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Vaidya Kalpataru: An Unnoticed Sanskrit Manuscript of Āyurvedic Tradition of Odisha

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Summary: This paper is deals with an unpublished palm leaf manuscripts of Ayurveda. Odisha is a land of great ayurvedic tradition and there are so many traditional treatment systems adopted by the vaidyas of Odisha. This text vaidya kalpataru (VK) is an unpublished text written in sanskrit language with odia translation. This mss is yet to editing and before that this paper deals about the information of special features and utility to apprise the modern scholars and ayurvedic doctors for the public benefits. This VK is probably 16th century text written by vaidya Kapileswar Mishra conferred as vaidya śekhara and there are three mss available in two repositories of Odisha from which one mss contains 13 chapter as well as another two mss contains 19 chapter. Nidāna (pathology), cikitsā (treatment) and dravya guṇa and oushadhi (medicine) are described in this text. After Cikitsāśāstra this is very famous text used by the Ayurvedic tradition which is not yet published or discussed by the scholars.

Key words: Āyurveda, MSS, Vaidya Kalpataru, OSM

1.0.0 Origin and development of Āyurveda :

Āyurveda the ancient Indian science on medicine is known for its well founded concepts on sense and essences of life. The theme of Āyurveda was evolved by the great Indian seers who conceived, perceived and propagated it purely for the benefit of the mankind. Considered as the oldest of the medical sciences the origin of Āyurveda dates back to the age beyond 3000 BC. The original conception of Āyurveda in it's entirety is essentially linked to Dhavantarī, who is considered as God of Indian Medicine.¹

The usage of the term Dhavantarī generally refers to God of Āyurveda who is responsible for bringing Āyurveda to this mundane world, having learnt it in its entirety from Indra, the lord of immortals. It was he who divided it into eight branches viz. Medicine (Kāyācikitsā), Surgery (Śalya), E.N.T. (Śalakya), Pediatrics (Bālaroga), Psychiatry (Bhutavidyā), Toxicology (Agadatantra), Science of Rejuvenation (Rasāyana), and Science of Virification (Vājīkaraṇa).

1.1.0 Meaning of Dhanvantarī :

¹“aḥam hi dhanvantarīrādidevo jarārūjāmṛtyuharo marāṇām~

Śalyaṅgamaṅgeraparyerūpetam prāpto smim gām būya ihopdeṣtum”~~ su.sū.1/19~~

He was named *Dhanvantarī* after his father “*Dhanva*” a king in the Chandra Dynasty. “*Dhanu*” root also is derived to mean a foreign body. *Dhanu* = *Śalya śāstrīm tasya antam param layarti gacchatīti Dhanvantarīh*. One who has a clear and comprehensive knowledge about *Śalya* or the foreign body is designated as *Dhavantarī*. In *Āyurveda* branch related to *Śalya* is known as *Śalya Tantra* which is analogous to the branch of surgery. Thus *Dhavantarī* by implication is a surgeon with extra ordinary skills. *Dhavantarī* is generally associated with surgery. In fact *Śalya* as per the definition, “*manah śarīra vadhakarma śalyam*” refers to anything which disturbs body and mind. By implication all diseases can be termed *Śalyas*. Thus is the one who relieves the suffering of the body and mind. This appears to be the most appropriate referral for *Dhavantarī*. Even in common uses an efficient and successful physician (*Vaidya*) is called *Dhavantarī*. Some synonyms are found relating to *Dhavantarī* like, *Ādideva*² (Propounder God), *Amaravara*³ (Best among Gods), *Amrtayoni*⁴ (Source of Ambrosia), *Avja*⁵ (burn out of water) etc. it is also another chapter to discuss that like, *Vyāsa Paramparā*, in *Āyurvedic* tradition here are so many *Dhavantarīs* are found in many times.⁶

1.2.0 *Āyurveda* in Vedic literature:

The word *Āyurveda* itself prove that it has two *padas*, *Āyuh* and *Veda*. It means *Āyur nāmo prāṇo vidyate labhyate anena iti Āyurvedah*.⁷ *Āyurveda* is believed to be the offshoot of the *Atharvaveda* which is more than 3000 years old. But in other three *Vedas* also so many reference are found. There are so many reference found.....

1.2.1 *Āyurveda* in *Rgveda*:

In *Rgveda*, there are so many references found regarding *Āyurveda*. So many valuable notes are available like, the importance of *Āyurveda*, the symptoms of the doctor (*Vaidya*), importance of herbals and its utility, different parts of body, various types of treatment theories (*Agni Cikitsā*, *Jala Cikitsā*, *Vāyu Cikitsā*, *Sūrya Cikitsā*, *Śalya Cikitsā*, *Sparsa Cikitsā*, *Yajñya Cikitsā*, *Viṣa Cikitsā*, *Kṛmī Cikitsā*, *Dīrghāyusya* etc.) are described.⁸

1.2.2 *Āyurveda* in *Yajurveda*:

In *Yajurveda* also some *Āyurvedic* sources are found like, *Vaidya lakṣhya*, and *karma*, various medicinal names, different parts of body, etc.⁹

1.2.3 *Āyurveda* in *Sāmaveda*:

² ibid

³ “*tatra nāmnā divodāsaḥ kāśirājaḥ sti bāhujah* ~

Sa hi dhanvantarīh sāksyādāyurvedavidām varah” ~ *Bhā. Pr.1/78* ~

⁴ See *su.sū.1/3*

⁵ See *Mahā. Bhā ādi par. 18*

⁶ See “*DHANWANTARI-THE GOD OF HINDU MEDICINE*”, DR. MURTHY A.R.V, JOURNAL OF IIHM, HYDRAVAD, JANUARY 1997

⁷ See “*Vacaspatyam*” Vol-1, page-778, Chowkhamba Sanskrit Series, Varanasi, 3rd edition, sambat-2025

⁸ See “*Rg Veda Sūbhāṣitāvalī*”, page-330-358, Dr. dwivedi Kapil Dev

⁹ See “*Yajurveda Sūbhāṣitāvalī*”, page-179-193, Dr. dwivedi Kapil Dev

In *Sāmaveda*, there is a little source found. Relating to *Āyurveda* some mantras is available like, *Vaidya lakṣhyaṇa*, *Cikitsā*, *Dīrghāyusya* etc.

1.2.4 *Āyurveda* in *Atharavaveda* :

Atharavaveda(AV) is the main source of *Āyurveda*. As per our tradition, *Āyurveda* is the *upaveda* of AV. There is a huge reference are found regarding *Āyurveda*. In AV, *Vaidya lakṣhyaṇa* and *karma*, *Bhaiṣajya*, *Śarīrāṅga*, *Dīrghāyusya*, *Nīrogatā*, *Teja*, *Vaśīkaraṇa*, *Vājīkaraṇa*, *Roganāśaka*, various types of *Maṇī*, different types of medicines and there qualities, importance, names of diseases and treatments and others like *Agni Cikitsā*, *Jala Cikitsā*, *Vāyu Cikitsā*, *Sūrya Cikitsā*, *Śālya Cikitsā*, *Prāṇa Cikitsā*, *Paśu Cikitsā*, *Viṣa Cikitsā*, *Kṛmi Cikitsā* etc. are discussed.

Because of that, AV is known as *Bhīṣakveda*¹⁰. In *Gopatha Brāhmaṇa*, the mantras of AV are related to *Āyurveda* is declared¹¹. In *ŚatpathaBrāhmaṇa*, at the time of define one mantra of *Yajurveda* is describe that *Prāṇa* means *Atharava*¹² means *Jivanavidyā* or *Āyurvedyā* is *Atharavavidyā*.

1.3.0 *Āyurveda* Purāṇic and Epic period:

In the tradition of *Āyurveda* there is a great continuity seen from vedic period to now a days. After vedic period, in *Purāṇa* time, many *Āyurvedic* references are found. In *Agni Purāṇa*, *Garuḍa Purāṇa*, *Vāyu Purāṇa*, *Matsya Purāṇa*, *Yama Purāṇa* etc. so many references are found regarding *Āyurveda*.

In *Rāmāyaṇa* there are several descriptions are given regarding treatment. In *Yudha Kāṇḍa*, in battle feild *Indrajita*, son of *Rāvaṇa* was defeat *Rāma* and *Lakṣmaṇa* and covered them by snakes, immediately, *Hanumāna* called *Garuḍa* for *cikitsā*. It indicates that at that time everybody have right to learn *Āyurveda*. In *Garuḍa Purāṇa* there are many treatment theories, hints are described. So there is definitely found a linked relation between early *Rāmāyaṇa* periods to later *Garuḍa Purāṇa*. Also when *Lakṣmaṇa* was wounded by *Rāvaṇa*, *Vaidya Suśeṇa* (Court physician of *Laṅkā*) was treatment to him with the help of *Viśalyakaraṇī*. In this regard, *Hanumān* is also a great physician of *Āyurveda*. So in the twelve names of *Hanumān*, one name is “*LakṣmaṇaPrāṇadātā ca*”¹³.

In *Mahābhārat (MB)*, also many *Āyurvedic* descriptions are found. It is generally accepted that, everything must be in *Mahābhārat* and whatever is not found in *Mahābhārat* is not anywhere.¹⁴ In various stories of *MB* *Āyurvedic* descriptions are found which not the subjects to discuss here are.

1.3.1 Early period:

¹⁰ “*ṛcah sāmāni bheṣaja yajumṣi*” AV 11.6.14

¹¹ “*ye tharvāṇah tad bheṣajam*” Go. Bra. 1.3.4

¹² Y.V.11.33, “*Prāṇo vā atharvā*” Śat. Br. 6.4.2.2

¹³ “*lakṣmaṇa prāṇadātā ca daśgrīvasya darpahā*” *Hanumat dwādaśa stotraṁ*, *Ānanda Rāmāyaṇa*

¹⁴ “*yadi hyasti tadanyatrm, yanna hyasti na tad kvacit*”, Mah. Bhā.

In early period *Caraka*, *Śuśrūta*, *Vyāḍi*, *Agniveśa* etc. are the prominent scholars of *Āyurveda*. They have a huge contribution to the *Āyurvedic* literature. They are pioneers in their own field. *Caraka* is famous for treatment with herbals, *Śuśrūta* is famous for surgeon. Others are like *Caraka* and *Śuśrūta* had written so many literatures and make a scientific herbal medicinal tradition for future practitioners. However, as a beginner every physician is bound to read at least these two texts of *Caraka* and *Śuśrūta* now a day.

After *Caraka*'s period a strong traditional flow come out to light. So many literatures are written and documented by the scholars as well as the practitioners.

2.0.0 The system of documentation of *Āyurvedic* literature:

The oldest Indigenous medicine in India existing since 1000B.C. and the vast knowledge of this medicine is documented in different types of Manuscripts viz. Birch; Palm leaf; handmade paper; cloth etc. It is believe that India is the largest repository of Manuscripts (MSS) having more than five million MSS consisting of several valuable MSS. This treasure of MSS certain contain large number of *Āyurvedic* and other texts which are hitherto unpublished. They are also likely to contain many unique formulations which will be helpful for researchers and practitioners. The rich medical MSS wealth of India today faces a threat for survival. The invaluable heritage of India in the form of MSS needs to be documented, preserved and made accessible to the users for further research.

2.1.0 The position of Eastern India in *Āyurvedic* literature:

Eastern India that includes state of Oḍiṣā, Bihar and West Bengal are having rich tradition of *Āyurveda* and some of the places are having very good numbers of *Āyurvedic* MSS. Due to its peculiar geographical location many of the places where the MSS are located have been affected with devastating cyclones. In past, many of the valuable MSS have been damaged due to cyclone.

In West Bengal, there are vast collections of MSS regarding all subjects. The pioneers in this field were Sir William Jones, the founder and first president of Asiatic Society of Bengal. They have a large collection around 40, 000 above of MSS. Near, they have published a Descriptive Catalogue of medical MSS. In Kolkata University, also have a good collection of MSS. In Sanskr̥t Sāhitya Pariṣat, Baṅgia Sāhitya Pariṣat, Sanskrit College of Barli, Bankimchandra Library, Shymadas *Āyurvedic* College etc. have a large collection of valuable medical MSS. They have many handmade Paper MSS. Also so many institutions palm leaf MSS are found¹⁵.

In Bihar there is a rich tradition of *Āyurveda*. In different institutions have many collections of medical MSS. Like West Bengal, Bihar also full of handmade paper MSS. Some of birch and palm leaf are found to see regarding *Āyurveda*. From among libraries, Śrī Śārdā Sadana

¹⁵The above places of West Bengal have visited by the author himself as a Project Research Fellow of CCRAS, under Dept. of AYUSH Govt. of India for making the Descriptive catalogue and digitization of Medical MSS.

Library of Lalgung, Rājā Gopāl Nārāyaṇa Public Library of Bharta Pur have a pioneer collection of *Āyurveda* literature¹⁶.

2.1.0 Contribution of Oḍiśā to Āyurvedic literature:

Oḍiśā, formerly known as Uḍra, Kalinga and Utkal has a rich cultural heritage of arts, crafts, costumes, literature and science. The ancient Oḍiśā traders visited far off countries and island like, Jāvā, Sumātrā etc. and exchanged including spices and medicines. The oldest evidence of medical description at Oḍiśā seems to be the Ashokan rock depiction at Dhauli, whereon it has been described that His Excellency had made provision for the treatment of man and animals. However, no author from Oḍiśā during classical age seems to scribe any text on *Āyurveda*. During medieval period and modern era, Oḍiśā had many princely states. They had the consultants called *Rājavaidyas* (Royal Physicians). Because of this, so many *Āyurvedic* texts are written in Oḍiśā by Oḍiā authors. It is generally accepted that Oḍiśā is the treasure of *Āyurvedic* literature. Many texts are now a day is available in each house regarding treatment. Many *Mantra Cikitsā*, *Go Cikitsā*, etc. are also found in every house of Oḍiśā. All the texts are mainly found in palm leaf MSS. Except palm leaf some paper MSS, copper MSS are also available in Oḍiśā. Many texts are written regarding treatments for man and animals. Unfortunately many texts are missing or partially available. Only references or few verses from many such texts are mentioned in later texts. A large numbers of *Āyurvedic* texts are unexplored till today are likely to exist in palm-leaf manuscripts, which are decaying or undergone permanent annihilation. As such much unique and valuable information contained in these texts are being lost.

2.1.1 Some important repositories of MSS in Oḍiśā:

In Oḍiśā, some Govt. and private collections at different repositories spread throughout our country possess many MSS written in Oḍiā script. Some repositories of Oḍiśā State like Oḍiśā State Museum at Bhubaneswar, Parija Library of Utkal University, Dasarathi Pattanaik Library of Udaypur in Nayagarh, Berhampur University, S.J.S.V of Puri, Saraswati Vihar of Bhadrakh and other organizations are now in possession of *Āyurvedic* MSS, some of which have been reported earlier by Dr. Prem Kishore¹⁷ in 1990 and Dr. M.M. Padhi¹⁸ in 1999.

According to latest survey by National Mission for Manuscripts, a huge amount of MSS still exists in private possessions. So it is important to take stalk of such literature, to find out any of our missing literature and to preserve the information by way of critical edition and publication which is the final solution for protecting a MSS or literature.

It is very important to highlight such important MSS for extensive research. It is notable that four such literatures typical to Oḍiśā namely, *Abhinava Cintāmaṇi*, *Pathyāpathya Viniścaya*, *Cakradatta* and *Chikitsārnava*¹⁹ are edited and published by the Govt. of India, in the supervision and editorship of Dr. M.M. Padhi, Deputy Director (Tech.) of CCRAS.

¹⁶The above two places of Bihar have visited by the author himself as a Project Research Fellow of CCRAS, under Dept. of AYUSH Govt. of India for making the Descriptive catalogue and digitization of Medical MSS

¹⁷Dr. Prem Kishore, was worked as a Director of Central Research Institute, Bhubaneswar in later he became the Director of CCRAS.

¹⁸Dr. Madanmohan Padhi, currently working as a Deputy Director (Tech.) in CCRAS and a scholar of *Āyurveda*. He has edited and published many valuable texts of *Āyurveda* from Oḍiśā.

¹⁹ this text is very much famous in Oḍiśā and also called as Viśwanātha Cikitsā, *Āyurveda Saṁgraha* etc. First

2.0.0 The position or availability of the text “Vaidyakalpataru”

The present paper highlights the salient features of the text “Vaidya kalpataru”. The CCRAS has introduced a project for “Survey, Cataloging and Digitized inventory of Medical Manuscripts in Eastern India” was sanctioned by the dept. of AYUSH. In this project the authors is working as a SRF, The author himself survey different places of Oḍiṣā and collects the information about the medical MSS panorama of Oḍiṣā. At the time of survey, the author has seen the MSS of “Vaidya kalpataru” in different places like, Oḍiṣā State Museum (OSM) at Bhubaneswar, Puri and Banki of Cuttack district. In these three places the same text designated in different names and different authors.

2.1.0 Status of the text Vaidyakalpataru:

According to the *Āyurveda* catalogue register of OSM, one MSS is available in the name of “Vaidya kalpataru” no-Ay-226. The length of the MSS is 39.5cm and width is 3.5cm. 108 folios are available. In each folia 4-5 lines are found. Total text is in Sanskrit language with Oḍiā script. In this MSS the name of the author is *Kapileśwra Vaidyaśekhara*.²⁰ The condition of the MSS is not so good, partially damaged, but some of the folios can readable. From beginning some *Maṅgalācaraṇa* lines like,

Peer ieCesMee³e veceë ~
 ÒeCeceeeefce megjp³esÿb meJe&ueeskeBÀ efHeleecenced~
 OevJevlejer efoJeesoemeb megÿetleb ®e cenerHeefleced ~~.....

Another MSS is available in Banki area of Cuttack district. In this MSS 264 folios are found with 4-5 lines. Total text is in Sanskrit language with Oḍiā commentary. Physical condition of the MSS is very good. The script of the MSS is Oḍiā. The length of the MSS is 32.5cm and width is 3.5cm. From beginning the name of the text is *Vaidya Sidhānta* and secondly *Kalpataru śāstra*²¹ like,

peer JewDeefmexevle Dee³egJexoMeeðe keÀuHele^aMeeðe veece ûevLe uesKeve ~ In this text the *Maṅgalācaraṇa* line is different from OSM MSS, like,

Peer censMee³e veceë ~ mejmJeefle vecemlegY³eb Jejos keÀece^aefHeefCe ~
 efJeDeejcYeb keÀefj<³eeefce efmeefxYe&Jeleg ces meoe~~
 ÒeCec³e Me¹josJeb ieCeveeLeáe YewjJeced ~
 JewDeMeeðeevegmeesCe Je#es Yes<epemebefnlee~~~²²

This line indicates that the name of the text is *Bheṣaja saṁhitā*. It is a contradictory line to create confuse among the scholars, that how from beginning, it is named as *Kalpataru śāstra* and in *Maṅgalācaraṇa* it is named *Bheṣaja saṁhitā*? Presently, it is a task to the scholars to find out the originality of the text and bring out to light for the public benefit. In this MSS the

time it is published by the Dept. with Hindi translation in two volumes.

²⁰“Iti Kapileśwara Vaidyaśekhara kṛta Vaidya Kalpataru Swapnanidasano nāma unaviṁśa stavaka”.

²¹ See Ay-226 of OSM MSS

²²See left side of Folia no-1 of second MSS of Banki

colophon and the name of the scribe are available, “uesKevekeÀej Peer Jeeueg¹séej meeng, peeefle-lesefue, Yee³ee-jieef[, meve-1342meeue, keÀv³ee-efo6ve, Meg-eÀJeej ûevLe meceehle~”

The third one MSS is found from Puri district. The name of the MSS is *Vaidya kalpataru*. This MSS contains some similarities with OSM MSS. Total no of folios is 104 and each folia contains 4lines. The length of the MSS is 33cm and width is 3 cm. Physical conditions of the MSS is good, some folios are partially damaged. However, the script is clearly readable. Text is in Sanskrit with Sanskrit commentary. In this paper, the author tries to collect more data from this MSS, because the script of the MSS is readable and very much suitable to read. Even the owner of the MSS is very co-operative and gentle. The text starts from folio no-2. From beginning of the text *Maṅgalācaraṇa* is given,

Peer ieCesMee³e veceë ~

ÒeCeceeeefce megjp³esÿb meJe&ueskebÀ efHeleecenced ~ OevJevlejer efoJeesoemeb megpetleb[®]e cenerHeefleced ~Dee³egJexoefJeoec mec³ekedÀ celeevOeueeskeJJe³elveleë keÀjesc³eeYeer<ib HeÀueob JewDe keÀuHele© MegYeced ~ leŞe leeved mec³eiee³egJexo%eeves vewJe JewDeeveeb Jeeeq_île efmeef×efjefle~²³

The author of the text tries to give their importance to the practice, not only to recite or by-heart the *Āyurvedic* texts. So from beginning he instructed the *Vaidyas* to become practitioner.

2.1.1 Author of the text *Vaidyakalpataru*:

The text *Vaidya kalpataru* is a famous *Āyurvedic* text of Oḍiṣā. Every physician of *Āyurveda* have treatment with the help of *Vaidya kalpataru*, but there is no a clear cut name of the author is available now. Among the three available MSS, there is different names are found. In OSM MSS the author is *Kaṇiṣṭhā Vaidyaśekhara*. In the second MSS of Banki, there is no authors name mentioned. In the third MSS of Puri district, towards the end of the MSS the author's name given. The author is *Kaṇiṣṭhā Mīśra*.²⁴ So in this context, in two MSS of OSM and Puri one name found, that is *Kaṇiṣṭhā*. But in OSM MSS the name-prefix *Vaidyaśekhara* may be a royal title (*Upādhi*) to be given to him. At that time the royal physicians are entitled and honored by the kings with different *Upādhis* like, *Vaidyarāja*, *Vaidyaśiromaṇī*, *Vaidyaśekhara*, *Vaidyacudāmaṇī*, *Vaidyabhāskara* etc. In the third MSS of Puri the suffix name *Mīśra* may be the surname of the author. It means, the author is by caste *Brāhmaṇa* and the place of the author must be in eastern Oḍiṣā side. Because, the availability of that text is much found in this side. Again the author may be a *atharavavedicBrāhmaṇa*. Because, if we see the history, we find that, many *vaidyas* are by caste are *Brāhmaṇas*. And AV is known as the root of *Āyurveda*. Hence, these types of *Brāhmaṇas* are more acquainted to *Cikitsā Śāstra*. Basically, they are more sufficient in *Mantra Cikitsā* and very much aware in *Āyurvedic* treatments. Even though, the AV *Brāhmaṇas* are more faithfull to the royal blessings. Also the availability place of the MSS is full of AV *Brāhmaṇas*. So it clearly

²³See Folio no-2 of third MSS of Puri

²⁴“Śrī vighneśwara udharive kaṇiṣṭhā mīśraṅku” folia no-104, See third no MSS of Puri,

indicates that the author of this text is *Vaidyaśekhara Kapileśwara Miśra*, an AV *Brāhmaṇa* of eastern Oḍiśā.

2.1.2 Period of the Text:

In these three MSS there is not mentioned any time of the author. So it is not clearly said that the exact time of the author. But as per the language of the text and commentary it may be the beginning of 18th century. Because, the time of the text “*Cikitsarnava*” of *Viśwanātha Seṇa* is 16th century. In *Āyurvedic* history it is prominent text and accepted by all the *Vaidyas* at that time. The king *Gajapati Mukundadeva* himself inaugurated the book of *Viśwanātha*. The time of *Mukundadeva* is 1565 A.D. In this text, there is no information about “*Vaidya Kalpataru*”. Also in later period, so many treatment texts were written by different *Vaidyas*. *Vaidya kalpalata*, *Kṛṣṇadāś Boli*, *Cikitsā Mañjarī*, *Bhimadāsa Samhitā* etc. are written. The times of the texts are 17th -19th century. Also the second MSS of Banki, there is the name of the scribe and time mentioned. So, maybe it is another text named as *Bheṣaja Samhitā*, but the scribe noted that it is *Kalpataru Śāstra*. It means at that time this text had a good fame and name, so the scribe take his name. However, it is the time for next course to examine the real fact.

2.1.3 Chapterization of the Text:

Vaidya Kalpataru of MSS No-3 which is discussing in this paper, contains eleven chapters. The chapters are called *stavakas*. However in OSM AY-226, there are 19 chapters are found. According to the second MSS of Puri, the chapters are *Vaidya lakshyana* and *Āyurveda Utpati*, *Bhumi Nirupaṇa*, *Prakṛti Nirupaṇa*, *Dośa Nirupaṇa*, *Garbha Chikitsā*, *Bheṣaja Kāla Nirupaṇa*, *Sapta Duṣaka Nirupaṇa*, *Savādi \Guṇa Nirupaṇa*, *Satma Nirupaṇa*, *Āgnika* and *Kāla Nirupaṇa*.

The text mainly has three parts. The first part deals with the clinical pre-requisites i.e., the aspects on which a physician should gain knowledge before treating a patient, the history of *Āyurveda* etc.

In second part, the signs and symptoms of diseases, like, *Jwara*, *Mutra*, *Nāḍi* etc. are discussed. Also *Dravyaguṇ* is given. Medicine preparation theory, ingredients, uses etc. are discussed in these chapters. In which day collect which herbal and what is the necessity and importance etc. are discussed in this text.

Towards end of the MSS *Rtu Cikitsā* discussed. What is good for health in summer, winter, spring and rainy session are discussed in this MSS.

3.0.0 Conclusion:

In this manner, this text contains many more specific features as a book on *Āyurvedic* therapeutic. It is need to be come out to light and use for people benefit. By this work, our heritage will be saving and the aim of the author will be success. Because, why the write this text? Not for himself. It is for our benefit the author did his job. His total lifetime contribution, collection of good experiences for people benefits and making rich our own medical science as well as our language and culture etc. he did a noble duty for us. So it is

our only duty to protect his worth and just pass to common people. As a scholar of Sanskrit it is really our noble duty to protect our culture, science, language.

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