THE MADANADI NIGHANTU OF CANDRANANDANA
IN THE LIGHT OF A NEW MANUSCRIPT

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ABSTRACT

The Madanadi nighantu of Candranandana has been published from Kottayam duly edited by N. S. Mooss. The editor has based this edition on four manuscripts three from different places in Kerala and one procured from Paris.

On examining the manuscript from Calcutta an interesting fact was revealed that the manuscripts from Calcutta and Paris resemble very closely in their readings and also in the respect that only these two, out of the five, have the miscellaneous portion after the description of the drugs under various ganas is over which covers nearly 50% of the body of the manuscript. This could not be taken up for editing and publishing in the present edition because the editor had no access. Had he seen the manuscript of Calcutta, perhaps he would have completed the work in its entirety. The paper discusses the salient features of the Calcutta Manuscript.

The Madanadi nighantu of Candranandana has been published from Kottayam (1915) duly edited by N. S. Mooss (B). The editor has based this edition on four manuscripts—three from different places in Kerala and one procured from Paris (B4). The MS deposited at the Asiatic Society, Calcutta (A) was not consulted. On examining the MS A, an interesting fact was revealed that the MSS. A and B4 resemble very closely in their readings and also in the respect that only these two out of the five, have the miscellaneous portion after the description of the drugs under various ganas is over which covers nearly 50% of the body of the MS. This could not be taken up for editing and publishing in the present edition because the editor could not have access to another MS in addition to B4. Had he seen the MS A, perhaps he would have completed the work in its entirety.

Peculiarities of MS. A:

The description of the MS. A is as follows:

Size – 24 × 16 cm.

* 39, Gurudham Colony, Varanasi
Lines per Page – 16 upto p. 16a, then 15

Letters per line – 43

From the colophon at the end, it appears that the scribe's name is 
Hadaik ar Bālakṣa and the owner of the MS was Siddhera Vaidya Āga-
thye Belapurkar residing at Pune. The MS was completed on the tenth 
day of the bright fortnight of Āświna month in Saka 1738 (1816 A.D.).

The handwriting changes abruptly from page 16a and also the 
number of lines per page. 'Vṛṣya' is written as 'rūkṣa' and 'vṛṇya' as 
'vṛṇya' in most of the cases.

Regional names of drugs are given on the right side where description 
ends.

In the present paper I would discuss the salient features of A and as 
to how far it could remove the deficiency of B. As pointed out earlier, 
A and B4 resemble closely in their readings. For instance, on p. 2 of B 
(F. N. 5,6,7) the readings are similar in both though the reading selected 
for the text is different. Such instances can be found almost on every 
page. But there are also some differences which have been observed as 
follows:

1. The text in B reads 'ūṣmaroga' (1.6). The variant in B4 is 'ūrdhvavāta' 
while A reads 'ūrdhvakha'; the last reading seems to be more appro-
priate because the drug is described as one of the chief emetics 
(Caraka, Kalpa, Ch. 3).

2. Among the synonyms of Mahānimba (1.8), 'sukamālaka' of B is read 
as 'suklāśalaka' by B4 and 'sukāśālaka' by A.

3. 'Pāke raktaphalā is one of the characters of Bimbī described in B 
(1.10). This is read as 'raktapitthahā' in B4 and 'raktapitaphalā' in 
A. In comparison to that of B4, the reading of A is appropriate as 
the context is of morphological characters and not of therapeutic 
properties.

4. In 1.15, the latter half of the verse is not found in B4 but A fills up the 
gap by furnishing a better reading 'chhardvāraya' for 'chatrāvaneṣa' 
the reading adopted in B.
5. ‘Mukhadoṣa’ of B (1.21) is read as ‘mukhaśoṣa’ in B4 and ‘mukhaśūka’ in A.

6. ‘Viṣairandale’ of B (1.32) is ‘viṣā ghaṇṭā’ in B4 and ‘viṣā caṇḍā’ in A. The last reading is supported by the Rajaṇighantu.

7. ‘Citralā’ (B 1.69) is read as ‘citraṅka’ in B4 and ‘pittalā’ in A.

8. ‘Suvarṇakah’ one of the synonyms of āragvadha (B 2.22) is read as ‘raivata’ in B4 and ‘recana’ in A.

9. ‘Mehanāsanaḥ’ (B4 2.25) is read as ‘Mehaśoṣanaḥ’ in A.

10. The verse 3.2 is read quite differently in B4. A also has the same reading but ‘pācana’ of the former is read as ‘pavana’ which answers the query of the editor.

11. ‘Ambuvāsini’, the reading of A, is more appropriate in comparison to that of B4 and also supported by Dhanwantarinighantu.

12. Similarly ‘Dīrghavāntaka’ (A 3.13) is more appropriate and common than ‘dīrghapatraka’ (B4).

13. In 6.17, ‘Kiritikā’ of B is read as ‘bhirantikā’ in B4 and ‘nirandikā’ in A.

14. ‘Rakṣoghnāṇi’ (B4 6.30) is read as ‘Raktaghnāṇi’ in A. The latter reading is nearer to the text.

15. ‘Tailalehe’ (B 9.4) is ‘tailayogyam’ in B4 and ‘tailayoni’ in A. The former reading means that oil may be processed with this while the latter one indicates that oil was extracted from the same.

16. In 15.12, ‘Vallyabalā’ of B is read as ‘vallyaphalā’ in B4 and ‘Vallyakaphā’ in A. Similarly, ‘Kāravalli’ of B4 is ‘Rājavalī’ in A. ‘Phalāsī vā’ of B4 (with question mark of the editor) is ‘phalāsikā’ in A.

17. In 16.17, ‘Mahāphalah’ of B4 is read as ‘mahābalaḥ’ in A. The word ‘tālayoni’ of the text is read as ‘meghayoni’ in B4 and ‘madyayoni’ in A. The last reading is definitely acceptable.

18. ‘Rajakadrumah’ of B (16.29) is ‘rañjanadrumah’ in B4 and ‘candana- drumah’ in A.
19. 'Mahāksvelā' (17.5) is read as 'Mahakalpā' in B4 and Mahakālā in A. Similarly, 'rūka' of (17.6) is 'vrśyā' in B4 and 'tyuṣṭā' in A.

20. In 19.19, 'kṣetramanjari' is read as 'śīrṣamanjari' in B4 and 'śvetamanjari' in A.

21. In 24.8, 'kaphapittahā' of B is supported by 'kaphapittajit' of B4 but is rectified by A as 'kaphavātajit' because the drug Ajamoda, due to usnavirya, can pacify vāta and not pitta.

22. In 27.11, 'piyā' and 'khacarah priyā' of B4 are read as 'prāṃśuḥ' and 'ausadhapiyā' in A which may satisfy the query of the editor.

23. In 31 5, B and B4 read 'dhyāmaka' but A reads it as 'śyāmaka'.

Apart from comparing A with B4, it would be interesting and profitable to compare A with B which may help to reconstruct the text of the letter in a better way.

1. In the introductory verse No. 2, 'samjnantaresu' is read as 'granthāntaresu' which seems to be more appropriate.

2. 'Svaravaramakīt' (B 1 4) is 'kusthamātrajit' in A.

3. In 1.8, 'nimbaraka' is read as 'nimbavara' in A.

4. 'Varatiktāḥ' is one of the synonyms of kutaja in B. It is read as 'vanatiktaḥ' in A.

5. 'Amoghi' one of the synonyms of viḍāṅga (B 1.24) is read as 'kairātaḥ' in A. It is to be noted that viḍāṅga grows mostly in Kirātadesa (North-eastern part of India).

6. In 1.28, 'duṣṭāvrama' is read as 'kusthāvrama' in A.

7. In 1.33, 'citrakena samā' (A and B4) is a better reading in comparison to 'citrakasyopamā' as in B.

8. 'Vātagnam' (B 1.54) is 'malagnam' in A. Similarly, 'Nirvīśeṣake' (A) is more appropriate than 'nirvīśeṣataḥ' (B 1.56).

9. 'Amoghā' (B 2.7) is read as 'medhyā' in A.
10. ‘Tūṁi visodhanī’ (B. 2.17) is read as ‘tu nīlaśodhini’ in A. Similarly, ‘bhūta’ (B. 2.18) is ‘bhrama’ in A.

11. In 2.41, ‘pāṇīvāmayapradam’ of B is read as ‘pāṇīvāmayabhramān’ in B4 and ‘pāṇīdusramapradam’ in A.

12. In 2.44, ‘mūtrakṛcchrajaśvarūcīh’ (B) is read as ‘doṣamātragrahaḥraucīh’ in A.

13. ‘Sapta’ (B. 2.50) is read as ‘sarva’ in A while other MSS do not read it clearly.

14. In 2.53, ‘kuṣṭhāṛśāṃsi’ (B) is read as ‘kuṣṭhāṅ krimin’ in A.

15. In 3.9, ‘nilā’ (B) is read as ‘viśā’ and ‘doṣa’ (B) as ‘śopha’ in A.

16. In 3.14, ‘snigdha’ (B) is read as ‘tikta’ in A, also supported by B4. In other nighantus too, it is not mentioned as ‘snigdha’.

17. ‘Bhadradāru’ (B 3.27) is ‘mahādāru’ in A.

18. In 3.40, ‘Vīryasamī’ of B is read as ‘madhukam’ in A.

19. In 4.27, ‘vaktra’ of B is read as ‘Caksu’ in A.

20. The verse 6.6 is read in A as follows –
   “Duraḷabhā dhanvayāso yāso dhanvayavāsakaḥ
   Kacchurā tāmramūlā ca duḥsparśā durabhigrahā”.

21. In 6.20, ‘vaśyo’ of B is read as ‘veśyo’ in A. ‘Guhya’ of B is read as ‘gulma’ in both A and B4.

22. ‘Vibhāvari yā’ of B (7.7) is ‘Vibhāvanīyā’ in A and supported by the majority of MSS. The next verse is missed in B which is as follows in A–
   “Bṛāhmapī vātavīśyasāṃ kptaghṛnyau stanyavardhane.
   Medeśite svādurase kṣatakṣayahare guru”.

23. In 8.12, ‘sināṭīkā’ of B is ‘śivāṭīkā’ in A. The latter reading is supported by other nighantus.
24. In 8.19, 'candanagopā' of B is 'candanagaurā' in A. In 8.21, 'bahu-śravā' is read in A in place of 'madhusravā' (B).

25. In 11.5, 'tṛṣṇā' (B) is read as 'kṛmi' in A.

26. 'Tiktam' of B (11.7) is read as 'tikṣṇam' in A.

27. 'Malāpaham' of B (12.2) is read as 'gulmāpaham' in A.

28. In 12.5, 'mātā' of B is read as 'sītā' in A. Similarly, 'dāha' of B (12.7) is 'dhātu' in A.

29. Rājīmāna' of B (13.1) is read as 'rājanāmā' in A. The latter reading is supported by the Dhanvantari nighāntus. In 13.2, 'tridosā' of B is 'tvagdoṣā' in A.

30. In 13.3, 'pittā' of B is 'vinnā' in A.

31. In 14.3, 'kuryāt' of B is read as 'rucyā' in A. Similarly, 'ḥṛdyatām' is replaced by 'ḥṛdyadā'.

32. In 15.8, after 'bānah', 'mlanāh' is read in A which may be 'amlāna' as in other nighāntus. The reading of B4 may also be the same.

33. In 15.10, 'bahucchadāli' of B is 'bṛhacchadāli' in A. Similarly, in 15.14, 'śayakāh kṣurāh' of B is read as 'śayakacchadāli' in A. In 15.15, 'iksukāh' is read as 'madhurasāh' in A. The latter half of the verse is read in A as follows:—

'Bānīr ilaharah sōṣadāhachardivināsānah'

34. In 16.1, 'kāmyāh' is read as 'kēṣyāh' in A. Similarly, 'sugandhirmilaniṣṭānaḥ' is read in A as 'sugandhanimanirvānasah'. In 16.7, the latter half of the verse is read in A as 'madhugandhāṁ Puspaphalah Phālgunāṁ kṣatriyodhyāpi'.

35. In 16.11, 'sāra' is read as 'sāla' in A.

36. In 16.13, 'kṛṣṇāsāra' is read as 'raktasāra in A.

37. 'Tṛṇnarājastalāḥ śalaḥ' (B 16.17) is read as 'Tṛṇnarājo mahābalaḥ' in A. The latter reading is supported by B4 with the only difference that there 'mahābalaḥ' is 'mahāphalaḥ'.

38. 'Sāla' (B 16.24) is read as 'śālo' in A.
39. ‘Kaśāyamadhurstvakko’ (B 16.25) is read as ‘kaśāyaḥ madhūraḥ pāke’ in A.

40. ‘Svedāvaho’ (B 16.30) is read as ‘svedāpaho’ in A.

41. In 17.2, the first half of the verse is read in A as follows—

‘sarvavidradhītātaghnah tiktāśrkkapahanāṣanah’. This is read in B as—‘vardhmavidradhītātaghnah pittāśrkkapahanāṣanah’.

42. ‘Ghanamālo’ (17,3) is read as ‘madyamālo’ in A. In 17.9, the first half of the verse is read in A as—‘Rujākarastvārtagalo hintālo bhīṣa-

nāhvayaḥ’.

43. In 18 8, ‘Aṣmaghnam’ is ‘arṣoghnam’ in A. In 18.9, ‘Bhīṣyandi’ of B is read as ‘niṣyandi’ in A. In 18.10, ‘chhedī’ of B is read as ‘svedi’ in A.

44. In 19.2, ‘mātrakṛcchrrujāpahah’ is read as ‘mātrakṛcchṛpahāśmahā’ in A.

45. In 19.6, ‘vraṇyah’ of B is read as ‘vṝanyah’ in A.

46. About Vṛksādani, nothing is given in B leaving the space blank. Here A reads as follows—

‘Candraḥ syād vṛksaruhah sikhari kāmavrksaakah.
Vṛksādani nararuhā kāmātā padarohini’.

47. ‘Vibhīṣanah’ (19.15) is read as ‘vibhūṣanah’ in A. In 19.16, ‘yoni-
do-ā’ is read as ‘yoniroga’ in A. In 19.16 (a), the latter half of the
verse is read in A as—‘ksudrapatraḥ svarapatraḥ kuṣo darbha iti dvidhā’.

48. In 19.18, ‘guccha’ is read as ‘mūrchhā’ in A.

49. In 19.19, ‘ṭītivārah’ is read as ‘kṣītivāsā’ in A. In 19.21, ‘magadha
gajapippali’ is read as ‘nagajaḥ kapipippali’ in A.

50. In 19.24, ‘dadrughnā’ and ‘śodhani’ are read in A as ‘jvaraghni’ and ‘ropaṇi’ respectively. Similarly, ‘kaphaghni’ is read as ‘Vātaghnī’ in A.

51. In 20.7, the latter half of the verse is read in A as ‘āsāraḥ yuktasārā ca
aṃmasārājinnā matā’. In 20.13, ‘maheraṃśa’ is read in A as ‘mahā-
ranyasa‘cā’. 
52. The latter half of the verse 20.14 is read in A as follows – ‘Sallaki dhūpayogeṣu pūjāta ca viṣeṣataḥ’. In B it is ‘Sallaki dhūmayogeṣu tailayogeṣu pūjāta’.

53. In 21.1, ‘ksatakṣiṇi ca rūpīka is read in A as ‘ksatakṣiṇasvarūpini’.

54. ‘Brāhmaṇayāṣṭikā’ (B 21.9) is read in A as ‘gardabhaḥgandhikā’.

55. In 21.12, ‘tikta’ is read as ‘tikṣṭā’ in A. In 21.14, ‘krmī’ and ‘krmī’ are read in A as ‘snigdho’ and ‘rakta’ respectively.

56. In 21.17, ‘tikta’ is read as ‘tikṣṭā’ in A.

57. The latter half of the verse (22.1) is read in A as ‘bhātipriyā nāganaṁ tulasī surasāgrajā’. The verse 22.2 is read in A as follows –

“Sugandhā tiktakatukā krmikṣṭhapraṇāsini. Kāsahikkājvarasvāsa tulasī viṣeṇāsini”

58. In 22.5, ‘maruttamaḥ’ is read in A as ‘Mayūrakaḥ’.

59. In 22.9, ‘Samśaktakeṣaghnāḥ’ is read in A as ‘Samśvedakṣaghnāḥ’. Similarly, ‘krmivināsanaḥ’ is read in A as ‘jvaravi-pahāṅaḥ’.

60. In 22.18, ‘nirbharaḥ’ and ‘jalajā’ are read in A as ‘nirjharā’ and ‘vanajā’.

61. In 22.24, ‘nīca’ is read as ‘nīcāiḥ’ in A. In 22.25, ‘medaḥ’ is ‘meha’ in A.

62. In 22.29, ‘kuṣṭha’ is read in A as ‘kapha’.

63. In 22.30, ‘sinduvārastathā’ is read in A as ‘sindūrā rasadā’.

64. In 23.2, ‘muṣkakaḥ’ is read as ‘mokṣakaḥ’ in A.

65. In 24.3, ‘pitāhvam yuyjamanaṃ’ is read in A as ‘pittāśṭkkuṣṭhānāsanaṃ’. The first half of the verse 24.4 is absent in A.

66. In 24.6, ‘caiva’ is read in A as ‘vṛṣaṃ’.

67. The verses 24-9-10 left blank in B are read in A as follows –

‘Ajagandhā paśugandhā paśugandhā sabaḥbaraḥ. Kabari śābarīgandhā tuṇgi pūtimayūrakā.’
68. In Ch.27, B starts with padma but in A it is preceded by the description of pu~pāñjana as follows –

"Pu~pāñjanaṁ pu~pakṣetu kausumam kusumāñjanaṁ. Pariti ritikusumamṁ ritipu~spaṁ ca puspikam".

69. In 27.5, ‘kukkuṭi sthirajivikā’ is read in A as ‘kumkumā sthūlajihvikā’. In 27.6, ‘dhātubṛhmaṁ’ is read in A as ‘yonidoṣajit’.

70. The first half of the verse 27.7 is missing in A. In 27.8, ‘pakvātisāra’ is ‘raktāticsāra’ in A.

71. 27.12 is absent in A. The second half of the verse 27.13 and the first half of the following verse are also missing in A.

72. In 28.2, ‘pakvā’ and ‘ṣītā’ are read in A as ‘raktā’ and ‘tiktā’ respectively.

73. In 30.1, ‘dhrvna’ is read in A as ‘yuvā’. In 30.2, ‘vraṇyaḥ’ and ‘yosītām’ are read in A as ‘varṇyaḥ’ and ‘pājitaḥ’.

74. In 30.10, ‘krimilaḥ’ is read in A as ‘balī ca’. The first half of the verse 30.11 is read in A as follows –

"Phalemlo madhuraścaiva rasau mūle kaśayatā”.

75. In 30.12, ‘pumāro’ is read as ‘pūto’ and ‘supārśvaścārudarśanah’ as ‘pārśvasvāduḥ sudurmadah’ in A. In 30.13, ‘pippalabh śmrtaḥ’ is read in A as ‘pippari śmrta’.

76. In 30.14, ‘āmrascūto rasālaśca’ is read in A as ‘āmrascūtah śyāmatai-lah’. The verse 30.15 is read in A as follows –

"Tvakkasāyo vraṇaghnasca jūyeo yonivisodhanaḥ. Pramehārsośrapttaghnah prāyaḥ svāduphalah śmrtaḥ”.

77. The first half of the verse 30.16 is read in A as follows.

"Priyālōmlaphalastvakko cāro drākaśāphalah śmrtaḥ”.

78. In 30.18, ‘nakkyaṇa’ is read in A as ‘sasyaṇa’. In 30.19, ‘vraṇyaḥ’ is read in A as ‘varṇyaḥ’.

79. In 31.1, ‘yavanah’ is read as ‘pāvakaḥ’ in A.
80. In 31.9, 'kṣemaka' is read in A as 'cāmara'.

81. Description of coca and patra given in B (31.11-14) is missing in A.

82. In 31.15, 'śuka' is read in A as 'kuśa' in A.

83. In 31.17 'kālakūta' is read as 'kālarūdhha' in A. The second half of 31.17 and the first half of 31.18 are missing A.

84. In 31.19, 'saphaḥ' is read in A as 'tathā'. The second half of the verse is read in A as follows—'vyāghrapuspah karakacḥ śirsacca nakharacḥ kharacḥ'

85. In 31.21, 'madnāśanam' is read in A as 'nakhamvaca'.

86. In 31.22, 'śirsakah' is read in A as 'veṣṭakah' and 'dadhiṣca' as 'vyāddhiṣca'. In 31.23, 'tailādi' is 'tailādhi' in A.

87. In 31.24, 'varnābham dhīra' is read in A as varṇaṅca sāla'. In 31.25, 'varṇakṛd' is 'kṛmiḥṛd' in A.

88. In 31.27, 'tvacyā kaphaghni' is read in A as 'sophaghni'. In 31.28, 'mahiṣākṣa' is read in A as 'mahiṣākhyā'.

89. The description of properties of guggulu given in B (31.29-30) is missing in A.

90. In 31.32, 'svaniryāso' is read in A as 'stanyīyo'sau' in A. The second half of the verse 31.33 is read in A as follows—Balamāmsavṛddhiṣkara rakṣoghnah 'puṣṭivardhanaḥ'.

91. In 31.34, 'hṛdyāḥ' is read in A as 'mādhyah'.

92. The other half of the first line of the verse 31.36 is read in A as 'sekharī gokhairā kharāḥ'. In the same verse 'bali' is read in A as 'valli'.

93. In 31.37, 'tailalepanakarmani' is read in A as 'stanalapanakarmasu'.

94. The second half of the verse 32.2 is read in A as follows—'śātalā kṛccchranāśāya tridhārasnuḥbhedah'.

95. In 32.3, 'tīvragandhākhyā' is 'nakhagandhā ca' and 'vṛttapatrikā' as 'bastagandhikā in A. The second half of the verse 32.4 is missing in A.
Conclusion:

The MS A, not consulted while editing the text of the Madanādi Nighantu, is important in many respects. Firstly, it resembles the MS B4 (Paris MS. copied from Bikaner) mostly which indicates the common source of both these MSS. Both the MSS have the ‘Viprakīrma–Prakaraṇa‘ (description of miscellaneous drugs) after the description of gānas is over. Secondly, it has got a number of textual variations (given in this paper) which suggest alternative readings in B. Thirdly, it has been able to fill up the gaps left in the edited text. Fourthly, it has opened the possibility of editing the miscellaneous portion which has not come to light so far.