

AYURVEDIC LITERATURE IN ORISSA – AN OVERVIEW

PREM KISHORE, M.M. PADHI, G.C. NANDA

Central Research Institute (Ayurved), Unit I, Bhubaneshwar – 751 009, India.

Received: 24 September 1986

Accepted: 28 July, 1988

ABSTRACT: *The paper highlights the importance of ancient literature for the development of Ayurveda with special reference to their availability in regional languages. An attempt has been made here to examine briefly characteristics of about 600 palm leaf manuscripts available in Orissa State Museum, Bhubaneshwar. The relevance of the available material with reference to their potentiality for utilization has also been discussed.*

The study, teaching and practice of any scientific discipline are dependent upon its literature. This is more marked in the case of an oriental discipline like Ayurveda. The literature of Ayurveda dates back to the very inception of our civilization. The references in the vedic and mythological literature testify to this fact. The references on diseases and drugs for their treatment mentioned in ancient literature have been further developed in the due course of time. A series of *Samhita granthas* were composed since 1000 B.C. The process has been continuing with the changing emphasis on the need of the particular era and the impact of the contemporary developments on the literature is also obvious. It is really a pity that such a science with a large treasure of knowledge is gradually losing its original characteristics. This may possibly be due to the extinction of the ayurvedic treatises in course of time. A very small percentage of ayurvedic literature is available for reference in the form of published books. Due to various reasons, large number of original manuscripts of Ayurveda have remained obscure and many of them have been taken away by foreigners. We are aware of the existence of many such

works only through citations in published works of European Scholars.

In our country most of the published literature in Ayurveda are limited to those available in Devanagari script and to some extent regional languages. It is heartening to note that several important compilations are in vogue in different regions of the country and only few of them could be published in recent past. It may also be noted that no proper efforts were made to compile a list or catalogue of available material in different regions. The literature available in regional languages is largely limited to the particular region due to communication gap.

Orissa had important role in the ancient Indian history and culture. The scholars, traders and physicians of the area used to visit far off places in the country and also outside, since earliest times. The scholars excelled in the field of astrology, literature, history, mathematics and Ayurveda. It is really unfortunate that much of ancient ayurvedic literature available in Oriya script have gradually become unavailable. We have come across a large number of palm-leaf manuscripts on Ayurveda in Orissa State Museum, Bhubaneshwar. The

literature available is written in Sanskrit in Oriya script and a few in Oriya language and script. The titles available cover a wide range of subjects such as diagnosis, treatment, medicinal formulae, dietetics, prognosis, pharmacology, pharmacy, iatro

chemistry, faith-cure, paediatrics and pulse-diagnosis. An attempt has been made in this report to give a list of titles available on different subjects of Ayurveda. There are several unclassified manuscripts simply grouped as Ayurveda or *Vaidyashastram*.

TABLE 1
Titles available in Orissa State Museum

Title	Nos. of Palm-leaf Miss	Title	Nos. of Palm-leaf Miss
CHIKITSA			
Abhinava Chintamani	5	Amrita Manjari	3
Ayurveda Prakasha (Madhava)	1	Ayurveda Sara	1
Ayurveda Sarasangraha	3	Arogya Chintamani	5
Kalpalata	1	Chakradatta	1
Chikitsa Chandrika	1	Chikitsa Manjari	11
Chikitsaanukara	1	Chikitsarnava	1
Chikitsarnava	2	Chikitsa ratnakara	1
Chikitsa Sastram	1	Chikitsa Sara Sangraha	2
Dhanvantari Chikitsarnava	1	Prakrita Chikisarnava	1
Sala Bodha Chikisamanjari	1	Bharata Sara Sangraha	1
Bhava Prakasha	1	Bhisak Chintamani	1
Bhisak Ratnamala	2	Bhisak Ratnamalika	1
Bhaishajya Ratnavali	1	Roga Chikitsa	1
Bhesaja Samhita	1	Vividha Chikitsa	1
Lilavati Ayurveda	1	Virasinghavaloka	1
Viswanatha Chikitsa	1	Vaidya Kalpadruma	2
Vaidya Kalpataru	2	Vaidya Chintamani	1
Vaidya Kunda	1	Vaidya Sarvasva Chikitsarnava	1
Vaidya Jivanam	9		
Sarvatra Chintamani	1		

DAIVAVYAPASRAYA CHIKITSA			
Karma vipaka	13	Gunigardei	19
Mantra Chikitsa	1		
PATHYAPATHYA			
Pathyapathya Vinischaya		Pathyapathya Vinischaya	
By Malla Kavi	2	By Visvanath Sen	3
KAUMARA BHRITYA			
Ravanakrita Kumara Tantra	2	Bala Chikitsa Paddhati	1
Bala Tantram	1		
ROGA NIDANA AND MISCELLANEOUS			
Nidana Sara Sangraha	1	Balabodha Madhukosa Tika	1
Madhava Nidana	24	Madhava Kara Sarva Sangraha	1
Roga Nirnaya	1	Roga Nidana	1
Roga Vinischya	12	Vaidya Sastra Nidanam	1
Amlapitta Nidana	1	Jvara Paka Nidanam	1
Jvaravali	2	Raktapitta Nidanam	1
Nadi Laksanam	5	Sarvesvar Nadi Laksanam	
Sadhyasadhya	1	Kalajanam	
DRAVYA VIJANA			
Guna Manjari	1	Dravya Gunam	5
Dravya Guna Madhvakar	1	Dravyaguna Satasloki	2
Dravya Paryaya Gunakara	1	Dhanvatari Nighantu	1
Nirguntha Samgraha	1	Nighanturaja	2
Nighantu Rajabhidhan Chudamani	1	Paryaya Muktavali	22
Mrityumanjari Dravyaguna	2	Rajavallabha Dravyaguna	1
Sastra Ratna Nighantu	2	Sata Kanthabhidhana Dravyaguna	1
Satakantha Ratnam	1	Satasloki Dravyaguna	1
RASA SASTRA			
Ayurveda Rasa Marana	1	Kamya Ratnam	1

Ratna Pariksa	1	Ratna Dipika	1
Rasachakrachudamani	2	Rasa Manjari	1
Rasa Marena	1	Rasa Ratnakara	1
Rasayana Tarangini	1	Sasanka Kirana Rasayanchakravarti	1
BHAISAJYA KALPANA			
Tila Taila Murchha	1	Tailarnava Vidhi	1
Bhaga Manjari	1	Modakarnava	1
Mana Paribhasa	1	Vividha Kalpa	1
PASU AYURVEDA			
Asva Sastram	9	Asavastradaya	2
Gochiktsa	7	Goroga Laksanam	1
Gosastram	8	Salihotra Roga Nidanam	1
Salihotra	3	Haya Dipika	1
Hastayurveda (Palkapya)	1		
OTHERS			
Aswini Kumar Vaidya Sastra	1	Ayurvedah	124
Ayurveda Grantha	2	Ayurveda Vaidya Kasiraja Granthah	1
Utpaleswar Sara Sangrah	1	Risi Nischaya	1
Chikitsanga Paribhasa Sangraha	1	Divakara Samhita	1
Vaidya Dipika	1	Vaidya Mahotsava	168
Vaidya Sastra Boli	1	Vaidya Sastra	1
Vaidya Sastra Sara Sangrah	4	Vaidya Samudra	1
Vaidya Sarasvatam	1	Vaidya Sara Sangrah	1
Vaidya Saravali	3	Vaidya Hridayananda	1
Savarottam	1	Satkaathabharana	1
Sara Kaumudi	1	Sara Sangraha	1
Sara Dipika	1		

It is evident that many subjects of Ayurveda are covered by manuscripts available in the Orissa State Museum, Bhubaneswar. As it is quite natural, most of the texts are on *Kayachikitsa*, though the other aspects of

Ayurveda are also covered. The 40 titles on *Kayachikitsa* include the manuscripts of certain well-known treatises like *Chakradatta*, *Bhavaprakasha* and *Bhaisajya Ratnavali*. They may offer alternate source

material for research. A few of these like *Abhinavachintamani*, *Visvanathan Chikitsa* and *Modakarnava* were published many years ago in Oriya and are presently unavailable. Most of the titles on *Kayachikitsa* have not yet seen the light of the day. Their study may contribute to publication of a number of books on treatment. The *Pathyaapathya Vinischaya* of Visvanatha Sen has been referred by Sharma (1975) while the other book on the subject by Mallakavi has not been mentioned by him. It is also likely that both the titles might have remained unknown and may contribute to knowledge of dietetics.

The availability of several titles on *Tantra Chikitsa* and *Mantra Chikitsa* highlight their prevalent use in treatment of various diseases the role of *Karma* in the genesis and treatment of various diseases have been compiled in the title *Karma Vipaka*. Out of 3 titles available in paediatrics, Ravana's *Kumara Tantra* may be available in print while others are hitherto unpublished.

The literature on clinical diagnosis largely covers the *Madhava Nidana* or *Rugvinischaya*. Some other books on by *Kaladi Dvadasa Tatva* and *Nadyadi Trayodasa Tatva*, which may special titles on *Jvara Roga* or *Sannipata Jvara* have been mentioned, but in this collection such material is also available on *Amlapitta* and *Raktapitta*. The titles on *Nadivijnana* may also contribute to further knowledge on this subject. The title *Sadhyaasadhya* is a special one which has not been heard of so far.

The material on *Dravyaguna* may provide further addition to available books like *Dhanvantari Nighantu*, *Paryaya Mauktavali* and *Dravyaguna Sataslaki*. The several other titles on *Dravyaguna* especially *Dravyaguna Paryaya Gunakara* may further

augments the existing knowledge. Most of the titles on *Rasasastra* are referred by eminent scholars while none of the titles on *Bhaisajya Kalpana* are mentioned by them. The materials in *Pasu Ayurveda* deal mainly with the treatment of horse, elephant and cow.

The bulk of the remaining titles has not been suitably identified or classified and are mentioned under *Ayurveda Vaidya Shastram*. The remaining 25 odd titles cover a wide variety of subjects.

It may be noted that ancient classical literature has not been available in this collection. Only literature compared in medieval period after 800 A.D. is available in plenty. Though specific period of the manuscripts and the texts has not been ascertained, it is generally believed that these may be nearly 500 years old. The study of these manuscripts may further contribute to the knowledge of different aspects of Ayurveda and provide information on historical aspects of the system. The efforts may also create awareness about the specialized approach of clinical diagnosis and therapy of various diseases. And the rich heritage of knowledge of ayurveda developed by scholars from Orissa over the centuries may be put to larger utilization. It is likely to provide suitable alternative approach to treatment of certain diseases. A large number of compound formulations and simple combinations may also be added to the existing ayurvedic pharmacopoeia.

The study of these manuscripts is a herculean task. However the present list of titles alongwith tentative grouping has been put forth to create general awareness about this valuable collection. Further steps to compile descriptive catalogue and checklist are in progress.

ACKNOWLEDGEMENT

We are thankful to Sh. H.C. Das, Superintendent Orissa State Museum, Bhubaneswar for permitting to refer the

material available in the Museum. Thanks are also due to Sh. N. Mishra, Curator, Sanskrit Studies, Orissa State Museum for extending co-operation and help in carrying out the work.

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