



## A LITERARY STUDY ON MANUSCRIPT *ARSHA CIKITSĀ*

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### Abstract –

Background: Manuscripts are the hand written documents, which are available all over the world in different scripts, materials etc. Still many unpublished Ayurveda manuscripts are available throughout India. The manuscript entitled ‘arsha cikitsa’ got from SCINDIA Oriental research institute, Ujjain through the post. The study was taken with the intention of the knowledge hidden in the unpublished manuscript ‘arsha cikitsa’ will come to the public and will show the new horizon to the further research.

Aims and Objectives: To explore the contents of the manuscript *Arsha Cikitsa*.

Materials and Methods –

Source of the Data – SCINDIA oriental research institute, Uttara Pradesh.

Result –

The manuscript deals with the treatment of Arśa roga both antaḥparimarjana and bahiḥparimarjana cikitsā. Mantra prayoga is explained for the treatment of arsha cikitsa, which is the new contribution to the field of Ayurveda. Preparation and effects of Bhanu tilaka sindura and kukkuta sindura were explained which is totally new to the field of Rasa shastra. Various rasa yogas were mentioned with their mode of actions. Bhasma preparations are mentioned with easily available which are not time consuming and cost-effective. Types of garudodgara ratna is explained which is nowhere mentioned in available classical books.

Conclusion –

By the study it is understood that, the scribe and the manuscript from the border of Maharashtra and Madhya Pradesh. Scribe concentrated mainly on Agni dushti and explained various Rasa yogas. Many new concepts found after studying the manuscript which shows new path to the further research.

Key words - Manuscript, Arsha Cikitsa, Yogas

### Introduction

The fortune of the insight containing the old information frameworks has come down to age to age by oral custom and after that it is recorded in the type of original copies. India has a vast abundance of writing in these palm leaf original copy. Original copies formed in various Indian

dialects, they are spread all over the nation. The immense conventional learning of this documentation was composed in Sanskrit and in the regular dialect of the district. Therefore original copies are found in several distinct dialects and contents. Regularly, one dialect is composed in a number of various contents.



For instance, Sanskrit is composed in Kannada content, Grantha content, Devanagari content and numerous different contents.

In the fortune of Ayurveda writing, numerous writings are missing or in part accessible. Just references or few verses from numerous such messages are said in later writings. Late study of therapeutic compositions gives the information that there are more than a hundred thousand unpublished palm-leaf original copies on different perspectives Ayurveda in diverse dialects.

The writing in numerous territorial dialects is to a great extent restricted to specific district because of correspondence hole. Interpretation to all-inclusive dialect English is fundamental. Because of interpretation the profitable data will achieve the peruses and it is one of conservation sort. An expansive number of Ayurveda writings are unexplored till today are probably going to exist in palm-leaf compositions, which are rotting or experiencing changeless annihilation.

Ayurveda medical manuscripts cover a wide range of subjects such as Svasthavritta, Nadivijnana, Roganidana, Roga lakshana, Chikitsa, Pathya-Apathya, etc. One such Manuscript from SCINDIA Oriental Research Institute, Vikram University, Ujjain is 'Arsha cikitsa' The paper manuscript contains 23 pages, 468 lines and 3,834 words.

Manuscript 'Arsha cikitsa' contains treatment of different types of arshas, and also concentrated on diseases like jwara, shukra dushti etc. Various yogas like Ananda Bhairava Gutika, Madana Kameshvara rasa etc... Some of the subject matter is in Sanskrit, but Some of the yoga preparation and drugs are explained in regional language Hindi and Marathi. The total script is old nagari.

The time period of Manuscript may be at the beginning of 18<sup>th</sup> century because it contains many of the references from Rasa Shastra Books like Brihadyoga Tarangini,

Rasa Chandamshu, Rasayana Sangraha etc.

#### **Aims and Objectives of the study**

To explore, analyse and understand the information studied in Manuscript with the fundamental principles of Ayurveda and further edition.

#### **Materials and Methodology**

##### **Source of Data**

The Manuscript Arsha cikitsa is collected from SCINDIA Oriental Research Institute, Vikram University, Ujjain and Madhya Pradesh.

Source Oriental Research Institute

Source No. 14198

Language Sanskrit, Hindi and Marathi

Script Devanagari

No. of Papers 12

Size 21x10cms

##### **Methodology –**

The study undertaken is a literary descriptive study. The manuscript selected from the unpublished manuscript list and searched in catalogues catalogorum and IGNOU Delhi. While searching found in SCINDIA Oriental Research Institute, Ujjain. Contacted the authorised person and requested to get the manuscript. The digitalised copy of the manuscript got through the post and the study begun.

First of all tried to find out the author name or the century when written or any colophon. But did not get any clue. For the easy reading the pages are numbered as A1, A2 etc. till A21. Then the whole manuscript studied as it is and listed out the different concepts mentioned in the script. Each letter is written on the paper of whole script and scribal errors and mistakes were detected. Then the script is translated into English for the easy understanding. In final step compared both the concepts of manuscript and available classic books. Discussed with eminent scholars of both Manuscriptology and Rasa Shstra experts by telephone interview method and Informal, conversational interview where no predetermined questions are asked, in order to remain as open and adaptable as possible to the



interviewee's nature and priorities and using the interview the interviewer "goes with the flow".

#### **Observation –**

The manuscript named as *Arsha cikitsa* based on the first line of the script. The manuscript started with salutation to the God. Then the treatment of *Arsha cikitsa* was explained. The author name and the date are not mentioned throughout the manuscript.

1. Takra prayoga is mainly highlighted in the treatment of arsha. All types of medications explained from takra in Ayurveda classics is again repeated in the manuscript.

2. Dhuma karma is mentioned for gudankura, which is prepared from rasa dravya like gandhaka, hingula and all, both morning and evening two times for seven days. This will cure the guda roga. The same reference is nowhere found in any classics or any books of Rasa Shastra.

3. Arsha is one of the karmaja vyadhi, and douja treatment is given in all the treatises. But nowhere daivavyapashraya cikitsa is mentioned. In the Manuscript scribe explained one of the mantra for arsha roga in Marathi language. He advised to do the japa of that mantra evening time for 7,000times.

4. Many of the drugs are given in local languages i.e. Marathi and Hindi. Some of them are kakaóí (Verbascum thapsus), bacanaga (Gloriosa superba) are mentioned in Hindi. Suruóda (Excoecaria agallocha) Sagar pathari (Launea sarmentosa) etc. are mentioned in Marathi. Especially when scribe had written commentary these vernacular names of drugs are found. This shows that scribe wanted to write commentary for one book.

5. Some of the Sindura preparation is given, which is very new to the science.

Bhanu Tilaka Sindura – Some opined it is the type of Rasa Sindura, but nowhere reference found as it is. The name is given based on the paka from Bhanu dugdha.

Kukkuta Sindura – The yoga is explained as sarvarogahara. Kukkutanda is one of the main ingredients, so may be the name is given.

Loha Sindura - The preparation which is given in manuscript, is nowhere found in treatises of Rasa Shastra.

6. Vishvakarma puta is given for the preparation of Loha Sindura, but the same reference is nowhere found in the classics.

7. The measurement for each yoga is given in 'sher' pramana, which was used at that time.

8. Many contents of the manuscript are similar with that of brihatrayee and Rasa Shastra books like Rasa ratna samucchaya, Bhasihajya ratnavali, Yoga Ratnakara etc. There is no much difference found in the concepts.

#### **Discussion -**

Adhyayana, Adhyapana and Tadvidya saübhasha are Trividha jnana hetu. The present work throws spark on adhyayana of Medical Manuscriptology. Discussion is the base to all these factors, culture and technologies have a great link in modern era. Be it for the reasons of technology or for the transmission of knowledge, the manuscripts are links in the progress of people of a region and humanity. Even physically most of these manuscripts have been copied by scribes when the original had degraded and in turn, the copied manuscript was re-copied before reaching the new generation. Ancient scholars took such an effort to keep the texts alive; one cannot possibly just let it go.

#### **Title of the Manuscript**

The Manuscript titled as Arsha Cikitsa, based on the First line. But as went through the contents, not only the treatment of arsha, other than that so many principles and yogas are mentioned in the manuscript.

#### **Author and Time period of the Manuscript**

The author and time period is not available in the manuscript, but by the source and script the author may be from Maratha family, who moved to Ujjain. During the 18th century, the city briefly became the capital of [Scindia](#) state of the [Maratha confederacy](#), when Ranoji Scindia established his capital at Ujjain in 1731. So may be the time period in the beginning of 18<sup>th</sup> century. As the manuscript is written in handmade paper it is after 11<sup>th</sup> century AD only. Many references are available from different Rasa Shastra books which are published before 18<sup>th</sup> century. So with all these points the time period can be guessed as in the beginning of 18<sup>th</sup> century AD.

#### **Arsha cikitsa –**

The manuscript starts with Salutation to the Ganesha. After that directly enters to the treatment of arsha, without mentioning nidana, samprapti and lakshana and all. In treatment both antahparimarjana cikitsā and bahiṣparimarjana cikitsa is highlighted. But according to which condition which beshaja is not explained. In arsha roga, aushadha prayoga can be done in two ways, either paniya or pratisaraniya type. Pratisaraniya aushadha should be done in the form of lepa, ghruta, taila etc. If arsha is predominant with vata and kapha dosha, then should go for pralepadi tikshna kriya. Before pralepa, for shopha and shulayukta arsha, first should administer svedana, after applying taila. Then should apply pralepa by tikshna dravya.

If arsha is having rakta srava, then should administer pitta vidhi cikitsa (ashraya-ashrayi bhava) and should not adopt stambhana kriya in the beginning itself. After complete removal of rakta, one should go for raktashodhaka dravya prayoga.

#### **Modaka –**

Modakais a sweet dietetic preparation; Wheat flour is mixed with little ghee and fried slightly. Then pressed with the hands after adding sugar syrup or guda and made into modaka of desired size. In modaka

preparation liquid should be used in double quantity. Also guda should be used in double quantity as a binding agent. Wheat is having sara (laxative) property. In arsha roga, there is a lakshana of Vibandha. Pathya is the synonym of haritaki has five tastes except lavana. It is extremely astringent in taste. It is having Arshoghna property. Because of amla rasa, alleviates vata, madhura and tikta rasa alleviates pitta and because of katu and kashaya rasa it alleviates kapha. Thus it alleviates all the tridosha. By chewing pathya it promotes digestive power. By using in paste form it cleanses the bowels<sup>28</sup>. Here the paste form of Pathya can use for the preparation of modaka. Guda is also used for the preparation of modaka. Haritaki is advised to be used with guda in summer (Grishma) season. Haritaki and guda combination cures all types of diseases. Tila is slightly astringent, sweet, bitter, aggravates pitta, ushna, madhura in vipaka, stimulates agni. Among the different types of tila, the black variety is the best. Ārushkara is the synonym of Bhallataka. Majja of arushkara is having the property of arshoghna. Dhauta guda is having the property of alleviating atishleshma and also it is having laxative property. So dhauta guda is preferable for the preparation of modaka. For every medicine, there should be a dose, but here the scribe did not mention any dose. As per the classical reference, the dose of modaka is one pala. Therefore by using the paste of haritakī, the paste of black tila, majja of arushkara, washed (purified) guda and wheat or rava one can prepare modaka and can give as medicine to the arsha pidita patient.

#### **Lepa**

It is one of the bahiṣparimarjana cikitsa, which is meant for external application. Pharmacologically lepa acts as prahladana, shodhana, shothahara, utsadana and ropana. Generally for preparing lepa, ingredients are made into a micro fine powder form (kalka form) and it is mixed with some liquid media as specific for the



specific formulations. Application of lepa should be very gentle with mild rubbing in a pratiloma direction to hairs in order to absorb the medicaments. The thickness of lepa should be 1/4th anguli. Here for the treatment of arsha also the scribe mentioned some of the lepa kalpana. Vidarimula is having the property of alleviating vata and pitta, so ultimately it reduces rakta also. Tila is having the property of vrana lepana and it is slightly astringent. So here also better to prefer the black tila. Madhu is having the ropana property. So all these 3 ingredients make a good combination as lepa for treating the patient. Surana kanda is especially useful for arsha roga. Lavana is having the property of alepana. Among five types, most commonly practicing is saindhava lavana. Taila is having tvacya property. In pittaja arsha, usually discolouration seen in the place of arsha, so this lepa is helpful in that condition. Snuhi kshira is compared as Agni in Ayurveda. So the lepa prepared with snuhi kshira helps to burn the arsha from root itself. Nisha (Haridra) is one of the best healer and anti-septic in nature. Go mutra is one of the common media used in lepa preparation. It is having the property of kandughna. By observing the properties of these ingredients one can say this lepa can be useful on pitta and kapha predominant arsha roga because kandu is one of the lakshana in both types of arsha roga and all these ingredients are having kandughna property. Vahni is the synonym of citraka; It is also one of the arshoghna dravya. Surendra is the synonym of kakanasa, which is having the property of vrana shodhana.

**Pralepa** – Pralepa is one of the types of lepa. By the application of pralepa, the rakta which is accumulated in arshankura will start flowing, which gives relief to the patient. There is one pralepa is given for the treatment of arsha in the manuscript and which is considered as shreshtha. Arkapaya is considered as good for arsha roga. Alabu is having the property of breaking mala. Karanja helps to alleviate

vata and kapha. Basta (aja) mutra alleviates all the tridosha and it is considered as pathya. So the pralepa of these drugs combination especially useful in Vata predominant arsha roga, because vibandha is one of the lakshana of vataja arsha and all these drugs are having mala bhedana property.

**Peya** -

Peya is prepared from one part of dravya and four parts of water boiled into liquid consistency. Peya is laghu and nourishing one. Here the scribe given the peya prepared with apamarga bija kalka and tandulodaka. Apamarga stimulates digestion<sup>56</sup> and tandulodaka is the one where the coarsely powdered rice taken in one pala quantity and mixed with cold water eight times to rice and the liquid can be obtained by rubbing the rice particles and filtering the liquid with cloth. So this peya helps to stimulate the agni in the patient of arsha roga.

**Svedana** - Avagaha svedana is indicated for arsha rogi. In avagaha svedana, the kvatha (Decoction) prepared with vatahara dravya or kshira or taila or ushna jala etc is to be filled in big tub, either bath or soaking the disease affected part is to be done. For severe shula (Pain) in arshankura, the avagahana svedana is advised by the scribe, but did not mention any dravya for avagahana sveda. By using yukti, one can use shulahara dravya for svedana. Also in raktarsha, if the blood flow is severe and burning sensation and kleda (moisture) in guda (anal region) avagaha svedana is indicated.

**Takra Prayoga** –

Takra is one of the milk products. After churning curd, after removing sneha, adding half quantity of water to that, but which is nor too thick or nor too thin is called as takra. Takra is one of the best medicines for Agni vikara and arsha. Different formulations are mentioned by using takra which is similar to the available classics.

**Varti** –



Varti are longitudinal in shape, are prepared by using fine powder mixed with some binding agents such as water, and rolled in between the thumb and index finger. The quantity of each ingredient should be appropriate for preparing the varti. Gunja is having the property of wound healing. Surana is the preferable drug for arsha roga and it is kaphahara. The mature kushmanda beeja alleviates kapha dosha. Here binding agent is not mentioned, by using uhya tantrayukti one can use water as binding agent. So the varti prepared with this combination can be inserted for kapha predominant arsha rogi. Dose should be adjusted according to the contents of the varti, severity of the disease and strength of the patient.

**Gutika –**

The preparation is same as of the preparation of varti, but gutika are round in shape. Vyosha is the synonym of trikatu, it stimulates the Agni. Vara is having so many synonyms, but here as per the context sura is taken here. Because sura is having the property of arshohara. Vella here considered as the synonym of vidanga, because it is having the property of stimulating Agni, alleviating shula, vata and vibandha which is most needed in arsha rogi.

**Dhupana –**

The fumigation process is called as dhupana karma, which is especially useful for vrana. Kalka prepared from the vrana dhupana dravyas is put on sharava containing burning coal, covered with another sharava containing a hole in its centre for the dhumanaushadha to be fixed and the dhuma coming out is lead over to the vraṇa<sup>63</sup>. The dhupana which is mentioned by using human hairs, scales of the snake and skin of cat is a type of vamaniya dhupana. Varti should be prepared by using all these ingredients and should use for dhupana.

**Dhuma vidhi -**

Dhumapana is useful in the disease caused by vata and kapha. The ingredients used in the manuscript for dhuma vidhi also vata-

kaphahara. Gandhaka is a very good remedy for skin problems. Hingula, tvak and ela mainly alleviates vata and kapha. So the dhuma of these ingredients combination helps to cure vata kaphaja arsha. The scribe advised to inhale dhuma both morning and evening for seven days to get rid of arsha roga.

So all these preparations mainly concentrated on the doshaghna property of drug used and should use accord to the condition of the patient, stage of the disease and time factor. Some of the preparations are totally new to the field of medicine (Ayurveda), which is easy to prepare and less ingredients. The scribe highlighted external application more, which are easy to prepare. The study should conduct by using these preparations for the future use.

**Preparation of Sindura -**

In the Manuscript Sindura preparations are mentioned. They are

**A. Bhanu Tilaka Sindura –**

The name is given may be based on the Bhanu dugdha which is used for paka. For the preparation scribe advised to take Hingulottha parada, which is extracted directly from hingula. The benefit of this parada is that no need of further purification for this parada. In any preparation the dose is very important, but in this preparation the dose is not given. The quantity of parada and gandhaka plays an important role in the preparation of sindura. Whatever the quantity of gandhaka is added to the parada and heating is done, the ratio of parada and gandhaka at the time when it becomes sindura is 6:1, i.e. six parts of parada and one part of gandhaka. If the gandhaka is extra, it goes out in the form of fumes and flames. It is understood that more the amount of gandhaka added and burnt, more would be the therapeutic efficacy of sindura.

As Bhanu tilaka sindura alleviates all the diseases, the quantity of gandhaka should be six times more to the quantity of parada.



Pathya given for the medicine is Dugdhodaka, the dose of medicine is not given. But usually the dosage of sindura will be -

Up to 1 year – 6mg

Up to 2 years – 14mg

Up to 6 years – 35mg

Up to 12 years – 50mg

Above 12 years- 100mg

B. Kukkuta Sindura –

The name is given as kukkutanda is used for the preparation. The preparation is totally new to the field of Rasa shastra.

Mantra Prayoga –

In Jyotishya shastra, when sun is placed in cancer sign, if sattern affects sun then one should do japa, dāna, homa etc to remove the affect created by sattern. Here one mantra is explained by Jyotishya shstra, i.e. ‘a krishnena rajasa’ by chanting this mantra one should perform homa with tila, arka and ghee.

In Dharmashastra, some reasons are explained for Sahaja arsha i.e. which comes from purvajanmakruta papa karma, they are who gets money after teaching, after worshipping and after performing japa, homa etc. who makes it commercial, For the treatment purpose some shukta are given in Dharmashastra. For example – Agnivarshau or Adyann amrutam or vivasvadhudayam. Based on the severity and condition of the disease, one can increase or decrease the number of recitation. The mantra which is given in manuscript is nowhere mentioned. So the practical application of mantra is needed for getting to know the effect.

Classification of Garudodgara -

In the available literary source nowhere the classification of marakata is mentioned. In the Manuscript, four different varieties are mentioned. They are

1. Shweta
2. Pita
3. Krishna
4. Nila

Only this much detail is available, properties and benefits of all these four varieties not mentioned.

Go mutra Guna -

In the available literary source go mutra, is having madhura rasa, katu rasa and lavana anurasa. But in Manuscript it is given tikta rasa. Medohara property is given by the scribe. But in classical reference medohara property is not mentioned. Due to tikta rasa, may be medohara property is mentioned by the scribe because tikta rasa is having meda shoshana property.

Kashmira Guna –

Kashmira means which originating or coming from Kashmir. Many words are having the synonym as Kashmira. But in this context tankana is considered as Kashmira, because tankana extraction is from Borax lake and Searle’s lake of Kashmir and also the properties given in the manuscript i.e. dipana, balya, rupa, varna, balaprada matches with available literary source.

Antidote treatment for Parada sevana –

For daha, due to the consumption of parada, make the paste of bhrungaraja with the help of takra, drink for 7 nights, and then the parada will excrete out through urinary passage. For burning sensation in the body, prepare the paste of candana, kamala kanda, durva, karkata shrungi, musta, ushira, haridra, gandhaka and apply on body. Equal quantity of ela, patra, draksha, kamkola, nagakesara, dhanyaka, ushira, musta with human milk reduces pitta.

Method of preparation of yogas –

In the manuscript, many yoga preparation and bhasma preparation are given, which are not available in the literary sources. In some of the yoga the number of Puta are less or the dose is more. After considering these factors, one can say that scribe given time consuming and cost effective alternate for the preparation of yogas. So the scribe has given many preparations



which are cost effective, easily reparable without consuming more time. In marakata bhasma, parada is one of the ingredients mentioned by the scribe, so the bhasma will get good quality. In vaikranta bhasma preparation, seven gaja puta explained in manuscript, may be because of its hardness. Vaikranta is having the hardness of 7 to 7.5 so seven gajaputa advised by the scribe. The hardness of pravala is less, i.e. 3.5 So less number of puta is enough, may be that is the reason why scribe mentioned varaha puta for three times for preparing pravala bhasma, scribe mentioned two times bhavanā with Nimbu svarasa or kancani svarasa is mentioned. But time for bhavana is not explained. In general, bhavana means the drying process of dhatu bhasmadi with Drava (like water, svarasa, kvatha, taila etc) by doing mardana. In the manuscript loha term is given not only for loha also for naga. Because naga is one of the type of loha i.e. puti loha and Sindurakarana is one of the synonym of naga. In Ayurveda Prakasha, one line is given which is similar to the line given in manuscript and also nyagrodha kshira is one of the ingredients for the preparation of sindura. In abhraka lohitikarana, vata is one of the main ingredients. So here also nyagrodha kshira is mentioned for the preparation of loha sindura to get the brick red colour. Regarding the dose of medicine, scribe mentioned gandhaka rasayana dose as 1 karsha (12gms) but in available classics it is two masha (2 gms) so comparing 12 gms and 2 gms, it is very much high dose, so one can advise in dividing dose i.e. twelve gms dividing for a day. In many preparations, scribe did not mention the dose, anupana or number of puta etc, by using the available reference one can prepare and observe the effect. Based on the medium used, the properties will change so in manuscript also some of the new properties found in the yogas mentioned because of the media used. Like this the new method found in the manuscript for the preparation of different

yogas, bhasma and loha, among which some are time saving, cost effective and having easily available drugs.

#### **Conclusion –**

The Manuscript entitled “Arsha cikitsa” assumed to be from the border of Maharashtra and Madhya Pradesh, as it got from the Vikram University, Ujjain, and Madhya Pradesh. As per the concepts given in the manuscript assumed that the scribe is from Maratha family and also concentrated more on Rasa shastra. As per some of the references available in the manuscript which are similar to the concepts of already available books which are published before 18th century A.D. So the time period of Manuscript assumed to be in the beginning of 18th century A.D. As per the contents explained, shows that the scribe was more interested in rasa preparations, as he concentrated mainly on rasa yogas. Both Antahparimarjana and Bahihparimarjana treatment are explained for the treatment of Arsha roga. Among that some are as similar in the available literary source, but some are totally new preparation to the field of Ayurveda. So they need further studies to prove their effect on the patient. Mantra prayoga is explained for the treatment of arsha. The mantra given is easy to recite, nowhere in Samhita mantra prayoga is mentioned under daivavyapashraya cikitsa, and hence it is a new contribution for daivavyapashraya cikitsa, in the field of Ayurveda. Bhasma preparations are explained by using easily available drugs, which are not time consuming and cost effective also. o Scribe mainly concentrated on agni dushti, and explained various rasa yogas for diseases like Arsha, prameha, grahani, jvara etc. o Bhanu tilaka sindura and kukkuta sindura are the unique formulations explained as sarvarogahara, should not only limit to the theory, should come into practice by further studies. The study has contributed certain new knowledge in the field of Rasa shastra and Ayurveda which gives a new





insight to the researchers for further exploration.

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