

A PILOT CENSUS OF THE MEDICAL SCIENCES IN SANSKRIT

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ABSTRACT

Sanskrit manuscripts exist in such prolific abundance. Attempts to bring out census of medical science related manuscripts is a formidable task. Using estimated figures, there may exist as many as 100,000 Ayurvedic manuscripts containing scribal statements about ownership, chronology, and other historical information. Earlier attempts in this domain include the work of David Pingree-CESS-Census of the Exact Sciences in Sanskrit. The *Catalogus Catalogorum* of Aufrecht and the *New Catalogus Catalogorum* of Raghavan, *History of Indian Medical Literature (HIML-1999-2002)* in five volumes by Meulenbeld's etc. The information provided in this article is from the Census of the Medical Sciences in Sanskrit, a pilot study done by the author of this article. The work is based mainly on the catalogue by Sharma (1939) of the *Vaidyaka* manuscripts in the library of the Bhandarkar Oriental Research Institute in Pune, in an ad hoc manner, information based on manuscripts in the Wellcome Library in London and in one case from a manuscript in Jammu.

Introduction

Between 1970 and 1994, David Pingree published five volumes of his monumental Census of the Exact Sciences in Sanskrit. In the CESS (as he referred to this work), Pingree organised and presented a vast amount of information on scholars of the Sanskrit astral sciences (*Jyotiṣa*) that he gathered from their own writings and from the writings of thousands of medieval manuscript scribes. For obvious reasons, Sanskrit authors on *Jyotiṣa* were particularly conscious about dates and chronologies. Therefore astronomers, more than authors in other genres, often mentioned in their works the date of composition, or the reference date (the "epoch") of the heavenly positions to which their calculations pertained. Authors sometimes mentioned the names of their teachers or family members, occasionally giving whole family trees. They sometimes mentioned the locations at which they lived or worked, characteristically expressed as being in or near a particular temple, or on the bank of a particular river. Furthermore, the scribes who later copied the manuscripts of these scientific compositions sometimes also recorded the places

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and dates of their own scribal activities. In a rough calculation based on some general Sanskrit manuscript collections I have worked on, I estimate that approximately 15% of surviving manuscripts contain scribal information on dates, names, or places. This may not sound a high proportion, but Sanskrit manuscripts exist in such prolific abundance, with estimates routinely reaching many millions, that the prosopographical information that reaches us through these sources is very substantial, and allows for the widespread reconstruction of lineages of families and scholars, and of the identification of networks of intellectual exchange. Using estimated figures, there may exist as many as 100,000 Ayurvedic manuscripts containing scribal statements about ownership, chronology, and other historical information.

The CESS volumes published by Pingree were numbered A1-A5. In his "A" series, Pingree presented information on authors whose names were known, arranged alphabetically by name. Pingree planned to publish a "B" series that would give information on anonymous works, arranged alphabetically by title. There would also be publications giving multiple indexes of dates, places, names, etc. The archival materials exist for the continuation of the late Prof. Pingree's monumental work, but at the time of writing it remains to be seen what arrangements will be made for the continuation and completion of Pingree's project.

The CESS has made possible what can justly be called a new wave of scholarship on the history of the exact sciences in India. With the CESS volumes at one's elbow, it is possible to identify scholars, their dates and places of working, their writings and affiliations, and to continue to build up a detailed picture of the vast scientific work that took place in India's past.

The *Catalogus Catalogorum* of Aufrecht and the New *Catalogus Catalogorum* of Raghavan and colleagues also give a large amount of invaluable information about Sanskrit and *Prākṛta* works and their authors. In the CC, Aufrecht gave an outstanding account of Sanskrit manuscripts, works, and authors as known up to 1903, just thirty-five years after the British Government in India had begun officially funding the collection of manuscripts and information about Sanskrit literature in the three Presidencies in 1868. The CC recorded information about authors and works, but not about scribes, and it did not give the dates of the manuscripts it noted. The NCC follows the same pattern, and

although it provides a very large amount of new information, it is not yet completely published. Both these research works are essential and invaluable. But by concentrating on a single *Śāstra*, and going into far greater detail, including giving identifying extracts from most of the works listed, Pingree's CESS is a quantum leap forward for the study of the history of the exact sciences.

It is obvious that a work like CESS would be of great benefit to historians of Indian medicine. In 1984, I decided to see what it would feel like to compile such a work, and I began a pilot study for a Census of the Medical Sciences in Sanskrit (that I call MESS) based mainly on the catalogue by Sharma (1939) of the *Vaidyaka* manuscripts in the library of the Bhandarkar Oriental Research Institute in Pune. I also added, in an ad hoc manner, information based on manuscripts in the Wellcome Library in London, where I was at that time curator of Sanskrit manuscripts, and in one case from a manuscript in Jammu.

This pilot study for a MESS circulated amongst my colleagues in an unpublished form during the 1980.

During the years from the mid 1970 onwards, G. Jan Meulenbeld laboured single-mindedly on a history of the medical literature of South Asia. This monumental work was finally published during 1999-2002 as *A History of Indian Medical Literature* in five thick volumes. In a manner similar to the great reference works referred to above, Meulenbeld's HIML has revolutionised the possibilities for understanding the history of medicine in South Asia. In HIML, Meulenbeld has provided a comprehensive survey of all known Ayurvedic works (and other related materials) together with an account of the secondary literature, and summaries of the contents of works, their important features, dates, authors, and related information.

It was heartening to see that Prof. Meulenbeld made use of my unpublished pilot MESS. It appears in his bibliography as,

Wujastyk, D. (1984) - A census of the medical sciences in Sanskrit unpublished and it was cited in many places through the HIML. This demonstrates that a fairly limited amount of work along the lines of the MESS can produce a disproportionately rich amount of foundational historical information.

The HIML is an unassailably substantial contribution to the history of the medical sciences in India. And yet, there remains more work that can be done, and more discoveries to be made. Meulenbeld based the HIML principally on the study of printed source materials. There is a very large amount of printed Ayurvedic literature, much more than one might at first guess. There is a common and understandable concentration amongst contemporary physicians and scholars on classical works such as the *Carakasamhita*, the *Suśrutasamhitā*, and *Vāgbhaṭa's Aṣṭāṅgahṛdayasamhitā*, so it may come as a surprise to know that many thousands of different Ayurvedic works have been published, especially during the late nineteenth century and the early twentieth century. These printed works form the solid foundation for the HIML. What HIML does not set out to do, however, is to be the kind of survey of manuscript sources that CESS provides. Meulenbeld's HIML leaves scope for substantial new scholarship based on the kind of examination of manuscript catalogues, colophons, and post-colophons that was done in Pingree's CESS.

In recent years, it has become clear to me that the kind of work that Pingree did for his CESS must today be done using database technology. The advantages of collecting the work in this way are too many and too obvious to be listed here. I have continued to work towards a MESS as a database project, and preliminary results of this work have appeared on the internet as part of the Philobiblon project. The data from this project has also been contributed to the online database of the "Sanskrit Knowledge Systems on the Eve of Colonialism" project.

Compared with these new computer-based developments, my original pilot study appears a modest effort, and mainly of historical interest as a demonstration of a valuable methodology. I am acutely aware of its limitations, which include the fact that it does not even excerpt completely all the information available in Sharma (1939). I have often thought of going back to the project in its original form, but I have not found the opportunity to do so. Nevertheless, in my own writing, I find I refer back to it surprisingly often. Furthermore, it has assumed a more public and real status since being cited by Meulenbeld in his HIML. I therefore feel that in spite of all its limitations, it is of value to place this work in the public domain, so that it may be of use to others, and may be referred to in a scholarly manner.

1.1 Principle abbreviations used in the Pilot Census

Poona BORI (*Vaidyaka*)

The Bhandarkar Oriental Research Institute Library, Pune (Sharma 1939).

London WL

The Wellcome Library, London (Wujastyk 1985, 1998).

Jammu Stein

The Raghunatha Temple Library, Jammu (Stein 1894).

2 A Pilot Census of the Medical Sciences in Sanskrit

AGNIVEŚA Author of the *Agniveśatantra*, the basis of the *Carakasamhitā*.

AGNIVEŚA Author of the *Añjananidāna* = *Nidānāñjana*, on *nidāna*.

Manuscripts:

- Poona BORI (*Vaidyaka*).6.17ff. Copied at *Puṇyagrāma* (=Pune) by *Gaṅgādharaḥṭṭavaidya* on Monday 10 *Kṛṣṇapakṣa* of *Kārtika*, Śaka 1716 = AD 1794, the year called *Ananda*. - Poona BORI (*Vaidyaka*).4.106ff. With *Hindī tīkā*. Copied at *Koṭānandagrāma*, by *Gujarātī Gaṇeśalāla* for *Bhaṭṭajī Jagulālājī*, on Sunday 14 *Śuklapakṣa* of *Phālguna*, Saṃ 1944, Śaka 1809=AD 1888.-Poona BORI (*Vaidyaka*).5.15ff. - Poona BORI (*Vaidyaka*).7.24ff.

AGRAVĀLA KULA

see *NIRANJANAPRASĀDA GUPTA*

ANANTA

see *DINAKARA*

ANANTADEVA SŪRI Author of the *Rasacintāmaṇi*=*Rasendracintāmaṇi* a work on alchemy in eleven *stavakas*, which is quoted by Ṭoḍaramalla (fl.1565/1589) in the *Āyurvedasaukhya* of his *Ṭoḍarānanda*, (see NCC 1.168b,169b) and in the *Bhāvaprakāśa* (16 cent.) (Jolly 1977.4; this may, however, refer to *Rāmacandra's* treatise of this name).

Manuscripts:

- Poona BORI (*Vaidyaka*).192.32ff. Incomplete.- Poona BORI (*Vaidyaka*).193.15ff. Incomplete.

Printed at:

- Bombay in 1911, with a *Hindī tīkā* (BL 14044.c.3; IO 21.J.28); - Poona in 1925, with a *Marāṭhī* commentary (IO San.D.556).

The *Rasacintāmaṇi* begins:

*jayatyamaravanditā tripurasundarī devatā vibhogavibhavānvitā paramatattvacintāmaṇiḥ//
upādhirahitāhitā sakalāśāstranirdhāritā prapañcaparavañcitā tribhuvanaikamātā matā//
rasacintāmaṇirnāma rasaratnakaraṇḍakāḥ bhavatyēṣa me granthaḥ śrīmato hastapustakāḥ//*

ANNAPĀLA

ASODHA

see RĀMARĀJA

see SODHALA

ABHAYAPĀLA

ĀTREYA

see GOVINDA ĀCĀRYA

see HĀRĪTA

AMRTEŚĀNANDA

ĀDYA VAMŚA

see NARAHARI PAṆḌITA

see NARAHARI PAṆḌITA

ĀNANDABHĀRATĪ

Also known as *Ānandasiddha*. Author of *Ānandamālā* = -*mālikā*, = -*mālārasasāra*, = *Yogajñāna* = *Vaidyakarasaṅgraha*, a work on the alchemy of mercury and related medical topics.

Ānandabhāratī, whose name informs us he was a monk of the *Daśanāmī* order, quotes *Nityanātha Siddha*'s *Rasaratnākara*. His teacher was *Nṛsiṃhabhāratī* (see NCC 2.109b).

Manuscript:

- Poona BORI (*Vaidyaka*).17.Ff.1-47'. Copied on Sunday 7 *Śuklapakṣa* of *Āśvina*, *saṃ* 1017 [sic], *Śaka* 1582 = AD 1660. The author's name is given as *Nṛsiṃhabhāratī* in the colophon. Fol.75^v records the sale of the MS on Monday, full moon day, *Śuklapakṣa* of *Phālguna*, *saṃ* 1714 = AD 1658 by *Sobhācanda*, son of *Rāmadatta*, son of *Jasarāja*, son of *Lakṣmīdāsa*, to *Śivadatta*, son of *Deva-ṛṣi*, son of *Coṣā*, son of *Dīpacanda*, for a price of 14 *rajatas*. The dates are evidently irregular.

The *Ānandamālā* begins:

*yo yakṣmānilakuṣṭhadoṣaśamaṇaḥ śleṣmāpaho mūrccchitaḥ
pañcatvaṃ ca gato dadāti niyataṃ rājyaṃ cirañjīvitāḥ/
baddhaḥ khe gamanaṃ karoti satataṃ vidhādharatvaṃ yathā
soyaṃ pātu yuge yuge yugapatīḥ śrī sūtarāyo prabhuḥ//1//
pārada sarvarogānāṃ yetā puṣṭikaraḥ smṛtaḥ
sujñena sādhitāḥ kuryāt saṃsiddhiṃ dehalohayoḥ//2//*

last verse reads:

śītalāni anupānāni prabhātaṃ maithunaṃ tyajet/

tridinam raktamokṣārthī snānam krodham śramam tathā//

INDUKARA

see MĀDHAVA

ĪŚVARA

Author of the *Kāḍambakakalpa*, an alchemical work in 59 verses. It praises a certain Mount *Kāḍambaka* in the *Śatruñjaya* range in *Saurāṣṭra*. Stones etc. taken from this mountain can be turned alchemically to gold.

Manuscript:

- Poona BORI (*Vaidyaka*).43.3ff. *Prṣṭhamātrā* vowels.

The *Kāḍambakakalpa* begins:

asti saurāṣṭradeśe śrīśatruñjayaśikharātmakam (?) kāḍambakanāmā giri/

It ends:

atha tadeva saha prāṁśena sarvalohāni hemaṁ kurvanti/

tatraiva nālikerāt tatayaḥ pāṣāṇāḥ haṭhapākena dhamyamānā tāram hemaṁ śravanti//59//

ĪŚVARA SŪRI

see NARAHARI PAṆḌITA

UPĀDHYĀYA VIDYĀPATI

see VIDYĀPATI UPĀDHYĀYA

KANIṢKA

see CARAKA

KARA KULA

see NIŚCALAKARA

see CAKRAPĀṆIDATTA

see MĀDHAVA

KĀMADEVA

see HEMĀDRI

KĀYASTHA CĀMUṆḌA (or CAṆḌA)

see CAṆḌA KĀYASTHA

KĀŚĪNĀTHA

Author of the *Ajīrṇamañjarī* = *Amṛtamañjarī*. The author's name also appears as *Kāśīrāja* or *Kāśīrāma*.

Manuscripts:

- Poona BORI (*Vaidyaka*).1.7ff. Copied on Sunday 10 *Kṛṣṇapakṣa* of *Śrāvaṇa*, *saṁ* 1811=AD 1754.-Poona BORI (*Vaidyaka*).10.6ff. Copied on Sunday 3 [or 13] *Śuklapakṣa* of *Āṣāḍha*, *saṁ* 1816 = AD 1759. Called *Amṛtamañjarī*. - Poona BORI (*Vaidyaka*).2.Ff.1-5'. Copied by the *vaiṣṇava* *Harīcaranadāsa*, for his own use, on a Wednesday in the *Kṛṣṇapakṣa* of *Mārgaśīrṣa*, *saṁ* 1919=AD 1862, An epitome, with *Gujarātī* translation after each verse. (Ff.5'-15' contain *Pītambara's Anupānamañjarī*). - Poona BORI (*Vaidyaka*).3. Occupies second part of a MS of 9ff. (First part = *Trimallabhaṭṭa's Dravyaguṇaśataśloki*.) Copied by *Īśvarīdāsa*.

The first two verses of the *Ajīrnamañjarī* are:

*yo rāvaṇaṃ raṇamukhe bhuvanaikabhāraṃ
hatvā cakāra jagatāṃ paramopakāraṃ/
yaṃ brahma cābhidadhire paratopi pāraṃ
taṃ naumi maithilasutāhṛdayaikahāraṃ//1//
nārikeraphaleṣu taṇḍulam atha kṣīraṃ rasāle hitaṃ/
jambīrottharaso ghrte samucitaḥ sarpistu mocāphale/
godhūmeṣu ca karkaṭī hitatamo māṃsātyaye kāñcikaṃ/
nāraṅge guḍabhakṣaṇaṃ ca kathitaṃ piṇḍāluke kodravaḥ//2//*

KĀŚĪRĀMA/KĀŚĪRĀJA

see **KĀŚĪNĀTHA**

KIRĀTANŖPATI/KIRĀTANĀTHA

see **GOVINDA BHIKṢU**

KIRĀTEŚA

see **GOVINDA ĀCĀRYA**

KUMBHA

see **CAṆḌA KĀYASTHA**

KURALA VAṂŚA/ KURALA KULA

see **CATURBHUJAMIŚRA**

KṚṢṆA

see **NĀRĀYAṆA**

KṚṢṆADATTA

The son of *Karpūriya śivadatta*, son of *Caturbhujā*, and author of *Dravyadīpikā*, a commentary on *Trimallabhaṭṭa's Dravyaguṇasātaśloki*. See NCC 4.316a.

Manuscripts:

- London WL β486.95ff. With mūla. Copied at *Pāivāga* in the house (geha) of *Kāśīrāmārasāmladārajī*, by *Lipijana Kulāla*, for *Cirañjīva Durgāprasāda*, son of *Janakula*, son of *Vyāsagaṇeśa* son of *Vyāsa Sudhākara*, on Wednesday 5 *Śuklapakṣa* of *Caitra*, *saṃ* 1830 = AD 1773. - Poona BORI (*Vaidyaka*).104.33ff. Copied by *Jagannātha*.

The *Dravyadīpikā* begins:

*yat kuṃbhasmarāṇenāpi pratyūhavyūhasāgaram
narastarati taṃ vande siddhidaṃ śrīgajānanam//1//
trimallabhaṭṭaracito dravyavaiguṇasaṃgrahaḥ
kṛṣṇadattena taṭṭikā kriyate dravyadīpikā//2//*

It ends:

*viśvavanditacaturbhujatātāvāptavidyaśivadattasutasya kṛṣṇadattakṛtinaḥ kṛtiresā jāyatām
akhilalokahitāya//143//*

KṚṢṆA BHOGIKA

see **MAHENDRA BHOGIKA**

KEDARAMALLA

see **GULARĀJĀŚARMAN MIŚRA**

KEŚAVA

see **VOPADEVĀ**

see **HEMĀDRI**

KEŚAVARĀMA

Author of a *Laghunighaṇṭu*, apparently part of his *Auśadhināmamālā*. It contains 239 verses, and gives *Gujarātī* names followed by Sanskrit verses giving synonyms and qualities. *Keśavarāma*, also known as *Vyāsakeśavarāma*, had a teacher called *Dhanvantari*.

Manuscripts:

- Poona BORI (*Vaidyaka*).34.9ff.

The *Laghunighaṇṭu* begins:

*sarasvatīṃ gurū[n] laṃbodarāṃ dhanvantarīṃ hariṃ/
natvā bhaktyā vilekhyehaṃ sārāṃ vaidyopayogikāṃ/1//
galonāmaḥ guḍucyāmamṛtā chinnā chinnāṃgajvaranāśani
chinnodbhavāmṛtalatā dhāravatsādani smṛtā/2//*

Ends:

śrīpārṇī mārutaśleṣmaśophamehakramīn jayet/[2]39//

colophon:

*iti dhanvantariśiṣyavyāsakeśavarāmaracitā auśadhināmamālāyāṃ
laghunighaṇṭasamāptirbhavati/*

KṢEMAṆKARA MIŚRA

The author of a *Cikitsāsāra* in 78 *adhyāyas*.

Manuscripts:

London WL w18(ii). Ff.1-95. Copied at *Gūrjaripura* by *Kābalīmalla Trihūṇa* on Thursday 7 *Śuklapakṣa* of *Bhādrapada*, *saṃ* 1852 = 20 August AD 1795 - Jammu Stein p.183, 3446/3118. Copied by *Gopālapaṇḍitakāśmīrī* in *saṃ* 1914 = AD 1857.

It begins:

*kamalayā kalitakamalāpatiṃ militam ambikayā śaśīsekharāṃ
sukharopanutāṃ vividhe sūtāṃ gaṇapatiṃ hataviḡhnatatiṃ bhaje
prasamīkṣya siddhiyogān munyanubhūtāṃśca vai bahuśaḥ/
likhati cikitsāsāre granthesmin kṣemaṇkaraḥ satatāṃ/2//*

KṢEMAŚARMĀCĀRYA

Son of Gautama and author of a *Cikitsāsārasaṅgraha* in 897 verses.

Manuscripts:

- Poona BORI (*Vaidyaka*).75. Ff.2-76. Copied at Jaipur by *Mukundarāma*, son of *Jaicandajī* (Jayacandra), pupil (?) of *Tuṇḍācārya*, a *gūrjjara gauḍa brāhmaṇa*, for his own use, in the bright half of *Mārgaśīrṣa*, *saṃ* 1811=AD 1754. The author's name is given as *Khemaśarmācārya* in the colophon.

Verse 8 of the *Cikitsāsārasaṅgraha* reads:

*kriyayā yāpyate yastu yāpyaṃ vyādhitvam ādiśet/
na cāsau mṛyate tena natvano cā praśāmyati//8//*

last verse (v.897) reads:

*harītakī saṃpīṣya māhiṣaṃ kathitaṃ kṣīraṃ etenodvarittanaṃ paraṃ//
susavarṇakaraṃ strīṇāṃ tilakānāṃ ca nāśanaṃ//97//*

KHAṆDELA VĀLA JĀTI

see **CATURBHUJA MIŚRA**

GAṄGĀ

see **DINAKARA**

GADĀDHARA

see **VAṄGASENA**

GULARĀJAŚARMAN MIŚRA [fl.1942-1962]

Vakatāvara was a resident of *Gaurīgrāma*, east of *Khetadī* in Rajasthan. His middle son was *Kedāramalla*, and he in turn had six children. The eldest was *Gularājaśarman Miśra*, whose teacher was *Govardhanaśarman Chāṅgāṇī*. *Gularāja* became director of the *Śrī Siddha Nāgārjuna Āyurveda Mahāvidhyālaya* at Nagpur. In *saṃ* 1999 = AD 1942 he completed a commentary, *Arthavidyotinī*, on the alchemical work *Āyurvedaprakāśa* by *Mādhava Upādyaḥya* (q.v.). He also wrote *Suspaṣṭārthaprakāśinī*, a Hindi commentary on the same work which occasionally refers to modern chemical concepts. *Arthavidyotinī* was printed in the 1962 *Vārāṇasī* edition of the *Āyurvedaprakāśa* (WL Or.374).

GUHA KULA

see **RĀMACANDRA GUHA**

GOPA BHATṬA

see **TRIMALLA BHATṬA**

GOPĀLAKRṢṆA BHATṬA Compiler of the *Rasendrasārasaṅgraha*, which quotes *Śālinātha* (q.v.).

Printed at:

Calcutta in 1896, with a *vyākhyā* (WL PB.Skt.202).-Calcutta in 1912, with an autocommentary (WL P.B.Sansk.221).-Bombay in 1915, with Hindi commentary (WL P.B.207).

GOVARDHANAŚARMAN CHĀṄGĀṆĪ

see **GULARĀJAŚARMAN MIŚRA**

GOVINDA

see **DALHANA**

GOVINDA ĀCĀRYA

Son of *Surāditya*, son of *Sahadeva*, of the *Modha jñāti*, and a worshipper of *Śiva*. His teacher was *Dhīradeva*, son of *Abhayapāla* of the *Sārasvata jñāti*, who was born in the *Antarvedī* country (between the *Gaṅgā* and the *Yamunā*).

He composed the *Rasasāra*, an alchemical work of particular importance for its repeated assertion that the author learned from the Buddhists (9.2 and 26.36). He also mentions *Bhoṭadeśa* (Tibet) as the home of these Buddhists (9.2), and reveres *Kirāteśa* (1.13) who may be *Śiva*, but who may also be a king from the region of Bhutan.

Manuscripts:

- Poona BORI (*Vaidyaka*).220.28ff. *Prṣṭhamātrā Nāgarī* script. Complete, but last chapter is numbered 25. - Poona BORI (*Vaidyaka*).221.37ff. Complete but last chapter is numbered 25. - Poona BORI (*Vaidyaka*).222(III). Ff.17^v-53^r, 6^r-7^r. Covers chapters 2-22,23.

Printed at :

The *Rasasāra* was printed at Bombay in 1912 (WL P.B.Sansk.112).

It has the following *adhikāras*:

- | | |
|---|---|
| 1. <i>Rasapūjāsvarūpastuti</i> | 14. <i>Dvandvamārapīṣṭistambhananigaḍabandhana-</i> |
| 2. <i>Dravyasaṅgraha</i> | <i>saṃkalikāyogadrutikarmādinirūpaṇa</i> |
| 3. <i>Anukramaṇikā</i> | 15. <i>Rasoparasalohakarma</i> |
| 4. <i>Aṣṭacatvāriṃśatsaṃskāra</i> | 16. <i>Ratnaprayoga</i> |
| 5. <i>Rasaśodhanasaṃskāra</i> | 17. <i>Anekakalkabheda</i> |
| 6. <i>Rasalohaśuddhisattvapātana</i> | 18. <i>Maṇimūṣākarmadala</i> |
| 7. <i>Sattvasthirikaraṇa</i> | 19. <i>Gūṭikākathana</i> |
| 8. <i>Drutipātanaṇāgūṇanirūpaṇātmaka</i> | 20. <i>Anekagūṭikādīnāṃ sādhanopāyaḥ</i> |
| 9. <i>Kṣāradrāvabīḍapākadvīyaśadha</i> | 21. <i>Krauñcayogapakṣakarmadvīyaśadhi</i> |
| 10. <i>Ratnalakṣaṇadrāvāṇabhedanamelāpāka</i> | 22. <i>Yantramūṣā</i> |
| 11. <i>Bijapāka</i> | 23. <i>Mahārasasevana</i> |
| 12. <i>Mahārasajāraṇādividhi</i> | 24. <i>Rasāyanakathana</i> |
| 13. <i>Vedhādikrama</i> | 25. <i>Dhātumāraṇaprayoga</i> |
| | 26. <i>Mahārasasevā</i> |

Adhikāra 26 has:

modhajñātīsamutpanna ācāryasahadevakaḥ//30//
sarvaśāstrapraviṇosau mantrasiddho dvijottamaḥ/
tadutpannastu yaḥ sūnuḥ surādityaḥ kṛtī bhuvi//31//
tatsaṃbhavaḥ sutaḥ khyāto govindaḥ śivavandakaḥ/
śiṣyaḥ śrīdhīradevasya rasakarmasu kovidaḥ//32//

...

*antarvedīsamutpanno jñātyā sārāsvato dvijah/
abhayapālaputrosau dhīradevo hi vādirāt/34//
jāraṇāntam idaṃ karma proktaṃ śreṣṭhaṃ ca yat sphuṭam /
anubhūtam ca yat sarvaṃ dhīradevaprasādataḥ/35//
nirmathya sarvaśāstrāṇi anubhūya punaḥ punaḥ /
buddhaṃ mataṃ tathā jñātvā rasasāraḥ kṛto mayā/36//*

GOVINDA BHAGAVATPĀDA

see GOVINDA BHIKṢU

GOVINDA BHIKṢU

Also called *Bhikṣugovinda* or, in colophons, *Paramahaṃsakaparivrājakācārya Śrīmad Govindabhagavatpāda*, author of the alchemical *Rasahrdaya*(tantra).

Govinda was the son of *Sumanoviṣṇu*, son of *Maṅgalaviṣṇu*. He was patronised by Madana, "Lord of the *Kirātas*", of the Haihaya kula and the *Śītāṃśu vaṃśa*. Madana himself was a *rasācārya* and may have been a Buddhist.

The editor of the *Rasahrdaya* argues the following points (*Kāle* 1911.1-4):

1. Govinda was a Hindu, not a Buddhist (contra *P.C. Rāy*).
2. Govinda is identical with the famous teacher of *Śaṅkara Bhagavatpāda*, on the grounds of the similar name and title, and the similarity of meaning of a gnomic verse in the *Rasahrdaya* to a verse of *Śaṅkara's*.
3. The *Rasahrdaya* is earlier than the *Rasaratnasamuccaya*, placed in the 13th century, which quotes it, and than *Śaṅkara*, who is dated to c.710-780.
4. The *Kirāta* lord Madana is the same as the king *Kāmadeva* (= king Love = Madana) of the Haihaya kula mentioned by Cunningham in the Archaeological Survey Reports vol. XVII, p.78, who is dated to the eighth century.
5. The country of the *Kirātas* is the Vindhya mountains, because a verse in the *Śivaśaktisaṅgamatantra* says this, and so Govinda lived in this region.

Only the last two points merit serious attention. The *Haiyayas* are an ancient family (cf. *Kaṭachuris*: Smith 1914.394 note 3). According to Schwartzberg (1978) the Haihaiyas and the *Somavaṃśīs* (= moon line = *śītāṃśuvaṃśa*) were adjacent dynasties in eastern India, the former taking over the latter in the twelfth century. The land of the *Kirātas*, however, is further north, the area of modern Sikkim and Bhutan.

For further discussion see: *P.C. Rāy* 1909.II.lii f., lviii f., lxv, 9-12, 21, 57f., texts 18-41; *P. Rāy* 1956.122, 147-149, 157, 159.

Manuscript:

- Poona BORI (*Vaidyaka*).16. 53ff.

Printed at :

The *Rasahrdaya* was printed at Bombay in 1911 (WL P.B.Sansk.111). It has 19 avabodhas:

- | | |
|---|--------------------------------------|
| 1. <i>Rasaprasaṃsātma</i> | 10. <i>Śuddharasasattvapātanātma</i> |
| 2. <i>Rasaśodhanātma</i> | 11. <i>Bījanirvāhaṇātma</i> |
| 3. <i>Nirmukavāsanāmukhāntarbhūta-</i>
<i>samukhapatrābhakacāraṇātma</i> | 12. <i>Dvandvādhikārātma</i> |
| 4. <i>Satvābhakacāraṇātma</i> | 13. <i>Śaṅkarabījavidhānātma</i> |
| 5. <i>Garbhadruyātma</i> | 14. <i>Bījajojanātma</i> |
| 6. <i>Bījādijāraṇātma</i> | 15. <i>Bāhyadruyātma</i> |
| 7. <i>Bidātma</i> | 16. <i>Sāraṇātma</i> |
| 8. <i>Rasarañjanātma</i> | 17. <i>Krāmaṇātma</i> |
| 9. <i>Bījavidhānātma</i> | 18. <i>Vedhavidhānātma</i> |
| | 19. <i>Rasaprasaṃsātma</i> |

The *Rasahrdaya* ends:

*tasmād kirātanṛpateḥ bahumānam avāpya rasasukarmarataḥ/
rasahrdayākhyam tantram viracitavān bhikṣugovindaḥ/
naptrā maṅgalaviṣṇoḥ sumanoviṣṇoḥ sutena tantroyam/
śrīgovindena kṛtaḥ tathāgataḥ śreyase bhūyāt/
aṣṭādaśasaṃskāram rasendradevasya divyatanu dṛṣṭvā/
likhitam idaṃ puṇyatamaṃ rasahrdayam avāpyate sakalam/*

The *Rasahrdaya* is quoted by: Rāmacandra Guha; Vāgbhāṭa, alchemist; Viṣṇudeva.

GAUTAMA

see KṢEMAŚARMĀCĀRYA

CAKRAPĀṆI DATTA [fl.ca.1060]

Also called Cakra, Cakradatta or just *Cakrapāṇi*. His father *Nārāyaṇa* was minister and superintendent of kitchens (*rasavyadhikārin*) to King *Nayapāla* of *Gauḍa* (fl.ca. 1038-1054). Cakra's brother, *Bhānu*, was a court physician (antarāṅga: see *Nīścalakara*). The family name was said to be, like the Karas, one of the eight leading vaidya families of Bengal (Meulenbeld 401). His teacher was Naradatta, and at the beginning of his commentary on Caraka, the *Āyurvedadīpikā*, he states that he is following the interpretation taught to him by Naradatta. Cakra was an authoritative and (by his own admission) prolific author. See Meulenbeld 400-01. He wrote the following works:

1. *Āyurvedadīpikā*, or *Carakatātparyāṭikā*, a commentary on the *Carakasamhitā*.
Published, with the *mūla*, at:
- Calcutta in 1889 (incomplete) IO 1390); - Calcutta between 1892 and 1919 (incomplete), by *Harinātha Viśāradā* (IO 8.I.31; San.E.8; BM 14043.dd.15); - Calcutta in 1894 (part 6 only) (BM 14043.dd.1.); - Bombay in 1922 (IO Sam.F.29); - Lahore in 1929 (IO San.D.690/1-2); - Calcutta in 1927, 1928, with a subcommentary by *Gaṅgādhara-kavīratnakavīrāja* (IO San.D.426/1-2).
2. *Bhānumatī*, a commentary on the *Suśrutasaṃhitā*.
Published, with the *mūla*, at:
- Calcutta in 1886 (incomplete) (IO San.C.216); - Bombay in 1939.
3. *Cikitsāsāṅgraha* = *Cakradattasaṅgraha*, a popular work on therapy modelled on *Vṛṇḍa's* Siddhayoga.

Manuscripts:

- Poona BORI (Vaidyaka).63.637ff. (Ff. 479-578 have different hand and paper).
Copied at *Vikāneramahānagara* (Bikaner), by *Matha Vaiṇīdāsa*, on Thursday 7 *Śuklapakṣa* of *Mārgaśīrṣa*, saṃ 1784 = AD 1727. With *Nīścalakara's* commentary. - Poona BORI (Vaidyaka).62.637ff. Copied at *Gvāliyanagara* (Gwalior), on the 2nd day of the *Śuklapakṣa* of Caitra, saṃ 1814 = AD 1757. With *Nīścalakara's* commentary, in *tripāṭha* format.

Published at:

Calcutta in 1871 (IO 19.C.33); - Calcutta in 1872 (IO 6.C.25); - Calcutta in 1878, with *Bengālī* tr. by *Candrakumāra Bhattachāryya* (IO 9.G.23); - Benares in 1883 (IO 13.H.17); - Calcutta in 1888 (IO 16.D.29); - Bombay in 1893, with Hindi tr. (WL) - Nuzwid in 1919, in Telugu script, with Telugu tr. by Civakula *Satyanārāyaṇa Śāstrin* (IO San.D.1009); - Madras in 1926 in Telugu script, with a Telugu paraphrase (IO San.D.881); - Lahore in 1926, with a Hindi tr. by *Sadānanda Shastri* (IO San.F.102); - Bombay in 1927, in a Hindi translation by *Jagannātha Sharma Bajpeyee* (IO San.I.87);

It has also been published several times with the commentary of *Śivadāsasena* (q.v.). *Nīścalakara* has also commented on this work. *Śivadāsasena* mentions *Nīścalakara's* commentary, and bases his work on it.

The *Cikitsāsāṅgraha* begins:

*guṇatrayavibhedena mūrtitrayamupeyuse/
trayībhuvē trinetrayā trilokīpataye namaḥ//1//
nānāyurvedavikhyātasadyogaiścakrapāṇinā/
kriyate saṃgraho gūḍhavākyabodhakavākyavān//2//*

It ends:

*gauḍādhinātharasavatyadhikāripātra
nārāyaṇasya tanayaḥ sunayontarangāt/
bhānoranuprathitalodhravalikulīnaḥ
śrīcakradatta iha kartṛpadādhikārī/1//
yaḥ siddhayogalikhitādhikasiddhayogān
atraiva nikṣipati kevalam uddhared vā/
bhaṭṭatrayatṛipathavedavidā janenadattaḥ patet sapadi mūrdhani tasya śāpaḥ/2//*

4. *Dravyaguṇasaṅgraha*, on materia medica.

Published as the *Āyurvedīya-Paribhāṣā* in Berhampore in 1868 (IO 414).

5. There are commentaries by *Nīścalakara* and by *Śivadāśasena*, based on *Nīścalakara's*.

6. *Śabdacandrikā*, a dictionary of medical and botanical terms.

7. *Sarvasārasaṅgraha*

8. *Vyagradaridraśubhāṅkara*, or just *Śubhāṅkara*, written before the *Cikitsāsārasaṅgraha*.

9. *Muktāvalī*, another medical dictionary (?).

CANḌA KĀYASTHA (fl. 1474-1492)

Also known as *Cāmuṇḍa* or *Kāyastha Cāmuṇḍa*. Son of Kumbha, of the *Naigamajñātiya*, he worked at *Vasudhāmaṇḍala* (if this is in fact a place name) under a King *Rājamalla* of *Yoginīpattana* in *Medapāma*. (*Rājamalla* was first king of the Bhatgaon line in Nepal, and ruled 1495-96: see H.P. *Śāstrī*, Durbar Library (ABCIM 139.1), p.31, table 2.)

He wrote the following:

1) *Rasaṅketakalikā* A work on alchemy in 5 *ullāsa*s. Composed at *Yoginīpura* in *saṃ* 1531 = AD 1474.

Manuscripts:

- Poona BORI (*Vaidyaka*).218.22ff. Covers up to the end of *ullāsa* 5. The exemplar of Poona BORI (*Vaidyaka*).217. - Poona BORI (*Vaidyaka*).217.15ff. Covers up to end of *ullāsa* 5. Copied from Poona BORI (*Vaidyaka*).218, at Avanti by *Dolatarāma Bhaṭṭa* of the *Caturviṃśatijñāti* on Friday 7 *Kṛṣṇapakṣa* of *Mārgaśīrṣa*, *saṃ* 1830 = AD 1773.

Published at:

Bombay in 1912 (WL P.B.Sansk.112) - Bombay in 1923 (2 ed).

The *Rasaṅketakalikā* begins:

*śivaṃ natvā raseśaṃ cāmuṇḍaḥ kāyasthakumbhabhūḥ/
karoti rasaṅketakalikām iṣṭasiddhidām/1//*

It ends:

*sarvadevapriyaḥ sarvamantrasiddhipradāyakaḥ/
snāne vastre ratāgāre dhūpoyaṃ rājavallabhaḥ/40//*

The following additional verse occurs in Poona BORI (*Vaidyaka*).218 (f.19^v), and hence 217:

varṣekāgnitithimite 1539 [sic] *cāmuṇḍo yoginīpure/ rasasaṅketakalikām kṛtavān iṣṭasiddhidāṃ/* 3// (The *bhūtasāṅkhyā* gives the date 1531.)

2) *Jvaratimirabhāskara*

A work specifically on Jvara, in 16 *adhyāyas*. The date of composition, given as a *bhūtasāṅkhyā*, appears sometimes as *rasa-yuga-rasa-bhūma*, or *rasa-yuga-sara* (or *śara*)-*bhūma*. The latter form, giving 1549 = AD 1492, is correct.

Manuscripts:

- Poona BORI (*Vaidyaka*).88.117ff(?). (Many blank ff.; f.103 bis). Copied at Ajamera for *Sāha Śrīreṣā* to read, on Wednesday 7 *Śuklapakṣa* of *Kārttika*, *saṃ* 1689, *Śaka* 1554 = AD 1632. (Date of composition: *rasayugasarabhūma*.) - Poona BORI (*Vaidyaka*).86.80ff. Copied by *Lakṣmīpati Ojā* for his own use on Friday 10 *Śuklapakṣa* of *Caitra*, *saṃ* 1762 = AD 1705 (Date of composition: *rasayugarasabhūma*.) - Poona BORI (*Vaidyaka*).87.75ff. Copied by *Rūpacanda Miśra*, son of *Chajamala Miśra*, for his own use, on Friday 13 *Śuklapakṣa* of *Mārgaśīrṣa*, *saṃ* 1763 = AD 1706. (Date of composition: *rasayugarasabhūma*.) - Poona BORI (*Vaidyaka*).89.55ff. Copied on Wednesday 7 *Śuklapakṣa* of *Phālguna* *saṃ* 1875 = AD 1819. (Date of composition: *rasayugaśarabhūma*).

The *Jvaratimirabhāskara* begins:

sphurattripurasundarīcaraṇayugmam ārādhayan
praṇamya ca rujāṃ ripuṃ prathamavaidyam ambhodhijam
vilokya vividhāgamān karaṇavīrakumbhātmajaś
cikitsitamatiṃ nijāṃ prathayatiya caṇḍābhīdhaḥ/ 1//

3) *Varṇanighaṇṭu* 4) *Viśrāmadambara* ("The noise of peace")

CANDEŚVARA = RĀJARĀJENDRA GIRI

see NARAHARI PAṆḌITA

CATURBHUJA

see KṚṢṆADATTA

CATURBHUJA MIŚRA

Son of *Maheśa Miśra*, son of *Harihara Miśra*, of the *Kurala vaṃśa* (= *kula*) and the *Khaṇḍelavāla jāti* of *brāhmaṇas*. This *jāti* is found chiefly in central and eastern Rajasthan (Jaipur, Sikar, Bikaner). Caturbhuja wrote the *ṭikā Mugdhāvbodhinī* on the *Rasaḥṛdaya* of *Govinda Bhikṣu*.

Manuscript:

- Poona BORI (*Vaidyaka*).16.53ff. Verses 2-4 of the *Mugdhābabodhinī* are:

*guṇavāridhikuralakule hariharamiśraḥ pratītamahimākhyāḥ/
tatputro bhuvi mahito maheśa iti nāmavikhyātāḥ//2//
tadanvaye bhāratibhārasamyutastadātmajāḥ prastutavāgbhirīśvaraḥ/
caturbhujo bhāvitabhāvamānasaḥ svalokajātasya kulānubhāvataḥ//3//
jyeṣṭhobhūd bhuvi pārijātakataruḥ khaṇḍelavālānvaye
tatputraḥ kila nāthavallavasudaḥ prānairyaśorthānvitāḥ/
tatputrena ca sāvareṇa patinā bandhasya dharmārthinā
gīrvānāśu rugocajena(?) satataṁ tenātra yatnaḥ kṛtāḥ//4//*

CANDRAṬA

see TĪSĀṬA

CANDEŚVARA

see VATSEŚVARA

CAITANYA GIRI

see JAYARĀMA GIRI

CARAKA

Redactor of the *Agniveśatantra* of *Agniveśa*. Several of the viewpoints on Caraka's date are mentioned by Meulenbeld 1974.403-404. The most acceptable opinion seems to be that Caraka lived during the first, second, or perhaps third century of the Christian era. If the Chinese *Sūtrālaṅkāra* is to be followed (Levi 1896, Jolly 1897) Caraka may have been physician to the court of *Kaniṣka* (whose date is also uncertain). It has been claimed that he was a Kashmiri, but this is not fully warranted by the evidence (see Hoernle 1907 and 1909, and *Mukhopādhyāya* 1929.637). There may, however, have been a later Kashmiri school of interpretation based on the *Carakasamhitā*: see Meulenbeld 1974.405-406). Caraka is quoted by the grammarian *Bhartṛhari* (Jolly 1977.14).

The *Carakasamhitā* is the reworked (*pratisamskṛta*) treatise of *Agniveśa* (q.v.). The reworking was begun by Caraka and completed in its present form by *Dr̥ḍhabala* (fl. ca. 500; q.v.). The exact division of labour is not completely clear (see Meulenbeld 1974.411 and sub *Dr̥ḍhabala*). The *Carakasamhitā* has the following sections (*sthānas*) and subsections (*adhyāyas*):

- | | | | |
|--------------------------|--------------------------|------------------------|-------------------------|
| 1. <i>sūtra</i> , 1-30 | 2. <i>nidāna</i> , 1-8 | 3. <i>vimāna</i> , 1-8 | 4. <i>śārīra</i> , 1-8 |
| 5. <i>indriya</i> , 1-12 | 6. <i>cikitsā</i> , 1-30 | 7. <i>kalpa</i> , 1-12 | 8. <i>siddhi</i> , 1-12 |

Manuscripts:

- Poona BORI (*Vaidyaka*).65.Ff.1-232,1-207,49ff. *Śāradā* script. Ff.1-207 copied by *Rājānalasaka* son of *Rājānanonandaka*, on Thursday 13 *Śuklapakṣa* of *Pauṣa*, *saṁ* 33

(saptarṣikāla) = AD 57th year of century (1657?). Final 49ff. copied by same scribe, on Friday 11 *Śuklapakṣa* of *Phālguna*, *saṃ* 63 (saptarṣikāla) = AD 88th year of the century (1688?). - Poona BORI (*Vaidyaka*).68. Ff.1-100, 1-20, 1-14, 1-36, 1-41, i-32, 1-19, 1-193. Copied by *Vaijanātha* on Saturday 7 *Śuklapakṣa* of *Mārgaśīrṣa*, *Śaka* 1725 = AD 1803. - Poona BORI (*Vaidyaka*).67.405ff. Foliation confused. Copied at Kola (presumably Kolhapur) by *Bāla[kṛṣṇa]* son of *Nṛsiṃha* and checked by *Gane[śa]śāstrin Rukaḍikara*, on 12 *Śuklapakṣa* of *Caitra*, *Śaka* 1789 = AD 1867. - Poona BORI (*Vaidyaka*).64.402ff. - Poona BORI (*Vaidyaka*).66.49ff. *śārīrasthāna* only.

It has been repeatedly published, at:

- Bombay in 1876 (IO 985); - Calcutta in 1877 (IO 16.F.31); - Calcutta in 1878(?), with *Bengālī* tr. (IO 982); - Calcutta in 1883, with Bengālī tr. (IO 607); - Calcutta in 1884 (same tr.) (IO 6.F.10); - Muttra in 1898, with Hindi paraphrase (BL 14043.dd.4); - Bombay in 1898, with Hindi tr. (IO 1.G.9); - Bombay in 1898, with Hindi tr. (IO 1.G.10); - Muttra, Bombay printed, in 1900, with Hindi version (BL 14043.dd.6); - Calcutta in 1901, with English tr.(unfinished) (BL 14043.e.26); - Bombay in 1901, with *Marāṭhī* tr. (siddhi only) (IO 1846); - Bombay in 1902, with *Marāṭhī* tr. (cikitsā pt.3.only) (IO 16.BB.11); - Bombay in 1902-1913, with *Marāṭhī* tr., 8 parts, incomplete (BL 14043.cc.20); - Calcutta in 1905, with *Bengālī* tr. (IO 18.H.14); - Calcutta in 1910, with *Bengālī* tr.; 2 ed. (IO 22.E.35); - Bombay in 1911, with Hindi tr. (IO 23.I.18). - Poona in 1914, with *Marāṭhī* tr. (2 ed., *śārīra* pt. 2 only) (IO Sam.D.376); - Poona in 1914, with *Marāṭhī* tr. (cikitsā pt. 3 only) (IO Sam.D.377); - Poona between 1913-1914, with *Marāṭhī* tr. (parts 1-4, 9, 13, 14) (IO San.C.64(d)); - the same, pts. 1-6, in 1897-1898 (BL 14043.cc.8); - the same, pts. 1-14 complete, in 1926 (IO San.D.586/1-14); - Ahmadabad in 1916, with *Gujarātī* tr. (BL 14044.c.15); - Karvetnagar, Madras printed, in 1920, with Telugu tr. (BL 14044.c.10); and also with its commentaries (see s.v.).

JAYADATTA

Son of Vijayadatta. Author of an *Aśvacikitsā* = *Aśvavaidyaka* = *Śālihotraśāstra* in 68 *adhyaīyas*, 1800 *śloka*s, on horses.

Manuscript:

- Poona BORI (*Vaidyaka*).14.50ff. Copied in *saṃ* 1878 = AD 1821.

The second verse of the *Aśvacikitsā* is:

*sukhābodbodhaśabdārthaṃ granthaṃ vistaravarjitam/
lakṣaṇaṃ vājidehasthaṃ saṃkṣeṇa yathākramam//2//*

JAYAPĀLA

see *DALHAṆA*

JAYARĀMAGIRI

Also *Jairāmagiri*, pupil of Caitanyagiri, and author of *Kalpadrūmasārasaṅgraha* in mixed Sanskrit and Hindi.

Manuscript:

- Poona BORI (*Vaidyaka*).39.Ff.27-40. Copied on Sunday 5 *Kṛṣṇapakṣa* of *Māgha*, *saṃ* 1746 = AD 1690.

It begins:

*guṇjāmātram tato bhuṅktā prabhāte udite ravau
madhyāhne bhojayed annaṃ caṇakaṃ ca yathāvidhi/*

Ends:

*śṛṅgayugme rujābhaṅgaṃ navaśṛṅgaṃ bhaṅgakārikā/
koṇāṣṭaka jayolābha anyatra sukhadā smṛtā/*

JĪVA

see *PĪTĀMBARA*

ṬĀKA

see *RĀMARĀJA*

ṬODARAMALLA

see *ANANTADEVA SŪRI*

ḌALHAṆA (fl. ca. 1200)

Also *Ḍallaṇa*, the son of *Bharatapāla*, son of *Jayapāla*, son of Govinda. Govinda and *Jayapāla* were also physicians; the family was from *Ankāla* village, near *Mathurā*. *Ḍalhaṇa* was a protégé and physician to King *Sahapāla*. See Meulenbeld 1974. 408-409.

Ḍalhaṇa composed the *Nibandhasaṅgraha*, a commentary on the *Suśrutasaṃhitā*.

Manuscript:

- Poona BORI (*Vaidyaka*).26. Ff.376-77; 6ff, ff.712-15, 717-40, 761, 763-66, 781; 1f., 783, 789-91, 797, 799; 6ff., 820-21, 824-27, 829, 831-33, 844-48, 885-86, 88-89, 892, 894; 6ff., 945-47, 96?, 915, 95?, 949, 950. Inexplicably catalogued as *Uttaranibandhasaṅgraha*.

TĪSAṬA [fl. early 7 cent.?)

The son of *Vāgbhaṭa*, and father of *Candraṭa*. He lived before *Cakrapāṇidatta* (fl. ca. 1060) who borrowed from his work. See Meulenbeld 1974.409. If his father is *Vāgbhaṭa* the author of the *Aṣṭāṅgaḥṛdayasaṃhitā*, then *Tīsaṭa* must be placed in the early seventh century. Jolly (1977.6) places *Tīsaṭa* in the eleventh century because he mentions the name Bhoja in a list of medical authorities. However the other names in the list are semi-mythical and Jolly himself has drawn attention elsewhere to a physician called Bhoja mentioned in

Buddhist texts (1904.116). Meulenbeld (1974.418-419) shows that there are several Bhojas and great confusion about which is which. One of them, a Paramāra king of Citor, reigned in 665 (Bhattacharyya 1947b.145-146), which would fit with a 7th century date for *Tisāṭa*. However, *Candraṭa* quotes from *Rasavāgbhaṭa* (Meulenbeld 1974.423 Bhattacharyya 1947a.122), presumably the author of *Rasaratnasamuccaya*. If he is quoting his grandfather, then *Tisāṭa* may be the son of an alchemist *Vāgbhaṭa*.

Tisāṭa composed the *Cikitsākalikā* = *Yogamālā* in 406-412 verses, covering the whole of medicine, and including a section on *nāḍīparīkṣā*. There is a commentary by *Candraṭa*, in a longer and a shorter version.

Manuscripts:

- Poona BORI (*Vaidyaka*).70.36ff. Text has some vv. not found in other MSS. Copied on Thursday 7 *Kṛṣṇapakṣa* of *Āśvina*, *Śaka* 1500=AD 1578. - Poona BORI (*Vaidyaka*). 72.24ff. In 402 vv. Copied at *Jhīmjhāpura* by *Svetāmbara Rīṣabhadāsa* (=Svetāmbara Rīṣabhadāsa) on 14 *Kṛṣṇapakṣa* of *Māha* (= *Māgha*), saṃ 1806 = AD 1750. - Poona BORI (*Vaidyaka*).73.17ff. In 412 vv. "Modern copy" made on 27-9-91. Since MS is from the collection of 1883-84, the date is presumably 1791. - Poona BORI (*Vaidyaka*).69.19ff. In 406 vv. - Poona BORI (*Vaidyaka*).71.19ff. In 410 vv.

TRIMALLA BHATṬA

Son of Vallabha, son of *Siṅgaṇa* (who was famous in *Kāśī*), of a *Tailiṅga* family of *Āpastambas* surnamed *Ākhella*, from *Koḍapalli*. He resided in *Tripurāntakanagara* (N 16° E 79°). His brothers were *Rāma* and *Gopa*. His son was *Śaṅkara*. Velankar (ABC 33.1 p.59) has pointed out that "*Trimalla* quotes the *Vīrasīṃhāvaloka* (written in 1383) in his *Yogatarāṅginī* and a Ms. of his *Dravyaguṇaśataślokī* is dated 1499; *Trimalla's* date, therefore, falls between 1383 and 1499." See also Meulenbeld 1974.419ff.

Trimalla wrote:

1. *Dravyaguṇaśataślokī*

This work is sometimes mistakenly called *Pathyāpathya(nighaṇṭu)* from these words in the second verse of its introduction, and sometimes just *Śataślokī*. There is a Sanskrit commentary by *Kṛṣṇadatta* (q.v.).

Manuscripts:

- Poona BORI (*Vaidyaka*). 101.8ff. Marginal glosses. Copied on 13 *Kṛṣṇapakṣa* of *Pauṣa*, saṃ 1768 = AD 1711. - Poona BORI (*Vaidyaka*).98.11ff. Has marginal and interlinear glosses. Copied at *Savāi Jayanagara* (=Jaipur) by *Manoratharāma Dādhīca*, on Monday 5 *Kṛṣṇapakṣa* of *Bhādrapada* saṃ 1843 = AD 1786. - Poona BORI (*Vaidyaka*).103.10ff. Copied *Sukhalāla* on Wednesday(?) 7 of a month in saṃ 1849 = AD 1792. - Poona BORI

(Vaidyaka).3. Occupies first part of a manuscript of 9ff. (Second part = *Ajīrṇamañjarī* by *Kāśīnātha*.) Copied by *Īśvarīdāsa*. - Poona BORI (*Vaidyaka*).96.16ff. - Poona BORI (*Vaidyaka*).97.9ff. - Poona BORI (*Vaidyaka*). 99.19ff. - Poona BORI (*Vaidyaka*).100.8ff. - Poona BORI (*Vaidyaka*).102.13ff.

The *Dravyaguṇaśataślokī* begins:

*śrīkaṇṭhaṃ girijāgaṇeśasahitaṃ natvā śaraṇyaṃ satām/
nānādravyaguṇāguṇān kathayato granthān vicārya sakṛt/
pathyāpathyavide guṇāguṇayutaṃ yad vastu toyādikaṃ/
taṃ saṃkṣepatayā bravīmi hi śataślokyāṃ trimallaḥ kaviḥ/*

The *Dravyaguṇaśataślokī* was printed at:

- Bombay in 1896 with *Hindī ṭikā* by *Śāligrāma Vaiśya* (IO 1259; BL 14043.b.13); - Benares in 1869, as a lithograph (BL); - Bombay in 1894, with *Hindī* tr. by *Kṛṣṇalāla* (BL 14043.e.28).

2. *Yogatarāṅgiṇī*.

“This work is a compilation of which two versions exist: the *Brhad-* and the *Laghuyogatarāṅgiṇī*.” - Meulenbeld 1974.419. The *Brhadyogatarāṅgiṇī* has 148 *tarāṅgas*, the *Laghuyogatarāṅgiṇī* has 81.

- (1) The *Brhadyogatarāṅgiṇī* was printed at: - Poona in 1913, 1914, (IO 27.k.9-10; BL 14003.ccc.(no.71); WL P.B.Sansk.260)

Verse 4 of the *Brhadyogatarāṅgiṇī* reads:

*sakvāthādirasairnidānasahitairātmānubhūtaīrmitais/
tailāṅgastripurāntakasya nagare yogaistrimallo dvijaḥ/
nāmnā yogatarāṅgiṇīm grathayati grantham jvarādyāmayam/
śreṇīpāvakakālajūṣṭavapuṣām nṛṇāmiha śreyase/4/*

- (2) The *Laghuyogatarāṅgiṇī* was printed as *Yogatarāṅgiṇī* at:

- Bombay in 1908, with *Hindī ṭikā* by *Dattarāma Pāṭhaka* (WL P.B. Sansk.170);

Verses 2-4 of the *Laghuyogatarāṅgiṇī* are:

*āpastambasyākhelohanāmno dhāmnobhāsāṅkoḍapallībhavasya/
tailāṅgasyapṛītibhājogiriśe kāsīvāsam kurvato bhūrikīrtteḥ/2//
rājñām mānyasyātra śingannabhaṭṭasyāsīt putro vallabho vedavid yaḥ/
tasyāsīran sūnavomi trimallo rāmo gopaśceti nāmnā trayopi/3//
teṣu trimallabhaṭṭena nāmnā yogatarāṅgiṇī/
cikitsā likhyate bhūri granthebhyah svaparārthinā/4//*

DRDHABALA [fl. ca.500]

DINAKARA [fl. 1812/1839]

Son of *Gaṅgā* and *Ananta* of the *Śāṇḍilyagotra*, and resident at Poona. His family was from Golappa. His chief literary activity was in *jyotiḥśāstra*. See CESS A3.105b-106a. He also composed a *ṭīkā* called *Gūḍhaprakāśikā* on *Mukunda's Upacārasāra*. See CESS A4. 110b-111a. He completed this work at *Puṇyagrāma* (Poona) on Monday 4 *Śuklapakṣa* of *Kārttika* in *Śaka* 1740 = 1 November 1818. See CESS for extract.

Manuscripts:

- Poona BORI (*Vaidyaka*).28.121ff.

DEVARĀJA

see *ŚĀRṆGADHARA*

DEVĀDITYA

see *VATSEŚVARA*

DEVĪDĀSA

see *VĪREŚVARA*

DEVEŚVARA

see *VATSEŚVARA*

DVIVEDIRAGHUVAMŚA

see *VĪREŚVARA*

DHANEŚA

see *VOPADEVĀ*

DHANVANTARI

see *KEŚAVARĀMA*

DHĪRADEVĀ

see *GOVINDA ĀCĀRYA NAKIṆCIDEVĀ*

The author's name ("Nothing at all") well describes what we know of him. He calls himself an *avadhūtācārya*. He wrote the alchemical work *Rasendracūḍāmaṇi*.

Manuscript:

- Poona BORI (*Vaidyaka*).230. Ff.2-35 (covers up to verse 20 of *pariccheda* 9).

NAKULA

Author of an *Aśvacikitsā* on equine care and medicine in 18 *adhyāyas*.

Manuscript:

-Poona BORI (*Vaidyaka*). 15. Ff.2-28. Incomplete. Copied by *Bhagavāna*, son or servant of *Haribhaṭṭa*, of the *Bhārgava* family, resident of *Śrīś(r)uryapura*, on Tuesday 11 *Śuklapakṣa* of *Mārgaśīrṣa saṃ* 1726 = AD 1669.

The *Aśvacikitsā* was printed at Calcutta in 1887.

It has the following *adhyāyas*: 1. *praśna* 2. *jātyadhikāra*. 3. *varṇa* 4. *āvartta* 5. *dantodbheda* 6. *aśvalakṣaṇa/ sarvāvayavapramāṇa*. 7. *vegavarṇana/* 7a. *ārohaṇa* 8. *vāhana* 9. *dhātuparīkṣā* 10. *śīrāmokṣa* 11. *ṣaḍrtucaryā/ ṛtuparyāya* 12. *nasya* 13. *piṇḍa* 14. *ghṛta* 15. *kvātha* 16. *viṣayoga* 17. *aśvapālavidhi* 18. *aśvaśālāvidhi*.

Verses 9-10 of the *Aśvacikitsā* read:

ṛṣim abravan

dinā duḥkhaśramopetā rudhireṇa pariplutā/ /9/ /

bhagavan ki nimittena pakṣachedakastvayā kṛtaḥ/ /

aparādhavidhinānām yadicchaṃ santi sajjanāḥ/ /10/ /

MADANA

see SODHALA

NAYAPĀLA GAUDĀDHNĀTHA

see CAKRAPĀṆIDATTA

NARAHARI PAṆḌITA

Also called *Narasimha Paṇḍita* and *Nṛsimha Paṇḍita*. Son of *Isvara Sūri*, of the *Ādya vaṃśa* of *Kashmir*. He was a devotee of *Śiva* as *Kapardin*, *Śrīkaṇṭha*, etc., and pupil of *Amṛteśānanda*, pupil of *Rājarājendragiri* (who was also known as *Caṇḍeśvara*), of the *vaṃśa* of *Somānanda Ācārya*.

Narahari wrote the *Abhidhānacūḍāmaṇi* = *Nighaṇṭurāja*, or commonly *Rājanighaṇṭu* in 23 *vargas*, one of the more important material medica. He quotes the *Madanavinoda* among his sources, and is thus later than 1374. He also cites *Halāyudha*, *Viśvaprakāśa*, *Amara* and *Śeṣarāja* etc., but claims to specially follow the *Dhanvantarinighaṇṭu*. He includes vernacular words. See Meulenbeld 1974.421; Vogel, HIL, IL, 376f.

Manuscripts:

- Poona BORI (*Vaidyaka*).231.130ff. Copied at *Solāpura*, by *Rāmacandra Bālājī Parūlekara* for (?) *Rājaśrī Ābājī Balāla Puṇḍale Sabanīsa*, on Monday 10 *Kṛṣṇapakṣa* of *Jyeṣṭha*, *Śaka* 1719, *Piṅgalasaṃvatsara* = 19 June 1797. - Poona BORI (*Vaidyaka*).232.196ff. Copied at *Yamarodagrāma* on Sunday 10 *Kṛṣṇapakṣa* of *Jyeṣṭha*, *saṃ* 1742, *Śaka* 1607 = AD 1685. Formerly property of *Ghāsīrāma*, son of *Mīśraśyāma Vaidya*.

The *Rājanighaṇṭu* was printed at:

- *Kāśī* in 1883 (lithograph) (WL Or. 309) - Poona in 1896 (2 ed. 1927) - Calcutta in 1899 (2 ed. 1933) - Chapter 13 was translated into German by R. Garbe as *Die indischen Mineralien...*, Leipzig, 1882.

Final colophon:

iti kāśmīramaṇḍalaprasiddhavasatīśrīmaṭhasiddha-

guhākhyasthānasthitanandisphoṭāprasiddhamahim

ānandaśrīsomānandācāryyavaṃśodbhavadaturdaśavidyā-

vinodapariṇatasamāgamadvijavairāgyaśrīparamahamsajagad-

*vijñānatimīramārtanḍaśrīcaṇeśvarāparanāmadheyaśrīrājarājendragiri-
śrīpādapadmasarvaśāstramakaraṇamodamuditasadvaidyavidyāviśāradadāsa-
viśāradamānasamhitāridhurandhuranānādhanaḥgraha-
ṇasattvaguṇasahejaśrīmadīśvarasūri[sūnu?]*śrīmadamṛteśānandacaraṇāra-
vindamakaraṇamoditaśrīnaraharipaṇḍitaviracite
*nighaṇṭurājāparaparyāyavatyabhīdhānacūḍāmaṇau
caikāṛthādyābhīdhānatrayaviṃśa vargaḥ* //

NARADATTA

see CAKRAPĀṆIDATTA

NĀGANĀTHA/-ĪŚA

see NĀRĀYAṆA

NĀGABHALLA

The author of the *Kāmaratna* = *Siddhaḍākinī* = *Kāmatantra* = *Vaśīkaraṇatantra* in 16 *upadeśas*. The work describes *tāntrika* and alchemical practices based on taking drugs and saying *mantras*.

The same work is also ascribed in some manuscripts to *Śrīnātha*, or to *Nityanātha*, son of *Pārvatī*.

Manuscript:

- Poona BORI (*Vaidyaka*).44.Ff.13-23. Incomplete (covers *upadeśa* 14 and part of 15).

The *Kāmaratna* was published at:

- Calcutta in 1883, with *Bengālī* tr. (IO 984); - Calcutta in 1884, with *Bengālī* tr. (IO 2.G.7); - Calcutta in 1884, with *Bengālī* tr. (IO 186); - Calcutta in 1890, with *Bengālī* tr. (BM 14133.g.16.(pt.i.,no.18.)); - Calcutta in 1891, as the second text in the *Indrajālavidyāsaṅgraha* - ed. by *Jivānanda Vidyāsāgara Bhaṭṭācārya* (BM 14033.aa.7); - Cawnpore in 1897, with *Hindī* tr. (BM 14028.b.71.(5.)); - Cawnpore in 1898, with *Hindī* tr. (BM 14033.a.36); - Bombay in 1899, with a *Hindī* tr. (BM 14033.aa.4); - Calcutta in 1904, with *Bengālī* tr. (BM 14033.bb.43); - Calcutta in 1904, with *Marāṭhī* tr. (IO 3622); - Moradabad in 1905, with *Hindī ṭīkā* (IO *Sam.* C.1949); - Calcutta in 1906, with *Bengālī* tr. (IO 21.E.9); - Lucknow in 1906, with *Hindī* tr. (IO 23.E.36); - Calcutta in 1908, with *Bengālī* tr. (IO 27.C.11; 22.D.5); - Calcutta in 1908, with *Bengālī* tr. (IO 20.B.12), 2 ed. in 1911 (IO 18.B.12). - Calcutta in 1909, with *Bengālī* tr. (IO 19.BB.2); - Bombay in 1920, with *Hindī* tr. (IO San.D.162).

It has the following *upadeśas*:

- | | |
|--------------------------------------|---|
| 1. <i>vaśīkaraṇa</i> | 9. <i>ariṣṭanāśanagomahiṣyādīdugdhavardhana</i> |
| 2. <i>ākaraṣaṇa</i> | 10. <i>uccāṭanādivyādhikaraṇa</i> |
| 3. <i>gajādivyāghranivāraṇa</i> | 11. <i>nānākautuka</i> |
| 4. <i>stambhana</i> | 12. <i>kāmasiddhyādyānāvṛṣṭīkaraṇa</i> |
| 5. <i>(mohana)keśādiraṅjana</i> | 13. <i>nīdhidarśanāṅjanādimṛtasāṅjīvanī</i> |
| 6. <i>bījavaradhana</i> | 14. <i>viṣanivāraṇa</i> |
| 7. <i>gāḍhīkaraṇādīlomaśātanānta</i> | 15. <i>yakṣiṇīsādhana</i> |
| 8. <i>kalahādīkaraṇa</i> | 16. <i>rasādiśodhanamāraṇa</i> |

It begins:

*yasyeśvarasya vimalaṃ caraṇāravindaṃ saṃsevyate vibudhasiddhamadhuvratenā/
nīrvāṇasūcakaguṇāṣṭakakarmapūrṇaṃ taṃ śāṅkaraṃ sakaladuḥkhaharaṃ namāmi/*

NĀGARA family

see ŚĀRṅGADHARA

NĀGĀRJUNA SIDDHA

Author of the *Kakṣapuṭa* = *Kacchapuṭa*, a work on alchemy, *tantra*, and magic. There is great variety in the MSS about the name and authorship of the work. Preliminary clarification has been made by the authors of the NCC (3.110a-112b). The principal alternative attribution is to *Nityanātha Siddha*, and when so attributed the work is frequently called the *Rasaratnākara*.

NĀRĀYAṆA

see CAKRAPĀṆI DATTA

NĀRĀYAṆA

The son and pupil of *Kṛṣṇa* and younger brother of *Nāganātha* (= *Nāgeśa*) from whom he learned the medical arts.

He wrote a commentary *Siddhāntasaṅcaya* on *Śārṅgadhara's Triśatī*.

Manuscripts :

- Poona BORI (*Vaidyaka*).95.126ff. Copied by *Vyāsa Bakasārāmadādhīca Ciraṅjīva*, for *Bhāgacandādi[nā]nātha* to read, on Thursday 13 *Kṛṣṇapakṣa* of *Pauṣa*, *saṃ* 1788, *Śaka* 1653 *pravartamāna*= AD 1733. - Poona BORI (*Vaidyaka*).94.Ff.1-135, 135-229.

Verse 3 of the *Siddhāntasaṅcaya* reads:

*pitarāṃ praṇāmya kṛṣṇaṃ guruṃ ca nāgeśam agrajanmānam/
nārāyaṇo vivṛṇute triśatīm vaidyapramodāya/*

The last verse reads:

*śrīkṛṣṇatātacaranāt samadhītya śāstram
bhrātuśca vaidyakakalām kavināganāthāt/
yuktiprākāśitagambhīratārtham etan
nārāyaṇo vivaraṇam kṛtavān trīsatyā//*

NĀRĀYAṆAPRASĀDA MUKUNDARĀMA (fl. 1902-1907)

The son of Śobhārāma and author of *Rasarājamahodaya*. He was a resident of both *Bāmsabareli* and *Lakhīmapura* in Ayodhya district.

NĀSĪRA SĀHA (fl. 1500-1510)

Also called Nasir Shah, he was the Khilji of Malwa. (See Gode “Date of “*Kaṅkāli Grantha*” attributed to “*Nāsīrshah*” A.D. 1500 to 1510”, A BORI 12.289-91.) The *Kaṅkāligrantha* was probably composed under his patronage, and is written in Sanskrit with *Hindī* passages. It deals with the purifications of mercury and other alchemical topics.

Manuscripts:

- Poona BORI (*Vaidyaka*).41.40ff. - Poona BORI (*Vaidyaka*).42.36ff.

The *Kaṅkāligrantha* begins:

*natvā śrībhairavam devam śrutādhiṣṭāyakam sadā/
vighnānām śāntaye devīm śrīvāṇīm śrīvināyakam//
śuddhasūtasya saṃskārāḥ proktā vāksarasā mahat/
ekāśyaśīrasārambhe kuryān māsaiva pūrvataḥ/*

...

ustāda kī vaṃdagī karī karāhī/

NITYANĀTHA, son of *Pārvatī*

The author of *Kāmaratna*, also sometimes called *Nityanātha Siddha* (q.v.). See *NĀGABHAṬṬA*.

NITYANĀTHA SIDDHA

see *ĀNANDABHĀRATĪ*

NITYANĀTHA SIDDHA

Often given the epithets “*Pārvatī-* (or *Gaurī-*) *putra*” and “*Yogeśvara*”.

Author of the *Rasaratnākara* (see NCC.III.111), and the *Kāmaratna*.

1. The *Rasaratnākara* has five *khaṇḍas*, which are often transmitted separately. They are:

1. *Rasa* 2. *Rasendra* 3. *Vāda* 4. *Rasāyana* 5. *Mantra* (= *Siddha*)

Manuscripts of the *Rasaratnākara*:

- Poona BORI (*Vaidyaka*).208.Ff.3-146. *Rasendrakhanda* only, to end of

keśarañjana. Copied by *Megha* son of *Dulaha* on Thursday 5 *Kṛṣṇapakṣa* of *Caitra*, *saṃ* 1621 = AD 1564 (Saturday April 1st?), for *Meshā* to read. Author given as *Pārvatīputra Nityanātha Siddha*. Ms has the Same sections as Poona BORI 207.-Poona BORI (*Vaidyaka*).207.Ff.2-165. Apparently *rasakhaṇḍa* and *rasendrakhāṇḍa* only. Copied on Wednesday 6 *Kṛṣṇapakṣa* of *Pauṣa*, *saṃ* 1734 = AD 1678 Jan 4th (Fri ?). Ms ends with *keśarañjana* which occurs (not quite same) as the 5th *upadeśa* of the *Rasāyanakhaṇḍa*. - Poona BORI (*Vaidyaka*).213.90ff. *Mantrakhaṇḍa* only, lacks initial 6 verses. Copied by *Devakīnandana Miśra*, son of *Cintāmaṇi Miśra*, of the *Sārasvatājñāti*, on Saturday 8 *Śuklapakṣa* of *Mārgaśīrṣa*, *saṃ* 1743, *Śaka* 1608 = 13 Nov AD 1686.

Colophon:

iti pārvatīputra śrīnityanāthasiddhaviracite rasaratnākare mantrakhaṇḍe kakṣapuṭī nāma viṃśatimopadeśaḥ/

- Poona BORI (*Vaidyaka*).205. Ff.1-107, 105-143 (scribe's nos. repeated). Third, *Vādikhaṇḍa*, only). Copied at *Jayapura* by *Daulatarāma* (?) pupil of *Premadāsa*, on Tuesday 10 *Śuklapakṣa* of *Āṣāḍha*, *saṃ* 1794 (*veda-randhra-svara-prthvī*) = AD 1737 (irregular?). [The 10 *Śuklapakṣa* of *Āṣāḍha* was a Tuesday in (from 1700): 1702, 1706, 1719, 1726, 1733, 1746, 1750, 1753, 1770, 1773, 1777, 1790, 1797, 1804, 1817, 1821, 1824, 1828, 1831, 1841, 1844, 1848, 1851, 1855, 1868, 1871, 1875, 1895, 1899, and 1902.] Author given as *Pārvatīputra Nityanātha Siddha*. - Poona BORI (*Vaidyaka*).201.42ff. Much edited version of *rasa* and *rasendra khaṇḍas*. Last two leaves have verses on *tālavidhī*, with *Hindī* explanation. Copied (or owned) by *Jagannātha Bhīṣīrāma Candrabīrāma* (?), on Wednesday 5 *Kṛṣṇapakṣa* of *Māgha*, *saṃ* 1903 = 1847 (3 Jan ?). Author called *Pārvatīputra Nityanātha*. Work called *Siddhikhaṇḍa* (or *Rasasiddhikhaṇḍa*) in colophons. - Poona BORI (*Vaidyaka*).202.129ff. *Rasa* and *Rasendra khaṇḍas* only. - Poona BORI (*Vaidyaka*).203.12ff. Ff.1-19 with lacunae; part of the *Rasendrakhāṇḍa*. Author called *Pārvatīputra Nityanātha Siddha*. Work called *cikitsākhaṇḍa* at beginning and *jvaracikitsānāma prathamopadeśa* of *Rasaratnākara* at end. (v.1 = 1901, p. 89, v.1) - Poona BORI (*Vaidyaka*).206.24ff. Has diagrams of pots for cooking minerals; first, *rasakhaṇḍa*, and beginning of second only. Author given as *Pārvatīputra Nityanātha Siddha*. - Poona BORI (*Vaidyaka*).209. Ff. 1-12, 14-18. Fragment of *Mantrakhaṇḍa*. Called in likhyate phrase *Nāgārjunī vidyā*. - Poona BORI (*Vaidyaka*).210.84ff. *Mantrakhaṇḍa* only. In 20 *pāṭalas*; text from *Rasaratnākara*, *kakṣapuṭa*. Ascribed to *Pārvatīputra Nityanātha Siddha*. - Poona BORI (*Vaidyaka*).211. Ff. 1,2. *Rasāyanakhaṇḍa*, *upadeśa* 4 (verses 44-111 of 1913 ed.). Ascribed to *Pārvatīputra Nityanātha Siddha*. - Poona BORI (*Vaidyaka*).212.55ff. The first two *upadeśas* of the *mantrakhaṇḍa* only. Ascribed to *Pārvatīputra Nityanātha Siddha*. - Poona BORI

(*Vaidyaka*).214.77ff. Ascribed in colophons to *Pārvatīputra Nityanātha Siddha*. Called variously *siddhikhaṇḍa*, *Mantrasāroddhāra*, *Mantrasāra* and the whole *Rasaratnākara* is called part of the *Rudrayāmala*.

The *Rasaratnākara* was printed at:

- Bombay in 1909, with *Hindī* comm.; chs.1,2 only reliable (WL P.B. Sansk.242) - Bombay in 1913, ch. 4 only (WL P.B. Sansk 209) - Gondal in 1940, ch. 3 only.

The *Rasaratnākara*'s *Rasakhaṇḍa* begins: (1909 ed.)

*svargāpavargavisphārau bhuvanasayodaye yathā/
bhavarogaharau vande caṇḍikācandraśekharau//1//
rasoparasalohānām tailamūlaphalaiḥ saha/
asādhyam pratyayopetaṁ kathyate rasasāadhanam//2//
vaidyānām yaśaserthāya vyādhitānām hitāya ca/
vādinām kautukārthāya vṛddhānām dehasiddhaye//3//
mantrānām mantrasiddhyartham vividhāścāryakāraṇam/
pañcakhaṇḍam idaṁ śāstraṁ sādhakānām hitam priyam//4//
rasakhaṇḍe tu vaidyānām vyādhitānām rasendrake/
vādinām vādakhaṇḍe ca vṛddhānāṁca rasāyane//5//
mantriṇām mantrakhaṇḍe ca rasasiddhiḥ prajāyate/
sutarām nāsti sandehastattatkhaṇḍavilokinām//6//*

...
*yad anyatra tad atrāsti yad atrāsti na tat kvacit/
rasaratnākaraḥ soyaṁ nityanāthena nirmitaḥ//25//*

The *Rasaratnākara*'s *Rasāyana* (ch.4) begins:

*jayati sa rasarājo mṛtyuśaṅkāpahārī/
sakalaguṇanidhānam kāyakalpādhikārī/
valipalitavināśaṁ sevito vīryavṛddhiṁ
sthiram api kurute yaḥ kāmīnīnām prasaṅgaṁ//11//*

and has the following 8 *upadeśas*:

- | | |
|--|--|
| 6. <i>rasamāraṇa</i> (57 vv.) | 7. <i>divyarasairdehasāadhanam</i> (140 vv.) |
| 8. <i>guṭikārasāyana</i> (221 vv.) | 9. <i>nānārasāyana</i> (115 vv.) |
| 10. <i>udvartanakeśavārījanādhikara</i> (71 vv.) | 11. <i>vīryavardhana</i> (88vv.) |
| 12. <i>vīryastambhanalingavardhana</i> (73 vv.) | 13. <i>śrīparvatasādhana</i> (185 vv.) |

The *Rasaratnākara's Mantrakhaṇḍa* (ch.5) begins:

yaḥ śāntaḥ paramānvayaḥ paraśivaḥ kaṅkālakālāntako
dhyānātītam anādīnityanicayaḥ saṅkalpasaṅkocakaḥ/
ābhāsātarabhāsakaḥ samarasaḥ sarvātmanā bodhakaḥ
soyaṁ sarvamayo dadātu jagatī vidyādisiddhyaṣṭakam//11//

It has the following *upadeśas*:

- | | |
|---|------------------------------------|
| 14. Lokavaśīkaraṇa/ sarvavaśyādīpativaśya | 15. Rājavaśya/ ākarṣaṇādīstambhana |
| 16. Mohanādīgrhakleśanivāraṇa | 17. Kautūhala |
| 18. Yakṣiṇīsādhana | 19. Añjanādīpādukāsādhana |
| 20. Mṛtasañjīvanādīyakṣapuṭī | |

2. Kāmaratna

Sometimes ascribed to *Nityanātha Siddha*, but more usually to *Nāgabhaṭṭa*, q.v.

NIRANJANAPRASĀDA GUPTA (1865-1909)

Member of the *Agravāla Kula* and compiler of the *Pāradasaṃhitā*, a collection of medical recipes for the use of mercury. It was published at Bombay in 1916 with a *Hindī* translation by *Jyeṣṭhamalla Vyāsa* of *Jaisalmere*. *Gupta* was Born on 27 July 1865, he became ill on 29 June 1909, and died 20 July 1909.

NĪSCALAKARA

Son of *Sadānandakara*, and resident of Bengal, probably during the reign of *Rāmapāla* (fl. ca. 1078-1120). The *Kara* family is mentioned (with the *Lodhravālī* family: see s.v. *Cakrapāṇidatta*) in *Bharatamallika's Candraprabhā* as one of the eight most prominent *vaidya* families in Bengal. His teacher was *Vijayarakṣita*, after whose death *Nīscala* wrote the *Ratnaprabhā*. *Vijayarakṣita* was in charge of the royal infirmary (*ārogyaśālā*) while *Nīscalakara* was in charge of the royal harem. A fellow pupil under *Vijayarakṣita* was *Śrikanṭhadatta*.

Nīscalakara systematically identifies his sources when quoting and is therefore very valuable as a terminus for many authors. See Meulenbeld 1974.414-15.

Nīscalakara's works include:

The *Ratnaprabhā* = *Prabhā*, A commentary on *Cakrapāṇidatta's Cikitsāsāṅgraha*. This commentary is mentioned by *Śivadāsasena*, in his own commentary on the same text. Apparently not published, but studied by *Bhattacharyya* 1947: see Meulenbeld 1974. 414-15. [But now, see Sharma 1993.]

Manuscripts:

- Poona BORI (*Vaidyaka*).63.637ff. Ff.479-578 have a different hand and paper.

Copied at *Vikānera mahānagara* (Bikaner), by *Matha Vainīdāsa*, on Thursday 7 *Śuklapakṣa* of *Mārgaśīrṣa*, *saṃ* 1784 = AD 1727. With *Cakrapāṇidatta's mūla*.- Poona BORI (*Vaidyaka*).62.637ff. Copied at *Gvāliyara nagara* (Gwalior) on the 2nd day of the *Śuklapakṣa* of *Caitra*, *saṃ* 1814 = AD 1757. *Tripāṭha* format with *Cakrapāṇidatta's mūla*.

NRSIMHABHĀRATĪ

see *ĀNANDABHĀRATĪ*

NAIGAMAJNĀTI

see *CAṆDA KĀYASTHA*

PĪTĀMBARA

Resident of *Arjunapura* in *Kūrma* (modern *Ānāpura* in *Kaccha*). Pupil of *Jīva*. Author of the *Anupānamañjarī*, a work on drinks to be taken after meals, in 5 *samuddeśas*.

Manuscripts:

- Poona BORI (*Vaidyaka*).9.11ff. Copied at *Ṭaṃkārā grāma* by *Amara*, pupil of *Neṇasījī*, on Sunday 11 *Kṛṣṇapakṣa* of *Māgha*, *saṃ* 1864 = AD-1808. Poona BORI (*Vaidyaka*).8.Ff.5a-15a. Text accompanied by *Gujarātī* translation. Copied by *Vaiṣṇava Haricarnadāsa*, for his own use, on Wednesday, *Kṛṣṇapakṣa* of *Mārgaśīrṣa* in *saṃ* 1919 = AD 1862. (Ff.1-5a contain *Kāśīnātha's Ajīrṇamañjarī*.)

The last two verses of the *Anupānamañjarī* are:

*kūrmadeśe arjunapure tatravāsī sadā kila/
gurujiṇvābhīdhānasya gacchacāṅgamasāñjīnikah//40//
tasya pītāmbaro śiṣya taptādavaṃdika sadā/
devaguruprasādena viśrāmagranthakārakah//41//*

<i>PRTHVĪMALLA</i>	see <i>CAKRAPĀṆIDATTA</i>	<i>BHOJARĀJA</i> (fl.ca. 1005/1055)
see <i>RĀMARĀJA</i>	see <i>MĀDHAVA</i>	see CESS A4. 336b ff.
<i>PRABHĀKARAVARDHANA</i>	<i>BHARTRHARI</i>	<i>MAṆGALAVIṢṆU</i>
see <i>SUṢEṆA</i>	see <i>CARAKA</i>	see <i>GOVINDA BHIKṢU</i>
<i>BINDU</i>	<i>BHAVEŚA</i>	<i>MADANAPĀLA</i> (fl. 1375/1400)
see <i>ŚRĪBINDU</i>	see <i>VATSEŚVARA</i>	see <i>RĀMARĀJA</i> (IO 2745)
<i>BHARATAPĀLA</i>	<i>BHĀNU</i>	<i>MADANA KIRĀTANĀTHA</i>
see <i>ḌALHAṆA</i>	see <i>CAKRAPĀṆIDATTA</i>	see <i>GOVINDA BHIKṢU</i>
<i>BHARAHAPĀLA</i>	<i>BHĀSKARA</i>	<i>MAHĀDEVA</i>
see <i>RĀMARĀJA</i>	see <i>VOPADEVĀ</i>	see <i>VOPADEVĀ</i>
<i>BHARATAMALLIKA</i>	<i>BHŪDHARADATTA</i>	<i>MAHĀDEVA</i> , King
see <i>NIŚCALAKARA</i>	see <i>VATSEŚVARA</i>	see <i>HEMĀDRĪ</i>
		see <i>VOPADEVĀ</i>

MAHĀDEVA PAṆḌITA

Author of a *ṭīkā* on *Śrībindu's Rasapaddhati* (printed- with the latter).

Manuscripts:

- Poona BORI (*Vaidyaka*).195.Ff.1-36,38-49. With *mūla*.

MAHENDRA BHOGIKA

Son of *Kṛṣṇa Bhogika* and resident of *Śvāneśvara* (?). Author of a medical *nighaṇṭu* called the *Dravyāvalī* = *Dravyaguṇaratna mālīkā* = *Dravyāvalī samuccaya*. There is some confusion between this work and the *Dhanvantarinighaṇṭu*.

The *Dravyāvalī* begins:

*anantapārasya viṅghya kiñcīt sāraṃ cikitsāgamasāgarasya/
ukto mayā sampratikalpayogairdravyāvalī nāma samuccayoyam//
vicārya doṣauśadhadeśakālavapurvayaḥsātmyabalāgnimātrāḥ/
vikārahētvākṛtisādhyataśca tataścikitsēd bhiṣagāmayārttān//*

It ends:

*apasmārābhībhibhūtebhyo grahāstebhyastathaiva ca/
suvarṇādiriyam vargaḥ śaṣṭhoktopi yathākramam/
dhātudravyadravedravyam āśadravyasamāśrayaḥ/
yogān etān prayuñjānaḥ puruṣo nityam ātmavān//
satsu pūjām avāpnoti paraṃ caiva na nindati/
kṛṣṇabhogikaputreṇa śvāneśvaranivāsinaḥ/
mahendrabhogikeneyam mattā dravyāvalī śubhā//*

Manuscripts:

- Poona BORI (*Vaidyaka*). 107.27ff. Seems to contain verses from both *Dhanvantarinighaṇṭu* and *Dravyāvalī*. Copied at *Raṇathambhagaḍha mahādurga* (sic) for *paṇḍita Śrīrāmam* by *Narāiṇa* son of *Kāistha Śrīnāmūm*, on *Dītavāra* (?) 11 *Śuklapakṣa* of *Bhādrapada*, *saṃ* 1572=AD 1515.-Poona BORI (*Vaidyaka*) 110b. Ff. 19-45(?). Copied at *Saptaskandha grāma*(?) by *Rṣi Śrī Mohana Paṃ Viṣṇudāsa* on Sunday (*khagendra*) 8 *Śuklapakṣa* of *Jyeṣṭha*, *saṃ* 1698, *Śaka* 1562=AD 1640 or 1641.-Poona BORI (*Vaidyaka*). 111b. Second part of ms., up to f.71. Copied at *Mālapura* by *Keśavadāsa*, son of *Śobhacandajī*, son of *Rāmacandrajī*, on Monday 1 *Śuklapakṣa*, of *Māgha*, *saṃ* 1744, *Śaka* 1605, current =AD 1688 or 1684.-Poona BORI (*Vaidyaka*). 105b.Ff.51-54. Copied by *Rāmakiśoradāsa* for *Gopīnātha śarman*, his little brother (*laghubhrātṛ*?), on Tuesday 3 *Śuklapakṣa* of *Vaiśākha*, *saṃ* 1924=AD 1867. Called *Nighaṇṭu rasa vīrya dravyāvalī* in the colophon. -Poona BORI (*Vaidyaka*). 106a.Ff.1-7R.Called *Dravyaguṇaratnamālīkā* in the colophon.

MAHEŚA MIŚRA

see CATURBHUJA MIŚRA

MĀDHAVA (ca. 700)

Also called *Mādhavakara*, son of *Indukara* (or *Candrakara*), and an inhabitant of *Śilāhrada* (unidentified). Possibly a member of the *Kara* family of Bengal, named by *Bharatamallika* in his *Candraprabhā* as prominent physicians. Meulenbeld has given arguments for dating *Mādhava* at ca. 700 (1974.16-21). He is famous for his *Mādhavanidāna* (= *Rogaviniścaya* = *Rugviniścaya* = *Gadaviniścaya* = *Nidānasaṅgraha*) in which he rearranged passages from *Caraka*, *Suśruta* and *Vāgbhaṭa* into a topical order which became very influential. He may have been influenced in this by *Ravigupta* (see Emmerick 1980.1). For a general discussion of *Mādhava* and his works see Meulenbeld 1974.5-21. In addition to the *Mādhavanidāna* he wrote a different work called *Mādhavacikitsita*, a *Paryāyaratnamālā*, a *Praśnavidhāna*, a *Yogavyākhyā*, a *Dravyagūṇa*, and one or more commentaries.

1) *Mādhavanidāna*

There are commentaries by *Vijayarakṣita* and *Śrīkaṇṭhadatta*, *Vācaspati*, *Narasimha Kavirāja*, *Vādeva* (*Vāsudeva*?) *Māthura*, *Bhavamiśra*, *Bhavānī Sahāya*, *Rāmanātha Vaidya*, *Rāmakṛṣṇa*, *Raiśarman*, *Gaṇeśa Bhiṣak*, *Hāradhana*, *Śāradācaraṇasena* and *Umeśānandaśarman*.

Manuscripts of *Madhavanidāna* extracts:

Jvaranidāna

- Poona BORI (*Vaidyaka*). 90. 14ff. Copied on 1st day of *Śuklapakṣa* of *Māgha*, *saṃ* 873, *Śaka* 1739 = AD 1817. Twenty-two verses with *Vrajabhāṣā artha*.

Verse 3 (= *Mādhavanidāna* 2.1) reads:

*jñātavyo vakṣyate yoyaṃ jvarādīnāṃ viniścayaḥ/
dakṣāpamānasaṅkruddha-rudra-niśśvāsasaṃbhavaḥ//3//*

MĀDHAVA

Author of the *Kūṭamudgara* a treatise in 22 verses on diet and regimen. The verses are normally accompanied by a commentary probably by the same author. There is no reason to identify him with the author of the *Rugviniścaya* (see Meulenbeld 1974.14).

Manuscripts:

- Poona BORI (*Vaidyaka*). 56. 13ff. Copied by *Vyāsajī Śrīdolatarāmajī* for *Vojhā Ṣusyālirāma* to read, on 2 *Kṛṣṇapakṣa* of *Māgha*, *saṃ* 1804 = AD 1748. With *ṭikā*. - Poona BORI (*Vaidyaka*). 52. 6ff. *Tripāṭha* text. Copied by *Viśadhara* on Saturday 14 *Śuklapakṣa* of *Pauṣa*, *saṃ* 1818 = AD 1761. With *ṭippanikā*. - Poona BORI (*Vaidyaka*). 51. 8ff. Copied by *Rāmanārāyaṇa* on Tuesday 9 *Kṛṣṇapakṣa* of *Phālguna*, *saṃ* 1786, *Śaka* 1741 = AD 1820. With *ṭikā*. - Poona BORI (*Vaidyaka*). 53. 6ff. With *ṭikā*, attributed to *Mādhava*. -

Poona BORI (*Vaidyaka*). 54. 28ff. Text and commentary not distinguished. - Poona BORI (*Vaidyaka*). 55. 2ff. *Tripāṭha* text. Abbreviated version of text and commentary.

The *Kūṭamudgara* was published at: -

Muktyala in 1917, in Telugu script (IO San.B.161); - Bombay in 1884, with a commentary by *Kṛṣṇa Śāstri Bhāṭvadekara* (BL 14043.b.9); - Colombo in 1889, with a *Siṃhalese* tr. (BL 14043.b.) - Bombay in 1900, with a paraphrase in Sanskrit and a *Hindī* commentary by *Rāmapratāpaśarman* (Well.)

MĀDHAVA UPĀDHYĀYA

A descendant of the *Sārasvata* family (*kula*) of *Saurāṣṭra*, and resident of *Kāśī*. He wrote the *Āyurvedaprakāśa*=*Arkaprakāśa* on alchemy. He quotes the *Yogatarāṅgiṇī* of *Trimallabhaṭṭa* (between 1383 and 1499), and the ms. of the *Āyurvedaprakāśa* in the IO (no. 2696) is dated 1786 (see Meulenbeld 1974.15). There is a commentary by *Gularājaśarman Mīśra*, written in 1942. *Mādhava Upādhyāya* also wrote the *Rasasiddhiprakāśa*, a compilation from alchemical works.

1. The *Āyurvedaprakāśa*

Manuscripts:

- Poona BORI (*Vaidyaka*). 19. Ff. 1-44 (=ch.1), 44 (=f.29 of ch. 2), 1-44 (=ch. 2). Copied on Thursday, *pratipadā* of *Śuklapakṣa, Pauṣa, saṃ* 1897 = AD 1840. (However, the *bhūtasamkhyā* gives 1877=A.D. 1820). - Poona BORI (*Vaidyaka*). 215. Ff. 1-79, 90 (ch. 1 only). Copied by *Vrāmaṇa Gokalanātha* or *Jagannāthajī Dāma* in *saṃ* 1899 = AD 1842, from a ms. dated Tuesday 4 *Kṛṣṇapakṣa* of *Śrāvaṇa, saṃ* 1730 = AD 1673. The likhyate phrase and the colophon call the work the *Rasarājaprakaraṇa*. - Poona BORI (*Vaidyaka*). 20. 87ff. Incomplete (ch. 1-).

The *Āyurvedaprakāśa* was printed at: -

Bombay in 1913 (WL P.B. Sansk. 87); - Varanasi in 1962, with *Arthavidyotini* and *Arthaprakāśinī Hindī* commentaries (WL Or.374). The 1913 ed. gives a list of authorities cited (appendix, pp.1-2). The editions give the following divisions:

1. According to the 1913 ed.:

1. <i>Sūtasādhana</i>	545 vv.	8.	33 vv.
2.	62 vv.	9.	17 vv.
3.	16 vv.	10.	57 vv.
4.	78 vv.	11.	280 vv.
5.	34 vv.	12.	131 vv.
6.	11 vv.	13.	179 vv.
7.	17 vv.	14. <i>Viśopaviśādisādhana</i>	120 vv.

2. According to the 1962 ed.:

1. *Sūtasādhana* 597 vv.[= ch.1 of 1913 ed.]
2. 351 vv.[= chs.2-10 of 1913 ed.]
3. 296 vv.[= ch.11 of 1913 ed.]
4. 140 vv.[= ch.12 of 1913 ed.]
5. 184 vv.[= ch.13 of 1913 ed.]
6. *Viṣopaviśādisādhana* 125 vv.[= ch.14 of 1913 ed.]

2. The *Rasasiddhiprakāśa*

Manuscripts:

- Poona BORI (*Vaidyaka*). 224. 74ff. (breaks off in middle of *adhyāya* 3).

The first two *adhyāyas* are called: 1. *Rasotpattirasaśodhanamāraṇe mātṛādikathanam*

2. *Gandhakādyuparasānirūpaṇam*

MĀNDHĀTR

see *RĀMARĀJA*

MUKUNDA

The son of *Raṅganātha* of the *Vātsyāyana gotra*. He was a *daivajña*, but his only surviving work is the *Upacārasāra*, a *vaidyaka* work on which *Dinakara* (fl. 1812/1839) wrote a *ṭīkā* called *Gūḍhaprakāśikā*. See CESS A4.429b for an extract.

Manuscripts:

- Poona BORI (*Vaidyaka*). 27. 44ff. Copied on Sunday 10 Śuklapakṣa of Māgha, Śaka 1736=AD 1815.- Poona BORI (*Vaidyaka*). 28.121 ff. With *Gūḍhaprakāśikā* by *Dinakara*.

The *Upacārasāra* has 5 chapters: 1. *dravyajñaptinirūpaṇa*, 2. *rogavyaktinirūpaṇa*, 3. *kvāthādinirṇaya*, 4. *prakīrṇanirūpaṇa*, 5. *rasādyupacāranirūpaṇa*

MUDGALA

see *RAMAKRṢṆA*

MODHA JÑATI

see *GOVINDA ĀCĀRYA*

RAṆGANĀTHA

see *MUKUNDA*

RATNAPĀLA

see *RĀMARĀJA*

RĀMAKRṢṆA

The son of *Mudgala* and author of the alchemical *Rasarājaśaṅkara*.

Manuscripts:

- London WL q65. Ff. 1-4,4a 11-19 (covers *alāṅkāra* 1 only). Copied by Ra[ma?]

RASĀYANA

see *SUṢENA*

RĀJAMALLA

see *CAṆḌA KĀYASTHA*

RĀJARAJENDRA GIRI = *CAṆḌEŚVARA*

see *NARAHARI PAṆḌITA*

Miśra on Thursday 5 *Śuklapakṣa* of the last month (*Phālguna*?) of *saṃ* 1870 = 24 Feb 1814 (?). - Poona BORI (*Vaidyaka*). 216. Ff. 3-71 (incomplete: covers *alaṅkāras* 1-9). - London WL q977. Ff. 1-16, 16a-31 (end of *alaṅkāra* 3 and whole of 4 only).

The work is divided into *alaṅkāras*: 1. *Māraṇabandhana*, 2.3. *Aṣṭalohalakṣaṇatailapātana*, 4. *Navajvarādisannipātajvaraviṣamajvarādhikāra*, 5.6.7.8.9.

RĀMACANDRA

see *HEMĀDRI*

RĀMACANDRA GUHA

Author of the *Rasendracintāmaṇi* in 9 *adhyāyas*. He quotes several authorities, including *Govinda Bhikṣu* (q. in adhy. 3).

Manuscripts:

- Poona BORI (*Vaidyaka*). 227. 67ff. - Poona BORI (*Vaidyaka*). 228. 61ff.

The *Rasendracintāmaṇi* was printed at:-

Calcutta in 1878 (IO. 13.D.36); - Rajahmundry in 1909, in Telugu script, with Telugu translation (IO San.C.101; BL 14043.cc.30.(3.)).

It begins:

idānīm guhakulasambhavaśrīrāmacandrāhvayo rasendracintāmaṇigrantham ārabhamāṇas-tanmūladaivate śrīmadamaṇbikāmaheśvarau sakalajagadutpattisthitipralayanidānam ca saviśeṣasiddhāntagarbham vācā varivasyati/

atha prakāśakāsāravimarṣambujanīmayam saccidānandavibhavam śivayorvapurāśraye//1/

RĀMAPĀLA

see *NIŚCALAKARA*

RĀMA BHALLA

see *TRIMALLA BHATTA*

RĀMARĀJA (fl. ca.1450)

A member of the *Ṭāka* family which ruled *Kāṣṭhā* on the *Yamunā*, north of Delhi. The family can be traced back to a *Ratnapāla*, whose son was *Bharatapāla* (*Laharapāla*, *Bharanapāla*), whose son was *Harīscandra* (*Haricandra*), whose son was *Sādhāraṇa*. The latter had three sons, *Lakṣmaṇasimha*, *Sahajapāla* and the youngest, *Madanapāla* (fl. 1375/1400). The latter is well known for his medical works (cf. also CESS A4. 350b-351a). *Madana* had two sons, *Prthvīmalla*, and *Māndhātṛ* (see CESS A4. 419b-420a): the former wrote the *Śīsurakṣāratna*, a work on the treatment of children (see IO ms. 2720). The next king in the line was *Annapāla* (we are not told which of the brothers was his father), and *Rāmarāja* is his son. He seems to have served (*sevakapadam*) his grandfather, *Sādhāraṇa*.

Rāmarāja composed the *Rasaratnadīpa* = *Rasaratnapradīpa*. He refers to the *Kākacāṇḍeśvara tantra*, and is in turn referred to in the *Yogaratanākara* (composed between 1697 and 1746) and the *Yogatarāṅgiṇi* by Trimalla Bhaṭṭa (fl. ca. 1383/1499). See IO mss. 2709, 2705-6.

Manuscript:

- Poona BORI (*Vaidyaka*). 199. 21ff.

Printed at:

The *Rasaratnadīpa* was printed as the *Rasaratnapradīpa*, with the commentary *Āloka* by Ṭhakuradatta Śāstrin at Lahore in 1926 (IO San.D.797(g).).

Verses 3 onwards of the *Rasaratnadīpa* read:

asti praśastiriva bhūri suvarṇapūrṇā/
kāṣṭheti nāma nagarī yamunātaṭānte//
yasyām narendratilako haricandranāmā/
ṭākānvayaikamukutaḥ kṣitipo babhūva//3//
tasyātmajaḥ kṣitipatirjagati prasiddhaḥ/
sādhāraṇo raṇavinītasuśatrusenaḥ//
tristhānarāsyam adhigamya jagadvirīñceḥ/
bhūtaṃ sthitaṃ ca puruṣosya [puravāsyā?] karot pratāpāt//4//
tasyātmajāstraya ime viditā jayanti/
jyāyān ayaṃ samitilakṣmaṇasiṃhanāmā//
śatrūn vijitya kṛtavān ripukāmininām/
varṣāvilocanayuge hṛdaye nidāgham//5//
śrīmān paraḥ sahaṇapāla iti pratīndrāś/
candraḥ svayaṃ sukavilocanakairāvaṇām/
strīṇām nṛṇām hṛdayapaṇkajakarṇikāyām/
tulyānurāga iva bhāti guṇaiḥ sadā yaḥ//6//
yat kīrtikāntivimalo vacasām vilāso/
hārāvalīva luṭhati stutipāthakānām//
kaṇṭhe kavītvadhaninām madano narendrah/
lakṣmīvilāsanilayo balivad vadānyaḥ//7//
vaṃśeṭha viśvavidite nṛpa annapālāḥ/
prādurbbabhūva karuṇākaruṇālayosmin//
śrīmān abhūt sutaṇayo vinayāmburāśiḥ/
śrīrāmarāja iti rāmyatayā śriyā ca//8//
sādhāraṇakṣitipateḥ suniyogayogāt/
saṃprāpya sevakapadaṃ khalu rāmarājaḥ//

*nānāmayāntyatamasah praśamāya dhanyo/
 ramyaṃ karoti kutukād rasaratnadīpam//9//
 dṛṣṭvemaṃ rasasāgaraṃ śivakṛtaṃ śrīkākacaṇḍeśvaraṃ/
 tantraṃ sūtamahodadhiṃ jalasudhāmbodhiṃ bhavānimatam//
 vyāḍiṃ saṃsṛtisūtram īśahṛdayaṃ svacchandaśaktyāgamam/
 śrīdāmodaravāsudevabhagavadgovindanāgārjunān//10//*

RĀYAKAVĀLA family

see *SODHALA*

RĀVAṆA

Alleged author of *Arkaprakāśa* = *Arkacikitsā*, which is cast in the form of a dialogue between *Rāvaṇa Laṅkānātha* and *Mandodari*, after the style of *tantra*. It has ten *śatakas*.

Printed at:

Bombay in 1907, with a *Hindī* commentary (WL).

Manuscripts:

- Poona BORI (*Vaidyaka*). 12. 52ff. (in two parts: ff. 1-7, 11-55). Copied at *Koṭā* by *Cutrabhujā* for *Pacolīrāmakṣṇa* on Monday 9 *Kṛṣṇapakṣa* of *Mārgaśīrṣa* of *saṃ* 1857 = AD 1800. - Poona BORI (*Vaidyaka*). 13. 30ff. Copied by *Nārāyaṇa Keḷakara*, son of *Dhūṇḍirāja* on Sunday 2 *Śuklapakṣa* of *Vaiśākha*, *Śaka* 1735 = AD 1813. Originally property of *Dinakara Jyotiṣa* (fl. 1812/1839; see CESS A3.105b-106a, A4.110b-111a).

LAKṢMAṆASIMHA

see *RĀMARĀJA*

LAṆKĀNĀTHA

see *RĀVAṆA*

LODHARĀVALI family

see *CAKRAPĀṆI DATTA*

see *NIŚCALAKARA*

VAMŚĪDHARA

see *VIDYĀPATI UPĀDHYĀYA*

VAKATAVARA

see *GULARĀJAŚARMAN MIŚRA*

VAṆGASENA

Son of *Gadādhara* and author of the *Cikitsāsārasaṅgraha*. *Gadādhara*'s home town was *Kaṇḍikā*, (or *Kāntika*) which may be *Kaṇḍivillī* in *Rāḍhā*, in West Bengal, though this is disputed. *Vaṅgasena* says (ch.1, v.4) that his father had moved away from *Kaṇḍikā*, but not where he went.

Vaṅgasena says his work is a revision of an *Agastisaṃhitā*. (*Agastya* is a name associated especially with the Tamil medical corps.) It describes diseases and their treatment in the order of the *Mādhavanidāna*, and is plainly influenced by this work. See Jolly 1977.6f; Meulenbeld 1974.422f.

Vaṅgasena's date is unresolved, but must be between *Vṛndakunda* (fl.800?) and *Niścalakara* (fl.1100).

The *Cikitsāsārasaṅgraha* was printed at: -

Calcutta in 1893 (IO 20.F.15.; BL 14043.cc.9.); - Calcutta in 1889 (IO 13.D.1.; BL 14043.c.38.); - Lucknow in 1904, with a *Hindī* tr. (IO 18.L.18.; BL 14043.ddd.3.); - Bombay in 1905, with *Hindī* tr. (BL 14043.ddd.2.);

There seem to be no commentaries.

Manuscripts:

- Poona BORI (*Vaidyaka*). 78. Ff.314, 351-454. Fragmentary ms. Copied at *Bijapura* by *Ranasimha*, son of *Jālā*, kinsman of *Nāgadraha*, for his own use, in two parts (? *khaṇḍadvayena*), on Saturday 13 *Śuklapakṣa* of *Phālguna*, *saṃ* 1376 *varṣe laukika*, = AD 1320. Said to be the oldest dated paper ms. in the Poona BORI.-Poona BORI (*Vaidyaka*). 82. Ff. 1-262, 263-305, 340-550, plus two ff. of *sūcī*. Colophon badly effaced: copied by *Jaimala* (*Jayamallā*?) *Alirāja* (*Adhi*-?) *Manaharadāsa Śyāmadāsa*, on a Tuesday, the 7th day of a *Kṛṣṇapakṣa*. Copied for (?) *Su. Sahadevakai tāṃī Thākura*. Colophons call the work *Cikitsāmahārṇava*. - Poona BORI (*Vaidyaka*). 76. 346ff. Incomplete (up to middle of *galagaṇḍādhikāra*). Foliation irregular; two ff. missing. *Gadādhara's* home town called *Kāmtika*. - Poona BORI (*Vaidyaka*). 77. 537ff. *Devanāgarī* with *prṣṭhamātra* vowels.- Poona BORI (*Vaidyaka*). 79.414ff. Irregular foliation. - Poona BORI (*Vaidyaka*). 80. Ff.1-19, 25, 30-48, 50, 51, 53-84, 86-94, 96-127, 129-131, 154-170. Incomplete (covers up to middle of *śvāsādhikāra*).-Poona BORI (*Vaidyaka*). 81. Ff.184-372. Incomplete (covers from middle of *kuṭajādyaghrta* on *arśoroga*, to *vātavyādhī*).

VATSAGOTRA

see SODHALA

VATSEŚVARA [fl. 14 cent]

Author of the *Cikitsāsāgara*, which in its opening verses declares itself to be a compilation from many authorities such as *Suśruta* and, in particular, the *Garuḍapurāṇa*. *Vatseśvara* gives his genealogy as follows: he was the son of *Deveśvara*, son of *Horeśvara*, son of *Bhūddharadatta*, the younger brother of *Vīreśvara*, sons of *Devāditya*. *Vatseśvara* and all these precursors were ministers (*mantrin*, *saciva*). *Vīreśvara's* son *Caṇḍeśvara* (*Vatseśvara's* great uncle) was a well-known *dharmaśāstrin* who served King *Harasimphadeva*

of *Mithilā*, and who in AD 1314 gave away his weight in gold, on the banks of the river *Vāgvatī* in Nepal (the modern Bagmati). See IO ms. nos. 1387, 1390; NCC 6.303a-303b; Bendall 1883.viif.; *Bhattacharya* 1968.17-20. (Derrett (1973.54) says *Caṇḍeśvara* wrote at the command of a king *Bhaveśa*.) Being of the generation of *Caṇḍeśvara*'s grandchildren, *Vatseśvara* flourished ca. AD 1360.

Manuscript:

- Poona BORI (*Vaidyaka*). 74.37ff. Copied by *Dhanarāja* on 12 *Kṛṣṇapakṣa* of *Jyeṣṭha*, *saṃ* 1785 = AD 1728.

VALLABHA BHATṬA

see TRIMALLA BHATṬA

VALLABHENDRA

Author of *Vaidyacinṭāmaṇi*.

Manuscript:

- Poona BORI (*Vaidyaka*). 259. Ff.12^r-17^r.

VĀGBHATA

see TĪSATA

VĀGBHATA [fl. ca. 600]

Author of the *Aṣṭāṅgahrdayasaṃhitā* and the *Aṣṭāṅgasamgraha*. The *Aṣṭāṅgahrdayasaṃhitā* has been commented on by *Hemādri* (fl. ca. 1260-1309).

VĀGBHATA, alchemist

Author of the *Rasaratnasamuccaya*, an alchemical work in 30 *adhyāyas*, divided into *pūrva* and *uttara khaṇḍas* (*adhyāyas* 1-11, 12-30). Chapters 8 and 9 are by *Somadeva*.

Manuscript:

- Poona BORI (*Vaidyaka*). 200. Ff.1-99, 103-134, 136-139. *Vagbhata* is not mentioned in colophons. Copied by *Ratnadāsa* (of the *Kāyastha jñāti*?), on Tuesday 8 *Śuklapakṣa* of *Āṣāḍha*, *saṃ* 1650 = 26 June 1593.

The *Rasaratnasamuccaya* was published at Bombay in 1909 (WHIM P.B.Sansk.222).

The 1st *khaṇḍa* is mainly about *rasa*, its types, qualities and purification; jewels, metals; qualities of pupils and teachers; the laboratory (*rasaśālā*); equipment, the crucible (*mūṣā*) and preparations of *rasa*.

The 2nd *khaṇḍa* is mainly about the medical uses of *rasa*, and *Āyurveda*, different diseases, elements etc. (N.B.RRS 18.43 = Ah. Ni. 11.62)

The *Rasaratnasamuccaya* begins:

yasyānandabhavena maṅgalakalāsaṃbhāvitena sphurad

dhāmnā siddharasāmṛtena karuṇāvīkāsudhāsindhunā[...]/11/

ādimaścandrasenaśca laṅkeśaśca viśāradaḥ/

kapāli mattamāṇḍavyau bhāskaraha śūrasenakaḥ/2/

...

sūnunā siṃhaguptasya rasaratnasamuccayaḥ/

rasoparasalohānām yantrādhikaraṇāni ca/9/

śuddhyartham api lohānām tantrādikaraṇāni ca/

śuddhiḥ sattvaṃ drutirbhasmakaraṇam ca pravakṣyate/10/

VĀTSYĀYANAGOTRA

VĀSUDEVA

see MUKUNDA

see HEMĀDRI

VĀDHŪLA RĀMĀNUJA

VIJAYADATTA

see VEDAVYĀSA

see JAYADATTA

VĀMANA

see HEMĀDRI

VIJAYARAKṢITA [d. ca. 1110]

Teacher of *Niścalakara* (fl. ca. 1110) (q.v.) and author of a commentary on *Mādhava's* *Rugvinīścaya* called *Madhukośa* (see Meulenbeld 1974.22-25 et passim).

VIDYĀPATI UPĀDHYĀYA [fl. 1682]

Son of *Vaṃśīdhara* and author of a *Cikitsāñjana* and the better known *Vaidyarahasya* which was completed in 1682. The fact that both works are attributable to the same *Vidyāpati* is deducible from the fact that he declares himself in the opening verses of both works to be a devotee of *Arjuna*, not the most common spiritual affiliation, and by his use of the name *Upādhyāya* in the colophons of both works. It is from the *Vaidyarahasya* that we have his date and father's name. In v.2 of this work he refers to another unnamed book by himself. This is presumably the *Cikitsāñjana*.

1) *Cikitsāñjana*

A work in ca. 320/360 *śloka*s describing in Sanskrit the remedies (*muṣṭiyogas*) which the author has found in the works of the best *Prākṛta* authors.

Manuscripts:

- Poona BORI (*Vaidyaka*).84. 14ff. Copied by the two brothers *Kalyāṇadāsa* and *Haridāsa*, on Friday 14 *Kṛṣṇapakṣa* of *Kārttika*, *saṃ* 1816 = AD 1759. The numerous marginal notes in this ms. include a *Nāḍīparīkṣā* in 20 vv., and extrates from *Rasaratnapradīpa*, *Rasarājalakṣmī*, and *Vaidyālaṅkāra*.

2) *Vaidyarahasya*

VIHĀRĪLĀLA MIŚRA

see VIREŚVARA

VOPADEVĀ (fl. ca. 1250/1300)

Son of *Keśava*, son of *Mahādeva*, *paṇḍit* at the court of *Mahādeva* (r.ca.1261-1271) *Yādava* King at *Devagiri*. His teacher was *Dhaneśa*. His father *Keśava*'s teacher of *Āyurveda* was *Bhāskara*. See Meulenbeld 1974.428. He wrote on grammar, medicine, and is also famous for his devotional writings on the *Bhāgavatapurāṇa* (Farquhar 234).

1. *Śataśloki* 2. *Candrakalā* = *Hṛdayaprabodha* Vopadeva's autocommentary on *Śataśloki* 3. *Siddhamantraprākāśa*. Vopadeva's commentary on his father *Keśava*'s *Siddhamantra*. 4. *Hṛdayadīpanighaṇṭu*

VYĀSA

see VEDAVYĀSA:

VYĀSAKEŚAVARĀMA

see KEŚAVARĀMA

ŚĀṆKARA BHATṬA

see TRIMALLA BHATṬA

ŚAMBHU

Mythical author of *Kālaṅkāna*, which describes the signs of approaching death. Also called *Śiva*, *Mahādeva*, *Śambhunātha*. The work sometimes seven *samuddeśas*:

1. *kālaṅkānavicāra* 2. *jīvatilakṣaṇa* 3. *mṛtyulakṣaṇa* 4. *nāḍīlakṣaṇa*
5. *jvaralakṣaṇa* 6. *jvarotpanna vivaraṇa* 7. *jvaracikitsā*

and sometimes up to eleven *samuddeśas*, the extra chapters being on *mūtra*, *netra*, *doṣa* etc.

The work is in a fluid state, varying considerably from one MS to another. The following verses are usually at or near the beginning:

*kālaṅkānaṃ kalāyuktaṃ śambhunā yacca bhāṣitaṃ/
yena ṣaṇmāsikaṃ pūrvam jñāyate mṛtyu roginām//1//
kālaḥ sṛjati bhūtāni kālaḥ saṃharate prajāḥ/
kālaḥ svapneṣu jāgṛtti kalo hi duratikramaḥ//2//*

Printed at:

Bombay in 1900, with *Hindī* comm. (WHIM).

Manuscripts:

- Poona BORI (*Vaidyaka*) . 46. 8ff. Incomplete. Copied on Monday 7 *Kṛṣṇapakṣa* of *Caitra*, *Sam* 1711 = AD 1654, in Jodhapur. - Poona BORI (*Vaidyaka*). 47. 21ff. Incomplete. Copied on Friday 3 *Śuklapakṣa*, *Phālguna* of *Sam* 1842 = AD 1786, in *Jayanagara* near the temple of *Śṛīgopīnāthadeva*, by *Nimacaraṇadāsa*, for his own use. Colophon ascribes

work to *Mahādeva*. - Poona BORI (*Vaidyaka*). 45. 18ff. (Colophons ascribe work to *Śiva*) - Poona BORI (*Vaidyaka*). 48. 29ff. - Poona BORI (*Vaidyaka*). 49. 23ff. Incomplete. Ascribed to *Śambhunātha. Kārajñāna*. - Poona BORI (*Vaidyaka*). 50. 17ff. Has nine topics treated in seven chapters. *Ṭippanī* in old Gujarati.

ŚĀṆḌILYAGOTRA

see *DINAKARA*

ŚĀRṆGADHARA

Son of *Devarāja*, and pupil of *Vaikuṇṭhāśrama*. He was of the *Nāgara* family of *brāhmaṇas* from Gujarat.

He wrote the *Trīsatī* (= *Jvaratrīsatī* = *Vaidyatrīsatī*), a work in ca. 334 verses on fever, using elaborate metres.

There are commentaries by *Vaidyavallabhabhaṭṭa*, *Nārāyaṇa* and *Meghabhaṭṭa*. The *Trīsatī* begins:

*udayagiriśiraḥstho nidraya mudham etajjagadagadam aśeṣam nirmimiteṇiṣam yaḥ/
amitatamatamisrodamamadāridryahariprasamarakiranaughāḥ stan mude bah sa devaḥ//*

Manuscripts:

- Poona BORI (*Vaidyaka*). 92. Ff.284^v-287^v (f.286 torn out). Some marginal and interlinear gloss. Copied by *Svabhavarama* on Friday 10 *Māgha*, *sam* 1804 = AD 1748

ŚĀLINĀTHA Son of *Vaidyanātha*.

Author of the *Rasamañjarī* = *Rasamañjarītantra*. This is quoted (apparently) in *Gopālakṛṣṇa Bhaṭṭa's Rasendrasārasaṅgraha* (Ray 1956.161) Kale dates the text between 1343 and 1443 (1914, *prastāvanā*). He works partly from a quotation in *Trimallabhaṭṭa*, whom he dates 1550-1600. In fact *Trimalla* is more likely to have lived between 1383 and 1499 (see Meulenbeld 1974.420), which would also place the *Rasamañjarī* in the fifteenth century.

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सारांश

संस्कृत भाषा में आयुर्विज्ञानों की पथप्रदर्शक गणना

डोमिनिक वुजास्टिक

संस्कृत पाण्डुलिपियाँ बहुफलदायक और प्रचुर हैं। आयुर्विज्ञान सम्बन्धी पाण्डुलिपियों की गणना करना एक कठिन कार्य है। आनुमानिक संख्या के आधार पर लगभग १,००,००० आयुर्वेदीय पाण्डुलिपियाँ स्वामित्व, कालानुक्रम और अन्य ऐतिहासिक सूचनाओं के बारे में लिपिकीय वक्तव्य के साथ विद्यमान हैं। इस क्षेत्र में प्रारम्भिक प्रयास के रूप में डेविड पिन्ग्री का कार्य- सी.ई.एस.एस. (संस्कृत भाषा में यथार्थ विज्ञानों की गणना) “दी केटेलोगस केटेलोगम ऑफ ऑफ्रेक्ट”, “दी न्यू केटेलोगस केटेलोगम ऑफ राघवन” एवं म्यूलेनबिल्ड द्वारा पाँच ग्रन्थों के रूप में रचित “हिस्टरी ऑफ इण्डियन मैडिकल लिटरेचर” (एच.आई.एम.एल.-१९९९-२००२) के कार्य सम्मिलित हैं। इस लेख में लेखक द्वारा “सेन्सस ऑफ दी मैडिकल साइन्सेस इन संस्कृत” एक पथप्रदर्शक अध्ययन सम्बन्धी सूचना मुहैया करायी गई है। प्रमुख रूप से पुणे में स्थित भण्डारकर ओरियण्टल रिसर्च इन्स्टीट्यूट के पुस्तकालय में स्थित शर्मा (१९३९) द्वारा निर्मित वैद्यक पाण्डुलिपियों के केटेलोग एवं इसी तरह लन्दन स्थित वैल्कम पुस्तकाल में स्थित पाण्डुलिपियों पर आधारित सूचना एवं जम्मु में स्थित पाण्डुलिपियों के आधार पर यह कार्य किया गया है।