

CŪDĀMAṆINIGHAṆṬU—AN UNPUBLISHED WORK ON DRAVYAGUṆA BY SŪRAYA

B. RAMA RAO*

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The *Cūḍamaṇinighaṇṭu* is a work on *dravyaguṇa*, a subject under Ayurveda. It is written by Sūraya, son of Daṇḍaya, who probably belonged to Andhra region and lived in 16-17th century AD. The work gives the synonyms, qualities and effects of drugs classified into eight groups. The number of synonyms appears to be more than other works while the qualities and effects are given in one or two lines only.

Key words : *Dravyaguṇa*, Sūraya, Synonyms.

During the late medieval period several works on Ayurveda appeared as seen from the catalogues of different collections of manuscripts. These works may be broadly classified into the following three categories:

1. Works dealing with *nidāna* and treatment of diseases; *nidāna* is very brief in one or two lines but treatment part contains several *yogas*.
2. Works dealing with *dravyaguṇa*.
3. Works of the nature of manuals or notes useful for practitioners in day to day practice giving effective cures or *yogas* for different diseases.

A deep look at the titles of the manuscripts in different collections shows that there were number of works on *dravyaguṇa*.

The *Cūḍamaṇinighaṇṭu* is a work on *dravyaguṇa* written by a physician of Andhra region. A brief note is presented here.

*Retired Director, Indian Institute of Panchakarma, Cheruthuruthy, Kerala; H.No. 23-49/3, Netajinagar, Dilsukhnagar, Hyderabad-500060.

THE MANUSCRIPT

The manuscript belonged to late Sri Balraj Maharshi, the then Advisor for Indian Systems of Medicine, Government of Andhra Pradesh and was handed over to the author.

One manuscript of *Nighaṅṭucūḍāmaṇi* is listed in the Catalogue of manuscripts in the Saraswati Bhavan Library, Varanasi. The manuscript I received from Sri Maharshi is a bundle of palmleaves consisting of 76 folia. The first leaf is blank on both sides, while the second leaf has some *yogas* (prescriptions) on both sides. The handwriting on this leaf is different. From third leaf *Cūḍāmaṇinighaṅṭu* is scribed in 60 leaves with one side of the last leaf blank. Then again two leaves blank. After that 12 leaves are there containing *Madanādinighaṅṭu*, which is almost identical with the published copy.

No. of leaves-60 ; size – 13" × 1¹/₂"; script-Telugu; lines per page-8; condition is not bad; some corners are damaged resulting in the loss of some words or letters as is seen from the text. A part of about 1"-2" on the left side obliquely is lost for the first 27 leaves. It is complete with beginning and ending except that the edges of leaves are damaged particularly of the first few leaves.

TITLE AND AUTHOR

The work is named *Cūḍāmaṇinighaṅṭu*, *Nighaṅṭucūḍāmaṇi* or *Kośacūḍāmaṇi*. It has 20 introductory verses praying gods and giving information about the author and the reasons for the compilation. The first three verses are in praise of Śrīrāma and the next three are one each for Gaṇeśa, Śārada and Dhanvantarī. After that, the names of the author, author's father and of the book and the purpose of writing the book are explained. Non-availability of another copy makes it difficult to fill up the gaps. The gist as understood from the available words is given below.

1. I bow the elder brother of Lakṣmaṇa (i.e., Śrīrāma) who is shining like the precious stone *indranīla* (sapphire) and whose feet are worshipped by all sages.

2. I bow Śrīrāma, who is like the blue cloud, has earrings and has beautiful eyes, whose body attracts the three worlds, whose two feet are touched in obeisance by all men and gods, who has the beautiful eyed daughter of earth (Sīta) at the left lap, who is lord of all the three worlds and is the most handsome of all world and who killed the *rākṣasas*.
3. Let Rāmacandra, who is holding the bow shining with the rays emerging from the precious stones studded in the bracelets, who has splendor like that of *nīla* stone (sapphire) and who has (by his side) Sīta and who is like cloud having the lightning at the side, dwell always in my mind.
4. I praise Gajānana, who is the son of the daughter of the mighty mountain (Pārvati) who is worshipped by all gods starting from Brahmā, who bestows welfare, who destroys all hindrances and who has big hanging belly and who is the lord of obstacles.
5. Let Śārada, who is worshipped by gods like Śāṅkara, Acyuta, Indra etc who has good eyes and is seated on lotus, has a white body like that of *kunda* (jasmine flower) or *śaṅkha* (conch), and who has the swan as vehicle dwell always in my mind.
6. I pray lord Dhanvantarī, whose feet are worshipped by gods like Indra etc, who is the lord of all medicinal plants, who removes the fear of old age, untimely death and diseases.
7. After bowing my head at the two lotus feet of Śrīrāma and after bowing goddess Sarasvatī, Gaṇapati, Vyāsa and Dhanvantarī and you, I start now to compile the bright book entitled Cūḍamaṇi with the prefix Nighaṇṭu (i.e., *Nighaṇṭucūḍamaṇi*) on medicine for the pleasure and satisfaction of physicians.
8. A wise person named Sūraya who was born like the moon in the ocean of the holy Kauṇḍinya *gotra* who is the treasure of knowledge, who is the son of Daṇḍaya having the title of Daṇḍapaṇḍita and whose mind is always concentrated on the lotus feet of Raghunātha has done this *Kośacūḍamaṇi* which is very useful for physicians.

9. The number of names of drugs that are open or hidden ... in different languages cannot be counted.
10. I am collecting from the unlimited *kośa* (treasure) only a part sufficient for my requirement just as a person draws water from the well to the extent required by him.
11. A name of the drug may be the same for another drug... .. and that which is popular is taken ...
12. & 13. Incomplete and not clear.
14. *Pulindas* (tribals) cowherds, sages, *sādhus* and forest dwellers are experts in the identification drugs after examining them all wisely and rationally.
15. There are many forest dwellers, cowherds and native physicians and from whom knowledge is to be collected.
16. The names of drugs in Sanskrit and local dialect are collected and this *Kośacūḍāmaṇi* is compiled.

It appears from these verses that the main aim of the author is to give the different names of drugs rather than their effects and usages. This also indicates that it is an original work and not a compilation.

DATE AND PLACE

There is no information about the date and place of the author. The listing of many names of drugs in Telugu definitely shows he is from Andhra. The name of the author and his father also supports this. No indications are found to infer specific place of author in Andhra Pradesh. Date of the compilation is also not mentioned but the date of the transcription of the copy, however, is mentioned as Thursday the 13th day of bright fortnight of Phālguna month of Vilambi year. Palmleaf manuscripts are generally not later than 18th century. Vilambi year and the month and *tithi* occur every sixty years in the lunar calendar. But the day of the week differs. Thursday on this date occurred only twice up to 1799 AD. One is 17-2-1239 and second 24-2-1659. The manuscript is not

very old to have been written in 13th c. Hence the second date can be taken as the date of transcription of the manuscript. The author might have lived 50-100 years before that and the date of the author may be approximately 16-17 century AD.

CONTENTS

The aim of writing this book is mentioned above. It is divided into seven *vargas*-groups:

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|----------------------|-----------------------|---------------------------------------|
| 1. <i>Amṛtādi</i> | 2. <i>Śatapuṣpādi</i> | 3. <i>Śrītkhaṇḍādi (or Candanādi)</i> |
| 4. <i>Karavīrādi</i> | 5. <i>Āmrādi</i> | 6. <i>Suvarṇādi</i> |
| | | 7. <i>Miśrādi</i> |

In the beginning all the drugs to be described are listed under the said groups. Later they are described in the *vargas*. The significant feature appears to be the number of synonyms in the beginning of each drug. All *nighaṇṭu* works give the synonyms but in this work they appear to be more, and description of effects and qualities is limited only to one or two lines.

The numbers of synonyms of some drugs in four *nighaṇṭus* are given below as an example to show the importance attached to the synonyms by the author.

Drug	Cūḍāmaṇi- nighaṇṭu	Bhāva- prakāśa	Abhidhāna- ratnamālā	Śabda- candrikā	Sauśruta- nighaṇṭu
1. <i>Haritakī</i>	20	15	11	15	6
2. <i>Vibhitakī</i>	13	6	8	7	5
3. <i>Āmalakī</i>	14	4	10	9	5
4. <i>Citraka</i>	18	5	4	4	7
5. <i>Pippalī</i>	12	10	-	6	8
6. <i>Viḍaṅga</i>	12	7	8	7	6
7. <i>Indrayava</i>	11	6	3	2	-
8. <i>Madana</i>	15	8	11	9	7
9. <i>Karpūra</i>	11	5	4	5	-
10. <i>Agaru</i>	13	9	4	8	9
11. <i>Devadāru</i>	13	7	5	6	-

12. <i>Bilva</i>	5	20	9	8	5
13. <i>Nimba</i>	16	7	8	8	5
14. <i>Kuṭaja</i>	16	12	8	8	-
15. <i>Karañja</i>	8	4	7	5	5
16. <i>Vaṭa</i>	13	11	9	4	7
17. <i>Udumbara</i>	12	4	8	9	6
18. <i>Śirīṣa</i>	12	9	9	9	5
19. <i>Palāśa</i>	13	9	9	8	6
20. <i>Śālmali</i>	12	8	13	4	5
21. <i>Kapittha</i>	16	6	8	16	6

In the end technical terms are explained. They include words like *triphala*, *trikaṭuka*, *trijātaka*, *kṣārapañcaka*, *pañcavalkala* etc. It is also to be noted that for almost all the topics in *suvarṇādi* and *miśra* group only synonyms are given and their qualities and effects are not mentioned.

The extent of the first *varga* is comparatively bigger than the others. The number of pages of each group (*varga*) in the handwritten copy is as follows:

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|---------------------------|-------------------------|
| 1. Introduction—10 | 2. <i>Amṛtādi</i> —34 |
| 3. <i>Śatapuspādi</i> —11 | 4. <i>Candanādi</i> —17 |
| 5. <i>Karavīrādi</i> —14 | 6. <i>Āmrādi</i> —15 |
| 7. <i>Suvarṇādi</i> —17 | 8. <i>Miśrādi</i> —7 |

Some of the substances included in different groups are given below:

Amṛtādivarga: *mañjiṣṭha*, *mūrva*, *khadira*, *ariṣṭa*, *śarapuñkha*, *bhūnimba*, *uśīra*, *haridrā*, *devadāru*, *bilva*, *pātala*, *yaṣṭi*, *sahadevi*, *triphala*, *danti*, *āragvadha*.

Śatapuspādivarga: *viḍaṅga*, *vacā*, *kuṭaja*, *lavāṇa*, *hiṅgu*, *elā*, *jīrā*, *dhānyaka*, *śuñthī*, *citramūla*, *ajamoda*.

Śṛtikhaṇḍādivarga: *candaṇa*, *priyangu*, *agaru*, *kastūrī*, *karpūra*, *jaṭāmamsī*, *spṛkka*, *davana*, *śaileyā*, *saptaparṇa*, *bhallātaka*.

Karavīrādi: *cakramarda*, *dhattūra*, *arka*, *bhṛṅgarāja*, *mūlaka*, *śīgru*, *tulasī*, *laśuna*, *paṇḍu*, *bhūtāṅkuśa*, *ikṣu*, *kamala*, *vamśa*.

Āmrādi: jambīra, tindukā, amlikā, nāraṅga, drāḅsā, pūga, kharjūra, panasa, aśvattha, vaṭa, arjuna, compaka, aśoka.

Suvarṇādi: all metals, navaratnas, rasa, abhraka, milk and milk products, grains, pulses, animals, birds, diseases.

Miśravarga: terms like triphala, trikaṭu, śīrisapañcaka, pañcavalkala, pañcaṇṇūla, daśamūla.

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