
**A CRITICAL EDITION OF A MANUSCRIPT *CHIKITSA SARA* BY
GOPALADASA TO KNOW ITS CONTRIBUTIONS.**

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ABSTRACT:

Ayurveda manuscripts are the intellectual wealth of India¹ and considered one of the main knowledge resources of human kind. This study is based on critical edition of the manuscript CHIKITSA SARA to update and conserve the knowledge present in it which was in the form of manuscript at Gujarat Ayurveda Manuscript library, Jamnagar. The text cikitsā sāra was authored by Gopaladasa and by considering the internal and external evidences the time period of the author is estimated as early 16th century AD. The text deals with six branches among ashtangas of Ayurveda (except Rasayana and Vajikarana). It is the compilation from various texts such as Caraka, Sushruta, Vagbhata, Rasarnava, Harita, and Atreya Samhita as mentioned in the text by the author. Generally, the trisutra form i.e. hetu, linga and oushadha has been followed with brief description of samprapti, lakshana and chikitsa sutra. More detailed description of medicinal formulations and also, about the ahara varga and gunas of Kashtoushadhis are dealt in the text.

Key words: Ayurveda, Critical edition, Chikitsa Sara, Manuscript

INTRODUCTION:

A Manuscript is a handwritten composition, which has significant scientific, historical or aesthetic value and which has been in existence for not less than seventy-five years old.² Manuscriptology is the scientific study of manuscripts. It is the branch of learning concerned with searching, collecting, cataloguing, preserving, transcribing, reading, collating, editing, and publishing of manuscripts.³

When a manuscript is lost, the work is permanently lost for the future.⁴ Manuscriptology provides authentic records for tracing the cultural, social, political, and economic history of the people of a region or a country. So, the preservation of manuscripts plays a prime role, so that they can be catalogued and edited to fulfil the knowledge of scholars.

The work is based on the manuscript cikitsā sāra and the name of the author is Gopaladasa. The two manuscripts (Mss) were available in the manuscript library of Gujarat Ayurveda University, Jamnagar with Accession number for Manuscript -1 (Sigla Dn-1 assigned) **134GAS/ 23/02/1970** & Manuscript -2 (Sigla Dn 2 assigned) - **135GON/ 24/02/197**. Scribe name in 1st manuscript is mentioned as Shukadeva written in 17th century CE and Scribe name in the 2nd manuscript is not mentioned and written in 19th century CE. Scribe of second manuscript (with sigla Dn2) has made more scribal errors compared to the scribe of first manuscript (with sigla Dn1).

cikitsā sāra contains the explanation regarding six branches of Ashtanga Ayurveda (except Rasayana and Vagikarana). The scientific way of critical edition was followed in this research and the text was translated to English.

MATERIALS AND METHODS:

SOURCE:

The two Mss were available in the manuscript library of Gujarat Ayurveda University, Jamnagar with the accession number.

SL NO	Name of the MS	Accession No	Source obtained	No of folios	Sigla given
1	Chikitsa Sara by Gopaladasa	134GAS/ 23/02/1970	GAU JAMNAGAR	34	Dn 1
2	Chikitsa Sara by Gopaladasa	135GON/ 24/02/1970	GAU JAMNAGA	49	Dn 2

METHODOLOGY:

- The source materials were collected in digitalized form.
- Mutual relation was decided.
- Then next step was deciphering and collation of copies procured for critical recension.
- In many readings one of the original readings was accepted and description of facts and features were done for the critical recension and presented in accordance to constituent text.

OBSERVATIONS AND RESULT:

Both manuscripts were written in Devanagari script and were paper manuscripts. Two manuscripts by different scribes with same title were available with slight difference in the subject matter. By doing critical edition all the matter can be made available in single text.

The two manuscripts obtained from the Gujarat Ayurveda University; Jamnagar were assigned with the special code as Dn1 and Dn2.

Table 2: Observations on Manuscripts selected for Critical edition

Accession Number	(Dn 1) 134 GAS/23/02/1970	(Dn 2) 135 GON/24/02/19870
Title	Chikitsa sara by Gopaladasa	Same
Language	Sanskrit	Sanskrit

Script	Devanagari	Devanagari
Author	Gopaladasa	Same
Period of composition	17th century CE	19th century CE
Material	Country paper	Country paper
Condition	Good	Good
Number of folios	34	49
Missing folio	None	None
Number of lines per folio	9 to 11 lines	23 to 28 lines
Number of letters per line	22 to 30	16 to 22
Interlinear editions	None	None
Handwriting	Good and bold. Well-spaced words and lines	Little difficult to read. Not good as Dn1. Not good space between words and lines
Pagination	Each folio number is mentioned in the right-side margin along with the word रामः	Each folio number is mentioned in the left margin top with the word चिकित्सासार
Sections/ chapters	Four	Three
Numbering of sloka	Begins from 1 in each chapter and continuous numbers are given	Begins from 1 in each chapter and till 100 and after that again starts with no 1.

Scribe	śukadēva	Not mentioned
Purpose of writing	For benefitting and to get success to the physicians. In the end colophon scribe has mentioned that he is writing the book for the person named divākara	For benefitting and to get success to the physicians. In the end colophon scribe has mentioned that he is writing the book for the person named kāśirāma, gavari, tulaśādēva, and krsna

NAMES OF THE CHAPTERS IN THE TEXT:

In Dn1

Sl.no	Name of the chapter	Folio no
1	vaidya kauśalya -prathama adhyāya	1-9
2	rasōparasa śōdhanamāraṇa guṇādhikāra- dvitīya adhyāya	10-14
3	jvara cikitsā - trtiya adhyāya	15-20
4	sarvauśadhi gunāguna- caturtha adhyāya	21-34

In Dn2

Sl.no	Name of the chapter	Folio no
1	vaidya kauśalya -prathama adhyāya	1-9
2	rasōparasa śōdhanamāraṇa guṇādhikāra- dvitīya adhyāya	9-12
3	jvarādi nidāna cikitsā	12-47

SUBJECT MATTER DEALT IN THE TEXT:

SL NO	CHAPTER	CONTENT
1	vaidya kauśalya prathama adhyāya	Begins with mangalacarana, dūtaparīkṣā, śakunāni, nāḍī parīkṣā, mūtra parīkṣā, kālajñāna, rtu ruk prakopah, pathya prakāraḥ, vamanam, rēcanam, nasyah, raktasrāvaḥ,
2	rasōparasa śōdhanamārana guṇādhikāra- dvitīya adhyāya	śōdhana mārāṇa of rasa, uparasa, dhatu, and swarnadi rasoushadhis. and their qualities
3	jvarādi nidāna cikitsā	nidāna lakṣaṇa samprāpti cikitsā jvarādi vyādhi
4	sarvauśadhi guṇāguna- caturtha adhyāya	Gunas of different herbal medicines

Different Yogas mentioned in the text:

SL.NO	YOGAS	TOTAL NUMBER
1.	<i>Kwatha yogas</i>	76
2.	<i>Churna yogas</i>	35
3.	<i>Gutika / vatis</i>	42
4.	<i>Lepa yogas</i>	33
5.	<i>Kalka yogas</i>	5
6.	<i>Lehya yogas</i>	3
7.	<i>Nasya yogas</i>	9

8.	<i>Swarasa yogas</i>	3
9.	<i>Taila yogas</i>	13

CONTRIBUTIONS:

1. In the context of jala prakarana author has given the instructions regarding how to consume the water as:

पिबेद्धटसहस्रं तु यावन्नास्तमिते रवौ ।

अस्तङ्गते दिवानाथे बिन्दुरेके घटायुते ॥१०५॥

pibēdghatasahasram tu yāvannāstamitē ravau |

astanagatē divānāthē bindurēkē ghatāyutē ||105||

One may drink a thousand pots until the sun sets. But after the Lord of the Day that is the sun has set, even a single drop is like a thousand pots.

2. In the context of Jwara chikitsa while explaining Rasopacara author has explained some rasoushadhis:

- **prāṇadāyī sūtarājāmṛta rasa-**

Ingradients: pārada, gandhaka, ṭaṅkaṇa, vatsanābha etc

Dose: guñjā pramāṇa

Indications: sannipāta jvara, mahāślēṣma rīga, guñjā pramāṇa

- **śītārī rasa -**

Ingradients: śambūka cūrṇa, tuttha etc

Dose: guñjā pramāṇa

Indications: viṣama jvara, vēlā jvara

3. Yogaratnakara relies on many authoritative texts and used them to knit his text. Among them stands Chikitsa Sara and the text is being utilized by Yogaratnakara. All those are going to act as contributions of the author Chikitsa Sara by Gopala dasa.

DISCUSSION

The work is based on the manuscript cikitsā sāra and the name of the author is Gopaladasa. The two manuscripts (Mss) were available in the manuscript library of Gujarat Ayurveda University, Jamnagar.

- The author has started explaining the subject matter by offering salutations to the God in the beginning. The author in the beginning has explained that, he is writing the text from the knowledge whatever he has gained without leaving anything for the benefit of physicians.
- The author has given importance to both Swasta rakshana and Atura chikitsa. Most of the subject matter is explained in padya form only. Most of the slokas are in Anushtup chandas.
- The text has got Starting and Ending colophons for each context.
- Kala jnana is explained in detail in the text. Under this different arishta laxana which are seen in the patient are explained. Most of the explanation is similar to Yogaratnakara.
- The brief explanation regarding Duta pariksha and Shakuna are explained and it is similar to Ashtanga Sangraha and Yogaratnakara.
- The characteristics of Nadi according to different doshas and at different time is explained in detail. Few slokas appear similar to Yogaratnakara. In Sannipata- Kashtakuta and chakshu gati is explained in cikitsā sāra. Yogaratnakara has said Kashtakutta but not Chakshu. The characteristics of mutra according to vitiation of doshas is explained.
- Taila bindu pariksha is explained in detail. The author has mentioned that he is explaining the tailabindu pariksha as performed and explained by Nagarjuna.

- In the 4th chapter while explaining the gunas of different dravyas the scribe has used vernacular names and synonyms of drugs in the starting colophon Which shows the author expatriation in the subject.
- Most of the vernacular names are in Marathi so, the scribe of Dn1 manuscript may be from Maharashtra.
- A separate one whole chapter is dedicated to explain Jwara prakarana. And rest all diseases are explained under one chapter.
- In Dn1 only Jwara prakarana is explained and explanation regarding rest all diseases were not available. But in Dn2 explanation regarding all the diseases was available.

HIGHER CRITICISM

In both the manuscripts language used is Sanskrit. And the script is in Devanagari.

Based on internal evidences

Author at the end of the manuscript has quoted that he has referred different ayurvedic texts like Sushruta, Vrunda, Harita, Caraka, Atreya, Vagbhata, Siddharasarnava Dipika and wrote the essence of all the texts. And he has also quoted that he has written whatever he had listen, seen, and also experienced.

- As the author quotes different names of other texts suggests the influence of all those authors on the writer.

Sl. No	Author	Time period
	Atreya	600-700 BC
	Harita	600-700 AD
	Caraka	300- 200 BC
	Sushruta	600- 700 BC
	Vagbhata	600-700 AD
	Vrinda	700-800 AD
	Siddha Rasarnava	1200 AD

The pattern of explaining the whole subject matter is similar to Yogaratnakara.(17th century work)

- Most of the slokas explained in the text are similar to Yogaratnakara and Bhaishajya ratnavali which suggests the influence of those texts on the author.

BASED ON EXTERNAL EVIDENCES:

Based on external evidences: In the Yogaratnakara text author has mentioned the different references from which the content is taken. So, in that some contexts we can find the reference as CHIKITSASARA. (in the context of Apasmara chikitsa- shuna pittasya Anjana dhupana and Yashtyahvadi navananjana) From this reference we may infer that the Chikitsasara written by Gopaladasa might have existed during the period of Yogaratnakara or may be even before that. So, by looking into all these evidences the time period of the author Gopaladasa is conclude as early 16th century CE

- So, by looking into all these evidences the time period of the author Gopaladasa is conclude as early 16th century CE.

CONCLUSION:

- An unpublished Ayurvedic manuscript, "Chikitsasara," written by Gopaladasa written in Devanagari script, comprehensively covers six branches of Ayurveda among ashtangas of Ayurveda except Rasayana and Vagikarana.
- Two manuscripts by different scribe with same title were available with slight difference in the subject matter. By doing critical edition all the matter was made available in single text.
- Author has referred the various texts written by Charaka, Sushruta, Vagbhata, Harita, Rasarnava and wrote the essence from all of them.
- Author has explained some Rasoushadhis and Kashtoushadhis in different diseases which were not found in Brihatrayis.
- By looking into external evidence, it may be concluded that chikitsa sara was kept as one of the bases by Yogaratnakara.

- This text is a Sangraha grantha written by taking references from Caraka, Sushruta, Vagbhata etc samhitas.
- By considering both internal and external evidences the time period of the work/author is concluded as early 16th century CE

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