



## Review Article

### VIJNANANIDHI CHIKITSA MANJARI - THE MANUSCRIPT TREASURE OF INDIA- A BIRD'S EYE VIEW

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#### ABSTRACT

*Chikitsa Manjari* a Palm leaf manuscript of Odisha preserved in Odisha state museum Bhubaneswar has got the national importance by Govt. of India as National Heritage which bears a great importance of its kind & nature. There are thousands of palm leaf manuscripts in India both in Govt. / Private repositories along with personal domain also.

A survey has been made by National manuscript mission, Govt. of India to identify the important Palm leaf manuscripts of India available. Out of which "*Chikitsa Manjari*" a Palm leaf manuscript of Odisha having 13 copies are found preserved in Odisha state museum, Bhubaneswar with different Individual conditions. Out of them Sl. No Ayurveda/82 as per the accession register of museum has been identified as the only manuscript which has been authorized as "The Manuscript treasure of India". This paper deals with the detail workout of all the manuscripts available in the museum in the name of *Chikitsa Manjari*. The documentation of the same is essential in different languages of India for understanding its importance in future as an important manuscript of India & Ayurveda.

**KEYWORDS:** Manuscripts, Ayurveda, Treasure of India.

#### INTRODUCTION

Ayurveda has got a literature in the form of manuscripts preserved in various govt. & public domain. The vast treasure lying hidden in Vedas, Upanishads as well as in classical literature still remains unexplored, The materials are scattered all over India and abroad in private & public libraries and usually sometimes not within the reach of research scholars. Palm leaf manuscripts are of prime concern and share a major contribution to the literary research with multi-dimensional view of the ancient scientific heritage of India. Till now we are passing with uncontrolled and undocumented literature of Ayurveda in the form of manuscripts, inscriptions, papers etc.

There are historical evidences that a lot of literatures were destroyed during foreign rule in our country. In spite of this there are quite a good nos. of rare manuscripts and books of Ayurveda which are still protected in various places of India. Several scholars in different parts of the country wrote and compiled the literature in the form of manuscripts. These manuscripts were written in regional languages of the country. Several manuscripts are in govt. repositories and in public domain unexplored. Similarly, Orissa state museum (OSM) is having the glory of preserving more than 40,000 odds of Palm leaf manuscripts among which approximately one thousand of Ayurvedic manuscript have enlisted. The important manuscripts among them with regional & national importance are, *Pathyapathya Vinischay*, *Chikitsa Manjari*, *Kalplata*, *Leelabati*, *Abhinav Chintamani* etc. Considering to the originality & potentialities of those manuscripts, National Manuscripts mission, Govt. of India has declared the *Chikitsa Manjari* manuscripts as *Vijnananidhi* or treasure of India which is pride of Orissa no doubt.

#### THE MANUSCRIPTS

Ayurveda is evergreen & self existed from time immemorial which is not confined or limited to medicinal plants only due to its cosmo-life concepts. The eternal theory delivered the concept of ecology with homogenous environment of human thought & bewildered to the science of existence for human civilization. Lord Dhanwantary the legendry of the ancient medical science started the development of the system identifying the plants, herbs, etc. and gradually it was domesticated to one and all as tradition and lot of documents were prepared for keeping them recorded to coming generations principally in Pali & Sanskrit language.

Gradually, it was spread through regional translation & newer documentations. Orissa has got a good share of contribution to the field of Ayurveda which is being witnessed by the hoarding of Palm leaf manuscripts in different Govt. & public repositories. Out of the thousands, several authoritative testimonials have got National & International attention. One such gem is *Chikitsa Manjari*.

#### MATERIALS & METHODS

There are 13 nos. of palm leaf manuscripts in the name of *Chikitsa Manjari* preserved in Orissa state museum out of which Ay./82 of Acc. register of OSM is given the status of "Manuscript treasure of India". This manuscript is having 109 pages and the manuscript is in good condition but it was felt that some part of the manuscript is incomplete due to lost/damage of few of the chapters. However, those chapters are somehow available in few of the remaining other copies. The details of all these 13 manuscripts are enumerated here as.

**Acc.No.-Ay.78**

This manuscript contains two parts. The first part of Chikitsa manjari is described in Odiya poetry form where as the 2<sup>nd</sup> part is described with BHAGABATAM EKADASA SKANDHAM.

Source Purchased from Mr. N.Mishra, P.S. Begunia, Dist. Puri on 31.03.1959 & preserved in Odisha State Museum, Bhubaneswar

No. of folia This manuscript contains 172 folia but the condition is very old and worm eaten.

Language of the manuscript Odiya

Period of the Author The period of author dates to 18<sup>th</sup> century AD as per colophon and other descriptions available.

**Acc. No. AY. 82**

This manuscript contains two parts. The first part of Chikitsa Manjari is described in Odiya poetry from where as the 2<sup>nd</sup> part is described with Bhagabatam.

Source This manuscript is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar but source of collection is not known.

No. of folia This manuscript contains 111 folia and condition is not so good.

Language of the manuscript Sanskrit, Odiya

Period of the Author Information not available (INA)

**Acc. No. AY. 136**

It is a complete manuscript. Index is there with Sanskrit *Sloka* & Description in Odiya. The actual date of the manuscript is written in the 1<sup>st</sup> part of the manuscript which dates back to 18<sup>th</sup> century AD.

Source This manuscript is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar which was purchased from Mr. D.C.Senapati. Vill – Garede Panchana, P.S.- Balipatna, Dist. Puri on 16.11.1963

No. of folia This manuscript contains 259 folia but it is very old and worm eaten.

Language of the manuscript Odiya

Period of the Author Information not available (INA)

**Acc. No. AY. 162**

Chikitsa Manjari with Odiya translation by Sri Gopinath Subudhi Visagvara. This manuscript describes about diseases, symptoms and treatment of various diseases.

Source This manuscript is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from Narasimha Mishra Gadamantiri, Dist. Puri.

No. of folia This manuscript. Contains 183 folia and it is in good condition but worm eaten & incomplete.

Language of the manuscript Odiya

Period of the Author Information not available (INA)

**Acc. No. AY. 275**

Chikitsa Manjari with Odiya translation by Sri Gopinath Sadangi. This manuscript contains treatment for various diseases. Before the subject there are some folia having other descriptions. Index is there.

Source This manuscript is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from S.N.Mishra, At/PO – Kota Palla, Dist-Puri.

No. of folia This manuscript contains 130 folia but worm eaten, incomplete and contains only one *Stavaka (Churna vidhi)*, no colophon.

Language of the manuscript Odiya

Period of the Author INA

**Acc. No. AY. 426**

This manuscript contains diseases like *Jwara* and contains some medicines as *Vrihat Rasona panda, Bhallataka guda* etc. with Sanskrit Sloka & Odiya meaning.

Source This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from R.K.Hota, Pujiamba Sasan, Banpur, Dist-Puri.

No. of folia	This manuscript contains 144 folia but worm eaten & broken, no Colophon.
Language of the manuscript	Odiya with Sanskrit
Period of the Author	INA
<b>Acc. No. AY. 499</b>	
Source	This manuscript contains description on diseases with treatment. This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from A.C.Raysamanta, Patia Dist -Puri.
No. of folia	This manuscript contains 144 folia but badly worm eaten, complete.
Language of the manuscript	Odiya
Period of the Author	1792 Century A.D., originally written by Gopinath Sadangi and copied by Nilakanth Samantray during his stay at Patia nizigarh. The exact day and year of completion of manuscript. is written towards the end of the manuscript with a citation as “ <i>Bhismasyapi..... Na Vidyate</i> ”.
<b>Acc. No. AY. 500</b>	
Source	This manuscript contains different types of treatment procedure of cows and human being. Moreover, the procedure of preparation of various type of <i>Modak</i> & <i>Vati</i> are also described in Odiya prose and Sanskrit. This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from S, Dash, Ashutosh Bhawan, Bhubaneswar.
No. of folia	This manuscript contains 141 folia but badly worm earthen, no colophon.
Language of the manuscript	Odiya & Sanskrit language
Period of the Author:	INA
<b>Acc. No. AY. 513</b>	
Source	This manuscript contains different types of treatment procedure in poetry form with translation. This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from M. K.Maharana, Gadodei Pada, Mahamunda, Phulbani.
No. of folia	The manuscript is incomplete and badly worm eaten without colophon.
Language of the manuscript	Odiya
Period of the Author	INA
<b>Acc. No. AY.544</b> Available in the name of <i>Vaidya Sastra (Chikitsa Manjari)</i>	
Source	This manuscript is written by Mr. Gopinath Sadangi in both Sanskrit & Odiya (Poetry form) language. This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from Mr. R.N. Dash, Kuhudi, Puri.
No. of folia	This manuscript is contains 141 folia but badly worm eaten & incomplete.
Language of the manuscript	Odiya & Sanskrit
Period of the Author	As per description available in manuscript., it is written in 1301 (sala) i.e. 1904 century A.D. (probably copied) by Artabandhu Mishra. The end part of the manuscript Contains few descriptions related to preparations of few formulations.
<b>Acc. No. AY.588</b>	
Source	This manuscript contains prose form of the materials in Odiya and in Sanskrit literature. This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from Mr. Mukul Kishore Sahu, Chandaigaon, Jagatsingpur, Cuttack.
No. of folia	This manuscript contains broken & worm eaten parts and is difficult to identify the folia incomplete and no colophon.
Language of the manuscript	Odiya & Sanskrit
Period of the Author	INA

**Acc. No. AY.628**

	This manuscript contains <i>Mantra chikitsa</i> and description of <i>Mantra</i> and <i>Tantra</i> are there.
Source	This manuscript. is presently available in Manuscript Section, Odisha State Museum, Bhubaneswar and purchased from Mr. Alekh Ch. Raysamant, patia, Puri.
No. of folia	This manuscript contains 151 folia but badly worm eaten & incomplete.
Language of the manuscript	Odiya
Period of the Author	INA

**Acc. No. AY.733**

	This manuscript contains <i>Mantra chikitsa</i> and description of <i>mantra</i> and <i>tantra</i> are there.
Source	This manuscript is presently available in Manuscript on Odisha State Museum, Bhubneswar and from Mr. Santosh Kumar Das, Harida badi, Dist. Nayagarh but the date of purchase is not there.
No. of folia	This manuscript contains 140 folia, badly worm eaten & incomplete.
Language of the manuscript	Odiya
Period of the Author	The manuscript is written (probably copied) by Mr. Madhav Sahu of Barasahi Mauza, Kandhamal, Dist. Nayagarh and copied by Mr. Kunja Naik.

However, the following analysis has been done based on available information of those manuscripts & specially on the manuscript bearing Acc. No. Ay./82. The manuscript's scribe is Mr. Gopinath Sarangi which has been edited by Mr. Banamali Kara Sharma as evident from the hand written copy available in the museum, All the pages contain various descriptions & related Ayurvedic treatment. The pages from 01 to 17 (13 folio) are described with basic principles of Ayurveda and from 18 pages to the end treatment are described for various diseases mostly important description are found for *Prameha (Madhumeha)*. The importance of the manuscript is that the author has chapterised all the subject matter into 06 *Stavaka*. (as per available).

**CHAPTERIZATION OF THE MANUSCRIPTS**

After going through all the manuscripts, it was known that this manuscript has been categorically chaptered with specific names as *Stavaka* and also it is observed that the author has divided the work in six *Stavakas* (petals of a flower). The detail are enumerated as here under.

**1<sup>st</sup> Stavaka (1<sup>st</sup> Chapter)**

There are thirty *Slokas* in this *Stavaka* in which description of pacificating measures like *Langhana*, *Vaman* etc. are elaborated. The first *Stavak* or chapter deals with *Panchakarma* on *Sodhan Vidhi* for purification of body in which *Vaman*, *Langhan* like procedures are elaborated with their utility before treatment.

**2<sup>nd</sup> Stavaka (2<sup>nd</sup> Chapter)**

This *Stavaka* describes about *Jala* (water) in which purification & impurities of water have been described vividly. Moreover, specification use of water and its procedure are more important which are seen in the *Stavaka*

2<sup>nd</sup> *Stavak* deals with *Jala dosha* which deals with various descriptions of *Jala* (water) starting from its impurities, types of impurities, characterized descriptions of all varieties of impure water and, how to purify them naturally with the help of other drug materials. Moreover,

it is also described how to identify pure water and procedures to accept for use which is most important factor found in the chapter.

**3<sup>rd</sup> Stavaka (3<sup>rd</sup> Chapter)**

This *Stavaka* deals with *Manaparibhasa* specially the quantity of different types of drugs used for preparation of formulations. Emphasis has been given for the usage of drugs starting from collection, preparation to administration.

The third *Stavak* deals with *Manaparibhasa* or dose schedule with various recommended dose schedule of various raw and finished products. Moreover, the dose schedule has also been mentioned for different disease conditions along with age related traditional way of measurement.

**4<sup>th</sup> Stavaka (4<sup>th</sup> Chapter)**

In this *Stavaka*, process of management of various formulations have been elaborated along with different types of decoction (*Kwatha*), vehicle (*Anupana*), *Matra* (dose) and the rule for collection of drugs. Apart from this specific mantras have been described during administration of drugs and most important parts are *Ausadhapaka*, *Lakhyana* where the descriptions related to various conditions and stages of drugs metabolism etc.

This part deals with major component which includes management of diseases, various preparation of drugs like decoction, powder, the drugs with their dose and vehicle, the process of collection of drugs, specification of administration of drugs along with other related descriptions with forty nos. of *Slokas*.

It is to mention here that the manuscript has been categorically presented looking to the need of the theme which usually not seen in other contemporary works so clarified with concept and from practical adaptability point of view also.

**5<sup>th</sup> Stavaka (5<sup>th</sup> Chapter)**

In this *Stavaka*, different types of decoctions and formulations (*Kasaya/kwatha*) have been elaborated. Apart from this appropriate place for collection of drugs

with its merit and demerit are emphasized. The most important factor in this chapter is description of various formulations, locally collected for various disease conditions like-

*Vatajwar- Navanga Pachana*

*Vatapitta jwar- Pancha Bhadra Kvatha*

*Vata kapha jwar- Panchakoladi Kasaya*

*Kaphapittajwara- Trivasanga kasaya*

*Sannipata jwara- Dasamoola Kasaya, Chaturdasanga kasya & Asta Dasanga Pachan etc.*

Similarly separate medicines and formulations have been described in various disease conditions like- *VisamaJwar, Atisar, Chardi, Arsha, Krimi, Pandu, Raktapitta, Vicharchika* etc. In all these disease conditions specific single herbal preparations with their administration are milestones in this work. Almost all these diseases have been covered like *Kasa, Hika, Prameha*, etc with individual formulations approach. The specific disease conditions have been elaborated looking to various life style disorders of human being.

#### 6<sup>th</sup> *Stavaka* (6<sup>th</sup> Chapter)

In this *Stavaka*, there are descriptions of diseases and specific *Churna* preparations i.e. *Bansadi churna* in *Jwara*, *Sudarhsan churna* in *Jirna jwara*, *Sudhakar churna* in *Atisara*, *Pathyadi churna* in *Grahani*, *Vyosadi churna* in *Arsha*, *Gavya churna* in *Krimi*, *Vairaba churna* in *Apasmara*, *Nilohtadi churna* in *Raktapitta & Nagaraj churna* in *Kasa* etc.

#### THE UNIQUENESS OF THE MANUSCRIPTS:

Though there are several palm leaf manuscripts in OSM in the name of *Chikitsa*, but this *Chikitsa Manjari* is not only different in description but also with newer scientific thoughts buried in. The author has quoted few original *Slokas* of *Charak samhita* and *Susruta Samhita* like traditional texts but added with practical adoptability facts having related to the life style disorders like *Prameha/Madhumeha* etc.

He has emphasized several drugs with regional names and usage procedures which are not seen in traditional classical books. Several preparations which are only available still in Odisha by the practitioners & traditional healers.

Moreover, he has translated few *Slokas* into regional language with identical meaning and examples. Some of the preparations prevalent in Odisha but which are not available in classical texts. For example *Kamadaya modak, Sunthikhand modak, Laxmivilas modak, Khandnagar modak, Bajikaran modak*, etc. and probably these are the basic originalities by which *Chikitsa Manjari* may have been chosen for selection of National treasure of India in comparison to other contemporary works.

#### CONCLUSION

Ayurveda is not limited to any description or written document. It is also expansive according to thinkers and researchers. Probably thousands of such books & manuscripts are still scattered all over India & abroad with individual thoughts based on concept of Ayurveda. It would be worthwhile to mention here that the "*Chikitsa Manjari* " the manuscript Treasure of India is definitely a piece of worthy not only for Odisha rather a glory for India 's traditional system of medicine and a lot of information are buried in the treatise. it is also hoped that if appropriate measures are taken for translation into Devnagari & English, it can pave the way for the researchers to find out some potential remedial measures for a lot of diseases along with some preventive procedures also.

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