

REVIEW ARTICLE

# A Critical Review of Medical Manuscript *Vaidyakasarasangraha* by Ballal

**Author: Rajat Patel<sup>1</sup>**

**Co Authors: Hitendra Gohel<sup>2</sup>**

<sup>1</sup>Department of Ayurveda Samhita and Siddhanta, Shree Swaminarayan Ayurvedic College, Swaminarayan University, Kalol, Gandhinagar, Gujarat, India

<sup>2</sup>Department of Kriya Sharir Shree Swaminarayan Ayurvedic College, Swaminarayan University, Kalol, Gandhinagar, Gujarat, India

## ABSTRACT

Manuscripts are the proofs of our well-developed ancient science. It is an educational and cultural wealth of India. These are important source of traditional knowledge. India possesses nearly five million manuscripts but out of those only 7% is preserved in printed type. Only 2% knowledge of medical manuscripts is preserved in print. Much larger material is yet to be discovered from these manuscripts. If a manuscript gets lost or damaged, that ancient knowledge couldn't transmit to next generation. Study of an unexplored manuscript may reveal the hidden knowledge or it may add up the existing knowledge. Critical study and preservation of such manuscripts plays a significant role in the literary research, especially in the field of Ayurveda. That is why this manuscript 'Vaidyakasarasangraha' has been chosen for study.

**Key Words** *Vaidyakasarasangraha, Ballal*

Received 03<sup>rd</sup> March 2026 Accepted 12<sup>th</sup> April 2026 Published 10<sup>th</sup> May 2026

## INTRODUCTION

Ayurveda is the oldest indigenous medicine. It is the eternal life science with its own sound basic principles. Initially the knowledge was transmitted by oral learning method. Later the literature was created in Sanskrit language. Now a days, the major source of knowledge of Ayurveda are classical texts like *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Ashtanga Samgraha* etc. Apart from those major Samhitas, more Ayurvedic literature was created too. Some of that is published but large quantity

of the literature is still in the form of unpublished manuscripts. "Vaidyakasarasangraha" is one such uncommon Ayurvedic manuscript. Therefore, this manuscript regarding various diseases, their symptoms and their treatment is chosen for present study.

A manuscript is a handwritten composition on paper, bark, cloth, metal, palm leaf or any other material dating back at least seventy-five years that has significant scientific, historical or aesthetic value.

## REVIEW ARTICLE

### MATERIALS

Manuscript “Vaidyaka-sarasangraha” collected from Oriental institute central library, Sanskrit section, Acc. No-3584, Baroda<sup>1</sup>.

### METHODS

Manuscript “Vaidyaka-sarasangraha” was collected by photocopying it from Oriental institute central library, Baroda. Later it was transcribed in Sanskrit and then translated to English. After that whole manuscript was divided in different sections and titles were given to each section based on the content. And lastly whole manuscript was critically reviewed for present study.

#### Description of manuscript “Vaidyaka-sarasangraha”

- Manuscript collected from: Oriental Institute Central Library, Baroda.
- Manuscript Reference: Sanskrit section, Acc. No. 3584.
- Manuscript Form: Digital copy.
- Script: Devanagari.
- Language: Sanskrit.
- Extent: 18 Folios. 10 lines in a page.
- Age: 1579 *Samvat*.
- Topic: Ayurveda.
- Present condition: Time-worn.
- Handwriting: Good.

The manuscript “Vaidyaka-sarasangraha” was searched thoroughly in manuscript libraries. According to the New Catalogus Catalogorum, while several manuscripts share this title, their

authorship and content vary significantly. Consequently, the specific version chosen for study is unique, with the only extant copy held at the Oriental Institute Central Library in Baroda.

#### Title

Author has given title ‘Vaidyaka-sarasangraha’ to this manuscript. As this manuscript is compilation work, it’s title “Vaidyaka-sarasangraha,” meaning “Collection of the Essence of Medical Science” is completely justified. There are few other manuscripts with the same name but none of those are created by the same author. Reference related to this manuscript has been found in any Ayurveda history book “Ayurved Ka Vaigyanika Itihasa” by Acharya Priyavrata Sharma<sup>2</sup>. Any other reference related to this manuscript has not been found in any Ayurveda or history books.

#### Author

Name of Author – Shri Ballala (King of Chitrakoot)

There is no verified historical evidence or mention of a "King Ballala" specifically ruling over Chitrakoot. There are some references of King Ballala in Indian history books, but none of them seems like author of this manuscript.

#### Time period of manuscript

According to colophon, this manuscript was written in the year 1579 of the *Samvat* Era, on the 13th day of the *Shukla Paksha* of the month of *Phalgun*, on a Friday.

#### Style of writing

## REVIEW ARTICLE

The whole manuscript is written in Sanskrit language and Devanagari script. The contents are not divided properly in *Adhyayas* or *Prakaranas* unlike classical treatise of Ayurveda. Manuscript is written with proper pagination. Single vertical strokes are used as punctuation sign within the verses and also as the punctuation sign between the verses. Double vertical strokes are used at the end of most topics. Right and left end of each page of this manuscript is decorated with black colored double marginal lines, with sufficient margin. The Devanagari script used in this manuscript appears to be old because all over the manuscript author has used *Pratimatra*. For e.g., Devadaru is written like 'दवदारु'.

### Present condition of manuscript

The manuscript is written on handmade old country paper. The paper is yellowish white in colour. The manuscript is not binded or stitched and was kept in loose sheets wrapped in red cloth. Most of the folios of manuscript are damaged from upper, lower or side parts. Except few places, the text of manuscript is clear to read. The end colophon records about the completion of this manuscript.

### Specialty of literature

Author starts this manuscript by paying respects to the Lord Vinayaka (Ganesha) and Lord Vaidyanatha (Shiva). which suggests that this is Indian and Hindu manuscript. In actual text author has not clearly described about any *Pantha* or *Parampara*.

### Influence of the author and text on field of Ayurveda

The author has made a good compilation of various disease, their symptoms and their treatment formulation. Apart from this, he has also described *Manda* preparation, *Pathya Apathya Aahara*, *Asadhya Lakshana* of few diseases. But the reference of this manuscript is not found in any other treatise.

Many ancient *Granthas/Granthakara* have their own peculiarity regarding special subjects. E.g., Charaka Samhita for *Chikitsa*, Madhavanidana for *Roganidana* and Sushruta Samhita for *Shalya-Shalaky Tantra*. Peculiarity of this text is, one can find symptoms and treatment formulations regarding various diseases at one place. That's why this manuscript would be very beneficial for the upcoming *Vaidyas*.

### Original sources used by author

Based on this study, it is difficult to predict the original sources used by the author for this manuscript, as only three Ayurveda-related figures – Acharya Charaka, Acharya Sushruta, and Dhanvantari - are mentioned in the manuscript, with no references provided for the remaining treatment formulations.

### Content of manuscript

Author has not divided the manuscript in *Sthana*, *Prakaranas* or *Adhyayas* like in other classical *Granthas* of Ayurveda. For convenience of the study, it was divided in sixteen chapters.

*Chapter 1 – Introduction*

## REVIEW ARTICLE

- In the very beginning of the manuscript, author does salutation to Lord Vinayaka (Ganesha) and Lord Vaidyanatha (Shiva).
- In the very first verse, author discloses that the manuscript is a “compilatory work and not an original work.” This immediately classifies the text as a *Sangraha* (compilation) rather than an original *Samhita* (treatise).
- Ballal emphasizes the importance of the compilation by comparing it to a “garland of pearls” and a “collection adorned with its own virtues.” This metaphor suggests that while the contents are gathered from various sources, the act of selecting, compiling, and presenting them creates a new, valuable, and refined work.

### Chapter 2 – *Jwara*

- Types of *Jwara* explained in this manuscript - *Vata Jwara*, *Pitta Jwara*, *Shleshma Jwara*, *Vata Pitta Jwara*, *Shleshma Pitta Jwara*, *Vata Kapha Jwara*, *Sannipata Jwara*, *Vishama Jwara*, *Bhoota Jwara* and *Jirna Jwara*.
- *Vata Jwara* – Symptoms and two formulations for its management.
- *Pitta Jwara* – Symptoms and four formulations for its management.
- *Kapha Jwara* – Symptoms and four formulations for its management.
- *Vata Pitta Jwara* – Symptoms and three formulations for its management.
- *Shleshma Pitta Jwara* – Symptoms and five formulations for its management.
- *Vata Kapha Jwara* – Symptoms and just one formulation for its management.

- *Sannipata Jwara* – Symptoms and eleven formulations for its management.
- *Vishama Jwara* – Ballal only mentions the condition without detailing its symptoms or types. He specifically describes nine formulations for the management of *Vishama Jwara*.
- At the conclusion of the *Jwara* chapter, and before beginning the discussion on *Atisara*, Ballal details the treatment of *Jwaratisara* (Fever with Diarrhea), describing a total of five formulations for this condition.

### Chapter 3 – *Atisara*

- The author has described three types of *Atisara* in this chapter.
- *Vata Atisara* – Symptoms and five formulations for its management.
- *Pitta Atisara* – Symptoms and four formulations for its management.
- *Kapha Atisara* – Symptoms and four formulations for its management.
- *Atisara* – Six formulations for management of generalized *Atisara*.

### Chapter 4 – *Grahani*

- The author has described three types of *Grahani* in this chapter.
- *Vata Grahani* – Symptoms and two formulations for its management.
- *Pitta Grahani* – Symptoms and just one formulation for its management.
- *Kapha Grahani* – Symptoms and three formulations for its management.

### Chapter 5 – *Krumi*

## REVIEW ARTICLE

- In this manuscript, Ballal has only described dietary therapeutic intervention in a form of *Polika* for management of *Krumi*. He doesn't explain types, symptoms or any other treatment for *Krumi* disease.

### Chapter 6 – Kshaya

- Ballal has described symptoms of *Kshaya* disease and total of seven formulations for its treatment.
- He also described the symptoms of incurable *Kshya* disease and suggests that upon observing these signs, a doctor should refrain from treating the patient.

### Chapter 7 – Gulma

- The author has described symptoms of *Gulma* based on its location in the body.
- He also describes three types of *Gulma* in this chapter.
- *Vata Gulma* – Symptoms and just one formulation for its management.
- *Pitta Gulma* – Symptoms and just one formulation for its management.
- *Kapha Gulma* – Symptoms and just one formulation for its management.
- He also described the symptoms of incurable *Gulma* disease.

### Chapter 8 – Udara Roga

- Ballal has explained the symptoms of only four types of *Udara Roga* (abdominal diseases): *Vataja*, *Pittaja*, *Kaphaja*, and *Sannipataja*. Unlike classical Ayurvedic texts such as the Charaka Samhita and Ashtanga Hridaya, this manuscript omits the description of other types,

such as *Plihodara* (Splenic enlargement), *Baddhodara* (Obstruction), *Kshatodara* (Traumatic), and *Jalodara* (Ascites).

- The author has described total eight formulations for the treatment of *Udara Roga*.

### Chapter 9 – Prameha

- Ballal has described symptoms of *Vataja*, *Pittaja* and *Kaphaja Prameha* in this chapter.
- He has described total nine formulations for the treatment of *Prameha*.

### Chapter 10 – Mutrakruchha

- Ballal has described symptoms of *Vataja*, *Pittaja* and *Kaphaja* in this chapter along with total of eleven formulations for the treatment of *Mutrakruchha*.

### Chapter 11 – Mutranirodha

- The author has described total of four formulations for management of *Mutra Nirodha*. He doesn't describe types or symptoms of *Mutranirodha*.

### Chapter 12 – Shoola

- Ballal has described *Vataja Shoola*, *Pittaja Shoola*, *Kaphaja Shoola*, *Nabhigata Shoola*, *Sarvanga Shoola*, *Parinama Shoola* etc. in this Chapter.
- *Vata Shoola* – Symptoms and eight formulations for its management.
- *Pitta Shoola* – Symptoms and five formulations for its management.
- *Kapha Shoola* – Symptoms and two formulations for its management.
- Management of General *Shoola* & different kinds of *Shoola* - The author has explained total

## REVIEW ARTICLE

of thirteen formulations for treatment of various *Shoola*.

### Chapter 13 – *Chhardi*

- The author has described three types of *Chhardi* in this chapter.
- *Vataja Chhardi* – Symptoms and three formulations for its management.
- *Pittaja Chhardi* – Symptoms and three formulations for its management.
- *Kaphaja Chhardi* – Symptoms and five formulations for its management.

### Chapter 14 – *Shosha*

- Ballal hasn't explained symptoms of *Shosha*, he has just described total of four formulations for its management.

### Chapter 15 – *Kasa*

- The author limits the description in this manuscript to *Shleshmaja Kasa*, omitting other types like *Vataja*, *Pittaja*, *Kshataja*, and *Kshyaja Kasa*.
- He has given total of five formulation for management of *Kasa* caused by *Kapha* Dosha.

### Chapter 16 – *Colophon*

- In this section of manuscript, title of the work, name of the author, name of the scribe, time period of the manuscript and completion of the manuscript has been mentioned.

## CONCLUSION

The manuscript 'Vaidyaka-sarasangraha' is written in Sanskrit language and Devanagari script by Shri Ballala on Friday, *Shukla Trayodashi* of *Phalguna* month, *Samvat* 1579.

The complete text is written in beautiful verses. Author has described symptoms and treatment formulations of different diseases in this manuscript.

**REVIEW ARTICLE**

**REFERENCE**

1. Nanavati R. (1999). An Alphabetical List of Manuscripts in The Oriental Institute, Baroda. Vol. II. 2nd edition. Vadodara, The Maharaja Sayajirao University.
2. Sharma P. (2016). Ayurveda Ka Vaijnanika Itihasa. 2016 edition. Varanasi. Chaukhambha Orientalia. P 333.