

**YASHAYURVED – E-Journal of Holistic Health**

Peer reviewed | Quarterly Journal | Open Access

A Brief Note on Ayurveda Medical Manuscript “Satkarmsangrah”.**Dr. Asmita M. Sutar¹, Dr. Nilesh Kulakarni², Dr Maheshkumar M. Sutar³, Dr. Sapna G. Solanke⁴**¹Professor, M.D. PhD Scholar, Yashwant Ayurvedic PGT & RC, Kodoli.²Professor and HOD. Sumatibhai Shah Ayurvedic Mahavidyalaya, Pune.³General Practitioner (Ayurveda), Shahuwadi, Kolhapur.⁴P.G. Scholar, Yashwant Ayurvedic PGT & RC, Kodoli**ABSTRACT**

Manuscript is defined as handwritten document which historical literary or aesthetic value and is at least 75 years old. India possesses an estimate of 10 million of such manuscript. Such manuscripts are treasure of knowledge. Manuscripts are original texts of our science. If a manuscript gets lost or destroyed the knowledge or information would not go further in next generation. We need to unlock them. Manuscript Satkarmsangrah is the chief source of study, collected from Bhandarkar oriental Research Institute Pune found in descriptive catalogue of vaidyaka manuscript. Reference No 953/1891-95, Manuscript No 304. In the “Satkarmsangrah” manuscript many Satkarmas {Body detoxication procedures} for curing diseases with help of yogic practice are described.

Keywords: Manuscript, Satkarmsangrah, Satkarmas, Ayurveda, Samhita.**INTRODUCTION**

Ayurveda is the brightest legacy of mankind. Time has created many lacunae in its interpretation and literature links. The Ayurveda, the most prominent indigenous system of medicine, developed as a result of the accumulated wisdom and practical experience of many generations. The art of writing emerged as way of preserving knowledge that was previously

transmitted from one generation to the next. Writing in the form of manuscripts was used to store information for a longer time. The Aagam Praman has got supreme importance in Ayurveda. Thus the availability of such authentic Agama source is also equally important.¹

The term manuscript is formed by two latin word i. e manu means hand and script means to write^{2,3}. It is defined as handwritten document which historical literary or aesthetic value and is at least 75 years old.⁴ India possesses an estimate of 10 million of such manuscript.⁵ Clear evidence for the writing system can be seen from numerous manuscripts written on palm leaf, metals and other writing materials, among which many manuscripts were written on different branches of Ayurveda. Several of them are available in the form of either of published books or of unpublished manuscripts.

The manuscripts of various samhitas, their commentaries are still lying in different libraries and research institutes in India as well as personal collections. The ancient scholar of Ayurved documented their traditional information of diagnosis, treatment, formulations their effective use etc through the manuscripts. An Indian manuscript written on handmade Indian paper has physical lifetime of only 2 to 3 centuries.⁶ And still, only 2% of the available Indian medical manuscript are in printed form.⁷

OBJECTIVE

To overview of the manuscript Satkarmsangrah briefly.

MATERIAL AND METHODOLOGY

Material:

Manuscript satkarmsangrah is the chief source of study, collected from Bhandarkar oriental Research Institute Pune found in descriptive catalogue of vaidyaka manuscript .

MS satkarmsangrah collected and photocopied from Bhandarkar oriental research Institute Pune.

Methodology:

The methodology for manuscript process was followed in this phase.⁸

Study has been done for – form and size of manuscript total number of folios, total number of shlokas, lines in a folios, number of words in each line, style of writing and starting and end of the text , present condition of pages whether pages are intact or worm eaten.

The different orthographic peculiarities regarding the writing has been studied.⁹

- Technique
- Punctuation
- Form and Size

Abbreviation

- Colophon
- Correction
- Illustration
- Decoration

Main source Of Manuscript: Bhandarkar oriental Research Institute Pune found in descriptive catalogue of vaidyaka manuscript. Reference No 953/1891-95 ,Manuscript No 304.

Review of Manuscript Satkarmsangrah:

Outer Description:

Manuscript is covered with red cloth. Front of MS name of MS, name of author, volume number is written in bold letters.



Overview on Manuscript:

Reference of: Manuscript is from descriptive catalogue of Vaidyaka manuscript Bhandarkar Oriental Research Institute Pune.

Reference No 953/1891-95 manuscript No 304.

About the title of SATKARMSANGRAH –

Satkarm – A good deed, Virtuous actions having or showing high moral standards

SATKARMSANGRAH: It is collection of good or virtuous actions

Size of manuscript: 8-4/5 inch by 4-3/10 inch.

Paper: used is country paper.

Manuscript is covered in red cloth.

Folios: 8 folios (total pages 16)

Lines: 12-13 lines to each page

Letters: 27-28 letters in one line.

Subject matter is presented on either side of paper.

Author name- There is discrepancy about authorship.

In 4th versa and starting of manuscript author is mentioned as **Chidghananandnath** but in the 8(b) folio at 6th line name of author is **Raghuvir**.

Script: Ms is written in Devanagari characters, hand written, legible

Language: Sanskrit

About time period:

Manuscript is complete and appears to be modern age. Exact age is not mentioned in manuscript.

Form of Manuscript:

Folio 6th is slightly worm eaten on top corner.

There is double border lines in blank ink till folio 4th.

Objectives of Manuscript “ SATKARMSANGRAH”:

An objective has given on first folio and also on last folio.

Prevention and curing of diseases with the help of yogic practice and chikitsa karm by using simple medicines.

Technical features from Manuscriptology point of view:-

1) Form –

Paper of M.S. is unstitched and country paper. Rapped in red cloth at the first page of manuscript, name of MS & author name is written.

2) Size –

8-4/5 inch by 4-3/10 inch.

3) Techniques –

Writing is uniform and horizontal length wise. Sufficient margins are kept at both the side of the Ms. Text is continuous.

Most of karmas start with the 'Ath' MS. Begins with name of author.

4) Pagination-

Folios are numbered in Devanagari script. Numbers are written on the right margin mostly in the end of the folios.

5) Punctuation-

Seen many punctuation marks.

I. Vertical stroke called danda. At the end of Shlokas, there are single or double vertical strokes. Shlokas are not numbered.

II. Double inverted commas

a. Double inverted commas at 1st folio in 8th versa.

6) Colophon-

Given at the end of the MS. In the MS, two name of authors observed in folio 1 and folio 8(b)

7. Illustration and decoration-

The art of embellishing a manuscript by painting picture in gold/red/yellow colour is called illustration which is not seen in this MS

8. Types of errors- errors are mostly 4 types.**Deletion**

This is mostly mechanical e.g. As on folio 2 (a), 2(b), 3(a), 4(a), 4(b), 5 (a), there is deletion of words, letters, sometimes line.

In folio 5(a), 5(b) deletion and rewriting found.

Addition- addition occur mechanically accidentally or voluntarily. Such additions are in the form of a letter, text. In this MS addition is found in folio 5 (a)

Substitution- it is mostly intentional error. It may be to solve a difficulty of a reading or unusual word e.g. 4 (b)

Orthographic confusion- when the author is familiar with one script, copies something from another, he is liable to commits errors due to confusion.

9. Marginalia- writing in the margins of MS is called as Marginalia. In this MS folio 4 a, 5a. Abbreviations,folio numbers ,addition,correction and some specific words are written in Marginalia.

10. Kind of text

There is no numbering of verses. At starting of name of new karma, double strok means 'danda' is given, which is seen in all folios.

Content of manuscript-

It is a collective work of yogic and chikitsa karmas and it is useful in curing disease. Some of karmas are useful for preventing diseases

List of chikitsa karm present in M.S

Name of chikitsa karm	Name of thing or medicine	Karmukta	Folio No
Shthivan ('Bhou)		For kaph	3b
Karn,Netra shalakya	Shalak	Netra, Karan, Malhar	5b
Vranshalakya		For healing vran	6a
Vaman, Virechan	For Vaman- Madanadigan For Virechan- Bhendiphal Ras,		6a
Raktastrav		Laghu shastra	6a
Karn, Jihva, Netra, twacha, Nasa Apyayan	Cow ghrut, keshr,Dugda, Sharkara Tel,jesthamadh,	Useful for apayan of karn, Tetra jivha, twach, Nasa	6b
Ashchyotan	Triphala,katha,Jal		6b
Jaldhava	Ushna, sheet jal	Iwarhar, Vedanahar	6b

Gandush	Saireyak, Jati Jal Tel	Dant Roghar	7a
Snehan	Tup, Tel, Madh	For Snehan	7a

List of Yogic karmas in MS.

Name of Karma	Folio No	Things/Medicines Used	Rogadhikar
Urdhva chakri	3a	Thumb	Malshodhan,Urdhva, Rognashak.
Madhyachkri	3a	Thumb	Kaphkantaknash.
Tratak	3a	Sukshma lakshya	Tandra, Lal Netra Nash
Kasha	3b	Dori,sutra	Vayu&kaph Nashan
Netrikaran	3b	Swet vastra	Netravyadhi
Bhrastra	3b, 4a	-	Kaph,Med,Mal,Tam,Nashak
Nasadanti	4a	Jal	Agri prajwalit Rogharan
Dhauti	4a	Vastra	Kas,Swas, Pliha, Kustha,Agrimandya, 20types of Shleshmal Rog,karnBadhiry
Neti	5a	White cloth	Kapal drusti shodhan, Jantu Nashini, urdva Roghar.
Tratan	5a		Not identified
Udhar/Udgar	5a		For vayu dosh
shirsanchalan	5a		For shudhi of pran
Varah	5a,5b	Mrutika patra,	Granthi, antra, mand, vayu dosh Nasak
Mardan	5b	Aushadh,Sneh,pani only hasta	For vayunashak
sidhinkarn		Jal	Kaph,pitt nashak, kostha shuddhi ,kash,shwas, pliha kushadi Rog nashak,increase Mukh Tej.

Gajakarni	7a	Shudhjal, Narikel Jal,Dugda	Kapp pitta her, medhar Improves digestion
Nauli	7a		Improves digestion
Basti	2b,7b	Jal, Tel, katha	Sarvang shuddhi, Deh laghavakar, jatharagni pradipt, Vat, pitt, kaph, nashak,gulm, pliha udar nashak
khechari	2b		
Vajroli	2b	-	-
kumbak	2b	-	

CONCLUSION

The Manuscript is mainly deals with the chikitsa and yogic karmas which are useful for curing and preventing diseases. The name of author and place and time is not mention in MS. The text was not properly divided into karmas. Author mentioned Vyadhi Haran prakarn from 'Mishraka' many times but he not described about 'Mishraka'. Author mentioned many names of (people) yogi. These are Dhurajri, Purvsuri, Gaganandnath, Raghav, Sudan. But not mentioned in detail about their Panth, or sampraday or who are they. Review, leads to conclusion about author is follower of nath sampraday and he used HYP as major source of material for writing MS.

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