



ORA- Literary Study

A critical archival study of unpublished Sanskrit Ayurveda manuscripts preserved in libraries of England

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ABSTRACT:

Background: Manuscriptology is an important part of literary research in Ayurveda. India is the biggest repository of manuscripts. Outside India, England is a significant repository that preserves a large number of Sanskrit Ayurveda manuscripts. A large portion of them remain unexplored and unpublished. **Objective:** To create a curated list of unpublished Sanskrit Ayurveda manuscripts preserved in the libraries of England. **Materials and methods:** This descriptive, archival, bibliographic study conducted between October 2023 to January 2025 involved the identification of repositories of England such as the Bodleian Libraries, Wellcome Institute of the History of Medicine, Cambridge University Library, and the British Library as well as the Sanskrit Ayurveda manuscripts preserved in them. This list of manuscripts was cross referred with data bases like Bharatiya Kriti Sampada IGNCA and various other scholarly references for the curation of unpublished Sanskrit Ayurveda manuscripts. Well preserved manuscripts were included whereas scantily foliated, damaged manuscripts were excluded. **Results:** Unpublished manuscripts that are unique to the libraries of England was identified like *Jvarapaddhati*, *Sadhyasadyapareeksha*, and *Sadvaidyakaustubha* in Oxford, *Chikitsa Prabandha Samuccaya* and *bhava Chintamani* in Wellcome Institute, *Rajamartanda* in Cambridge university library etc. Various manuscripts that are found in the libraries of England as well as in some repositories of India were also identified. **Conclusion:** The study brought out the archival wealth of Ayurveda manuscripts in England, many of which are unexplored. Even though digitization and availability vary, most of the libraries have fairly well preservation methods. This study opened a plethora of unpublished manuscripts which demand domain specific expertise from Ayurveda scholars. Digitization, free access and scholarly initiatives are vital between the two countries for the advancement of Ayurveda.

KEYWORDS: Manuscriptology, unpublished Ayurveda manuscripts, Sanskrit Ayurveda manuscripts, libraries of England, Oxford University, Cambridge University

RECEIVED ON:

18-07-2025

REVISED ON:

22-08-2025

ACCEPTED ON:

31-08-2025

Access This Article Online:

Quick Response Code:



Website Link:

<https://jahm.co.in>

DOI Link:

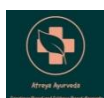
<https://doi.org/10.70066/jahm.v13i8.2232>

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CITE THIS ARTICLE AS

Haritha T J, Resmi B. A critical archival study of unpublished Sanskrit Ayurveda manuscripts preserved in libraries of England. *J of Ayurveda and Hol Med (JAHM)*.2025;13(8):52-62



1. INTRODUCTION

Manuscriptology is an important part of literary research in Ayurveda. It is the systematic study of old folios of knowledge. Its primary steps include - collection, conservation and cataloguing and secondary steps include - transcription, translation, critical edition and publication. Preservation of manuscripts is vital for the conservation of our cultural heritage and the knowledge preserved in them. There are various methods of preserving the manuscripts. Preventive conservation is applied to undamaged manuscripts; it ensures the reduction in deterioration and prolongs the life span of manuscripts. The measures taken to ensure this are by maintaining proper storage area, controlling the temperature and humidity, checking air pollution, protection from dust, insects etc. [1] The other type of conservation aims in restoration of damaged manuscripts. It involves cleaning, repairing, fumigation, and digitization. Many global initiatives like, Memory of the World Program by UNESCO, facilitate preservation of world's documentary heritage to enable universal access to their data worldwide.

India is the biggest repository of manuscripts. Outside India, England is the biggest repository of manuscripts holding a large collection on arts, literature, classics and medicine. With regard to Sanskrit Ayurveda manuscripts, the abundant collection in England is due to several historical, political, and academic reasons due to colonial rule in India and the initiatives like Asiatic society to promote oriental researches. Even though there are large collections of manuscript the major issue in the field of Ayurveda manuscriptology is the

disproportion of published and unpublished manuscripts. Only a small fraction of Sanskrit Ayurveda manuscripts is critically edited and published but a large portion of remaining manuscripts are unpublished and uncatalogued. The present study is relevant in this context as it addresses the gap by giving special attention to the unpublished and unexplored manuscripts preserved in the libraries of England. These manuscripts act as potential sources for critical studies, editions, exploratory studies, comparisons etc. The role of descriptive catalogue is crucial as it is a well-structured document bearing the details of a manuscript like, physical features of the manuscript, details of the scribe, beginning and ending colophons, marginalia, subject matter etc. Such a detailed documentation enables the researchers to arrive at a decision regarding the content, context and authenticity even before accessing the physical folios. The accuracy and content precision of a descriptive catalogue depends on the expertise of the cataloguer. Ayurvedic manuscripts contain technical terminologies and contextual variants that cannot be done precisely by generalists. Many manuscripts might be catalogued under different subject due to this problem.

The repositories of England are Bodleian Libraries of England, Wellcome Institute of the History of Medicine, Cambridge University Library and the British Library.

Aim and objective: To create a curated list of unpublished Sanskrit Ayurveda manuscripts preserved in the libraries of England.

2. MATERIALS AND METHODS

Study design: This was a descriptive, archival, bibliographic research involving identification of unpublished Sanskrit Ayurveda manuscripts catalogued and preserved in the libraries of England. [2]

Source identification:

The libraries that hold Sanskrit manuscripts were identified among the libraries of England. Even though there are many libraries in England the libraries that hold manuscripts are Bodleian Libraries of England, Wellcome Institute of the History of Medicine, Cambridge University Library and the British Library.

Bodleian libraries, Oxford University.

The largest single collection of manuscripts in Britain is the Chandra Shum Shere Collection of the oxford university. It holds over 6,330 manuscripts covering a wide range of subjects like poetry, astronomy, philosophy, Ayurveda etc. [3] Among them around 160 are Ayurveda manuscripts. These manuscripts were purchased by Maharaja Sir Chandra Shum Shere Jang Bahadur Rana, who was the Prime Minister of Nepal from 1901 to 1929 from an anonymous Banarasi Pundit and was gifted to the Bodleian library to promote Sanskrit scholarship in Europe. It was a part of his efforts to strengthen the ties between Nepal and British India. The cataloguing was completed by the joint efforts of T. Gambier Parry and E. Johnston in 1942 and by 2017 it was digitized and made available online. [4]

Wellcome Institute of the History of Medicine

Sir Henry Wellcome built the collection. Sir Henry was a philanthropist and was in to pharmaceutical business. He collected this large collection of indigenous medical books for his business by collecting directly from owner

but majority are through auctions. [5] The collection was laid between 1911 and 1921. Sir Henry hired an Indian physician Dr Paira Mall to collect Sanskrit and other Indic manuscripts relevant to medical traditions in south Asia however he did not catalog any of the manuscripts. [6] There are around 249 medical works preserved in the library. Other subjects include vyakarana, veda, purana, Samkhya etc. [7]

The University Library, Cambridge.

Cambridge University holds a collection of south Asian manuscripts which were collected during the late 19th century. It was collected from India and Nepal by the professor of Sanskrit, Edward B. Cowell and his successor Cecil Bendall. In 1883 Bendall published a catalogue of Buddhist Sanskrit manuscripts in the University Library that included 248 items. [8] Professor Cecil Bendall collected Sanskrit manuscripts for the University Library from north India, Nepal and Bombay with a grant from the Worts Fund in 1884–5. [9] Dr Daniel wright, surgeon to the British Residency at Kathmandu Nepal, collected a large number of Sanskrit manuscripts on the suggestion of his brother, William Wright, Professor of Arabic in Cambridge. However, despite these early efforts, until now the collections have still not been fully catalogued and therefore remain not easily accessible to scholars of premodern South Asia and little known to the general public. A list of medical works published by Wujastyk in Sanskrit Ayurveda manuscripts in British Isles and the university online catalogue acted as a source. The Sanskrit works covered various topics ranging from works of poetry and drama to treatises on philosophy, mathematics,

grammar, astronomy, law, eroticism, medicine, archery, horse breeding, etc.

British Library, London

British library holds a large collection of Asian manuscripts which contains works in languages such as Sanskrit, Pali but scripts like Tamil, Kannada and Sinhalese. The collection took place in the 19th and 20th century. The collections are mainly due to the contributions of Hugh Neville, a British colonial administrator who collected Sinhalese, Pali, and Sanskrit manuscripts, including about 55 Ayurvedic manuscripts. [10] After his death, parts of his manuscript collection were acquired by the British Museum (now British Library) around 1904. People like Charles Wilkins, Horace Hayman Wilson, and Alexander Cunningham also contributed to the collection. Later in 1902, Cecil Bendall publishes a partial catalogue- Sanskrit manuscript catalogue. In 1971, J.P. Losty created an internal list of uncatalogued manuscripts and between the years 1987 to 1995, K.D. Somadasa published another detailed catalogue of this. The British Library has digitized many of its manuscripts, making them accessible through its Endangered Archives Program and other digital platforms. [11] Since the collection is mostly from Ceylon, the medical manuscripts are mostly in Sinhalese script.

Data collection tools: The catalogues of these libraries are collected from various sources like the internet archives, online catalogues, various published articles etc. They are, Catalogue of Sanskrit Manuscripts in the Bodleian Library by Moriz Winternitz and Arthur Berriedale Keith, Catalogue of the Sanskrit Manuscripts

in the British Museum by Cecil Bendall, A handlist of the Sanskrit and Prakrit manuscript in the library of the Wellcome institute for the history of medicine by Dominik Wujastyk, Sanskrit manuscript collections outside India, with special reference to Ayurveda by Dominik Wujastyk, online catalog of south Asian collection Bodleian libraries and Cambridge digital library. [12] [9] The list of Sanskrit manuscripts was identified and among them Ayurveda/Vaidya manuscripts were listed out.

Inclusion/exclusion criteria

Highly deteriorated and worm-eaten manuscripts, largely incomplete manuscripts and scantily foliated manuscripts (less than 5 folios) were excluded. The remaining were included for further analysis.

Cross verification method

The manuscripts selected after satisfying the inclusion and exclusion criteria underwent rigorous cross analysis with Indira Gandhi National Centre for the arts list of unpublished manuscripts, the National Manuscripts Mission's *Bharatiya Kriti Sampada*, G. J. Muelenbeld's inspiring work, "A History of Indian Medical Literature and various online data bases.

Indira Gandhi National Centre for the Arts (IGNCA)

The Indira Gandhi National Centre for the Arts (IGNCA), under the ministry of culture, Government of India, which was established in 1987, to serve as a major resource center for the arts, especially written, oral and visual source material. One of its core objectives is to bridge the gap between traditional knowledge systems and modern research methodologies. The Kala Nidhi division houses a vast variety of rare and unpublished

manuscripts across disciplines such as Ayurveda, philosophy, literature, and astronomy. [13]

National Mission for Manuscripts (NAMAMI),

The National Mission for Manuscripts (NAMAMI), established in 2003 under the Ministry of Culture, Government of India, is dedicated to the preservation, documentation, and dissemination of India's rich manuscript heritage. A key initiative of NAMAMI is the *Bharatiya Kirti Sampada*, the National Database of Manuscripts, which serves as a comprehensive digital repository of manuscripts collected from various institutions and individuals across the country. [14]

G J Muelenbeld's A history of Indian medical literature

It is a scholarly work related to Ayurveda manuscripts explained in five volumes. It has details about authors, titled works and even anonymous works categorized based on the time it is assumed to be written. The book also gives us information about the repositories based on the Catalogus Catalogorum by Madras library. The book serves as source of immense knowledge for Ayurveda manuscriptology studies.

Others

Several academic platforms and traditional publishers have served as crucial sources for identifying and cross-referencing unpublished Ayurvedic manuscripts. ResearchGate offers access to peer-reviewed articles, thesis works, and field-specific studies where scholars frequently document or refer to unpublished manuscripts discovered during archival research. Similarly, the publication catalogues of renowned traditional presses such as Chaukhambha Orientalia, Chaukhambha Sanskrit Sansthan, and Chaukhambha

Bharati Academy include critical editions and annotated works that often cite the use of unpublished manuscripts as source material.

Duration and time period of the study: 16 months (October 2023 to January 2025). The detailed data of unpublished manuscripts is formulated from the data accessed until January 2025).

Results

After cross referring NCC- i.e. National Catalogus Catalogorum and CC i.e. Catalogus Catalogorum of Madras library the following manuscripts are not to be found catalogued anywhere in India.

The following manuscripts are unique to Oxford library, (Table 1)

Jvarapaddhati is a paper manuscript composed by *Sri Narayana's* son, *Valabhadra*. It was completed in the year 1898 (of the *Vikrama Samvat* calendar), during the month of *Asvina*, in the *krishna paksha* (dark fortnight), on the *pratipad* (first day), which was a thursday. The manuscript begins with salutation to *lord Shiva* and has given credits to *Harita*, *Vagbhata* and others. In the last leaf it is mentioned that this book was written by *Durgaprasada* for his own study in the village (the name of the village is not specified). The total number of verses in this text is 551. It is shelved at d.735 (7).

Sadhyasadhyapareeksha is only a 6 leaved paper manuscript and is considered as complete. It is in Sanskrit language written in Devanagari script. It begins with salutations to *lord Shiva*, *Vishnu* and *Brahma* and their ganas. G J Muelenbeld has listed this work under 'various anonymous works'. [15] It is shelved at Bodleian d.716 (3).

Sadvaidyakaustubha is a 20 leaved manuscript in Sanskrit. It is written on blue machine-made paper. The work is attributed to *Janardana* who is also known as *Vaidya Ratna*. The verses are arranged in to sections called *ratna*. The work was copied by *Ramadikshitasharman*. It is shelved at Bodleian d.742 (5).

Sooktamrutapunaruktupadamsa dasana written by *Sajjana* in the year 1585. A brief but complete work on medicine with 45 verses preceded by two introductory and nine preliminary verses. It is also known as *vaidyavidyavilasa*. [16]

Table 1: Oxford University Library – Manuscripts not found in Indian catalogues

Sl no:	Title	Author	Language	Script	Shelf mark
1	<i>Jvarapaddhati</i>	<i>Valabhadra (son of Narayana)</i>	Sanskrit	Devanagari	Bodleian d.735(7)
2	<i>Sadhya Sadhya Pareeksha</i>	<i>Unknown</i>	Sanskrit	Devanagari	Bodleian d.716(3)
3	<i>Sadvaidya Kaustubha</i>	<i>Janardana (Vaidya Ratna)</i>	Sanskrit	Devanagari	Bodleian d.742(5)
4	<i>Sooktamruta Punarukta Upadamsa Dasana (Vaidya Vidya Vilasa)</i>	<i>Sajjana</i>	Sanskrit	Devanagari	[Shelf mark not listed]

The following enlisted manuscripts are found in Oxford University library and also in a few repositories in India. (Table 2)

Rasarajasamkara written by *Ramakrishna* is a Sanskrit manuscript written in Devanagari. The author is the son of *Mudgala*. There are line drawings of various alchemical apparatus on several folios. It contains nine chapters called *alamkara*. It deals alchemical procedures and treatment of diseases. This work was probably written during the fifteenth century. [17] It is preserved in Bodleian libraries, oriental research institute Mysore and Sarasvati Bhavan library Varanasi. It is shelved as Bodleian e.139 (2), Mysore XIII, Nr. 42336 and Sarasvati Bhavan XII, Nr. 45116 in these libraries.

Rasaratna is written by *Srinatha*. This paper manuscript contains 20 leaves written in Sanskrit language and Devanagari script. The manuscript does not have a

dating information. It is preserved in Bodleian libraries as well as in Sarasvati Bhavan Library, Varanasi. It is shelved under the number, Bodleian d.734(4) Sarasvati Bhavan XII, Nr. 44997 respectively.

Rasaratnadipaka written by *Rama* is a paper manuscript in Sanskrit language and Devanagari script. It is preserved in Bodleian libraries, Banaras Hindu University, Bhandarkar Oriental Research Institute (BORI), Pune. A book with title *Rasaratnapradipa* written by *Sri Ramaraja* was printed during 1925/26 but it is not available in any internet platforms.

Yoga Sudhanidhi, a manuscript written by *Vandimisra* is preserved at the Bodleian libraries shelved at d.716(7). This manuscript deals with *Balaroga* chikitsa. It is preserved in various other libraries like the BORI, RORI, The Adyar Library and Research Centre Chennai, Shri Ranbir Singh Library Jammu etc. This manuscript had

undergone critical edition as a part of dissertation submission by postgraduates at Government Ayurveda

medical College, Thiruvananthapuram but it still remains unpublished.

Table 2: Manuscripts found in Oxford university library and Indian Libraries

Slno:	Title	Author	Language	Script	Libraries and Shelf marks
1.	<i>Rasarajasamkara</i>	<i>Ramakrishna</i> (son of <i>Mudgala</i>)	Sanskrit	Devanagari	Bodleian e.139(2), ORI Mysore XIII 42336, Sarasvati Bhavan XII 45116
2.	<i>Rasaratna</i>	<i>Srinatha</i>	Sanskrit	Devanagari	Bodleian d.734(4), Sarasvati Bhavan XII 44997
3.	<i>Rasaratnadipaka</i>	<i>Rama</i>	Sanskrit	Devanagari	Bodleian [Shelf mark unknown], BHU, BORI Pune
4.	<i>Yoga Sudhanidhi</i>	<i>Vandimisra</i>	Sanskrit	Devanagari	Bodleian d.716(7), BORI, RORI, Adyar Library Chennai, Ranbir Singh Library Jammu, GAMC TVM

In Wellcome Institute of the History of Medicine there are: [18] (Table 3)

Chikitsa Prabandha Samuccaya is a manuscript only in the Wellcome Institute, where 3 copies having 108 folios, 86 folios and even one having 716 folios are to be found. *Ramachandra sarman* is attributed as the author and the work comprises of *nidana* and *chikitsa* of various diseases like *baalamaya nidana*, *kushtaroga nidanam*, *daaha nidanam*, *nadeevruna*, *sookaroga* are some of the chapters.

Anjana dipika written by *Kulakirti* is paper manuscript with 28 leaves available. It is written in Devanagari script. Information about the author as well as the manuscript is not available but the copy is found only in Wellcome institute. The manuscript is presented with *tika* and it is divided into *prabodhas* and *avalokas*. It is marked as incomplete since the subject dealt is unknown the manuscript should be subject to preliminary studies. It is shelved at γ 305.

Bhava chintamani is a paper manuscript with 67 folios. The manuscript is on dietetics and is complete up to 5 *varga*. [19] According to Muelenbeld, *Chudamani* had

authored a work with similar title but the author of this particular work is unknown. It is shelved at γ 505.

Kailasakarika is a paper manuscript in Devanagari with more than 500 folios presented as a conversation between *Shiva* and *Parvati* about the purification of mercury and its uses in medicinal preparations. etc. It is an apograph of a manuscript in Madras library. It is shelved at Wellcome Institute at δ 5.

Arkachikitsa by *Lankanatha* is a partially incomplete work in Devanagari script with 78 folios. GJ Muelenbeld has stated that this work is distinct from *Arka prakasha* written by *Ravana*. It is shelved at γ 59.

Sannipata chandrika is a 42 leaved paper manuscript in Devanagari script written by *Manikya*. According to Wellcome library manuscript catalogue, a commentary on a part of *Asvinikumara Samhita* but as per G J Muelenbeld it is a commentary on *Sannipatachandrika* a monograph on fevers. It is an apograph of a manuscript in Tanjore. It is shelved at α 879

A manuscript titled *Salyatantra* written in 22 paper folios in Sanskrit ascribed to *Siva* and copied by *Jivaratna* is shelved in Wellcome institute. Even though

it is catalogued as *Salyatantra*, the manuscript might be a part of *Paravata tantra* as per the ending colophon. It is shelved at γ 506.

Nidana yoga ratnavali by *Telkuraya* is a work on diagnosis and treatment of various diseases. According to some scholars this work dates from about A.D 1600. The manuscript preserved in Wellcome institute has 612 folios. This work was copied by *Sarvesalinga* in the year 1912. It is shelved at δ 21

An untitled medical manuscript with 203 folios which is in Malayalam script is preserved in Wellcome institute. It is a palm leaf manuscript with wooden end boards. It is shelved at ε 15.

An unexplored commentary of *Vaidyajivana* named as *Jagaccandrika* by *Bhagiratha* is preserved. *Bhagiratha* is the son of *Jnanacandra* and a king known as *Srikurmmachandra*. There are 54 folios written on paper is available. The manuscript is written in Sanskrit language and Devanagari script. These 54 folios hold 5 sections termed as '*kirana*'. It is shelved at β 518.

Asvini Samhita with 53 machine made paper folios is available in the library. The manuscript is in Sanskrit written in Devanagari script. Even though various postgraduation thesis works had been done, this still remains as an unpublished manuscript.

Table 3: Manuscripts found in Wellcome Institute for the History of Medicine

Sl no:	Title	Author / Attributed To	Language	Script	Shelf mark
1	<i>Chikitsa Prabandha Samuccaya</i>	<i>Ramachandra Sarman</i>	Sanskrit	Devanagari	Not specified (3 copies)
2	<i>Anjana Deepika</i>	<i>Kulakirti</i>	Sanskrit	Devanagari	γ 305
3	<i>Bhava Chintamani</i>	Unknown	Sanskrit	Devanagari	γ 505
4	<i>Kailasa Karika</i>	Unknown	Sanskrit	Devanagari	δ 5
5	<i>Arka Chikitsa</i>	<i>Lankanatha</i>	Sanskrit	Devanagari	γ 59
6	<i>Sannipata Chandrika</i>	<i>Manikya</i>	Sanskrit	Devanagari	α 879
7	<i>Salyatantra</i> (possibly <i>Paravata Tantra</i>)	<i>Siva</i> (copied by <i>Jivaratna</i>)	Sanskrit	Devanagari	γ 506
8	<i>Nidana Yoga Ratnavali</i>	<i>Telkuraya</i>	Sanskrit	Devanagari	δ 21
9	Untitled Medical Manuscript	Unknown	Malayalam	Malayalam	ε 15
10	<i>Jagacchandrika</i> (com. on <i>Vaidyajivana</i>)	<i>Bhagiratha</i> (son of <i>Jñanacandra</i>)	Sanskrit	Devanagari	β 518
11	<i>Asvini Samhita</i>	Unknown	Sanskrit	Devanagari	Not specified

In Cambridge university library, there are manuscripts of *Caraka Samhita*, *Ashwa ayurveda* etc. but the library preserves one unpublished manuscript called *Rajamartanda* attributed to *Bhojadeva*. It is a Sanskrit manuscript written on paper. The manuscript has 51

folios explaining about the treatment of diseases of head, eye, mouth etc. It is shelved at Add 2480.

There are more than 55 potential manuscripts in the British library, which are yet to be explored. They include *Trimśad Bhiṣajāṅgaya*, *Behet Nam* (names of

medicines), *Tunta Behet Karana Vedapota* (appears to be a localized Sinhalese medical manual), *Unmatta Suvavana Auśadha* (possibly deals with mental health), *Aṣṭaparīkṣāva* (possibly a diagnostic manual) etc. The manuscripts in the British library are Sinhalese in script.

3. DISCUSSION

The data derived from this study provides insights into the abundant sources of rare Ayurveda manuscripts that are preserved in the libraries of England. There are manuscripts that are available only in the libraries of England and not catalogued anywhere in India. There is more than one copy of some manuscripts in England itself. Some manuscripts are found both in India as well as in England. This will be highly beneficial for pursuing critical edition of manuscripts.

The manuscripts are well preserved in all of these libraries. Even though some are fragmented or deteriorated, they have been preserved as much as possible. Digitization process is going on in these libraries. In Bodleian libraries, many manuscripts are digitized and freely available in their library website. But some are provided only as per request to the librarian by remitting a fee for the mediated copy. Similar is the situation with the Cambridge university library. In Wellcome institute and British library, the researcher needs to request for mediated copy or take a library membership to have access to the manuscript collection.

According to D. Wujastyk- “Manuscript studies are often difficult, always time-consuming, and usually unfashionable. Added to this is the serious problem that the production of a critical edition of a text, or a

descriptive catalogue of a manuscript collection, does not (at least in England) qualify as a suitable project for a doctoral dissertation.” This forms a hurdle for the progress in this field. The Ayurveda fraternity has to work towards bringing these manuscripts to the lime light of Ayurveda. Ayurveda researchers are more apt for doing this research when compared to historians and general manuscriptologists, as we have the ability to understand Ayurveda terminologies, clinical implications intended by acharyas, references to other contexts in Ayurveda etc.

The knowledge uncovered from these manuscripts could enrich the theoretical, diagnostic as well as therapeutic knowledge of Ayurveda practice.

4. CONCLUSION

This descriptive, archival, bibliographic study brought out England’s major manuscript repositories that houses Ayurveda manuscripts. There are many manuscripts that are unique to England alongside multiple copies of works like *Yogasudhanidhi*. Systematic cross verification with the available data bases and catalogs (*Bharatiya Kṛiti Sampada*, IGNC, and Muelenbeld’s History of Indian Medical Literature) brings out the following insights. All these libraries have good conservation protocols but digitization and public accessibility vary widely. Many of the manuscripts in the Bodleian libraries are freely available from their website but, some are provided as mediated copy after contacting the particular wing of the library through email. Similar is the situation with the Cambridge university library. Request for a mediated copy through e-mail correspondence or a library membership is required to

have access to the manuscript collection in Wellcome institute and British library. Dozens of Ayurvedic texts survive only in these English libraries which offer good scope for critical editions and comparative studies. However, the lack of interest of scholars in England to pick these as doctoral studies and lack of Ayurveda trained manuscriptologists spans as a hurdle to bring out the knowledge hidden in these manuscripts. Joint initiatives between England and Indian institutions could prove beneficial for Ayurveda. This curated list of unpublished Sanskrit Ayurveda manuscripts preserved in the libraries of England will be beneficial for future Ayurveda researches. Ayurvedic scholars can take up these unexplored manuscripts and bring out the hidden wisdom that lies in them. This could enrich the knowledge wealth and open up a new era in the field of Ayurveda. Ayurveda scholars are in a unique position, capable of developing authentic publications by verifying the theoretical and practical aspects of Ayurvedic knowledge.

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Approval of final manuscript: All authors

Acknowledgements: I thank Dr Sourav K T for his valuable insights.

Conflict Of Interest – The authors declare no conflicts of interest.

Source of Support – The authors declare no source of support.

Additional Information:

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