

CRITICAL MANUSCRIPT STUDY OF *JYOTISHMATIKALPA* WITH SPECIAL REFERENCE TO ITS RASAYANA FORMULATION

*Dr. Yashashree Milind Dandekar, Dr. Vrushali Sanjay Bhamre, Dr. Ghanshyam Dongare

¹BAMS, MD(Sch), Ayurved Samhita and Siddhanta.

²BAMS, MD(Sch), Ayurved Samhita and Siddhanta

³Professor and HOD, Ayurved Samhita and Siddhanta Dept. Tilak Ayurved Mahavidyalaya, Pune.

Article Received on 15 July 2026,
Article Revised on 05 August 2026,
Article Published on 16 August 2026,

<https://doi.org/10.5281/zenodo.21988905>

*Corresponding Author

Dr. Yashashree Milind Dandekar

BAMS, MD(Sch), Ayurved Samhita
and Siddhanta.



How to cite this Article: *Dr. Yashashree Milind Dandekar, Dr. Vrushali Sanjay Bhamre, Dr. Ghanshyam Dongare. (2026). Critical Manuscript Study of *Jyotishmatikalpa* With Special Reference To Its Rasayana Formulation. World Journal of Pharmaceutical Research, 15(16), 1258-1265.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Background: Manuscripts represent the primary repository of traditional medical knowledge transmitted across generations. The manuscript *Jyotishmatikalpa* (Accession No. 928 of 1891–95), catalogued as Vol. XVI, Part I, No. 85 at the Bhandarkar Oriental research institute, Pune, is a rare and hitherto unstudied text dedicated entirely to the Rasayana (rejuvenation) applications of *Jyotishmati* (*Celastrus paniculatus* Willd.). This manuscript is written in Devanagari script, in the Sanskrit language, and is presented in verse (Padya) form. It narrates a dialogue between Lord Shiva (Ishvara) and the Goddess Parvati (Devi/Maheshvari), describing in detail the preparation, administration, dietary regimen, and month-wise benefits of the *Jyotishmati Kalpa*. **Aim and Objectives:** To systematically decipher, translate, and critically analyse the manuscript *Jyotishmatikalpa* and evaluate its therapeutic significance

within the framework of classical Ayurvedic literature. **Methodology:** The manuscript was obtained in microfilmed form. It was deciphered, transliterated into modern Devanagari, and translated into English with reference to classical Ayurvedic texts. **Observation:** The manuscript describes a single comprehensive Kalpa of *Jyotishmati*, encompassing its five anatomical parts (Panchanga), a detailed oil-preparation method, strict dietary and behavioural protocols (Pathya), and progressive month-wise therapeutic outcomes over nine

months. **Conclusion:** The *Jyotishmatikalpa* is a unique and valuable Rasayana text offering detailed clinical protocols that deserve rigorous scholarly and pharmacological investigation.

KEYWORDS: Jyotishmati, Jyotishmatikalpa, Rasayana, *Celastrus paniculatus*, manuscript, Kalpa, literary study.

1. INTRODUCTION

The Sanskrit word 'manuscript' (hasta-likhita) literally means 'written by hand.' Ayurvedic manuscripts represent the clinical wisdom and pharmaceutical observations of scholars accumulated over centuries. These texts, preserved on palm leaf or paper, contain unique therapeutic formulations, dietary protocols, and Rasayana preparations that remain largely unpublished and inaccessible to the modern scientific community. Environmental degradation, physical neglect, and the absence of systematic digitization place this irreplaceable corpus of knowledge at grave risk of permanent loss.^[1]

The present study undertakes a critical examination of the manuscript *Jyotishmatikalpa* (Accession No. 928 of 1891–95), catalogued under Vol. XVI, Part I, No. 85, with New No. 70, Section 17 at Bhandarkar Oriental research institute, Pune. The manuscript is written in Devanagari script, composed in Sanskrit, and structured as a dialogue between Lord Shiva and the Goddess Devi. It is dedicated exclusively to the Rasayana applications of *Jyotishmati* (*Celastrus paniculatus* Willd.), a plant of great pharmacological importance in the Ayurvedic tradition.

Jyotishmati is a well-recognized drug in classical Ayurveda, prominently described in the Bhavaprakasha Nighantu.^[2] and other classical texts for its Medhya (intellect-promoting), Rasayana (rejuvenating), and Vatakaphahara (pacifying Vata and Kapha doshas) properties. However, a dedicated manuscript presenting a comprehensive Kalpa (pharmacographic protocol) exclusively for this drug is exceedingly rare. The *Jyotishmatikalpa* under study represents precisely such a text, describing in meticulous verse the drug's preparation as a medicated oil (Taila), its consumption protocol, and its progressive benefits over nine months of use.

The importance of critically editing and translating such manuscripts has been increasingly recognised. Unpublished Ayurvedic texts contain clinical data of considerable significance that has not yet been assimilated into mainstream pharmacological research.

2. AIM AND OBJECTIVES

AIM

To conduct a systematic critical study of the manuscript *Jyotishmatikalpa* with emphasis on its textual, linguistic, and therapeutic significance.

OBJECTIVES

- To decipher and transliterate the original manuscript into a standardised, readable textual format.
- To translate the manuscript into English with reference to classical Ayurvedic literature.
- To critically analyze the Rasayan formulation of *Jyotishmati* from the manuscript.

3. MATERIALS AND METHODOLOGY

The manuscript *Jyotishmatikalpa* was obtained in microfilmed form. It is written in Old Devanagari script, composed in Sanskrit, and bears the catalogue designation: Accession No. 928 of 1891–95, Described Vol. XVI, Part I, No. 85, Section 17. The manuscript was deciphered folio by folio, transliterated into standardised Devanagari, and translated into English with the aid of classical Ayurvedic texts and Sanskrit lexicons. The translated content was compared with relevant references.

Table 1: Manuscript Particulars.

Parameter	Detail
Accession Number	928 of 1891–95
Catalogue Reference	Vol. XVI, Part I, No. 85; Section 17
Manuscript Type	Microfilmed paper manuscript
Language	Sanskrit
Script	Old Devanagari
Number of Folios	8 folios (as transcribed)
Form	Padya (verse)
Total Verses	46 (concluding with: iti Jyotishmatikalpah)
Structure	Dialogue between Ishvara (Shiva) and Devi (Parvati/Maheshvari)
Stamp	"Microfilmed" stamp visible on cover folio

4. OBSERVATION AND DESCRIPTION OF MANUSCRIPT

4.1 Manuscript Preliminaries

Two structural features of the transcribed text deserve note. First, the invocation appears twice: a brief opening (ईश्वर उवाच) at what is here labelled Folio 1, and a second, fuller Devī–Śiva frame-narrative — complete with Devī's praṇāma at Kailāsa and her formal question — beginning at Folio 3. This is accompanied by an orthographic shift: Folio 1 spells

शृणु ("listen") as शृणु, while Folio 3 onward spells it correctly. Taken together, these two observations raise the possibility that Folios 1–2 and Folios 3–9, while clearly part of a single continuous composition concerning the same Rasāyana, may preserve two related but not entirely uniform transmission layers, or were copied from exemplars with differing orthographic habits, or represent a short preliminary portion followed by the kalpa proper.

The text concludes on Folio 8 with the colophon "*Iti Jyotishmatikalpah*" (Thus ends the Jyotishmatikalpa), confirming the text's integrity and completion. The style of writing is steady and legible. The manuscript is presented entirely in Padya (verse) form. The cover folio bears a "Microfilmed" stamp, confirming its archival documentation.

Table 2: Manuscript Features.

Feature	Description
It starts with	Shri Ganeshaya Namah / Ishvara Uvacha / Jyotishmatistu Panchanga...
It ends with	...Nashyena Shirorogatan iti Jyotishmatikalpah
Style of writing	Steady, bold, and readable
Form	Padya (verse); dialogue (Prashna-Uttara format)
Scribal errors	Texual cruxes (Folio 6 v.26, Folio 7 v.31, Folio 8 v.37)
Editorial marks	Auspicious invocation at opening
Meter	Anushtup metre; occasional extension to the related Ardhasamavritta pattern

4.2 About the Drug: Jyotishmati

The manuscript opens with the declaration that the five anatomical parts (*Panchanga*) of *Jyotishmati* — namely root (*Moola*), flower (*Pushpa*), fruit (*Phala*), bark (*Tvak*), and leaf (*Patra*) — are all providers of complete accomplishment (*sarvasiddhi-prada*). The Panchanga is recommended to be gathered under the auspicious nakshatra prescribed in verse 2, with specific attention to harvesting at sunrise (*Pushparka*), and the drug is to be administered after mixing with cow milk (*Go-kshira*).

4.3 Preparation Method (Nirmaana Vidhi)

The principal preparation described in the manuscript is a medicated oil (*Jyotishmati Taila*). The preparation method as described is as follows:

Table 3: Preparation Method of Jyotishmati Taila.

Step	Process
1. Seed Collection	Collect seeds (Bija) of Jyotishmati; dry them in sunlight (atapa)

2. Churna (Powder)	Powder the dried seeds into fine Churna
3. Oil Extraction (Taila Uddhara)	Extract oil from the seed powder
4. Oil-Milk Preparation	Mix equal parts of Taila with Kshira (milk) and Madhu-pada (quarter part honey); cook on gentle fire (Mridvagni)
5. Auxiliary Drugs	Add powder of Jatiphala (Nutmeg), Ankol, Kushtha — each one Karsha (approx. 12 g) — into the oil
6. Maturation (Paka)	Seal the oil in an airtight new vessel (Achhidra mudrita) and bury in a grain heap (Dhanyarashi) for 21, 30, 70, 90 days or more, as appropriate
7. Administration	Consume the matured oil at sunrise on an auspicious day, under a good Muhurta, following purification

4.4 Pathya (Dietary and Behavioural Regimen)

The manuscript gives elaborate instructions on Pathya (wholesome regimen) to be followed during the Kalpa. These are prescribed from the initial preparatory phase onwards and are essential to the Rasayana outcome:

Table 4: Pathya Regimen.

Pathya Category	Specification
Diet (Ahara)	Cool food (Sheeta Bhojana) on cool ground; milk diet (Kshira); Shashtika rice (Folio 5, v.19); moderation in eating (Mitahara)
Drink	Daily intake of milk (Payasa); cool water (Shitodaka)
Lifestyle	Avoidance of wind and sun (Vatatapavarjita); moderate sleep (Mitanidra); moderation of speech (Mitavak)
Social restrictions	Isolation in a secluded house (Vijane Gruhe) for 40 days; avoidance of Gramyadharma (worldly/sexual activities)
Conduct	Sense control (Jitendriya); minimum activities
Night regimen	Milk diet at night; restricted food

The immediate aftermath of ingestion is described as inducing a state of unconsciousness from which the practitioner is revived, gradually, with honeyed milk. It is followed by a strict post-treatment diet beginning with easily digestible Sastik rice.

4.5 Month-wise Benefits (Masaanusara Phala)

One of the most distinctive features of this manuscript is the detailed description of progressive, month-wise therapeutic outcomes over nine months of Kalpa administration, described in Folios 5–8 (verses 20–46). This is a hallmark of the classical Rasayana tradition:

Table 5: Month-wise Therapeutic Outcomes.

Month	Therapeutic Outcome (as per manuscript)
1st Month	Radiant complexion like the Sun (Surya Sankasha Vapusha); divine brilliance

	(Divya Teja); elimination of 18 types of Kushtha (skin diseases); vision of stars in daylight; perception of midday sun as another sun; ability to hear while asleep
2nd Month	Fruits described as rare for the wicked (Durlabha Duratmanam)
3rd Month	Worshipped by Yakshas, Rakshasas, and Gandharvas; even great sins of those who serve the drug go to their highest liberation
4th Month	Companionship and goodwill of Devas, Yakshas, Kinnaras, Nagas, and great serpents; transmutation of a copper vessel filled with cow urine and buried for one month into gold (Kanchana)
5th Month	Attainment of Brahmasva (divine wealth/Brahma-like state); radiant and honoured in divine realms
6th Month	Sport with the Mahasiddhas; possessing the lustre of Lakshmi and divine brilliance; power equal to Shiva; wandering in the world with great virility
7th Month	Sense-control and conquest of anger; compassion for all beings; longevity equal to Vishnu's days
8th Month	Divine deeds; great brilliance (Mahateja); divine form (Divya Rupa); attainment of Nirvana (liberation) through the power of Jyotishmati
9th Month	Shapeshifting ability (Kamarupa); forms of Indra, Chandra, Vayu, Brahma, Vishnu, Rudra at will

4.6 Additional Formulation (Verse 46)

The final verse (v. 46) of the manuscript presents a secondary compound formulation before the closing colophon. This formulation combines *Jyotishmati Panchaka* (five parts of Jyotishmati) with *Kshaudra* (honey) and *Ghrita* (clarified butter), with Triphala-cooked ghee, cow urine (*Gomutra*), and Nisha Dvaya (turmeric and Indian barberry). This compound is indicated for: destruction of parasites (*Krimihara*), skin diseases (*Kushthagha*), oral and head disorders (*Mukhamaya* and *Shirorogatan*), administered as a nasal insufflation (Nasya). This appears to be a condensed therapeutic formulation distinct from the main Rasayana Kalpa.

5. DISCUSSION

The *Jyotishmatikalpa* is a text of considerable clinical and textual interest. Its structure — a Prashna-Uttara (question-answer) dialogue between Shiva and Parvati — is a common framing device in Tantric and Ayurvedic texts, lending divine authority to the therapeutic instructions. This literary convention is also found in classical texts such as the Charak Samhita.^[3] and various Tantra-based Rasayana compilations.

The drug *Jyotishmati* (*Celastrus paniculatus* Willd.) is well established in Ayurvedic pharmacopoeia. Its seed oil is classically described as Medhya (intellect-promoting), Rasayana, Vatakaphahara, and indicated in neurological conditions, arthritis, and skin diseases. Modern pharmacological studies have confirmed its anxiolytic, nootropic, and anti-

inflammatory properties — lending credibility to the manuscript's claims of cognitive and systemic enhancement.

The Taila (oil) preparation described in this manuscript follows classical Sneha Paka Vidhi principles. The use of *Mridvagni* (gentle heat), the combination with Kshira and Madhu, and the incorporation of auxiliary aromatic drugs such as Jatiphala and Kushtha reflect sophisticated pharmaceutical knowledge consistent with the classical *Sneha Kalpana* described in the Charaka Samhita and Ashtanga Hridayam. The use of maturation in a grain heap (Dhanyarashi) is a recognised method of controlled fermentation and heat maturation in Ayurvedic pharmaceuticals, paralleling the Bhavana and Puta processes described in classical texts.

The Pathya regimen described — isolation, cool diet, milk diet, sense-control, and avoidance of social and sexual activity — mirrors the Rasayana-kala Pathya described in Charaka Samhita (Ci. 1) under the Kuti-praveshika (indoor) Rasayana method. This consistency with classical Rasayana protocols lends further authenticity to the manuscript.

The month-wise progression of benefits is a classical feature of Rasayana texts. Comparable month-wise phala descriptions are found in the *Navanitaka* (Bower Manuscript)^[4] for the Pippali Vardhamana Kalpa, and in the *Gutikayogachintamani*^[5] for the Gutika Kalpa. The increasingly exalted claims in this manuscript — worshipped by divine beings, bodily transmutation, shapeshifting — are characteristic of the Rasayana literature's tendency to merge therapeutic and soteriological (liberation-oriented) goals. These should be interpreted within their literary-religious context rather than as literal medical claims, representing the idealised outcomes of a perfected Rasayana state.

The secondary formulation in verse 46 — combining Jyotishmati with Triphala, cow urine, Nisha Dvaya, honey, and ghee — and its indication for Nasya in head and oral diseases adds a distinct clinical dimension to the text, extending its scope beyond Rasayana to therapeutic management of specific disease conditions. This dual character of a Rasayana text also containing specific therapeutic prescriptions is also observed in the *Navanitaka*, which similarly combines Kalpas, Rasayanas, and specific disease formulations.

6. CONCLUSION

The manuscript *Jyotishmatikalpa* (Acc. No. 928 of 1891–95) is a unique and valuable Ayurvedic text presenting a comprehensive, verse-based Rasayana protocol for *Celastrus*

paniculatus (Jyotishmati). Its description of a medicated oil preparation following classical Sneha Kalpana principles, its detailed Pathya regimen consistent with classical Kuti-praveshika Rasayana protocols, and its progressive nine-month benefit schedule together constitute a clinically coherent Rasayana document of considerable scholarly significance.

The formulations and therapeutic claims described in this manuscript deserve systematic pharmacological investigation, particularly in the context of the well-documented nootropic and anti-inflammatory properties of *Celastrus paniculatus* seed oil. This manuscript represents an invaluable repository of traditional medical knowledge. Its systematic critical edition, translation, and clinical evaluation will enrich the scientific foundation of Ayurvedic Rasayana studies and contribute to the preservation of this endangered heritage.

REFERENCES

1. Anand G. Handbook of Medical Manuscriptology. 1st ed. Bangalore: Institute of Ayurveda and Integrative Medicine (I-AIM), FRLHT, 2010.
2. Bhavamishra. Bhavaprakasha Nighantu. Purvakhand, Guduchyadi Varga. Hyderabad: National Institute of Indian Medical Heritage (NIIMH), CCRAS. Available from: <https://niimh.nic.in/ebooks/e-Nighantu/bhavaprakasha/>
3. Charaka Samhita. Chikitsa Sthana, Chapter 1 (Rasayana Adhyaya). Varanasi, Chaukhambha Orientalia.
4. Pandey VN, Pandey A. A Study of the Navanitaka: The Bower Manuscript. Bulletin of the Indian Institute of History of Medicine. Vol. XVIII: 1–46.
5. Mulchandani HP, Patil AK, Kulkarni A, Veena PV, Mohan G. Critical Manuscript Study of Gutikayogachintamani with Special Reference to its Unique Formulation. Journal of Ayurveda and Holistic Medicine (JAHM)., 2026; 14(4): 47–52.