



ORIGINAL RESEARCH PAPER

Ayurveda

CRITICAL EDITION AND TRANSLATION OF FIRST THREE CHAPTERS OF THE MANUSCRIPT 'PRAYOGASAROTTARAPATALAM'

KEY WORDS:

Dr Asha Yesudas

PG Graduate, Department of Samhita Samskrita and Siddhanta, Government Ayurveda College, Thiruvananthapuram, Kerala, India.

Dr Resmi B

Professor and HOD, Department of Samhita Samskrita and Siddhanta, Government Ayurveda College, Thiruvananthapuram, Kerala, India.

ABSTRACT

The knowledge and wisdom earned by ancient seers of Ayurveda were passed down to generations through handwritten documents called manuscripts. Manuscripts are the proof of our well-developed ancient sciences. Manuscript in a broader sense is any document written by hand such as documents or text written on materials like palm leaf, copper plate, wood, birch bark, etc. Thousands of valuable unpublished Ayurveda manuscripts are available in manuscript libraries and private custodies which can incredibly contribute in the progress of Ayurveda. According to the National Mission for Manuscripts (NMM), more than 20,000 Ayurvedic manuscripts have been identified; however, the majority of these remain unexplored. For a proper understanding of their contents, these manuscripts must be made available in their most authentic form through the preparation of critical editions supported by reliable evidences. Furthermore, English translation plays a vital role in the global transmission of knowledge, ensuring that the wisdom and insights of scholars are preserved and made accessible to future generations. So as a part of small step towards this, Prayogasarottarapatalam, a manuscript which is written in old Malayalam script and Sanskrit language and scribed by Peruvanat Puṣpot Nārāyaṇa Nambīr. Objective of the study was critical edition of first three chapters of the manuscript and its English translation. The manuscript having similarity in title and content are considered for critical edition based on availability. Initially, critical edition was done with Malayalam script. In the process of critical edition, accepted readings from different codices were noted. Maximum number of accepted readings were from codex A. But Codex B is having more antiquity and can be considered as Ur text, nearest to author's original text. The manuscript was transliterated to Sanskrit language and then translated into English language where the subject matter of the manuscript got decoded. Based on the evidence obtained from the manuscript, the period of the manuscript can be roughly estimated to be between 16th -20th century. The contents include treatment principles and rare formulations for fertility, conception, ante natal care and graha cikitsa. The unique aspect of the manuscript is that it deals with the subject in a very concise manner and picked the best yogas from different classics for the treatment of various diseases and presented yogas in a simple and brief manner.

INTRODUCTION

Ayurveda, the oldest medical system has a great emphasis on encouraging the maintenance of health, by right thinking, diet, lifestyle and the use of herbs.. The knowledge of Ayurveda was codified through centuries and written as documents as a way of preserving knowledge. These written documents are called manuscripts which transmit the information down the timeline. These manuscripts are authentic footprint which were passed down from generations through gurukulās in oral tradition. Gradually, they were written down on various materials such as talapatra (palm leaf), burjapatra (birch bark), leather, etc.

To create a comprehensive database of manuscripts in India, a national-level initiative known as the National Mission for Manuscripts (NMM) was launched by the Ministry of Tourism and Culture in 2003 with the motto "Conserving the past for the future." According to NMM, India is estimated to possess nearly 10 million manuscripts, making it one of the largest manuscript repositories in the world. These manuscripts encompass a wide range of traditional knowledge systems, including Natya, Yoga, Siddha, and Ayurveda. Among these, a substantial number of Ayurvedic manuscripts remain unexplored. The study of Ayurvedic manuscripts offers valuable insights into fundamental principles and supports their application in practical and contemporary contexts. For accurate interpretation and understanding, manuscripts must be made available in their most authentic form through the process of critical edition, supported by corroborative evidence. Since the majority of Ayurvedic manuscripts are composed in Sanskrit, even minor variations in readings can result in significant differences in meaning. Therefore, it is essential to critically edit these texts by incorporating all available textual variants and to preserve them systematically for the benefit of present and future generations.

The present study - Critical edition and translation of first three chapters of the manuscript

'Prayogasarottarapatalam' is an effort to critically edit, transliterate, and translate a selected manuscript named Prayogasarottarapatalam. The scope of the study aims at revealing the detailed understanding of the manuscript Prayogasarottarapatalam and to identify its contributions in various domains of Ayurveda. Prayogasarottarapatalam comprises of 27 pāṭala. Among them, the first three pāṭala, ie, Santānasidhi, Garbharskā and Balarakā are selected for critical edition, transliteration and translation. The author of the text is unknown. The name of the scribe is given in the manuscript as Peruvanat Puṣpot Nārāyaṇa Nambīr. The time period mentioned by the scribe in the manuscript is dated as 1029 kumbham, ie 1909 AD. The manuscript having similarity in title and content were considered for critical edition based on availability. As the name suggests, Prayogasarottarapatalam is an Ayurvedic manuscript which deals with excellent aushadha yogas. The objectives of the study include critical edition (lower criticism) of 3 patalas translation, to explore the features and to find out the extent of influence of other Ayurvedic treatises.

AIMS AND OBJECTIVES:

To study the manuscript 'Prayogasarottarapatalam' and to critically edit, transliterate, and translate the manuscript named Prayogasarottarapatalam and thereby review the contributions of the manuscript in the field of Ayurveda

MATERIALS AND METHODS

MATERIALS

Details Of The Manuscript:

Title - Critical edition and translation of first three chapters of the manuscript 'Prayogasarottarapatalam'

Source - Government Sanskrit College, Tripunithura, Ernakulam

Mss No - 531

Material - Palm leaf folios

Folios - 17

Author - Unknown

Language - Sanskrit
Script - Old Malayalam
Available form - complete
Published work - not available
Content - Treatment protocols for Santanasiidhi,
Garbharakṣa and Balarakṣa.

Review Of Manuscript Selected For Critical Edition – Codex A

LIBRARY DETAILS	
Library name	Government Sanskrit College Library
Library address	Tripunithura, Ernakulam, Kerala
Place	Ernakulam
Subject	Vaidyaka/Āyurveda
Manuscript details	
Mss name	Prayogasrottarapaṭalam
Mss no	760
Language	Sanskrit
Script	Old Malayalam
Total pages	24
Manuscript type	Transcript copy
Scheme	Verse and prose
Author	Unknown
Date	Not mentioned
Condition	Good legible
Beginning of Colophon	हरि श्री गणपतये नमः अविघ्नमस्तु श्री गुरुभ्यो नमः।
Lines/folios	18-20
Scribe	Peruvanat Puṭṭapotaṇṭarayaṇa Nambiar
Style of Writing	The text is a transcript copy written in a paper with a blue ink. Writing is full from top to bottom leaving some blank space in the top and bottom. 18 - 20 lines were found in a single page. Handwriting of the text is maintained well, neat and legible all through, except some scribal errors. The text starts with salutation to Lord Gaṇapati
Punctuation	Full stop is noted by the end of some verses.
Illustration	No illustration have been used in the whole of the manuscript.
Orthographic peculiarities	The Sanskrit text is written in old Malayalam script
Marginalia	Folio number is mentioned in the left side, top portion of each paper.
Present condition of manuscript	The copy of the manuscript is incomplete. The manuscript has been written till 16 th paṭala.
Speciality of literature	The scribe has paid homage to Lord Gaṇapati and all gurus which indicating the theistic approach



Digitally Edited - Codex A



Available Extant Of Manuscript - Codex B
Illustration 1- Digitally Edited - Codex A

Table 4 : Review Of The Manuscript Selected For Critical Edition - Codex B

LIBRARY INFORMATION	
Library name	Government Sanskrit College Library
Library address	Tripunithura, Ernakulam, Kerala
Place	Ernakulam
Subject	Vaidyaka/Āyurveda
Manuscript details	
Mss name	Prayogasrottarapaṭalam
Mss no	531
Language	Sanskrit
Script	Old Malayalam
Total pages	17
Manuscript type	Palm leaf folios
Scheme	Verse and prose
Author	Unknown
Date	1029 Kumbham ie; 1909 AD
Condition	Fragile, faded, complete
Beginning of Colophon	हरि श्री गणपतये नमः अविघ्नमस्तु श्री गुरुभ्यो नमः।
Lines/folios	8
Scribe	Peruvanat Puṭṭapotaṇṭarayaṇa Nambiar
Style of Writing	The text is a folios copy written with black ink. Writing is full from top to bottom leaving some blank space in the top and bottom. 8 lines were found in a single page. Handwriting of the text is maintained well, neat and legible. Throughout the folios are fragile. Omissions and scribal errors are more. The text starts with salutation to Lord Gaṇapati
Punctuation	Full stop is noted by the end of some verses.
Illustration	No illustration have been used in the whole of the manuscript.
Orthographic peculiarities	The Sanskrit text is written in old Malayalam script
Marginalia	Folio number is mentioned in the right margin of each folio.
Present condition of manuscript	The copy of the manuscript is complete.
Speciality of literature	The scribe has paid homage to Lord Gaṇapati and all Gurus which indicating the theistic approach.

METHODS

Method of data collection

Two copies of the manuscript was collected from Government Sanskrit College, Thripunithura, Ernakulam.

- The transcript copy on paper which was readable and legible was considered as vulgate and taken as siglum- Codex A with Mss no:760 and the palm leaf folios copy was taken as siglum - Codex B with Mss no:531.
- Thorough search through online catalogues like IGNCA, NCC and e-mail & telephonic correspondence with manuscript preservation centres were done for obtaining other copies of the manuscript under study. Digital copies of both manuscripts were procured from the repositories after getting permission from the concerned authorities.

OBSERVATIONS

Prayogasārottarapa alam is an Ayurveda manuscript written in old Malayalam script and documented in Sanskrit language. This manuscript is available in two forms, one as transcript copy on paper and other in palm leaf folios. This work was scribed by Peruvanat Puṭṭot Narayaṇa Nāmbiar which was one among the manuscripts preserved at Governemnt Sanskrit College, Tripunithura, Ernakulam. The manuscript appears to deal with many of the important aspects of various disease conditions and their treatment with simple formulations.

Salient Features Of First Three Chapters Of Prayogasārottarapaalam

- Both the codices begin with salutation to Lord gaṇapati and preceptors.
- Each chapter is named as Paṇḍala..
- Beginning colophon in Sanskrit as
- 'Hari sri ganapathaye namaha avighnamastu sri gurubyo namaha'
- Ending colophon in Sanskrit as 'iti prayogasarottarapadalaha:'
- By the end of each chapter, chapter name with number of chapters are mentioned.
- At the end of codex B, describes the date when the work got completed by the scribe.
- Time period of scribe is assumed in between 16th and 20th century based on evidence obtained from the manuscript.
- Each paṇḍala ends by the word 'Namaha' written in Grantha lipi.
- The verses in the first three paṇḍala found similar or had an influence with verses mentioned in 8th, 9th and 10th prakaraṇa of Vaidya Sūtra Saṃgraha.
- Most of the formulations are simple which contain minimal drugs.
- Codex A ends with 16th paṇḍala whereas codex B ends with complete 27 paṇḍala.

Peculiarities In The Script

- The malayalam alphabet 'pa' and 'va' found similar.
- The malayalam alphabet La, E found similar.

Vrittās used in Prayogasārottarapa alam

Prayogasārottarapaalam is a composition which follows both padya (verses) and gadya (prose). That which is set in this chandas or meter is called Padya. From the present study of first three paṇḍalas, around 59 meters are found by analysis. Among them Anushtup is found as mostly used, which is followed by Mugdham.

Observation On Critical Edition

Any edition that attempts to reconstruct a text of work using all the available sources is termed as critical edition. A vulgate (a complete and oldest) is considered as the base manuscript. After the collections of manuscripts, the secondary steps in manuscriptology, ie collation, critical edition, transliteration and translation were done in the respective order. By critical edition only one reading is accepted and others are rejected forming the critical apparatus. The alternative reading is evaluated and accepted based on contextual meaning. Based on critical edition, omission (the scribes may accidentally leave materials between two occurrences of the word, or when scripts are faded), additions (sometimes the scribe cannot differentiate the synonymous words and adds it as a part of the main text or when some words are repeated), Conjectural emendations (critical reconstruction of the original reading, if found it is wrong/contaminated), repetitions (if the same word/sentence found to be repeated) are noted.

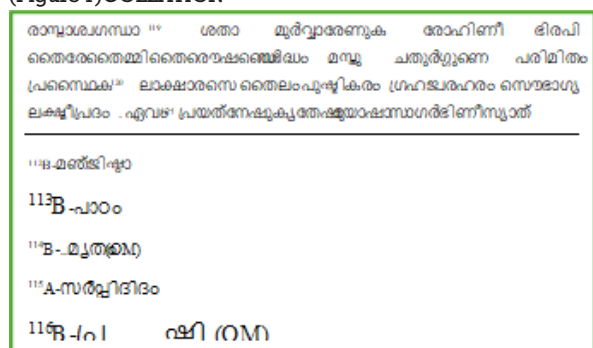
- Siglum: The paper manuscript was given the Codex 'A' and the palm leaf manuscript was given the Codex 'B' for easy identification.
- Deciphering and Transcription: The 3 patalas were read several times for understanding of the text followed by

copying the contents as such in a plain paper.

- Collation: The contents were then copied in collation sheets for easy analysis of mutual relationship between 2 copies. Carried out in a plane paper by dividing the pages into 8 rows and 32 columns for the easy analysis of mutual relationship between both the copies. In the first 4 rows- CODEX A and next 4 rows CODEX B is done. They are organized and arranged the alphabets into cohesive whole.(FIGURE 1)
- Contents from Codex A are marked in first 4 rows and from Codex B in next 4 rows All the letters in each manuscript were compared and the mutual relationship between the two copies of the manuscripts were analyzed.
- Recension: Among the different readings from Codex A and Codex B, the reading based on contextual meaning was selected (accepted reading) and the other one rejected. In certain cases where the readings from both Codex A and Codex B are found to be unacceptable, emendation was done with due consideration.(FIGURE 2)
- Critical apparatus: The rejected readings form the critical apparatus which were mentioned as footnotes on corresponding pages itself, where the related verses are written. Critical edition was done by considering omissions, substitutions, repetitions, additions etc.
- Transliteration: The contents were then transliterated to Sanskrit.
- Translation: Finally, English translation of 3 patalas were done. Contributions of the 3 patalas and the extent of influence of other Ayurvedic treatises were noted.



(Figure 1)COLLATION



(Figure 2) RECENSION

RESULTS

After critical edition, 410 accepted readings were there from both codices. More accepted readings were from Codex A, as scribal errors are more in Codex B. This may be due to the substitution of certain letters with another as well as difference in language and script used in manuscripts.

Critical Apparatus

OMISSIONS	178
ADDITIONS	3
EMENDATIONS	23
CONJECTURAL MEANING	201

ORTHOGRAPHIC CONFUSION	5
ACCEPTED READING	410 (excl orthographic confusion)

Observations Of Subject Matter Dealt In Prayogāsarottarapaālam

There are 27 paāla in Prayogasārotarapaālam. In the beginning and end of each chapter, the chapter name is mentioned. The present study includes first three chapters which include Santānasidhi, Garbharakā, and Balarakā. Instead of giving details regarding the diseases, the manuscript mainly focus on formulations given for various condition. The first chapter named Santānasidhi explains yogās such as pāna and ghāta for garbhaja vikārās and for garbhadhāraā and yogās for ūklavardhana. The second paāla garbharakā explains the navagrahās, clinical feature and treatment of 10 pātanagraha, yogās for childcare in mother's womb. The third paāla named bālarakā which explains the details of grahās affecting the child during his first 10 days, first 12 months and the grahās which affect them till his or her 17th year are mentioned with formulations and offerings to subside them. 214 herbal drugs, 6 yogas, 9 mineral drugs, 28 animal drugs are mentioned in 3 patalas.

Similar Reference With Other Classical Ayurvedic Treatises-santānasidhi

Aā ga h daya	1/5-6;
A ā ga sa graha	50/64, 50/76
Suśruta Cikitsa	26/18
Suśuta śārira	3/15
Va gasena cikitsa	73/140, 73/158
Bhai ajya Ratnāvali	68/47
Vaidya Sāra Sa graha	10 th prakara a-5to 14, 16 to 19, 30 to 37

Similar references with other classical Ayurvedic treatises-Garbharakā

Aā ga h daya Uttara	3/8
Caraka Śārira	8/24
Suśuta śārira	10/13
Va gasena cikitsa	67/216
Yogaratanākara	71/67
Bhai ajya Ratnāvali	68/57
Vaidya Sāra Sa graha	8 th prakara a-364, 366, 368 to 390

Similar Reference With Other Classical Ayurvedic Treatises-Bālarakā

Vaidya Sāra	9 th -129 to 149, 152 to 176, 188 to 191, 192 to 201, 206 to 208, 211 to 219, 221
Saāgraha	

Order of twenty seven paālas in Prayogasārotarapaālam

Sl no:	Chapter name
1.	Santānasidhi
2.	Garbharakā
3.	Balarakā
4.	Sahaja unma
5.	gnatukonma
6.	Balināmahabhusidhidam
7.	Sāmanya balividhānam
8.	Mahāgrahabali
9.	Santibaliividhānam
10.	Viśotpati
11.	Mantrāgadam
12.	Dravyāgadam
13.	Sarvāgadam
14.	Jvaracikitsa
15.	Sarvarogacikitsa
16.	Gaavijñānam
17.	Tvaritavidhānam
18.	Dhāmapatividhānam
19.	Bhadrakālividhānam

20.	Belkāividhānam
21.	Mātagiparamudiātam vidhānam
22.	Vanadurga vidhānam
23.	Sudarāanam vidhānam
24.	Krodāgnividhānam
25.	Yantra vidhānam
26.	ātkarmayogavidhānam
27.	Dhātālākā

Name Of Yogas Mentioned In Prayogasārotarapaālam

Sl. no:	Name of yoga	Chapter Name
1.	Brahmi Ghāta	Santānasidhi
2.	Kalyāka Ghāta	Santānasidhi
3.	Lkā Taila	Santānasidhi
4.	Mahākalyākam Ghāta	Santānasidhi
5.	Pancagavya Ghāta	Santānasidhi
6.	Vajra Ghāta	Santānasidhi

Herbal Drugs Mentioned In Prayogasārotarapaālam

Sl. No:	Sanskrit Name	Botanical Name
1.	Arka	Calotropis gigantea
2.	āmra	Mangifera indica
3.	Avatha	Ficus religiosa
4.	Areka	Vitex negundo
5.	Atibala	Abutilon indicum
6.	Ākola	Alangium salivifolium
7.	Aritā	Azadiracta indica
8.	Ashvagandha	Withania somnifera
9.	Ajamoja	Trachyspermum rozburchianum
10.	Amrita	Tinospora cordifolia
11.	Ambuda	Cyprus rotundus
12.	Abja	Nelumbo nucifera
13.	Agnimantha	Premna serratifolia
14.	Ambāta	Spondias pinnata
15.	āmalaka	Embelica officinale
16.	Amritavalli	Tinocarpus cordifolia
17.	Abāru	Asparagus racemosus
18.	āmaya	Saussurea lappa
19.	Apamārga	Achyranthus aspera
20.	Āvamāra	Nerium oleander
21.	Agni	Plumbago zeylanica
22.	ārdra	Zingiber officinale
23.	Bala	Sida cordifolia
24.	Bāhati	Solanum indicum
25.	Brahmi	Bacopa monnieri
26.	Bhunimba	Andrographis paniculate
27.	Bārgi	Clerodendrum serratum
28.	Bilva	Aegle marmelos
29.	Bāa	Barleria morrisiana
30.	Bandhu	Ixora coccinea
31.	Candana	Santalum album
32.	Cāta	Mangifera indica
33.	Cinnaruha	Tinospora cordifolia
34.	Dāru	Berberis aristate
35.	Dātri	Woodfordia fruticose
36.	Durva	Cynodon dactylon
37.	Drkā	Vitis vinifera
38.	Danti	Baliospermum montanum
39.	Dādima	Punica granatum
40.	Dāvi	Coscinum fenestratum
41.	Dhānyaka	Coriandrum sativum
42.	Devadāru	Cedrus deodara
43.	Dhātaki	Woodfordia fruticose
44.	Dāpyaka	Trachyspermum ammi
45.	Deva	Sida rhombifolia
46.	Devadhāpa	Commiphora wightii
47.	Ela	Elettaria cardomum
48.	Elavāuka	Prunus cerasus
49.	Eranda	Ricinus communis

50.	Girikaika	Clitoria ternatia	118.	Mnla	Nelumbo nucifera
51.	Gunja	Abrus precatorius	119.	Moca	Bombax ceiba
52.	Guha	Uraria picta	120.	Mahikam	Commiphora mukul
53.	Ghana	Cyprus rotundus	121.	Mudga	Phaseolus radiatus
54.	Gada	Catunareum spinosa	122.	Ngakesara	Mesua ferrea
55.	Gudci	Tinospora cordifolia	123.	Ngara	Zingiber officinalis
56.	Gaddra	Coleus barbatus	124.	Nia	Curcuma longa
57.	Guggulu	Comiphora mukul	125.	Nlotpala	Nymphaea cynea
58.	Granthi	Piper brachystacyum	126.	Nllobja	Prunus cerasoides
59.	Garbha	Nelumbo nucifera	127.	Nimba	Azadiracta indica
60.	Gajapipalli	Piper chaba	128.	Nrada	Cyprus rotendus
61.	Halni	Glorioa superba	129.	Nlikera	Cocos nucifera
62.	Harati	Terminalia chebula	130.	Nrgudi	Vitex negundo
63.	Haridra	Curcuma longa	131.	Nyagrodha	Ficus benghalensis
64.	Hastipipali	Scindapsus officinalis	132.	Pippali	Piper longum
65.	Higu	Ferula asafoetida	133.	Pala	Stereospermum suaveolens
66.	Hirai	Curculigo orchoides	134.	Pathya	Terminalia chebula
67.	Indravalli	Cardiospermum halicabum	135.	Padmaka	Nervilia nucifera
68.	Jvaka	Malaxis acuminata	136.	Priyala	Buchanaia lanzan
69.	Jtipupa	Jasminum grandiflorum	137.	Palaa	Butea monosperma
70.	Jambu	Syzygium caryophyllatum	138.	Paoli	Trichosanthes cucumerina
71.	Japa	Hibiscus rosa sinensis	139.	Plakaa	Ficus lacor
72.	Kaa	Saccharum spontaneum	140.	Priyangu	Callicarpa macrophylla
73.	Kuata	Saussurea lappa	141.	Phalguaa	Terminalia arjuna
74.	Kusumbha	Carthamus tinctorius	142.	Putranjiva	Putranjiva roxburghii
75.	Korkkodi	Momordica dioica	143.	Paha	Flacourita sapida
76.	Kkamci	Solanum nigrum	144.	Rji	Psoralea corlifolia
77.	Klamaa	Phaseolus mungo	145.	Rajani	Curcuma longa
78.	Kesara	Crocus sativus	146.	Rsna	Pluchea lanceolata
79.	Kapikacu	Mucuna pruriens	147.	Rohii	Picrorhiza kurroa
80.	Kaa	Piper longum	148.	Raktapmrga	Achyranthes aspera
81.	Kaunti	Vitexnegundo	149.	Raktacandana	Pterocarpus santalinus
82.	Kaeruka	Scripus grossus	150.	Saptaparaa	Alstonia scholaris
83.	Kadali	Musa paradisiaca	151.	Saireya	Barleria prionitis
84.	Kapitha	Feronia elephatum	152.	Samaaga	Mimosa pudica
85.	Kamarya	Gmelina arbora	153.	Srngeeta	Pongamia glabra
86.	Kudra	Solanum xanthocarpum	154.	Surabhi	Selinum tenuifolium
87.	Kharamanjari	Achyranthes aspera	155.	Sevya	Vetiveria zizanioides
88.	Kadamba	Neolamarckia cadamba	156.	Sarasja	Nelumbo nucifera
89.	Kodrava	Paspalum scrobiculatum	157.	Sidhrthaka	Brassic alba
90.	Karanja	Pongamia glabra	158.	Suganda	Alpinia calcarata
91.	Kulatha	Dolichos biflorus	159.	Sarapa	Brassica alba
92.	Kaktari	Solanum xanthocarpum	160.	Sarja	Vateria indica
93.	Ksaghna	Cassia occidentalis	161.	Slemtaka	Cordia dichotoma
94.	Kriaa	Piper longiferum	162.	Soli	Oryza sativa
95.	Krishnapushpa	Datura metel	163.	Salmali	Bombax ceiba
96.	Kaabja	Chioachne gigantea	164.	ikha	Celosia cristata
97.	Kkrivka	Ficus racemose	165.	Siraa	Albizia lebbeck
98.	Lodhra	Symplocos laurina	166.	Sahadevi	Veronia cinera
99.	Lakmi	Nervilia aragoana	167.	Srphala	Aegle marmelos
100.	Lkka	Andropogon muricatum	168.	Sgavera	Zingiber officinale
101.	Lohitika	Rubia cordifolia	169.	Srdevi	Vernonia cinerea
102.	Llgali	Gloriosa superba	170.	Sthira	Desmodium gangeticum
103.	Lanna	Allium sativum	171.	Sriba	Hemidesmus indicus
104.	Mahauadhi	Zingiber officinalis	172.	yma	Operculina turpethum
105.	Mdvka	Vitis vinifera	173.	Saunhi	Zingiber officinale
106.	Madhuka	Maduca longifolia	174.	Sailka	Bergenia lingulata
107.	Meda	Polygonatum verticillatum	175.	Sgi	Pistacia integrima
108.	Mahmeda	Polygonatum cirrhifolium	176.	Saha	Vernonia cinerea
109.	Manjita	Rubia cordifolia	177.	Suavi	Getonia floribunda
110.	Musta	Cyprus rotundus	178.	Tagara	Valeriana Wallichii
111.	Morva	Morus alba	179.	Trivt	Operculia turpethum
112.	Mleya	Ammomum subulatum	180.	Tadulya	Amaranthus aspera
113.	Marca	Piper nigrum	181.	Tila	Sesamum indicum
114.	Mtuluuga	Citrus medica	182.	Tlsa	Abies webbiana
115.	Mgadhi	Piper longum	183.	Tikta	Andrographis paniculate
116.	Mayraka	Achyranthes aspera	184.	Taskara	Angelica nuristanica
117.	Makaranda	Jasminum multiflorum	185.	Tvak	Cinnamomum verum

186.	Tuga	Maranta arundinacea
187.	Utpala	Nymphaea caerulea
188.	U□□ra	Vetiveria zizanioides
189.	Udumbara	Ficus rscemosa
190.	Ugra	Acorus calamus
191.	U□na	Plumbago zeylanica
192.	Vy□ghrap□da	Solanum xanthocarpum
193.	Vand□ka	Vanda roxburghi
194.	Va□a	Ficus benghalensis
195.	Vai□□avi	Ocimum tenuiflorum
196.	Vam□a	Bambusa arundinacea
197.	Var□a	Crocus sativus
198.	Vida□ga	Embelica ribes
199.	Vid□ri	Pueraria tubersa
200.	V□rida	Cyprus rotendus
201.	V□□abha	Trainthema portulacastrum
202.	Vi□□la	Trichosanthes palamata
203.	Var□ya	Crocus sativus
204.	Vaca	Acorus calamus
205.	V□□a	Adathoda vasica
206.	Vi□va	Zingiber officinale
207.	Vega	Trichosanthes tricuspidate
208.	V□□a	Adathoda vasica
209.	Ve□u	Bambusa vulgaris
210.	Vats□dani	Cocculus hirsutus
211.	Vibh□taka	Terminalia bellarica
212.	V□ru□i	Citrullus colosynthis
213.	Ya□ti madhu	Glycyrrhiza glabra
214.	Yava	Hordeum vulgare

Mineral Drugs Mentioned In Prayogas□rottara□alam

Sl. No.	Mineral drug	Latin Name
1.	Ayas	Iron pyrite
2.	Gairika	Red ochre
3.	Harat□la	Orpiment
4.	M□ktika	Chalcopyrite
5.	Ma□d□ra	Rust powder
6.	□il□jatu	Asphaltum
7.	Sindh□tha	Rock salt
8.	Sauvarcala	Black salt
9.	T□k□yam	Emerald

Animal Product Mentioned In Prayogas□rottara□alam

Sl. No.	Animal drug	
1.	Gav□k□□ra/gok□□ra	Cow's milk
2.	Dadhi	Curd
3.	Gosarpi	Cow's ghee
4.	K□□ra/payas/gave□u	Milk
5.	Gomaya	Cow dung
6.	Gom□tra	Urine of cow
7.	Go danta	Teeth of cow
8.	Go roma	Hair of cow
9.	Go khura	Hoof of cow
10.	Go s□□ga	Horn of cow
11.	Ajak□□ra	Goat's milk
12.	Bastam□tra	Goat's urine
13.	Bast□□da	Testicles of goat
14.	M□hi□a dadhi	curd prepared out of buffalo milk
15.	Gajadanta	teeth of elephant
16.	Ke□a	Hair
17.	Pincara	Skeleton
18.	Paravata pur□□a	faeces of pegeon
19.	V□nara nakha	nails of monkey
20.	V□nara roma	hair of monkey
21.	□ikhi	Peacock
22.	Kukkuda	Hen
23.	Ahi nirmoka /Sarpa tvak	slough of snake
24.	Matsya	Fish

25.	Mamsa	Flesh
26.	Cakra	Ruddy Shelduck (Tadorna ferruginea)
27.	Var□ha dam□tra	teeth of boar
28.	Me□as□□gi	horn of a sheep

Ga□□s mentioned in Prayogas□rottara□alam K□koly□di Ga□a

1.	Kakoli	Roscoeia procera
2.	K□□rakakoli	Lilium polyphyllum
3.	J□vaka	Malaxis acuminata
4.	Ri□abhaka	Microstylis muscifera
5.	Mudgapar□i	Phaseolus trilobus
6.	M□□apar□i	Teramnus labialis
7.	Meda	Polygonatum verticillatum
8.	Mahameda	Polugonatum cirrhifolium
9.	Cinnaruha	Tinospora cordifolia
10.	Tug□k□□ri	Curcuma angustifolia
11.	Padmaka-	Prunus cerasoides
12.	Prapau□□arika	Prunus species
13.	Ridhi	Habenaria edgeworthii
14.	V□dhi	Habenaria intermedia
15.	M□idv□ka	Vitis vinifera
16.	J□vanti	Leptadenia reticulate
17.	Madh□ka	Madhuca longifolia

Da□am□la

1.	Bilva	Aegle marmelos
2.	Agnimantha	Premna serratifolia
3.	Gambhari	Gmelina arborea
4.	□yon□ka	Oroxylum indicum
5.	P□□ala	Stereospermum suaveolens
6.	B□hati	Solanum indicum
7.	□□lapan□i	Desmodium gangeticum
8.	Ka□dak□ri	Solanum xanthocarpum
9.	Gok□ura	Tribulus terrestris
10.	Pri□nipar□i	Urarica picta

Triphala

1.	Har□taki	Terminalia chebula
2.	Vibh□taki	Terminalia arjuna
3.	□malaki	Embelica officinale

Vyo□a

1.	Pippali	Piper longum
2.	Mar□ca	Piper nigrum
3.	□u□di	Zingiber officinale

DISCUSSION

The manuscripts were edited by following the method of lower criticism including Collation, Heuristics, Recension and Emendation.

While constituting the critical apparatus, it was noted that Codex B had more omissions due to fragility and fadedness. The words which are faded formed the omissions, repeated words formed additions, when there is missing information, ambiguities and inconsistencies form the conjectural meaning. Emendations were done to improve the textual clarity. Orthographic confusion were noted when there is confusion with letters.

Accepted readings: While analyzing the critical edition, variants of readings are noted in both codices. One of the readings is accepted based on contextual meaning and the other is rejected. Maximum accepted reading was from Codex A, though Codex B is found assumed to be more closer to the author's Ur text. But due to fragility and omissions of Codex B, maximum accepted reading is from Codex A, as Codex A is more clear and legible than Codex B. Writing a manuscript in old Malayalam script and Sanskrit language, resulted in more alphabetical errors and orthographic confusions. Nearly 354 accepted readings were found in Codex A and 29 accepted reading from Codex B with 23 emendations. It is because, Codex A has lesser number of

omissions, additions and conjectural meaning Number of omissions found in Codex B is 178. No omissions are noted in Codex A. The cause of omissions in Codex B is may be due fragility, fading or physical damage of the manuscript due to natural factors. 3 additions were found in Codex B.

Orthographic Transposition:

As the manuscript of two copies are in old Malayalam script and Sanskrit language, the letters such as അ - അ; ഇ - ഇ; ഏ - ഏ; ഐ - ഐ followed a particular pattern through out the text, indicating style of the scribe.

Discussion on Colophon, Author, Time period and Scribe Colophon

Both of the codices begin their work by giving salutation to Lord Ganesha and to the preceptors and there by concluding the theistic approach of the author. After the salutation, the author started the chapter name with the term 'atha' which means auspicious and as a blessing. In Codex A, the description end by 16 paragraphs where as Codex B is complete which consists of 27 paragraphs. By the end of Codex B, the name of scribe and the date of completion of work by the scribe have been mentioned. In both the codices, name of the author is not mentioned. Discussion on date and authorship of the manuscript.

Codex B mentioned the time when scribe completed the work along with the name of the scribe. Time mentioned in the manuscript is 1029 Kumbham 12, ie 1909 AD. The time period of scribe is assumed as between 16th and 20th century based on evidence obtained from the manuscript as the date of the manuscript could not be fixed due to lacking of proper details regarding the author and his other works. Most of the verses found in the manuscript is found similar with the text Vaidya Sushruta Saṁgraha which is authored by Vaidya Narasimha Sūri of 1500-1570 AD.

DISCUSSION OF SUBJECT MATTER DEALT

The chapters in the present manuscript is divided as 'paṭala' where the term paṭala was first introduced in the text Rasānava by Nanda Bhairava and followed by author's of Rasaśāstra traditions. Some yogas in the manuscript are noted with mineral drugs along with herbal drugs. Though the period of Rasānava is controversial, the time period is assumed to be in 10th century. This inclusion of mineral drugs and naming the chapters as paṭala in the manuscript reveals the author's inclination to Rasaśāstra. The manuscript Prayogasrotrapaṭalam consists of 27 paragraphs where each paragraph focused on different areas of Ayurveda regarding cikitsa, drugs, daivavyapārāya cikitsa etc. This text emphasized on child conception, diseases affecting pregnant woman, grahas or evil spirits afflicting the children till seventeen years of a child, psychiatric disorders, viśā cikitsa and mantras, dravyas and other diseases such as jvara and sarvaroga cikitsa, and dravya gaṇas. The first three chapters of Prayogasrotrapaṭalam shows some similarity with Aṅgagādaya Uttara tantra. The first two chapters deals with infertility, its treatment, yogas for ūklavardhana and yogas for treating the pregnant woman for diseases such as jvara, cardhi, raktasrava, vasa, kṣa, grahaṇi etc. Clinical features and treatments for 10 varieties of pātana grahas have been explained in the manuscript whereas Cūrṇa Hārta has explained only 8 pātana grahas.

The first three chapters mainly focus on Kaumārabya. The third paragraph deals with graha affecting the infant in his first 10 days, first 10 months and till his age of 17 years. Graha or Psychiatric diseases is one among the eight branches of Aṅgagādaya Uttara explained by Cūrṇa Vagbhāta in Sūtrāṇa. Graha cikitsa is positioned as the third āṅga after explaining Kṛya and Bala when Aṅgagādaya is explained. Thus the importance and treatment of Grahas are known from the period of Samhita Kṛi. The grahas are the unknown forces which are negatively affecting the health and well

being of newly born leading to a spectrum of diseases. Thus term Graha projects an impression of both psychiatric and acute physical disease manifestations whereas in the context of kaumārabya most of the grahas afflictions are physical diseases.

The collected manuscript, Prayogasrotrapaṭalam which was scribed by Peruvanaṭ Puṭṭa Nārāyaṇa Nambīr is having some lokas similar to Bhaṭṭarayas and some other medieval works, indicating its influence on the original author of the text. It is assumed that the codices obtained for the present work would be originally written under huge influence of the text Vaidya Sushruta Saṁgraha. It can also be assumed that the base manuscript may be in Kannada language. Maximum number of verses in the manuscript are found similar with the verses of 8th, 9th, 10th prakaraṇa of the text Vaidya Sushruta Saṁgraha. Even though similarity is noted, minor difference in the name of drugs and style of presentation are also found.

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Santanasidhi paṭala

As the title indicates, this paṭala describes yogas for woman who are desirous of getting pregnant, but remain infertile because of daiva (past deeds), doṣa (imbalance in dosha state due to dhara and vihra) and grahas (evil spirits) which are the causes for infertility. 21 gata or yogas which help for Santanasidhi have been explained. The rest of the yogas explained are for garbhadhāraṇa.

Peculiar drugs like Kaṭha bhaṭṭa, intended for improving male fertility are also mentioned. Explanation of many yogas with mineral drug and animal products such as Bastiṇṇa, Pūrvaṭ puriṇa which increases the ūklavardhana are explained for ūklavardhana. The yogas for improving the quality of rajas in woman, to improve ovulation, yogas for clearing the defect of ūkla and rtava and the associated symptoms are explained. Kalyāṇakaghaṭa which is explained in all the Bhaṭṭarayas have been explained here in first paṭala with minor difference in drug selection.

Garbharaṇa.

This manuscript details ten types of Pātana graha, where as in Harṭa samhita eight types of Pātana grahas are mentioned. They are called as Aṅgapātana in Harṭa Samhita. They are Lohita, Revati, Chvānkṇi, Kumāri, ākuni, iva, rdrvai, Sena. Here, this manuscript describes ten types as Damani, Bhāṇi, Ghaṇi, Kṇi, Catrasanti, Phatkṇi, Catridaṇi, Tṇi, Muktakeṇi, Rodini.

Auadhya yogas to be practiced in first ten month of pregnancy which could relieve symptoms explained in pregnancy like $\square\square$ la, Jvara, Sarvaroga, $\square$ iroroga, Sadya hikkahara, K $\square$ sa upadrava, $\square$ v $\square$ sa and more yogas curing $\square$ le $\square$ ma disorders with the drugs which are essential for garbhi $\square$ i which are specific to the text. Drugs mentioned for diseases of garbhi $\square$ i including yogas like sadyak $\square$ sa hara which are specific to the manuscript is noted to be a peculiarity. Explanation of Sidhayoga which cures $\square$ v $\square$ sa is mentioned. Four yogas especially for garbhi $\square$ i cardi has been mentioned with minimum drugs. Also yogas with minimum drugs have been explained for Grahi $\square$ i, Atis $\square$ ra, Garbhasr $\square$ va, Raktasr $\square$ va and Pradara. Mocani and Arka in daily morning bath is advised for pregnant lady for easy delivery. The formulations which improve child's speech capacity, intelligence have been mentioned.

B $\square$ larak $\square$ a

The grahas which afflict the first ten days after birth are named as V $\square$ mani, Bh $\square\square$ a $\square$ i, Gha $\square\square\square$ li, Katakoli, Ahamk $\square$ ri, Phalk $\square$ ri, Muktake $\square$ i, Trida $\square\square$ aka, Ajame $\square$ a, Rodani. The clinical features along with the treatment such as Lepana and Dh $\square$ pana have also been explained. Devadh $\square$ pa is particularly mentioned for first 30 days for protection from graha. The usage of pari $\square$ eka with drugs in the evening time may be indication of increased the potency of grahas during that time.

The grahas which afflict the child in his first twelve months of first year are named as $\square\square$ kuni, Makud $\square$ grahi, Gomukhi, Pi $\square$ gala, Bha $\square$ ava, Padma, S $\square$ tala, Yamuna, Kumbhakar $\square$ ika, T $\square$ pasi, R $\square$ k $\square$ as, C $\square$ lika. Clinical features of each graha $\square$ afflicting the child is explained and the treatment mentioned is offering (bali), one among daivavyap $\square\square$ raya cikitsa. K $\square\square$ riv $\square$ k $\square$ a ka $\square$ ya is indicated for sn $\square$ na. The grahas afflicting the child in each year till his seventeenth year, the clinical features of each graha, along with its treatment are mentioned. Daivavyap $\square\square$ raya cikitsa, as oblation to graha in the form of food is mentioned

Comparison With Other Medieval Works.

The manuscript have been compared with B $\square$ hatray $\square$ s and medieval $\square$ yurvedic literature like Va $\square$ gasena Samhita 12th century, Yogaratn $\square$ kara 17th century, Bhai $\square$ ajyaratn $\square$ vali of Kavi Raj Govinda Das Sen written in 18th century, Har $\square$ ta Samhita 6th to 7th century, Vaidya S $\square$ ra Sa $\square$ garaha 16th century. On comparison, the first three chapters of the manuscript is found almost similar with the 8th, 9th, 10th chapters of Vaidya S $\square$ ra Sa $\square$ graha which was written by Vaidya Narasimha $\square\square$ stri. The present manuscript mainly focused on fertility, ante natal care and protection from Graha cikitsa with unique and simple formulation.

The number of reference in the manuscript which is found similar to other classical texts are found as 1 each from A $\square$ h $\square\square\square$ ga h $\square$ daya $\square\square$ r $\square$ ra, A $\square$ h $\square\square\square$ ga h $\square$ daya uttara, Caraka $\square\square$ r $\square$ ra, Yogaratn $\square$ kara; 2 each from A $\square$ h $\square\square\square$ ga sa $\square$ graha Uttara, Su $\square$ ruta $\square$ ar $\square$ ra, Su $\square$ ruta cikitsa, Bhai $\square$ ajya Ratn $\square$ vali, 3 from Va $\square$ gasena cikitsa; 5 references from 8th prakara $\square$ a of Vaidya s $\square$ ra sa $\square$ grha, 22 references from 10th prakara $\square$ a of Vaidya s $\square$ ra sa $\square$ grha, 72 references from 9th prakara $\square$ a of Vaidya s $\square$ ra sa $\square$ grha.

In the 8th, 9th, 10th prakarana of Vaidya S $\square$ ra Sa $\square$ graha, formulations with minor change in drug selection is found when compared with the first 3 pa $\square$ ala of the manuscript.

In the work entitled - Critical edition and translation of first three chapters of the manuscript 'Prayogas $\square$ rotharapa $\square$ alam'- was done in a systematic manner through its critical edition and English translation. The critical edition and English translation of first three chapters of Prayogas $\square$ rotharapa $\square$ alam elicit the following conclusion.

Critical edition and translation of first three chapters of the manuscript 'Prayogas $\square$ rotharapa $\square$ alam'- was done in a systematic manner through its critical edition and English translation. The first three chapters of Prayogas $\square$ rotharapa $\square$ alam are found to be a part of a compiled work in the field of $\square$ yurveda by an unknown author with an intention to provide guidelines to the vaidys for management of various ailments with simple and efficacious remedies. Knowledge of the author in herbal drugs, animal drugs, rasa drugs can be identified from the three patalas. The manuscript provide simple yogas for conditions affecting garbhini, baala and baala grahas which can be counted as an asset in the field of Ayurveda. Most of the formulations in the cikitsapatalas which were labelled as best and give immediate results can be further used in practice and research consist of limited number of dravyas that are easily available even today. The critically edited, English translated copy of cikitsapatalas of the manuscript Prayogasarotharapatalam will be a handbook for all practitioners and beneficial for research scholars.

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CONCLUSION