grahas* in the *rasi* chart of astrology is a unique concept in *Chikitsasara*.
- There is a separate section on purification, *marana* and merits and demerits of *rasaushadhi*.
- There is a separate *prakarana* for *rasaushadhiyogas* in the context of *jwarachikitsa*.
- *Vamana*, *virechana*, *nasya* and *rakthamoksha* are the *sodhana* procedures mentioned in the first section but considers about '*panchakarma*' in the context of *kshudraroga*.
- Diseases like *snayuka* (chapter 48), *seethavata* and *sparsavata* (chapter 44) have found place in this treatise.
- *Sthanagrandhi* is mentioned in the context of *streeroga* and its treatment using *rakthasrava* by *jalauka*.
- *Putiprameha*, *Ghrtaprameha*, *Takraprameha*, and *Pidikameha* are separately mentioned in the context of *prameha chikitsa*.

- Noticeable aspect of the text is that it deals with the subject in a very concise manner and picked only the best formulations from different classics in the aspect of treatment.

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