THE ATHARVA-VEDA
AND
THE ĀYUR-VEDA

Dr. V. W. KARAMBELKAR
M. A., PH. D.,
Sāhityāchārya, Kāvyā-Vedāntatīrtha.
Professor of Sanskrit, Nagpur Mahavidyalaya,
NAGPUR.
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Dr. W. R. Puranik, LL.D.
Retired High Court Judge; Ex. Vice-chancellor,
Nagpur University; and Retired member,
Union Public Service Commission

on the occasion of his 75th birth-day for his kind
encouragement which guided the author safely
through his difficult times.
PREFACE

I am glad that at long last this work is being presented to the learned public for critical appreciation. This is my second work on the Atharvaveda. "The Atharvavedic Civilization", my first work, on the Atharva-veda was published by the Nagpur University in 1959 with the aid received from the University Grants Commission. Now this work is also being published with the aid received from the Nagpur University as well as from the King Edward Memorial Society, Nagpur. I am sincerely thankful to the Vice-chancellor, Nagpur University and the Honorary Secretary K. E. M. Society for their respective contributions towards the publication of the present work.

I am particularly happy to have secured a foreword from Shri R. P. Naik, I.C.S., Joint Secretary, Ministry of Education, Government of India, New Delhi. I am sincerely thankful to him for his interest in my researches.

My thanks are also due to Prof. N. L. Rao of the English Department of Nagpur Mahavidyalaya, Nagpur, for going through the proofs and making valuable suggestions.

‘Prasad’
Tulsibag Road,
Mahal,
Nagpur.

[Signature]
FOREWORD

If some one were to ask me what in my opinion, is the highest achievement of the human mind, I would unhesitatingly reply: Its triumph over superstition, its escape from prejudice. It is fascinating story this, the march of man through the ages, in his eternal struggle, to wrest the secrets of nature one by one from its unwilling lap. In his learned treatise on the Atharvaveda and the Ayurveda. Dr. Vinayak Waman Karambelkar has taken us to the earliest roots of Ayurveda to be found in the Atharvaveda, thus affording us glimpses of the beginnings of the great Indian Medical Tradition.

2. Dr. Winternitz has said that the physician is the direct descendant of the sorcerer and the magician. And how could it be otherwise? Surrounded by elemental forces of nature and without the assistance of modern scientific instruments which have enabled man to probe deep into the mysteries of nature, it was natural that he should be a little overawed and appalled by such phenomena as storm and rain, fire and flood on the one hand and disease and death on the other. As if from nowhere, nature would at times descend upon him with all its fury and the human body would be afflicted by maladies of strange character. As an explanation, he could not but fall back upon the supernatural and felt that there were unseen malevolent forces at work which had somehow to be appeased if not conquered, with the help of benevolent deities. Further, his experience showed him that some diseases could be cured with the use of certain drugs and herbs and, hence, he came to credit them with some inherent supernatural power. Language also was a strange phenomenon and he considered Word as a manifestation of God; it was an obvious next step to consider certain words as endowed with intrinsic mystic power which could work miracles. As pointed out by Dr. Karambelkar, the charms of the Atharvaveda seek to establish causal relationship between demons and diseases.
More, the Atharvaveda tries to establish that a particular disease or, to go a step further, a disease itself was a demon. Vedic medicine is also rich in spells against poisons of all sorts.

3. As we all know, Āyurveda was divided into eight aṅgas. The author has traced the origins of all these to the Atharvaveda and has given us an objective and scientific account of the origins. Rarely does he make an undue claim regarding the knowledge possessed by Indians of that period. In fact, there is hardly any reason why any one should do so because even the knowledge that they possessed at that age is a great credit to their sagacity and insight. In the words of the author “it would be a mistake to assume that the Vedic Indians possessed any surgical skill………their medicine and surgery were primitive. The Rigveda gives only historical stories regarding medical lore but the Atharvaveda mentions diseases, medicines, origins of diseases and specific remedies for particular diseases”………Actually, however, there is a very little pathology or therapy in the Atharvavedic charms”. “In fact, Vedic ideas about pathology, diagnosis, anatomy, therapy, toxicology were not clearly settled.”

The Atharvaveda represents the charms system of the Āyurveda of the Vedic age. The refrain of the Atharvaveda is “The charms and amulets are more efficacious than herbs and medicine.”

Dr. Karambelkar has brought out the fact that there was a medical tradition of drugs coming down from pre-Vedic times when the Atharvavedic system of charms came into prominence. The Atharva Veda does not represent the sole medical tradition of India for the Kauśika Sūtra has more knowledge of medicine and medical practice than the Atharvaveda itself, which it must obviously, have derived from other sources. Obviously, the Kauśika Sūtra effected a compromise of the two systems and thus faith in the efficacy of charms became a regular feature of the Indian medical tradition and the two systems came to be amalgamated.

4. The fact, however, remains that the rudiments of Āyurveda are to be found in the Atharvaveda and all the branches of Āyurveda have been dealt with in it. Dr. Karambelkar
has dealt with all these aspects in a learned and thorough manner and has given us a critical account of the medical tradition, the origin of disease, Atharvan Anatomy, Strīkarmāṇi, Medical Practice and Medical Ritual. His treatment of individual diseases is also well done and throws a great deal of light on many obscure points.

5. While his treatment is objective and his approach scientific, I find it difficult to go all the way with him at one or two places; for example, when he says, "Curative effect of charms is through their sound vibrations which are recognised to be effective by modern science also......so we can assert with some confidence that the charms were not simply witchcraft and deception but had scientific basis." There may be room for a difference of opinion on this point but to my knowledge the claim has not been demonstrably proved yet. It would be possible to accept this only if a causal relationship were established between the two on the basis of scientific observation and experiment under controlled conditions. At best, we may say that we can discern here the germs of the psychosomatic technique of later days. Similarly, when the author identifies germs and worms etc. mentioned in the Atharvaveda, with particular microscopic bacilli and cocci which obviously could never have been seen without a microscope, which was not invented till thousands of years later.

6. The Atharvaveda is by all accounts a curious compendium of medicine in its various stages of evolution and contains the most primitive as well as some of the most highly developed stages of therapy. Throughout, the faith was that while a mere mantra may or may not cure a disease, it was sure to do so when used along with medicine. As I pen these lines, I find a large number of people repairing to a place where a gentleman is staying these days claiming to cure incurable diseases by a word, a touch or a pinch of vibhuti and I see even the blind going to him in the forlorn hope that they might after all get their sight back. Are we really very far from the days of Atharvaveda? I wonder. Perhaps the tradition is too deeply seated; perhaps notwithstanding all his discoveries and inventions man is but a puny creature before the might of Nature; perhaps there are heights, to reach which reason flutters its wings ineffectually and in vain. I don’t know.
7. I have written this foreword with the greatest pleasure and I hope the reader will find the study of this work of Dr. Karambelkar as rewarding as I have done.

Education Ministry
Government of India.
New Delhi,
25-7-1961

R. P. Naik
INTRODUCTION

Need for Historical Perspective

India is a very vast country stretching over thousands of square miles and possessing every climatic variation possible under the sun. The history of this country too, goes back into the hoary past of six thousand years in which, centuries after centuries rolled by witnessing varied fluctuations in human life. But how much do we know of these fluctuations—especially in the form of diseases current in this land and their traditional cures? We begin with Charaka and Susruta whose treatises contain names of ancient authors on medicine and their opinions on diseases and their remedies. This means that Charaka and Susruta and even Vagbhaṭa were conscious, at least, of their immediate past. But where is the account of the periods lying prior to and after these two great sages of Indian Medicine? From the Vedas to the Charaka Samhitā is a pretty long period—nearly 4000 years, and similarly another long period, nearly 1800 years, separates us from Susruta. What were the activities of the people of this ancient land during these two long periods, activities directed against diseases? Their account is yet to be written.

Early Efforts

Undoubtedly efforts were made in this direction. Wilson’s articles on “Hindu Medicine” or Royles’ “Essay on the Antiquity of Hindoo Medicine” are good but only as pioneer works. Valuable are Dr. Wise’s “A Commentary on the Hindu System of Medicine” and Dr. Jolly’s “Indian-Medicine” as historical expositions of the subject dealt with by Charaka, Susruta and Vagbhaṭa. The translations of the classical works of Charaka and Susruta respectively by Kaviratna and Bhisagratna; the publication of the Bheja Samhitā by Calcutta University and of the “Kāṣṭyapa-Samhitā” by the N. S. Press of Bombay are steps taken in the right direction. But that is not enough. No doubt, there is the “History of Indian Medicine” by G. N. Mukhopadhyaya but it is a work with a different aim.
Real Contributions

Real contributions towards the reconstruction of the history of medicine are only a few which made their appearance after long intervals. Among them mention must be made of Dr. Hoernle’s "Studies in Ancient Indian Medicine (Osteology)" and his "Notes on Susruta". Also his edition of the Bower MS and his discovery of the Buddhist medical MSS in Chinese Turkestan are very valuable. Bolling’s essay on "Vedic Medicine," in the Encyclopaedia of Religion and Ethics and Dr. Dasagupta's "Speculations of the Medical School" in his History of Indian Philosophy are of utmost importance.

These contributions towards the reconstruction of the History of Indian Medicine, however valuable they may be, are yet too few to afford a complete and exhaustive treatment to a subject which is very ancient and is so very vital to human life of such a vast country as India. It is indeed unfortunate that no solid effort comes within our ken after the few enumerated above. Probably the 'Doctors' of this country are not interested in this subject, (1) and the real physicians are, perhaps, unable to undertake it.

Time was when in the Western world "History of Medicine" was looked upon as a philologist’s diversion, classical scholar’s pastime and bibliographer’s entertainment. But after 1900 A.C. a change took place. The acknowledged leaders of medical thought and profession in Europe and America began to advocate the necessity for a comprehensive and historical perspective in the study as well as the investigation of the puzzling problems in medicine. Eminent doctors thought it worthwhile to 'approach a disease' in 'Historical spirit.' So in France, Germany and other European countries scholars ransacked libraries, collated MSS and copied them, translated the classics, investigated biographical and bibliographical notes in order to reconstruct the "History of Medicine". Prof. H. Segerist was the most eminent among them who worked ceaselessly for the cause of the "Histriography of Medicine". It was due to his efforts that separate University chairs were instituted in Europe and America for History of Medicine.
The Problem of History

The problem of History of Medicine is presented by Prof. Segerist in the form of answers to three questions. What is History of Medicine? What does it want? and how does it work?

"The History of Medicine", he explains, "is first of all history like that of any other subject but with some difference. Secondly, History of Medicine is medicine itself. No modern physician can understand classical authors like Galen or medieval writers like Paracelsus unless he has studied the History of Medicine. History of Medicine attempts to ascertain in a scientific manner how the prehistoric man reacted to the unfavourable conditions; what he did to get over his sufferings; and what the ancient doctor did to heal the sick man who sought his help. The origin and growth of theories in medicine, the geographical conditions that favoured the spread of diseases, the racial differences in susceptibility to infection and the evidence for assuming the existence of various diseases in the past etc. are highly interesting questions requiring the ablest minds and the most patient research. The study of diseases of a certain epoch and of a certain region is the starting point for the investigation in the History of Medicine".

The Materials

For the reconstruction of the History of Medicine, the first and the foremost preliminary is the study of the sources available. This requires a considerable amount of spade work. It is only after exhaustive investigation that one can fix the sources to be utilized for such study. It is not merely the medical literature that one has to examine but also the MSS of the physicians written centuries ago. In order to understand the thought-forms of these ancient physicians, which are peculiar to the epochs to which they belonged, one is expected to know fully the environments and the philosophy of those periods. Again all sorts of materials—treasures of art, architecture, literature, etc. are to be properly sifted with a view to culling every valuable thread in "the great texture and make up of a multicoloured and complicated mosaic" showing an order, a rhythm.
The historian’s eye must always be on every thing that may have any medical significance. The close observation and scrutinizing of the literatures of all epochs in different languages (Sanskrit, Pali, Prākrits etc.), the documents of the age-long beliefs such as are the Vedas, associated with particular diseases, — all this is very important to get a complete picture of the theory and practice of medicine in ancient India. All the branches of Indology—Archeology, Epigraphy, Numismatics, Philology, Philosophy, Mythology, Vedic studies, studies in the Purānas, Tantras, technical works, etc. should be marshalled to face the medico-historical problem. All these — the Vedic mantras, the Tāntric worship, the bas-reliefs at Sānchī, the Buddhist Jātaka stories and the canonical works of the Jains are all complementary to one another (2), for we must note that the antiquity of diseases was deduced from the prehistoric data — Rickets, Achondroplasia and Poliomyelitis were known from Egyptian mummies and Grecian vases; similarly, treatment of fever, diabetes, crypepelias, chlorosis, scrofula, epilepsy, muscular atrophy etc., can be traced to the Atharvan medical charms. The magic formulae of the Atharva Veda should, therefore, be regarded as an indisputable link in the ancient Indian Medical Tradition, and even as medicine proper. Charaka states: “He is physician who cures diseases and whatever cures diseases is medicine” (3). Thus if the magic formulae of the AV. or the medical practices of the Kau. Sūt. cured diseases, they are surely medicine. It is well said that medicine is not only what the physician does; its scope is larger.

Advantages

Such a history at hand will serve as a golden key to the understanding of many aspects of medicine in both academic and practical ways. Prof. Segerist says, “Medicine has to be specialized by necessity but the more specialized it became, the more need was felt for a platform, a watch-tower, from which medicine could be studied as a whole in its development and tendencies and in all its social complications. After such a history is written, the clinicians will gradually begin to take interest in it not out of “cultural and benevolent needs” but also out of needs born in course of their practice of using medicine.”
The First Step

Indian medicine is not synonymous with Ayurveda nor is Ayurveda synonymous with the texts of Charaka and Susruta. The Ayurveda stands for the medical tradition of India which began with the beginning of the Aryan race, continued through the hymns and charms of the Vedas and the literatures of different epochs. This ancient Indian Medical Tradition has passed through successive stages; Charaka and Susruta summarized, perhaps, the high ideals and achievements of this tradition during their respective ages. The study of these authors is useful for the reconstruction of the History of Indian Medicine, but it will be, indeed, a poor history if we do not interpret, the primitive rites, the practices and beliefs of the early people of India as reflected in the Vedas, Brâhmaṇas, Upaniṣads, Sûtras, Buddhist and Jain works, Tree and Serpent cult, the Tantric philosophy, the mediaeval practices contained in the Purâṇas, dramas, poetry, folk-lore, legends along with the observations made by foreign travellers. Such a history is yet to be prepared, and it is a task for many scholars. To that end, the study of the Atharvan charms and the practices of the Kauśika Sūtra are to be investigated.

(1) The notable exception to this general observation is that of Dr. D. V. S. Reddi of Vizagapattam who has tried to collect medical information from Sanskrit and Buddhist literary works. His paper on “A Plea for the Promotion of the Study of Medicine in India” in the Journal of the Indian Medical Association (Vol. VII. no. 12. 1938) and that of Dr. P. M. Mehta on “The History of Indian Medicine in the “Antiseptic” (Oct. and Nov. 1956) gave me considerable incentive.

(2) The Amaravati sculpture contains a scene in which a surgeon is shown in action of cutting the flesh from King Śibi. There is also a scene in Nāgarjuna Kopāṇa sculpture showing an illustration of fainting and collapse.

(3) तदेव युक्तं मैथवं यदारोपयाय कल्पते ।
स चैव भिषजों श्रेष्ठो रोगेम्यो यः प्रमोचयेद।
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—ताण्डच महावात्प्रण
XII. 9-10.
THE MEDICAL TRADITION.

† 1. TRADITION IS WITHOUT BEGINNING.

न हि नामूत् कदाचिदायुषः सत्तानो बुद्धिसत्तानो वा

Charaka I. 30. 27

Charaka says that life always existed, and so people knew about life and medicines and acted according to the principles of Ayurveda (1). As there is continuity of life so there is continuity of medical science; there is no beginning to Ayurveda, the Indian medical tradition. There is beginning only to its systematization:

“सोऽयमायुषः शास्त्वतो निदिश्यते सनाविद्वात् स्वभावसंसिद्ध-लक्षणत्वात् भावस्वभावनियत्वात्। न हि नामूत् कदाचित् आयुषः सत्तानो बुद्धिसत्तानो वा, शास्त्रश्चायुषः वेदिता, अनादि च मुखः खं सदृश्यतुल्क्षणमपरापरोऽगात्।” (Charaka I. 30.27)

It is, therefore, quite natural for us to look upon the Vedic Samhitās as a channel through which this continuous tradition of Indian Medical Science has reached down to the earliest systematizers. The references in the Suśruta and Kāśyapa Samhitās also make it clear that the Ayurvedic material was in the beginning of a floating nature, a mere tradition that was not yet systematized,

“अनुत्पत्तिक द्वारा आयुर्वेदमप्रसुतता॥ (Suśruta I. 1. 6)

“आयुर्वेदमप्रसुतततो विश्ववा मूतानि॥ (Kāśyapa p.42)

and that goes back right to a period beyond human memory, even before the creation of mankind(2). Hence it does not come as a surprise if the Vedic Samhitās contain ample material bearing on disease and medicine. So much material with such a variety cannot be viewed in isolation from the unbroken
tradition of the science of Indian Medicine. On the other hand we are required to look upon Vedic medicine as a part of the tradition. It is from this Vedic material, very probably, Ayurveda was gradually evolved.

(1) Ayurveda—science of life. Charaka I. 1. 40; I. 30. 20-23

आयुः अस्मिन्विचारते; अनेन आयुः विद्यति इति वा—
अनेन पुनः स्वमात् आयुः विद्यति वेदति वा।
तस्मात्मुनिवर्णेयं आयुवेदः इति समूहत्: ।
or that which instructs about life. Suśruta I. 1. 1.

The body of five elements, the senses, the mind and the soul that receives impressions—the conjunction of all these on account of unseen causes (अदृष्ट) is Āyu or the nature of Āyu. Whether it is good or bad, depends upon wholesome or unwholesome things which result in happiness or misery. That which makes us know all this through the proper means is Ayurveda.

“हिताहितं सुखं दुःखमायुस्तस्य हिताहितं:॥
मानं तत्त्वं यन्त्रवनमायुवेदः स उच्चते।।
Charaka I. 30.3.
Life is four-fold-Hita (beneficial), Ahita (non-beneficial), Sukha (happiness), and Duḥkha (misery). Where such life with its four-fold division is explained—that is Ayurveda. Also compare—

“आयुष्णिविविषयते बिद्य शास्ते भातु: बिद्वल लाभे च। आयुः अनेन शाश्ते, विद्यते, शाश्ते, बिद्वले लाभे न रिश्यति इत्यायुवेदः।”

(Kāśyapa p. 42)

“यथा वेदोत्स्तस्यम्बेद्यायं व्याक्यस्यायम् इत्युक्ते सचिविषये बुद्धि: कलस्य वेदस्य उत्पत्ति वक्ष्यति ततः। क्षणे वेदयात्मस्तु वेदतः विद्य स्वाच्छारणो विद्बलः लाभे इत्येतषयच चावोर्नेकायः। प्रायोगात् तत्र पूर्वकरमुपयोगस्य प्रत्येकस्विन्यति आयुवेदोत्स्त:।”

(Suśruta, Uttarataṭhastra 65. 10).

(2) The recent discoveries at the ruins of Harappa and Mohenjo Daro have revealed a highly developed urban civilization which is considered as pre-Vedic in chronology. The high level of sanitation indicated by the lay-out of
towards with drains, baths and parks is something remarkable
and definitely points to a sense of hygienic and medical values.

2. REFERENCES TO MEDICAL TRADITION
IN THE VEDA.

In the Vedic references we can trace an un-
broken continuity of Medical Tradition. From
them we come to know that there were hundreds
of medical practitioners and thousands of medicines
(i.e. herbs and plants)—

\[ शते राजन् भिषजः सहस्रमुखी गमीरा मुमतित्स्वतः \] \( (R.V. I. 24. 9) \)
\[ अधीते रूढादयमधि जीवपुरा अग्नि \]
\[ शते ह्रस्व भिषजः सहस्रमुख वीरधः \] \( (AV II. 9. 3) \)

The Rigveda has defined the functions of physicians-

\[ विषोऽवेष्टे भिषक्कु रक्षोऽहामीवचालनः \] \( (RV. X. 97.6) \)

"The medicinal plants have assembled, as do the
kings in an assembly; that Brahmin is called phy-
sician who kills Rakṣas and Amivā." About a
patient the AV. tells (II. 9. 3.) in particular—"He
hath attained attainments, he hath attained the
stronghold of the living for a hundred physicians
are his, also a thousand plants". From these referen-
ces we can infer that in the Vedic period the medical
tradition consisted of hundreds of physicians
and an elaborate pharmacopoeia for treating diseases
with drugs; and the AV. bears testimony to the fact
that these drugs were actually used by the Atharvan
priests.

3. CONTRIBUTION BY LOWER ANIMALS.

The evolution of Ayurveda is, doubtless,
without beginning. In its evolution even lower
animals have contributed, not to speak of gods and
sages. The AV. , for instance, gives unmistakable indications that the ancient medical tradition was benefitted by the actions and inclinations of the animals even. Among others the boar, the ichneum-on, the serpent, the eagle, the falcon, birds, oxen, goats, cows, sheep and such other animals are mentioned as versed in recognizing the medicinal properties of plants——

वराहो बेद बोरालाकुलो बेद भेषजीम् ।
सप्ति गन्धर्वो या विद्व: ता अथस्म अवसे हृदे ।।
या सुपर्णी आकगीरोदिद्वया या रघटो विद्व: ।।
व्यासिः हंसा या विद्व: यास्त च सन्तः पतितिः ।।
मृगा या विद्वरोधीस्तां अस्मा अवसे हुवे ।।
यातीनामोशोधीना गावः प्राणस्वस्याया यातीनामजायः ।।
तातीस्तुम्यमोशी: शर्म यन्न्यस्वाभिः ।।
यातीपु मन्न्याया भेषजं भिषजो विद्व: ।।
तातीश्वभेषजिः भरामभि त्वामभि ॥ (AV. VIII.7-23-26)

Similarly in the AV.V.13.9. the porcupine is said to have disclosed some medicines. To a plant the Veda addresses——

सुपर्णस्वाभिन्थिं निद्दलस्तुवन्त्यत्वां खनयताः ।
विन्दीश्वे तं विद्वसन्तमव। (AV. V. 14.1)

This shows that instinct is the inner compulsion in animal organism which guides it in the choice of what is beneficial and necessary for its survival and protection. The early man saw how a plant developed its thorns and a thick coat of bark to prevent easy vulnerability or how animals and birds know by instinct what particular action or thing helped them to get over an affliction. Equally naturally he too, developed the modes and means that would cure him. The lifestream carried in its own current its own supporting and protecting wisdom. It is only in this sense that the Æyurveda has no begin-
ning as life itself. This is the reason why the Veda contains references to such instinctive and intuitive origin of medicine (1).

(1) Osler, Berdoc and many other writers on modern medicine refer to many instinctive remedial performances and gestures of animals and birds. Animals are also used in modern medicine for scientific experiments.

† 4. CONTRIBUTION BY GODS–RIGVEDA.

The Aśvin gods are the heavenly physicians. Their medical and surgical achievements are many and varied. They gave back life to Vandana and Chyavāna with a recipe—Rasāyana (I.116.10; 117.13; 119.7); they prolonged the life of Dīrghatamas even though he was old and his head was cut off by the Dāsas (I.158.4-6; 157.6; VIII.9.13); they gave an iron leg to Viśpalā, the mare, which had become lame in a race (I.116.15); they joined the limbs, of Atri and others(I.117.19); they brought back to life Śyāvāśva who was cut to pieces by enemies (I.117.24); they joined the head of a horse to Dādīchi and rejoined his own head to him (I.116.12; 117.12); they restored eyesight to Ṛjrāśva (I.116.16; 117.17), and to Kaṇva and hearing to Nārśada(I.117.8), walking to the lame Parāvrja and Śrōna (I.112.8); they gave manly vigour to the impotent husband of Vadhrimati(I.116.13) and cured the leprosy of Ghoṣā and Śyāva (I.117.7, 8).

These are all the surgical achievements of Aśvin gods, but they are physicians also. (I.158.6) and to them prayers for giving medicine are offered (I, 89.9); they possess great knowledge of plants and herbs (I.116.8), they, by their power, give strength to limbs, remove old age and grant long life(I.116.25).
They could even make the cow of Śāmyu Ārchatka yield milk (I.116.22; 117.20) (1).

As both the surgical and medical excellences are ascribed to the Āśvins, it may be possible that one of them was a surgeon and the other was a physician. To them are ascribed by tradition such works as “Chikitsā Tantra”, “Āśvina Samhitā” etc. The Bower MS. contains a ‘Haritakī Kalpa’ which was a special preparation by the Āśvin Gods. Not less than forty medical formulae are attributed to them. Charaka and Suśruta Samhitās remember the medical miracles performed by these heavenly physicians (2).

Similarly the Rigveda attributes medical powers to Īndra. He, too, helped Parāvṛja and Śroṇa in restoring their eyesight and walking to them respectively (II.15.7). He removed the skin-disease of Apālā and baldness of her father (VIII.91.7). He knew medicines (II.23.7.). Charaka, also speaks of “Indroktam rasāyanam”. Marut gods and Rudra (II.33.13 and VII.4.4) are also credited with medical powers. Rudra is the first heavenly physician—“प्रथमो देव्यो मित्रकुं” (VS. XVI.5.) and the best among physicians (“निष्कर्त्तम” II.33.4). Rudra’s medicines are mentioned (in RV. I.43.2.; 4; 114.1; II.33.2,4, 12,13; V. 22.11; VII.46.3; VS.XVI.48; TS.IV.5.10.1 etc.; AV. XI.- 2.22,26 etc.). Sixty-two medical preparations are attributed to Rudra (3).

(1) Also RV. I. 34. 6; 157. 5 (protection of womb); V. 78. 7-9 (prevention of abortion) and I. 180; 182; 183; 184; II. 9; V. 75; VI. 62; VII. 8; 9; 22; AV. VII. 53.
(2) Charaka (Kaviratna’s translation)pp. 1067-68.
†5. MATERIAL IN VEDIC LITERATURE EXCEPT THE ATHARVA-VEDA.

Vedic literature in general refers to a number of things which directly or indirectly constitute ancient medical tradition. Thus the RV. refers to poison germs and their killing (I.191.1-16), removal of various yakṣmas (X.163.1-6) curing of heart-disease by the rays of the sun (I.50.11-13); water as medicine (X.137.6; I.23.19); herbs as medicine (X.97.1-23) and such diseases as Yakṣma, Ajñātayakṣma, Rājayakṣma, Grāhi, Harimā, Prṣṭyāmaya, Hṛdroga etc. (X.97; 105; 137; 161; 167 etc.).

In the Vājasaneyi Samhitā of the Śukla Yajurveda, herbs are said to cure Yakṣmas such as Balāsa, Arśa, Amīvā, Śvayathu, Gaṇḍu, Upachit, Pākāru, Viṣūchikā, Hṛdroga, Arma, Aṅgabheda, Ślipada, Mukhapāka, Kṣata etc. (XII.75-89; 90-101). This Samhitā also describes a comparatively complete anatomy of human and horse bodies. (XIX.81-93; XX.5-9; XXV.1-9; XXXI.10.13; 30 etc.).

In the Taittirīya Samhitā of the Kṛṣṇa Yajus also we find curing of eyesight and of the diseases like Yakṣma, Unmāda, Jāyenya etc. (II.1,1.1;II.4,15.9 etc.)

The Brāhmaṇa, the Upaniṣad and the Sūtra works variously refer to the medical material and point out the unbroken continuity of the ancient
medical tradition. Thus the Aitareya Brāhmaṇa mentions Aśvins as physicians; Prāṇa and senses (V.22); curing of diseases like Unmāda, Kuṣṭha etc. by herbs (III.40) and refers to the infliction of Varuṇa in the form of dropsy in the story of Sunah-īsep (VII.3); recommends an ointment for eye-disease (I.3). The Chhāndogya Up. describes the arteries of the heart (VIII.1.6), the effects of sleeping in daytime on health (IV.3.3), the process of digestion of food (VI.5); curing of the disease Pāmā (IV.1.8) and a method to live up to hundred years (III.16). The Brhadāraṇyaka Up. describes the body of a horse (I.1.1), a human body (II.4.11), the arteries of the heart (II.1.19; IV.2.3; 3.20); the mechanism of the eye (II.2.3) and the idea that the diseases are caused by curses (III.7.1; 9.26). The Sāmavidhāna Brāhmaṇa has suggested means to protect against serpents (II.2.3); against ghosts (II.2.2) and diseases (II.2.3). The Taittiriya Āraṇyaka describes germs (IV.36.1). Similarly the Āśvalāyana Śrauta Sūtra describes diseases to be avoided; so does the Āpastamba Śrauta Sūtra mention germs to be avoided (XV.19.5) etc.

Among the Grhya Sūtras, the Āśvalāyana contains warning against sleeping at sun-rise and sun-set which is a cause of disease (III.7.1,2); against the diseases to be avoided by the sacrificer (I.23,10) and the diseases of the beasts (IV.8.40). The Śānkhāyana instructs against singing Vedic hymns at the time of physical pain (IV.7.36); curing of all diseases (V.6.1, 2). Similarly, Gobhila contains references to charms for curing diseases(IV.6.2); and against snake-bite (IV.9.16). The Āpastamba gives a charm for suffering women (III.9.10); ascribes
the cause of headache to germs and the cause of hydrophobia of a child to dog-bite (VII.18.1). It also deals with the disease Kṣetriya in a child (IV, 15.4). In the same way the Pāraskara contains prescription against headache (III.6.). The Hiraṇya-keśin emphasises the use of fire or heat against diseases (V.2.28), esp. Kṣetriya (II.3.10) and the Kāthaka has a description of germs (IV.4.5.), the disease of cows (IV.3.13) and the treatment of snake-bite.

"Further transitional stages", says Jolly in connection with the continuity of the Āyurveda, "are found by the Buddhist medicine e.g. the serpent-spell in the Bower MS, as by the Grhya Sūtras and the Dharma Sūtras which actually show literal agreement with the medical works in the descriptions of the Sāmkāras, hygiene, embryology, anatomy and the doctrine of rebirth and by both Epics and the Purāṇas." (1)

(1) Jolly, "Indian Medicine", p. 25.

† 6. RELATION WITH THE ATHARVA-VEDA.

As regards the AV. proper, it is found that the extant Samhitās of the Āyurveda owe a debt of gratitude to it. Charaka says, "तत्र चेत्त्राण्वकर्: स्युच्छुर्मूलभाषामयजूर्ववैद्येनां के वेदस्मृतिशासनिं आयुर्वेदविष्यं, किमायुः: कस्मादाविद्वेदं: शास्त्रलोक शास्त्रतो वा। कति कानि चात्याहाँ गानि कौशाचायमभवत्तत: किमथं वेति। तत्र मिश्राश्च एवेणेन्द्र चतुर्मूलभाषामयजूर्ववैद्येनामात्मात्मनोस्वर्ववेदे भक्तिरगैस:। त्वेतो हुष्ठायान्तेन दानस्वशस्यनवभलमभलोगनस्यभिमायिन्यप्रायिष्ठितोपवास प्रत्यावैरिग्रहात् चिकित्सां प्राह। चिकित्सा चायुधो हितायोदिवशये।" (Charaka I-30-20-21)

"A physician should be particularly attached to the AV. for that Veda deals with the treatment of
diseases (Chikitsā) by advising propitiatory rites (Svastyayana), offerings (Bali), auspicious oblations (Maṅgala homa), penances (Niyama), purificatory rites (Prāyaschittha), (1) fasting (Upavāsa) and incantations (2). Similarly in the Kaśyapa Samhitā—

“कथ चोपण्ड्र इति। अहुं अथवंदोपनिषस्तु प्रागुप्तवः। कं च वेदं
श्रयति। अथवंदमित्यवः। तत्र हि रक्षाबलिहमशास्तिः। . . . . प्रतिकर्म
विभानमुनिष्ठं विशेषेण। तद्वदायुः तस्मादवर्गें श्रयति।”

(p. 42)

and in the Suśruta Samhitā also—

“इहः बलं आयुवेः नामोपाधगमयवेदमयन् . . . . . . . .” (I-1-5)

Thus all the three ancient Samhitās of the Āyurveda unanimously owe their allegiance to the AV. and from their testimony we need not doubt that the tradition of the Āyurveda has descended through the AV.

But there is a diversity of opinion as regards the inter-relation of the AV. and the Āyurveda. Thus for instance—

(i) Charaṇavyūha says—“चत्वारेद्रमय उपवेद आयुवेः”

(ii) On the other hand Vāgbhaṭa (Aṣ. Hr. I.8.8.) makes Āyurveda the Upaveda of the Atharvan.

(iii) But the Gopatha Brāhmaṇa (I.10) while mentioning the Upavedas does not count Āyurveda among them.

(iv) The Mahābhārata on the contrary (II.11.33) speaks of the Upavedas and Nīlakaṇṭha explaining it states that there are four Upavedas—Āyurveda. Dhanurveda, Gaṇḍharvaveda and Arthaśāstra.

(v) The Brahmavaivarta Purāṇa (I.16.9–10) states that Brahmā created Āyurveda as the
Pañchama Veda after having created the first four—

ऋषयजूः सामायवै०वान्द्रूष्ट्वा बेदान्वणारपित्रः
चविचित्रः तेषामवच भाषयते चकारसः
हृदि तु पञ्चमम बेदो भाक्षराय बद्वी विमुः

So does the Kāśyapa Samhitā (p. 42).

(vi) But Roth in his "Worterbuch" gives a quotation according to which Brahmā taught Āyurveda which was a Vedāṅga in all its eight parts.

On account of such a diversity of opinion, the following alternatives are required to be faced—

(a) Āyurveda is the fifth Veda;
(b) It is a superior Veda;
(c) It is Upaveda of the AV. ;
(d) It is an Upāṅga of the AV.;
(e) It is an independent Vedāṅga.

In spite of such diversity, the Āyurveda can be viewed in its progressive relationship with the AV. It was once simply an accessory of the AV. (Upāṅga), but later on it assumed the form of an Upaveda due to its respectable growth and gradually it got the importance of the fifth and the superior Veda on account of its usefulness, growth and sacredness.

In the beginning the AV. and the Āyurveda (the medical tradition of the Vedic age) cured diseases by charms and incantations together with the use of a single medicinal plant. Later on in addition to the charm method, the drug method was introduced—two important parts of the Āyurveda which are distinctly visible even today (3). The charm system was the holier of the two and hence the drug system, the secular part, was looked upon merely as an accessory of the AV,
THE ATHARVA-VEDA AND THE ĀYUR-VEDA

External accessories are those that help from a distance, in a division of accessories of the Veda into external and internal (Bāhya and Antaraṅga). Śiksā, Kalpa (Phonetics, ritual etc) are such external accessories. But the Āyurveda cannot be called such an external accessory for it forms the subject-matter of the AV. It should, therefore, be treated as the internal accessory. The mantra-material of the AV. deals with the Āyurvedic subject. Hence whether as Upaveda, Upāṅga or Vedāṅga the tradition of the Medical Science is traced in the Vedic Samhitās even, especially in the Atharva Samhitā (4).

(1) Charaka (VI. 13) counts Prāyaschhitta (penance) as the name of a medicine (Bheṣaja) and Chakrapāṇidatta explains: "Prāyaschhitta removes diseases produced by sins, so medicines also remove diseases and thus the Prāyaschhitta is synonymous with Bheṣaja.

(2) While commenting on this passage Chakrapāṇidatta says: "Since it is advised that the physician should be attached to the AV. it comes to this that the AV. becomes the Āyurveda".

(3) While commenting on the Kau. Sut. 25.2, Dārila states: दिग्नारका व्याधिः बाह्यारिमिता: अयूभिनिमित्तानि, तत्रहारसमुदघेनाः वैभवे बाहुवदृढ्चकार अयोगसमुद्वेद्यानां तु शास्त्रमिदमचये।
The diseases produced by unwholesome diet etc. are cured by the drug method of the Āyurveda; while those produced by sins and transgression are cured by the charms of the AV. But the Atharvan undertakes to ensure safety from "Āhārasamuttha" diseases also. Cf. यदहनासि यत्पिनिचि धान्यं कुड्या: पय:।यदाचि यदनाचि सर्वं ते अयोगविषं करोमि। AV. VIII. 2. 19.


†7. BRAHMĀ-PRAJĀPATI AT THE HEAD OF THE MEDICAL TRADITION.

According to the Suśruta Samhitā (I.1.5) the original Āyurveda consisted of 100,000 verses in
1,000 chapters and it was composed by Brahmā before creation:

इह खलु आयुर्वेदम्पूर्वमः प्रवेदस्यानवृत्ताविभः प्रजाः: द्विपक्षतासहस्र
मध्यायसहस्र च कुतवास्मयमाः।

Similarly in the Charaka Samhitā (I.1.4-5)

श्रमणा हि यथाप्रोक्तमायुवं द्रजापति:।
ज्ञातु निश्चितो अविवनो तौ पुनर्वसत:।
अविवन्यां भगवान्चक: प्रतिपदे हृ केवलम्।
ऋषिप्रकोटो भर्त्राजस्तमाच्छक्कमुपागमत:।

and in the Kāśyapa Samhitā (p.42)

स्वयम्मूद्धृत्राः प्रजाः: सिस्त्रुः प्रजानां परिपालनार्थी आयुर्वेदमप्रेष्यसृजत:।

and hence the word Brahma (1) appears in the sense of Bhesaja—(medicine) AV. XI.6.14—

ऋषि: सामानिः मेयजा यजूर्विः।

Gopatha Brāh. 5.4.—

वेश्वराणस्तु भेषज्य यदृ भेषज्य तद्मृत्युं तदृ ब्रह्म।

and the word Brahmā was used in the sense of ‘physician’—AV. II.9.4.—श्रमण उपायसः।

(also III.28.2; VI.68.3), Ait. Brāh. (V.34)—

यज्ञश्च हृष्य निष्पन्दुः, ब्रह्म।

The Atharvānukramaṇi attributes a number of hymns dealing with disease and medicine to Brahmā
(I.17; 22; 24; II.33; III.11; 31 etc.) The Brahmacaivarta Purāṇa also (I.16.9-10) attributes
the origin of the Āyurveda to Prajāpati. From these references Brahmā seems to be the original
thinker of the Āyurveda, who then taught it to his son Prajāpati (2). This same Prajāpati appears
in the AV. in the same capacity. He is asked to
treat a boy for the attainment of long life.

“चिकित्सकस्तु प्रजापतिर्दिच्छयुव्यवायः सकसे”। (VI·68·2)

(1) Also in the Bower Ms. (Dr. Hoernle’s edition) Chap. xi, p. 164.
“सुक्षोपविष्टं ब्रह्माणमविवर्ती वाक्यमूलतः।
कृतो हरिदकी जाता कर्तिजातिश्रव कीर्तिनः।”

Here Brahmā explains to Āśvins the preparation of Chebulic Myrobalan.

(2) Kaṅkāyana while advocating the Prajāpativāda—meaning Prajāpati as the cause of the human body and diseases, says—

चेतनाचेतनस्याः अगतः मुख्रुपकर्थः।

(Charaka-I. 25, 22-23) that Prajāpati was the son of Brahmā. To him are ascribed fifteen medical preparations by the tradition. G. N. Mukhopadhyaya, “History of Indian Medicine” I. pp 9 ff.

† 8. PRAJĀPATI IN THE ATHARVA-VEDA.

Prajāpati appears in the capacity of a physician in AV. Thus at IV.4.2. (and also at VIII.1.17) he is seen rising with the sun for digging a plant that confers virility; at IV.35.1 he is said to cook such a rice-mess by which death is avoided. Similarly at V.25.5 he is remembered in connection with conception; he is somehow connected with conception (V.25.13), pregnancy and the birth of a child (VII.19.1) for his words are quoted at VI.11.2—

पृथि वे रेतो भवति तत्स्त्रयामनुविचयते।
तत्स्त्र पुष्पस्य वेदनं तत्रज्ञापतिर्नवीताऽ।

It is already mentioned that he is requested to treat a boy for long life (VI.68.2); he is also requested to confer lustre (VI.69.3) and tie an amulet (VIII. 5.10; XIX.46.1). Thus the AV. knows of Prajāpati as the first mythical physician who was a specialist of Pediatrics and Gynaecology (Kaumārabhṛtya and Śrīrogachikītsā).

† 9. INDRA IN THE AV.

Indra is another ancient physician appearing in the long line of the original teachers of the Āurveda
after Brahmā and Prajāpati. The Āyurvedic tradition given in the Samhitās of Charaka, Suśruta and Kāśyapa makes Indra, with a little innovation, one of the first teachers of the Āyurveda. Indra got the knowledge of medicine from Āśvins and handed it over to Ātreyya, Bhāradvāja and other sages. The description of the Āśvin Gods as teachers of medicine and surgery is primarily given in the RV.

Indra is skilled in surgery (RV. VIII.1.12=AV. XIV.2.47); ‘that is the bountiful one, who without a ligature, before the severance of the cervical cartilage, effected a union (l). He cured Apālā (RV. VIII.91). Such hymns of the RV. and the AV. as RV.X.161=AV.III.11 and the RV.I.53.11; 104. 6,8; VI.39.5; VIII.40.12 are devoted to the cure of many diseases and Indra and Agni are the gods to whom these prayers are addressed. In the Vaj. Samhitā (XXV.46) he is prayed for medicine and health. In the AV. also Indra appears as a physician with peculiar powers. In II.3.6 he is remembered in connection with the disease Āsrāva; in the same Kāṇḍa—II.29.7.

इन्द्र एतां सदुज्जेव विद्वो अप्रो ऊर्जः स्वत्तवमजरो सा त एषा ।
तया त्वं जीव शारदः सुवर्चित मा त जा सुभोदिरिजस्ते श्रवन ॥

‘Indra in the beginning, being pierced, created this refreshment, this unageing Svadhā; it is thine here, by it live thou for autumns, very splendid; be there no flux of thee; the physicians have made it for thee’.

In II.31.1 reference is made to the mighty grinding wheel of Indra viz., the “Solar Disc” which destroys all parasites. In III.11.3-4 Indra is expected to prolong the life of a person for hundred autumns by a powerful oblation. Indra’s germicides are
referred to in III.37.8, 9; V.23.1. Indra is requested to deposit the lustre of Apāmārga in a patient (IV.19.8). He protects the foetus. He has also some recipes which ensure conception—

यदिन्द्रो वृत्त्वम बेद तदर्मेकरणं पिब ।
[V. 25. 4-6](2)

He can protect a patient from insanity also (VI.111,4). As Indra knows the means of ensuring conception, so does he know, “how to strike a man impotent” (VI.138.2). In X.4.14-18 Indra appears as a young physician expert in the science of snakes and scorpions. He is described as approaching a hilly hunter’s daughter, who is digging out a medicinal herb on a mountain table-land near the foot of a mountain crest (3)—

कैरातिका कुमारिका सका खनित भेषजम् ।
हिरण्यमीमरत्रिमिमिरीणामयु सानुपु ।
अयमगंधुवा भिषवृध्विन्हापराजितः ।
स वै स्वजन्य ज्ञानमन उपयोगिन्हिदिचकस्य च ॥

Indra’s name was great in the world of physicians for the sages recognized and recommended the use of Jángiḍá, the plant, in the name of Indra—

इन्द्रस्य नाम ग्रहणतो अधेयो जप्तिभं दुः ।
Thus of the three great divine teachers of the Āyurveda, the Àśvins are fully described in the RV. and the other two viz. Prajñāpati and Indra have been fully described by the Atharvan.

(1) Dr. Hoernle, J. R. A. S. 1906. p. 922

य छह्ते चिदभिष्यत: पुरा जन्तुम्य आतुदः ।
सन्या ता सन्यथा मधवा पुष्पस्यनिष्कर्ति विन्दुत्त पुनः ॥

(2) In the Kusajñataka, Ādyuddha, the of king Ikṣvāku, obtained from Indra, a pill, which promoted pregnancy. Mitra, “Nepalese Buddhist Literature”, p. 110.

(3) “One should learn to recognize the medicinal plants from cowherds, hunters etc., living in forests.” Saśrūta I.37,

† 10. THE SUN, FIRE AND OTHERS.

The idea that the sun is a good physician is evident from the Rigvedic references (especially the Gāyatrī mantra III.62.10) and also from the fact that he is the father of the divine physicians the Aśvins. The sun dispels diseases (RV.I.35.9), cures sickness and the yellow colour of the skin (RV. I.50.11, 13). In the Vedic literature, the sun is regarded as the custodian of human eyes. In the AV. VIII.2.3, a man on the point of death is addressed—

बहतासे प्राणाविविदं सुखच्छुप्रहं सल ।

"I have obtained thy breath from wind and thine eyes from the sun". Also in AV.V.25 (सुर्यसच्चुप्यामधिवाति:); XI.8.31; XIX.43.2, 3.

The germ-killing power of the rays of the sun was also known in the Vedic age (RV.I.191.8; AV.V. 23.6; II.32.1 etc). The sun destroys poison (RV.I.191.9). (1)

Agni—fire—is the best physician for he is called the destroyer of the demons of diseases and Amīvā—"रक्षोहितोमवचातन: " (AV.I.28.1). (2) Fire cures diseases (RV.I.12.7) and confers long life (RV.I.94.16; IV.12.6; AV.V.28.1;3 1.14). Agni is called a physician who makes men strong. He knows immortality. He is requested to prepare medicines (VI.106.3).

Similarly, Bṛhaspati has also similar powers. In AV. V.25.11 Bṛhaspati is said to deposit the embryo in the womb. He also delivers a person from the realm of Yama (VII.53.1). The amulet of Bṛhaspati gives greatness even to Aśvins (X.6.11,12). Similarly,
Vata or wind is expected to bring medicine, happiness and prolong life (RV. X.186.1; VIII.20.23 etc.). He is the lord of vital airs (AV. VIII.2.3).

(1) The Medical Tradition ascribes a "Bhāskara Saṃhitā" to the Sun God. Cf. Brahmavaivarta Purāṇa, Brahmāṇḍa Khaṇḍa Chap. XVI. and it is said that Prajāpati gave the Pañchama Veda to Bhāskara. There is also a work called "Jñānabhāskara" which is almost a medical treatise for it deals with diseases caused by sins of former life. Some medical formulae are ascribed to the sun. See. Mukhopadhyaya, His. of Ind. Med. I. pp. 88-90.

(2) The same is said about "Āpaḥ", waters- "आयो भोगव- चातनि:" AV. III, 7.5 and the plant Pūtudru- रक्तोहामतवचातन: AV. VIII.2.28.

†11. A RESUME.

Thus the Vedic references sufficiently bring to our notice that even from before the Vedic period and onwards there was a slow but steady progress of medical science. It might have been in the form of experimentation over plant-remedies along with the use of charms. This progress went on under the general designation of Āyurveda which consisted of such traditional knowledge about diseases and their medicine either in the form of charms or drugs or both, which was looked upon as a revelation of divine sages as Brahmā-Prajāpati, Aśvins, Indra, Rudra etc. Such traditional medical knowledge was not confined to any particular Samhitā of any Veda, though something of it is reflected in the RV. and much more in the AV. Yet most of it was in a floating condition. The references to medical knowledge in the Brāhmaṇas, Upaniṣads, Sūtras etc., though scanty should be viewed as a part
of the floating mass of the traditional medical knowledge of the Āryan race, gathered possibly, as a result of scattered empirical observations and passed on by hearsay from one generation to the other.

The AV. Saṁhitā, it seems, is the favoured child of the ancient Indian Medical tradition. One of the “Śākhās” of the Atharvan is called Chāraṇa-vaidya (wandering medical practitioner). This śākhā is now taken to be lost for ever. It might have contained much more old lore of the Āyurveda. The Ātreyā-Charaka school identifies Āyurveda with the AV. and according to them, it must have been the Chāraṇavaidya recension of the ĀV. That the medical practitioners of the Vedic age were nomadic in habit is a suggestion contained in the name Chāraṇavaidya and it is interesting to think of how the sufferers of those days might have been feeling at the approach of such an Atharvan physician to give them relief. The name Charaka also contains the same suggestion. The discovery of the Medical MSS in Central Asia (Bower MS) or Eastern Turkestan (l) clearly points out the nomadic character of the ancient physicians.


12. THE TEACHERS OF THE ĀYURVEDA.

A number of sage-names as teachers of the Āyurveda are mentioned in the works of respectable antiquity. The Charaka and other ancient Saṁhitās also mention them. There is neither too much agreement nor a very wide divergence in these sage-names but different traditions seem to be responsi-
ble for the differences that we come across. After Brahma-Prajapati, Aśvins and Indra, comes the most important name of ‘Bhāradvāja’. The Mahābhārata and the Charaka Samhitā refer to him, probably by the name “Vaidyakācharya”. So does the Kāśyapa Samhitā (p. 26) where he is called “Kṛṣṇabhāradvāja”. All the sources agree on the point that the traditional medical science was instructed to Bhāradvāja by Indra (Charaka I.1; Aṣṭ. Sam. I.1; Harivamśa 29.26,27). There flourished many Bhāradvājas. Bhāradvāja Vājineya was a contemporary of Divodāsa. The Mahābhārata mentions a Bhāradvāja as the father of Droṇa. The Charaka Samhitā mentions a Kumārasirā Bhāradvāja (IV.6.21) and others (I.25; IV.4.1). The Bhāvaprakāśa ascribes to Bhāradvāja a treatise on medicine. This Bhāradvāja is a Vedic sage and he is frequently mentioned in the AV. (II.12.2; IV.29.5; XVIII.3.16; XIX.48.5). Similarly, Atri (IV.29.3,4; XIII.2.4,12,36; 3.15; XVIII.3.15,16), Aṅgiras (IV.29.3; V.28.7; VI.137.1; XVIII.3.15,16). Kaṇva (IV.37.1; II.32.3; IV.29.5; VII.15.1; XVIII.3.15),(1) Bhṛgu (the same as Atharvan)(2), Agastya (IV.37.1; II.32.3.; XVIII.3.15), Brhaspati (II.13.2; 26.2; 29.1; III.11.4. 8; 12.4; 14.2), Kaśyapa (V.28.7; IV.37.1; V.29.3; I.14.1; IV.20.7; II.33.7 etc.). are some of the names of the ancient teachers of Ayurveda.

Atharvāṇaḥ, Agastya, Kaṇva and Kaśyapa are remembered for killing demons of diseases with plants (IV.37.1)

अत्र विवाहाद्रव्यं जत्यो रक्षां र्योपवे।
र्योक्तया ववनाम कस्यथर्व्यं कच्चो अग्रस्यः॥

Atri, Kaṇva, Jamadagni and Agastya were well-known for their germicides (II.32.3):

अत्रविवाहाद्रव्यं जत्यो रक्षां र्योपवे।
अग्रस्यस्य ब्रह्मणं स विनिध्याः कच्छो अग्रस्यः॥
Kaṇva, the son of Nṛṣad found out for the first time the medical properties of Apāmārga (IV.12.2). About the same plant the AV. says “The life-giving one have I brought, the famous plant of Kaṇva, the all-healing one; may it quench this man’s unseen (maladies) VI.52.3.—

आयुर्देव विपशिचल श्रुतां कष्टस्य शीघ्रम् ॥
भारिष्ठ विशवेषपीडितां ज्ञाताः शमयत् ॥

Jayadagni had found out a special herbal medicine for the growth of hair (VI.137.1)—

यां जमदगनं नवनदुहिते केशवधिनीम् ॥
तां बीतह्व आभरतं असितस्य गृहेः ॥

Kaśyapa was a mighty physician(3). The hymn II.33 is designated by the Kau. Sūt. as “Kaśyapasya Vībara” and it is meant to drive out disease from every limb of the body (4). Mātali is another sage-physician counted in the lists of “Āyurvedasya kartārāḥ”— the formulators of the Āyurveda; and the AV. knows an interesting anecdote about him—

काशितली रथकोरत्मूर्त वेद भेषजम् ॥
तदिन्नेत्र अन्तु प्रातीवेशयत तदपो दत्त भेषजम् ॥ (XI-6-23)

The immortalizing medicine which Mātali brought by selling the chariot was thrown into water by Indra. Rivers gave us back that medicine.

Thus all the sage-physicians of the Vedic times are known to the Atharvan, except, of course, Bhṛgu, but the identity of the two families of the Atharvans and Bhṛgus, is discussed elsewhere. Bhṛgus came into prominence in the Epic age. Hence in the Vedic era the name Atharvan stands for all the glory which the Bhṛgus enjoyed in the age of the Mahābhārata (5).

(1) The hymns II. 31 and 32 dealing with germicide are attributed by the Anukramaṇi to Kaṇva.
(2) "The Atharvans and the Bhṛgus" by Dr. V. W. Karmabelkar in the Journal of Indian History. Vol. XXVI. pt. II. No. 77. pp. 107 ff.

(3) Kaśyapa was an ancient teacher of Āyurveda. He was present at the meeting of the sages (Charaka I. 1; IV. 6). His view that all the parts of the foetus are formed simultaneously "कथयः सवाल्गतिवृत्ति: " is quoted by Charaka and the Kaśyapa Saṁhitā (p. 46). He was a specialist of children's diseases (Aṣ. Hṛ. VI. 2. 42. 43). The Bower MS. (p. 170) quotes a formula of Kaśyapa. Kaśyapa, Vṛddha Kaśyapa and Kaśyapa seem to be different persons.

(4) Charaka I.1 mentions all these sage-names. अग्रिरा जमदग्निष्ठ विष्णु: कदायत्रोऽभ्रूः। अगस्त्यो वामदेवस्च।……..

Also see Jñānalakṣanaprakāsa by Hemādri. For their contributions in the form of medical formulae see G. N. Mukhopadhyaya His. of Ind. Medi. pp. 247, 261, 429 etc.

(5) Dr. V. S. Sukthankar "Epic Studies" VI.

13. ATHARVAN AS PHYSICIAN.

The AV. is alternately called "the Bhaiaṣajya-Veda"—ऋष: सामान वेयवा यज्ञी होता गूः (XI.6.14) because its hymns represent the traditional Āyurveda of the Vedic period and the name Atharvan is almost synonymous with bheṣaja or medicine. Atharvan is used as a laudatory term and stands for usefulness. In the AV. itself Atharvan refers to auspicious healing things—bheṣajāṇi, sānta, paustikā. At the Vaitāna Sūtra (5.10) and the Gopatha Brāhmaṇa (I. 2.18). "Ātharvanyah" plants (cf. Kau. Sūt. 8.16) are called ‘Śāntah’. Similarly, the Gop. Brā�. (I.3.4) distinctly states—"समुपेक्ष यष्ठ यदृ भूविनिर्वर्गः: वैविध्याग्रसः सरसः: वेद्यवाणो वेवथगणस्य विशेषतम्।" One Bhiṣāg Atharvaṇa is known to the Kāthaka Samhitā (XVI.3) and the Pañchavaṁśa Brāhmaṇa (XII.9.10) clearly says: "वेयवा वा
TRADITION IS CONTINUOUS—BUDDHIST LIT. 23

Ayavarga and (XVI. 10. 10.) "Mṛṣeṣasya śa deśana śāyavyagbijṛśvāniruddhi!" The Kauṣ. Sūt. (125.2) states "Abhavam: śāram:.

Similarly, in the Śāṅkhāyana Śrāuta Sūtra (XVI.2.1 ff) we have—"Abhavabdevi veda: soṣṭityālita mṛṣeṣṣaṁhitānirvedat". So also in the Āśvalāyana Śrāuta Sūtra (X.7.1 ff.), the Śatapatha Brāhmaṇa (XIII.4.3.3) etc (l).

These references make it clear to us that the sage Atharvan stood for Bheṣaja—medicine and was the most prominent representative of Vedic medicine. He is the seer of almost all the hymns of the AV. which deal with disease and medicine (cf. I.2; 3; 10; 11; 23; 30; 35; II.4; 13; 29; IV.4; V.28; V. 17; 59; 85; 90; 92; 109; 110; 111; 112; 113; VII.56; 74; 76; 116 etc.). Similarly, Śaunaka, Bhṛgu, Aṅgirā—the sages peculiarly associated with the AV. are also mentioned in the lists of "Āyurvedasya kartarāḥ" in the Charaka and other ancient medical Saṁhitās and the Anukramaṇi also attributes to them some medical charms of the AV.

Thus the medical tradition referred to in Section 14 can be traced back to the Vedic period through the sage-names also.

(l) Even in the Vedic times physicians were sneered at. One of the reasons for such disfavour towards physicians may be due to association of Atharvan with the terrible Aṅgirases. The Taittirīya Saṁhitā (VI. 4. 9. 3; Mai. Saṁ. IV. 6. 2; Śat. Brāh. IV. 1. 5. 14 ) states—"वाणाज्ञन मेघानां
न कायमः " A Brahmin should not practise medicine, the reason being that the physician is impure. But their usefulness was also recognized. "Men run to physicians " states the MS. IV. 6. 2.

† 14: THE TRADITION IS CONTINUOUS—

BUDDHIST LITERATURE.

The continuity of the ancient medical tradition is seen maintained in the Buddhist and Jain literatures,
stretching up to Charaka and Suśruta. Early Buddhist literature is full of references to diseases and medicines, (1) so much so, that the Buddhist monks are seen referring to the very familiar topics of the Vedic tradition of medicine. Thus the Dīghanikāya (I), Mahāvagga (VI, VIII), the Vinaya texts (I), the Milindapaññaha, Niddesa, Chulavamsa, Aśokan Edicts mention various diseases, drugs, operations, physicians etc. As a matter of fact Bhaisajjya was included in the accessories of a Buddhist monk. The Niddesa supplies a long list of diseases such as Sataroga, Jivhāroga, Mukharoga Dantaroga, Kāsaroga, Sasa Pīnasa, Dada (?) Kucchāroga, Mucchā, Pakhhaṇḍikā, Sūla, Visūchikā, Kilāsa, Apasmara, Daddu, Vitacchikā, Madhumeha, Lohitapitta, Bhagaṇḍala, Sannipātaka, Arisa etc. But the Dīghanikāya mentions five—leprosy, boils, dry leprosy, consumption and fits as the chief diseases. The treatment of these diseases was mostly herbal, though minor operations were carried out. In the case of boils, for instance, the lancet was used; bandages and compress were given to the sores, and, oils, decoctions, lime etc. were utilized according to the need. In the case of headache the medicine was given through the nose with a nose-spoon; jaundice was cured with a decoction made in cow's urine; in the case of skin diseases the body was anointed with perfumes; purgatives were given when there was superfluity of humours; rheumatism was cured by steam-bath so as to put the patient to sweat; hemp-water was used as medicine and hot water in which medicinal herbs were dipped was recommended in the treatment of different diseases; in intermittent fever letting of blood with
a horn was customary; for snake-bite dung, urine ashes and clay were given in the form of a decoction; vegetable drugs were also used; excess of wind, bile and phlegm in the body was considered fatal; ointments were prepared to cure eye-diseases; the uses of emetics and purgatives as well as of hot water and fruit juices were known.

Among the medicines, there were products of of cow-ghee, milk, butter and also honey, fats of animals, fish, roots of plants like turmeric, ginger, Uṣira, Ativiśā etc.; astringent decoctions, fruits, gums, salts etc. were all used. The Aśokan Edict mentions different treatments for men and animals. The Jātaka Tales(2) also give a number of references to the medical practices of the Buddhist period. Accordingly Buddha himself was the "Great physician" born with a powerful drug in his hand. The Śibi Jātaka is the most important one because it brings down to us the name and the miraculous medical and surgical anecdotes of the famous Buddhist surgeon "Sivaka" (Jīvaka), who operated upon the eye of King Śibi. Not only do the names of diseases, medicines and practices of physicians mentioned above in the Buddhist literature link the Buddhist medicine with the Vedic (and it will be clearer by and by), but also Jīvaka, the sage-surgeon can be looked upon as a direct link between the Vedic and the Buddhist medicine.

Jīvaka appears to have flourished about 600 B.C. The extant Kāśyapa Samhitā is called “Vṛddha-jivakiya Tantra”(3) yet Jīvaka and Vṛddha Jīvaka might have been different personalities. Jīvaka is the name of the most ancient surgeon of the Indian medical tradition. He is said to have studied
medicine at Taxila university under Ātreyā (4) and was contemporary of Buddha himself. He was at the courts of Bimbisāra and Ajātaśātra. He is known as "Kumārabaccha" either because he was forsaken by his mother in his childhood or because he was a specialist of the science of Kaumārabhrtya-Pediatrics. The Buddhist literature is full of wonderful stories about his miraculous cures and operations. The Bower MS contains the formula of Jīvaka(5) and he appears in the MS found by Dr. Hoernle in the Eastern Turkestan(6) also, in which a formula ascribed to Jīvaka is given.(7) The MSS found in Central Asia such as Bower MS (450 A. C.), or Macartney MS (350 A. C.) belong to the continuity of Āyurveda in the Buddhist tradition.

(1) Jolly " Indian Medicine" p. 23.
B. C. Law "Drugs and diseases in Buddhist Literature "
R. K. Mookarji 'Ancient Indian Medicine.' Chap.XVIII.
(2) V. S. Reddi " Medical Lore in the Jātaka Tales ".
Indian Culture 1940, pp. 115 ff.
(3) Nepal Sanskrit series. p. 54. For his career: See
XVIII. p. 469.
(4) Rockhill, " Life of Buddha " p. 65.
(5) Bower MS. pp. 74-75.
(7) For details see G. N. Mukhopadhyaya. His. of Ind.

† 15. CONTINUITY IN JAIN SCRIPTURES.

The "Āyubbeda" was counted among the nine false sciences, yet the Jain texts (1) (Thānānga 9; Vivāgasūya 7; Vavahārabhāṣya 5; Bṛhatkalpabhāṣya
CONTINUITY IN JAIN SCRIPTURES

I; Āchāraṅga 6 etc.) say that the science comes down from Dhanvantari and mention the different branches of the science—Kumārabhiccha, Sālāga, Sallaha-ttha, Kāyatigicchā, Jāṅgola, Bhūyavijjā, Raśāyana, Kharatanta, or Vājikaraṇa. The names of diseases like Gandhī, Kuṭṭha, Avamāriya, Kaniya, Jimhiya, Kuṇiya, Khujiya, Udari, Bhūya, Suṇiya, Gilasani, Vevaha, Picchāppi, Silivaya, Madhumeha etc. are given in the Āchārāṅga while the Thānāṅga gives the causes of these diseases.

According to these works medical treatment was given by physicians who were approached on an auspicious moment. After diagnosis he recommended medicines for which he was paid. There were hospitals where many physicians and surgeons worked. The methods of treatment were in the form of rubbing with oils (abbhaṅga), with powder (Uvvaṭana), oil drinks (sinehapāna), and also Vāsana, Vireyaṇa, Avaddhaṇa, Avanhānaṇa, Anuvasāṇa, Batthikamma, Nirūha, Sikheha, Tacchaṇa, Pacchaṇa etc. Among the medicines meat, skin etc. were used (Vivāgasūya 7). Thus skin was used in Uddhavāta and Dhanuggaha (Br. Kal, 3-6); skin of a hyena or tiger was used against Vāta (Br. Bha.); hairless skin was useful against Galanta-kōḍha, acchu, and Kidibha (Br. Bha.); cow’s urine was given to cure Pāma; (Oghanijjuti); drinking of urine was practised in snake-bite, cholera and fever (Br. Kal.); also mud from ant-hill, salt, gold and incantations were employed in snake-bite (Nisithachūrṇi); hot water, and oils-Hamsatella, Satapagatella, Sahassapagatella Marutella etc. were universally used. Operations were carried out (Vivāgasūya).

From these facts we are convinced of the continuity of the Ayurvedic tradition during the unknown
periods of ancient India, for all these details are given fully in the Atharvan and the practices mentioned by the Kau. Sūt.

(1) Dr. A. C. Jain—"Life in Ancient India as depicted in the Jain Canons." pp. 178 ff.

† 16. TRADITION SUMMARIZED IN CHARAKA AND SUŚRUTA.

Thus the ancient Indian Medical tradition continued through long centuries and by a slow process got codified in the extant Saṁhitās of Charaka and Suśruta. We may add here the Kāśyapa Saṁhitā with due regard to its antiquity. Vāgbhata (Aṣṭ. Hṛ. Chap. 40) mentions Charaka and Suśruta as the foremost though Agniveśa, Bheḍa, Hārīta, Kṣārapāṇi, Jātukarṇa, Parāśara, etc. are mentioned by Charaka himself. Bhoja, Kharanāda, Bhāluki, Pauṣkalāvata are known through quotations only.

The Charaka Saṁhitā is a revised and improved edition of the treatise of Agniveśa and it was declared to be the best production of the age. There is no unanimity of opinion about the age of Charaka. He is thought to be a sage of great antiquity. S. Lévi has discovered that Charaka was a court physician of King Kaniṣṭha (1st century A. C.) (1). Dr. Ray claims greater antiquity for Charaka (2). The style, lack of Buddhist influence, absence of Paurānic theology, appearance of the name Charaka in the Aṣṭādhyāyī (IV. 3. 107) of Pāṇini and in the patronymic lists of the Vedic sages, the descriptive nature of the name Charaka (a nomadic medicine-man), the tradition that Patañjali wrote a commentary on the Charaka Saṁhitā—all these facts may be taken into consideration before the age of Charaka.
is decided. The atmosphere of the Pariṣads (assemblies such as "Yajjaḥpuruṣiya", Rasa" etc. described in the Charaka-Samhitā) points towards the Upaniṣadic period. And lastly the name Charaka reminds us of the old Vedic school of that name.

Suśruta represents the surgical branch (by the maxim—"श्राधारयेन व्यपदेशा मश्नि " ) of the Āyurveda as Charaka represents the medical. He received the science from Divodāsa Dhanvantari. The present Suśruta Samhitā is considered as a recast of the original Suśruta Tantra in which work Nāgārjuna and others took part. There is no doubt about the fact that different portions were added to the extant Suśruta Samhitā from time to time. The dates for Suśruta and the Suśruta-Samhitā should therefore be different. Suśruta is a very ancient name. He is known to the Mahābhārata as the son of Viśvāmitra (Anu. 4. 55). Dr. Hoernle points out that there is similarity between the osteology of the Śatapatha Brāh. and the Suśruta Samhitā and there is definitely some relation between the two and the AV. X. 2. (3). Similarly, the appearance of the name Suśruta in the Bower MS; his relation with Pālakāpya, the author of the Hastyāyurveda; his mention in the Vārtika of Kātyāyana etc. make Suśruta a pretty ancient author. Macdonell places him about 4th century A. C. (4); Hoernle thought him to have flourished about 600 B. C. (5); while Mukhopadhyaya places him in 1000 B.C. (6). Thus "there is a great diversity of opinion about the age of Suśruta. (7)

The Bheḍa Samhitā by Bheḍa (Ia) is made available (8). But it is much mutilated. Bheḍa is mentioned in the Bower MS (I. 8) and also, in the Charaka Samhitā. He was a fellow student of
Agniveśa (Charaka I. 1).

Harīta Samhitā is considered as spurious. (9)

Indian Antiquary XXXII. pp. 382 ff.
Vienna Oriental Journal XI. 164.

(2) Ray, History of Indian Chemistry. I. Intro. p. 10

(3) Hoernle, Studies in Ancient Indian Medicine-Osteology;


(6) Mukhopadhyaya. H. I. M. III. p. 578-79


(8) Journal of the Department of Letters, Calcutta University
Vol. VI. 1921

(9) The Purāṇas have also preserved this continuity of the
medical tredition.

गरुः. पूर्वै. 150, chartar. 199,
ञिन 299, 280, 281, 299 etc.
स्कन्दः—(सूतसंहिता) —जानवोग्खण्ड. 10.
शिब—(सनाकुमारसंहिता) 57. etc.

For medical Education see. "Dr. R. K. Mookarji: Ancient
Indian Education Chap. XI. pp. 345 ff.

† 17. THREE-FOLD ĀYURVEDA.

The eight-fold division of the Āyurveda might
have been a later one. Charaka mentions (I. 1. 25)
the three original divisions.—

सोजन्तपारं त्रिस्कन्धमायुवेंद्र महामति: ।
वधावद्विरास्वः बुध्ये तन्मना मुनि: ॥

These three Skandhas(1) probably refer to the three
broad divisions that were understood by
the Vedic medicine. In the Vedic times grief or
pain was classified into three parts—supernatural
(Ādhidaivikā or Auptātika), physical (Ādhibhauti-
ka) and spiritual (Ādhyātmika). This broad divi-
sion was superceded by the eightfold division mentioned in the Ayurvedic Samhitās. We can say that the idea of "Triple Misery" was original because the AV. provides charms for its removal and cure. The AV. Samhitā contains more than fifty hymns bearing on philosophy which can soothe spiritual grief; likewise there are a number of charms to be accompanied by the practices of the Kau. Sūt. to avert supernatural calamities; and the medical charms proper are for curing the diseases and prolonging life. Charaka and Suśruta too, have taken three-fold misery into consideration though according to their light and fashion. (cf. Charaka I.13.3; 4.1, 5; IV. 1 Suśruta III. 1 for philosophy; Ariṣṭa-Charaka V.1.ff; Suśruta I.30–32; Aṣṭ. Sam. 3.9 f; Aṣṭ. Hṛ. 3.5 etc.)

(1) The commentator Chakrapāṇidatta understands Trisūkandha as Trisūtra (i.e. Hetu, Linga and Auṣadha) mentioned in the previous stanza (Charaka I. 1. 24). But the expression may be interpreted as done by us.

† 18. EIGHT DIVISIONS

But

"आयुर्वैद्यस्नायनं देहावस्तन्त्र भारत " (महाभ. II. 11. 25.)
"आयुर्वैद्य संहाजात्माप्येभ्यं भिष्ज्यं निरेण "
‘’मत्स्थ् पुनर्वैस्य शिष्येऽः प्रत्यपापद्वल् ’’ II हूरिबंश. (ch. 29)
"ततोत्स्त्रायुद्वंमल्लपेघस्तुं चालोकवति नराणां सूत्रोद्धष्ट्रा श्रंत्वात् "
(सुधूत. I. 1. 6).

According to these passages and for the reasons given by Suśruta or for some other reason, it seems that the ancient three-fold division of the Āyurveda was abandoned making room for the new and comprehensive eight-fold one. The classification of the subject of the Āyurveda into eight parts is as follows:
Agniśeṣa (Charaka I. 1).

Hārīta Samhitā is considered as spurious. (9)

Indian Antiquary XXXII. pp. 382 ff.
Vienna Oriental Journal XI. 164.

(2) Ray, History of Indian Chemistry. I. Intro. p. 10

(3) Hoernle, Studies in Ancient Indian Medicine-Osteology;


(6) Mukhopadhyaya. H. I. M. III. p. 578-79


(8) Journal of the Department of Letters, Calcutta University
Vol. VI. 1921

(9) The Purāṇas have also preserved this continuity of the
medical tradition.

हरित. पूर्वे. 150, chaptr. 199,
ब्रिन्त 299, 280, 281, 299 etc.
स्कन्द- (सूतरस्नित्त) — आनंदोगा 10.
शिव- (तनाक्मास्तिनत) 57. etc.

For medical Education see. “Dr. R. K. Mookarji: Ancient
Indian Education Chap. XI. pp. 345 ff.

† 17. THREE-FOLD ĀYURVEDA.

The eight-fold division of the Āyurveda might
have been a later one. Charaka mentions (I. 1. 25)
the three original divisions.—

सोन्नतपार त्रिस्कन्धमायूर्वेदं महामति: ।
ब्रवववचिरास्तवं बुधुंर तन्मत्त मुनि: ॥

These three Skandhas(1) probably refer to the three
broad divisions that were understood by
the Vedic medicine. In the Vedic times grief or
pain was classified into three parts—supernatural
(Ādhipāvetikā or Autpātika), physical (Ādhibhauti-
ka) and spiritual (Ādhyātmika). This broad divi-
sion was superceded by the eightfold division mentioned in the Ayurvedic Saṃhitās. We can say that the idea of "Triple Misery" was original because the AV. provides charms for its removal and cure. The AV. Saṃhitā contains more than fifty hymns bearing on philosophy which can soothe spiritual grief; likewise there are a number of charms to be accompanied by the practices of the Kau.Sūt. to avert supernatural calamities; and the medical charms proper are for curing the diseases and prolonging life. Charaka and Suśruta too, have taken three-fold misery into consideration though according to their light and fashion. (cf. Charaka I.13.3;4.1, 5; IV. 1 Suśruta III. 1 for philosophy; Ariṣṭa-Charaka V.1.ff; Suśruta I.30–32; Aṣṭ. Saṃ. 3.9 f; Aṣṭ. Hṛ. 3.5 etc.)

(1) The commentator Chakrapāṇidatta understands Trīṣkandha as Trīṣuṭra (i.e. Hetu, Linga and Auṣadha) mentioned in the previous stanza (Charaka I.1, 24). But the expression may be interpreted as done by us.

† 18. EIGHT DIVISIONS
But
"अयूर्वेदस्मानांतां देहान्तगत्व भारत "। (Mañj. II. 11.25.)
"अयूर्वेद मर्दात्तात्मां भिषज्य क्रिया "।
तमष्टी पुनर्वेद्य विषयेष: प्रस्तपादयत् "॥ हरिवंश. (ch. 29).
"ततोश्चायुर्वेद्यमम्मेघस्वं चालोक्य नराणां भूयोशस्त्रा प्रणीतवान् "।
(सुधूतः. I. 1.6).

According to these passages and for the reasons given by Suśruta or for some other reason, it seems that the ancient three-fold division of the Ayurveda was abandoned making room for the new and comprehensive eight-fold one. The classification of the subject of the Ayurveda into eight parts is as follows.:
1. Śalya Tantra—Major Surgery (deals with caustics; removal of foreign substances from the body; uses of various appliances and instruments).

2. Śālākya Tantra (or Īrdhvāṅga)—Minor Surgery (deals with the diseases of body above the clavicles and their treatment).

3. Kāyachikitsā—Medicine (deals with inner medicine, constitutional diseases of the body and their causes).

4. Bhūta-vidyā—(or Grahavidyā)—Demonology (deals with various religious procedures in offering sacrifices to remove evil influences caused by ghosts, planets etc.).

5. Kaumārabhārtya (Bāla)—Pediatrics (deals with treatment of infants and the causes of their diseases including evil planetary influence).

6. Agada Tantra—Toxicology—(deals with methods of diagnosis and treatment of poisonous bites of snakes, insects and herbal or other poisons).

7. Rasāyana Tantra—Tonics or Elixir (deals with medicines which preserve youth, prolong life, promote strength and give power to resist diseases).

8. Vājikaraṇa (Vrṣa)—Science of Aphrodisiacs (deals with medicines for seminal weakness and for stimulating sexual desire and vigour.)

According to different traditions this eight-fold classification of the Āyurveda was current from very early times. That this Aṣṭāṅga division existed before the age of the Mahābhārata and Harivamśa is borne out by the references quoted above. According to the Suśruta Samhitā, Divodāsa Dhanvantari was well-versed in these eight branches of Āyurveda. It is also possible that Dhanvantari reclassified Āyurveda i. e. changed the Triskandha pattern for
this more comprehensive Aṣṭāṅga one. The name Dhanvantari appears in connection with almost all the Prasthānas.

That all these branches were studied and developed by specialists is known from the references in Charaka and Suśruta. Kaśyapa was a specialist of Agada Tantra and Kaumārābhṛtya; Bhāluki was of Śalyatantra; Bhāradvāja of Kāyachikitsā; Gārgya, Galava and others of Śālākya; etc. Bhūtavidyā, one of the eight branches of the Āyurveda, is incidentally mentioned in the Chāndogya Upaniṣad (VII-1.2) also. But all these eight find considerable scope in the Bhaiṣajyā mantras of the AV. The Bhūtavidyā mentioned in the Ch. Up. is undoubtedly the one referring to the Abhichāra mantras of the AV. directed against Yātudhānas and ghosts. Similarly the other seven divisions can be traced back to the Atharvan compendium of medical charms; out of which perhaps, Dhanvantari and other specialists took basic material. As a matter of fact the AV. does not mention these eight Tantras by name, but from the subjects of the hymns and charms of the AV. it seems that their evolution has had its basis in these charms. The medical lore of the AV. can thus be classified on the three-fold or eight-fold scheme; and this possibility must have been utilized by the Tantrikāras who codified the tradition of Indian Medical Science.

(1) The Chinese traveller, It-sing, (671–695 A. C.) knew these eight parts of Indian medicine. He mentions that these eight parts existed originally in eight books but were lately brought together by a man. He mentions Śakra as the first author.—Jolly "Indian Medicine", p. 19;
Takakasu, pp. 127 ff; 134 ff; 222 ff. It-sing-Oxford 1896 lix,
† 19. ŚALYATANTRA IN THE AV.

To some extent it would be a mistake to assume that the Vedic Indians possessed any surgical skill(1) and it is also a fact that they applied merely simples to the wounds and their medicines and their surgery were very primitive; that they had very little scientific outlook of things. But when we come face to face with wonderful cures affected by Aśvins, the healing of the lame and the blind, the rejuvenation of the aged, the amputations and other operations, application of the iron leg etc., we feel that the Vedic people were certainly aware, at least, of the idea of “Śalyatantra and were keen on acquiring and developing the skill. RV. VIII-1.12–

य नहीं चिदर्मिश्रिष्ठ: पुरा जन्मय आतृत:  
सम्पादा साविक मधवा पुधवसुरिकति विन्धुतं पुनः ।

mentions a clear case of operation. Here Indra is praised for binding the wound in the neck without medicine to stanch the flow of blood. In the AV. IV-12.7—

विष्कुटं पतिश्वा संबल्के यदि वाशस्मा प्रहउदो जगात:  
कः मू रघुवेवाक्ष्णि सं दचलू पश्चा पश: ॥

supplies a clear reference to the surgical skill of joining what is fractured. There are many more such cases mentioned in the AV. I. 3 refers to the probing of the urethra (prescribed in the Kau. Sūt. 25.15–16) for the relief of one who is suffering from retention of urine. This operation though understood to be merely magical conjuration of the patient, yet, at least, the idea of probing is clearly there, the patient feels it and hence we can safely presume that the Vedic people knew the rudiments of surgery.
“प्र ते भिनति मेहना”
“विविदं ते वस्तिविलम्”

The words are clear enough. Again in connection with labour, some sort of operation seems to be recommended at I-11.5

The pricking of the boils of scrofula with some sort of needle is mentioned in VII-74.2

The washing of these operated boils with astringent washes is referred to in VII.76.1 and VI.57.

Giving of enema was a substitute for operation (Dārilā’s comment on Kau. Sūt. 25.12); a compress of sand was used to stop the flow of blood. It is indicated in the hymn itself. (cf.“परि वः विकस्तावति चन्द्रु……” I.17.4; Kau. Sūt. 25.10). Emetics were administered to a person who was wounded by a poisoned arrow (Kau. Sūt. 28.3). Application of leeches to sores (Kau. Sūt. 30.16) was known. Pustules were rubbed (Kau. Sūt. 31.10). Hot water was used throughout the medical practices connected with the Atharvan hymns and as recommended by the Kau. Sūt. as a precaution against germs which were called Rakṣasas and particularly by such fanciful names as Śarku, Malīmluca etc.

So much about the beginning of the Ṣalya practices as reflected in the Atharvan hymns and mentioned in the Kau. Sūt. which is a direct heir to the medical tradition of the AV (2), and which in its turn has some relation to the Tantra of Suṣruta. Suṣruta refers to some older Tantras of Puṣkalāvata, Bhāluki etc. in which surgery was prominently dealt with. The Mahābhārata also knows(3) of expert surgeons:
THE ATHARVA-VEDA AND THE ĀYUR-VEDA

उपांतिष्ठत्रयो वैद्या: शाल्योहरणकोरित्वादः।
सर्वोपकरण्युक्ता: कुशले: साधू शिष्यिताः॥

(1) Macdonell and Keith. "Vedic Index". II.p. 1057.
(3) M. Bh. Bhīṣma. Ch. 120.56.

† 20. ŚALĀKYA TANTRA IN THE AV.

This branch deals with diseases of the head, eye, nose, throat and in which a sharp needle was used for removal of foreign bodies. Videha was an outstanding specialist of this Tantra. He is venerated as such by Chakrapāṇidatta and Charaka mentions him as 'Nimi-videhaḥ (I.25) and Suśruta as 'Vide-hadhipaḥ'. There is another 'Janako Videhaḥ' (in Chap. 6) but nothing definite is known about him.

The AV., perhaps, mentions the diseases of the head rather exclusively in the beginning of the hymn IX.8, thereby suggesting a separate class of "Śirṣaṇya" diseases to be treated separately. The IX.8 begins with.

शीर्षिष्ठि शीर्षामयं कर्णशूलं विलोहितम।
सर्व शीर्षक्ष्यं ते रोगं वहिनिमन्नयामहे॥११॥
कर्णामयं ते कर्णवृत्ति: कर्णशूलं विस्त्यकम्।
सर्व शीर्षस्यं च ।.............................. ॥१२॥
ग्रह्य हेतोः प्रच्छवते यथमः कर्णात आस्यतः।
सर्व शीर्षक्ष्यं ते ।.............................. ॥१३॥
यः क्रोणोति प्रमोदमयं क्रोणोति पूर्वयाम्।
सर्व शीर्षस्यं ।.............................. ॥१४॥

and supplies a long list of diseases of the head known in those days. Śīrṣaṇkīti and Śīrṣāmaya are treated independently (I.17; IV.22) and also in con-
nection with fever (I.12.3; V.4.10). It also mentions Alaji (VI.16; IX.8.20) a disease of the eye. But it must be admitted that this particular Tantra was not clearly distinguished in the hymns of the AV. or the practices of the Kau. Sūt.

† 21. KĀYACHIKITSĀ IN THE AV.

It is this branch of the Ayurveda that gets exhaustive treatment in the AV. and helps us to establish the continuity of medical tradition in the Vedic period. The AV. mentions nearly a hundred diseases—minor and major; known and unknown; in clear terms or vaguely. The hymn IX. 8 is a classified list of diseases. Broadly it mentions diseases of the head (vss. 1-4); general diseases (vss. 5-9); diseases of the heart and abdomen (vss. IO-14); those of the back and rectum (vss. 15-17); of the hands, feet, blood, bones, etc (vss. 18-21). (1). According to the Atharvan there are hundred deaths, i. e. diseases (2). :-

I. 30.3—‘शतं ’ · · . ‘मृत्यूः’.
II. 28.1— ‘मैनमये मृत्युवो हिसिः शतं मे’.
III. 11.1—‘मृत्युवो यानाहु रितराच्छलन्’.
VIII. 2.27—‘ये मृत्युवः एकशतम्’.

which idea is almost directly quoted in Suśruta (I. 36.4); and agrees with the statement of the Vāja-
saneyi Saṁhitā—“अष्टो शतस्य वध्मणाम्” (XII.97). The word for disease in the AV. is ‘Yakṣma’ throughout though ‘Roga’ also occasionally appears (I. 2. 4; II. 3. 3; 4. 5; III. 28. 5; VI. 44. 1; 2; 120. 3; IX. 8. 1-5; 21. 22). But Yakṣma is the regular. Atharvan term for disease and apart from twenty-five or more stray references there are some special hymns devoted to the cure of Yakṣma in general (II. 33=RV.X. 163;
II. 31; VI. 85; IX. 8). Only when Yakṣma takes the prefix “Ajñāta” or “Pāpa”, it acquires a special meaning. Rājayakṣma is a later term in the sense of consumption though mentioned in the RV.

The AV. deals prominently with Takman—fever (I. 25; V. 4. 22; VI. 20; VII. 116; XIX. 39); Āśrāvapolyuria (I. 2; II. 3; VI. 44; RV. VIII. 48. 4-5); Mitrardonha (I. 3), Nādivraṇa (glandular sores VI.57; I09) Jalodara (dropsy I. 10; VI. 22; 24; 96; VII.83; RV. I. 50. 11-13); Śirṛakti (headache I. 17; IV. 12), Kāsa (cough VI. 105; 107), Kilāsa (white leprosy I. 23, 24), Kṣetriya (II. 8; 10; III. 7), Jāyānya (tuberculosis VII. 76. 2); Apachit (scrofula VI. 25; 57; VII. 74; 76. 1-3), Śleṣma (phlegm I. 12; 13; VI. 105; 107); Balāsa (VI. 14; 127), Harimā (Chlorosis I. 22; VI. 24) Hṛday-āmaya (heart-disease I.22). Along with these major diseases a number of minor and indistinct maladies such as Palita, Pāpayakṣma Ajñātayakṣma, Akṣata Udyya, Visara, Prṣṭyāmaya, Āsarika, Visarika, Visalpaka, Vidradha, Kṣipta, Hṛdyota, Alaji, Śula, Pāman, Pakṣaghāta Ariṣṭa, Tṛṣṇā, Asthibhanga, Jambha, Samhanu, Bhaya, Aṅgabheda, Aṅgajvara, Ajñātāru, Lohita, Śamāṁnakesa, Rudhirāsrāva, Kāhā bāha, Karnaśūla, Viśūchikā, Apvā etc. Viśkandha (I. 16; III. 9; II. 4) and Grāhi (VI. 112; 113) are usually thought to be demon and demoness respectively but are as a matter of fact two terrible diseases.

Thus it will be seen that hundreds of diseases were known in the Vedic period and (3) Jolly and others have admitted a close correspondence between the Vedic and later names of diseases (except, of course, Takman), of healing plants, anatomical terms etc. (4). But the AV. has not classified these diseases into various groups as is done by Charaka and Sus-
ruta because during the Vedic period ideas about Pathology and diagnosis (Nidāna), Anatomy (Śārīra), Therapy (Chikitsā) and Toxicology (Kalpa) were not clearly settled. Still it should be noted that Charaka (I. 28) includes possession, malediction, imprecation, demonic influences as causes of “accidental” diseases. Like Charaka, the AV. also treats lightning-stroke as a cause of diseases (AV. I. 13). The classification of diseases into “Nija” (caused by Doṣas); “Āgantu” (caused by external causes mentioned above), and “Mānasa” (mental excitement) (Charaka I. 11) is presupposed in the AV. The Strī-karmāṇi of the AV. and the Kau. Sūt. (32. 28-36) are good instances of diseased mental states or conditions which cause diseases. Suśruta’s classification of diseases (I. 24) into “Ādibalapraṃvṛtta”, “Saṃghātabalapraṃvṛtta”, “Kālabalapraṃvṛtta”, “Janmabalapraṃvṛtta” “Doṣabalapraṃvṛtta”, “Daivabalapraṃvṛtta” and “Sva-bhāvabalapraṃvṛtta” i. e. those caused by procreation, wounds, seasons, birth, doṣa, divine will and nature though not clearly mentioned were yet understood in the Vedic age.

(1) In IX. 8 the first there are diseases of the head—Śīrṣakā, Śīrṣāmaya, Karṇaśūla, Visalpaka by which secretions of bad smell come out from the ear and the mouth; then comes fever proceeding from head-trouble with shivering and cracking in the limbs. After Takman, consumption Balāsa, Kāhabāha of the abdomen, are mentioned diseases of Kloma, navel, heart, diseases of the spine, the ribs, the eyes, the intestines, the Visalpaka, Vidradha, wind-diseases (Vātikāra), Alaji, diseases of leg, pelvis, veins, and head.

(2) Diseases are 1120 in number according to Suśruta VI.66.8, but they are innumerable (Charaka III.6.5).

(3) The Kau. Sūt. and the Āthārva-pariśiṣṭa—Gaṇamāla (32) have classified the hymns of the AV. subject-wise. The
following Gaṇas (groups) of hymns are useful for the subject under discussion:

(i) Takmanāśana gaṇa—Kau. Sūt. 26.1 note; Gaṇamālā 32.7.
(iii) Apām Śūktāni—Kau. Sūt. 7.14 etc.; Vaitāna Sūtra, 24.3.
(vi) Varchasya gaṇa—Kau. Sūt. 10.24. note; Gaṇamālā 32-10;29.

(4) Jolly 'Indian Medicine'. p. 18.

† 22. BHŪTA-VIDYĀ IN THE AV.

The medical tradition or the Ayurveda has, by accepting Bhūta-vidyā or demonology as one of its branches, established a direct connection with the AV. In the entire field of Indian literature, the Atharva Veda alone has dealt with demons and demonology as one of its principal topics. Magic and witchcraft form the most important subject of the hymns of the AV, and hence these charms of the Atharvan have, for the first time established relation between demons and diseases. The demon is the cause of disease, and according to the AV, a particular demon causes a particular disease. This same idea travelled from the AV into the Ayurveda. The Ayurvedic samhitās of Charaka, Suśruta and others mention Graha, Pūtanā, Skanda etc. as the causes of diseases. These, therefore, look like the descendants of the Atharvan demons.

The Ayurveda ascribes to the agency of ghosts such diseases as Unmāda, Apasmāra etc. In the
Kaumārabhṛtya Tantra children’s diseases are ascribed to Skanda, Apasmāra, Graha, Pūtanā, and remedies against them are in accordance with the causes. Fever and other diseases caused by mountainous surroundings were thought to be caused by ghosts and other evil agencies and for them Apamārjana, Prānyantarasaṅkramaṇa, Balidāna were recommended. Thus the Bhūtavidyā of the Ayurveda has, undoubtedly, its origin in the Bhūtavidyā of the AV.

It is an acknowledged fact that the popular mind readily interprets disease as a manifestation of supernatural ill-will. There too, the Atharvan thought himself to be besieged by evil powers. In the RV. (X.97,6 and VS. XII.80) as pointed out before, a physician is defined as one who can destroy demons and Amīvā, which indicates that in the Vedic age the diseases were thought to be caused by evil agencies of ghosts and goblins. The AV. contains an indefinite number of such disease-bringing demons of vague outline as:

Yātudhāna, Kimidina, Piśācha, Piśāchī, Amīvā, Dvayāvin, Rakṣah, Magundī, Alimśa, Vatsapa, Pa-lala, Anupalala, Śarku, Koka, Malīmlucha, Palajīka, Vavrivāsas, Asveśa, Rakṣagrīva, Prami, Durṇāma, Sunāma, Kūksīla, Kakubha, Srima, Arāya, Karuma, Khalaja, Śakadhūmaja, Uruṇa, Matamata, Kumbha-muṣka, Sayaka, Magnaka, Taṅgalva, Pavināsa, Gandharva, Apsaras, etc. These brought diseases, these were diseases or these were symptoms of some diseases. But these were the demons of diseases for certain. Theoretically a disease itself was a demon: Viṣkandha and Saṃskandha were thought to be demons, Takman (fever) is adjured to go
away (V. 22) and he is offered homage (I.25;VI.20; VII.116). Apachit (Scrofula), Jāyānya (tuberculosis) were thought to fly and settle on their victims.

There are four main groups of demons—Piśāchas, Rakaases, Atrins and Kaṇvas. Piśāchas devour the flesh of their victims (IV.36 3; V.29.5). So do Atrins etymologically. Kaṇvas prey upon the child in the womb (II.25.3). Rakṣases steal away the senses (VI.111.3), catch at joints (II.9.1); Gandharvas are dog-like (IV.37.11); Apsarases bewilder the mind (II.2.5; IV.37; XIX.36.6); they bring insanity (VI. 111.4; RV.X.11.2; TS.III.4.8.4). It seems that the disease Āsrāva was brought about by Rakṣases for Indra is called upon to kill them. (II.3.6). Again there is some connection between Kṣetriya and Sadānvā (II.14.5). Arāyas drink blood (II.25.3).

These evil spirits enter the body of their victim through food (V.29.6 f) hence the precaution given in the Kau. Sūt. (26.10), 'the sacks of grain belonging to the patient are to be surrounded by heated pebbles'. The Kau. Sūt. contains ceremonies to drive away demons causing diseases (25.22-26; 31. 3-4); provides amulets to resist their attack (26.26f; 27.5 f; 28.7) and to dissipate and remove the harm done by them (26.29-32; 28.9-11).

There were also some benevolent spirits which fought with the evil one e.g. Pinga preserves the babe at birth (VIII.6.25) and chases the amorous Gandharvas away.

The RV. also shows connection between demons and diseases (III,15.1; VII.1.7; 8.6; 38.7; VIII.35.16-18). The spirit of the dead was thought to cause disease (RV.X. 85.31). For this reason the sun (I.35.9; 191:8,9; X.37:3; 100.8), Agni (I.12.7;189.3); Brhaspati
(I.18 2; X.98.3) are dispellers of disease. As spirits were supposed to enter the human body through food, the RV. provides a prayer to make it free from disease. (Anamīva īṣaḥ—RV.III.22.4, 62.14; X.17.8).

Grāhi (AV.VI.112,113; II.9.1; 10.6,8;III.2.5 etc.) and Apvā (III.2.5; IX.8.9) were demonesses of disease.

† 23. KAUMĀRABHRTYA IN THE AV.

This particular branch of the Āyurveda is also treated in the AV. As a matter of fact the AV. gives a long list of charms which cover the whole field from conception to birth and nourishment of the child(1). The Strīkarmāṇi of the AV. give mantras for Garbhadrūmhaṇa (V.25; VI.81;III.23; VI.11; RV.X.162); Garbharaṅkṣaṇa (VI. 17; RV.V.78); Sukhaprasūti (I.11); and to remove the evil effects of the inauspicious moment at birth (VI.110;140) though nothing very directly bearing on child nourishment is given in the Atharvan. Kaśyapa is the mythical sage to whom this Tantra is attributed and it is pointed out that Kaśyapa is mentioned in II.33 which speaks highly of him as a mighty sage-physician(2). The AV. is seen to be more concerned with the birth of a male-child by such means as charm, medicine and amulet (also bracelet—Parihasta VI.81), its preservation against miscarriage (VI.17) and easy delivery (I.11).

(1) See further † (53) for details.
(2) On the identity of the two Kaśyapas see Introduction to the Vṛddhajīvaktīya Tantra (N. S. Edition) pp. 27 ff.

† 24. AGADA TANTRA IN THE AV.

The AV. contains many charms against poison
against snakes, scorpions, insects, plants and arrows (IV. 6; 7; VI.100; V.13; VI.12; IVI.56; VI. 56; VII.88). The RV. also has the hymn VII.50 against snake-poison and I.191 against scorpions and venomous vermin. The Atharvan charms are to be accompanied by the practices of the Kau. Sūt. (28.1-4; 29.I-14; 29. 28,29; 50.17-22;31.26; 32.5–7; 32.20-25 etc). According to the Atharvan conception there is poison in fire, in the sun, in the earth and in the plants (V.13.1). There is also Kandaviṣa (X.4.22). Poisonous plants are found on mountains (V.6.8). Snakes like Kasarṇila, Śvitra, Asita, Ratharvi, Prdāku (adder X.4.5), Aghāśva, Svaja, Adyāvanta, Tiraśchirāji, Darvī, Karikrata, etc. are poisonous. Some of these live in grass (hence the proverbial "snake in the grass"). The poison of the snakes is either in their top, middle or bottom. Garutmān Suparṇa appears in connection with all sorts of poison and also medicinal plants (I.24.1; II.27.2; IV, 20.3;V. 14). Kairāta, Prṣṇa, Upastṛṇya, Babhra, Taimāta, Aliṅī, Viligī, Urugulā seem to be varieties of poisonous snakes. (V.13;VII. 56). Kaṅkaparvan, Śarkoṭa, Vṛśchika and Babhru are terms for scorpion in the AV. Its poison is in its tail—"आयमे न ते विष किमु ते पुच्छलावेससु " (VII.56.8). Maśakas or biting insects (VII.56.2) are also poisonous. The AV. thinks of ants Upajikā (termites or white ants) and particularly water produced by them (VI.100) as an efficient antidote against poison. So was the horse of Pedu (X.4) considered very useful against poison. Among the plants, many are praised without being identified by name. But mention must be made of Taudī, Ghṛtāchī (X.4.24) Kandaviṣa seems to be some poisonous root (X.4.22). IV. 6 makes a
clear reference to the poisoned arrow: शल्याण्डिंयं निर्वोचम् . . . . (5).

In the later Samhitas of the Ayurveda attention is paid to ‘Kalpa’ i.e. poisons and antidotes. Poison is divided by them into Sthāvara (stable) and Jaṅgama (moving). Suśruta has dealt with this topic more particularly (V). The Bower MS contains six incantations uttered by Buddha for the cure of a Bikkhu bitten by a black snake. These have a close similarity with those in Charaka, Aṣṭāngasamgraha and Aṣṭāṅgahṛdaya(1). But it is the Vedic medicine and particularly the Atharvan that is rich in spells against poison of all sorts(2). We illustrate this in the case of V.13 which gives us ample information about snake-poison; vs.1. refers to ‘khāta, (deep) and ‘akhāta’ (superficial) affection of the poisonous tooth of the snake. (cf. Suśruta V.4.15–16). It also mentions the third variety of ‘saktam’ (simple touch) in which a man feels that he is bitten by the snake but as a matter of fact is merely touched (cf. Charaka “Sarpaviśachikitsā” 23.218–219).

Vs.2. refers to the process of tying the bitten part of the body.

Vs.3. refers to the ‘noise-treatment’ of poison in which a low noise is created to remove the effects of poison. (cf. “वासश्य शब्दन थि याति नातं विवापी ग्रोराणप्पि—Suśruta V.3.24).

Vs.4. refers to the curing of poison by poison (“विवेण हूणि ते विषयम् ”).

Vs.5. mentions varieties of snakes which are deadly.

Vs.6. mentions varieties of snakes which have deadly poison.
Vs.7. mentions varieties of snakes which are less poisonous.
Vs.8. mentions varieties of snakes which are non-poisonous.
Vs.9. mentions varieties of snakes which are non-poisonous.
Vss.10,11. mention two antidotes—Tābuva and Taṣṭuva.
AV. VII.88 gives two methods of counteracting poison:
(a) applying poison to the bitten part (cf. V.13.4); and
(b) killing of snakes.
AV. VI.12 mentions water-treatment (cf. Charaka “Sarpaviṣachikitsā” 23.33); use of sun-light, fire etc; use of Paidva and use of Taudī plant (also called as Ghṛtāchī).
AV. VII.56 deals with the cure of scorpion sting, sting of poisonous insects etc. Here are recommended the use of Madhulā plant, and the water produced by ants Upajīkā.


† 25. RASĀYANA TANTRA IN THE AV.

Rasāyana (Charaka VI.1.80) is defined as medicine that puts off old age and cures disease: also in the Dhanvantari Nighaṇṭu we have “बज्जराव्याविश्लेषणमप्यं तद्वावर्गम”। According to Charaka (VI.1.8) Rasāyana is that which helps to increase the basic elements (Dhātus such as Rakta, Mānsa etc.). This term Rasāyana got new meaning when it came to be used in the sense of ‘mercury’ in later medical literature. Originally “Rasa” meant ‘water’ only. Even the Upanisadic sense of the word seems to be metaphorically
cal(1), for the Vedic texts consistently use Rasa in the sense of water. "Apām rasah" is a frequently appearing phrase in the Atharvan (cf. IV.4.5). The Śatapatha Brāhmaṇa has "Raso va āpah" (III.3.3.18). The Vājasaneyi Samhitā (XII.81) mentions four kinds of plants—Aśvāvatī, Somānatī, Urjayanti and Udojasā which respectively stand for plants or medicines which confer Vājikaraṇa, Āyurvardhana, Vṛṣya and Rasāyana. Here, Udojasā is Rasāyana literally and means 'lustre-giving water'. Similarly in the AV. there is frequent praise of water and its virtues such as conferring lustre, putting away old age, resisting of diseases and bringing of immortality are emphasised:

I.4.4: ‘अप्सरस्तरमृत्त अप्ने मेषजम्’
I.6.2: ‘अप्ने मे सोमो अन्त्विनद्विविनसि मेषजा’
I.5.4: ‘अपो याचारि मेषजम्’
III.7.5: ‘अप इत्वा उ मेषजीरापो ममीवचतती:’
RV.X.137.6: आमो विश्वस्य भेजजीतस्त्वा मुख्यतु क्षेत्रियात्
VI.24.2: ‘आपस्तवर्म तिष्करबिभिषाजा सुभिकतत्वमा:’

Waters contain medicine; they are immortalizing; they cure all diseases; they do away with deformities; they make body and skin healthy (I.4.5.6; 33, III.7. 13; IV.33; VI.22; 23; 24)(2). The curative powes of water are again extolled: "इमा आप: प्र मरामि अययम्या यक्ष्मनाशनी:” (III.12.9) and it is pointed out that the immortalizing medicine which Mātali bought by selling the chariot, was thrown into water by Indra (XI.6.33). Rivers give us back that medicine. This is an indirect form of telling us that water contains nectar—the mythological divine drink which makes the gods unageing and immortal. Thus in the Vedic age "water" was regarded as Rasāyana for that is said to fulfil all the functions of
the later Rasāyana, viz. conferring of immortality and dispelling of diseases (cf. RV.I.25.16–24; VI.50.7; X.9.5–7; 137.6). Lastly the AV. calls water as Rasa and proves beyond doubt that the idea of Rasa was as old as the Vedic period. :

"आपि भवद्र घूंठमिद्रप आस्वदनमोषोमि विभ्रमयाप एता : |
तीव्रो रसो मधुप्रजामरंगम आ मा प्राणेन सह वर्षसा गमेतु " (III.13.5.)

"The waters are kindly; the waters in truth are ghee; the waters, truly do support Agni and Soma; may the readily flowing (araṅgama) strong sap (tivro rasah) of the honey-dripping (waters) come to me, together with life's breath and lustre" (3).

Here is a clear reference to water as Rasāyana, the elixir of life; so in the Śata. Brāh. (IV.3.15); as means of purification—ŚB (I.4.7.17); as ambrosia—ŚB (I.4.6.3); VS (IX.6); as medicine—RV (I.23.19, 20; 34.6 TS (VI.4.9.2); Kau. Brāh (XVI.7); as skilled physician—AV. (VI.24.2; III.7); even the herbs are medicinal because they are products of water—"आपि अग्निक [विभ्रमय अभवत् ோ। " (VIII.7.3). Later on, it seems, the word underwent a gradual change of meaning and finally came to mean "recipe conferring health and longevity of life".

(1) Tait. Up.II.7 : रसं होतायं लक्ष्यं आनन्दी भवति।
(2) "All referencees to the association of medicines with rivers and waters are to be understood in the sense of honey.”
(3) Does this refer to the spring-water (geyser) which is well-known for curing diseases?

† 26. VĀJĪKARANA IN THE AV.

The AV. contains special charms to promote virility (IV.4; VI.72; 101; VII.90; Kau. Sūt. 40.14 f 16–18; 36.35–7). These charms make a specific
reference to Vājī as the standard of virile power—
"भावद्वस्य बाजिनः" (VI.72.2) and also the bull, the
elephant, the goat and the ass (IV.4.8). The AV.
recommends Ucchusma(1) (IV.4.3) (Kau. Sūt. 40.14 adds
Parivyādha) as rejuvenating plant.

The Āyurveda Samhitās have special chapters on
this topic and the Kāmāśāstra also presents it as its
regular subject of discussion. But as shown above
the idea of Vājikaraṇa has come down to them from
the Vedic hymns. From the mention of Ucchusma
or Kapikacchu as aphrodisiac, it may be inferred
that the Vedic people knew the use of aphrodisiacs.
The plant, it is said, makes the organ so very
full of lusty strength, that when excited, the patient
will exhale heat. It infuses lusty force in men. It
stiffens the 'pasas' as a bow-string upon the bow.

Too much use of aphrodisiacs brought about
impotency and the Atharvan perhaps knew it
(VI.138). Vājikaraṇa and Klībatva are the alter-
native results of the same process.

(1) Ucchusma–Kapikacchu (mæuma pruritus, Cowitch);
    Kapitthamulam–Śāyaṇa (Ferroma Ele phantum);
The plant was dug up by the Gandharvas for Varuṣa.

† 27. MEDICAL TRADITION; A REFLECTION
OF HUMAN WANT.

Thus all the branches of Āyurveda are found
dealt with in the AV. The curative and help-
ful nature of the charms show that they were most
needed by the Vedic people. We can not, as a matter
of fact, think of a period of human history when
curative and medical help was not needed by man-
kind. Under such circumstances the antiquity of
such Atharvan charms is not less respectable.
than the Rigvedic hymns. Even the RV. contains such material though it is the peculiar charge of the AV. viz. curing of diseases, repelling calamities and helping people in times of need. These were daily required by the Vedic people; and the priestly class, especially of the Atharvan fold, must have been of immense service to the general public with their Prāyaścchitta(2) and Svastyayana ceremonies, for curing the acute and chronic diseases (for such is the nature of the medical practices prescribed by the Kau. Sūt.). The use of amulets was perhaps a daily phenomenon in cases of dog-bites, four to five thousand years ago and it is still so. Faith in charms and amulets is essentially deep-seated in the Indian mind and is a part and parcel of the continuous Āyurvedic tradition. Hence the conclusion that the Atharvan charms were there in the Rigvedic period and even before that. It is, through these the Medical Tradition of India took its shape and gradually evolved into the Āyurvedic Samhitās. The tradition is thus unbroken.

With reference to the scanty Āyurvedic material in the RV. the Charaṇavyūha may attribute Āyurveda as a sub-veda to the RV. but that little Āyurvedic material in the RV. and other Vedic texts shows that such material is as old as the sacerdotal element in the Rigvedic hymns. Again whatever little medical lore is found in the RV. it is mostly in the form of historical stories about the Aśvins gods. But how the Aśvins applied an iron leg to Viśpala, by what method Rṛṛaśva was given back his eyesight or Chyavāna his youth, are not explained by the RV. At times herbs are also mentioned as medicines but their use is not given. In the AV. on the other
hand, many diseases, many medicincs, origin of diseases and specifics for particular diseases are given. Actually there may be very little pathology or therapy in the Atharvan charms, in view of their antiquity, but that is a different matter. The practices provided by the Kau. Sūt. together with the medical charms of the AV. form a complete system—the Ayurveda of the Vedic age.

(1) Prāyaścchitta is an Oṣadhi or Bheṣaja (Charaka VI.1.3 first half).

† 28. THE ATHARVAN AND THE KAUSIKI REPRESENT DIFFERENT SYSTEMS.

The charms of the Atharva Veda and the practices of the Kau. Sūt. form the Ayurveda of the Vedic age, but in themselves they are representatives of different systems. The AV. represents the charm system for in it are found frequent and persistent remarks—the "charms and amulets are more efficacious than herbs and medicines"

अधीतीर्थ्यागाद्वयं अछि जीवपुरा अगत्।

II.9.3 —शतं हृत्स्य भिषजः सहस्रमुत्त वीरुद्धः।।

यश्वकार स निकरत् स एव सुभिष्टकमः।।

II.9.5 —स एव तुम्य भिषजानि कणवदू भिषजा सुचि।।

'This person has recovered his senses; he has come back to the city of the living for he now has a hundred physicians and also a hundred herbs'; 'He is himself the best physician; he that has caused the disease shall perform the cure. Let him, indeed, the holy one perform remedies for thee together with the physician'. Here the charm is praised thus:

VI.44.2 : शतं या भेषजानि ते सहस्रं संगतानि च।

भेषजमात्रायेषज वसिष्ठं रोगनाशनम्।।

The charm is here asserted to be a better remedy
against Āsrāva than hundreds and thousands of other remedies. Similarly as an invariable adjunct of the charm the amulet is praised(1). From this it seems that the Atharvan as physician has his excellence in the form of charms which are to be accompanied by amulets and which he seems to emphasise as being superior to some other system. From these very references it appears that there was, side by side with the charm system, another method of treating diseases which was practised by hundreds of physicians with thousands of medicines. This was the Drug System as opposed to the Charm System of the AV. These references also indicate a period when the Atharvanic charms were used as a system of treatment and were holding their ground in competition with the practice of the ordinary physicians and their medicinal herbs. The AV. itself speaks of herbs which were current in earlier times and those that were actually in use then:

XIX.39.7: “न त्वा पूर्वां भोजयो न त्वा तरलि या नज़ा!”

This is addressed to the amulet Jangiḍa which is said to surpass the ancient and modern drugs. From this we can infer that the drug system was older than the charm system. In other words, there was already a medical tradition of drugs coming down from the pre-Vedic times when the Atharvan charm system came into prominence.

The Kau. Sūtra on the other hand belongs to that period when the value of the medical herbs was more and more realised, and they were being utilized on a larger scale along with the usual Atharvan charms(2). It is held that this Sūtra is the direct heir to the Atharvan tradition and is older
than either the Gopatha Brāhmaṇa or the Vaitāna Sūtra\(^3\). But the ritual, language and the practices given in the Sūtra show a systematic effort at the amalgamation of the Charm system with the ancient drug system which may be called the ‘Popular System’ of medicine. Tl.c Kau. Sūt. was a bridge between the Atharvan charms and the popular medicine.

The AV. is seen recommending only one plant to be used with a charm for one disease. There too, special hymns dedicated to the praise of herbs like Jangīda, Kuṣṭha, Rohinī, Apāmārga, etc. show that the ordinary medicinal virtues were interpreted on miraculous lines, on which the charms themselves operated. Later on, the Kau. Sūt., which most probably belonged to the old system of popular medicine, somehow, came under the influence of the Atharvan charm system and merged the two into one. Faith in the efficacy of charms then became a regular feature of the Indian Medical Tradition. The miraculous powers attributed to plants and herbs and the super-normal manner in which they were thought to operate became a part of such a faith in charms.\(^4\). The amalgamation of the two systems is so perfect in the Kau. Sūt. or the Kau. Sūt. has attached itself to the AV. so intimately that it came to be considered as the direct heir to the Atharvan tradition. It is a great service done by this Sūtra, that it has effaced all the traces of antagonism that might have existed between the two rival systems and brought about a coherent union which came to be known as “Āyurvedā”. In this sense, the Kau. Sūt. should be regarded as the representative of the Medical tradition at the close of the Vedic period.
(1) See further Section† 61 "Amulets" (maṇis).
(2) "The Kau. Sut. resembles the spell books of the North American Indians so much so that one may easily mistake the one for the other." Jolly, "Indian Medicine". p. 24. 
Caland "Zauberrituale" (1900) XII.196.
R. Garbe—(v) Vaiṭāna Sūtra—Introduction.
Dr. Gaastra (vi) Gopatha Brāhmaṇa.
R. Mitra (vii) Gopatha Brāhmaṇa—Introduction.
(4) Charaka V.1.39, directs that the herbs should be plucked according to the proper rites (yathāvidhi) and Chakrapāṇi explains that the worship of gods and other auspicious rites have to be performed. In Charaka VI.1.77 a compound of herbs is recommended which has the power to make a person invisible to all beings; miraculous powers are attributed to Āmalaka (myrobalan). Charaka VI.3.9.

† 29. THE KAŪŚIKA SŪTRA REPRESENTS THE DRUG SYSTEM.

The Kau. Sūt. has used the mantra material from the Atharvan(1), still it gives indications of a different tradition to which it belonged. It is pointed out that the Atharvan employs only one plant at a time in the treatment of a given disease in accompaniment with the charm. But we find in the Kau. Sūt. (Adhyāya IV) in its chapters on Bhaiṣajyāni(2)—Jalapāṇa, Oṣadhipāṇa, Mārjana, Havana, etc. over and above the recitation of the charm; prescription of drinking of marrow in Takman and Vāta; of honey in Śleṣma; of oil in diseases caused by bile and wind (vāta); dropping of ghee in nose in Dhanurvāta, Aṅgakāmpa and Šārirabhāṅga;
drinking of dried mud in excessive flow in men and women; eating of rice mixed with curcuma in heart-disease and chlorosis, the rubbing of white spots with cow-dung and applying of Bhṛngarāja, Haridrā, Indravāruṇī, and Nīlikāpuspa, in white leprosy; drinking of Pippalī in Kṣipta; so in diseases of the wind; sprinkling of boiled lac-water in wounds caused by weapons from which blood has flown; smearing of the body of the patient with the plant Kuṣṭha mixed with butter in consumption, leprosy, diseases of the head and pain in the body; drinking of boiled milk and Lākṣā when a man is wounded with a weapon; application of shell after rubbing the glandular boils; application of leeches for letting out blood; use of salt to break open boils; washing of open sores with cow's urine, the tying of poultice of Bhedaniya, Harītaki, etc. in case of retention of urine; drinking of Ākhukarīsa, Pūtikā, churned Jaratpramanda, Sāvraska; riding of horse, discharging of arrow etc. and such other remedies. These are more than what is mentioned or suggested in the Atharvan charms. We can, therefore, legitimately believe that the Kau. Sūt. has more knowledge of medicine and medical practice than the Atharvan itself, which means that it has derived its knowledge from some tradition other than the Atharvan.

The Sūtra is also using a few compounds or mixtures as 'Ālavisolaphānta, 'Bhṛngarājādipusparasalepa, 'Navanimiśrakusṭha' and a varied type of materia medica, e.g. earth, products of cow, animal products, plant products, leather, bladder, food products, clothes, metals, grass, oils, salts, shell, conch, etc. which are not directly mentioned in the Atharvan charms; the Sūtra also recommends a particular
procedure, time, place, manner of the medical performances; prescribes quasi-religious ceremonies wherein ‘Sāntyudaka’ (holy water) containing Śamī, Śamyā, Vākā, Talāśa, Šinsīpā, Darbha, Apāmārga, Dūrvā, Yava, Vṛihi, etc. are used and mentions a great variety of amulets for different diseases and for longevity.

All these factors tend to point out a union of charm and drug systems in the Kau. Sūt. The Charm system had only the mantra material with a few amulets while the drug system had a large variety of drugs and something of medical practice. The two came together for satisfying the needs of the people owing to the force of circumstances. The predominant element of magic and witchcraft in the Kau. Sūt. seems to be directly inherited from the Atharvan tradition(3).

(1) See Appendix B.
(2) “The utterances and invocations of the Atharvan are, however, to be considered as the base of later medical science”—Caland, “Altindisches Zauberritual”. IX.67.
(3) Winternitz (in “Nature” 7th July 1896.233-35) also came to the conclusion in a short but comprehensive presentation of the ancient folk medicine that “In India, as elsewhere, the physician is the direct descendant of the sorcerer and the magician”.

† 30. WHY AMALGAMATION?

The two institutions—the Charm institution of the Atharvan and the Drug Institution of the Kau. Sūt. got themselves amalgamated for their respective needs. The Drug system though useful in itself could not secure popular faith and support for want of sacredness or religious outlook. Nor was the Charm system of the Atharvan complete in itself,
The AV. was there with all its medical charms and a limited pharmacopoeia but it entirely depended for the cure of a disease on the faith of the people: So the two were incomplete when they were apart but came together to complete each other and thereby to continue the Ancient Indian Medical Tradition. Each was incomplete in itself but was rich in what the other lacked and hence their union was a necessity.

The medical profession was not looked upon with a favourable eye in Vedic India. The Aśvin gods, the great surgeons and the medical experts of the RV. were not offered even an oblation in a sacrifice(1); the Atharva-veda which is a repository of medical charms was not included in the Trayī-Vidyā and came to be regarded as the fourth Veda after a long lapse of time; the Čāraṇāvaidya recension of the AV. which most probably dealt with medicine predominantly is lost to us; a general tone of censure prevails in the Dharmasāstra literature against the medical profession(2); and lastly the great gap in the progress of the science between the Vedic Āyurveda and the Āyurvedic Saṃhitās of the later age—all these show a lurking fear in the minds of people about the medical profession. The impurity attached to this profession in such acts as dissection etc., the fraud practised by quacks and such other reasons might have given a set-back to the medical tradition in the post-vedic period(3). This we know from the Charaka and the Suśruta Saṃhitās in which we are confronted with certain new sage-names, changed names of some diseases, new methods of diagnosis, new remedies or new medical practices. Still a close inspection will reveal the existence of a strong and stable undercurrent of the medical tradition in the
post-vedic days. The long gap of time between the Vedic Samhitās and the Āyurvedic Samhitās of the later times was intensely utilized for vigorous research. The Yajjahpuruṣiya pariṣad, the Rasa pariṣad, the Garbhāvakraṇti pariṣad mentioned in the Charaka, Suṣruta and other Samhitās take us back to the Upaniṣadic period of creative urge. From the discussions in these assemblies we are afforded a view of the period when the Vedic continuity of the Āyurveda was half forgotten and newer ideas were taking shape. The Kau, Sūt. was a product of the interval between the Vedic and the Āyurvedic Samhitās.

The Kauśikīa exemplifies the efforts of medicine-men to gain the sympathy of the public by securing Vedic sanctity to the medical profession. The faith of the people had already become firm in the Atharva-vedic charms as a part of the Veda. The Brahmā priest had occupied his seat at the major sacrifices as the general supervisor; Śrauta material was being collected assiduously rubricating the Atharvan mantra material. The Kau. Sūt. took its shape at this juncture. It helped a great deal in establishing the position of the Atharvan and in the growth of the Vaitāna Sūtra and the Gopatha Brahmaṇa. One of its main contributions was in the form of giving ritualistic support to the current medical practices and this the Kau. Sūt. could do with the support of the Atharvan charms. The quasi-religious ceremonies in accompaniment of the recitation of the Atharvan charms and the use of necessary medicines gave a religious outlook to the medical practices of the Kau. Sūt. and satisfied public credulity. The Atharvan belief in ghosts and witchcraft was shared by the Kau. Sūt. and the people alike.
The Atharvan charms also needed something which could heighten the effect of its medicinal charms. Mere mantra may or may not cure a disease but a mantra along with medicine had better chances of success(4). This need of the Atharvan was fulfilled by the Kau. Sūt. Thus by the analogy of “the Blind and the Lame” who helped each other, the Charm system of the Atharvan and the Drug system of the Kau. Sūt. came together for mutual benefit and the public good.

The Kau. Sūt. is a pretty old work in the literature of the Atharvan tradition; it is definitely older than either the Vaitāna Sūtra or the Gopatha Brāhmaṇa, both of which have directly drawn upon the material of the Kauśika Sūtra. Its language is befitting its antiquity and curiously enough adheres to the spirit of the Atharvan; it possesses knowledge of almost all the recensions of the AV., particularly of the Śaunaka, Paippalāda, Jājala, Jalada and the Devadarsin (The Chāraṇavaidya recension might have been lost during the period of the composition of the Kau. Sūt.); its verbal agreement with the Atharvan charms shows its close devotion to the Atharvan tradition. All these factors point out its age which must be long before the Christian Era, when the Charaka and the Suśruta Samhitās were yet to come into shape.

(1) सुखुत इ. १. १७ "श्रूयते हि यथा द्रेण यज्ञय शिरस्ति ज्ञानमिति " ततो देबा विज्ञाविसिम्य ऊँचूः ‘मववन्ति न: बृहत्तमस्य युवा भविष्यः भवधूवां यज्ञय शिर: सम्बाल्यम्’ तावृचु: ‘वयमस्तु’ इति ततो तर्योत्सवः देवा इन्द्र यज्ञाद्यमन्म प्रसादयत्सु। ताहां यज्ञय शिर: संहितम्। cf. TS.VI.4.9.3; MS.IV.6.2; ŚB.IV.1.5.14;

(2) It is said, “प्राहस्यनेन सेषण न कर्तव्यम्” because a physician is impure; for his practice entails promiscuous
unaristocratic mingling with men. In the Mahābhārata (XII.36.28; XII.90.13) physicians are declared to be impure. See, Āps. Dhar.I.6,18,20; Viṣ. LI.10; LXXXII.9; Vāsiṣṭha XIV.2.19; Gautama XVII.17; Manu III.152; 180; IV.212; 220; Yājñyavalkya I.162; III.240.

(3) Also see G. N. Mukhopadhyaya H.I.M.I.145, ; Dr. L. Sternbach in J.B.O.R.I. Annals XXIX and XXX. on "Juridical Studies in Ancient Indian Law—Physicians".

(4) Curative effect of charms is through their sound vibrations which are recognized to be effective by modern science also. So we can assert with some confidence that the Charms were not simply witchcraft and deception but had scientific basis.

II. THE ORIGIN OF DISEASE
(Charaka I.11; Suśruta I,1).

† 31. TRIDOŠA AND TRIGUNA.

"The principle of the three Doṣas (Dhātus)" says Dr. Jolly, "of human body goes like a red thread, through the whole medicine (Suś. I.21.3; I.15; Char. I.27.3 etc.). According to the Āyurvedic tradition increase or decrease of normal quantity of Doṣas evokes ailing appearances(1) (Suś. I.15)." But in the supplementary Uttariya Tantra of the Suśruta Samhitā, the three Guṇas-Sattva, Rajas and Tamas admitted by the Sāmkhyas are equated with the three Doṣas-Kapha (combusion), Vāta (nerve force including electromotor or molecular force) and Pitta (metabolism and bodily heat). So does Vāgbhata. There seems, therefore, a certain influence of Sāmkhya on the Āyurveda. Moreover, it is a well-known fact that the medical Samhitās of Charaka and Suśruta have adopted the Sāmkhya philosophy where-ever found necessary(2). It must also be mentioned that both Charaka and Suśruta, in the original chapters too, admit some influence of the
theory of Triguna on the medical theory of Tridoshas (cf. Suś. II.1-8; III.1-20; Aṣ. Saṃ. 20). Apparently there was no occasion to connect the two sets of triple Dośas and Guṇas. In the Yajjahpuruṣiya Pariṣad of the Charaka Saṃhitā (I.25) there was the representative of the early Sāmkhya-Hiranyākṣa Gaṇika who says:

हिरण्याक्षसु नरवाहु नत्सार्मा रजसः स्मृतः ।
नत्सार्मिन्द्रय मनः सति रोगः शब्ददीपिताय ||
षङ्खात्मकसु पुश्चो रोगः पषङ्खात्मकस्तथा ।
राधि: षङ्खात्मकः सांप्यराधैः संपरिकृतितः ||

that 'the position taken by Saralomā is not so correct. According to him, the mind which is made up of Sattva, Rajaś and Tamas, is the cause of the human body and diseases as well(3). Vāryovida had already opposed this view by stating that the mind alone cannot be the cause of bodily diseases because all the living creatures are held to have been born of water, so are all diseases caused by water(4). The Veda also indirectly supports this view (VS.VII.14; XXXI.17; RV. X.129). But Hiranyākṣa Gaṇika reproduces the views of the early Sāmkhya philosophers that the human body and diseases are made up of six Dhātus, viz. five elements and the soul(5). Thus they did not connect the triple Doṣas with the Śaṃkhya group of triple Guṇas, though Saralomā seems to be the first sage to do so and that too indirectly.

Connection between the Tridoshas and the Triguna may or may not be proved; yet the idea of Triguna can be traced in the AV. (X.8.43):

पुष्करीकः नवद्वारां, त्रिभुजोऽनिमितावक्तम् ।
वरिष्क्रियावक्षमा मानवतू तद्वै ब्रह्मविदो, बिदु: ॥

This passage directly refers to the three Guṇas. The,
idea mentioned here is made more familiar (9 doors = senses; lotus=heart) in later literature. The passages from the Śvetāsvatara Upaniṣad (IV.5; V.7) referring to the three Guṇas are taken to be the basis of later development. It cannot be said whether the Kau. Sūt. knew about the theory. The Garbha Upaniṣad of the Atharvan tradition makes a reference to it, but its date is a matter of conjecture only. It seems, therefore, fairly certain that the theory of Tridośas is a later development though its germs are to be found in the Atharvan hymns and the deliberations at the Yajjahpurusīya Parisad lend support to the conclusion that the disturbance of the five basic elements in the body causes diseases. (Char. I.25.29; Sus. I.15). And this is the Vedic view also.

(2) Charaka I.13.3; Suśruta III.1; Bhāvaprakāga I.1.9.f.
(3) It was Śaraloma’s view that mind pervaded by three Guṇas was the cause of body and diseases—Charaka I.25.11:

रजस्तमोऽयो मनः परीतः सत्वसंशकः ।
शरीरस्य सम्मृद्धित्वा विकारणां च कारणम् ।

(4) This was also the view of the Greek philosopher Thales (B.C. 600).
(5) Charaka III.4.6: एवमनया एव युक्त्या पत्त्वभास्मृतविकारसमु- दायात्मको (गम्भे:) | चेतनस्य अविष्ट्वान्न्तु: | स हि अस्य वष्ट्वो शातुरृक्तः ।

(6) Kapha (phlegm), Vāta (wind) and Pitta (bile) are the three elements (Doaśas). They regulate the normal functions of all the organs of the body. The basic theory is that all the vessels converge in the region of the naval to which they bring not only blood but also phlegm, air and bile. These four constituents flow through the whole body. If this harmonious flow through the whole body is for some reason interfered with, diseases ensue.
† 32. TRIVR̥TKARĀṇA.

We find references to Tridhātu in the RV. (VIII.40.12) "विखयातुत्वा शर्म्यम् गडतस्मात्", (I.34.6) "विखयातु 
शर्म्य वदल्ल शुभकर्षी" etc. "May Indra and Agni protect us 
through the well-being of the three Dhātus" or "May 
the two lords (Aśvins) bring good relating to the 
three Dhātus." Do the three Dhātus mentioned here 
refer to the three basic elements—Tejas, Āpaḥ and 
Anna which are further reproduced in the Cchān-
dogya Upaniṣad? The Āyurveda Samhitās name 
the three principles of the human body as Doṣas or 
Dhātus(1). Hence the Tridhātu of the Rigvedic refe-
rences may well stand for Tejas, Āpaḥ and Anna. 
The Cch. Up. (VI.4) speaks of these three as being 
the principles of world-construction. The Triple 
division or Trivṛtkarāṇa was a process of the com-
bination of these three world-elements, which was 
later developed into Pañcchikarāṇa (cf. Svabhāvavā-
da or Dhātupañcchakavāda or Pañcchātmakalokakapak-
sha of the Āyurveda). In the discussions of the 
Yajjaḥpuruṣiya Pariṣad (Char. I.25) the five ele-
ments are held responsible for the creation of the 
body and diseases by the sages Bhāradvāja(2) and 
Hiraṇyākṣa Kuśika. Suśruta also says; (III.4.80)

प्रकृतिमृत नराणां भौतिकीं कैविदाहुः ||
पवनविनिर्बृत्तोऽव: कौतितवस्तमु तितः ||
(also Char.IV.9), and Ātreya Punarvasu also while 
summing up the discussions of the Pariṣad States : 
(Char. I.25.29)

The Bhāvas here stand for the five basic elements 
of creation. Of these five (Vāta—wind), Anna, 
Āpaḥ and Tejas when unbalanced in the body cause
Doṣas viz. Vāyu, Kapha and Pitta (see note 6 above under section † 31). The Trivṛtkarana of the Cch. Up. is only an indication of the later Pañcikarana. The AV. perhaps, knows this theory of the Tridoṣas whose connection with the three world-elements is ascertained by the Āyurvedic Samhitās. In a hymn designed to remove Yakṣma (disease) the AV. directly refers to this Tridoṣa theory: (I.12.3) "के अभ्रं जा वातजा यस्य शुभमो !’ ‘May they (diseases) that are born of cloud, of the wind or of that which is flashing..’ The diseases according to the AV. were caused by cloud (water), wind, and lightning (fire or heat). Similarly in (VI.20.4) "अभिनिरवायस दहत एति शूक्षिण: !’ a reference is made to the fiery origin of fever. The diseases caused by wind (Vātikṛta) are frequently referred to. Thus Āsāva was caused by wind (VI.44.3); Pippalī is praised as a remedy for diseases of the wind (VI.109)(3). In the same way I.27.1—

"यदेनिरापो अदृश्यविशय यन्त्राद्विवर्मयेष्वर्मेष्वदृष्टि नम्मिद !

तन्त्र त आहुः परं जनित्राबु…. …. …. …. …. …. …. …. [I"

connects Agni and Āpah as causing fever. All these references collectively impress upon our mind that the theory of the constitution of the human body from the three elements, as also the origin of the disease owing to the disturbance of these three elements are as old as the charms of the AV.

(2) Regarding the description of the foetus, Bhāradvāja says:

"गर्भस्तु खः अन्तरिक्षमात्रिनितोयमूलिकाक्षेतमार्गिणांस्वपन्नमृत: !’

(3) “The reference to Vātikāra or Vātikṛta in VI. 44. 3, at least, attributed origin of disease to vāta, one of the three principles. Again if the rite prescribed in the Kau. Sūt 26.1 is considered as directed against Vāta, Pitta and Kapha as informed by the commentators, the old tradition may be proved to be still earlier.” - Jolly. “Indian Medicine.” p. 59.
For the opposite view see Bolling in Encyclopaedia of Religion and Ethics— "Disease and Medicine" (Vedic).

† 33. VAYU AND PRAÑA.

Apart from the references to the disease caused by Vāyu–wind element (Vātīkṛta VI.44.3; VI.109) we have a fully undifferentiated theory of wind developed in the AV. A reference to ‘Saptaprāṇāḥ’ called “Sīrṣānyāḥ prāṇāḥ” appears in II.12.7 (and also in TB. I.2.3.3). They are said to reside in the head. They are the counterform of the cosmic vital airs referred to in AV.XV.15; 16; 17(1). Nine Prāṇas are found mentioned in V.28.1 but nowhere are Pañcha Prāṇāḥ mentioned. The AV. recognizes only four: (X.2.13),

कौसिद्धिमाणमवयके अपान व्यानम्।
समानमाणिन्को देवोषधि शिश्राय दुर्दोषे।

"Who has woven Prāṇa, Apāna, Vyāna and Samāna into him and which god is controlling him?" Prāṇa meaning ‘in-breathing’ and Apāna meaning ‘out-breathing’ are frequently referred to and compound-ed (VII.53.2-5)(2). They are asked to enter a man as bulls enter a cow-shed— "प्र विशल्य प्राणपानवनवाहाविव व्रजम्” (III.11.5). They are also requested not to leave the body, but to bear the limbs till old age (III.11.6).

II.16 is a prayer to Prāṇa and Apāna for protection from death. Thus from these Atharvavedic references we get at the fact that Prāṇa and Apāna meant the vital breasts—the incoming and the outgoing, and their functions (process of respiration) were known. This means that even in Vedic times, the importance of Vāyu in the body was recognized; that all the aspects of vital airs together with their proper location in the human body were classified.
(Vyāna—central pervasive; Samāna—at the naval; Udāna was simply admitted)(3). Something going wrong with these vital airs, either excess or congestion, results in disease.

(1) The seven cosmic vital airs are:

\[\text{प्रणाया:—अभिषो, आदित्य:; चन्द्रमाः; पवमान:; आप:; पशाव:; प्रजा:;}\]

\[\text{अपनाया:—पौर्णमासी, अष्टका, अमावास्या, अंडा, दीवा, यज्ञ:, दलिणा;}\]

\[\text{व्याना:—मूमिन:, अन्तरिक्षम्, दौ:, नक्षत्राणि, कुद्व:, आंतवा:, संवस्त्रा:;}\]

(2) In XIX.60.1 Prāṇa is said to be in the nostril. There is much difference of opinion about the meaning of Prāṇa and Apāṇa. Dr. Ewing in J.A.O.S. 1901; Caland—Zeitschrift der Deutschen Morgen-landischen Gesellsschaft (55,p. 261; 56.p. 556); G. W. Brown in “The Human Body in the Upanisades” J. A. O. S. 1919 and P. E. Dumont’s note in J. A. O. S. 1957 No. 1. and J. A. O. S. 1958. No. 1. pp.51-5)

(3) XI. 8. 26 “व्यानोदाना वाह्मन: चारीरेण त ईयने”

† 34. KĀLAVĀDA OF BHIKṢU ĀTREYA.

The doctrine that Time—Kāla as the cause of body and diseases is the view expressed by Bhikṣu Ātreyā in the Yajjahpuruṣiya Parisad of the Charaka Samhitā (I.25.24-25). He says:

“कालजस्तवेव पुरुषः कालजातस्ततु माया:।

जगतकालवर्ष सर्वं कालं: सर्वं कारणम्।”

This is the Kālavāda, the theory that Time is the cause of all things under the sun. Such a theory comprehends all other theories such as Dhātupañchakavāda, Guṇapañchakavāda, or Agniṣomādharmanavāda. The same is stated elsewhere in the Charakasamhitā(1). This Kālavāda has a longer history. The missing Kārikā of Īsvarakṛṣṇa’s “Sāmkhya-saptati” which is reconstructed from the Bhāṣya of Gauḍāpāda (after Kārikā 60)(2) refers to the Kālavāda. This shows that the Kālavāda is older than Īsvarakṛṣṇa. It is
frequently mentioned in the Mahābhārata but the epic idea of Kāla lays stress on the destructive phase of nature and is more anthropological(3).

The Kālavāda was supported by Śākāyana in the Maitrī Upaniṣad (IV.5.6) but refuted by the Mahānārāyaṇa and the Śvetāśvatara (I.2.4; VI.14.16): "स्वभावमेके कवयो बदलित कालं तथाये परिमुखयमाना: "।

Bāḍhava was the first to mention that "the great person is the year which causes some beings to fall and others to grow" (Ait. Ar. III.2.3) (Br. Up. IV. 4.16). The post-vedic thinkers identified Saṃvat-sara with Prajāpati (cf. Prajāpativāda of Kānkāyana in Char. I.25.22-23). The seeds of the Kālavāda are traced in the Aghamarṣaṇa hymn of the RV. (X.190). But it is the AV. which for the first time relates that Time is eternally existing, creating and controlling power (XIX.53; 54). But this is cosmic time and may be identified with Prajāpati and with Prāṇā (XI.4. cf. "प्राणमाहः प्रजापतिम् " XI.4.12). Thus it will be observed that all the theories such as Kālavāda, Prajāpativāda or Svabhāvavāda (of Bhāradvāja) can be directly or indirectly traced in the hymns of the AV.

(1) Chraka I. 6. 5. :-‘तावेतावकॊवायू सोमस्च कालस्वभावमार्गपरिः
यूहीता: कालकृत्युरवरस्तीपेदहवर्गनिर्वृत्तिप्रत्ययस्वता: समुपविद्यते।
(2) B. G. Tilak "Gītarahāyaṣa" (Marathi 1915) p. 161.
कारणमोहस्वरमेके बुद्धते कालं परे स्वभाववा।
(3) Dr. Schrader "Indischen Philosophie", pp. 21, 27;
B. Barua "A History of pre-Buddhistic Indian Philosophy p. 200 f.

†35. GODS INFLECT DISEASES.

It is an admitted fact that the ancient Āyurveda Samhitās have attributed repeatedly the origin of
different diseases to various gods. Rules are given about the prayers to be offered while treating a disease and different gods are thought of as supervising the functions of senses and parts of body. Faith in all this is properly traced to the Vedic idea that gods send diseases as punishment for sins committed by the sinners. Under such a condition, only propitiation of that god who has inflicted the disease has any power to remove it. Gods like Rudra, Soma, Varuṇa, Vāstoṣpati, Ṛdīya, Marut, etc. have, as one of their numerous attributes, the power of causing disease. Takman is the son of Varuṇa (I.25.3; VI. 96.2); Jałodara is inflicted by Varuṇa (I.25.3; I.10.1-4, Ait. Brāh. VII.5); excessive flow—Asrāva—is brought about by the arrows of Parjanya (I.2); sharp pains are caused by Rudra (Kau. Sūt.31.7); the arrow of Rudra causes tumors (VI.57); Takman and Kāśikā (cough) are Rudra's weapons (XI.2.22,26); propitiation of Maruts cures leprosy (Kau. Sūt. 26.24).

Rudra is the best physician; he possesses healing remedies; he is the first divine physician; he causes the disease and performs the cure. According to Suśruta, Rudra's wrath causes fever—"वद्र कोवाचिन्द्य: पूत:"
(Uttara 39.9 ff; also Charaka VI.31.15 ff). In the Harivamśa we have:

उद्दृत्तिर्चर्चितं ज्ञानम: सत्यमहोऽविचार: ||

But Rudra also prepares remedies like other earthly physicians. Indra restores limbs, light, whole life and affords relief from unknown diseases. Varuṇa is the overlord of a hundred thousand drugs. (RV. I.24.9). Soma heals the sick. Vāstoṣpati is the
deliverer from diseases. Aśvins are the divine physicians.

(1) Quoted from the Madhukoṣa on Mādhavanidāna. p 25-26.

† 36. POSSESSION BY DEMONS AND SPIRITS.

We have already discussed under Bhūtavidyā † 22 how that branch of the Āyurveda owes its existence to the faith of the Atharvan in the evil agencies of ghosts and goblins. The charm VIII.6, which is a so-called Mātrānāma hymn (1), is a typical piece of literature in which the ghosts and demons causing diseases are described as black in colour, hairy, appearing in dreams, following persons like their shadows, making a woman lose her senses or making her dance at dusk. But these evil spirits are said to run away at the odour of noxious plants; they cannot tolerate the light of the sun; they are thorny; they prick women on the hips; they create light in clumps of trees; they eat raw flesh; they bring about miscarriage, etc.

The peculiar disease-causing agency is attributed to Gandhasvas, Apsarases, Piśāchas, Kāṇvās, Atrins, Arāyas etc. Of these Gandharvas are crested (IV.37.7); they are husbands of Apsarases; they dance, they eat Avakā reeds; they hang about women (IV.37.11); they are associated with serpents in connection with poison (VIII.7.23; 8.15); they are associated with trees and plants (XI.9.24); with plants and water (XII.1.23). From these references Gandharvas appear to be some form of insects with poisonous sting. So are the Apsarases with their association with water. They also seem to be insects but without poisonous sting. Similarly the
Piśāchas eat Avakā reeds, burn and spread their light in water (IV.37;10)(2); they are flesh-devouring (VIII.2.12); they are not visible to the naked eye (IV.20.6,7); they afflict a person through food (V.29.6); they fly through atmosphere and sky and traverse the earth (IV.20.9)(3); they bewilder the mind (V.29.10); they make noise as flies (IV.36.10). These Piśāchas are also, it seems, some kind of flesh-eating insects.

The so-called disease-bringing ghosts and goblins of the AV. are so many vermin and insects which bite with poisonous sting. The Atharvan has disguised them under fanciful names, particularly Gandharvas. This explanation, will, it is hoped solve the problems of so many apparently mysterious names of ghosts and goblins that appear in the Atharvan charms (cf.VIII.6). Pinga and Paidva, on the other hand, are useful insects. "अथो सर्वं द्वापरं मक्षिका तृणाय क्रमिः।" (XI.9.10) Here Kṛmi stands for the entire world of insects of the type of Makṣikā (fly). The word appears only here in the whole of the Veda.

(1) दिव्यो गन्धर्वो (II.2.1); वा पश्यति (IV.20.1) हृद्यं ने अर्जने (VI.111,1); यी दे माता (VIII.6.1); इति मातृनामानि. Kau.Sūt. 8.24; Athar. Pari. 32. 4.
(2) अवकादानमिषोचाचानपितु यज्ञोत्तरं मामकान्। पिशाचाचान् सर्वान् (IV.37.10)
(3) यो अस्तंरक्षण पतांति दिवं वस्त्रक्षिप्तिः।
भूमि यो मन्यते नारं तं पिशाचं प्रदशनं।"

† 37. GERMS AND WORMS AS CAUSES OF DISEASES.

There are two distinct words "Krimi" and "Kṛmi" in the AV. of which the latter as already
pointed out, stands for insects that fly. The other word Krimi means worms and germs, that which creeps or jumps (cf. parisarpati—V.23.3)(1), which multiplies, which enters human bodies from without ("वेद्यमाण तत्वमाविविष्र: सवं तद्विल्म जनिम किमीणाम्।" II.31.5) and which is visible as well as invisible ("दूष्टावस्च क्षणदूष्टांश्च।" V.23.6) (‘दूष्टावस्च...दवूष्टाः’) V.23.7; II.31.2). All these must be killed. The sun kills them (V.23.6; II.32.1). Some germs are everywhere, in trees, mountains, waters and in living beings. (II.31.5).

They are ‘parasites of man’; they cause disease in the human body after having entered it from without. These are properly speaking ‘disease-germs’—the guests of the human body. The Atharvan mentions a few of them—II.31.4

अवस्तववं ब्यह्वरं किमीन्न बचसा जाम्यायामसि।

Anvāntryam—residing in small intestines; Śīrṣan-yam—that which causes mania and lunacy; Pārṣṭeyam—germ causing disease in the ribs(2); Avaskava—causing involuntary stimulation and contraction of the muscles; Vyadhvara—etymologically an epithet for the germ causing a particular disease(3); II.32.2—

विश्वस्वर्ण चतुर्वक किमि सार्वागः मूनम्।

From the description in this verse, it seems the Veda is, as it were, describing a particular germ(4) in its embryonic stage possessing all possible forms—that has four suckers, is spotted and colourless white(5). In order to destroy it, its head must be crushed. II.32.6—

प्रेणे शृणामि शृंगे गाम्यं बितुदायसि। भिनचिते कुष्डम्य यस्ते बिषधानं।

In the first half of the verse, the Veda is as it were
describing another specific germ(6) which possesses a double circle of horny hooklets. In the latter half it is told that the germs mentioned in II.32.2 and 6 possess most important common feature, viz. the most destructive organ, the strong house of living venom. The term ‘Vitudāyasi’ describes the specific irritation caused by the parasites in the human body. II.23.9 – तिश्रीष्णां तिरक्कुद्र स्तिम सारहन्तुनम्। शूणाम्यस्य पृष्टीर्थिति

वृष्णाधि भनिताः। This stanza describes the parasite with a ‘floating head’ (Trisīrśānam–having three projections round the mouth) as opposed to the ‘fixed head of the germs mentioned above. It is also colourless. This looks like the description of either the Round Worm (Ascaris) or the Thread Worm(7).

The inner and the outer egg-coats of the worm just mentioned are referred to in V.23.12 as “Veśasaḥ” and “Pariveśasaḥ” and the egg-shells and the walls of the ripe segments of the Taenias in the same mantra, II.32.5.

II.32.2-3 – अल्गण्डुनस्वैःछलुनानिजित्तवचसा अम्भयामिति।
अल्गण्डुनिनिनिनिनिवहता वचेन दूःहा अदूःहा अरसा अभूवत्न।

शिष्ठानिझित्तकमिति तिरामि वाचच यथा क्रमिण्या निक्रिष्ठं’

“Alganḍūn” – Ascaris type of parasite (cf, Suśruta – Gaṇḍūpada) earthworm which bears a superficial resemblance to Ascaris in its external shape which alone is visible.

Śalunān – Oxyuris type of parasites (cf. Charakā – Śalunikā, Śalunikā). Vachas (Acorus calamus) is a plant both insecticide and germicide.

II.31.2 ‘ दृष्टमद्विस्तुहंत्यो कृप्तांतुहक्तुम्।
अल्गण्डुन सर्वानू निर्यानु वचसा अम्भयामिति’

“Kurūru” – thigh-borer (Nāru)(8) – thread-worm(?)

There are germs in eyes, nose, teeth V.23.3 –
and as they are inside the human body so they are outside: II.31.5.

These were killed by different methods prescribed by such sages as Atri, Agastya, Kaṇva, Jamadagni. They were physicians well-versed in the art of destroying parasites (V.23.10). The four methods recommended by them might have been – refraining, disentangling, removing and fumigating(9).

Post-vedic medicine knows these worms and germs very well (Charaka I.19.3; III.7.10; Suśruta VI.54.1-19; Aṣṭ. Saṁ. IV.22; Aṣṭ. Hṛd. IV. 20; Mādhava Ni.97. ff)(10).

(1) XII-1.46 “क्रिमिज्ज्वलित्यथा यहदेजज्ञा प्रावृः . . . . . . ”

(2) Pneumococcii of Pneumonia.

(3) Gonococcii causing Gonorrhoea. Avaskava and Vyadhvara are descriptive epithets of “Tinea medinensis”

(4) This is ‘Taenia Saginate’.

(5) Bladder worms of Taenia Saginate in cow.

(6) This is ‘Taenia Solium’.

(7) ‘Nematodes-’Oxyuris Vermicularis’.

(8) Dracunculus medinensis’.

(9) For a detailed description of this topic see, Kaśyapa. ‘Parasitology in the AV.’ Indian Culture II.99-113,


† 38. WITCHCRAFT AS THE CAUSE OF DISEASE.

Human sorcerers cause disease (I.28; IV.28; V.30.2) – “तब्यान्त्र दर्श नाशय सर्वनिश्च यादुपान्य: ” Diseases are attributed to the agency of evil magic – “The Kṣetriya has entered thee from the magic concoc-
tion; for that I know remedy” (III.7.6). Similarly
witchcraft, curses and evil eye produce diseases
(II.7; VI.96.2,3—refer to Šapatha as the cause).
“कुष्ठिकः संघोरं चक्षु: पापकृत्यज्ञानारम्याय।” (XIX.35.3) refers
to evil eye. The Kau. Sūt. is full of magic practices
for curing the diseases caused by hostile witchcraft.
(I.8.8) also there are references to the diseases
caused by curses. The Brahmagāvī hymns (V.18;
19) are full of threats for breach of propriety against
a Brahmin, his wife and wealth. These threats con-
sist of all sorts of calamities including diseases that
would befall the evil-doer.

† 39. HEREDITY AND INFECTION.

The passage — V.30.2-3

यदेवसो मातृकुष्ठाच्छेदेये पितृकुष्ठाच्छ यत् ।
उम्मोचनप्रमोचने उमे वाचा वदामि ते ॥

यतं माता यतं पिता जातिमंतरं च सर्जतं ।
प्रस्तवकेवशव भेषजं जरदान्तिकृषोमि त्वा ॥

refers to the sin committed by parents and is in all
probability hinting at the origin of the disease by
heredity. The whole of the hymn is included in the
ritual of the Kau, Sūt. (58.3–11) as belonging to the
Āyūśya Gaṇa (Kau. Sūt. 54.11 note) and is the
plea of the professional medical man of the Vedic
period on behalf of his art. The passage has also
a sting of sarcasm (cf. Sarjatah) against the bringing
of the disease to the patient through the members
of the family.

Suśruta (I.24) mentions diseases of seven classes
in which the Ādibalapraṅṛta diseases are inherited
from the parents (also Charaka I.28).
The disease Kṣetriya was thought of by Śāyāna and other commentators as coming from the father and the mother (cf. Dārilā on Kau. Sūt.26.43; and Keśava; the scholiast at the Tait. Brāh. II.5.6.1). But the Kau. Sūt. proper thought otherwise.

The spread of disease through infection is expressed by the Veda thus:

VI.83.1 — "अपाचितः प्र पत्त युप्तौ वसलेरिव।"
V.30.3 — "यष्म: हयेन इव प्राप्त।"
VII.76.4— "पक्षी ज्ञायत्व: पति स आ विशाति पूर्वसं।"

and also in the RV. X.97.13 — "साक्षं यष्म प्र पत्त चार्येन किंचिदीविन।" Here the spirit conception of the disease is clearly brought out by the statement—"he enters the man" (VII.76.4). The Atharvan frequently mentions the pigeon and other birds as carriers of misfortune (cf. VI.27;29). The same idea here takes the shape of a disease in the form of a bird bringing misfortune. The same Vedic belief in the spirit conception of a disease assuming the form of a bird and then entering human body also accounts for the Vedic mind the spread of disease through infection.

† 40. SEASONAL CHANGES.

We have already referred to the Kālavāda of Bhikṣu Ātreya. In saying "Time is the cause of diseases" he perhaps meant that seasonal changes cause diseases. Suśruta begins 'स्वस्त्यन् त्रहतो ये ये दोषा: कुष्मान्ति वेदतामास्।' (Utt. Tan.64.5) enumerating the diseases which become prominent in different seasons—diseases of Vāta in the rainy season; of bile in autumn; of cough in Hemanta; etc. and remarks that these are diseases caused by seasons. So does Charaka: (VI.3.42-47)(1) —
The Śāṅkhāyana Brāh (V.1) remarks, “Sickness is particularly prevalent at the junction of seasons” and this being a very accurate statement the Gopatha Brāh. (II.1.19) repeats it: “च्यादुत्तपिषेव वै व्याधिज्ञायनेन”.

The same point is made very clear by the Atharvan with specific reference to Takman (fever). It is such a fever according to the AV. that it occurs throughout the year and hence is called ‘Hāyana’ (XIX.39.10) but the epidemic of this fever is at a high level in the rainy season (Vārṣīka—V.22.13), summer (Graiṣma V.22.13) and autumn (Śāradā—V.22.13). It endures all through autumn (Viśvasāradā—X.8.6; IX.34.10). I.25.4—‘दद्वनिरायो अदद्वप्रविश्य यन्त्रक्षुब्धमेवद्वतन्तस्’ gives the aetiology of Takman. It may mean that the emergence of Takman coincided with the influence of moist heat or it may refer to the ‘lightning fire’—the time when lightning appears (i.e. rainy season). This season is said to be the main birth-time of fever. “तस्म त ब्राह्म परम जनित्राम्” I.25.1. Dr. Wise also says, “This type of fever varies also according to the season of the year. Each of these forms two lunar months—during June and July—the rainy season (Varṣā), air predominates and the fever takes on the character of deranged air. The season called Śarad—autumn or sultry months (September and October), bile and phlegm predominate. Vasanta or spring (Febr., Mar., April) phlegm is in excess and is succeeded by derangement of air and bile and followed by fever(2).”
(1) The verses from Tīṣaṭā Āchārya also emphasise this point:

. . . बायुवर्तिकराणं परिणते चाहनेश्वरामगंचि च.
. . . चार्दी ग्रीष्मे सति प्राणिनां . मध्याह्ने च तथार्थरातिसमये विनं प्रकोपं
. . . ब्रजेत् ल. . . चुर्णितपत्तकाले हलेकणं: संह्रकोपं॥


† 41. PROGNOSIS.

In the ancient Āyurveda Saṃhitās particular value is attached to prognosis, for a clever physi-
\vician thereby knows before hand whether the patient is curable or not (Suṣ. I.29; Aṣṭ. Saṃ. III.12).

Consideration of omens gets the first place in this matter. The dreams of the patient are also
important. Ariṣṭās or Riṣṭās (bad omens) are due to the physical or mental condition of the patient
(Char. V.1 ff; Suṣ. I.30–32). There are different Ariṣṭās listed for different diseases.

The Atharvan is the fountain source of discussion of all sorts of Adbhūṭni and Ariṣṭāni. It has
not only mentioned such medical Ariṣṭās as “delirium” in fever; “excessive urine – secretion” in dia-
betes; or excessive flow of blood or excessive thirst or dangerous ulcers in different diseases but has
also given a number of Adbhūṭāni which foretell death for a person.

The Kau. Sūt. is seen using different hymns of the AV. (Śaunakiya) for “warding off the influence
of ill-omened birds” (46.7–8); “against evil dreams” (46.9–13); “against ringing in the ears and twitching
of the eye-lids” (58.1–2), and devotes a complete chapter (XIII) to omens and portents. But pecu-
liar are the AV. (Paippalāda) mantras which the Kau. Sūt. has quoted in Sakalapaṭha in this connec-
tion. Thus to quote, AVP. XIX.33.1–3 = Kau. Sūt. 128.4 is a performance where evil influence over a person on whom “stars seem to fall” is mitigated; AVP.XX.8.4 = Kau. Sūt. 46.55 is a “Ṣakunaśānti”. Similarly AVP. 46.7–10 = Kau. Sūt. 46.54 etc. (1). The Atharva Pariśiṣṭa, therefore, rightly states – (2)

दिव्यांतिरभक्तीभोमामुच्यातानामनेवकथा |
शमयिता ब्रह्मचेदः ........ (3)

Many of such Pariśiṣṭas of the AV. are entirely devoted to the treatment of Ariṣṭas and Adbhutas and even the Śāṅtikalpa attached to the AV. does the same thing, for the medical and non-medical good of a person.

(1) Also AVP.XX.47.4 = Kau. Sūt. 127. 5;
XX.50.6–8 = Kau. Sūt. 58.1.
(2) Muir, Original Sanskrit Texts III. 37 from the ‘Rāṣṭrasam-varga, Atharva Pariśiṣṭa 2.
(3) Cf. The Rogaparimāṇa in the Nakṣatrakalpa I. 33 :
अष्ट रोगपरिमाण्युत्तरास्तःस्वस्तःस्तः श्रोषिष्ट्वयोमािममुः। रोषिष्ट्वयोमािममुः। रोषिष्ट्वयो विशारूढः-रात्रेः। पुत्रस्तथोक्ता विशारूढः-रात्रेः पुत्रस्तथोक्ता विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः। नुगतारिष्ट्वयो विशारूढः-रात्रेः।

cf. also the Āyurveda Sūtra – Praśnas 14, 15.
Oblation of black mustard plant with various substances to produce the destruction of hereditary epilepsy, fever, etc. with rules to undo the charm – cf. ‘Āsurikalpa’ (Pariśiṣṭa) XXXV. 1. 10-12: –

कटुवेलणं निसर्गं कुक्षचेवं करोदति हि |
शुद्धः तु लोभिमः सार्थमयप्रमारी विभिन्दिते: ||
निवृत्तिः क्षीरमयप्रायवेद्यं तु संगम्यरी: ||
अर्घं: समुद्रमः तु कागोः विस्फोट्स्वमः: ||
III. ATHARVAN ANATOMY.

42. BONES IN THE AV.

Nârâyâna is the author of the Atharvan hymn X.2, which takes us back to that period of prehistoric or semi-mythical age of the 'medicine men' who combined the functions of priest and physician. Nârâyâna is the representative of this Indian Medical Tradition. He is also the author of the famous 'Purusa Sûkta.' (RV.X.90 = AV.XIX.6), which contains many anatomical references. To him are also ascribed many ancient medical charms. The hymn X.2.1-8 is reported here to show how Atharvan mentioned bones of the human body:

(X.2)

(Nârâyânah; Pârśnî Sûktam)
(1) Pārṣṇī – (two) heels. Charaka counts one Pārṣṇī for each foot.

(2) Gulphau – (two) ankle bones. There are four Gulphas (according to Charaka, Suśruta and Kāśyapa).

(3) Aṅgulīḥ – (plural) digits. There are sixty digits. (Cha. Suś.).

(4) Ucchlaṅkhau – (two) Metacarpal or Metatarsal bones of the hands and feet. “Pānipāḍaśalākāḥ” are twenty (Cha.).

(5) Pratiṣṭhā – (one) base. “Pānipāḍaśalākādhiṣṭhāna” (Cha.); “Sthāna” (Yājñavalkya); “Kūrcha” (Suśruta, who also gives “Tala”). In the Kāśyapa Samhitā both “Adhiṣṭhāna” and “Kūrcha” are found side by side(1).

(6) Aṣṭhīvantau – (two) knee-caps; (Patella)(2).

(7) Jaṅghe-(two) shanks “चत्वार्दशीनि जंग्गे: Kāśyapa. The tibia and the fibula in the leg. (Charaka, Suśruta and Vāgbhaṭa describe this organ as consisting of two bones).

“चतुर्दश्य युग्मे सहितान्तम्” – four-fold frame having its ends connected together – is the exact description.

(8) Jānunōḥ sandhī – (two) knee-joints.
(9) Śroṇī - (two) pelvic cavity.

(10) Urū - (two) thigh-bones; one in each leg (Cha., Suś., Vāg.) "Urunalaka" - Charaka.

(11) Uraḥ - (one) breast-bone. There are 14 bones in the breast according to Charaka but there are 8 bones in the breast according to Suśruta and Vāgbhāṭa.

(12) Grīvāḥ - (many) wind-pipe. It is composed of four parts but it is counted as one bone. "Jatru" - Charaka; "Kaṇṭhanādi" - Suśruta.(3)

(13) Stanau - (two) breast. "Pāśśyōḥ: caturvīśātīḥ: Pāśśyōḥ: tāvahāḥ caiva śāyāḥkānaḥ tāvahāḥ caiva śāyāḥkāṃbhūvāni ". There are 24 ribs; Suśruta speaks of thirty six.

(14) Kaphoḍau - (two) shoulder blades (scapula); "Aṃsaphalaka" - Charaka and Kāśyapa.

(15) Skandhān - (many) shoulder bones. There are 15 bones in the neck according to Charaka and 9 according to Suśruta.

(16) Pṛṣṭhīḥ - (many) back-bone.

(17) Aṃśau - (two) collar-bones. "Aṃśaka" - (Cha., Suś.)

(18) Lalāṭam - (one) brow - two supraocular ridges at the eye-brow.

(19) Kakāṭikā - (one) central facial bone.


(21) Chityam Hanvoḥ - (one) the pile of the jaw. "Ekaḥ hūṃvīchi, dve hūṃvīmūlavlasye ". Charaka; "Hūṃvādī " Suśruta.

It will be seen from the above that the AV. knows all the important bones of the body. It also mentions—

(22) Kīkaśāḥ - Spinal column (probably cervical portion of the vertebral column.)
(23) Anūkyā – Thoracic portions of spine (II.32.2).

Such a detailed knowledge of bones necessarily presupposes a careful study of human skeleton by the Vedic sages. Whether that study was made with the help of some form of dissection of a dead or decayed body, cannot be definitely known. But from the study and the detailed knowledge of the human bones (and of the animal bones also) as reflected in AV.X.2, we cannot deny that the Vedic seers knew dissection also. AV.X.9 presupposes some kind of dissection of a cow. Suśruta knew it definitely. (III.5)\(^{(4)}\),

(1) Kaśyapa Saṁhitā. p.44.
(2) Hoernle considers them as synonymous with Jānu but X.2.2. mentions them separately. Jānvasthini and Jānukapālikā are given separately in the Kaśyapa Saṁhitā.
(3) "तस्मादिद्व उष्णयत्र पर्षवो ब्रह्माण: कौकलो च जनुम इ" Šat. Brāh.

† 43. DR. HOERNLE’S CONTENTION.

Dr. Hoernle in his “Studies in the Ancient Indian Medicine” has given too much importance to the difference of opinion with regard to the number of bones in Charaka and Suśruta. The main differences in Charaka and Suśruta in matters of anatomy (especially the bony system) are:

(i) Number of bones in the breast—Charaka counts 14 while Suśruta 8 only.
(ii) Number of ribs—Charaka counts 24 while Suśruta counts 36.
(iii) Number of bones in the neck—Charaka counts 15 while Suśruta 9.
(iv) Number of bones in the head—Charaka counts 4; Suśruta 6.
(v) Number of bones in the chin—Charaka counts 1; Suśruta 2.

(vi) Again, Charaka and Suśruta differ on the point of the “Base” for the digits and metacarpal and metatarsal bones of hands and feet. Such a base is called “Pratiṣṭhā” in the AV; “Adhiṣṭhāna” in Charaka; “Sthāna” in the Yāṇya-valkya Smṛti;—all these terms are akin. But the term used by Suśruta is “Kūrcha” which is altogether new.

(vii) Again, Charaka counts one bone—sacrum and coccyx as forming the part of the vertebral column while Suśruta considers them as two bones and as separate from vertebral column.

(viii) Again, Suśruta says that in the human body there are in all 300 bones; while Charaka and his followers hold them to be 360. The exact statement of Suśruta is like this: (Suśruta Samhitā III.5.18) —

“श्रीणि सत्यांत्यन्यस्यशतानि वेदवादिनो भाषने।
शतानेत्र तु श्रीयेव शतानि।”

(ix) Again, “A really important circumstance is that the Atharvic system shares with the Charakīyan one of the most striking points in which the latter differs from the system of Suśruta, viz. the assumption of the central facial bone in the structure of the skull.”(1)

From these and from such other points and especially from the peculiar phrase “Vedavādinaḥ” in the quotation from Suśruta, Dr. Hoernle has come to the conclusion that Suśruta represented a medical tradition different from that followed by Charaka.
Charaka is in general agreement with the Atharva-vedic ideas which are expounded by the Ātreya school of Medicine. The “Vedavādinaḥ” referred to by Suśruta are clearly Charaka and his followers for Charaka holds: “श्रीणि वष्टोति च शताब्द्वस्तदो पद्मसं शरीरसं” (2) (Charaka IV.7.6; Vāgbhaṭa Aṣṭ. Sam. II.5; Aṣṭ. Hṛd. II.3). This is exactly the view of the Vedic tradition which has come down through the Śatakopatha Brāhmaṇa (X.5.4.12; XI.3.2.3.4; XII.2.4.9–14; VIII.6.2.7 and 10); Agni Purāṇa; Viṣṇudharmottara Purāṇa; Viṣṇu Smṛti; Yājñyavalkya Smṛti (IV. 84) etc. All these authorities agree on the point of the total number of bones.

“शताब्द्वस्तो च सशी पद्मसा शरीरसं।” The Kāśyapa Samhitā too, states— “अय फलितोऽप्रज्ञितियित सहनं शरीरसुप्तवचे। तत्तथ व्यथितेऽश्रीणि चालिस्तवतारिः।” All these are, therefore, “Vedavādinaḥ” of Suśruta because they share the Atharva-vedic views on anatomy and are orthodox as they derive the validity of their views from the Veda.

But from the quotation of Suśruta, it must be noted that he does not refer to the “Vedavādinaḥ” with disrespect. He mentions only the difference between the total number of bones as counted by the followers of the traditional Vedic view and by the special branch of surgery (cf. “Ṣalyatantre tu”). And he has himself accepted elsewhere (I.1.5) that the entire Āyurveda is the Upāṅga of the Atharva-veda and his Samhitā forms a part of the Āyurveda. Whatever minor differences there are, with reference to the method of counting of bones between Charāka and Suśruta, they can be justified by holding that Charāka was concerned with “Kayachikitsā”, general treatment of diseases only while Suśruta
was more particular because he was dealing with surgery. From surgical point of view, he might have reduced the total number of bones. Still it is significant that he knows the number 360 and admits only 300 as the total number required for surgical purposes. The statements of Charaka and Suśruta about the bones being 300 plus 60 also point out that the first number was for surgical requirements and the second – 60, was added with an eye on general purposes. Charaka, Suśruta and Kaśyapa were all alike conscious of this fact and hence there is no necessity to seek another medical school or tradition for Suśruta, only for the sake of a few differences howsoever important they might have been. Lastly the interpretation of the Atharvan passage in which the number of bones is given, is not so explicit.

(2) Teeth 32,
   Roots of teeth 32,
   Nails 20,
   Hands and feet 20,
   Fingers and toes 60.
   Heels 2,
   Lower part of palm 2,
   Hand-joints 4,
   Foot-ankle 4,
   Elbow 4,
   Lower part of thigh 4,
   Knee 2,
   Bend of knee 2,
   Upper part of thigh 2,
   Arms and shoulders 2,
   Ribs and Spine 72,
   Breast 17;
   Lower part of temple 2,
   Palate 2,
   Hips 2,
   Pubic bone 1,
   Upper coccyx 1,
   Lower coccyx 1,
   Back 35,
   Neck 15,
   Clavicle 2,
   Chin 1,
   Lower jaw-bone 2,
   Forehead 2,
   Eyes 2,
   Cheeks 2,
   Nasal bones 3,
   Temples 2,
   Head 4.

Total no. of bones 360.
44. THE NUMBER OF BONES IN THE AV.

It seems that the AV. has mentioned the number of bones in human body to be 360, but in such a fashion that it is very difficult to know it. None of the previous interpreters has interpreted the passage X.8.4 = RV.I.164.48 (with a different latter half) –

"द्रास्तर्धर्यस्थकर्में क्षणिन नम्यानि क उ तत्स्वचिकैत \\
तमाहतास्तीनि शतानि शत्रूष्यः दशितस्त खीला अविचारला ये \"

"Twelve felloes, one wheel, three naves – who understands that? Therein are inserted three hundred and sixty pins and pegs that are immovable", as referring to the bones in the human body. The metaphor in the stanza is usually understood as describing the ‘year’ (Chakra) with its three seasons (Nabhyāni), twelve months (Pradhayahā), 360 days (Saṅkavahā, Khilāh). But there is nothing that can prevent the passage from referring to the human body (Chakra), with its three main parts (head, trunk and legs – moving in the sky and hence called Nabhyāni), twelve organs (eyes, ears, tongue nose, hands, feet, rectum and sexual organ – Pradhayahā), 300 "Saṅku-like bones" and 60 "Khila-like bones".

Here we get a separate figure of 300 and another of 60 which is exactly the position taken by Charaka and Kāśyapa. Perhaps the 300 bones, accepted by Suśruta, as bones proper in the estimation of a surgeon, were separately mentioned by the Atharvāṇ. And the other number of sixty bones was mentioned only with regard to the general view, which were not as a matter of fact bones for a surgeon’s knife. Or perhaps Khila bones are sixty and they are so many joints. The passage cited above is undoubtedly a
problematic one but if our interpretation is allowed, we are in a position to trace the source of the number 300 with regard to bones, accepted by Suśruta and also the number 360 accepted by Charaka and Kāśyapa. Our interpretation of the passage can be correct for the word "Chakra" appearing here also appears in X.2.31 and in the later Tantric literature as referring to the ‘nerve-centres of the body’.

† 45. SUŚRUTA DOES NOT BELONG TO A DIFFERENT TRADITION.

In view of the references to the Suśruta Saṃhitā in the later literature and from the devotion of Suśruta to the authority of the Atharvan, we are unable to accept the position that he belonged to a tradition different from that of Charaka.

(i) Suśruta himself admits that the Āyurveda whose surgical branch he was expounding, is derived from the AV.

(ii) He accepts technical terms, names of diseases, method of treatment which are current in the tradition. Some of the Atharvan terms such as ‘Harimā = Halimaka; “Apachit = Apachī” show direct contact between the AV. and the Suśruta Saṃhitā.

(iii) Nowhere is to be found any reference to support the contention that Suśruta and Charaka belonged to different medical traditions. On the other hand it is generally accepted that these two authors summarized the two different branches of the same Āyurveda.

(iv) Dhanvantari and Suśruta are both counted among the traditional teachers of Āyurveda (cf. Charaka VI,13.184 ff).
(v) The Agni Purāṇa which is accepted on all hands as a representative of the orthodox system, states:

अभिन्नवाचः—  "आयुर्वेद प्रवक्ष्यामि सुध्रुताय यमनवीति ।

and
dेवो धन्वन्तरिः सार्य मृतसंजीवनिकरम्”

(Chapter 279.1)

धन्वन्तरिहवाचः— "सिद्धमोगान्युन्वेक्षे मृतसंजीवनीकरान्।

आत्रेयमाधिकान् दिव्याः सर्वभ्याभिधिधंदनान्।”

(Chapter 285.1) (1)

and shows very clearly, that the system of Charaka (i.e. of Ātreya Punarvasu) and of Suśruta (i.e. of Dhanvantari) did not come from different sources but had a common origin.— the Āyuverda coming down from the Vedas and even from before the Vedas.

(vi) Further, Jīvaka studied medicine in Taxila University under Ātreya and he was a surgeon (primarily) of great repute.(2)

(vii) Both the Charaka and the Suśruta Samhitās are Tantras which is a peculiar word applied to ancient Samhitās(3) of Āyuverda. From such a use of the word, it seems possible that the ancient Vedic literature bearing on medicine was in vogue under the general name Āyuverda and known diversely as Veda, Upaveda, Upāṅga, and Vedāṅga, and was made use of by medicine-men of the Vedic and the post-vedic ages. Later on this Vedic literature on medicine was superceded by the Tantras of Agniyeṣa Bheda, Hārīta and others. This means that the Vedic literature was arranged by these sages (Tantra from √tan = to arrange) and was amplified by their own knowledge and experience. These Tantras then came to be regarded as Āyuverda. Again after a lapse of time Charaka and Suśruta redacted
the ancient Tantras which existed before them. Now we look upon the Charaka and Suśruta Samhitās as Ayurveda. Thus Ayurveda or the Indian Medical Tradition is continuous and comes down to us through the Vedas, the now unrecovered Tantras and the Samhitās of Charaka and Suśruta.

(1) Agni Purāṇa Chapter 285.77 also.
(3) “अथ मेलादयस्यः स्वः स्वः तन्त्रं क्रुद्दतानि च।”

भावायामासुरार्यं सशिष्यं गुणमेवः || Charaka I.1.33.

तानि चालुम्बतायेशं तन्त्राणि परमाणिभं।

भवाय मूलसंधानां प्रश्रत्त्यं मुख्य लेखिरे।|| Charaka I.1.40.

“अस्तद्वं चायुपेततन्त्यं एतदेवमधिकमसिमतम्। जामुक्तयामकृष्णाधिकारामतप्रश्रत्यान्त्यं सर्वत्रस्मामाण्यवच।” Suśruta I.1.18

Also the names कुमारतं, शालाकयतं, स्तायलतन्त्र and “संसाजालभामन्तरमेतलतन्त्रकरणम्” — जायुपेवदीपिका I.1.1.

† 46. THE ORGANS.

The AV. II.33 ascribed to Brahmā mentions the organs of human body in a systematic manner (II.33= RV.X.163);

अजिम्यान्ते नासिकायों करण्यां छुबुकादिव।

यथम शीर्षम् मस्तकाजिज्ञाया वि वृहामि ते || १ ||

शीर्षप्रक्षोजिज्ञायेऽविविवर्णयायां बृहामि अनुशासनम्।

यथम दोषायमां हाथभूमिं वि बृहामि ते || २ ||

हर्द्वाते परी कलोम्याः हरीक्रियात् पाश्चात्तौः।

यथम मुत्तमयां फूटिन्यो यक्षस्ते वि वृहामिसि || ३ ||

आन्नेस्यस्ते मुदायां विनविषोक्तरादिव।

यथम कुक्षिम्यों फ्लाचेन्त्रयां वि बृहामि ते || ४ ||

कुक्षिम्यां ते अधिकव्रेयां पाण्यां प्रपद्यामयाम्।

यथम भस्यं श्रीप्रक्षयं भृगस्य भिन्नाय वि बृहामि ते || ५ ||

अक्षतस्यस्ते मज्जस्त्व: स्माक्ष्यों धनिनिस्य:।

यथम पाण्यांनास्यमनिलियो नक्षेम्यो वि बृहामि ते || ६ ||

Here are all the important organs reported later on
by the Ātreya Charaka school or Dhanvantari-Suśruta school.

Aksī – eyes (2).
Nasikā – nose (2).
Karna – ears (2).
Chubuka – chin(1).
Śīrṣa – head,
Mastīśka – brain.
Jivhā – tongue.
Grīvā – neck.
Uṣṇihā – nape of the neck or most probably “medulla” oblongata.
Kīkasa – spinal column (probably cervical portion of the vertebral column).
Anukyā – thoracic portion of the spine.
Doṣan – (Bāhu) – superior extremities.
Amsa – muscles of the shoulder along with collar bones.
Hṛdaya – heart.
Kloma –
‘हृदयसमीपस्थोयन्’ साधन.
It has many meanings such as Jaṭhara, Phuphusa etc(2).
Halikṣṇa – gall bladder, front of the pancreas.

Matasnā – gall duct.
Plīhā – spleen (II.25.3)
Yakna – (Yakṛṭ) liver.
Āntra – smaller intestines (I.3.6 – entrails of groins).
Gudā – passage.
Vaniśṭhu – rectum.
Udara – abdomen,
Kukṣi – sides of abdomen.
Plāși – colon.
Nābhi – umbilicus.
Puritāt – pituitary gland (X.9.15).
Sahakaṇṭhikā – passage by which food passes; oesophagus. (X.9.15).
Ūrū – thighs.
Aṣṭhīvat – knees.
Prapada – transverse arches of feet.
Bhāsadya – glans penis.
Śroṇī – waist.
Bhāsada – buttock.
Bhamśasa – vaginal orifice.
Aṣṭhi – bones.
Majjā – marrow.
Snāva – muscles.
Dhamanī – arteries.
THE ORGANS

Pāñī – hands.  
Anguliḥ – fingers.  
Nakha – nails.  
Anga – limbs.  
Loman – hair on body.  
Parvan – joints.  
Tvach – skin.  

Mehanam – urinary organ (I.3.7).  
Basti – bladder where-in the urine collects (I.3.6).  
Basti-bila – bladder orifice. (I.3.8).

All these parts of the body are mentioned by the AV. in different hymns in different contexts. Thus IV.12,3,4,5 mention Majjā, Charma, Mānsa, Asthi and Loma; XI.8.11–5 mention Prṣṭhī, Varjahyye, Pārśve (also XI,12)(3); X.9.13–25 mention the organs of a cow.(4).

Similarly VS.XIX.81–93; XX,5–9; XXV. I–9; XXXI.10–13; XXXIX.8–10; Br̄h. Up. II.14.11; Śat. Brāh. XII.9.1–3 describe the human body, the two main divisions of which are : I.12.1

“श्चै ब्रजमिद्याप्रकाशाय शास्त्रब्रताय शं ।
श्चै च रूपमापतिं गुंयताय शास्त्रु तन्त्रे मम॥

Para gātra – the upper part of the body and Avara gātra – lower part of the body; and further they are classified into four parts – chaturbhayaḥ añgebhyaḥ. According to Charaka (IV.7), Suśruta (III.4 f) and Vāgbhaṭa (Aṣṭ. Sam. II.5 and Aṣṭ. Hṛd.II.3) there are six chief parts (añgas) of the body, viz. arms, legs, trunk and head. The ‘Gātra’ perhaps, means the skeleton i.e. the frame of the body in general. “Āṅga” stands for limbs or parts of the body: Pratyāṅgas or sub-sections of these are fifty-six in number(5).

(1) Chubuka is interpreted by Sāyaṇa and others as ‘chin’ but no disease of the chin is ever heard of. The word, therefore, may be taken in a more general sense of “maxillary bone”
(2) Kloma is used in plural in the Br̄h. Up. and stands for
all the glands except liver and kidneys. It also means throat, passage beyond the hard palate. It usually means peritoneum.

(3) For complete Atharvan anatomy see Appendix D.

(4) Similarly the parts of a horse in Brh. Up. I.1.1.

(5) Senses or Jñānendriyāṇa are five in number; active organs (Karmendriyāṇi) too, are five. There are seven reservoirs (Āgaya, Ādhāra) of air, bile, phlegm, blood, undigested food, digested food, and urine. Women have the eighth—Garbhā-

āyā. Internal organs (Koṣṭhāṅgāni) are fifteen; there are nine openings (Chidrāṇi) in the body; women have additional openings in breasts and vagina; there are ten chief places of life (Prānāyatanāni); joints are 210; sinews 900; muscles 500; vessels 700 and vulnerable spots 107. (Suś. III.6.30; III.5-9; Charaka IV.7; Cf. Garbhapaniṣad Appendix C.

† 47. PECULIAR ATHARVAN TERMS.

The most vital centres of the body are the head (brain), the heart and the bladder (Basti). The difference between Śirāḥ (head) and Mastiśka (brain) was known as early as the AV. Thus X.2.6 mentions Śirāḥ in the sense of head while in verses 8 and 26 of the same hymn Mastiśka appears in the sense of brain. Kloma according to Charak is connected with hiccup near the heart, but is different from lungs(1). It is peritoneum. According to Suśruta, Phuphusa is on the left and Kloma is on the right side. The Atharvan, Charaka, Suśruta and Vāgbhaṭa use the word in singular(2). Halikṣṇa (II.33.3–4) which from the Atharvan reference appears to be situated between Kloma and Matasnā, is nowhere mentioned in the medieval literature. Śāyana paraphrases it by ‘Mān-
sapiṇḍaviṣeṣa’ and following him Macdonell calls it ‘some particular intestine’ (3). Weber on the other hand calls it ‘gall’ (4). Matasnā is Vṛkyā ac-
cording to Sāyaṇa and Vukka (kidneys) according to Charaka. They are two sacs of bile (पित्ताधारणप्रेमसायण) near kidneys. Plāśi is the vessel of excreta with many holes (मूद्रिताकाल्पनकसायण). Similarly Karūkarāṇi (XI.9.8)—bones of hands and feet; Varjahyye (चुच्चकू X.10.14); Pājasyam (अमासयाह IX.12.5); Puritat— (IX.7.11; X.9.15) Pituitary gland; Kaphoḍa—Scapulae [IX.9.5;15,16.17; IX.12.11]; Ucchlankhau (Metacarpal or Metatarsal bones of hands or feet) (X.2.1); Jatru (‘जकु: श्रीवामूलम् ’ Gayāḍāsa.; “कपोचोरसी: संभिषः ” Jejjaṭa and Ḍalhaṇa) (XI.3.10; XIV.2.47); etc. are peculiarly Atharvan terms many of which have persisted in later medical literature but some have been dropped out.

Similarly the Atharvan stanza (X.2.31) which is considered a source of Tantric mysticism;

"अष्टाचक्राः नवद्वार देवाना पूर्योध्यि।
सत्यं हिरण्यं कोष: स्वगो ज्योतिषावृत्त: ||

is a beautiful metaphorical description of human body. Aṣṭachakras stand for ganglia and Ojas(5); the Navadvaras are the nine openings; Devas are the stable bones of the body(6);

Pūr is the city, i.e. the body which is impregnable (ayodhya): Devakoṣa is the brain which is of golden colour (हिराणयाहं). Similarly XVIII.4.28 and 29:

द्रापस्थस्कन्दु पृथ्वीविन्यसं ज्ञातिर्म च योतिस्मु यथव पूर्वः।
समायोनितमु संचरन्त द्रापं ज्ञातिस्मु सप्तं हृदयः।।
शतभार रायुमयक सविचार नृचकससेत अभि चक्ते रत्य्यम्।
भे पृष्ठे प्रति च यथवर्ते सवेदा ते दृष्टे दक्षिणं सप्तमातरम्।।

Here Drapsa stands for ‘life’; Sapta hotṛs are “Seven basic elements;” Śatadhāra Vāyu means “innumerable srotas accompanying Vāyu”; Svarvid Arka means “pitta”; Rayi stands for “kapha”; Saptamātaram Daksinām for seven basic elements and
Nṛchakṣasaḥ are physicians. Owing to their doubtful nature, such references are looked upon as riddles and many interpretations are offered by way of explanations.(7)

(1) हृदयं कलोम कण्ठं च तालुकं च सामाचिताः
मृदुः सा शुद्रहिंक्ष्यकं नृणां साध्या प्रकृतिताः

(2) Also Śāṅgadāra. I·4.45.
(3) Vedic Index II.500.
(4) Ind. Stu. XII. 206.
(5) They are so called because they are generated by constant circulation of blood.
(6) The 33 Devas stand for 33 bones of the spine in X.7.13.
यस्य त्रयस्तहन्त्वं अज्ञे सर्वं सामाचितः:।
सक्षमं तं ब्रह्म कतमं सः सः।।
Atharvan uses the word Deva for bone in accordance with Vedic avowed maxim—“देवी देवानां गृह्यानि नामाविविष्कृणोति
.
.
.
” RV. IX.95.2 or “गृह्या नामानि दंडिरे पराणि।” X.5.2.

† 48. VEINS AND ARTERIES-CIRCULATORY SYSTEM.

Bolling says, “The Atharvan did not know the difference between Dhamanī and Sirā. The apparent distinction between veins and arteries in I.17.3 is offset by the occurrence of the same words in VII.35.2 with the more general sense of ‘internal canals’ meaning ‘entrails’ ‘Vagina’ etc. showing how vague were the ideas held with regard to such subjects(1). But this does not seem to be an entirely correct view.

I.17 is a charm for stopping the flow of blood from an injury or too much hemorrhage of women:(1)

बमृग्यां यन्त्र योतिषं हिरा कोहितवायकः।
ब्रजावर इव जामयस्तिष्ठतु हत्वाद्विशः।

‘The Hiras (veins) wearing red garments (like women) which are constantly flowing (moving) should remain
dis-spirited like daughters without a brother.' 'Here Sayana paraphrases Hirah by Sirah and describes them as canals (Nadis) for carrying blood (रजोभनावधः। कोहितवासः। शिविनिवासभूतः।). But this is not the exact truth. Hirah stand for nerves which do not carry blood but which carry sensory and motor impulses and are covered by blood circulation. Veins and arteries unlike Hirah carry blood (२). The next stanza: (२)

विष्ठार्त्रे तिष्ठ पर उत लंग तिष्ठ मध्यमे।
कलिष्ठका च तिष्ठलि तिष्ठादिदिहमनिम्र्ही।

is according to Sayana a prayer to Dhamanis and they are mentioned here as belonging to lower part, upper part, middle part, small and big. I.7.1 and 2 refer to the letting out of the blood by the Sirah. The stanza: (३)

शतस्मम धमनीनां सहस्रस्य हिरणाम्।
ास्थुषुरस्मिद्धयमा इमाः साक्षमता अरसंहः।

mentions both Hirah and Dhamna with their respective numbers. Sayana says, here, that Dhamanis are important Nadis in the heart (हृदयतानां प्रधान-नाभिनाम्) and Hirah or Sirah are branch Nadis (विरणां शाखानाभिनाम्). The number of the Dhamanis as given here is 100, and this agrees well with that stated in the Katha. Up. (VI.16) "शते चैका हृदयस्य नाभः:" and Prana Up. (III.6) - "हृदि ह्योष आलमा। अनैतेकवत् नाथीनां

tसा शत-शतमेकैस्या द्वासपतिरौविपतिः प्रतिशाखानाभिहस्तरणी भवन्ति।।

where also 100 Nadis of the heart together with their thousand branches are spoken of.

The hymn VII.35 on the other hand: (२)

इमा यस्ते शतं हिरा: सहस्रं धमनीषत।

tसा ते सर्वासमहस्मनो निर्ममन्यधाम्।।

is for stopping the issue of a woman who is an enemy. 'I close with a stone the apertures of a
hundred Hīrāḥ and a thousand Dhamaniḥ." Here Śāyaṇa explains that the Hīrāḥ are the five Nāḍīs inside the ovary—"गर्भवारणार्थमन्तरविषयः सुखम्य या नाहिः"—and the Dhamaniḥs are the thicker Nāḍīs round the ovary for keeping it steady—"गर्भवियस्य अवष्टम्भिका बाह्य स्तूला या नाहिः." Thus even though the context is different Śāyaṇa is consistent in giving the general description of Hīrāḥ and Dhamaniḥ. The only difference between I.17.3 and VII.35.2 is the change in number. Still the fact remains that the Dhamaniḥ are bigger channels carrying blood with palpitating movement (cf. √ dhmā to palpitate) and the Hīrāḥ are fine ones standing for neurons conveying nervous currents. Or they may stand for Capillaries which are hairlike and carry blood to all the tissues of the body. Nāḍī is only a general term for both the types(3). Hence it can be admitted that the Atharvan might have been uncertain about the number of arteries and veins but he made some difference between Hīrāḥ and Dhamaniḥ. Obviously larger ducts were Dhamaniḥ and they were counted as a hundred and the smaller were Sirāḥ and they were a thousand.

(2) "तिष्ठिन्त्वं हस्तवच्चः" perhaps refers to use of some sort of anaesthetic to stop the flow of blood.
(3) Sīkātāvatī (I. 17. 4) may be a Nāḍī on which strangury depended.

† 49. NĀḌĪ IS A GENERAL TERM.

AV. VI.138.4—"ये ते नाडयो देवक्ते ययोस्तिष्ठति वृष्ण्यम्।" describes the ducts over the testicles, through which semen flows. This word Nāḍī is related etymologically
with Naḍa (reed), hollow within, which grows in the rainy season (VI. 138.5). The diminutive of Naḍa is Naḍikā (V.18.8). It is used in the Atharvan to denote the speech-organ Vāk (wind-pipe). So is the word Dhamani used in the RV. (II.11.8). In VI. 90.2 one hundred Dhamanis are said to surround the body of a person suffering from colic or gout. Here, of course, the word Dhamani is in the general sense of Naḍi. In XVIII.4.33:

एतास्ते बली केलेक वामद्वा पन्नु।
एनीःशेषीः सहसा विश्वासितवल्ला उपनिषदनु त्वात्।

appears the word Dhenu (plu.) which stands for Dhamani (cf. Nighaṇṭu I,11) and their colours agree with their description given by Suṣruta (III.7.20). Dhenu here may refer to ‘glands’ which secrete various fluids in the body.

Of the particular Naḍis, Sikatavati (I.17.4) may mean the duct which causes strangury. There are two Naḍis called “Gavinyau” (I.3.6;X.25.10,11,12,13) which are located on both the sides of the urinary passage –

“अनेकाशियाँ विस्फोटक यूतास्य मूर्नत्स्य मूत्राशयप्रतिवादेने या पार्वेद्वयधे नाध्यो.”

(Sāyaṇa). ‘Gavinike’ are perhaps fallopian tubes. They are described by Sāyaṇa as being two Naḍis of the vagina controlling delivery– “गधोनिकेयोने: पार्वेद्वित्यो विस्फोटकप्रतिवधधे नाध्यो (Sāyaṇa on I.11.5). Eight vessels called ‘Manyāh’ are referred to in II.12.7. They are the veins of the neck according to Sāyaṇa.

“Snāvāh” – tendons (XI.8.11,12; VII.50.9; XII. 5.69; II.33.7) are mentioned with Dhamanis. Sāyaṇa explains them as “Sukṣmāḥ sirāḥ snāva śabdena ucchyantes”. The distinction between Dhamanis, Sirās and Snāvas depends upon their fineness (Charaka V.5.6.7,8)(1). From these references it appears
that the Atharvan knew and in a general way distinguished between veins and arteries and also understood their functions.

(1) शिरा: (Vessels) शतानि सते व नवस्थायु- (ligaments, tendons) शतानि च।
बम्बीनां (big vessels) शते देव तु पन्चपेशी- (muscles) शतानि च।।
एकोनकिल्लक्षणि तथा नव शतानि च।
षट्पन्चाश्रव्य जानीत शिरा भमनिस्किता:।। (याज्ञा IV.100-101)

† 50. BASIC ELEMENTS.

Rasa (chyle), Rakta (blood), Mānsa (flesh), Medas (fat), Asthi (bones), Majjā (marrow) and Śukra (sperm) are considered the basic elements (Dhātus) of the human body created by food. Chāraka says: (I.28.4)

"पुष्पः पुष्प भारारसपातु रसहिरारमांसेयो भस्मन्त मृगे-भये-
न्न्यायाणि धातुप्रसादसंग्रहकानि।"

and Suśruta says (I.14.10-11) –"

रसादसरत् ततो गांशं मांसान्मेदः प्रजायते।
मेदसोशवित् ततो मज्जा मज्जा: शुचं तु जायते।
तवैवेकं धातूनाममलयाननस: प्रीणयया॥

All these basic elements are to be found mentioned alternately in any Atharvan hymn bearing on disease and medicine. Here is a description of the healing plant Rohini which sets right all the elements of the body: (IV.12.2-5)

भातां तद्भ्राया पुनः सं दब्धपश्चा पहः।
सं ते मज्जा मज्जा मबतु समु ते परः पहः।।
सं ते मांसस्य विकल्स्त समस्थायि रोहहु।
मज्जा मज्जा संधीयातं चर्मणं चर्म रोहहु।।
असुस्कृटे अरिष्य रोहहु मांसं मासिन रोहहु।
छोम कोम्मां सं कल्पया तवच सं कल्पया तब्भच।।
असुस्कृटे अरिष्य रोहहु चिन्तं सं वेस्तुगोपधे।

Here, it will be observed, that Majjā, Mānsa, Asthi, Śukra are all mentioned with the full knowledge of
their inter-relation(1). The word 'Asrk' may mean something other than blood; it may mean the marrow in "वसृक्ते असिस्य रोहतु" above.

Śukra or Retas is conceived as the most fundamental among these basic elements of the body; 'if semen is exhausted, the other elemental fluids gradually waste away' (Suś. VI.41.10-17), and moreover it is procreative. This same point is put in the AV. in the form of a question (X.12.17):

'को असिस्येतो न्यद्वात्ततुरातायतामिति'।

"Who put the semen in him with the thought, "let the thread of life be spun out"?" Thus, here, semen is conceived as the thread of life which is being spun out. It is possible that the word "Tantu" used here might be referring to the "chromosomes" in the sperm and ovum, which are thread-like. In the hymn of creation (RV.X.129.5) we get the same idea, of continuity of life through semen.

Ojas is the quintessence of all the seven elements. AV. gives it in connection with body (I.12.1; II.17.1) and it is frequently mentioned with Bala (strength). Ojas (aura) is the eighth element which is the finest part of the first seven according to Charaka and Suśruta. They describe it as an oily, white, cold and soft substance pervading the body (Suś. I.15.21-22). Sāyaṇa while explaining Ojas mentions "ब्रोज: चरोहिष्ठिकारणमपर्वतो धातु:।" and quotes a passage from some ancient Ṛchārya –

"क्षेत्रस्य तदोजस्तु केवलाध्य इष्यते। यथा स्तर:। प्रदीपस्य वथाचम-शान्तिशय।।"

(1) Cf. Charaka IV.6. 10: "तस्मात्मांसमायायंते मातृं भूयस्तत्तमायेयः। चार्यायाय:। तथा कौरिहिः कौरिहितेऽनेत्रे। नेत्रसा वसा वस्य असिस्यं तत्त्तता। शुचं शुचं।।"
51. SROTAS.

The idea that there is a general flow of liquids in the human body is recognized by the older Samhitās of the Ayurveda (Charaka III.5; Sūruta III.1). Sūruta states:

मूलार्थावान्तम् वेदे प्रसुत चक्षुभासि यत् ।
तत्क्रोतस्तदि विशेषं सिद्धांस्मुन्नानितम् ॥

that such liquids flow in different directions in the body. Charaka tells that these flows resemble creepers and have different colours corresponding to the colours of one’s own basic elements. These flows are innumerable and are in the form of liquid exudations through the walls of the ducts. They help to transform each basic element into the next in order. (Cha. III.5.3). This very idea was current in the Vedic times also, for the AV. mentions these flows of the human body in very clear terms: (X.2.11)

को अविद्यायो व्यद्वाहिदिप्रत: पुनर्वर्त: सिद्धावस्माय जाता: ।
तीव्रा अहण लोक्षीनस्तास्माद्भूष: ऊध्र्य: अवाचि: पुरुषे तिरस्करी।।

"Who stored in him floods turned in all directions, moving diverse and formed to flow in rivers quick (tivraḥ), rosy (arunā), red (Lohita), and copper-dark (tāmra-dhūmra) running all-ways in a man, upward and downward?" From this description we are in a position to identify, the secretions of various colours secreted from the glands such as pituitary, thyroid, kidneys etc.

52. NERVOUS SYSTEM - MANAS AND CHITTA.

The distinction between Manas and Chitta is as
old as the hymns of the AV. In AV. III.6.8: “प्रणालूके तनसा प्र चित्तोनेति ब्रह्मण।” Manas and Chitta are counted separately. Here Sāyana renders Manas as inner organ (antaḥkaraṇa) and chitta as a particular state of manas, such as thought (manovṛttivisēṣa). At times these two words might have been freely used, without distinction but III.25 also confirms the idea that the Atharvan sages have used these words in particularly fixed senses as are pointed out by Sāyana. Chitta is the will-power of the mind; only when this meaning is accepted the following mantra will make sense:

(III.25.5–6)

यथा मम क्षतासि मम चित्रमुपायसि।
ध्यास्वयम मित्रावहणी हृदिक्कल्यात्।।
वर्धनामकतुः कुञ्जा समैव कुणुते वषे ॥

“So that (Oh woman) you shall follow my intention (thought); all her thoughts (will), Oh Mitra, and Varuna, drive out of her; then having deprived her of her will, put her into my power alone”. Similarly in II.30.2 Chittāni stands for thoughts or will. Kratu (intention), saṅkalpa (thought), manyu (decision, determination) – (AV. II.25.4; XI.8.1) are also different phases of the mental faculty. Their connection with the heart is also noted (cf. III.25.6) (1). Intimate relation between the head and the heart was also apprehended to some extent: (X.2.26) “मूलविमल्य संस्कृत्यायनवी हृदयं च येत्।।” for the heart was conceived as the seat of consciousness. Seven senses were clearly recognized in X.2.26.:

(1) Such a philosophical treatment of the mind is given by Charaka (Śārīra 1) and Susruta (Śārīra 1).
IV. THEORY OF DEVELOPMENT

† 53. FROM CONCEPTION TO BIRTH.

The so-called Strīkarmāṇi hymns of the AV. deal with woman during the period of her pregnancy and labour — a topic which is one of the most essential subjects of the Āyurveda Samhitās (Charaka IV.2.3,4; Suṣruta III.2,3). The AV. specially deals with Garbhahāraṇa (conception — V.25; VI. 87; III.23; VI.11;RV.X.162); Garbharaṇa (protection of the womb—VI.17 with V.1.1 and the Achyuta mantras(1) given in the Sakalapāṭha in the Kau. Sūt.); Sukhaprasāti (easy parturition also called as Soṣyantī karma I.11; VIII.6 is also meant for the safety of the foetus). The Garbhopanisad(2) (Paippalāda Śāstra) of the Atharvan tradition gives the gradual development of the foetus. The Kau. Sūt. (32.12–15) prescribes rites known as Garbhārpaṇaṇī (for steadying of the foetus) for easy and natural parturition (33.1ff). Similar mantra material and practices are available also elsewhere in Vedic literature (Ṣat. Brāh. XIV.9.4.22–Bṛha. Up. VI.4.23; Pār. Grh. I.16.1 ff; Śānk. Grh. I.23; Gob. Grh. II.7.13 ff; Khā. Grh. II.2.28; Hir. Grh. II.2.8 ff; Āps. Grh. VI.14.13 ff). The Pumsavatana and other rites also concern this subject (Kau. Sūt. 35.1–4; 8–10; Śān. Grh. I.19,20; Āśv. Grh. I.13; Pār. Grh. I.14; Gob. Grh. II.6; Khā. Grh. II.2.17 ff; Hir. Grh. II.2; Āps. Grh. VII.14.9).

(1) ‘अच्छुता बोधियत्मकाः पृथ्विपितस्मि भृगुपतिः अच्छुता हि मा:।
अच्छुतोऽयं रोपावरोधवद्धवो राष्ट्रे प्रतिविष्णाति जिष्णुः:।
धोश सोवर्य-दशी रोपदत्तस्मि पाति विरहि मात्राम।’

(2) ‘यथाप्रत्येकम् ब्रह्मचार्यः भृगुपतिः अच्छुतोऽयां मृत्योऽखुष्ठ: गृहिः।’
† 54. CONCEPTION.

(AV. V.25; VI.81; III.23; VI.11; RV. X.162).
Athanarvan thinks of conception as a sacred affair over which the gods preside. Sinivali, Sarasvatī, Āsvinau with garlands of lotus, Mitra Varuṇa, Brhaspati, Indra, Dhāta are said to deposit foetus in the womb (V.25.3,4), the vagina is prepared ready by Viṣṇu, the form or shape is given by Tvāṣṭr, the method of securing conception is known to Indra, Varuṇa, Sarasvatī. The amulet or bracelet called Parihasta brings about conception (VI.81); Aditi, the typical mother of the Vedic age (RV. X.72.8; AV. VIII.9.21; MS. II.1.12; ŚB. III.1.3.2) got her desire to have a son fulfilled by the bracelet Parihasta which was provided by Tvāṣṭr (VI.81.3).

The union of husband and wife should take place on some auspicious day when both are in a joyful mood. Suśruta (III. 2.28) says (1),

"दर्मेंस्तरंबारविनां करतलवरिवणियतमस्मोहिनीं हरिवध्य, श्यहुं च वृहः। संक्रेत्य। ततः शुभस्यतात् चतुर्थेवश्च हरिभवात् समलिङ्कात् कृतमकृत्य। स्वस्वतवाच्च मतार्थ दर्शयेद्यं। तत्रस्य हृतोः।"

पूवं पश्ये देवस्याएव वाद्यं नरमल्क्ष्मा।
तात्रेक्षं जनहेमुद्रं मतर्थं दर्शयेद्यतं।
ततो विधानं पुरुषयुद्धस्वयं समाचरतं।
कर्मन्ति च तं स्वमं हेतुगार्षेत विविक्षण।

Further Suśruta states that the lady is addressed
with a few Vedic stanzas (Sāman): the AV. V.25 seem to be such verses as are fit to be addressed to such a lady. The Putriya vidhi is prescribed by Suśruta also (III.2.32)

“रुद्रगामिन्यायसैंतेषु सुमुक्षमणाबट्टसुमथसहेवाविद्वदेवानामनय्तमा कृश्रो-णामिषुपाल ौरित्वारो वा विनृद्वादात् दलितेषु नासापुद्रे पुष्कामायी न च ताबिज्ञितेत्।”

This rite corresponds to similar Garbhādhāna vidhi with the recitation of RV. X.184.1 (Charaka IV.8.9-10; Suś. III.2.25). The Kau. Sūt also prescribes a similar rite in which AV. III.23 and V.11 are employed. Accordingly (35.1-4; 8-10) the ceremony begins for the woman after she has laid aside the linen soiled by her menses under a male constellation. While reciting III.23 an arrow is broken over her head; a piece of arrow is fastened upon her as an amulet; milk of a cow which has a calf of the same colour is put into a cup made from the plough with rice and barley or Palāśa leaves and a Vidari plant are placed and the mixture is put into the nostril of the woman.

AV.VI.11.2 : पुंसा वै रेतो भवति तत्स्त्रयामनुषिण्यते।

लदै पुजवं बेदनं तत्प्रजापरिब्रह्मवेद्।

This is how the Atharvān states the process of child-getting which is explained by Suśruta (III.2.36):

पुत्रपिण्डो यथाविवाहिनाशितः प्रविशोते।

विवर्त्त्यातं नारोद्धवाः पुंसां समागमेः।

तत्र स्त्रीपुस्याः संयोगे तेजः सशरीरायुक्तवर्गं, तत्स्तेजोनिष्कृतपाताच्छुकं च युवं योनिमन्निमप्रवस्थे संसृर्यथे चात्रंवेत्, ततोज्ञोपियोत्स्योगात् संसृर्यमानो गम्भीरायुक्तप्रवस्थे क्षेत्रजो वेद्यित।

As soon as the ejected semen enters the female organ it comes into association there with the menstrual product; the soul with its subtle body comes to contact it (see also Chara. IV.4.8). The AV. seems
to be very particular here. It brings in two Gavini ducts—Fallopian tubes(3) which conduct the ova from the ovaries to the interior of the womb (V.25.10, 11,12):

धात: ब्रह्मेन रुपेणास्या नाय्यां गवीन्योः।
पुराणां पुराणां चेष्ट्ही दलभे मात्स्य सूच्ये।।

(1) Also Charaka IV.8.20; Asṭ. Saṁ. II.1.200; Asṭ. Hṛd. II.1.37–42.
(2) Similar practice at Kau. Sūt. 35.8–10.
(3) Gavīnyau—TS.III.3.10.1; AV.I.3.6; V.25.10,11,12,13; 1.11.5. Sāyaṇa—
कौनिकोऽस्मे: पश्चवबलिन्यो निर्गमनप्रतिवत्तके नाय्यो।”

† 55. PREGNANCY.

The AV. proper does not give the details of the subject of pregnancy but the Garbha Upaniṣad which is expressly declared as the “Paippalāda Śāstra” has given the theory of development as preserved by the Atharvan tradition. It is true that the date of this Upaniṣad is quite uncertain but there seems to be no doubt about the fact that it represents the Atharvan theory of development, for the words “Paippalādam Śastram” repeated at the end of the Upaniṣad obviously connect the text with the Paippalāda recession of the AV. The following are the main points:

“The hard parts of the body are earth, the liquid parts are water, that which is hot (Uṣṇa) is heat-light (tejas), that which moves about is Vāyu, that which is vacuous is Ākāśa. The body is further said to depend on six tastes (ṣaḍāśraya) — sweet, acid, salt, bitter, acrid, pungent and astringent (madhura, eṃla, lavana, tikta, kaṭu and kaṣāya) and it is made up of seven Dhātus—Chyle, blood,
flesh, etc. The food consisting of six tastes turns into chyle. From it blood is formed. From Śoṇita comes flesh, from it comes fat, from it the tendons, from them the bones, from them the marrow and from it the semen."

"By the second night after the union of semen and blood the foetus is of the form of a round lump called Kalala, at the eighth night it is of the form of a vesicle called Budbuda, after a fortnight it assumes the form of a spheroid — Piṇḍa(1), in two months the head appears, in three months the feet, in four months the abdomen, heels, the pelvic portion appear, in the fifth month the spine appears, in the sixth month nose, eyes and ears develop; in the seventh month the foetus becomes endowed with life (jīvena saṃyukto bhavati); in the eighth month it becomes fully developed."

In the eighth month, the vital element Ojas still remains unsettled and so if the child is born in this month, it becomes short-lived (Suś. III.3.30). In order to avoid delivery during this month an oblation of flesh and rice is offered to demon Nirṛruta (Chara. IV.4.11-24). Nirṛuti-misfortune was very much feared during the Vedic days — AV. II. 10.5; III.6.5, IV.36.10; VI.63.1; 84.1; 124.3; VII.70.1-2.

"By the excess of semen over blood, a male child is produced; by the excess of blood a female child is produced; when the two are equal a hermaphrodite is produced. When air somehow enters and divides the semen into two, twins are produced. If the minds of the parents are disturbed (vyākulitamanasa) the issue become either blind or lame or dwarf."

"In the ninth month when the foetus is well-
developed with all of its organs, it remembers its previous births and knows good and bad deeds(2) and repents, that on account of its previous Karma, it is suffering from the pains of life in a foetus, and resolves that if it can once come out, it will follow the path of knowledge. But as soon as the child is born, it comes into connection with the Vaiśṇava Vāyu and forgets its previous births and resolutions.

“A body is called Śarira, because three fires reside in it (śrayante) viz. Koṣṭhāgni, Darśanāgni and Jāyānāgni. The first digests all kinds of food and drink; the second perceives all kinds of forms and colours; and with the help of the third good and bad deeds are performed.”

The Upaniṣad counts the cranial bones as four, the vital spots as 107 (marmāṇi); the joints 180; the tissues (snāyu) 109; the veins (sirāḥ) 700; the marrow places 500 and the bones 360.(3)

The Yājñyavalkya Smṛti (IV. 72–83) agrees with the Upaniṣad in general matters, though in minor details it shows a variety of precision. The Kāśyapa Samhitā (p. 46) treats this topic on a different line. The sage Kaśyapa is of the opinion that all the limbs of the foetus appear simultaneously,

स्वैन्द्रियाणि गर्मस्य स्वैन्द्रियव्यवस्त्या ।
तुतीये माति युगपतू निवर्तन्ते यथाक्रमम् ॥

in the third month, though the Upaniṣadic influence can be traced even there. Charaka (IV.6.21) and Suśruta (III.3.32) have disclosed divergence of opinion among the ancient sages in this matter. But the Atharvan simply summarizes it with the statement “द्वाग्मे माति शूलवे ” in the Sūtra style.

(1) If the foetus is of the male child, it is spherical—Piṇḍa; if it is of the female child, it is elliptical—Peśi; if it is of a
hermaphrodite, it is like the half of a solid sphere (Arbuda). Charaka IV.2.11 ff; Suśruta III.3.3-5.

(2) The reason why Jīvatman remembers his former life is that he, in embryonic stage, is residing in the Pineal gland. (Dasagupta.)

(3) The point that is not made clear in the Upaniṣad is clarified by Charaka (IV.4,8), viz. that the foetus gets its skin, blood, flesh, fat etc. from the mother; and hair, beard, nails, teeth, bones, etc. from the father.

† 56. MISCARRIAGE.

The AV. has again and again offered prayers to Prajāpati and other gods for safe pregnancy as there was always danger of miscarriage. Abortion was brought about by the demons called Kaṇvas according to the Atharvan idea: (II.25.3)

"गर्भावः कथवा नाशय पृष्ठिन्धरणि सहस्र च"

This is a prayer to the plant Prśniparnī (hemionitis cordifolia) = Chitraparnī (Sāyaṇa)(1) to avert the pernicious influence of the Kaṇvas. Charaka and Suśruta(2) speak of ‘fright’ “wandering by night” etc. as some of the causes of abortion. According to Suśruta (III.10.4) the same plant Prśniparnī mixed with milk serves as a preventive against miscarriage (Garbhasrāva). Keśava at Kau. Sūt. 26.36 prescribes II.25 as a far more general remedy for one who is overtaken by misfortune, against miscarriage, stillbirth, etc. The practice prescribed by the Kau. Sūt. for this hymn consists of smearing the plant Prśniparnī mixed with the dregs of ghee upon the patient (26.36). Similarly in its narrow application, the Kau. Sūt. (34.3–11) prescribes II.14 for preventing miscarriage. Anyhow the Sūtra brings the hymn in association with difficulty in bearing offspring. The performance is as follows:
“While reciting II.14, the priest pours dregs of ghee into water-pots placed in three huts which have doors to the east and to the west in behalf of the woman afflicted with miscarriage, she being dressed in black garments. He pours additional dregs of ghee upon a piece of lead placed into the leaf of Palāśa tree (butea frondosa). Placing the woman over the lead he washes her with the water mentioned above. Having deposited the black garment where she has been washed, she goes. The priest kindles the hut. The same process is repeated in other huts also. He pours consecrated water over her head as she is seated upon branches of Śīn-śapā (dalbergia sisa) by the side of a body of water. He places faggots of Udumbara on fire. When the woman returns home at last, she is given cake of rice and ornaments of Pramanda anointed with dregs of ghee”.

It is significant that Charaka (V.8.30) recommends for still-birth either medical spell or similar methods as directed in the AV.(3)

After pregnancy comes Pumsavana ceremony - whether at the beginning of pregnancy or after the third month (Charaka IV.8.20; Suśruta III.2.32) which includes the usages aiming at the prevention of a possible abortion (Garbhasthāpana), particularly if after the signs of pregnancy, menses occur from the fourth month onwards.

The Garbhadr̥maṇṇāni (cf. AV.VI.17; V.1.1) and the Achyuta mantras (quoted in the Kau. Sūt.) are aimed at steadying the womb which is seized by convulsions (32.12-15). “A bow-string thrice knotted is tied over the foetus that is seized by convulsions. The woman is fed upon lumps of earth; black
pebbles are scattered about the couch”(4). This practice presupposes danger to the foetus from evil agencies. Here we read with curiosity instructions given to a pregnant woman in ancient medical works e.g.”- “She should put on auspicious clothes and ornaments, worship gods and Brahmmins, avoid dirty and deformed things; should not visit empty houses or move about the burial place”(5) – all these have defensive importance and are aimed at warding off evil spirits.

(1) The Pṛśniparṇi is either the same as Maṣaparṇi or as Laksmaṇa according to the commentators of Kāt. Śrau. Sūt. XXV.7.17. Bhāvaprakāśa (I.208) calls it Putrajāti while the Rājanighaṇṭu (VII.114) names it variously as Putradā, Putrakandā or Purūskandā. It is said to cure barrenness of women and avert miscarriage. It has leaves with red spots.


(3) Garbhavichyuti, Garbhavidrava, Garbhapaṭa in Charaka IV.4.18; IV.8.23–24; Suṣruta II.8.3; III.1.2,3 etc.

(4) For practices about abortion see Charaka IV.8.33; Aṣṭ. Sam. II.1.200; Aṣṭ. Hṛḍ. II.1.41 f.


†57. BIRTH OF A CHILD.

The AV. I.11 is the hymn about happy delivery. The god supervising delivery is Sūṣā and also the goddess Sūṣaṇā facilitates child-birth by loosening the bonds of the womb. Vedhas and Pūṣan are also the principal officiating deities at the birth of a child.
Perhaps Śūṣaṇā and Biṣkalā are parts of the delivering organ. Here is the complete hymn:

वष्ट्रे ते पूष्पप्रसिद्धसुताभयेना होता कृष्णोन्त वेशाः।
सिस्सतमं नायुतितप्रजाता वि पर्वर्ती जिह्वतः सूतबा उ।
चतुस्तो विवः प्रदिशस्तवलो भूम्या उत।
देव्या गर्भ समैरवण् तं व्यूहवत्तु सूतवे।
सूपा व्यूपंतो वि योनिः हाद्यवामसि।
अध्या सूपणे त्वमय तव बिगिये सूज।
नेव माते न पीवसि नेव महेः स्वाह्तम्।
अष्टु पृष्ठिन क्षेवलं शुच्ये जराय्यतवेभ जरायु पचताम्।
वि वे भिनंदि मेहुनं वि योनि वि गवीमिनिभे।
वि मातारं च पुर्णं च वि कुमारं जरायुणाव जरायु पचताम्।
यथा वातो यथा मनो यथा पतन्ति पतिणः।
एवा तव दशासाय सां जरायुणा पताव जरायु पचताम्।

Here we have certainly some very important references to the state of knowledge of the Vedic sages about woman in labour(1).

The approach of delivery at the proper time (ṛtap-rajātā) after completion of nine months and at the beginning of the tenth month (daśamāśyaḥ in the above or “daśame maśi” in V.25.10,11,12,13; III.23.2) makes the joints to relax (vi parvāni jihātām) and there is frequent inclination for micturition followed by mucus discharges from the vagina (vi sisratām sūtavā u). The woman is made to lie on her back, her thighs are separated and her legs bent (vi yonīm hāpayāmasi). It is hoped that the infant is not attached to the flesh or fat or marrow of the mother, that the splotched moist placenta (prāṇi sevalam jarāyu) comes down in such a manner that as soon as the infant is freed from it, it becomes fit to be thrown before a dog (śune attave). Some kind of help is given to the mother at the time of delivery by pressing the sides of the vagina (bhinadmi te meha-
nam yonim) and by pressing the two Gavînikā Nāḍîs (vi gavînike = Fallopian tubes). When the labour has commenced, the patient is directed to expel the infant, as an extraneous substance by pressing it downwards during the pains especially when the head of the child is near the osexternum (evā tvam dasamāsya sākam Jarāyuṇā pata) so that it falls down easily (yonī iva parichyutah garbhah, in VI. 121.4) (2).

The ceremonies connected with the hymn are described at the Kau. Sūt. (33.1 ff). They are in part intended to procure easy and natural parturition—"While reciting I.11 four portions of the dregs of ghee are poured into a water-pail and four Muṇja reeds are plucked and placed eastward upon the head of the pregnant woman. The sheaths of the Muṇja reeds are placed westwards. If these reeds and stalks break, there is danger. The priest washes the woman with warm water(3), beginning with the braid of her hair to the right. The joints of the house are then loosened. On both sides of her a cord and a wagon-rope are fastened." etc.

Among other things which are very useful at the birth of a child, a Brahmin or Brahmins versed in the Atharva Veda should be present for performing Śānti to ward off the demoniac influences in the maternity house (Charaka IV.8.32), where fire, water, mortar etc. should be kept. This fire surely drives away the evil spirits.(4)

(1) Charaka IV.6.24; Suṣruta III.5.45; Aṣṭ. Sam. II.2.204.
(2) Suṣruta (IV.15.5-8) also quotes a few mantras for easy delivery.
Hillebrandt "Ritualliteratur", section 3.
58. AFTER CHILD-BIRTH.

After the child is born 'Jātakarma' ceremony should be performed(1). (Suś. III.10.13–15; Char. IV.8.46). If the child is born under an inauspicious constellation a Śānti is to be performed (AV.VI.140). Prior to Nāmakaraṇa, a number of performances, aimed at the protection of the child and its mother from evil agencies, showing deep Atharvan influences, are to be performed (Charaka IV.8.49; Suś. III.10.29). The Atharvan does not deal with Pediatrics dealt with by Charaka at IV.8 and Suśruta at III.10 and Kāśyapa at p.53 ff.. As regards children's diseases except those caused by worms(2), it may be stated generally, that they are usually attributed to demoniac influences, perhaps, because innocent childhood is supposed to be easily accessible to such influences and because the suddenness with which severe illness appears in children cannot be explained otherwise. Jambha according to the Kau. Sūt. (32.1) was the demon who attacked children (AV.VII.10) and Suśruta speaks of Nai-gameśa, Graha, Pūtanā, Mātrkā (VI.27.16; 31.37) as semi-divine or half-demonic beings causing diseases in children.

(1) For Jātakarma, Nāmakaraṇa and other Saṃskāras based on Gṛhya Sūtras see Hillebrandt, ‘Ritualliteratur’. Jātakarma, Nāmakaraṇa, Annaprāgana are the only Saṃskāras after child-birth admitted by the medical Samhitās—Charaka IV.8.46,49; Susruta III.10.13-15,24,29.
(2) For worms in Children see, † (94).

59. TREATMENT OF DISEASES IN GENERAL.

We have already pointed out that the AV,
mentions a number of diseases (1) and it also tells us that there were hundreds of physicians who treated these diseases with the help of thousands of medicines:

II.9.3—शतं हःस्य मिष्यजः सहस्रमूत्व ्वीर्धः।
RV.I.24.9—शतं ते राजनू मिष्यजः सहस्रमुवीं गमीरा॥

and a physician is defined as one who could destroy the disease together with the demon causing the disease (RV. X.97.6 "विव्र: स उच्चते मिष्यक् रक्षोहामीववचातः"). Such physicians employed medicines that were hundreds in number (VI.45.2 शतं या भेषजानि ते). The best physician was he who cured the disease and prepared the medicine and such a physician was the potential amulet (II.9.5.) The AV. V.30 is the professional exhortation of a medical man:

आवतस्त आवत: परावतस्त आवत:।
इहैव भव मा नु गा मा पूर्वानुनु गाः पितृसनु ब्रह्मामि ते दृढः। १ ॥
यत्वामिवेछत् युह: स्वो यदरणो जन:।
उन्मोक्तप्रमोचनेन उमे वाचा वदामि ते॥ २ ॥
यदुद्रोहि हेषिपे लिमै पुसे अभिन्या।
उन्मोक्तप्रमोचने . . . . . . . . . . ३ ॥
येनवयो मातुकुव्राचे श्रृवुकुव्राच्य यतु।
उन्मोक्तप्रमोचने . . . . . . . . . . ४ ॥
यत्से माता यते पिता जातिभ्रातिच स सर्वते:।
प्रत्यक्षेवस्व भेषजं जोवद्वेष्ट कुणामि त्वा। ५ ॥
इहैव गुहश सवेण मनसा सह।
दूतं यमस्य मा नु गा अवि जोवुर। इहि॥ ६ ॥
अनुवृहत: पुनरेवि विद्वानुद्वयं पथ:।
आरोहमाक्रमणं जोवद्वारालोकेन्द्रयम् ॥ ७ ॥
मा विभेनेन मरिष्यति जरवद्वेष्ट कुणामि त्वा।
निर्वोचम्हं यथाकेः श्रसृवर्त तव। ८ ॥
बक्षेरे बक्षंज्वरी यथं ते हुस्यामस=।
यक्षम: हवेन इव प्रापत्यप्राचा साधं: परस्त्रामु॥ ९ ॥
"Do not follow the Fathers of yore, firmly do I fasten thy life's breath" (1).
"If thou liest ill in consequence of sin committed by you against a woman or against a man inadvertently, I shall declare release and deliverance with my voice" (2).
"If thou liest ill in consequence of the sin committed by your mother or father..............I declare...(4).
"Fight shy against medicine while thy mother and thy father, thy sister and thy brother let out against thee: I shall cause thee to live unto old age" (5).
"Remain here Oh Man, with thy entire soul: do not follow the two messengers of Yama: come to the abodes of the living"(6).
"Fear not, thou shall not die: I shall cause thee to live unto old age: I have charmed away from thy limbs the disease that wastes the limbs" (8).
"The disease that wastes and rocks thy limbs and the sickness in thy heart, has flown as an eagle to a far distance, overcome by my charm."(9).
So also are VIII.2.24; III.2.2; VIII.1.17; VIII.1.20; IV.13.7; V.30.9.

The Atharvan priest(2) is the medical practitioner here, par excellence. The ritual attending the Atharvan mantras as prescribed by the Kau. Sūt. brings home to us the usefulness of the Atharvan Purohita in all the walks of Āryan life during the Vedic age. In the Atharvan performances he is as indispensable as water, fire, plant, amulet or charm employed therein. It is he who is everything in the medical rite. He handles the materials and makes them efficacious. He knows when and how to perform such rites. He is adept at medical magic and
is alternately a physician, magician, priest, adviser, protector, philosopher and friend—all in one. Without him nothing can be done. He recites the mantras, enkindles fire, offers oblations, washes the patient, ties the amulet and drives away both the disease and the demon of disease. He commands a wide range of knowledge—he knows the names of plants and their properties. In short, he is the chief character on the Atharvan stage where the practices recommended by the Kau, Sūt. are performed.

(1) cf. Section † (21) Kāyachikitsā.

† 60. THE METHOD OF ATHARVAN TREATMENT.

The Atharvan treatment is very simple. There are medicinal charms in which some symptoms are occasionally given, the disease is either mentioned or not mentioned, its cause is vagueley supposed to be some enemy—witchcraft or the wrath of some god or some such thing, and some plant is mentioned which is to be used as an amulet or employed otherwise. AV. XIX.45.4 mentions four distinct uses of the Āṇjana plant:

आद्वेकं मणिमेकं क्रुणुष्ठः
स्नाहेकं क्रेमेकं पिवे कमेयाम्य।

“Use thou one as ointment, make one as an amulet, bathe with one and drink one of them”. Thus these were the four possible ways in which a plant was medicinally used. The Atharvan is primarily a charm system in which the charm was systematically accompanied by an amulet. There are special charms to cure—Apachit (VI.25; 57; 83; VII.74,76); Kāsa
THE METHOD OF ATHARVAN TREATMENT

(VI.105; 107), Kīlāsa (I.23;24), Sīrṣakti (I.17;IV.12), Jalodara (I.10; VI.22;24; 96; VII.83), Jāyanya (VII. 76.3,4,5), Mūtrāvarodha (I.3), Śleṣma (I.12; I3; VI.105; 107), Harimā (I.22); Kṣipta (VI.109); Um- māda (VI.111), Pakṣaghāta (VI.80), Kṣetriya (II.8; 10;III.7), Rudhirasrāva (I.17; VI. 127; IX.8.1; XII. 4.4), Āsrāva (I.2; II.3; VI.44), Trṣṇā (II.29), Asthibhanga (IV.12), Balāsa (VI.14; 127), Keśavṛddhi (VI.21; 30; 136; 137), Vājikaraṇa (IV.4; VI.72; 101; VII.95), Grāhi (VI.112; 113), Viśkandha (II.4;III. 9), Takman (I.25; V.4; 22; VI.20; VII.116; XIX.39), Sarpaviṣanāsana (V.13; VI.12; 52; 56;88; 90; 93; 100; X.4), Krimiṇāsana (V.23; II.31; 32; VI.50) Vrśchikaviṣanāsana (VII.56), and Sarvaro- gabhaṣajjyam (II.33; III.11; IV.13; V.30; IX.8 – Anholingagaṇa and II.9; IV.28; V.9; VI.26; V.91; IX.8 – Āyuṣya gaṇa); and some of these charms mention plants to be used against these diseases. Thus –

The use of Devamuni (Saccharumarundacenacum) against Apachit (VII.74.1); Varaṇa against Yakṣma (VI.85.1–3); Pippali against Kṣipta (VI. 109); Chīpuḍru against Balāsa, etc. (VI.12); Nitānti for Kesavṛddhi (VI.136; 137); Suparnaśuri against Harimā (I.24); Pṛṣniparni against miscarriage (II.25); Rohiṇi against fracture (IV.127); Apāmārga against various diseases (IV.17; 18; 19; VII.67); Śilā- chī Lākṣā for growth of body (V.5); Kuṣṭha against Takman (V.4; VI.95; XIX.19); Jangīḍa against Viṣ- kandha (V.22; XIX.35; II.4, etc.); Viṣānakā against Āsrāva (VI.44). In addition to these the AV. mentions a number of plants whose use cannot be specified(I).

The AV. has given not only a number of plants
in general (cf. VIII.7; VI.59; RV.X.9; VS. XII.75) but has given us a number of families of the plants such as Asiknī, Kṛṣṇā, Prśnī, Prastṛṇatī, Stamānī, Ekaśūṅgā, Pratanvatī, Amśumatī, Kāṇḍīnī, Viśākhā, Vaiśvadevī, Ugrā, Avakā, Ulva, Tikṣṇāśṛngī, as also Puṣpavaṭī, Prasīmatī, Phalānī, Aphalā, etc. The VIII. 7 gives a detailed classification of the plants as—

plants classified according to colour (VIII.7.1);

those classified according to growth (VIII.7.4);

their varieties according to properties (VIII.7.6, 7,10);

their varieties according to their origin (VIII.7.9,17);

and their varieties according to form (VIII.7.12, 13, 16,27).

There are plants which remove the effects of poison—Viṣadūṣanī, effects of witchcraft—Kṛtyādūṣanī. Such plants as Rohiṇī (specified for setting the fractured bone—IV.12) have their effect partly dependant upon their etymology. Charaka and Nighaṇṭu works classified these plants more systematically—(i) those bearing fruit, (ii) those having blossoms and bearing fruit, (iii) those lasting for one year and (iv) creepers and bushes. Charaka specifies sixteen plants of which the roots are used; 19 of which fruits are used; 3 of which the juice is used; and 3 of which the bark is used(2). Suśruta mentions over 700 plants (I.38) in which 37 ganās are mentioned according to the diseases in which they are used; or according to the effects such as emetic, purgative they produce (I.39). Charaka (I.1-4) divides plants into fifty combinations each of which covers ten plants. Thus Charaka uses 500 vegetable medicines.

Thus physical ailments, according to Charaka
are cured by Oṣadha (medicine), but the medicine in accordance with the tradition of AYurveda is derived from Oṣadhi (healing plants). This is clear from the prominent use of herbal medicine in the AV., Charaka, Suśruta, Bower MS., etc.

Though the AV. proper recommends the use of various plants in the treatment of different diseases yet from the high praise bestowed upon amulets or Maṇis, we can infer that these plants were mostly used as amulets(3).

(1) See Appendix E.
(2) Dr. Jolly; “Indian Medicine” pp. 36-37.
(3) “The AV. is a record of psycho-somatic technique of healing by a combined procedure of charms, prayers, incantations, amulets and drugs. It is a compendium of medicine in its various stages of evolution and contains the most primitive as well as the highly advanced stages of therapy.'A hymn recounts the four kinds of remedies or therapies that protect life:

"अष्ट्यब्रह्मणिन राजिरसीर्वशीमनुष्यं न तः
ोषधवः प्रजायते यदात्म प्राण जिन्वसि || " (XI.4.16)

-psycho-therapy, organo-therapy, naturo-therapy and drug-therapy." Intro. (pp. 19-20) to Charaka Samhitaā (Jain-nagar Ed).

† 61. AMULETS.

An amulet (Maṇi)(1) is considered from the earliest times as a medicine of miraculous effects(2). It is not possible to foretell how an amulet would behave under given conditions (achintyaprabhāva). That its working cannot be predicted was recognized by Charaka and Suśruta also. (Charaka I.26.72):

मणिर्नान्तं धारणीयानां कर्मं यद्विविधात्मकम्
तत्प्रभावादृतं तेषां प्रभावोचित्वं उच्चायते ||
The sages speak of Prabhāva which according to them, works mysteriously unlike ordinary medicines. Thus though the two medicines – the ordinary one and the amulet have equal quantity of Rasa, Virya and Vipāka, they might behave differently with regard to their medicinal effect (Charaka I.29.69). The idea of Maṇis was accepted by the medical schools from the Atharvan. The AV. speaks of the amulet as a thing with life (IV.7.10; XIX.34.1); as born of god (X.6.31); as Deva (XIX.33); as the body of Agni (XIX.43.6; VI.142.2), as Sahasrākṣa (XIX.35.3) and Vīra (VIII.5.1-2; III.5.8).

Indra tied an amulet on his arm (II.27); with its two horns it pierces the demons (XIX.36.2); it is a weapon of the Rṣis and gods (I.20; II.4.4; IV. 10.2); it is an armour (VIII.5.7,10).

Beginning with the idea that all qualities can be transferred by contact with the principle of magic symbolism (VIII. 5.11,12) the Atharvan amulet is made to bestow on the wearer long life, safety from diseases and demons, protection from every kind of danger, and all of these together. The hymns themselves, now and then recount the achievements of the gods by means of amulets(X.6.6–22). Thus the AV. considers an amulet as a living force, better than a thousand medicines: (said of Jangiḍa XIX.34.7)

\[
\text{न त्वा पूर्वा भोष धयो न त्वा तरतिः या नवः: ।}
\]

or

\[
\text{विवाध उप्रो जग्मह: परिपाण: सुमबगमः ।}
\]

(II.9.5) : यशकार स निस्करतु स एव सुमिष्टतमः ।

\[
\text{स एव तुम्य स्मिर्य निबिज्ञानिः कुणिवद्द भिष्यते शुभे: ।}
\]

Such statements as "the gold which the kindly Dākṣayānas bound on Śatānīka, that do I bind on thee, that thou mayest have long life of hundred autumns, lustre and strength" (I.85.1) indicate that
there was some form of ritual for the binding of an amulet; and also
XIX.28.1 — इम बध्नामिः ते मणिम् . . . . .
XIX.30.4 — मणि वस्त्रस्य वर्धनं तनूपांशं कणोमि ते ।
XIX.32.1 — दृष्टे व उपर ओषधिचिन्ते ते बध्नामायुष्मे ।
XIX.46.1 — पञ्जापतिष्ट्वा बध्नातु प्रथमस्तूतं बीयान्य कम् ।
तत्ते बध्नामायुष्मे वर्षेः ओजसे च . . . . .।
such statements prescribe a particular ritual for binding the amulet. XIX Kāṇḍa of the AV. explicitly gives the suggestion “badhnāmi” about the maṇis — Jāngīḍha (XIX.34;35); Gulgulu (XIX.38); Kuśṭha (XIX.39); Śatavāra (XIX.36); Audumbbara (XIX.31); Darbha (XIX. 28;29;30; 32,33); Āṇjana (XIX.45); Astṛta (XIX.46)(3). Daśavraksā is a peculiar amulet. (II.9.1).

Encyclopaedia of Religion and Ethics. III.469 ff.
(2) RV. I.33.8; VS. XXIV.3; XXX.7; AB. IV,6; PB. XX.
16.6; ŚB.XII.3.4.2. Ch. Up. VI.1.5; Hir. Gṛh. II.3.7;
II.7.2.
(3) According to the Kau. Sūt. 58.10, this maṇi consists of
three pieces of gold, three of silver and three of iron.

† 62. MEDICAL PRACTICES MENTIONED IN
THE HYMNS.

The hymns of the AV. mention a number of medical and surgical practices current in the Vedic age; the washing of the sores (V.57.1-3); pricking of boils (VII.78.1-2); applying of salt to them (VII.78.1-2); the probing of the urethra (I.3.8-9) (1);
the first aid given to the woman at the time of her
delivery (I.11.5-6); the binding of the compress of sand to stop the flow of blood (I.17.4). Such and
other practices presume that the curing methods as
Vamana (vomiting), Virechana (purgative), Basti (enema), Svedana (perspiration), Snehana (oil drink), Nasya (nose-wash), Rudhiramokṣa (letting of blood) etc. brought under the collective name “Pañchakarma” in Sūruta, Charaka and others (Suś. IV.33ff) (Cha.I.15 ff; Aṣṭ. Saṁ. I.27; Aṣṭ. Ṣṛ. I.18) were understood to some extent and practised in the Vedic period. Honey was used as a medicine for weak heart, bad eyes and feet (VI.24.1,2).

The sages knew that germs entered the human body from outside. They either removed them or destroyed them because such germs cause diseases (II.31;32; V.23). Sun’s germ-killing power was recognized (2) (IV.3) and the efficacy of sun-light for curing diseases like Harimā (chlorosis) was also known (III.7.7). Similarly Agni was thought of as the best physician: “रक्तोहामीवचालनः” (I.28.1). Agni cures diseases (RV. I.12.7) and gives long life (RV. I.94.16; IV.12.6). In the AV. (V.28.1; 30.14) Agni is called the physician who makes men strong; he knows immortality.

Water gets first place as a curative medicine in the AV. The medicinal water is to be understood here as ice-water, river-water or mountain-water, i.e. natural water. Water-bath, washing, cleansing, sprinkling, drinking of water, are all recommended in the hymns because water gives strength (II.29.5); it is remedial (III.7.5); it expells diseases (VI.91.3).

III.7.5; RV.X.137.6 – ‘वापो अमीवचालनी’
III.12.9 – ‘इमा वाप: प्रभुरामि अयक्षमा बक्सनाशनी’
I.5.4 – ‘वापो यश्चानि अण्यजय’
I.4.4 – ‘अनुरुत्तरस्वमुख अण्यु अण्यजय’
VIII.6.3 – ‘वापो वन्य विद्यम् श्रीवचय:’
I.6.2 – ‘अण्यु वे लोमो अण्यवीदनतविद्वानि अण्यजय’
XI.6.23 – ‘तद्यो दत्त भेषजम्’।

Wind from the mountains is also curative:

IV.13.3 – “आ वात वाहि भेषज वि वात वाहि यद्रय:।
तवं हि विद्वेषजः देवानां हत ईयः॥”


(2) See † Section 10.

† 63. BHĒṢAJA AND BHAĪṢAJJYA.

In this way the use of plants, sun-rays, fire, water, air were the most important aids given to the charms of the AV. which constituted the real medicine of the Vedic era. The term Bhaiṣajjya does not appear in the AV. It is apparently a later word appearing in the Kau. Sūt., Brāhmaṇas and the Āyurvedic Samhitās, being derived from Bhēṣaja or Bheṣajī which appears in the charms of the AV. The term Bheṣaja – remedy and Bheṣajī – remedial (herbs or water) are purely Atharvan words (I.4.4; 5.4; 6.3; II.3.1,3–5; 4; III.7.1,6; IV,13.3; V.30.5; VI.21.1; 24.3; 57.1,2,3; 83.1; 91.3;106.3; 111.2,3; 127.2; VII.38.1; 45.1; 76.4; VIII.2.5,28; 6.3; 7.5; 22; 26; X.4.10,14; XI.4.9; 6.23; XIX.35.1; 44.1). This term Bheṣaja stands for a charm or an amulet which would remove diseases and their symptoms, and though in later medical literature, the word is more commonly used to denote herbs and minerals, either simple or compounded, the older meaning was not abandoned. The Kāśyapa Samhitā states(1):

भोष्यं मेषजेप स्पर्शं हिन्द्रकारं विकिर्तितम्।
तमोविद्वेषज देवामिं मेषजोप यथोद्दैः॥
This meaning of Bheṣaja is clearly due to the Atharvānic influence. The charm accompanied by an amulet was the most efficacious Atharvan remedy against all sorts of diseases (II.9.3–5). Charm was the best of all (subhiṣaktama) hundreds and thousands of medical herbs (VI.44.2)(2).

(1) p.58. Also compare Aṣṭ. Saṁ. (I,12) where medicines are divided into two kinds (i) those giving strength and aphrodisiacs (Rasāyana and Vājīkaraṇa) and (ii) those removing diseases.

(2) And it must be pointed out that the Aṣṭ. Hṛd. (IV.5.83) prescribes at the end of a long list of remedies also “Atharvoktam” i.e. sacrifices etc. for the cure of consumption (Aruṣadatta). The magic spells of the AV. also appear as frightful exciter of diseases—thus Suṣruta I.27.4; Aṣṭ. Hṛd. VI.39.53.

† 64. ATHARVAN DIAGNOSIS.

It is already told that the Atharvan knew a number of diseases (cf. II.33; IX.8). But he knew of them from their symptoms. There was no strict diagnosis as such. A number of symptoms were given, of fever or of any other disease and those were found common to a large number of diseases. From this we can infer that there was no diagnosis (Nidāna), no definite relation between cause and effect established between a disease and its superficial symptoms. Such pathological truths as: IX.8.10 — “आशो वल्लसी मन्तु मूर्ख मन्तु आमयत्” (are few and far between in the AV. Every disease was generally thought of as caused by some enemy-witchcraft. In some cases, the symptoms given clearly bring home to us the disease with its real
nature. Take the case of dropsy (—Jalodara I.10; VI.22; 24; 96; VII.83). The hymn I.10 at once
connects the disease with Varuṇa who is said to
inflict it as a punishment on one who tells lies:
I.10.3 — यदुविन्दानुसरं जीत्यया वृजिनं बहु।
राजस्वं सत्यवर्मणो मुङ्खामि वरुणाध्यम्।
(cf. in the story of Śunahśepa in the Ait. Brāh.
VII.3: king Hariśchandra was thus punished). It
also locates the disease in the body of the patient,
viz. in the belly: I.10.4 ‘मुङ्खामि त्वा वैशवनरार्धवान्महतस्यकर्ति।
VI.24 further mentions “burning of the heart”, eyes,
heels and transverse arches of the feet: VI.24.2 —
‘आपो ह मध्यं तत्र बीर्ध दल्ह्योतेऽबुध्यम्।
समये अम्बोरस्यापि पापग्यो: प्रपूठोत्स यत्।’
And again VII.83.3 brings in the ties of Varuṇa “the
uppermost, middle and the lower” and clearly iden-
tifies them with “यदापो ब्रह्म्यं इति बहुपेति” those waters
which are called non-killing which get the name of
Varuṇa and make the nature of the disease dropsy
clear. But often the line of demarcation is not clearly
brought out as in the case of Apachit (scrofula) and
Aksata (closed tumours)(1). And lastly there are
many obscure terms in the hymns which impede our
progress towards identification of diseases(2). Some-
times the name of the disease or its lineage is men-
tioned to show confidence on the part of the seer;
such a knowledge imparts power:
VII.76.5 — “विष्णु वाने ते जायाय्य जान यतो जायाय्य जायथे।”
III.9.1 — “कृत्तेन सिद्धिविज्ञात्य टो: पिता पृथिबी माता”।
in accordance with the general remark of the Śata-
patha Brāhmaṇa (IX.1.117) — “No damage comes
from him who has been recognized and addressed”.
The seer then ordered him to depart.
Vedic medicine seems to have been guided in a
great measure by the 'doctrines of signature'. The colour, shape and texture of things that were familiar to the affected parts or elements of the body were indications to them of their usefulness as remedies and as replenishing agents. Thus the substances that could tinge fluids bright red were useful in promoting blood or in checking haemorrhage. (cf. AV. V.5.2). "तत्त्वाविषयति जीवितति"- is addressed to lac which was supposed to enrich and invigorate the system of a person who has lost blood(3).

The hymns are prayers addressed to the gods or the diseases or to the remedies:

(a) To Rudra (against Aksata VI.57), to Garutman (against poison IV.6), to serpents (V.13), to Upajikā ants (VI.100)- all against poison; to Sarasvatī (against worms in children V.23), to Agni, Soma, Varuṇa (against Takman V.22), to Indra, Parjanya (against Āsrāva I.2), to Vidyut (against headache I.12), to Rudra (against internal pain VI.90), to Varuṇa (against dropsy I.10; VI.83), to the three Kālakaṇjas (against paralysis VI.80) etc.

(b) To Apachit (VI.83; VII.76.1,2); to Jāyānya (VII.76.3,4,5); to Takman (V.22.2,6,7); to Balasa (VI.14); to Kāsa (VI. 105) etc.

(c) To Rohini (for the cure of fracture IV.12), to Silächi (to cure wounds V.5); to Pippali (to cure Kṣipta VI. 109); to Kuśtha (to cure Takman V.4; XIX.39); to Viśāṅkā (to cure Āsrāva VI.44) etc.

(d) Some hymns are addressed to the patient also: I.22 in case of Harimā; I.3 in case of Mutramechana etc. (4).

(1) See Chapter 1 on "Apachit" in Part II.
(2) See the Chapter 9 on "Viśāṅkā" in Part III.
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(4) Then there are panacea hymns meant to cure all the diseases. Such hymns are called as Āyuṣyāṇi or Śarvaroga-bhaiṣajyāṇi. They are included in the Aṁholinga gaṇa - II.33; III.11; IV.13: V.30; IX.8 and in the Āyuṣya gaṇa - II.9; IV.18; V.9; VI.26; V.91; IX.8 by the Kau. Sūt. For the ritual see Kau. Sūt. XXV; XXXII.

† 65. THE TRADITIONAL CONTRIBUTION BY THE KAUŚIKA SŪTRA - RELIGIOUS EFFECT.

The Kau. Sūt. has arranged these medical charms in a quasi-religious setting. The efficacy of these charms and plants of the Atharvan depends not entirely upon themselves, but also upon the method of their preparation and administration. The Atharvan charms bring about their effect, more or less, magically, hence the Kau. Sūt. has provided them with semi-religious ceremonies. These ceremonies consist of Sampātas of the offerings which are to be offered in particular pots and spoons (25.30). Thus the offerings are made from cornucopia while the medicine is administered from a cow's horn (31.1), red copper vessel (29.14), through the yoke (27.1) or with a pestle (27.22), or made in a vessel of reed and stirred with reed (27.10), or stirred with poisoned arrow (28.3). The fire to be used is a forest fire (29.29), or fire made from birds' nests (29.27), or built on a mat of reeds floating on water (29.30).

The site for such ceremonies is also an important matter - at the confluence of two rivers (dropsy, 32.14); at the cross-roads (25.30; 30.18), in a ditch (27.4).
The position of the patient (27.10,15), the clothing and food of the performer (31.28) are also matters for consideration.

The time for the ceremony at the sun-rise or at sunset cannot be a factor of less importance (27.21-25); “Avanakṣatre” — when the stars fade away — is the instruction appearing time and again (27.29; 28.5; 30.9 etc). This instruction seems to be based on the suggestion of the hymn itself: III.7.7

अपवासि नलस्त्राणामपवास उपसामुत।
अपायस्मततवं दुर्यूतैस्य क्षेत्रियमुच्छतु॥

“When the stars fade away, when the dawns fade away, then shall every evil and Kṣetriya go away from us.” Before the cows’ return = (31.28) is the time fixed for the ceremony meant to secure black hair.

All the diseases are generally ascribed by the Sūtra, to the evil influences of demons or inimical witchcraft and the practitioner’s chief concern was to remove that evil effect. This could be accomplished by either propitiation or exorcism. The former of these methods is akin to modern homoeopathy and the latter is to allopathy, for in one case the demon of diseases is given what he wants, a thing of his own nature, and in the other case he is brought in contact with what is presumed to be repugnant to him.

† 66. EXORCISM OF THE DEMON OF DISEASE.

The Kau. Sūt. is obsessed with the terror of demons and hence it makes little difference between other demons and the demons of diseases. Almost all of its medical practices are more or less magical performances with a view to either propi-
tiating or exorcising. The Sūtra has pressed the whole of its Chātana gaṇa (of the AV. hymns. Cf. Kau. Sūt.22–26) into the service of exorcism. The laying on of the hands (27.6; 32.18); the ring of magic powder drawn round the house so that the demon could not come back (28.11); the opening of the door for the exit of the demon (29.7); offerings in fire surrounded by a ditch of hot water (31.3) etc., are all meant to exorcise the evil demons. Again, the patient’s inhaling of smoke (25.23); his fumigation (31.19–12); the rubbing (of the sores 31.9) of the wrinkles 25.3), smearing (26.18; 29.26;28.13), locally applying (28.5;26.22; 34; 29.23), the breath of the performer (25.9) are all meant to bring magical substance into contact with the patient, thus freeing him from the clutches of the demon. The rubbing process is to be carried on downwards to drive the trouble down. The order cannot be reversed (29.22).

The two methods of “Āplāvana” – pouring and “Avasechana” – sprinkling have also the same aim. In Āplāvana water contains leavings of offerings. In Avasechana water is simply blessed (29.30). In either case the patient is washed down (7.17) from hand to foot and given some of it to drink (7.26). The two are sometimes combined (26.41; 27.1–4, 7,8; 32.3–4. etc.). In such a case hot water is used for one and cold for the other. There are other methods of washing also (25.34; 28.130.11; 31.1 etc). Leavings are directly put upon the head of the patient (26.39; 29.19) or blessed substances are inserted in his nostrils (26.8; 32.21). At times magic substances are given to the patient to drink (25.7,11,18; 26.1, 12,13,14,17; 27.12 etc). or to eat (26.18; 27.31; 28.9,
12, 15, 16; 29.12, 15 etc). In this way hot infusion (Jvāla) prepared by plunging a burning or heated substance in water, is employed (27.29, 33; 28.2; 29.8; 30.8; 32.10) : a crude form of sterilizing.

The Atharvānic medicine, viz. the amulet is to be tied after consecrating it for three days or a solution in which the amulet is steeped is given to the patient to drink. The hymns and the ritual-literature both alike support the tradition about the ceremonies connected with the binding of the amulet. The ritual prescribed by the Śūtra reinforces the strength of the amulet. The elaborate ceremony of the tying of the amulet is given at Kau. Śūtra 7.15-21.

† 67. THE SPECIAL AMULETS OF THE KAU. SUT.

The Kau. Śū. is seen recommending some more amulets whose special feature is their complicated nature as opposed to the simple amulets recommended by the hymns of the AV.—a pot-sherd from the ruins (26.11) for stopping the flow of blood; hair from the breast of a red steer glued together and wrapped with gold wire (26.12) against a kind of jaundice. etc. These can be classified. Some of these are based on the suggestions from the hymns and are true to the Atharvānic tradition. The vegetable kingdom furnishes a greater portion of these amulets:

Putudru—(pinus deodora) — for long life — 58.15.
Yava and Vrīhi — — — — — — — — Śāntikalpa.
Vārāṇa — against consumption — 26.37.
Harinaśruga — against Kṣetriya — 27.29.
Yava — against Kṣetriya — 28.20.
Dasavikṣa (chips from ten holy trees),
glued and wrapped in gold wire – 26.40.
Haritaki,Karpūra – against constipation– 25.10.
(It consists of three pieces of fallen bark).
Alābu – (Lagenaria vulgaris) against
Snātakanābhiloma – ” ” ” – 13.4.
Āṇjanamaṇi – ” ” ” – 58.8.
Śankhamani – ” ” ” – 58.9.
Tantrimani – against Jāyānya – 32.11.
Parihasta Kaṇkaṇa – for conception – 35.11.
Śūla maṇi – against internal pain – 31.7.
Mūṇja maṇi – (reed with thread derived
from the same) against
excessive discharges – 25.6. etc.

The Kau. Sūt. is seen recommending a number
of amulets for long life. The underlying idea seems
to be that the amulet that bestows long life must
necessarily also guard its wearer from diseases and
demons. There are special amulets to scare away
demons of diseases also, e. g. Sahasrakāṇḍā (Bloom-
field, p: 285 and Śāntikalpa 19), Jangiḍa (Termina-
lia, Arjuna) with a string of hemp(42.23), Aralu (Colo-
santhes indica) with red thread (43.1); white and
yellow mustard plant (for a pregnant woman 32.20)
etc. Charma and Arjuna maṇi together resist the
disease Kṣetriya (26. 43), but simple Charma maṇi
without the plant is used against poison of serpents,
scorpions, etc. (32.6). The skin of a black antelope
with hair from its tail is used as an amulet to
promote virility (40.17).
Among many medical practices mentioned in the Kau. Sūt., the most delicate is the probing of the urethra (25.15–10) for the relief of one who is suffering from retention of urine. Giving of an enema (cf. Dārila’s comment on 25.12) is a substitute for operation. AV. 1.3 mentions another practice. The urine is to come out with the sound ‘splash’ and the ritual also speaks of the pouring of water. This does exercise a beneficial influence in a malady of nervous origin. (25.18). A compound of sand is prescribed to stop the flow of blood (25.10) which is possibly indicated in the hymn itself. (I.17.4)(1). An emetic is administered to a person who is wounded by a poisoned arrow (28.3). The practice of application of leeches to sores is mentioned at 30.16. Breaking of pustules by rubbing (31.10) is also referred to. To stop the poison of snake-bite, a torch was applied. (32.24)(2).

Such practices as mentioned in the Kau. Sūt. as transferring of fever to the frogs (29.18–19) or jaundice to yellow birds (26.14–21) are more magical than medical. Similarly the practice of transferring one man’s thirst to another person (27.9–13) is magical. As a peculiarity, the above practices do not mention the diseases against which they are intended. Otherwise they have a great similarity with such practices given in Charaka and Suśruta.

Many of the medical practices given in the Kau. Sūt. – as stated above, show that the Pañchakarmas or the five curing methods(3) (viz. Vamana – vomiting, Virechana– purgative, Basti– enema, Snehana– oil enema, Nasya – nasal therapy, Rudhiramokṣa –
letting out of blood, Svedana – putting to sweat, and Dhūpana – fumigation) were known in the Sūtra period; but branding (Agnikarma) and cauterization (Kṣāra-karma) are not directly mentioned in the Kau. Sūt.

(2) Poison is driven by rubbing the patient from head to foot (32.33).

† 69. FROM THE COMMENTATORS OF THE KAU. SŪT.

The two commentators(1) of the Kau. Sūt. – Dārila and Keśava help us occasionally, though unfortunately, they, at times, contradict each other(2). Thus in the Kau. Sūt. (25.2)– “हिन्द्र्युपायो भैषज्यम्” a disease is called Lingī and Bhaiṣajjya – medicine is that which destroys it (upatāpa). Dārila says on this: “यदुगमवति तत्तिंवण्गम् | तत्स्य व्याप्ति: स तिंग्वी | तस्य उपताप-करणं कर्मं भैषज्यमिति | उपतापविनाशमैवज्ञवति ।। i. e. Upatāpa karma refers not only to the disease but also to the symptoms. Bhaiṣajjya is that which destroys both the disease and its symptoms. This view is corroborated by the Āyurveda Samhitās: Thus the Kaśyapa Samhitā(3)

‘आवापकरणं व्याप्ति: संवेषज्ञं सुखकारणं’
अथ तत्तिंविनाशमैवज्ञवति ।।
हेतुतिंवणप्राप्तं स्वभावतुर्पराधित्वम् ।।

and in the Charaka Samhitā –

“हेतुतिंवणप्राप्तं स्वभावतुर्पराधित्वम्”

Such help from Dārila is very limited. Keśava on the other hand is helpful, but in a different manner. For instance according to him Kau. Sūt. 30.13 is
a cure for dropsy, heart disease and jaundice. But
the ritual and the hymn (VI.24) are mainly for
dropsy. Dropsy is frequently complicated with
heart disease, which is therefore, mentioned in the
hymn. In I.22 – a cure for jaundice, heart disease
is also incidentally mentioned. But Keśava reasons
out as follows: “Since cure for jaundice cured
heart disease, therefore cure for heart-disease must
also cure jaundice.”

(1) Sāyaṇa should also be included here but he has simply
paraphrased the practices of the Kau, Sūt. in the light of
the commentaries of its two exponents.
(2) Bloomfield, “Introduction to the Kau. Sūt.” J. A. O. S.
XIV. p. XVII.

†70. MATERIA MEDICA OF THE ATHARVAN
AND ITS LITERATURE.

The Atharvan is a curious compendium of medicine in its various stages of evolution and contains
the most primitive as well as the most highly advanced stages of therapy. In its materia medica which includes materials from the vegetable kingdom, minerals, manufactured things and a number of miscellaneous things, ‘water’ must be given the first place. Water is used for its own sake for drinking, sprinkling, washing, as holy water, as panacea, as medicinal heated water and even water dug up by the ants Upajīkā (II.3; VI.100). Next come ‘plants’ which are in a way, a product of water (VIII.7.2). They embody all the medicinal properties of water. Hence they also serve as panacea and share the term Bhe-
sajī, Śanta, Atharvanāḥ along with waters. The AV, and the Kau. Sūt. mention a number of plants such as:
MATERIA MEDICA OF THE ATHARVAN V

Abaya, Adara, Ajasyagī, Aila, Alābu, Anḍika, Apāmārka, Aparajīta, Arka, Aralu, Arati, Astvatha, Arundhati, Auksigandhi, Avakā, Baja, Balbaja, Bila, Bhanga, Kāmpīla, Chitraps, Darbha, Dhava, Daśavṛkṣa, Gulgulu, Haridrā, Iśikā, Jangīdā, Kapittha, Khadira, Kharalva, Kimśuka, Kiyāmbu, Kumuda, Kuṣṭha, Laṃa, Madavati, Madugha, Madhūka, Maṣaprṇi, Nalada, Nārācha, Nyagrodha, Nilagāsālā, Palāsā, Nyastikā, Pādāuruva, Pāṭā, Pila, Pilu, Pippali, Plakṣa, Pramanandani, Prśnipat, Puṇḍari, Puṣkara, Pūttikā, Pūtirajju, Purakāṇḍa, Pūtudru, Sadampūṣṭam, Sahamāna, Sālājāla, Śalūka, Śamī, Śaṇa, Saṅkhapāṣṭikā, Sahāru, Sata, Satavara, Śilānja, Śimśipā, Sipāla, Soma, Sraktya, Svadhā, Śyāmāka, Syandana, Tājadbhāṅga, Talāśa, Tārastanga, Taṇḍi, Tila, Vibhidaka, Vimalha, Vikankaṭa, Vīraṇa, Viśānakā, Vṛhi, Yaśtimadhū, Triyamana, Udumbara, Ulapa, Urvāru, Bāṃparṇi, Varaṇa, Muṇja, Bhṛngarāja, Indravarunī, Nīlī, Arjuna, Yava, Chippudru, Kakamachi, etc. This list of plants is not exhaustive. Either the roots or barks or leaves or flowers or fruits or splinters or juices of these plants were used.

Plants grow into the 'earth' with the help of water. Earth therefore, is seen to be used medicinally. Earth itself is looked upon as a growth and is included in plants by the Kau. Sūt. (8.16). A lump of ordinary earth from the field is used as an emetic (Kau. Sūt. 28.5; with the fruit of Madana—Dārila, Keśava and Śayaṇa), earth from an ant-hill is used as an amulet; it is to be drunk; to be applied externally against Āsrāva (25.7); Kṣetriya (26.43), poison (31.26, 32.6); earth from the hole of rats, i.e.
from the mole-hill (ākhukariṣa) is used against con-
stipation (25.11); the earth from a bee-hive is used
against poison (29.10; Śat. Brāh. II.1.1.8); the earth
on which the dog has stepped upon is also used
(31.18 ff).

‘Products of the cow’ appear among medicines be-
cause cows eat plants and drink water. They are used
for their holiness, for their own sake or for remedial
purposes. Milk (26.17; 24.14; 31.24; 32.2), butter
(Ājya, Sarpis 24.4; 8; 26.1; 8.29–33), milk and butter
(28.6), butter-milk (31.23), ghee (27.14; 28.4,13; 29.
22), curds (Dadhi) 26.13), urine (Jālāṣa, remedy of
Rudra 31.11), dung (26.22) are all there. Hair and
skin of a red cow were used as amulets. The Pañ-
chagavya which later on became a potent panacea
is not found in the AV. though its ingredients are
severally employed. The component is used for the
first time in the Atharva- parisīṣṭa—“Brahma-
kūrchavidhi.”

‘Animals’ themselves are found used in the medi-
cal practices prescribed by the Kau. Sūt. – the frog
is used in fever (32.17); yellow birds in jaundice
(26.18), porcupine against poison (29.11) ants –
Upajīkā(1) are mentioned by the hymns themselves
(II.3; VI.100) as producing water which is useful
against Āsrāva and poison. An insect called
Paidva(2) (the horse of Pedu X.4; 32.20 ff) is used
against the effects of poison. Louse from a dog
(31.18 ff), leeches (30.16 – Udakarakṣitā – Jalaukā –
Dārila, Jalūkā – Keśava have also their use in the
medical practices of the AV.

Among the ‘animal products’ mention must be
made of fat (26.1) honey (26.1; 28.28; 31.23), horn
of a deer (27.29), rotten fish (27.32), etc. Honey was
used as a medicine for weak heart, bad eyes and feet (VI.24.1,2). Honey as heart tonic and wax as the base for healing ointments for eyes and for chaps and chillblains of the feet were known to the Vedic people (3).

‘Oils’ can be treated as plant-products: oil of Ingiḍa (25.30), of Tila (26.1,13; 43.27,33), etc.

And then there are numerous miscellaneous things – dust of old wood (25.11), powdered shell (30.16), leather bladder, dog’s saliva, scourings from teeth (31.14); pollen from grass; ṭrocksalt (31.17); spittle; grass from thatch (25.37; 27.3; 29.8; 30.13), old clothes, broom (28.2), bow-string (29.9; 32.8,10); Pramanda, tooth-brush (25.11) colocynth (Trapusa) (25.23). All sorts of food also served as medicine (28.12; 15; 29.16) – porridge (26.19; 27.10; 31; 28,3; 16; 29.25, etc), rice (28.18; 27.32; 29.27), etc. Even mother’s breast-milk is treated as a vehicle of medicine (32.1) – of course for children.

The medicines prescribed by the ancient medical Samhitās of Charaka, Suśruta, Bower MS. etc. are in the form of oils (Tailas; snd Ghṛtas), powders Chūrṇas), Kvāthas or Kaśāyas etc. a few of which can be traced in the prescriptions of the Kau. Sūt. Mercury, sulphur, iron, copper, and gold as well as bitumen, white, red and yellow arsenic and other minerals are found embodied in the pharmacopoeia of the Siddha tradition which is said to be pre-Vedic and Dravidian in origin.

(1) Upajīka, Upādīka, (Upajivhikā II.3.4; VI. 100.2), Upādiyikā (Mahādhara at VS. XI.74); Uddiṣṭika (Atharva pariśīṣṭa 67.2), Upadehika Utpādiyikā (Pet. Lex), Upachṛyikā (Pāippalādā). Also VS.XXXVII.4; TB. I.1.3–4; TA. IV,
2.3; Kāt. Śrauta. XXIV.1.6. Āps. Śrat V.1.3; Bloomfield, AJP. VII. 482 ff.

(2) Paidva – RV. I.116.6; IX.88.4; AV. X.4. It means the horse of Pedu that kills serpents cf. the Kau. Sūt. 32.21; 22; 35.4. Paidva is ground and put into the nose as a cure against snake-poison. Or it is hidden in the seam of one’s garment in case of danger from serpents. Dārila is not clear. Kesava says: "पैंढ्र कोटक तारिणीति प्रसिद्धम्" (31.21) "पैंढ्र हिरण्यवर्णसदृश: कोट: चिनितो वा स पैंढ्र इस्तुच्यते" (32.22). Bergaigne identifies Paidva with the steed of the sun – La Religion Vedique II.451–52. Some have understood Paidva as Arka – Alarka – Sūryapatra (Calotropis Gigantia).


VI. THE MEDICAL RITUAL

† 71. GENERAL CHARACTERISTICS.

For the ritualistic purposes the hymns of the AV. are classified into Gaṇas(1) or Groups by the Kau. Sūt. The Gaṇa-method is chiefly adopted by the Sūtra but later on the Vaitāna Sūtra and the Atharva Parisiṣṭa – Gaṇamālā (34) followed it. The Āyuṣya gaṇa; Takmanāsana gaṇa, Gaṇakarmā gaṇa, Kuṣṭhalingā, Varchasya gaṇa, Salila gaṇa, Amholingāḥ etc. are directly or indirectly connected with the medical practices directed by the Kau. Sūt. These gaṇas are by no means exhaustive and are formed by the Prātikas of the hymns.

Again the Atharvan medical literature is characterised by the use of water in various forms and that is already noted. The hymns themselves lend support to this.

Generally all the Atharvan rites are to be carried on with the help of one fire and one priest. As the use of water is invariable so is the use of fire indis-
pensable. The Atharvan medical practices are of a semi-religious nature in which fire is kindled and oblations are offered. Even in them a distinction is made as “Pauṣṭika vidhi” (beneficial rites) and “Ghora vidhi” (witchcraft rites). The latter of course, are undertaken to chase away the demons of diseases. The typical use of amulet, the Atharvan medicine sine qua non, is already noted.

Symbolism is the soul of these quasi-religious medical performances. Here the shooting of the arrow stands for the release of the checked urine; the loosening of the joints stands for the loosening of the foetus in the womb; the turban of the Muṇja grass, if put down, means depositing of the disease (headache); the diseases can be transferred to birds and frogs; the Kṣetriya can be buried in the fields; the burning of the chaff burns up the diseases; the shaking of the pebbles chases away the demon of diseases. Thus throughout, the medical rites prescribed by the Kau. Sūt. are based upon transparent or obscure symbolism in which repose the real significance and beauty of the practices.

(1) The Gapas:

(i) The Āyuṣya gaṇa – I.30.1; II.15.1; 17.1; 28.1; 33.1; III.11.1; (I.10.4); IV.13.1; V.30.1; VII.32.1; VIII.1.1; 2.1; XI.4.1; XVII.1–5.

(ii) The Takmanāsana gaṇa – I.12.1; 25.1; II.8.1; 9.1; 10.1; III.7.1; 11.1; IV.28.1; V.4.1; 9.1; 22.1; VI.20.1; 26.1; 42.1; 85.1; 91.1; 127.1; VII.116.1; V.4.10.

(iii) The Gaṅakarma gaṇa – II.7.1; 25.1; VI.85.1; 109.1; 127.1 (Cf. Atharva Par. 34.24).

(iv) The Kuṣṭhalingāh – V.4.1, 3.4, ; V.25.7, 9.

(v) The Varchasya gaṇa – III.16.1; VI.69.1; IX.1.1; III.22.1; VI.38.1; 39.1; XII.1.23.

(vi) The Salila gaṇa – I.5.1; 6.1; IV.1.1; V.6.1; IX.9.1; XIII.1.25; 2.1; XVI.3.1; XVII.1.1–5.
(vii) The Amholinga gana – I.32.3; IV.23–29; VI.96.2; 35.2; VII.112.1; X.5.22; XI.6.

† 72. TAKMAN.

In the treatment of a patient suffering from fever–Takman(1), he is washed with the water in which a heated axe is quenched (25.26) by the practising priest while he recites I.25. According to Kesava this performance is undertaken—"ज्वरभृष्टखयः । नित्यज्वरे बेलकारे सतुज्वरे एकस्तिकवरे चातुर्विकवरे क्रृतुज्वरे च।" (and also Sāyaṇa).

A different treatment is prescribed by the Kau. Sūt. at 29.18.: “The priest while reciting V.22 gives the patient a gruel made of roasted grain to drink. The dregs of the gruel, he pours from a copper vessel into fire derived from the forest fire.”

Again, at Kau. Sūt.32.17 appears a quaint performance for the cure of fever: “While reciting VII.116, he does as in the case of birds (i.e.), he ties a frog that has stripes like reed upon his body by means of a blue and red thread, by the armpits to a low couch upon which the patient is made to sleep and sprinkles him.”

The Kuṭṭha plant is specific against all kinds of fever (V.14.1,2; XIX.39) and also Jangīḍa. (XIX. 34; 35).

(1) AV. I.25; V.22; VI.20; V.5 and XIX.39 are exclusively devoted to the cure of Takman, The Gaṇāmālā (Athar. Pari.34) presents not less than 19 hymns supposed to be devoted to the cure of fever.

† 73. ĀSRĀVA.

In the treatment of Āsrāva, the patient ties a stalk of Munja reed with a cord made from the same
plant, as an amulet on the patient. Having ground up a natural lump of earth and earth from ant-hill, he gives a solution to the patient to drink. He then smears him with ghee and finally blows through his rectum, while reciting I.2 and II.2 (Kau. Sūt. 25.6–9).

† 74. MŪTRARODHA.

"If the patient is suffering from "retention of urine" and "constipation", the practising priest ties on his body substances like Harītakī (gall-nut) or Karpūra (camphor) which promote micturition, while reciting I.3. Then he gives to him to drink a solution of earth from a mole-hill, Pūtikā, pulverized Pramanda each mixed with woodshavings. Then while reciting the last two stanzas of I.3 he gives to the patient enema and makes him take a ride in a vehicle. He then shoots an arrow and finally opens the urethra by probing the bladder with a copper instrument. After the operation is over, the priest pours twenty one barley grains upon the affected parts of the body. A decoction of Āla (a creeper), lotus root and Ula (musk) is given to the patient to drink" (Kau. Sūt. 25.8–10)(1).


† 75. KṢETRIYA.

For the cure of Kṣetriya(1), the practices of the Kau. Sū. (26.41–43; 27.1–4) are both long and obscure. "The priest washes the patient outside the house while reciting II.8.1–2 at dawn. Then while reciting II.8.3 he pulverizes the plant mentioned in the stanza, natural mud and mud from an anthill, sews this up into the skin of a freshly slain animal
and fastens it as an amulet upon the patient. Then while reciting II.8.4 he places a plough with its span of cattle over the head of the patient and pours water over it. Then he pours dregs of ghee into a vessel full of water and places it within an empty house while reciting II.8.4. More dregs of ghee are poured into an old ditch in which grass from a thatch of the house has been placed. The patient is then placed in the ditch and the priest gives him the water to drink and lets him wash himself with water."

Again in 27.29-31 a different treatment is given: "While reciting III.7 the priest fastens an amulet made from the horn of an antelope(2) on the patient, gives him water to drink and lets him wash himself with water. At dawn, he sprinkles him with water which has been warmed by quenching in it a kindled piece of an antelope's skin pierced by pegs. The patient is then offered as much barley as can be taken up by a single grasp of his hand. Then food is given to him."

The splinters of the holy Kāmpila wood are also used against Kṣetriya. (Kau. Sūt. 27.7).

(1) TB. II.5.6.3 – the scholiast – “क्षेत्र गद्यस्मानम्। तत्रोत्पत्त्वात्।”
VS. XXXIII.30,31; MS. III.13.1; TS. VII.4.19.2; TB. III.9.7.2; gB. XIII.2.9.8; AV.II. 8; 10: III.7; IV.8.7 and V.30.4. Dārila (at Kau. Sūt. 26.43) – “कोलो व्याचि;” and Keśava (at Kau Sūt. 27.4)–“पितृपयथितः क्षेत्रियरोगः कुष्ठक्षयरोगः प्रह्लणीदोषः सस्थारोिरस्फोटकारः।”
Sāyāṇa at II.8.1.
Pāṇini, V.2.29.

(2) ŚB. III.2.2.20; AP. Sr. X.9.17; Śāntikalpa 17,19.
† 76. RĀJAYAKṢMA.

Against Rājayakṣma(1) the Kau. Sūt. (27.32–33) recommends the following practice: "The patient is given to eat porridge containing rotten fish. He is taken to the forest and at dawn he is sprinkled over with water which has been warmed by quenching in it the burning sesame, hemp, cow-dung, and sacred fire-wood, all of which are gathered in the forest. The practice is undertaken with the recitation of III.11 (RV.X.161).

In another, rather obscure practice (Kau. Sūt. 32.11): "An amulet consisting of the string of a lute, a part of the lute and three pieces of the Vīriṇa plant that have fallen off themselves, is tied upon the patient while VII.76(2) is being recited."

(1) Cf. RV.X.97.
(2) Cf. Jāyenya in TS.II.3.5.1–3 with Jāyānya in AV. VII. 76.2.

† 77. APACHIT.

In connection with Apachit(1) the practices stated in the Kau. Sūt. (30.14–6) are:
"While reciting VI.25, fifty-five leaves of the Paraśu tree are kindled by means of pieces of wood. The boiled sap of the leaves is smeared upon the sores with a stick of the same wood. The sores are then smeared with a pulverized shell and with the saliva of a dog and subjected to the bites of leeches."

Further,
"While reciting VI.83 rock salt is ground up, placed on the sores and spat upon." (Kau. Sūt. 31.16–17). Again, in a different practice, (Kau. Sūt. 32.8–10).
"With a bow made of Dārbhyūṣa bamboo having a string made of black wool, the pustules are hit
with arrows of black colour and having black wool at its tips. While doing this the first two stanzas of VII.74 are to be recited. The same act of hitting is repeated by bringing the bow nearer. The patient is then washed at dawn, with water which has been warmed by quenching in it a burning bunch of wool."

(1) Also VI.25; 83; VII.74; 76.

† 78. JALODARA.

The practices connected with Jalodara(1) are very simple. In a purely symbolic practice (Kau. Sūt.25.37) "The patient is sprinkled over the head with water by means of twenty one tufts of Darbha grass together with reeds taken from the thatch of a house by the priest, while reciting I.10."

Again,

While reciting VI.24 water is drawn from a stream and sprinkled upon the patient" (Kau. Sūt. 30.13).

Again,

"The priest while reciting VI.127 anoints the patient with the powder obtained from pulverizing a chip of Palāśa wood of the width of four fingers; dregs of ghee are poured upon the head of the patient during the recitation of VI.127" (Kau. Sūt. 29.39).

Again,

"A hut is built at a point of land between two rivers that flow into one another. The patient suffering from dropsy is washed there with bunches of grass. Then again he is washed." (Kau. Sūt. 32. 14-15(2).
(1) Also AV.I.10; VI.24; 127.
(2) This is according to Dārila. Keśava treats it broadly for pain in the heart, dropsy and jaundice.

† 79. PAKṢAGHĀṬA.

For the cure of Pakṣaghāṭa, the Kau. Sūt. (31: 18–19) rubricates VI.80. The practice prescribed is as follows:

The paralysed part of the body is rubbed with earth taken from the foot-print of a dog, while keeping the part in quick motion. Then the part is fumigated by burning an insect taken from the dog. The hymn is to be recited while the whole performance is carried out.”

† 80. HARIMĀ.

In the cure of Harimā(1) “the priest recites I.22, gives to the patient water to sip which is mixed with the hair of a red bull i.e. having poured water upon the back of the bull, he lets the patient drink it. He then ties on an amulet steeped in cow’s milk anointed with dregs of ghee, the patient sitting on the skin of a bull which is pierced by means of pegs. The patient is afterwards given milk to drink and a porridge of Haridrā to eat. He is anointed with the remnant of the porridge and additional untouched porridge is placed on his couch. Three yellow birds “Śuka”, “Ropāṇaka” and “Hāridrava” are tied to the foot of the couch by their left legs. The patient is washed off upon these birds. He is then given a stirred drink and made to step forward and asked to address the birds. Finally the amulet of hairs from the breast of a red bull, glued together with lac and covered with gold is tied upon the patient.” (Kau. Sūt. 26:14–21)
† 81. KILĂSA AND PALITA.

Kilāsa and Palita(1) are cured by AV.I.23 and 24. The practices connected with these are given at Kau. Sūt. 26.22-24.

"The practising priest while reciting the hymns rubs the sores of the patient till they become red. He smears these with the substances – Bhrṛngarāja, Haridṛa, Indravāruṇi, and Nīlikā. He then cuts the white scurf and having covered the patient, performs the rites to the Maruts (i.e. puts the patient to sweat – Kau. Sūt.41.1-7)."

(1) For symbolic removal of leprosy by the sacrifice of a white cow – Kāt. Śrau. Sūt. XV.3.37; TB. II.4.4.1,2.

† 82. ŚULA.

Śula– Rheumatism, neuralgia or colic(1) is treated by the Kaū. Sūt. (31.7) in connection with VI.90. The practice about it consists only of fastening an amulet of spear upon the patient while the hymn is being recited by the patient.

(1) Hṛdayaśūla – TS.VI.4.1.4; AP. Śr. VII.8.3; ŚB.III.8.5.8; Kāt. Śr. V.11.26; Lāt. Śr. V.4.6.

† 83. BALĀSA.

Even the treatment of Balāsa(1) (Kau. Sūt. 29.30) is insignificant. Accordingly "A reed is placed into water of the river and then the patient is washed with the water of the river by means of a branch of a holy tree (cf. Kau. Sūt. 8.15), so that the water flows down upon the reed. The hymn VI.14 is recited throughout."

(1) Also AV. V.22; 11; VI.14; 127. 
84. Kāsa, Śleṣmapatana, Ariṣṭa.

"The patient takes a few steps away from his house, having fed himself with a churned drink and porridge while reciting VI.105 and 107(1)." (Kau. Sūt. 31.27; 28.15).

(1) Ariṣṭa—"अड्गस्मन्दनलकलमूलादि" Dārila.

85. Śīrṣakti.

"The priest while reciting I.12 gives the patient to drink fat of some animal, ghee and sesame oil. He covers the head of the patient with a turban made of Muṇja(l). The patient goes with fried grain in a sieve and scatters it with his right hand. The priest proceeds with the patient in front of him with the sieve and the turban in his left hand and a bow-string and an axe in his right hand. They go to the spot where the patient was seized by the disease and put down the sieve and the turban and the bow-string and return home. At home, the patient puts ghee in his nose and the priest supporting the head of the patient with a staff of bamboo having five knots, mutters the hymn". (Kau. Sūt. 26.1-9).

(1) ŚB. VI.3.1.26; VI.6.1.23.

86. Akṣiroga.

AV. VI.16 is a charm against Akṣiroga. The Kau. Sūt. (30.1-6) gives the following rite:

"While the hymn is being recited, the amulet from the stem of the mustard plant anointed with the dregs of mustard oil, is fastened upon the patient. The leaf of the same plant mixed with the oil is given to the patient and also four fruits of the Śāka tree. A paste made from the sap of the plant is
smeared upon the eyelids of the patient. The remaining paste is given to the patient to eat”.

† 87. ASTHIBHANGA.

For the setting of the bone-fracture the Kau. Sūt. (28.5–7; 14) prescribes two treatments in connection with IV.12. The practice consists of sprinkling the patient at dawn with a decoction of Lākṣā plant, giving to him to drink the Prsataka(1) mixed with ghee and milk and finally anointing him with it.(2)"

† 88. VRANA.

Wounds are of various kinds. For the treatment of wounds as given in the Kau. Sūt. (26.38), it is recommended that the patient should be given pepper corns to eat as the recitation of VI.109(1) goes on.

For the wounds without opening (Aksata vrina (2) the Kau. Sūt. has a special treatment at 31.11–15 in connection with VI.57. The ritual is based upon the remedy known as Jalāsa (3) which is the special gift from Rudra. It means cow’s urine. The tumour is moistened with it; it is sprinkled upon it and washed and smeared with the scourings from teeth along with pollen from bunches of grass.

(1) This is Kṣiptabhaigajjya according to Dārila while Keśava and Sayana regard it as a cure for wounds.
† 89. RUDHIRASRĀVA.

There is only one hymn in the AV. (I.17) which is used as a charm against "excessive flow of blood" (अयोहिन्ति वहृति शरीरमध्ये बहिष्ट्व, हवियत्रं स्वीरक्षोतंभिमुदसतं न रमायम्" Keśava). The performance meant to check such a flow of blood is given by the Kau. Sūt. at 26. 10-13:

"The practising priest, as he recites I.17 strews sand and dust around the wound with a bamboo staff having five knots (on the wound according to Keśava). Again, he strews sand and dust. The mud from the marsh is tied. A solution of it is given to the patient to drink, and also a mixture of curds and ground sesame together with four tips of millet grass."

† 90. TRSNĀ.

Excessive thirst caused by some disease receives special attention in AV.II.29 with a special permance at Kau. Sūt. 27.9-13. The interesting practice is as follows:

"While the priest recites II.29 at day-break, the patient and a healthy person sit back to back. The patient faces east. The performer then stirs a drink in a cup of Vetas by means of two reeds on the head of the patient and then gives it to the healthy person. Thus the thirst of the person is transferred. The patient is then given freshly drawn water to drink. Finally, while reciting II.29, the two are covered with one and the same garment and are given the stirred liquid to drink."

† 91. KEŚAVRIDDHI.

More interesting are the practices given in the Kau Sūt. (30.8-10) for growth of hair, in connection with VI.21. But to some extent they are
obscure: "The person desiring growth of hair is washed off as the hymn is being recited with water heated by burning plants that have grown upon earth under trees. His head is washed with an effusion prepared by heating dice in water and also from that prepared from two Nikāṭa plants — (Dārila — "वासह्रिद्रा"; Sāyāṇa "ह्रिद्राज्ञवासोवके")

Again, in connection with VI.136 the Kau. Sūt. (31.28) recommends the fruit of the plant Nītaṇī(1) together with Jīvī and Alākā. All these are concocted into a solution and poured upon the head of the person desirous of the growth of hair. The performance is to be undertaken early in the morning by the practising priest who is clothed in black and who has taken black food."

(1) AB. VII.13.3; TS. IV.4.5.1; KS.XL.4; Viṣṇu XLVII.7. The word Nītaṇī designates a personification of one of the bricks of the fire-altar in these Vedic texts. In TB.III.1.4.1 it means one of the stars of Kṛttikā.

† 92. VĀJIKARANA.

To promote virility of a man IV.4 and the additional mantras

"वृषणस्ते खनितारो बुषा त्वमस्ययोगेऽ
वृषणसि वृषणयावति बुषणेन त्वा खनामसि।
given(1) at Kau. Sūt. 40.14 ff. are recited. During the recitation the plants Ucchusma and Parivyādha are dug up with an iron instrument. Two decoctions of plants are poured into milk. They are drunk having placed a bow into the lap. The person is to sit on a stake or a pestle while the ceremony is carried through(2)."

(1) This and other mantras are not found in the known Samhitas. Dārila designates them as "Kalpajishā."
(2) Also the treatment of VI.72; 101; VII.90 at Kau. Sūt 40. 16-18; 35.7.

93. SARPAVIṢANĀŚANA.

There are a number of hymns in the AV. which are used by the Kau. Sūt. for poison cure(1). These performances are in honour of Takṣaka, the mythical serpent deity.

While reciting IV.6 in low voice, making an obeisance to Takṣaka Vaiśāleya(2), the practising priest gives to the patient water to drink and sprinkles water over him. The same performance is repeated with water in which pieces of Krumuka are placed. The priest then sprinkles over the patient water warmed by quenching in it a heated old garment or a heated old skin of an antelope or a heated wisp or broom. A mixed drink is stirred by means of two arrows whose points are daubed with poison and turned upwards, in a water-vessel which has been smeared with the dregs of ghee. Then lumps of earth are broken into it while the hymn is being recited stanza by stanza. The mixture is given to the patient till he begins to vomit. Finally the patient is given yellow curcuma to drink. (IV.7.2,3)


In another performance which is in continuation with the one just mentioned: "The poison is confined with the second stanza of V.13 (cf. RV.I.191) i.e. a rope is fastened about the patient when stanza two is being recited. The priest walks about the patient towards the left, fastens a bunch of grass to the tuft of the patient's hair. The poison is driven forth (st.5). The wound caused by the serpent's bite is rubbed with grass which is then
thrown at the serpent or in the direction in which it has disappeared (3). The poisoned person is sprinkled with water heated by quenching in it reeds from a thatched roof mixed with seeds of sesame with the recitation of St. 5. The bow-string is fastened upon the patient with st: 6. The patient is given to drink of water mixed with earth from the bee-hive (Madhūdvāpa - madhūvāyakṣamṛttikā - Keśava) with st: 7 and 8 and also water with the excreta of a porcupine. The priest then feeds the patient with meals with the prick of the porcupine that has thrice white stripes (st: 9). Finally the patient is given to drink from a gourd (Alābu - st: 9) which is then tied to the naval of the patient". - Kau. Sūt. 29: 1-14 in connection with V: 13.

AV. X: 10 is also a poison charm. In the practices connected with it (Kau. Sūt. 32: 20- 25) Paidvā forms the chief feature in the removal of poison.

"In the beginning the rites connected with IV: 6 should be performed. Then having ground up Paidvā the person bitten puts it in his right nostril with his right thumb. If afraid of the serpents, he hides the Paidvā in his garment. The patient is then rubbed from head to foot; the wounded part is heated with a torch; the torch is then thrown at the serpent or in the direction of the serpent on the spot where it had bitten the patient.

In connection with VI: 12, the practices are repeated (Kau. Sūt. 28: 28- 29) only with the difference that the patient is quickly given Madhiśāhīm (honey mixture); before the performance is undertaken.

The ants Upajikā are supposed to be endowed
with healing water. At Kau. Sūt.31.26 in connection with VI.100, that water is recommended as a solution with warm water for smearing the body of the patient and an amulet of earth from an ant-hill.

(1) AV. V. 13 (Kau. Sūt. 29.1-4); IV.6; 7 (Kau. Sūt.28.1-4); X (Kau. Sūt.32.28-35); VI.12 (Kau. Sūt.29.28-29).
(2) Cf. VS.XXX.8; gB.VII.4.1-23.
(3) This part of the performance takes place on the spot where the patient was bitten by the serpent. Cf.St.VII.88.4.

† 94. KRIMINĀŚĀNA.

There are three charms in the AV. (II.31;32; V.23) against worms(1). Of these the first two are general in nature, to be used against worms; but the last one is specifically against worms in children. The practices connected with the former are given at Kau. Sūt.27.14–20.

"With the recitation of II.31 an oblation of Khalvanga, Algaṇḍu and Hanana mixed with ghee, is offered. The young worms are wound round a black-spotted arrow from the right to the left. That arrow is roasted in fire making the worms as fire-wood. With the face turned to the south, dust is thrown and scattered over the patient with the left hand. The patient grinds up the dust and lays ordinary fuel on fire."

"For the worms in children, the Kau. Sūt. (27. 14–20; 30.20–26) prescribes practices in connection with II.31 and V. 23. They consist of reciting V.23 with the use of Karīra in place of the rite of the arrow mentioned above. The performer then places the child on the lap of its mother to the west of the fire. He heats the bottom of a pestle and anoints it
with butter. With it he warms the palate of the child by pressing it three times. He then anoints the child with the mixture of Śīruparna and butter. He mashes twenty one dried roots of Uśīra till their surface is burnt while reciting V.23.13 c,d. He gives them to the sick child. Finally the child is washed with twenty one Uśīra roots.

(1) Dr. Jolly refers to this practice in his “Indian Medicine” (p.101) and in a way points the antiquity of the treatment of children's diseases in the Vedic period.

† 95. SARVAROGABHAIṢAJJYAM.

The Sarvarogabhaisajjya hymns, cure for all diseases – of the AV. are included in the so-called Amholinga gāṇa and the Āyusya gāṇa. The practices connected with them are quite general in nature, and mainly consist of sprinkling and washing of the patient with water mixed with dregs of ghee (Kau. Sūt.27.27-8), and also leaves of Kāmpīla (28.8) or Kuṣṭha (28.13) or Yava (28.17-20). After the bath Yavamaṇi or Varaṇamaṇi is tied. The water dug up by the ants Upajīkā and the earth from an ant-hill are used in this connection. No strict line of demarcation can be drawn between Atharvan prayers for long life (Āyurṣyāṇi) and those for prosperity (Puṣṭikarma). In such cases the Kau. Sūt. mainly recommends Ānjanamaṇi (IV.9; Kau. Sūt.58.8), Śankhamāṇi (IV.10; Kau. Sūt. 58.9), Parṇamaṇi (III.5; Kau. Sūt. 19.22) which are all prescribed for a Brahmin youth at the time of his investiture.

Thus ends a short history of the Indian Medical Tradition as reflected in the Atharva Veda and its auxiliary works.
Appendix (A)

Medical Charms of the Atharva Veda

(A classified list)

(i) Diseases

Āsrāva I.2; II.3; VI.44.
Mūtramochana I.3.
Jalodara I.10; VII.83; VI.22,24,96.
śirṣakti I.12.
Rudhirasāva I.17; VI.127; IX.8.1; XII.4.4.
Harima I.22.
Kilāsa I.23;24.
Takman I.25; V.22; VII.116; VI.20.
Viṣkandha II.4; III.9.
Kṣetriya II.8; 10; III.7.
Bālasa VI.14; VI.127.
Aksiroga VI.16.
Apachit VII.25;57;83; VII.74;76.1,2
Pakṣaghāta VI.80.
Śūla VI.90.
Kāsa VI.105.
Unmāda VI.111.
Grāhī VI.112; 113.
Jāyānya VII.76.3,4,5.
Śleśma I.12; 13; VI.105; 107

Kṣipta VI.109.
Trśpā II.29.
Asthībhaṅga IV.12

(ii) Cure for all diseases

II.33; II.9; IV.28; V.9;
III.31; 11; IV.13; V.30;
VI.85; VI.26; V.91; IX.8.

(iii) Long Life

I.30; 35; II.9; 13; 28; 29;
III.11; V.30; VI.41; VII.53; VIII.2.

(iv) Water-cure

I.4; 5; 6;33.
VI.91;23;24.

(v) Plants

Pṛśniparnī II.25.
Āṭjana IV.9; XIX.44,45.
Rohinī IV.12.
Kuṣṭha V.4, VI.95, XIX.39
Arundhatī Lakṣaṇa V.5; XIX.38.
Pippalī VI.109
Nitati VI.103.
Vanaspatī VI.116.
Oṣadhyāyaḥ VII.7.
Jangīda XIX.34,35.
Appendix (B)

Bhaiṣajya Chapters from the Kausika Sūtra

I.11. सतवारा XIX 36.    (ix) Worms
II.33. X.2.      II.31; 32; IV.37; V.23;
(vii) Poison cure   VI.50.
IV.6; 7; V.13; VI 12; 56;
100; 52; 88; 90; 93; VII. 56
(of scorpions); 88; X.4.
(x) Rejuvenation   VII.90.  (Vājīkaraṇa)
(xii) Conception, birth etc.
I.11; III.29; V.25; VI.17;
VIII.6; XX.96.11-16.   VI.21; 30; 136; 137.
(xii) Sun cure

* Shānti-pāñcha-(को सू. 9.2.) IV.33.1; VI.19.1;23.1; 24.1; 51.3; 57.3;
59.1; 61.1; 62.1; 93.1; 107.1; VII.52.1; 61.1; 67.1; 68.3;
69.1; XI.6.1.

The Atharva Paddhati Knows a बुधशानित्यग and रघुसाततिग.
+ Shānti-pāñcha-(को सू. 8.25.) I.7.1; 8.1; II.14.1; 18.3; 25.1; IV.
20.2; 36.1; 37.1; V.29.1; VIII.3.1 Athar Pari 34.37.
परिकरिता १२६। अमावास्याय सकुदयुगं गीताद्वारानि वनन्ततार्थिनीहारिक्षणातीर्थिकारणं पर्वतिकम् ताप्त्विषेञ्ज आवप्तिता १२७। य अग्निचंतः ब्रह्मलोकमधुबने बिहुवा निर्माणः शालाय: प्रस्तुतीति १२८। तथा कुरुक्षेत्र नवाणी १२९। आदिराज्युक्तां पिरास्वतो रहिता १३०। उक्तो हृतम: १३१॥ प्रहारस्वतमात्र: वैशाक्षरामात्याः जलवा जप्खणास्ययुक्तमुखः १३२॥ निषुव्युक्ते संकर्षित १३३॥ स्वस्त्यां रूपते १३४॥ जिन्होंने सौभाष्यम्-अथ वेदाणां (१.१०.१.) मन्त्रेकः विक्रियाय स्वर्मिन्याण्यलक्ष्मीकरिते: सार्वमाणिकिरोजेश्विन्याः १३७॥१२५॥

वातिकशिष्यमेधसूक्तम-शिरिष्कितसुवेदनायां जारातुज इति (१.१२.१) मेदो भ्रु लिङ्गस्तें पायति ।११॥ मोदज्ञापने मोदकरातिः सम्बोधने वृत्तानि प्राचार्यानि दक्षिणाकारकिरजति ।१२॥ सम्बोधने तत्तुस्त्रोदी दक्षिणानि यज्ञां दुलीमू ।१३॥ श्रीकुब्रद्वत: ।१४॥ यज्ञां व्याधिनुक्ताणि तत्र तत्तुस्त्रोदी निवात्तार्थं ।१५॥ यज्ञां च ।१६॥ आद्रजनमु ।१७॥ धूर्त नस्तत्व: ।१८॥ पन्नपवर्णा लल्लात सार्वमः अपवन्यमू ।इति १.१७.१ ।१९॥ रूपितस्वरूप: पन्नपवर्णां पांसुकितातिः: परिकरितता ।१०॥ अर्म्मपालिकां मन्वता ।११॥ पायति ।१२॥ चतुर्भ्रुवृद्धिमानिपदिपाल: पावयति ।१३॥ हेमवोने कामाते च-अनूस्वर्मिता (२२.१) मन्नलोकस्य लोकोमिश्वाचम्बयति ।१४॥ पृष्ठे चानिये ।१५॥ शक्रुकुदाणन चरणामाणीनाम दु:धो सापासतवन्तबन्धता ।१६॥ पायति ।१७॥ हर्द्रोदनमुक्तमुच्छाटामुच्छिन्नद्वन्दवन्य प्रयत्तिकानिय मन्नलोकाचवसतस्ते हर्द्रोदनमु सच्चिद्धावस्तापयति ।१८॥ प्राप्यायति ।१९॥ दस: उपस्ताययति ।२०॥ कोंडोलोमान जतुते सदिहो जातलीपणाण्याचद: ।२१॥ श्रेष्टकुद्वहमेघायु-निर्मित्तानं जाता ।२४.१ मुण्यनाः जात इति ।२३.१ मन्नलोकर शक्रुकुदान लोहिता प्रमुख: ।२२॥ पन्नपास्थायिण्य ।२३॥ × माहाताशीधिक: ।२४॥ यमस्वसत्यमका (१२.५.१) परस्तु जापस्ताययति स्वयम् स्वयमस्विन्यति ।२५॥ द्विगुविनाशभ्रष्टयम-यमात्यान्यबन्धुद्वन्दवन्य द्वैतिष्ट्व चतुर्भ्रुकारणायामभुवत: प्रक्षुण्ड: बन्धता ।२६॥ निविदम्य काण्ड- ।मणिमु ।२७॥ उल्लके स्वस्त्यांमु ।।२८॥ गणवर्धासु स्पष्टोमूल- ।महादिपु भैष्यम-महानामनो: ।।वर्षसरिम्याण्यनिश्चितकारि हृतवा

× माहाताक यू.15.1; VII.18.1,
° स्वस्तयम and स्वस्तबाणानन्प-( कृ. सू. ८.२ ) VII.85.1; ६६.१;
११७.१; ११८.१; XIX ६८.१
□ माहुगण-( कृ.सू. ८.२४ ) II.2.1; VI.111.1; VII.6.1 ( गणानमा ३४.४ )
THE ATHARVA-VEDA AND THE AYUR-VEDA

[Text in Sanskrit]

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[Further text in Sanskrit]
APPENDIX (B)  

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दनम् ॥३२॥ अरचे तिलक्षणमोदयार्तावलिनावनदेवसिद्धांति ॥३३॥

सर्वभैरवायन- = मृगारूप मुक्तिवाच्यायति ॥३४॥

स्कन्दसूत्रमें- जाधवो जम ज्ञव.6.1 इति तक्षाकायायनि कुचा जपानाभमणयुक्ति ॥३५॥  
कुमुदलक्षारं संहुं दूसरं जरि जनावकरं जानालेन ॥३६॥  
संपातवस्याधि उद्वेद्ययानं विशेषयां मन्दुरप्रमय रविमार्गणिप्राणदानवृहं  
प्रकृत्यं चर्च यते ॥३७॥ हरिद्वा सर्विषिं पायवति ॥३८॥ अस्तिमकृमेष्वरयु-  
रोगुणीश्व IV.12.1 दनक्षरेकुसिद्धति ॥३९॥ पूजा तक पायत्वमाननकति ॥४०॥  
क्षेत्रसूत्रयु- आघातस्वति नव.20.1 सदमुस्वरसिद्धति ॥४१॥ सर्वभैरवच-  
भैरवयु- भवासारस्वति IV.28.1 सद कामेन्दुपुन्यां पृथ्वीस्य पालवतः  
कुत्ता दक्ष्णेनालि श्रवणसिद्धति ॥४२॥ सर्वभैरवमेष्वरयु- लखारु पुरबसिद्धति  
IV.37.1 कोशे शाक्ति भैरवपञ्चमसि भैरवमसि ॥४३॥ अरचना यो तार्किकता  
तथा प्रतिभाति ॥४४॥ अरथविषुवी पुरुषे मृगारूप वतायतु V.1.7 रित्यमसिद्धगृहितस्य  
भवत्र प्रयंचनि ॥४५॥ कुलदिश्यसारस्वति नव.1.1 प्रसत्ता प्रर्वसिद्धति ॥४६॥  
लक्ष्णाकृतियामः प्रत्यक्षमपालिता लक्ष्णाकृतियामः  
कुलदिश्यसारस्वति 'V.6.1' (IV.1.1) सूर्यकारस्तिको प्राप्तेति ॥४७॥  
भवासारस्वति VI.16.1 सदमुस्वरसिद्धति ॥४८॥ चतुर्दश उद्वेद्यायनि ॥४९॥ तौ प्रत्यहकर्म-  
प्राप्तेति ॥५०॥ सबधा च चलश्रेण VI.91.1 वर्ण वननाति ॥५१॥

सर्वभैरवमेष्वरयु- वस्त्रहस्ति V.13.1 तक्षाकायेवुक्तम् ॥५२॥ दितीययो  
प्राप्ती ॥५३॥ सर्व भैरवनाति ॥५४॥ विखासिनि स्तम्भानुदयुग्नाति ॥५५॥  
तृतीययो प्रसर्वजीरी ॥५६॥ बच्चयं दक्ष्णेनपेहु दंस तूणि यथा  
प्रकृत्यां वांकरसिद्धति ॥५७॥ यतो देशः ॥५८॥ तेन लक्ष्येन वार्तमानज्ञातानि ॥५९॥  
विशेषस्वति शाश्वदानमानिति ॥६०॥ वार्तमाननाति ॥६१॥ दग्धाया मधुरानायनति ॥६२॥  
नवधायाय शाश्वविवरीयम् ॥६३॥ चन्दनतिं वरिष्ठतिं पराबत्तिं ॥६४॥  
उत्तरारसिद्धति ॥६५॥ ततो देशमभवादलालाकरितम ॥६६॥ वार्तमाननाति ॥६७॥  
तृतीययो वार्तमाननाति ॥६८॥ मधुरानायनतिं स्वरुपसिद्ध  
संहुं मदनसिद्धायनिः ॥६९॥ उत्तरारसिद्धति ॥७०॥ ततो देशमभवादलालाकरितम ॥७१॥  
वार्तमाननाति ॥७२॥ अस्तिमकृमेष्वरयु- अन्नसूत्रस्वति V.22.1 लक्ष्णानायनति ॥७३॥  
दाने चोहितानां नृथितानां संहुं मदनसिद्धायनिः ॥७४॥ उत्तरारसिद्धति ॥७५॥  
अवरोप्यमेष्वरयु- अन्नसूत्रस्वति V.23.1. करोप्यमेष्वरयु- अन्नसूत्रस्वति ॥७६॥  
दाने चोहितानां नृथितानां संहुं मदनसिद्धायनिः ॥७७॥ उत्तरारसिद्धति ॥७८॥  
= मृगाराणि (कौ.स. 9.1; गणमाला 34.26) I.4.1; 5.1; 6.1; II.14.1;  
III.21.1; IV.1.1  
△ कुलदिश्यसार: V.4.1; V.4.3,4; V.25.7-9
शिवमिर्नवनीतस्मिः प्रदेशिः ॥२३॥ एकविशालमुच्चीराणि भिन्नविद्वि मन्त्रो-क्तम् ॥२४॥ उषीराणि प्रयज्जाथि ॥२५॥ एकविशालम् सहाञ्जायति ॥२६॥ राश्रसम्नेहयो- आ य विज्ञानीति VI.2.2. वयोविन्दनशृः कृष्णदेवनमःति ॥२७॥ यिर दामबेति VI.14.1 सधुश्रीमं पावयति ॥२८॥ जयपञ्च दीसदी दक्षमनोवृत्तो संपातवतांबिनन्दन्ति ॥२९॥॥२९॥

अशिरोभेषायम्-आययो VI.16.1 इति सार्षं तैल्संपातं व्यज्ञाति ॥१॥ कार्तव्र प्रलयम् ॥२॥ पृथ्वी शाकं प्रयज्जाथि ॥३॥ चत्वारि शाकफलानि प्रयज्जाथि ॥४॥ कृष्णलेहमाकुःखे ॥५॥ आलानि ॥६॥ पिताह्ममेश्वरय- अनेरिवे VI.20.1 त्युपूः खने ॥७॥ इयम् यातिलत VI.21.1 इति वृक्ष-तमाम जातायतीतहनासिन्नार्ति ॥८॥ शीर्ष्याणाश्चैः ॥९॥ निक्षलमायम् ॥१०॥ केशारुखायम्- कृष्ण नियार्न V.22.1. [प्रियाकोड्यम् भिन्नाबिरते ॥११॥ मार्ग्य्यास्मि: ॥१२॥ श्रीभेषायम् (धारित) - हिमवत इति VI.24.1 स्वन्दमनाद्वनीयमहार्य वलीक्षः: ॥१३॥ पञ्च च या VI.25.1 इति पञ्च पञ्चवारात् पर्यमुद्यमनाक्कृतरातिविपत्ति ॥१४॥ कयके प्रशुंदा कङ्कणानित्पति ॥१५॥ किर्ष्यहुः ग्रीहस्तकरिकाकाष्ठकादियम्: दृष्ट्याति ॥१६॥ नियम्यमा पापमति VI.26.1 तत्तजन्तु पूलयंत्रसिश्च्यापविविध्य ॥१७॥ अपरेशः सहस्यायाम्य बलश्रीश्चुर्णुपोहृदायसंवत्स्यायलयत्वेच्चिन्यायविकरिति ॥१८॥॥१॥

रामीलखपापस्यपानोऽयः प्रायिन्रितम्-यस्से मब VI.30.2 इति शमोल्ल-पापलक्षणोः: शमोल्लप्रायमनाम सबिष्टि ॥१॥ अभिव्यज्ञम् ॥२॥ अन्तरवाच इति VI.32. समस्तमच्छ: कस्मवश्मुपूर्णा जयोऽनिः परिश्रम्य पुरोहित ज्ञुहोति ॥३॥ रघुस्रिवेक्षयम्- प्राणये VI.34.1 ब्रह्म VII.114.2 इति युतु-द्विधेऽक्ष: ॥४॥ वैश्वानियार्यायाम् + पापनार्ति ॥५॥ अपवाद मेष्यायम् (धारित), अपवादे मेष्यायम् (केशव) - अथाह VI.44.1 (VII.77.1?) दोधितपापवात्याय: स्वयंस्त्रेत गोष्ठुकृष्ण संपातवता जपम् ॥६॥ शुद्धमेष्यायाम् यां ते रू VI.90.1 इति शृःले शृःलूम्य ॥७॥ रघुस्री हृष्यायम्- उत्त्याय इति VI.52.1 शमीमहल्लिहार्यम्याविधि ॥८॥ वृद्धम म VI.53.1 इति युद्धमयाव-वामाति ॥९॥ त्युलायानित्याति ॥१०॥ गण्डमेष्यायम्- अक्षियताण मेष्यायम् (केशव) - इवारित VI.57.1 इतिश्चत मूलिक्षनामस्य ॥११॥ प्रकृत्याति ॥१२॥ प्रतायाति ॥१३॥ इन्तरज्ञायनेश्चि ॥१४॥ तस्मावर्जया ॥१५॥ गण्डमाचा भेष्यायम्- अष्टित VI.83.1 अा सुचस्व VII.76.1 इति किस्मादैवधिनः ॥१६॥ लोहितलक्षण संकुलकानित्याविधि ॥१७॥ पञ्चम्र मेष्यायम् (धारित, केशव) अन्तरस्यमेन्ति VI.80.1 पञ्चमः + वैश्वानरीयायायाम् VI.35;36
मन्नीकं चक्रमाया ॥१८॥ कीटने शूप्यति ॥१९॥ कीर्तिक्षेत्रे VI.८३.३c ॥२०॥ गण्डमालयम् - बीहे स्वास्थ्य VI.८३.४ व्यातातः शायसुकृतेन संप्रोक्तय मनसा संपातवता ॥२१॥ पापगुह्यति जलोदरे च (केराव) - या अचान्य इति VI.९६.१ मनोक्षेत्रवचीर्मिष्युपयति ॥२२॥ मधुदवितू पापयति ॥२३॥ कीर्तिक्षेत्रे ॥२४॥ उम्भये च ॥२५॥ ध्वाराळनगमविषे - वेषा अभुरंति VI.१००.१ श्रमीकेन वधनपावयनाचारमन्देरिन्मुन्यन ॥२६॥ काते इलेक्ष्यपानो-यथा मनोदय विष VI.१०५.१ ; VII.१०७.१ इत्यिरिष्टे ॥२७॥ केरावुद्दिष्ठरणे वेषी वेषा यां जमलरिष्टि VI.१३६.१ ; १३७.१ मनोक्षेत्रां जीवाकायां निवायावासायां कृष्णबनस्ति: कृष्णभक्त: पुरा कालसंपातादवन्नेकाभिष्वचिति ॥२८॥१७॥

जमम्बैध्यम्: पस्ते स्तन इति VII.१०.१ जमम्बृहिताय स्तनं प्रयज्ञिति ॥१॥ प्रियितकुटुम्बकानुम्युन्यायाययति ॥२॥ विषयुपूर्णम् - अगलाविष्णू सोमाणाय श्रिनवाति वि ने मुखाय श्रुतमां इति VII.२९.१ ; ४२.१ ; ४६.१ ; ७८.१ ; ११२.१ मृगजः: पवयुद्धवा विषयुगुल्लिकराश्यायति। ॥४॥ अवसिष्यति ॥४॥ वृत्तिकारियम्भृष्मुष्म - निरुद्धराधेरिति VII.५६.१ मनोक्षेत्रम् ॥१५॥ आकृतितोकस्तकमीको परिक्ष्ये ॥१६॥ पायानि ॥१७॥ अपरिष्ठ भैष्ण्यम् - (गण्डमः - केराव) अपरिष्ठतातः VII.७४.१ वेषेन दाम्पूर्णेन कृष्णपण्डिते-कालुवर्द्धुस्तुकारिप्रिति मनोक्षेत्रम् ॥८॥ चतुर्याङ्गिरिष्टान्मांविष्यति ॥१९॥

ज्यातुकाराणि ॥१०॥ ज्यातुकाराणि ( राज्यक्रम-केराव ) - य: कृष्णसा इति VII.७६.३ पिनीवेंद्रायातनानां नानाति ॥११॥ तन्याय शिलिकाम् ॥१२॥ वृत्तिक्रियाँस्य स्वम्यानां त्रिः समय ॥१३॥ वर्णापूर्णे तृतीयोपयोगाचार:- अश्वत इति VII.८३.१ वहत्त्वोम्यां विष्यति विषयुगुल्लिकराश्यायति ॥१४॥ अव-सिष्यति ॥१५॥ उयणा: संपातिकतरस्य: ॥१६॥ तंकृष्ठमये (खः- केराव)-नमो इत्यिरिष्टे VII.११६.१ श्रुतिवेचितेकृष्णपण्डिते नीलोक्षेत्रामां सुवाचार्यां सद्ध बद्धवा ॥१७॥ श्रीप्रकट भैष्ण्यम् - श्रीविषा IX.८.१ विषय भिप्पुण्यति ॥१८॥ उत्तमायायादित्यमूलप्रिष्ठे ॥१९॥ वर्णविद्युत्तम- इतः प्रत्येक इति X.४.१ वक्ताकेरावित ॥२०॥ सौंद्र्य प्रक्तं दक्षिणावलीप्तेन दक्षिणण्यां नस्त: ॥२१॥ अहिम्ये सिद्धवृहम्यति ॥२२॥ आङ्गावद्या दित्या X.४.२५ प्रपदातु ॥२३॥ दक्षिणामया निराचारामितिस्वरूपम् ॥२४॥ यथा दक्त: ॥२५॥ अोपिष्ट वस्तुपीतानुक्तायात्प्रतिप्रिष्ठानि श्रीविषयानाम् ॥२६॥ श्रीविष्णुमये ॥२७॥ पूर्वस्य नवकालेवातोक्षेत्रकामे शान्ता अस्विनिरोध्याम \ अहातकालेवात्यम् - विना

* अंहौलिङ्गाग्रा=I.३२.२ ; IV.२३-२९ ; VI.९६.२ ; ३५.२ ; VII.११२.१ (XIV.२.४५) ; X.५.२२ ; XI.६. cf. गणमाणा Atharva Parisiṣṭa ३४.३१
अन्या वो अन्यामिकत्वान्यस्या उपायत।

सहीची: सत्रता भूवायस्य अवत बीयिति।

संयति।

मा ते रिष्यन्विता यस्मै च त्वा बनासित।

दिपाःपत्तुपारस्माक च मा रिपहित्वेर्योष्टे।

संजो नामसित्र प्रजापतिः श्रमरवंद्यनरथने शस्यस्त्रसमं ।

तौ त्वा बना बनामन्यस्य-मुख्याय त्वा शस्यस्त्रस्त्रितयम्बसमत्वे।

श्रवणेण चार्तायाय फालिन बननि।

अथ त्वा राधापतिययममवदयादि।

इह ममेति मुर्लपन्यात्ति।

एक-सरीर्वुप्पलादे कुमारः।

दमण परिवेष्ठय केरेपुपुच्छरति।

एवं हि विवेशीकत्वे।

अति इह जरायुः पुष्परिति।

संज्ञुषष्ठापनजनने व्याख्यात।

जत्वारुलसामन्ति पाणाविड़्तः।

चतुर्भूतादिन सुर्मति।

संस्कृतस्थाने कुमारः।

शाह्स्तियनोद्गणान्यित्वे।

पुनमधये कुमारः।

वन्यार्थमिनसनांत्मः (वन्यार्थपञ्चनंकरणम्-केरः)-

इव जनस्य 1.32.1

हस्यण्य सिद्धिपाठापादुदकाते शाला अधिकृतसोयस्निवित्त।

अत्रजाति।

विनसालाभि 14.1 त्वतोकायक वर्णवस्त्राय वर्णप्रत्येकर्षात्पु मंत्राय

पलणे विद्ववंतम राजू ।

सीतासिंहसिद्हाध्याययति।

निद्रयो क्रृष्ण- ब्रजति।

आदीप्य श्रद्धा।

एवं पृथिविमुश्यस्याय ।

शालासूक्षमः।

पस्चादनरमिर्ति।

नाथवारे च अन्यायायाची वाचने जातुमः राष्ट्रायमयति।

उत्तमात्रिजाति।

परिवेष्ठनि।

व २५३।२५२।१६०।३४।

सौमित्तिक गृहः 1.6.6

[RV. X.97.14 ab; TS.IV.2.6.3; VS. XII.88 ab;]

[Pañcabrah. XI.5.29; RV. X.97.20; TS. IV.2.6.5; VS.XII.95]
Appendix (C)

गर्भापितिष्ठ योऽ

शरीरक्षणसुम्रुतम् - यथा पत्तिकां पत्तिकृत सर्वास्ते सब्रमण्यां षडगुणांगमः । यथा तत्संपर्कः तिमल्विहिः विथुतिष्ठानाम् यथाक्रमः ॥

शरीरक्षणस्य-भूमित्वार्जेः - भविः पत्तिकांक्ष्याति कर्मश्रुतिष्ठ्या वायुदर्शनस्यस्मिन्तत्वात् शरीरेऽपि कारणी आत्मक तेषां यथोऽविषयं गुणायः प्रक्षेपित तत्र प्रत्यावरोधः ॥

× Not found is known Sarthhita: hence called कल्पणा,

* cf चरकसंहिता IV.4.5.6

सुब्रतसंहिता-III.3
कर्मश्रुतसंहिता-p.46
वाज्यत्वम् संशयं IV.72-83
THE ATHARVA-VEDA AND THE AYUR-VEDA

युग्मण तत्सेल: यत स्वभारति स वायुः: यतःप्रतः तदाकाशोत्सवय्यते। तत पूर्वोऽधि
धारणे आपः पिष्टकीकर्मे तेजः प्रकाशे वायुवङ्क्तहने अन्तःकाशस्वरुपानि न।
शारीरस्य पञ्चमुः तत्समातः, कृष्णानाश्रं प्राप्तिकाविनियमसः— पृथक्
क्रोधे शर्यदेवलः हर्क्ष स्वरम् चालुक्यरोऽः जिह्वा रसे नाशिका धारणे उपस्थ
अनन्दे अधान उसलोऽऽ्रभ्या बुध्वः बुध्वः बुध्वः बुध्वः बुध्वः बुध्वः बुध्वः बुध्वः बुध्वः बुध्वः

शारीरस्य ऋषायते पञ्चुग्मण्योगचारः ऋषायते ऋषायते ऋषायते। मधुरम्योः
लवणतितकः कपः कथातितकः त्रिकीरा अनुसूर्यप्रकाशमपः चम्क्षेपः
निहवादेशशेषानित्याचारावः संसः प्रियायाः शास्त्रिया भवति ॥१॥ शुक्लो रकः
कृष्णो धृष्टः पीतः कपिलः पाण्डरः इति। शारीरस्य सप्तचालः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः
सप्तचालः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः तुम्मुः

सामाध्यायण गर्भेन्द्रक्तिमेवः— नीतुकारले संप्रायोगादेवकात्मको निषिद्ध कल्यं भवित
सत्तान्तोऽनुसरिण्य बृहस्त्र भवित्त अर्थोपाल्यन्तरे । पिष्टको भवित। मासालस्तरः
कठिनो महतिः मासाद्येन धिः संपर्ये ॥ मासालयणे पादप्रेषों भवित। अथ
चतुर्य मासे गुध्यदृढः कठिनप्रेषो ॥ भवित। पञ्चमे मासे गुध्यदृढः भवित।
कठिने मासे मुख्यता सांख्योक्तितोरोको भवित। सल्मे मासे जीवन समुक्ती
भवित। अष्टमे मासे सब्रलक्षणों स्पृश्यणे भवित। पुंशयादिमेदनीयायम्— वित्तु
रत्नोजितः जुडः जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ
जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ जातृ

* भूमिरापोनलो वायुः। ख वमो बुध्वरेव च।
* बहुकार इति। में भिषा प्रकृतग्राहय इति 7.4.
1 स्वरतरोण।
2 मुखः dropped
3 रक्षः dropped
4 पिष्टको भवित।
5 धातुमोक्षयोगचारः— अथ नमः माति
पुरबःक्षणशालकरणसम्पूर्ण भवति। पूरवाजाति समरति। शुभासुभः च कमः विन्दति।

पुरबःयोनिसहस्तानि। दुःखवाळ चैव ततो मया। आहारः विविध्या भुक्ता। पोता नानाविष्टा। स्तना। जातिमैत्री। मुतःचचबः। जन्म चैव पुनः। पुनः।

नन्मः परिजनस्यायां कर्तः कमः शुभासुभः।

एकानां तेन दुःखादिष्ठ सतातः फलोदनियाम।

अहो दुःखादिष्ठ सतातः वस्तो ब्रह्मचार्याम।

यदि योन्या। प्रमुखधेवः तत्तप सङ्गयो भवताम्।

असुभासुभः कर्तारं फलोदनियो दायकोम्।

यदि योन्या। प्रमुखधेवः तत्तप सङ्गयो नारायणयो।

असुभासुभः कर्तारं फलोदनियो दायकोम्।

यदि योन्या। प्रमुखधेवः तस्यायं योगमयो स्ये।

असुभासुभः कर्तारं फलोदनियो दायकोम्।

यदि योन्या। प्रमुखाधिष्ठ धार्याय ब्रह्म सनातन।

भूपनो दुःखादिष्ठस्वत्त्वमयः। अयोनिद्वयं सम्प्रयोऽन्नेवावधिष्ठमानो।

महतः दुःखादिष्ठावतात्मास्वः। वैशंपायन वायु न समरति। जन्मार्णानि न च कमः। शुभासुभः विन्दति। शरीरस्तिः कस्मात्। अनन्योऽहृत्य वियते जानादिर्देश्यानि। कोष्ठामिति।

तत्कोष्ठामिति। चर्चामिति। दक्षिणायनाय। प्रतिक्रियाये।

द्वारानाथी रूपाणि दश्यं। करोति। जानादिर्देश्यानि। शुभासुभः। च कमः। विन्दति।

शरीरस्ति। यज्ञसम्प्रदायनम्। श्रीणी। स्थानानि। भवति।

मुखे आहारीय उद्रे गाहपत्यो। दुःखा। दश्यानाथी।

आत्मा। यज्ञापो मनो ब्रह्मां लोकाय:।

पशवो धृतिर्देशः सन्तोषच च वृद्धिहिताणि। यज्ञाचार्योभयो धृतिर्देशः।

कर्ममिद्याणि। श्रीणी। मृत्यु। मुखमत्वेन:।

श्रीरस्तिः। निहृत्यमुखमत्वेन:।

सबूतमहत्। सबूतमहत्। सबूतमहत्।

प्राणायामस्य अनुक्रम:।

प्राणायामस्य कर्तारं फलोदनियो दायकोम्।

गीता। 15.14.
PART TWO:

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ये 5 थवाणस्तद्देषजम्।

-गोपथ ब्राह्मण

III. 4.
1. "APACHIT"

The disease called ‘Apachit’ (Ganḍamālā-Scrofula, Glandular Boils) is treated in the AV. VI.25; 57; 83; VII. 74;76. The Paippalāda version also gives the same hymns with a few variants. (1)

APACHIT AND AKṢATA ARE THE SAME

The disease is called ‘Apachit’ (2) specifically in VI.25; 83; VII. 74; 76 and seems to have been understood in VI.57. Hence the last-named hymn has caused a difference of opinion among the scholars. The hymn calls the disease "Rudrasya iṣuh"—the arrow of Rudra, but the Kauśika Sūtra (Kau. Sūt.) names it ‘Akṣata’—

"इद्धमिद्धा (VI.57.1) इत्यक्षतम् ।" (31.11)

Keśava calls the practices connected with the hymn as Akṣatavravanaḥbhaiṣajyam and Sāyaṇa as Mukharahitarvranaḥbhaiṣajyam. The same is explained by Keśava when he defined Akṣatavrana as


(1) Introductory Note.—Of these hymns VII.76 consists of three parts (A) sts 1.2; (B) 3.5 and (C) st. 6 of which only (A) deals with Apachit. St 4 is a prose passage in the hymn VI. 83 and is not connected with the disease. Similarly sts 3 and 4 of the hymn VII.74 (not found in the Paippalāda) have a different subject-matter. The question why such unconnected parts were strung together, cannot be answered properly. Prof. Bloomfield and V. Henry have forwarded "the convenience of the Saṁhitākaras" as an excuse.

(2) Vāj Sam. (XII.97) calls it "Upachit" on which Mahīdhara says— "उपचिष्मिति शारीर वार्षयायत्तिः उपचिष्टः”
“यस्य गण्ड्रुष्ट्यं शविरं न बहुति।” Dārila argues in the same vein at Kau. Sūt. 32.11, 13. Ākṣata means boils without opening and the ritual prescribed for their cure by the Kau. Sūt. (31.11-15) wherein VI. 57 is rubricated is identical with the one at Kau. Sūt. 31.20 which is meant for VI. 83.3, a hymn devoted to Apachit. Thus in the opinion of Kau. Sūt. Ākṣata Vraṇa and Apachit are the same or the names of the same disease at different stages of its development.

The Ākṣata Vraṇa can be different but is most probably the same as Apacit or Gaṇḍamālā. Hence VI.57 is treated as dealing with Apachit (cf. Asūtikā Apachit in VI.83.3). G. M. Bolling too, makes no difference between the two.(3) There are other kinds of Vrānas (VI.109) such as Nādi Vraṇa etc, but in their case too the commentators are not in agreement(4).

APACHIT = GLANDULAR BOILS

The hymns dealing with Apachit were misunderstood by early scholars. Thus for instance, A. Kuhn treated AV.VI.25 under the title “Seven and Seven-fold disease”; Florenz suggested some “Febrile disease accompanied by eruptions”; St. Petersberg Lexicon looked upon Apachit as “Obnoxious insects”;

(3) ‘Encyclopaedia of Religion and Ethics’ under ‘Vedic Disease and Medicine.’

(4) The said hymn is treated by the Kau. Sūt. at 26.38 wherein a patient is recommended to eat pepper-corns in accompaniment of the recitation of the hymn. But this is ‘Keśtabhai-ajyam’ (remedy against lunacy) according to Dārila, but Keśava and Śāyaṇa regard it as a cure for wounds.
Ludwig and Zimmer, too, entertained similar ideas about the disease (5).

The word Apachit is from the root √‘chi’ with apa = to pick off, and appears in later medical literature as Apachi or Gandamala (6). Sāyāna defines the disease as —

"दोषवशातु अपाक्च चीयमाना गलादारम्य अवस्ततातु कक्शादि—
सविज्ञानेतु प्रसृता गण्डमला। (under VI. 83.1) or
अपविच्छन्ति पुश्चकस्य कीर्मिति । (under VII.74.1).
Here Sāyāna is following Keśava when he identifies Apachit with Gandamala—glandular boils. Bloomfield agrees with these commentators and renders it as ‘Sores! ‘boils’, ‘pustules’ ‘Scrofulous swelling’(7); and Wise describes them as “tumours of the neck” (—manskunder; cf. ‘manyā’ and ‘skandhyā in sts. 1 and 3 of VI. 25) and explains, “when many small tumours like plums appear in the axilla, neck, and groins, they are produced by diseased fat and phlegm. They suppulate slowly and continue to appear and suppurate for a long period, when it is called Apachi (8)”. S. N. Dasgupta considers them as


(6) cf. Suśruta “अनुम्बयणोपचीयमान
चयप्रक्षब्रद्वृंद वदनित” II. 11.11 on which Čalhana says— उपचीयमान वन्ध्यानम्। चयप्रक्षवदिति उपचीयवातिशयात्
The derivation supports the term Upachit of the Vāj. Sam. but Suśruta seems to have taken the term Apachi from the Atharvan.

(7) SBE. xliv. pp. 503, 557, 559.
    AJP. Contributions, Second series. xi. p. 320.

‘inflammation of the neck’ or ‘consumption of the neck’ (9) which cannot be called correct.

BOILS APPEAR ON THE NECK ETC.

That these glandular boils appear along the neck and throat is made clear in the hymns themselves. In VI.25.1, 2 and 3 we have ‘manyā abhi’, ‘graiivyā abhi’ and ‘skandhyā abhi’ meaning along the nape of the neck, the sides of the neck and on the throat. ‘Manyā according to Sāyaṇa are the veins above the neck:

"गलस्य ऊठ्वथर्भागे रिष्यता: धमनि: मन्यावाविवाच्याः " (10)

and the translators like Whitney, Bloomfield, Griffith and others accept the meaning given by Sāyaṇa with little variation. M. Williams also takes the word to mean ‘the back or ‘the nape of the neck, (muscus culcularis of trapezius – this latter, of course is not so correct).

"या प्रैव्या अपविलोक्यो या उपपक्ष्याः।
विज्ञानिः या अपचितः स्वर्येशसः॥ " VII 76.2.

Here ‘graiivyāḥ’ is repeated with the addition of ‘upapakṣyāḥ’ and ‘vijāmni’. There is no agreement among the interpreters about the meaning of ‘upapakṣyāḥ’. Some render it as ‘along the sides’ (Whitney) while others translate it as ‘upon the joints of the shoulders’ (Bloomfield, Griffith). The latter seems nearer the ‘skandyā abhi’ of VI.25.3. The term ‘upapakṣyāḥ’ should really mean “in the arm-pits” as the glandular boils have a tendency to appear there. Had there been a variant ‘upakakṣyāḥ’, it would have been immensely helpful. The

(9) History of Indian Philosophy Vol. II Chap. xiii—
‘Speculations in the Medical Schools.’

(10) मन्यां ग्रीवापत्तिमभास्या धमनि। दल्हुण ऊँचूः I. 11.10.
term 'vijāmni' seems to be difficult. Ludwig takes it in the sense of 'on the ankle', which is far beside the mark. St. Petersberg Lexicon gives its meaning as "on the members of body which are in pairs", following the usage at Śatapatha Brāhmaṇa(11). Griffith follows the lexical meaning when he translates as 'every two-fold limb!(12) This then means that the boils of Apachit grow on the neck, armpits, under elbow-joints and knee-joints. By Lakṣaṇā (secondary power of word-meaning) 'vijāmni' should also mean in the groins'. How far Sāyaṇa's meaning of that word as 'guhyapradēse' and following him Whitney's as 'perineum' and Dasagupta's as 'anus' is correct, is a question(13).

THEIR ORDER, NUMBER AND COLOURS—

The order in which the boils appear on the neck etc. seems to have been noticed by the hymns, and that also suggests the meaning of the term 'Apachit' (cf. Sāyaṇa's interpretation of the term given above).

(11) ŚB. III 6.2.1.

(12) This is the etymological meaning—vi dvi; jāmi=related as brother and sister (M. Williams). Therefore 'vijāmni=in or at the junction of limbs that are related to each other like brother and sister. That is (i) at the junction of the upper and lower arms, and (ii) the junction of the thigh and the leg. As sister is looked upon a twin of the brother, the word comes to mean twin or joint bones.

(13) Dalhaṇa quotes Bhoja — अपची कठ्ठमन्यासु कठ्ठावंकणसन्निषधु।
     तां तु माला कृतव विधातू कठ्ठहदनुसन्निषधु।
     गण्डमलां विजानियादपचीतुल्यक्षणाम्
Here the word वंकण supports Sāyaṇa's interpretation of विजामन्।
The glandular boils (Apachitaḥ) appearing on the neck, under the shoulders etc. are said to number five and fifty, seven and seventy and nine and ninety (VI.25). These numbers may be fanciful, meaning only ‘many’ (and this seems to be the case as the Paippalāda version of the hymn changes the number) but it is a fashion with the Atharvan to give such numbers. We may also state that the Atharvan wants to convey that the boils of Manyā apachit are 55, of Graivyā apachit 77, and of Skandhā apachit 99.

The Apachitaḥ have different colours:

“एन्येका षोष्येका क्रणैव रोहिणी देन।” (VI. 83. 2)

‘One is spotted (partly white and partly red—Sāyaṇa), the other is white (śyenī), one is black and two are red (cf. “अपचितां कोहिलीनाम्, in VII.74.1). Sāyaṇa remarks about these various colours. “वातपित्स्लेष्मवथात् बर्जनानावात् एतां नानात्वम्.” The hymn mentions the colours in an order in which the boils ripen. When they are reddish they look harmless but when they grow first turning red and black and then finally becoming white and begin secreting they really justify the terms ‘Prathama’ ‘Madhyama’ and ‘Jaghanya’ (VII. 74.2) which probably express the stages of their ripening. Or these terms may have reference to the order in which they appear on the upper, middle and lower parts of the body. The two extremely contrasted stages—one of the formation and the other of perfect maturity when discharges are continuously secreted—are stated in “asatiḥbhyo asattarāḥ” (14) (VII.76.1) and “asurasasah susraso” (VII. 76.1). The tendency of the Apachitaḥ first to accu-(14) The two may have reference to the glandular boils but in that case ‘asatiḥbhyo asattarāḥ’ may mean; ‘Those of the
mulate puss by a slow process is suggested by the
hymn by attributing different colours to them, and
then to retain, the impure contents for a consider-
able time is hinted at by the epithet ‘Asūtika’. (VI.
83.3) which does not mean ‘childless’ or ‘barren’
as Griffith and Whitney have taken but as Sāyāna
interpreted “पूज्यांय अजनवली । चिरपरिपथर इ.० जो ती के आग्नेय
which take a long period to ripe and remain without opening. In
the same stanza another epithet is applied to ‘Apa-
chitaḥ’—“Rāmāyaṇaṁḥ”, which means “रमसे आगु ग्राणवायू-
रिति राम नाधिच: ता अग्रे प्रभाकरनमाणौ यस्म: ता रामायणी नाङ्गी ब्रजा-
तिमका” (Sāyāna). Or as Bloomfield and his followers
interpret—the daughters of the black one” (cf. अपचितां
कृष्णिनां कुष्णिनां मातेि शुभ्रम । VII.74.1) (15). : “born over
Lymphatic glands(?).

The glandular boils or Apachitaḥ which are full
and perhaps secreting are given the name ‘Galu’,
‘Galuṇṭaḥ’ (VI. 83. 3) (cf. Marathi ‘Gaḷu’). Sāyāna

worst stage which have begun discharging. ‘asatībhyo vasat-
tarāḥ’ (Paipp) makes little sense.

(15) "कृष्णिनां अपचितां कुष्णिनां रोगनिदनभूता पिवाची माता
(Sāyāna)

(a) This is in corroboration with the tendency of the Athar-
van to attribute a disease to the agency of evil spirits.
The supposition that the ‘Apachitaḥ’ fly about, which
is expressly stated in the hymn itself अपचित: प्र पति सुपर्णो
बसतेि । (VI. 83.1ab) and consequently settle upon
their victims, has also its root in the spirit-origin
of disease.

(b) The Atharvan poets signalise their great power of know-
ledge about any disease by pointing out the origin—
cf. विष भु पर्य जायान्य जान यती जायान्य जायसे । VII.76.5; and
its parents—cf.—कर्काफस्य थे: पिता पृथिभी माता III.9.1;
Karṣapha and Viṣapaha are the imaginary demons caus-
ing rheumatism (Viṅkandha).
interpreted the words as "गण्धमालोऽविकारेण तन तनोऽसुरेषः तान्नमागृह ।" (16). When such boils become fit for being punctured (cf. आ सुलस: सुलसे । (17) or even when they are in a raw condition (cf. Arasatarāḥ) are made moist by application of salt (lavaṇadviklediyasīḥ VII.76.1) (18) and are all then punctured by the root of Devara-muni "मुने सुक्कमयें मुक्तेरं सब्जः किष्मादि ता अह्व ।"(VII. 74.1). The word 'Sarvāḥ' comprehends all boils whether raw or ripe (19). ‘Muner devasya mullenā’ seems enigmatic. Sāyaṇa himself gives two alternatives (i) by the charm of the sage Atharvan (Muni=Atharvan; Mūla=Charm) and (ii) "वेदमुनिः श्रावकाः श्रावकत्वमूलो वृक्षविशेषः तस्य मूलेन ।" (20). The first of these alternatives is apparently supported by the hymns of the AV. where

(16) The Paipp. version drops the word 'Galuntah' altogether; on the basis of some MSS. Whitney emends 'Galuntah' to 'Galantaḥ'; Wise gives the word 'Giliu' (Hindu System p. 311) which comes near our variant; St. Peter. Lexi. renders it as 'a hard boil in the throat'.

(17) From sramsa-sravaṇapāślah—liable to flow; this meaning is verily summarized by the Paipp. reading "Śvayamsrāsam". We get very little help from the emendations suggested by Bloomfield and V. Henry.

(18) Here are Vedic references to the practices of breaking open the boils with the help of salt and the root of Devamuni. Discussion about the word ‘Śehu’ or Sehu appearing in this context is avoided, for it does not lead us anywhere. Sehu may mean a very dry substance like bone which seems to be intended here for comparison. Sehu is some part of body for in the Kāthaka Saṁhitā 34.12 it is metioned with Plīhā.

(19) “In a variety of Gandamālā or scorfulous swellings—they are hard and large and when they suppurate they should be opened. After which the cavity is to be cleaned with astringent washes."—Wise. 1.c p. 316.

(20) Saccharum arundenacaum (grass) AV.I.2.1; 3.1; IV. 7.4, etc.
many a time we get expressions like “वच्चसा जम्मयां
मसि” (cf. II. 31.2) and “अगस्त्यस्य प्रख्याणा संपिन्याभूं क्रिमीन्”
(II.32.3) and the second of the alternatives is defini-
tely a valuable suggestion in the light of the practices
recommended by the Kauśika Sūtra.

The refrain “Pākā apachītam iva” (VI.25) defies
interpretation. Some take it as “Swarm of apachit”
(Kuhn); others render it as “buzzing apachit” (St.
Pet.Lexi; Florenz). Bloomfield emends ‘vākā’ to pākā
on the basis of the well-known confusion of va and
pa in the MSS.’ and translates ‘may they (tumours)
pass away like the pustules of Apachit’. But neither
the emendation nor the translation is satisfactory.
Sāyaṇa too, is dubious on the point. Taking into
consideration the general tone of the hymn i.e. the
numbers given, the words ‘tāḥ sarvāḥ’ appearing in
the refrain, and the specific references to the Apa-
chitaḥ of the Manyā etc. summarized in the refrain
we may say, all these factors give the sense of ‘col-
lection’ to the word ‘Vākā’.

THE RECOMMENDATIONS OF THE KAUŚIKA
SŪTRA—

The Kau. Sūt. prescribes independent remedies
for each hymn and, has never failed to take hints
from the hymns themselves, though with equal
sincerity it has drawn upon an ancient tradition
(especially of drugs) whose sole representative it is.
The practices of the Sūtra are to be found at:—

30.14 – 6 (AV.VI.25)
31.16–17 (,, VI.83 and VII.76)
32. 8 – 10 (,, VII.74)

FIRST REMEDY : .
“While reciting VI.25 fifty leaves of Parāśu(21) are kindled by means of pieces of wood. The sap of the leaves which has boiled forth into a cup is smeared with a stick of wood upon the sores. The sores are then smeared with a pulverized shell and with the saliva of a dog and subjected to the bites of leeches, gnats etc.”

(पराशु या VI.25. | ) पराशुपात्राम परल्पुष्पमान्वि काष्ठेऽराधियति।
कपाले अस्त्रमं काष्ठेऽनात्स्थियति। किस्मतावजं भीष्ठोपक्षकामुकामादिम्यं
वाक्षयति। 30.14.6.)

SECOND REMEDY: In continuation of the first practice—

“When the sores are smeared with pulverized shell and with the saliva of a dog and subjected to the bites of the leeches etc., rock salt is ground up and placed upon the sores(22) and spat upon.

‘अपचित’ (VI. 83.1) ’श्रा युस्त्रस’ (VII 76.1) इति
किस्मतादीनि। लोहितलग्नं संतुम्बापिनिण्ठीविति।

THIRD REMEDY:

“With a bow made of bamboo which is Dār-

(21) गोपाशुलिखम् ( ? सावण, केशव )
(22) The wording of the charms VI.83 and VII.76 is such that
by their
(a) mere recitation the boils of Apachit are expected to
fall off.
(b) For the similarity of remedy see Sūrūta, Chikitsā 187.
(c) Wise reports a strikingly similar practice. 1c, p. 315.
(d) Bloomfield remarks about these practices: “The entire
treatment seems to be in accordance with modern ideas
of therapeutics. The boil is softened by mucous applica-
tions, then leeches are applied, after which a soft
poultice of ground rock-salt and pulpy of saliva, is placed
upon the opening for astringent purposes.” Preceed-
ings of the American Oriental Society for Oct. 1887,
pp. ccxvii ff.
bhūṣa (23) (Dārbhūṣa-Sāyaṇa) and has a bow-string made of wool of black colour, with black arrows that have bunches of wool tied to their points, the boils are hit while the first two stanzas are being recited. With the Fourth (24) stanza, the bow is brought near the boils and they are hit with the arrow. The patient is then washed off at the time when the stars fade away at dawn, with water which has been warmed by quenching it in a burning bunch of wool (25). [अपचितामिति (VII. 74.1) वैष्णव दार्शक-\textcolor{red}{\text{ष्ण}} कुण्ड्राणिधिभिः कारकां वेङ्खसर्वत्राणां तत्र भूक्तम्। चतुर्थयोमिनिधायाभिविध्यति। ज्यास्तुताध्वसल्ल॥]

FOURTH REMEDY— the practices connected with VI. 83.3 (Kau. Sūt. 31-20) and those with VI.57 are almost identical:

“इत्यमेवाध्यक्ष खुट्टेर्फेनायाम्युध। प्रक्षकरति। प्रक्षालयति। दंतरजसा-\textcolor{red}{\text{विदेशिय}}। \textcolor{red}{\text{स्तम्भरजसा}}”—31.11-15.

(23) Dārbhyūṣa?

(24) Indeed there is some confusion in the arrangement of the two humns VII.74 and VII.76. The last two verses of the first hymn are not connected with Apachit and parts B and C (VII. 76, see the Introductory note) have nothing to do with this disease. Thus VII.74.1.2 and VII.76.1.2 are wrongly joined with stanzas of unconnected matter. Kesaya's statement (p.333) based on the suggestion of the Kau. Sūt. 32.9) deserves some attention and the two fragments should be joined so as to make a complete hymn of four stanzas.

(i) VII.74.1; (ii) VII. 74.2; (iii) VII. 76.1; and (iv) VII. 76.2. With each of the first three, the practising priest pricks the boils and with the fourth verse he pricks them with the fourth arrow.

(25) The symbolism of the practices is obvious. The arrow stands for the root of Devamuni (VII.74.1); the black wool is embodied in the statement of VII.74.2—ṣtukā=ūṛṇāṣṭuka, tuft of black wool or hair.
They consist of moistening the boils with the foam of cow’s urine; throwing the urine itself upon them; (26) washing them off and smearing them with scourings from the teeth and with the pollen from the bunches of grass.

THE WEAPON OF RUDRA—

There is little doubt about the fact that the hymn VI.57.1

“इद्वित्र उ भेषजमिवं शटस्य भेषजम्।
शेषेनेषुकलेजनां शतशाल्यामप्रवेन्।”

refers to Apachit though the hymn calls it as ‘Rudra’s arrow of a single bow-shaft having hundred points!’ Here the epithet ‘सताशल्याम्’ is significant enough (cf. 99 boils mentioned in VI.25.3). Thus if Rudra’s arrow is conceived as the cause of the scrofulous swellings the link which was missing till now would be in our possession (27).

The RV. contains a number of references to the malevolent nature of Rudra and in a general way states that he inflicts (disease) with his weapon (28). “That one holds a sharp weapon in his hand, is bright, potent and his remedy, the Jalāśa”— are all

(27) Thus here is another theory about the origin of disease—infliction by the higher god by way of punishment for some sin; possession by or agency of evil spirits being already noted. Sāyana while justifying the various colours of the Apachit, said “वातपित्रिशेषमवशात्” and thus hinted the famous Trīḍoṣa theory which is also directly cognized in the Athāryan. That all these theories should be suggested for a single disease speaks of the unstable nature of the medical science in the Vedic age.
(28) RV. 1. 114. 7,8; 11.33.1, 4-6, 11, 14, 15; IV. 3. 6; VI.28. 7; X. 162. 1 etc,
the salient points about Rudra and they are brought together in a Rigvedic Brahmodya.\(^{29}\). But the Rigvedic passages do not expressly mention the disease inflicted by his weapon. In AV. VI. 90 Rudra’s weapon is directly connected with the infliction of a disease. But there too, the disease is not clearly pointed out. Now here in VI 57.1, the epithet ‘śaṭaśalyām,’ the Kau. Śūtra’s mentioning of ‘Akṣata’ (31.11) in connection with practices about this very Atharvan stanza and the use of cow’s urine in the remedy (Kau. Śūt. 31.11) all this circumstantial evidence leads us to identify the disease inflicted by Rudra’s arrow with ‘Apachit’, or ‘Akṣata Vraṇa’ i.e. scrofulous swellings or glandular boils.

As the sender of the disease, Rudra is best qualified to heal it with his specific remedy—a Jālaṣa:—

“जालाष्णायस्मि विन्ध्वत् जालाष्णे विन्ध्वत्

जालाष्णमुः भेषज तेन नो मृड जीवसे” (VI. 57.2) \(^{30}\)

(The Paipp. version reads the last line as—

“जालाष्णे भद्र भेषजं तेस्यं नो वेद्धि जीवसे।”)

for which he is styled, the most efficient among the physicians\(^{31}\). The word Jalāṣa (RV.) Jālaṣa (AV.) is one and the same as Sāyana paraphrases the latter by the former. To this specific remedy of Rudra all the healing properties are attributed and

\(^{(29)}\) VIII.29.5:-‘तित्वमक्रो विमति हस्त आयुष्मू। शुचिस्यो जालाष्णे-भेषजः॥’

\(^{(30)}\) The last stanza of this humn \textit{viz}, VI.57. 3 is only formulaic in nature and is unconnected with the disease or its remedy. Its various parts appear-RV. VIII. 20. 29; X. 59. 8-10; AV. XVIII.5.23.

\(^{(31)}\) RV. 11. 33.4. ‘भिषक्ततम् स्वा भिषजां शुष्पोमि।’
the ritual of the Kau. Sūt. has shown it to be ‘Cow’s urine’ (31.11). Sāyana states—

“जलायं उदकनामसु पटितम्। श्रवणं तितियोऽवासारेषे गोमूळं तिक्कस्वलक्षम्।”

Again for washing—Aplavana, and sprinkling Avasechana of the sores, water is used with hot infusion (Jvāla) prepared by plunging burning tuft of black wool (32) (stukā).

2. KILĀSA

The disease called Kilāsa (- Śvitra (1) - white leprosy, leucoderma) is exclusively treated in the AV. I.23 and 24. These two hymns deal with Kilāsa primarily and Palita incidentally. That these two hymns are homogenous in subject-matter is shown

(32) In the Chikitsā Sthāna, Charaka sums up the treatment of this disease with a verse—

“गल्लस्य पाश्र्वः गल्लगण्ड एकः
स्मादवगण्डमाला बहुभिस्तु गण्डः।
साध्या: स्मृता: पीनसपावब्युतोत्कर्चः
कासवज्जनिन्युत्तस्वस्वत्वाः।” 1.2/79

on which Chakrapāṇidatta remarks “विशेषचिकित्सा तु सुसूची प्रतिपत्तिः।” Thus in the case of this disease-Apachit, it is the school of Suṅruta that has drawn upon the ancient Atharvan material both as regards the name and the treatment. Charaka on the other hand has not even mentioned Apachī or Apachit.

(1) The word Śvitra does not appear in the hymns though the word śveta does (क्षेत्रमानान्नम् I.23.4). Śvitra is derived from śveta (cf. श्वेतमापाचित्वं पप्पितवं Kāśyapa Sarhīta p. 82)

In the Atharvān literature Śvitra appears for the first time in the comment of Dārila on Kau. Sūt. 26.22. Kesava uses the word Kuṣṭha.
by their close proximity in the Śāmhitā and their joint use in the ritual practices recommended by the Kau. Sūt. The Paippalāda recension has both these hymns — the one at I.16 and the other at I.26 (AVP); but the former is so much defaced that for the most part it is useless for comparison. The entire hymn I.23 is repeated with variants at Taittirīya Brāhmaṇa II.4.4.1,2 to which there is added the third stanza of I.24.

THE NAME — The word Kilāsa appears in the above two hymns of the AV. as well as in the Vāja- saneyi Śāmhitā, Kāṭhaka Śāmhitā; Taittirīya Brāhmaṇa; Tāṇḍya Mahābrāhmaṇa etc. i.e. the word is well-known to Vedic literature on the whole. In the RV. (V.53.1) Kilāsa is the name of a spotted deer of Maruts and that is exactly the external symptom of the disease in which the skin becomes spotted without producing ulcers. The white spots appearing on the skin owing to disease were probably called Palita. The European and American translators have all rendered the word Palita as "gray spots" and Śāyana too says: "तत्त्वकस्तमः वा।" as is the intention of the hymns too. In I.23.2 Kilāsa and Palita are qualified with ‘pṛṣat’(2) and that sufficiently clarifies the meaning of Palita(3)

(2) Śāyana reads “pṛthak” in place of ‘pṛṣat’ and he is supported by a few MSS. The variant makes a good meaning too, and the alternative rendering given by Śāyana is inspired by his reading. But “Pṛṣat” is supported by the Tai. Brāh. and it is to the point. Most of the MSS. and the Paippalāda have “Pṛṣat”.

(3) This, of course automatically rejects the alternative meaning given by Śāyana, viz. “जरावस्थां प्रप्तं केवलानां शौकल्यं वा।” as it is against the context and quite out of place,
which seems to be a stage of Kilāsa and a synonym of Śvitra.(4)

Both the hymns dealing with Kilāsa are addressed to plants – I.23 to Rajani and I.24 to Āsurī Śyāmā. The great virtue of these plants is that, according to the hymns, they restore natural colour to the skin (“त्ता त्वा स्वो विश्वाता वर्णः” I.23.2 “सर्पागमकरस्तवचियूः” I.24.2; “पुषा श्रवणि कल्याण्” I.24.4) where white spots have appeared (“परा शुक्लानि पाताद” I.23.2; “स्वेतसमीनसगुम्” I.23.4 due to Kilāsa.

THE CAUSES OF THE DISEASE:

I.23.4— “अस्थिजात् किलासस्य तनूज्यस्य च यत्वचि।
हृत्या कुलस्य ब्रह्मणा रक्षम स्वेतसमीनसगुम्”।

This verse seems to enumerate the varieties of the disease (i) communicated by contact – “यत्य यत्वाच”;(ii) caused by sufferer's own former sins – “स्वस्यस्य”;(iii) inherited from parents – “तनूज्यस्य”(5), and (iv) caused by witchcraft, infection – “दुष्या कृत्यस्य ब्रह्मणाः”.

Breathing the same air, eating with or wearing the clothes or ornaments of lepers produce the first variety; when the disease is deep-seated in the bones (cf. “स्वस्यादिधातुगातस्या” – Śaṇā), it is to be

(4) Strictly speaking, there is difference between Kilāsa and Śvitra—see Visvāmitra quoted by Dalhana in his Nibandha-Samgraha : लगता तू यदलावि किलासि तपस्वीयूः ब्या लब्धमतित्तक्ष्य तदन्तुत्तवगाहते। हित्वा किलाससंगं च द्वितसंगं च तथेत तसा।

(5) Bhōja quoted in the Nyāyachandrikā Paājikā by Gayadasaṃchārya refers to the first two varieties given above :

वच्छास्तु द्विविचारः प्रोक्तं दोषं ब्रणं तथा।
दोषं च द्विघा प्रोक्तं बालंजं परं तथा।
परमात्मानस्तस्मां द्वितपरमयुत्तवैते।
तदन्तुत्त्वं विजानीयाद्विष्टानिलाविजयम्।

II
inferred that the sufferer has inherited it as a legacy from his ancestors; Kilāsa is also viewed as a result of the sins of former life. Keśava in his introduction to the Fourth Adhyāya of the Kau. Sūt. states"

तत्र द्विविधा व्याधय:। आहारनिमित्ता: अन्यजननपापनिमित्ताशच । तत्रा-
हारनिमित्तेषु चरकवाहदसुद्वषुतेषु । ... व्याध्युपशमनं भवति । अशुभनिमि-
तेषु अवचवेदविहितेषु व्याध्युपशमनं भवति ।

And Charaka corroborates (6) this view:

वचाण्यतथ्यानि कृततत्तमावो निद्वा सुराणां गुर्गधर्भणं च।
पापत्रिया यूपवक्तं च कर्म हेतु: किलासस्य विरोधः चाषमु।

The first three varieties of Kilāsa mentioned in the Atharvan stanza as (i) Asthija. (ii) Tanūja, and (iii) Yat-tvachī may have reference to the famous three-fold division of Kilāsa found in later medical literature. In the Sūtrasthāna (I), Charaka refers to the three varieties of Kilāsa(7) and enumerates them in the Chikitsā-sthāna (VI)(8). They are "Dāruṇa, "Aruṇa" and "Śvitra" and are based upon the three Doṣas. The Āyurveda-dīpi-
ka of Chakrapāṇi makes it clear that this division has nothing to do with the disease Kuṣṭha but classifies Śvitra only. Hence the three varieties mentioned by Charaka can be identical with the

(6) VI.8.77.
(7) Charaka I.19.3.
(8) Charaka VI.8.173 -दारुण चार्थण दृवयं किलासं नाममित्रिचिन्ति:।
विशेषं दृवयं तत्र निदेष्टं भयावशच ततु ।
and also Suṅruta - Nidāna 5.17 - किलासमयु कुष्ठशक्तियः।
तत्रचेत किलासमयुक्तस्मरः । तवमात्रेव
किलासमपरिश्चावि च।
three given by the AV. - Asthīja = Dāruṇa; Tanūjā = Aruṇa; and Śvitra = Yat-tvachi.(9)

The fourth variety of Kīlāsa is peculiarly Atharvan - that caused by the incantation of hostile witchcraft - "दुष्या कृत्यैः प्रशुणा" (I.23.4). In the present case(10) 'duṣyā' stands for 'कृत्या' - hostile witchcraft hurled by the enemy. This we know from the reading 'कृत्या' in place of 'duṣyā' in the Tai. Brāh. Sāyaṇa also glosses over likewise:

"स्वयत्चिं प्रार्थितः स्वयं शतिः दृष्टि दृष्टि: ब्राह्मणविद्या कृत्या "

The disease may begin with irregularities in eating indigestible food, fasting, mental agitation, and excessive fatigue and may make its first appearance by giving rise to white spots, (prat. suklāni, śveta laṅksma) and gradually develop spreading over the

(9) Bhaṭa defines Śvitra as - "प्राणीयमूलप्रतीकस्य: लोमभिः। शुष्कलोहितम्। अन्योहि मण्डल विचर्य विचर्य तुपुलक्षेतु॥ (P. 141). As indicated above (note 4) there is a diversity of opinion about Kīlāsa, Śvitra and Kūṣṭha. Charaka, Suśruta and other ancient authorities have no agreement over the question of their different stages or their distinct individuality (see Śrikaṭ, hadasa's comment on Madha. Nid.p.288). As a further proof see the quotation from Bhaluki -

स्वयं प्रार्थितः स्वयं प्रार्थितः स्वयं प्रार्थितः ।
किंचिदभिभविसमयं संस्पर्शविद्या वात्स्लयः।
दर्शनः तथा विभेदं गात्रोत्तमावस्थितम्।
मेदः स्वयं वैवेक्ष्येवं तथा विवेच्येन निरोच्येत॥

(10) The fourth variety of Kīlāsa lies outside the scope of medical treatises. A stanza similar to I.23.4 appears in the Paippalāda version also -

सततं यस्य मुक्तं पिन्छे किंचित्मं जन्येः।
वद्य सुकुलं तवसं यतस्तोपनित्यामसि॥

but here the fourth variety which is peculiarly Atharvan is missing.
body and digging deep into the blood, marrow and bones.

The medical authorities regard Kilāsa as belonging to the group of nine kinds of Kuṣṭha which is incurable, though in initial stages it is considered curable.

THE REMEDY—

The practices connected with the disease, in the Kau. Sūt. make full use of the plants mentioned in the two hymns. The three plants mentioned in the two hymns are given (at 1.23.1,ab) by their descriptive epithets—Rāmā (dark), Kṛṣṇā (black or sable) and Asiknī (dusky). They are, according to Dārila the same as Bhrāgarāja, Indravāruni, and Nīlī respectively.

Each one restores natural colour to the skin; each has a dark hiding place and each is flattered to do its work diligently. The fourth plant

(11) Bhelā (p. 142)


The disease named Pāma (itch, eczema) which is brother to Takman ("पाता भात्येण सह" V.22.12) becomes Pāma in ancient medical Samhitās. Bhelā and Kāśyapa look upon Pāma as a variety of Kuṣṭha belonging to the other group of nine which can be cured. Kāśyapa defines Pāma as "कालोसावलपकालाचासास्य पाम", (p. 82). Similarly Charaka VI.7.

(13) Bhrāgarāja—Eclipta Prostrata, Trailing eclipta.

Indravāruni—Cucumis Colocynthis, Indian bitter apple.

Nīlī—Indigo plant.
praised in the same hymn is Rajani(14) whose identification is pretty clear on account of the variant reading in the Tai. Brā. and the gloss thereupon. The Atharvan seems to have changed’ “Raṅjani” to “Rajani” purposely with a pun on the word (herb and night)(15).

The Kau. Sūt. 26.22-24 describes the following practice as a cure for white leprosy (“Śvetakuṣṭhāpanodanāya”’—Sāyaṇa; “Śvetakuṣṭhabhaisajjyāni”—Keśava).

‘While reciting I.23 and 24 the priest—physician having rubbed dung upon the sores, until they are red, smears upon them the substances mentioned in the mantra (i.e. Bhṛṅgarāja, Indravāruṇi, Nilī and Haridrā). He cuts off the white scurf’(16). The patient having been covered, the priest performs the rites to Maruts,(17) so that the patient is made to sweat. (‘नक्ष्ठ जाता I.23.1 सुप्पर्णा जात I.24.1 इति मन्त्रोक्तः शाकालोहितं प्रश्वप्यालिमपति । पलितता्म्याचिच्छ । मारताम्यपिनिः’) (18).

(14) Rajani, Raṅjani, Raṅjanā—Haridrā, curcuma longa. It is called in later medical plant-lexicography “Parpati”.
Cf. Madana 46.47; Dhanvantari I.27; Bhāvaprakāsa I.194; It is a fragrant remedy with dark aspect.
(15) The Atharvan is very fond of figures of speech. Pun is to be met with at every step. Here Rajani is followed by Rajaya which expressly brings out striking alliterative effect.
(16) From here, Sāyaṇa thinks that the cure is of Pulita which he treats as an independent disease.
(17) The rites to Maruts are described at Kau. Sūt. 41.1-7; 30.12 etc. where AV. IV.15.1; VII.18.1 are rubricated. They are mainly designed to produce rain. Here their employment is only secondary and seems to be intended for making the patient sweat.
(18) Keśava assigns another curative practice at Kau. Sūt. 28.13 with Kuṣṭha plant (Costus, Sāussurea lappa),
ASURI ŚYĀMĀ-

The hymn I.24 praises the plant Asurī or Śyāmā. Sāyaṇa, the European and American translators have been tempted to explain the myth connected with Asurī. Sāyaṇa takes Asurī in the sense of an Asura woman; “She was pitta of Suparṇa, she was conquered(19) in fight and was later on turned into forest-trees.” Weber regards Suparṇa as sun and Asurī as night who having conquered the sun withdraws into the forest and assumes the forms of trees. Bloomfield rejects this mythical interpretation though he is not ready to call it irrelevant or add a new one(20). We can conveniently say that “pitta” of the Premordial Eagle - Suparṇa is the light of the sun – Suparṇa. Pitta is from √ pat - to fall. This light of the sun is received by the Asurī plant and it thus becomes an embodiment of the sun-light i.e. becomes medicinally as effective as the sun-light itself. In this sense all trees and plants and herbs are Asurī and the pitta of the Suparṇa. Plants and Suparṇa are closely connected in the AV. (cf. II.27.2; V.14.1 etc.).

Whatever the meaning of the myth, the expression “युष्म चक्र बनस्पतीन्” (I.24.1) is significant in as much as the name Asurī seems to be applied to

while Dārila supported by the Gaṇamāla (Aṭhār. Pari. 34) declares it to be a cure for fever. Keśava might have confused between Kuṣṭha plant and Kuṣṭha - leprosy.

(19) There is much discussion about ‘jitā’ appearing in I.24.1. Bloomfield emends it to ‘jitvā’ and suspects that the transcriber was shocked thereby, Ludwig reads ‘jītām’. See Whitney’s note.

many plants and herbs or many plants and herbs contained properties of Āsura. Śāyana thinks of Nili (indigo plant) as intended here without specific reason(21). Hence Āsura seems to be a general term applied to a class of plants possessing similar properties(22).

The Āsura Śyāma referred to here was used for the first time as a remedy for Kilāsa (I.24.2). It removed Kilāsa and secured the original colour of the skin. The hymn metaphorically and with the usual Atharvan fashion gives, the parentage of the Śyāma Āsura to suggest that the sage knew the properties of the plant thoroughly well and reflects the same spirit as contained in L.23.3 wherein the hiding place and dwelling of the "black plants" are disclosed.

Śyāma and Āsura are the same, for it is clear from the tone of the hymn I.24.1 where only one plant is addressed. But as observed above Āsura is a general term for a class of plants. Śyāma is called Āsura because of the reason mentioned in the expression "पुरववा आत्वम्" - it was dug out of the earth. Though in a general way Āsura stands in the Atharvan as a hostile power conquered by the Devas or gods yet a different note prevails occasionally. Thus VI.108.2 states that the Asuras have wisdom.

(21) Perhaps he is still thinking of I.23 or influenced by the epithet "Śyāma" or the dark complexion of the demoness.
(22) Cf. "Āsuri Kalpa" Atharva-parisista No. XXXVI where Āsuri stands for red mustard plant.
(23) Many European editions read "Śama", but this does not look like a correct reading; for the Paippalada recension and many MSS used by Sū. P. Pandit read "Śyāma". "Śyāmaka" of the Kau. Sūt. 8.11 is different.
Especially the connection of the Asuras with what is deep-seated or hidden underground or dug out is frequently expressed in the AV. in clear terms:

(i) Deep-seated waters have Asura as father (IV.15.10);

(ii) Asura is connected with Osadhi (XIII.4.42);

(iii) Asuras dig remedies in the ground (II.3.3; VI.109.3);

(iv) The ants Upajikā are daughters of Asuras because they dig the earth (VI.100.3);

(v) Apamarga is a plant which the Asuras dig out (IV.19.4). Similarly the plant Śyāmā is dug out of the ground (पुर्विमा अध्यक्षम) and hence she is Asuri. If this suggestion is acceptable then there is no necessity of searching for any myth to interpret "yudhā jītā" (in I.24.1) for it then simply means 'dug out', metaphorically conquered after digging, which is a kind of fight.

Grill rightly points out that even the term Śyāmā is applied to many plants (24), but the "śyāmā Asuri" is that Śyāmā which is dug out of the earth. And that plant can be identified. It is, in all probability the same as Rajani (mentioned in I.23.1 c) which means that both Asuri Śyāmā and Rajani (Rañjanī, Rañjanā, Haridra; Guriṣṭhita – Gurcuma longa) are the names of the same plant.

3. JĀYANYA

य: काक्षसा: अशुभागति तलोयसंविश्वेषितं।
निहित सुव जायाय: य: कस्तु क्षुद्दं भ्रितं।

These Atharvan stanzas have presented a very tough problem to the students of Vedic exegesis. Till now no interpretation of these is considered final, the one previous being refuted and rejected by the other following. It is, therefore, fitting to offer a suitable interpretation of these stanzas in the light of the ancient Ayurvedic Samhitās.

THE ATTEMPTS MADE SO FAR —

The key to the interpretation of these verses is the correct meaning of the word Jāyānya (mentioned once again in XIX.44.2) which stands for some disease. Bloomfield tried to explain the word twice, once in the Proceedings of the American Oriental Society(2) and again in the translation of the Atharvan hymns in the Sacred Books of the East series(3). In these two attempts he gave two different explanations. In his first effort, having rejected all previous interpretations, he suggested that, "Jāyānya should be identified with Akṣata (boils without opening) or at least Jāyānya refers to some

(1) The Paippalāda version contains these verses in the following form in XIX. 40. 7, 8, 9 — तरसत्वं for निर्हस्तं, यःकविचरं for यःकस्थ, पौश्यम् for पूर्ध्म, line तद्वितंस्व. . . . . dropped out; हन्या for हन्त: and an enigmatic verse in the end य: सम्राविचि: करोद्व: उदरं मम I. यदुमो योश्च जाते तेन जायन्यं अनीनश्चम्. . . .

(2) PAOS. Oct. 1887—JAOS xiii. p.ccvv ff or AJP. xi. 324,320, (3) SBE. xliv. p. 561.
external skin disease. (4)" In his second attempt he changed his views and concluded that "I am tempted to regard Jāyānya as Syphilis etymologically either congenital disease (root √ jan) or venereal disease (jāyā = woman) (5)." Thus he attaches little importance to the word "Jāyena" appearing in the Taittiriya Saṃhitā or the 'Rājayakṣma--(bhaiṣajyam) and 'rājayakṣmākhyo rogaḥ' as the meaning of the word Jāyānya given by Keśava and Śāyāna respectively. The term rendered as "eine bestimmte krankheit" in the Petersberg Lexicon and Bohtlingk also does not satisfy him. Kuhn and Zimmer identify Jāyānya with Jāyena of the TS. and there the word occurs in connection with Yakṣma (Rājayakṣma, Pāpayakṣma) which is currently believed to be the designation of consumption. Bloomfield rejects this interpretation too. Ludwig's explanation of Jāyānya as "poisonous insects" (6) and Griffith's as "Scrofulous Habit" (7) are not acceptable to him though each of the above-mentioned scholars has his own grounds to hold his own view. Whitney leaves the word Jāyānya untranslated. And the Kau. Sūtra too, does not help us in this particular case.

Thus Jāyānya may mean, according to the views of the above scholars "boils without opening", or "syphilis" or "venereal disease" or "consumption", or "wounds" or "poisonous insects" or "scrofulous

(4) JAOS. xiii. p.ccxvi.
(5) SBE. XLIV. 561.
(6) For the references to German interpretations see JAOS. xiii.ccxiv.f
habit”. Now we want to see whether these views are correct, and, if not, what the real meaning of the term Jāyānya is.

THE DECEPTIVE GROUNDS -

There is no wonder if Griffith was misled into translating Jāyānya as “scrofulous habit” for curiously enough the above three stanzas pertaining to Jāyānya come in the middle of a hymn devoted to Apachit (scrofula, glandular boils). And it is also a reason why Bloomfield looked upon Jāyānya as “Aksāta” (boils without opening). But as pointed out elsewhere the present hymn (VII.76) consists of three distinct parts - dealing with Apachit, dealing with Jāyānya, and a prose passage of formulaic nature. The hymn begins with Apachit and so Griffith mistook Jāyānya for Apachit (scrofula).

Ludwig's interpretation of Jāyānya as poisonous insects rests mainly on two grounds, viz. (i) the statement of the hymn "पक्षी जायान्य: पतिति स आ विषालि पुर्वस्म", and (ii) his preconceived idea that Apachit is a set of obnoxious creatures or insects. As for the latter it is proved beyond doubt that Apachit is the Atharvan name for the later Apachi or Gandāmālā and we shall presently show the real import of the statement "the bird Jāyānya flies" etc. Bloomfield's idea of Jāyānya as syphilis has to be rejected for historical reasons(8).

(8) Sir Malcom Morris tells us (Nation's Health, p. 12 ff): "Syphilis was not known in Europe before 1500 A.D. He then quotes Prof. Iwan Bloch of Berlin (System of Syphilis) - "In the entire literature of the old World both Occidental and Oriental, no description of the syphilitic syndrome anterior to the year 1495 is to be met with."
We are in general agreement with Kuhn and Zimmer when they connect the Atharvan Jāyānyā with the Jāyēnya of the TS. and think of it as a kind of consumption. But before coming to that point we shall examine the meaning of the term Yakṣma in the Atharvan.

THE ATHARVAN MEANING OF THE TERM YAKṢMA -

Yakṣma in the AV. does not mean consumption but stands for disease in general. This is in agreement with the statement in the Vājasaneyi Samhitā that there are a hundred Yakṣmas(9). The word occurs in the AV. for more than twenty five times and a few complete hymns are devoted to it. Thus II.33 (=RV.X:163), III.31; VI.85; and IX.8 are mainly given to Yakṣma. But in none of these, except, of course, where Yakṣma has prefixes such as Ajñāyāta, Pāpa or Rāja, the term has more than a general sense of ‘disease’. Taking into consideration the hymns devoted to Yakṣma severally, we find that II.33 (= RV.X:163) which is called by the Kau. Sūt as “Ejector of Kaśyapa” (कद्वपस्य बोधहेम) (10) is meant to eject disease from every limb and the

"It is (i.e. syphilis) unknown to Suśruta and Charaka. It is mentioned for the first time in the Bhāvaprakāśa under the name Phiranga. There are no doubt references in the earlier Sanskrit works to the diseases of the genitals due to lewd or impure sexual connections (cf. Upadamā-Suśruta II. 12). But it is well-known to every surgeon that there are many venereal sores which are not really syphilitic." G. N. Mukhopadhyaya. His. of Indian Medicine I. pp. 132-135.

(9) VS. XII.97 –अधो वातस्य यक्ष्माणाम्
(10) Kau. Sūt.27.7-8,
practice prescribed consists simply of symbolically tearing away the fetters of disease. Moreover the Gaṇamālā includes the hymn in its "Āyuṣya Gaṇa"(11) and Sāyaṇa in the "Amholinga Gaṇa"(12). III.31, a hymn of the Papmahā gaṇa(13) though mentioning Yakṣma in its refrain, aims more at warding off misfortune and disease; and its employment in the Upanayana Samskāra makes the whole point clear. VI.85, belonging to the Takmanāṣana gaṇa(14) wherein a number of hymns pertaining to various diseases are strung together, does not give a specific meaning to Yakṣma and the ritual of the Kau. Sūt. for the hymn simply mentions "manṭroktam’badh-nātī”(15). Hymn IX.8 enumerates almost all the diseases known in the Vedic period with the refrain varying as: सब शीर्षण्यं ते रोगं बहिनिमित्त्रयामहेः।

or यक्स्मं ते अन्तर्खः स्मृयो बहिनिमित्त्रयामहेः।

or यक्स्माणां सर्वं विष बहिनिमित्त्रयामहेः।

Thus the plural of the term Yakṣma, its mention as a synonym for ‘roga’ (disease), its inclusion in the Takmanāṣana gaṇa and also in the "Sarvarogabhaisajjyam” together with the simple practices recommended by the Kau. Sūt. for IX.8(16) prove that in

(11) Atharva Pariṣṭa 34.4.
(12) Introduction to the hymn.
(13) Gaṇamālā - Ath. Pari. 34.6.
(14) Takmanāṣana gaṇa - Kau. Sūt. 26.1 note. Here the Yakṣma hymns are strung together with the hymns of other diseases as Takman etc. and even Āyuṣya hymns.
(15) 33.37 i.e. tying of Varapa tree (Crataeva roxburghii) whose medical properties are praised in X. 3.
(16) Kau. Sut. 32. 18—The patient is taken hold of, the hymn is recited. While the last two stanzas are muttered the sun is faced reverently.
the AV. Yakṣma stands for disease only. The Śāntikalpa(17) too uses the word very broadly.

IDENTITY OF JĀYĀNYA AND JĀYENYA –

The stanza VII.76.5 clearly shows acquaintance with the origin of Jāyānya(18) and Sāyaṇa is correct when he traces it to the passages in the Taittirīya Samhitā where the origin of the disease is given (II.3.5.2) –

“प्रजापतेश्वरैनितिशतु दुहिता आसन् । ता: सामाय राजेश्वदातु ।
तासां रोहिणीमुवर्त । . . . . . . . . . . . . . . . . . . तासां रोहिणीमेयोपायत ।
तं यक्षम आचछेत । तदृ राजयक्षमस्तं जन्म । यत्वार्थमिन्नतं तत्पाप- यक्षमस्तं।
यज्ञायाम्योविनद्वतं ततु जायेयस्तं । य एवं एतेषां जन्म वेद
नैनमेते यक्षमाविन्दन्ति ।”

Here the similarity of phrases between the Atharvan and the Yajus texts is worth noticing(19) (“तिथि
वै ते जायायम् जानम्=य एव एतेषां जन्म वेद ।
यतो जायायम् जायसे
=यज्ञायाम्योविनद्वतं ततु जायेयस्तं”) ) Only the Atharvan text has made a slight change in the name of the disease derived from the word Jāyā and Sāyaṇa has marked it too: (20) “तत्र जायेयम् इति पठलेये ब्रह्म तु जायायम् इति.” Thus it is clear that the Atharvan knows the origin of Jāyānya, viz. the “Myth of the Moon and his Wives” and refers tacitly to the Yajus texts and therefore

(17) Śāntikalpa XXIII.27.
(18) Knowledge of the origin of disease confers exemption from fit; cf. VII. 12. 2; 76. 5; also Śat. Brāh. IX.1. 1. 17–
“No danger comes from him who has been recognized and addressed.
(19) This is the derivation of Jāyānya given by the text. For such a method of derivation see, R. R. Kasyapa – “Vedic Basis for the Etymologies of Vedic words.” Indian Culture II. p. 615 ff.
(20) And has made the meaning clear by words —

िरत्तरजायासंभोगेन जायासानम्।
Jāyānya (AV.) and Jāyenya (TS) are one and the same.

Jāyenya is given in the TS. as a variety of Rājayakṣma – consumption and hence Jāynāya also means consumption caused by excessive sexual indulgence. Pāpayakṣma and Ajñyātayakṣma(21) are also varieties of Rājayakṣma.

TESTIMONY OF THE ĀYURVEDA –

Both Charaka and Suśruta mention excessive sexual indulgence as one of the causes of consumption,(22) and as in the TS. and in the AV. trace its origin to the “Myth of the Moon and his Wives”(23). The word used for this type of consumption is ‘Rājayakṣma’ in Charaka and ‘Kṣaya’ in Suśruta. The latter also uses the word “Śoṣa” for Kṣaya. From the use of the term Rājayakṣma (current in the Vedic literature as shown above) in ancient medical Samhītās, it primarily meant consumption caused by four independent causes of which sexual indulgence was one. The one caused by such indulgence was most probably found only among kings – and hence it is King’s disease – Rājayakṣma –

cf. Charaka – ‘यस्मातः राजः श्रावासीद्वाजयक्षमा ततो मतः।
Suśruta – ‘राजशचन्द्रमसो यस्मादभृद्य फिलामयः।

(21) TS:II.3.5.1-3;5.6.4—5; AV.III.11.VI.127.
(22) Charaka. VI. 8.24-27; Suśruta VI.41.10--17.
(23) Charaka VI.8.3-4; Suśruta VI. 41.4.
In the myth of the moon and his wives, king Moon suffered from it through excess in sexual matters in connection with his Jāyā - Rohinī, so it is Jāyānyā or Jāyenya and that was his, king's disease - Rājaroga (24).

Susruta calls it Kṣaya or Śoṣa because it dries up the primary fluids of body. In the light of the definition of Kṣaya together with Ďalhana's comment: (Susruta VI.41.10-17)

शीयन्ते धातवः सर्वेऽत्: शुष्क्यति मानवः।........
व्यवायस्योपी शुष्क्य ध्वलितं सुप्रदुः।
पाहुदेहोऽयापूर्वः शीयन्ते चास्य धातवः।

यथापूर्वन्मिति।तत् शुष्क्य पूर्व मज्जा, मण्डोसिस्थिः, अस्थनो मेदः।
मेदस्तो मांसं, मांसस्य रक्तमितिये शीयन्ते धातवः: प्रार्थदेव दशित्वायायादुः।

प्रवि, परं स्त्रीययो न निवर्तते॥

We may now translate VII.76.3 as:

"Everyone of Jāyānyā is driven out, that which sets the bone (25) of the spine to decay, penetrates the flesh around and has taken resort to the marrow within."

Thus the tradition of the Āyurveda identifies Rājayakṣma or Kṣaya caused by the loss of elemental fluids with Jāyānyā or Jāyenya that has reached the bone of the spine. The word "Kākāsa" here is in the same sense as in II.33.2; VII.80.3; IX. 12:5; 13:4; XI. 10.15; and also in VS. XXV.6 and SB. VIII.6.2. 10 - meaning "vertebra", the bones that together from the vertebral column or spine.

(24) But see Vāgbhaṭa "शत्व राजा च यत्रा च राजयक्षमा ततो मतः।" who understand it as "King of Diseases" also.

(25) The word 'Kākāsa' appears in II.33.3 where it comes in association with 'neck', 'nape', back-bone, shoulders, etc. Whitney therefore translates it there as "Vertebra". That is the correct meaning and is understood here as such.
"Talūdyā" (26) is the flesh about and Kakuda is the marrow within (27). Thus this very stanza gives us the meaning of Jāyānya as "Tuberculosis of the spine."

It seems probable that the term Jāyānya or Jāyenya was current during the Vedic period but it gradually disappeared owing to the narrowness of conception and uncertainty of derivation and made room for Rājayakṣma and Kṣaya for their wider import and clarity of thought.

No doubt the word Rājayakṣma itself (and also Ajñyātayakṣma) was current in the Vedic period (AV. III. 11 = XX. 96.6-9 = RV. X.161) but the hymn gives no indication at all about its meaning — whether Phtysis or Pulmonitis, the different shades attached to it by the later Āyurvedic Samhitās.

The hymn where the word appears is, according to the Kau. Sūt. a hymn for long life. It is included in the Āyuṣya gaṇa, Takmanāsana gaṇa and even the Anukramaṇi designates it as "Āyuṣyaṁ". The Kau. Sūt. by its ritual "मूँच्छामि त्वेति ग्राम्ये पूर्वकरःसयोगमिरोदनम्। अरस्ये तिलक्षणयोगयास्त्वा ज्वालेना—बनसःवेषवसिद्धम्। मूर्गार्महेयेत्यास्यायति।" (27. 32-34)

viz. - The patient eats the porridge containing rotten fish and takes a bath at dawn with warm

(26) "Talūdyā" is a doubtful word. Sāyana takes it to mean ‘flesh near the bones’ (श्रवित्रसमय्यां गांसम्). On the basis of the doubtful Paippalāda reading, American translators and Griffith too render it as “Sole of the foot.” But I fail to find “talābhyāṃ in the Paipp. for there too the reading is "Talūdyā." The word may mean flesh as Sāyana holds it or it may stand for “Inter vertebral cartilage” on which each successive vertebra of the back-bone rests.

(27) ‘Kakud’ in this context may stand for marrow, one of the Īḍhatu. Sāyana takes it as “ग्रीवायवरभाग,” which the trans-
water in which burning sesame, hemp, cow-dung and sacred fire-wood are dipped. All these things must have been collected in the forest. He is made to take bath while the Mr̥gāra hymns are being recited (Mr̥gārāṇi – Kau. Sūt. 9.1 and Pet. Lex.). Kau. Sūt. is treating here the “Grāmya Vyādhī” – ग्राम्यो व्याधि: निषुनस्योगात् पिलाहृतिः (?) प्रसिद्धामिथानः। वारिल। ‘बालरागमगृहीते च मैथुनदोषमृष्णज्वालयुक्तः। केशव।’

AKŚITA AND SUKŚATA –

“तद्बिषितस्य भेषजमुख्योऽयुक्तस्य च।” AV. VII.76.4(cd)
The two words Akśita and Sukśata appearing here in connection with Jāyānya have troubled the scholars a good deal. Whitney retains the words untrans- lated because of their doubtful and disputed character. Sāyaṇa himself felt some difficulty and gave two independent interpretations of these words. The European and the American scholars looking upon the two epithets as antithetical in character have freely emended them. Now the position is as follows:

4. Paippalāda recension altogether omits the line which contains these two words.

S. P. Pandit has not noted any variant readings from the MSS. nor has he commented upon the divergence in the reading of the text and Sāyaṇa’s comment. Still we may believe that Sāyaṇa must

lators have rendered as “on the head” or ‘on the top’ too literally,
have had a genuine reading before him for his Akṣita and Sukṣita which are doubtless two varieties of Jāyānya. The emendation Akṣata is unwarranted. Bloomfield first emends the text Akṣita to Akṣata and then tries to identify this Akṣata with the Akṣata mentioned at Kau. Sūt. 31.11(28). Thus his effort to identify Jāyānya with Akṣata depends purely upon an unwarranted emendation of the text. In all the MSS and editions "Akṣitasya" is the reading and hence if any emendation is to be suggested it should be in 'Sukṣatasya" in order to conform to the antithetical character of the two varieties of Jāyānya. The reading adopted by Sāyaṇa in his scholia is "Sukṣitasya" retaining "Akṣitasya" intact.

"Zimmer", says Bloomfield(29) "finds support for his reading" "Akṣatasya", and at the same time for his theory that the charm is directed against a kind of consumption, in the word "kṣata", which is reported by Wise in his "Commentary on the Hindu System of Medicine"(30) to have the special value of 'rupture or ulcer of the respiratory organ'. But Zimmer need not change the text unnecessarily for "Uraḥkṣata" (pulmonary cavitation) is an independent cause of consumption different from the one causing Jāyānya. This Uraḥkṣata is due to over-

(28) Bloomfield seems to be misguided by Dārila’s incorrect and uncertain reading "अक्षतमेष्‌ज्ययै” appearing under Kau. Sūt. 32.11-12 whereas in the text the word is "क्‌षितिकाम.” Dārila’s gloss on these Sūtras is mutilated. And we have shown elsewhere that the "Akṣata of the Kau. Sūt. is identical with Apachit.
(29) JAOS; xiii.p.ccxxv.
(30) p.321.
strain on the respiratory organ and is in accordance with both Charaka and Suśruta (31); the consumption caused by such Uraḥkṣata is called Sāhasika Yakṣma.

Aḵṣītasya and Sukṣītasya are thus the proper readings as accepted by Sāyaṇa and his first interpretation of these two terms viz. of “short duration in the body” (शरीरे चिरकालावस्थानरहितस्य – Acute) and of long duration (चिरकालमवस्थातः – chronic) from the root व्रक्षी – to dwell, is quite acceptable (32).

JĀYĀNYA, A BIRD –

That the disease flies from person to person is a Vedic belief. It is perhaps due to looking at disease as a spirit which temporarily inhabits the human body, and leaves it when exorcised. Thus we have in the RV.: X.97.13 –

‘ताक्षम यथा पत्र चार्णे विनिकिरिदिविना साक्ष वातस्य ध्राज्या।

In the AV. the boils of Apachit are so addressed: VI.83.1

‘अपचित: प्र पतत सुप्रणो वसतेरिव।

And also in VI.83.3.

So is Yakṣma thought to do : V.30.9

‘यथम: यथेन इव श्रापत्।’

Similarly we have : VII.76.4 (ab)

‘पक्षी जायान्यः पततिः स आ विशिष्टुतः पृश्यम्।’

and here the spirit conception of the disease Jāyān-

ya is clearly brought out by the statement “he enters the man”. The Atharvan frequently mentions pigeon and other birds as carriers of misfortune

(31) Charaka VI.8.15,17,18.

Suśruta VI.41.16, 22-23,25.

(32) His alternative interpretation from the root व्रक्षानु हिम-

sāyām may therefore be set aside.
(cf. VI.27; 29). The same idea here takes the form of a disease moving like a bird and bringing misfortune. This same Vedic belief in the spirit conception of disease assuming the form of a bird and entering human bodies also accounts for the Vedic mind, the spread of disease by infection(33).

THE REMEDY-

The Kau. Sūt. (32.11–13) recommends the following practice to cure Jāyānā type of Tuberculosis. It consists of tying on the patient an amulet of the string of a lute and using as amulet three fragments of Viriṇa plant(34) that have fallen of their own accord. (‘य: कौक्ष्या इति पिन्निज्ञावयोगतस्त्री बल्नातिः तस्मय श्वस्तिक्यम्। वीरिणवश्च ध्वंत्यम्यान त्रि: समस्म ’)

Kau. Sūt. 32.11–13

The symbolism of the practice is obscure so far as tying of the amulet consisting of the broken parts of the lute are concerned. Dārila’s comment on these Sūtras is almost useless. Sāyana’s paraphrase(35) of the performance gives some sense. The practice recommended by the Kau. Sūt. as is obvious, does not help us in understanding the nature of the disease.

(33) As pointed out elsewhere the Jāyānā stanzas appear as a part of the ṛgveda which begins with Apachit. Why these two diseases should be thus brought together is a matter worth consideration. It may be that the compiler finding both Apachit and Jāyānā coming before exorcism like birds and flying away after the charm is set to work, has linked them together with an eye on the common point. The norm of the Book was also adhered to by the addition of a formulaic passage in the end.

(34) Andropogan muricatus.

(35) “वीरिणवश्च ध्वंत्यम्यान त्रि: समस्म ।”
4. HARIMA

THE NAME–

The Atharvan treats the disease Harimā (literally yellowness) in only one hymn I.22. The Paippālada recension of the AV. has also preserved the hymn (AVP.I.28) with a few suggestive variants. And similar stanzas occur in the RV(I.50.11–12); the Taittirīya Brāhmaṇa (III.7.6.22–23) and the Āpastamba Śrauta Sūtra (IV.15.1). The Atharvanic name of the disease seems to be Harimā as the hymn frequently mentions it (I.22:1,4; also IX.8.9; XIX.44.2), and the Anukramaṇī corroborates it. The Kau. Sūt. on the other hand does not give the name of the disease, while Keśava calls it "अपस्माराविस्मयद्ह्रोगकामवस्येहिणकालि भैषज्यानि" and Śāyana following him prescribes the hymn for "ह्रोगकामवादिसान्ये".

The European and the American scholars have translated the term “Harimā” simply as ‘yellowness’ without attaching any special significance to it, i.e. looking upon it merely as a symptom of the disease jaundice. But Harimā is the name of the disease itself. – this the hymn wants to emphasise by contrasting it with the term Rohita again and again:

I.22.2—परि त्वा रोहितेऽवर्णे वायुत्वाय दुःसिति।
यथायमरणा असदद्रोहिताः बहुरितो भुज्जति।।

In this stanza the Vedic sage addresses the patient, “By red colours we surround you for long life; thus free from sin or injury (rapas), your yellowness (Harimā) would disappear.” Thus Harita stands

(1) The difficulty brought about by “asadatho” which defies all attempts at translation, is solved to some extent by the Paippalada reading “यथा त्वमरणातो बहोहरितो भव।”
for yellowness, the symptom and Harimā is the name of the disease.

There is little doubt about the fact that the disease Harimā – the Atharvan nomenclature, belongs to a class of diseases known as Pāṇḍu (Anaemia) classified by the Ayurveda in 'eight varieties(2):

वात्सनयित्र दिलास विषयं द्रव्याधिकारणातस्य ज्ञाते ।
कृतं साक्षरितम् स्मृतोत्तरबृत्तिः कलु पाण्डुरोगः ॥

Kāmalā, Kāmalaka (Keśava), Kāmila (Śaśaṇa) – jaundice can be the disease treated in I.22 for in that disease also yellowness is the obvious symptom, and it is also a variety of Pāṇḍu.

But to a student of Vedic tradition, Kāmalā cannot be acceptable as a synonym of Harimā for the latter is near Halimaka than the former. This is etymologically and symptomatically true. Both Charaka and Suśruta derive the word Halimaka(3) from 'hari' and 'harita', a word which actually appears in the hymn itself; and both the ancient authorities on Āyurveda describe it in closely similar phrases(4). And Dr. Wise describes it: “Another form of Jaundice is called Halimaka or Locorokakā(5). This variety is produced by air and bile and

(2) Quoted by Ďalhaṇa and Chakrapāni in discussions on Pāṇḍu Also, compare: Charaka VI.16.31; Suśruta-Utt, 44.3 ff.

(3) Charaka VI.16.132-133—‘यदा तु पाण्डुरोगणः स्वयं द्रित्तिस्यायपीतः ।
बलोत्साहयोत्सतत्त्रयं मनं धात्तिवं गुदच्वरः ॥
स्त्रीश्वरोऽवोऽनम्यदेवस्य स्वास-तुष्णात्सचिच्छेमः ॥
हुलीमकं तद्वा तत्स्य विद्यादिनिलिपितः ॥
Suśruta VI.44.12—‘ध्वराक्षमन्यदेवहुलीमकं ।
कष्यानिवेदः साध्वकोसलस्च ।
ते बातपितादिरिपितोलीमकं नाम वदति सतः ॥

(4) Charaka— यदा तु पाण्डुरोगणः स्वयं द्रित्तिस्यायपीतः ।
Suśruta— ते बातपितादिरिपितोलीमकं नाम वदति सतः ॥

(5) Obviously a misreading for ‘साध्वकोसलस्च’ of Suśruta
is characterised by fever, pain over the body, giddiness, languour, drowsiness, emaciation of the body, with the symptoms of the form of Jaundice produced by air and bile(6)."

This description of Harimā or Halimaka accords well with Chlorosis — a modern medical term: the word means “greenish yellow” and is a form of simple anaemia which occurs in persons of particular constitution and receives its name from the yellow or fairly greenish grey complexion of those suffering from it(7).

**COMPLICATION WITH HRDYOTA —**

I.22.1 — अनु सूर्यमुदयतां हुबोतो हरिमा च ते।
गो रोहितस्य वर्णान तेन त्वा परि द्यासि।

This stanza mentions Ḫṛdyota as an associate of Harimā. In RV. I.50.1 ff Ḫṛdyota is replaced by Ḫṛdroga. Similarly in TB. and ĀŚŚ. In the Kāsyapa Samhitā too, both in the Indriya and Khila Sthānas, the Kāmalāchikitsā is followed by Ḫṛdrogachikitsā(8). Charaka mentions Ḫṛdayaspadana as a symptom common to all varieties of Pāṇḍu(9). Likewise in the Madhavanidāna there appears "Ḥṛllāsa" as a common associate of all the forms of Pāṇḍu.(10) Dr. Wise calls it "Ṛdrāga" and states:—

"When produced by deranged bile there is much pain in the heart, with thirst, heart-burning and

VI.44.12. Lāghava or Alasa are other designations of Halimaka according to Susrūta.

(7) Black’s Medical Dictionary (J. D. Courie, 12th edition).
(8) Kāsyapa Samhitā p. 63 and p. 266.
(9) Charaka VI.16.12.
(10) Madhavanidāna VIII.7,
dryness"(11). This agrees exactly with the description of Halîmaka as given by Suśruta, and this disease is accepted as caused by deranged bile. It is also clear from this that "Hṛdyota" (AV) and "Hṛdroga" (RV. TB. ĀŚS. and Kāśyapa Saṁhitā) and Hṛllāsa" (Mādh. Ni.) are more or less synonyms(12) and can be interpreted as burning of the heart (ḥṛd + Ṛdyut diptaḥ - "हृदयं सन्तापयितं" Sāyana) or 'causing pain in the heart' (ḥṛd+√dut 11:4) and the Western scholars).

The same word Hṛdyota appears again in connection with VI.24.1 a hymn rubricated by the Kau. Sūt. at 30.13 and prescribed by Dārila as a cure for dropsy. Keśava on the other had makes it a cure for dropsy, pain in the heart, and jaundice. Keśava's idea, - that because Hṛdyota is a common associate of both jaundice and dropsy, the cure of one should be a cure for the other. - is not very logical. But the general criticism levelled against "the commentators of much later date" who are "evidently affected by their knowledge of the later Hindu Medicine" by G.M. Bolling(13) is not very judicious. It has been accepted that the Atharvan tradition of treatment of disease and its medicine is the basic foundation of Āyurveda and the ancient Saṁhitās have preserved many subtle links of this ancient tradition. The entire Hindu medicine is based upon the ancient Saṁhitās of Āyurveda which in their turn take their source in the Atharvan.

(12) And they are different from Hṛdayāmaya (heart-disease) mentioned in V.30.9; VI.14.1; VI.127.3.
(13) Ency. of Religion and Ethics under "Vedic Medicine and Disease", 1
Hence there is no harm if the ancient Medical Sāmhitās are invoked in the interpretation of the medical charms of the AV.; their authority should be regarded as sound as the Kau. Sūt. itself.

THE REMEDIES RECOMMENDED BY THE VEDA -

(i) The hymn (I.22) refers to some remedies for Harimā (chlorosis), which were prevalent in the Vedic days. The first and the foremost among them was the sun-light (cf. "अनु सूर्यमुद्रयतां ह्रावतो हरिमा च ते"). The Indo-Āryans are from the beginning sun-worshippers and they look upon the sun as the presiding deity of health and banisher of all diseases. In the RV. (I.50.11) the sun is entreated to remove, as he rises, the heart-disease and Harimā of the suffering patient. The curative agency of the sun, was thus well-known to the Āryans of the Vedic period(14) but in what manner the sun-light was utilized in the cure of Harimā and other diseases cannot be told.

(ii) The next remedy recommended by the Atharvan is contained in the statement : "गो रोहितस्य वर्णन तेन त्वा परिलक्ष्यसि।" "We envelope you by the redness(15) of the cow (with a pun on the word Rohita - with shining red colour and the shining red sun)." This is the Atharvan way of recommending the products of cow in the cure of this disease. The Kau. Sūt. has taken the hint and has used nearly all the products of cow and has even brought

(14) cf. II.32.3 -- "उद्वृत्त्वदय: किमैन्हल्हु निम्रोचन्हल्हु रक्षिमिं।"
V.23.6 -- "उत पुरस्ताःसुर्य एति विश्वदृश्यो अदृश्याः।"
(15) AVŚ -- "गो रोहितस्य वर्णन।"
AVP -- "गो रोहितस्य गोर्वन।"
in the bull to be on the safer side. The reference to cow and her products is more explicit in st.3(16) where too, the Atharvan technique of pun is not absent (particularly the word Rohinī)(17) — “the cows having Rohinī as their presiding deity and the cows red in colour”.

With regard to this second remedy, viz. the cow-products, we may turn to see the ritual prescribed by the Kau. Sūt. (26.14–21) to verify how the Sūtrakāra has utilized the suggestions contained in the hymn:

(part A). “While reciting I.22, the priest gives the patient water to sip which is mixed with hair from the red bull (cf. रोहिनीदेवता;) — the object mentioned in the man-

(16) (a) “या रोहिनीदेवता गाशो उत रोहिनी: ”।
This Śaunakiya reading has caused some embarrassment to scholars. V. Henry suggested an emendation in the text (“Manual Vedique” p. 135 note) and Bloomfield followed him. But the Paippalāda recension forestalled them by its reading:

AVP. I.28.3 — या रोहिनीदेवता गाशो या रोहिनीः न
रूपः रूपेण यो वयः तेन त्वा परिवर्धिति ॥

(b) Charaka and Suśruta also follow the Atharvan recommendation. They prescribe almost all the products of cow-milk, ghee and even urine in the cure of Halīmaka and all forms of Paṇḍu. Charaka VI. 18.68,69; Suśruta VI. 44. 21,23 and particularly see Charaka (VI. 16. 43) ”

पण्डमव्य महातिष्ठं कद्यायणकम्याणि वा ।
स्नेहतारं घूर्तं दधातु कामलबाण्डूरोगिणे ॥

(17) Rohinī is the female of Rohita, a personification of the ascending sun. The stanzas devoted to Rohinī occur at AV. XIII.1-22 (Bloomfield). But Rohiṣṭaivatyaḥ — Cows having Rohinī as their presiding deity is rather obscure, for the word Rohinī has more than one meaning.
tra. And having poured water up on the back of the bull, he lets the patient drink of it. He ties as an amulet upon the patient, sitting upon the skin of a bull, a piece of the skin, pierced by the peg with which it is fastened (when it is spread out), after having steeped it in the cow’s milk and anointed it with the dregs of ghee. He gives the patient milk to drink.

(part B): “He feeds the patient with the porridge made of Haridrā, daubs him from head to foot with the remnants of the porridge and the additional porridge from which he has not eaten, places him upon the couch, ties the three birds (Śuka, Ropaṇākā and Hāridrava) mentioned in the mantra, by their left legs to the foot of the couch and washes the patient off upon the birds. He makes the patient step forward after having first given him a stirred drink – Manthā. He makes the patient address, with the hymn, the chattering birds. Having glued together with lac, the hairs from the breast of the red bull and getting them covered with gold, the patient ties that on as an amulet.” Here is Sāyaṇa’s paraphrase of the performance:

“हृद्रोगकामलादिरोगङ्गशाल्ये रक्तवृषभराम निशोदक पाययेत्।
तथा तेनैव (अनु नूर्मिताम सूक्तेति) रक्तगोचरभूखिष्मकसंगीतोऽधिकारे
प्रक्ष्यप परम परमाणुध्वनि तत्वाविवर्णं तत्त्वोपरं च करायेत्।
तथा रोहिण हरिद्रोदाभोजितवा तत्रक्षिप्ताद्विगत्वेत आप्रवेय
प्रक्ष्यप सद्वायमुपवेशय तद्व: (सन्धुक-काव्रुक-नीपसनकाशीयां
त्रयाणां परक्ष्यप सम्बंजकाशायं हरितसूक्ते दर्षेनव्यन्तम慕ू "क्रियेवमादिकं
सूत्रोक्तं कुयद्व।” (तायण)

These practices try to realise almost all the hints supplied by the hymn; especially it has exploited

(18) cf. Paribhāṣā at the Kau. Sūt. 7.187.
the suggestion contained in the phrase "Rohini-ga" in all possible ways - by using the skin and hair of a red bull, cow's milk and ghee, the last being used only ritualistically. But it is, indeed, surprising that the Sutra has forgotten the sun's effect and share in the cure of Harimā and has wa- vered and possibly erred in the use of Śuka, Ropa- nākā and Hāridrava.

ŚUKA, ROPAÑĀKĀ AND HĀRIDRAVA –

The question here is – do the terms Śuka etc. mentioned in this stanza mean the birds of yellow colour as understood by the Kau. Sūt, Dārila, Keśa- va and Sāyaṇa and all the Western scholars, or is there any other different meaning attached to these words? We have noted Atharvan fondness for pun and here we may legitimately suspect one. It seems the Kau. Sūt, too harboured such a doubt for a while. for otherwise why should it recommend "the porridge of Haridrā" (26.18)? That is obviously based upon the term hāridrava' of the text. But the plural number in Śukeśu etc. made the Sūtra- kara doubtful about the intention of the Veda and taking the clue from the Veda itself made use of the birds on the lines of the 'frog' in VII.116.(19).

(19) The hymn VII.116 actually mentions "यो अन्वेषंब्ययुर- प्रयोगिनः " the frog and states that intermittent fever passes on to the creature. Hence the performance of shedding the disease on to the frog at Kau... Sūt... (32.17) which takes the hint from the mantra itself. Similarly the Sutra made use of the yellow birds here. The reasoning seems that, since frog is used for transferring fever to, in VII.116,
But what the Sūtra did not take into consideration is the fact that the plural number is just the reason for not using the terms Śuka etc. in the sense of yellow birds—parrots, thrushes and water-wagtails. The Atharvan poet cannot be imagined to be thinking of many such birds to be used in a performance recommended by the Kau. Sūt. The hymn VII.116 mentions only a single frog. So the two cases are different. The Atharvan poet does not wish to put Śuka etc. to use like a frog. The Atharvan with his usual attachment to pun found here a good opportunity to play upon words and three words were selected—Śuka, Ropaṇakā and Ḫāridrāva which mean both yellow birds and plants. The birds mentioned being yellow added plausibility to the performance prescribed by the Kau. Sūt. But the plural number gives away the secret of the Atharvan stanza.

It is, therefore, quite possible that under the cover of the plural use, the Atharvan has recommended three different plants to be used in the cure of Harimā (chlorosis).

Of the three plants—Ḫāridrāva—Ḫāridrū, according to the lexicographers, is Dāruḥa-
ridrā and the ancient Samhitās have recommended the use of tumeric in all the varieties of jaundice. Charaka and Suāruta have prescribed it under different names. Therefore, Śuka etc. which look like birds are also to be similarly used.

(20) The change from Ḫāridrū to Ḫāridrāva is not surprising in the Atharvan. It is one of the habits of Raṇjana changed to Raṇjā; Śilāḍh changed to Silāḍh; or Ropaṇakā changed to Ropaṇakā; or Jāla changed to Jāla.
different designations (21). Sāyaṇa at RV. I.50.12 and the scholiast at TB. III. 7.6.22 have also interpreted Hāridrava as “Haritāladruma”.

The use of Śuka plant appears in the cure for Pāṇḍu (22). Suśruta mentions it as “Śukākhyā” and Charaka calls it as “Granthikā” (23) and it is a well-known plant.

The term Ropaṇākā too need not present any difficulty. The works on medicine are seen recommending Ropaṇachūrṇa, Ropaṇānjana, Ropaṇavarti etc. in which Ropaṇa or Ropaṇā stand for some plant, or wood. Ropa means coconut or some planted tree as mango. Ropaṇa is also a designation of a class of trees covering a large variety known as Dhanvan (Dhāman in modern Indian languages) and found in North India.

5. BALĀSA*

The disease known to the Atharvan as Balāsa is referred to many times in the Atharva Veda (Śaunakiya)—IV. 9.8; V.22.11.12; IX.8.8, 10; XIX.

(22) Suśruta VI. 44.19 “उभोः वृहत्त्वो रजनीं शुकास्याम् ”
(23) शुक, शुकास्य, शुकास्या —
- name of various plants. — Acacia-Sirissa.
- Bignonia Indica. — a drug प्रभिधण.
- also शोषक, बृक्ष, विषय.
- चर्माकार वट — डटण.

34. 10 (as "Abalāsau"—VIII. 2.18 and "Balāsanāśaṇa"—VIII. 7.10) but only two independent hymns—VI.14 and VI. 127 are given for its specific treatment. The Paippalāda version of the AV. has preserved the first of these two hymns at XIX. 13.7-9 (AVP), but has unfortunately lost the second one. The word Balāsa also appears at Vāj. Saṃ. XII. 97(1) only once outside the Atharvan.

ITS DOUBTFUL NATURE AND DIFFERENCE OF OPINION.—
The disease Balāsa is the most debated one among the similar Atharvan names of diseases, owing to its doubtful character. There is such a vagueness about it that we should not feel surprized if the Atharvan himself has termed it as "Ajātayakṣma"—Unknown disease. Later medical literature understands it simply as Phlegmatic humour(2) and does not recognize any disease of serious consequence by the name Balāsa. There are some minor diseases going under the title Balāṣaka (a disease of the eye), Balāsabasti (a disease of the abdomen) and even Balāsa (swelling of the throat caused by phlegm)(3). We shall later on show the connection of these with the Atharvan Balāsa which in the Vedic era spelled terror for people. The hymns themselves bring out this fact very clearly. In sharp contrast to this terrible aspect of the disease presented by the Atharvan hymns, it is, indeed, amusing to note that the Gaṇamālā (the Atharva Pariṣīṣṭa 34.24) has included these Balāsa hymns in its

(1) VS. XII. 97—नारायणी बलासंयार्थसं उपचितामयिः.
अधिशतत्तदेश वष्क्षारणां पाकारीरसि नासानी।
(2) Cf. Aṣṭāṅgaḥṛdaya-Sūt. 23, 19; Utt. 40. 31.
(3) Dr. Wise "Hindu System of Medicine" pp. 214, 303, 311.
so-called Gaṅakarmā. Gaṇa (4) which is meant for a very common healing rite for diseases in general.

Its doubtful character is fully reflected in the following diversity of opinion in the interpretation of Balāsa:

(i) Sāyaṇa says (at VI. 14)—"वर्ण अस्यति क्षणिति इति वलास: कासदवासात्त्वकशृष्टिरोगः" (i.e. Catarrh), while at another place (XIX. 34.10) he simply states—"वलस्य असन्तप्त्वे वलक्ष्यकारकः" which is a round about way of naming "consumption" and again, strangely enough, the same authority following Kēśava recommends the practice given by the Kau. Sūt. (26.34) wherein VI. 127—a Balāsa hymn is rubricated, to cure (घोषोदसाक्षायिकरवर्णमाणिष्यम्) dropsy, erysipelas etc. This means that Sāyaṇa had no exact idea about Balāsa and he hit upon the etymology of the word to arrive at some meaning.

(ii) Māhīḍhara while commenting on the Vāj. Sam. (XII. 97) also relies upon the same etymology—"कासदवासात्वकशृष्टिरोगिः . . . वर्ण अस्यति क्षणिति" and equates consumption with Balāsa.

(iii) Dārila, on the other hand, regards the hymn (VI. 127) as a cure for dropsy and possibly (mis—?) guided the other two—Kēśava and Sāyaṇa.

(iv) Like these commentators, the European interpreters also are seen seeking light from the etymology of the term Balāsa. Zimmer gathered a number of texts and arrived at the conclusion at which Mahīḍhara and Sāyaṇa had already reached. He thought of Balāsa as a "gradual wasting away"

(4) Gaṅakarmā Gaṇa includes II. 7; 25; VI. 85; 109; 127 and VII. 7 which is also included in the Takmanāsana Gaṇa. Kau. Sūt. 26. i. note.

(5) "Alteindisches Leben" pp. 385 ff.
that frequently follows ‘Takman’ (fever), the strongest argument in favour adduced being the parallelism between

VI.14.1 and V.30 9

where firstly, as a matter of fact, we find no similarity at all except, of course, the ‘Hṛdayāmaya’ that appears in both the passages. Secondly, even if there is any similarity at all between the two, it does not mean that Balāsa stands for consumption and lastly ‘Yakṣma’ in the Atharvan terminology does not mean consumption but is a general designation for diseases. Thus there is no more support for this view of Zimmer than that of Griffith(6) who follows him.

Prof. Bloomfield, after having examined the views of his predecessors, says: “The question is still subjudice and is not likely to be settled until the medical Śāstras reveal their treatment of the disease more fully. We have, therefore, not undertaken to translate the word for the present(7)”. But later on, in the same work, in the introduction to VI.127, he looks upon Balāsa as a “virulent swelling of the throat”—the meaning given by Dr. Wise from the later medical works of the Hindus, and it is already noted by us. This view will be discussed later on independently.

Dr. Virgil Grohmann(8) has given considerable attention to Balāsa, while discussing its relation

(7) SBE. xlii. p. 450.
with 'Takman', the Atharvan name for fever; and he has made his case comparatively strong by disproving effectively the arguments about Balāsa being a "wasting fever" or "quickly sickening of powers" (Petersberg Lexicon), or "Exhaustion or complete breakdown (Roth in his "Literature and History of the Veda") or "Wasting out" (Weber in his "Studies"); and with judicious care he thought of Balāsa, not in isolation, as others have done, but in association with 'Takman', Vidradhi, Ḥṛdayāmaya and others with which it appears. But the conclusion that he arrived at, is, though plausible enough, not acceptable. He looks upon Balāsa as "swelling" in general (Śotha of the medical literature). The main defect in his approach to the problem is that he has taken Dr. Wise's statements piecemeal without the least regard to their context; and hence the conclusion that he reached, though not absurd, is yet far from correct. Swelling is connected with some skin-diseases and is present in many other diseases and as such can be viewed as a symptom only (and not as an independent disease) and that too, of the terrible nature of Balāsa as described by the Atharvan. Moreover, his study of the texts proper appears to be negligible.

Ludwig's interpretation of Balāsa as "Dropsy" might have been inspired by Śāyaṇa's introduction to VI. 127 but Bloomfield finds no support for it. (9) Whitney leaves Balāsa untranslated.

THE KAUSHIKA SŪTRA.—Unfortunately, the Kau. Sūt. does not help us directly in ascertaining the exact disease meant by Balāsa. It has rubricated

(9) SBE. xlii. p. 450.
VI. 14 in a practice—"A reed is placed in water of
the river and then the patient is washed with
the water by means of a branch of a holy tree, so
that the water flows down upon the reed". 29.30 (10);
while according to Sāyana's paraphrase of the Kau-
sīka's prescription for VI. 127, "Powder of Palāśa
splinter is mixed in water and the patient is smeared
with the paste". (Kau. Sūt. 26.33)(11). These prac-
tices, as-is very obvious, do not throw any light on
the exact nature of the disease, though the washing
and smearing recommended, give an idea that the
disease may be a skin disease.

BALĀSA IS A SKIN-DISEASE.—There is no
doubt that the term Balāsa and Kilāsa(12) have some
inherent connection. The latter term is known to us
as a designation of a skin disease—"White-leprosy or
Leucoderma". There is also another word known
to Indian Medicine as "Alāsa" a kind of disease
understood as "Sublingual Abscesses". Balāsa is
similarly a disease that should be partly like 'Kilāsa'
and partly like 'Alāsa'. Like 'Kilāsa', it is a skin
disease and like 'Alāsa' it creates abscesses. Indian
Medical tradition has, therefore, connected such
words in which skin-eruptions are the prominent
feature. Hence, all other views except that of Dr.
Grohmann deserve to be eliminated for in them
Balāsa is something else than skin-eruption. Dr.

(10) अस्थिब्रह्मसामिति शकलेनायपिवटे संपातवताविविविचति ।

Dārila explains "Śakalena" of the Sūtra as "Śantavykṣaśa-
kalena."

(11). Sāyana—‘चलनापूर्ण पलाशशक्ति पिप्टुप्पा अभिनवस्य स्यायसितकरीं
किमपेक् ।

Grohmann's view too, is correct only partially, in as much as he connects Balāsa with the skin.

Two statements from the Veda proper prove this: the first is the famous statement—"Āso Balāso bhavatu" (IX.8.10) which contains as much a valuable truth of therapy as the other part of the hemistich ("Mātram bhavatu āmayā") (13). In this statement Āsa stands for dust, ashes and the idea is that the disease while departing should keep back or leave just an "ashy deposit on the skin" (a certain amount of desquamation of the cuticle"). This then seems to be a departing symptom of Balāsa which is a deadly disease of the Vedic times. This part connects Balāsa with the skin like the 'Kilāsa.'

The other statement is contained in VI.127.1 (addressed to plant)—"Motciṣāḥ piṣitam cana"—May not, oh plant! Cipudru! our body (spoiled flesh—"piṣitam nidānahūtam duṣṭam māṁsam—Śāyaṇa) become inflammed (so as to form boils). This again is another visible symptom of Balāsa. This part connects the disease with 'Alāsa' in forming abscesses. Thus (i) superficial deposit on the skin and (ii) appearance of tender boils or inflammatory patches on the body are the two symptoms of Balāsa.

CONNECTIONS OF BALĀSA.—Balāsa is a peculiar skin-disease which forms alliances with many others and eventually assumes a very dangerous and perhaps, occasionally fatal turn. To enumerate its connections we have only to acquaint ourselves with the relevant hymnal referencees. Thus, Balāsa associates with 'Takman' (fever IV. 9. 8; V. 22. 11,

(13) "May whatever is diseased, turn into urine"
12; XIX. 34. 10); Kāsa or Kāsikā (cough V. 22. 11, 12); Ādahi (burning pain IV. 9. 8)(14); Udyuga (spasm V. 22. 11), Vidradha (abscess VI. 127. 1. 3); Lohita (redness VI. 127. 1)(15); Visalpaka (erysipelas VI. 127. 1. 3)(16); Prṣṭyāmaya (intercostal neuralgia IX. 34. 1); Hṛdayāmaya (heart disease IX. 8. 8; VI. 14. 1; VI. 127. 3); Āsarika and Viśarika (pains variously affecting body IX. 34. 10). These diseases accompany Balāsa as its symptoms and make it very complicated. It may be that a patient suffering from a particular fever became very weak and offered an opportunity to Balāsa to attack him; or Balāsa, it was perhaps found, was always accompanied by fever. Such a complication can be expected in the case of ‘Takman’ with Kāsa and Hṛdayāmaya. The others are directly symptoms of Balāsa.

BALĀSA IS VISALPAKA.— Visalpaka, Vidradha and Lohita are epithets of Balāsa in VI. 127.1.

बिद्धर्स्य बलासस्य लोहितस्य वनस्पते ।
विसल्पकस्योषधे मोनिष्ठ: प्रिष्ठि च चन ॥

May not Oh Plant! my body spoiled by Balāsa of abscesses, of red and of spreading (nature) ever swell up. Visalpaka mentioned here is clearly

(14) Ādahi—Bloomfield, Whitney and others render Ādahi as serpent or snake but Lanman rightly remarks that it should mean some disease. It is, as a matter of fact, “burning pain” that causes shrinking of the skin, probably the same as “Dāha” Cf. Dr. Wise, “Hindu System”. p. 245.

(15) Lohita—“It is not at all clear” says Bloomfield (SBE. xlii p. 531). But it is obviously redness of the skin caused by Balāsa.

(16) Visalpaka—Whitney in his “Index Verborum” reads Visalyaka, but all the Indian editions and S. P. Pandit’s with Sayana’s scholia have Visalpaka.
Visarpa or Parisarpa of the *Ayurveda* (17) and it is correctly recognized by Śāyāna. It is a spreading disease either Erysipelas or Herpes and it is described by Dr. Wise as follows:

"When the disease is produced by bile, it spreads quickly and it is accompanied with inflammatory fever. This form is accompanied with redness and vescication. When the inflammation is deep, the flesh and vessels are destroyed. Such cases are incurable." (18). The Atharvan himself has further cleared the nature of this Erysipeals by stating that it moves from limb to limb (*Āṅgyah*), to the ears (*karnyāḥ*) and to the eyes (*akṣyāḥ*) (VI. 127.3). Modern medicine too has admitted this. (19)

Vidradha or Vidradhi is another epithet of Balāsa. It means an abscess with extreme burning pain (cf. Charaka "ततः शीघ्रविद्वैधित्वात् विद्रहीत्वमिधियते।" I.17.95.). Such abscesses (boils or tumours of various sizes) are formed both according to Charaka and Suśruta in different parts of the body, such as anus, abdomen, navel, armpits etc. (20) The Atharvan has noted this fact also.

VI.I4.2— निर्बलासं बलासिनः किणोमिः मुष्करं यथा
हिन्दुम्यस्य बन्धनं मूलमुखविर्मि हव ॥

(17) Visarpa : Erysipelas ; Parisarpa : Herpes. But see Charaka VI.21.11.

"विषाधि सर्वति यतो विसर्वस्तोन स स्मृतः।
परिसर्वप्रभव नाम्ना सर्वति : परिसर्वप्रभालः।"

(18) Dr. Wise, "Hindu System": p. 270.
(20) "कुलीकलसम्बद्धमतः कुर्विति विद्रहिमू।
कुल्लकज्यौऽक्ति प्रविद्धिना हुदये क्वासाचि वा तथा ॥"

—Charaka, I.17.93. Suśruta, II. 9:17-18
VI.127.2—यी ते बलासा तिष्ठत: कक्से मुष्कारपथिताः।
बेवाहृं तत्व भेषजं चीपुद्ररभिच्छक्षणम्।

Here Muṣka and Muṣkara\(^{21}\) (testicles) are the same and stand for boils or tumours caused by Balāsa. They appear in the armpits (kakṣe) and they are compared with Urvāru (cucumber). They were possibly operated upon (chinadmi or Nihṛṣīṇo-mi) or the herb Cīputudru was effective against them. They are perhaps, the same as “Balāsa Muṣkavat” of Suśruta referred to by Grohmann\(^{22}\).

Thus, Balāsa was a skin disease which spread very quickly (Visalpaka) affecting eyes, ears and limbs of the body; made the skin red (Lohita) causing burning pain (Ādahi) and spasm (Udyuga), accompanied by inflammatory fever (Takman) and even cough (Kāsa), and when its attack was very virulent there appeared tender swellings or tumours forming abscesses. Lastly, when the inflammation subsided, a slight white desquamation appeared on the skin. These are the symptoms of Balāsa enumerated by the Atharvan and they exactly agree with the symptoms of the virulent type of Erysipelas (complicated with Erythema Nodosum). Hence we are led to identify Balāsa with Erysipelas.

**BALĀSA AND HRDAYĀMAYA.**—Another very important fact to be noted: in this connection, is the relation of Balāsa with Hṛdayāmaya (Heart-disease). Following are the relevant references:

अतिशबलसं पर्षलसमास्थितं हत्वामयम्।
बलासं सर्व नाशवाहिण्ण्ठा यत्च पवेशु।। VI.14.1

\(^{21}\) Muṣkara is a diminutive of Muṣka with the termination ‘ra’ in the sense of small on the analogy of Panini V. 3.38.

\(^{22}\) Grohmann ‘Ind. Stu’. IX. p. 399.
In order to make this point clear, we quote from an authoritative source of Modern medicine:

"Certain complications are apt to arise in Erysipelas, affecting the surface of the body, particularly the inflammation of serous membranes such as pericardium, pleura and Peritoneum." (24)

Of these pericardium denotes the region of the heart and stands for the smooth membrane that surrounds the heart. It is a protecting wall for the heart, a strong fibrous bag containing the heart. If Balāsa were to invade it, the regular action of the heart is bound to be jeopardized. The outer wall of the heart being in danger, with severe pain, the heart aches, bones loosen (asthisramśam) and joints weaken (parusramśam). Such is the Balāsa which not only causes pain in the heart but also affects the whole body (aṅgeṣṭha, āsarīka, viṣarīka) and joints (pārvasu).

It is also pointed out that Balāsa (Erysipelas) affects the Pleura i.e. the covering of the lungs, which explains:

"आश्रोरक विश्रोरक बलास गृद्दायमयम्" IX.34.10

why Balāsa is said to be diversely a crushing disease (Āsarīka, Viṣarīka) and particularly causing "Intercostal Neuralgia" (Prṣṭyāmaya). This latter is to

(23) "If it affects the heart (ḥṛdayat pari jāyate) due to love or hate I invoke out that Balāsa from the heart and from the limbs".

(24) Black’s Medical Dictionary p. 328.
be attributed to the inflammatory affection of the lungs caused by Erysipelas (Balāsa).

BLOOMFIELD'S VIEW EXAMINED.—Bloomfield, as we have already noted, looks upon Balāsa, as a "Virulent swelling of the throat" (25). For this he refers the matter carefully to Dr. Wise who says: "Various other swellings of the throat are also mentioned such as Balāsa, a swelling of the throat which prevents swallowing and is produced by phlegm. It is incurable"(26). This helps us immensely in our identification of Balāsa with Erysipelas. The same source of modern medical knowledge informs us:

"Occasionally the inflammation begins in the throat and reaches the face through the nasal fossae. The redness gradually spreads over the whole surface of the face and is accompanied with swelling which in the lax tissues of the cheeks and eyelids, is so great that the features soon become unrecognizable and the eyes quite closed."(27) The spreading of the red area is usually sharply marked and raised. "Although in general, the termination is favourable, serious and occasionally fatal results follow from the inflammation of the membranes of the brain, and in some rare instances sudden death has occurred from suffocation arising from oedema of the glottis, the inflammation having spread into and extensively involved the throat."(28). For the Balāsabosta mentioned by Wise, we have already

(25) SBE. xlii. p. 463.
(27) This explains the Balāsaka, a disease of the eye mentioned by Wise. (L.c. p. 303).
noted that erysipelas creates complications in the Peritoneum i.e. the membrane lining the abdominal cavity and forming a covering for the organs contained in it.

Balasa—Visalpaka is thus Erysipelas, Visarpa of the Ayurveda. The relevant and appropriate extracts from the Charaka Samhita(29) if read comparatively, will look like comments on the Atharvaved passages bearing on Balasa. It is a serious disease. "It is sometimes a complication in certain forms of exhausting disease such as consumption or typhoid fever, and is then to be regarded as of serious import,"(30) Balasa-Vidradha being Granthi-Visarpa (Erythema Nodozum). Thus the disease Balasa presented many complications, made alliances with a number of diseases and possessed serious multi-form character and hence Vedic people could not get at it easily. It was, perhaps, in the Vedic days even, an unknown disease and hence the term "Ajñata Yaksha" found mentioned in the Vedic texts(31) was probably applied to this disease.

THE REMEDIES MENTIONED.—The remedies recommended by the Kau. Sūt. are already noted. They are apparently immaterial for they consist of mere washing of the patient or smearing of his body. In the process of washing reference is made by

(29) Charaka VI. 21. He introduces the topic as—
भगवन्त दाहर्य रोगं आश्रीतिविषविक्रोपसम्
विशमन्तः शरीरेण देहिनामुलुके॥
सहसैव नरस्त्रेति परीति: शीत्रकारिणा ॥
विनिमान्यतुरुपकाराः: तट्व न: 'संशयो महत्तु ॥

(31) RV. X. 161.6; AV III. 11,1; VI. 49.6; TS. III. 35; i—3; 5.6.4.6,
6. KSETRIYA

INTRODUCTION

The disease Kṣetriya, one of the most doubtful in the whole series of the Atharvan diseases, is treated exclusively in AV. II.8; 10; and III.7 of the Saunakīya recension. It is also incidentally mentioned there in II.14:5 (in plural) and in IV. 17:7 (in connection with the plant Apāmārga) (1). Prof. Bloomfield thinks that the origin of the disease is mentioned in AV. V.30.4 (2). The three hymns entirely devoted to the disease Kṣetriya in the AVŚ are found also in the Paippalāda recension II.10 and III.7 with a few variants and a little change in the order of the verses (II.10 and III.7 AVP: respective-

(32). VI. 127. 2.
(33). VII. 9. 6; XIX. 44. 2.

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(1) Apāmārga. Abyranthes aspera, employed in all kinds of evil and hostile witchcraft. AV. IV. 17; 18; 19; V. 14; 31; VIII. 5; IX. 1; RV. X. 31. 11.

(2) Bloomfield: SBE. xliii, p. 287. This, as will be shown later on in this paper, is not acceptable.
ly), II.8 being represented by the first verse only in Bk. I of the AVP. The hymn II.10 occurs in the Taittiriya Brāhmaṇa II.5.6.1-3 and parts of it are also found in Hir. Grḥ. Sū. II.3.10; 4.1 and ĀPs. Grḥ. VI. 15.4. The first stanza of III.7 occurs at the ĀPs. Śrau. Sū. XIII. 7.16 and the second at ib.X.10.3.

DIFFERENCE OF OPINION

There is a great uncertainty about the nature of the disease, Kṣetriya. The hymns dealing with it do not mention a single symptom of the disease. Thus II.8 which is addressed to a plant (Kṣetriya-nāśanī virut) begins with a prayer to the two stars “Vichṛtau” which are supposed to release the “ties of the disease”; then comes the hope that the Kṣet-riya-destroying plant would destroy the disease; next white-stalked brown barley and sesame-blossom are mentiond as additional herbal remedies against the Kṣetriya and finally comes the salutation to ‘plough’, to ‘pairs of yokes’, to ‘Sanisrasākṣyas and Saṇḍeśyas’(3) and the “Lord of the fields” (Kṣetra-pati). The hymn II.10 is a benedictory prayer uttered by the Atharvan priest over the patient, probably suffering from Kṣetriya. Its refrain is:

‘अनागसं ब्रह्मण्य ल्या क्र्योक्ति बिए ग सावापुत्रिवी उमे सातम्’

‘With this prayer I make thee free from sin; May the Heaven and the Earth be auspicious to thee’. Its refrain, its invocations to Agni, Vāyu, Waters, the Cardinal Points, etc. and its total lack of every thing concerning the disease Kṣetriya except, perhaps, the mentioning of its name, make the hymn

(3) For the discussion of the words “Sanisrasākṣebhyāḥ and Saṇḍeśebhyāḥ”, refer to the note given at the end.
too much of general application. Similarly the hymn III.7 is a praise of the “Medicine on the head of the jumping antelope”, of the two remedial stars “Vichṛtau” and of the healing waters. In this way in all these three hymns, nowhere do we find a single symptom of the disease Kṣetriya mentioned. Still, Kṣetriya is the name of a disease, for in II. 10.5-6 it is called yakṣaṁa; in III.7.1-3 it is mentioned as affecting ‘all round’, ‘belonging to the members of the body’ and ‘residing in the heart’ and lastly is recommended a medicine (bheṣaja).

Owing to such complete silence of the hymns about the symptomatic behaviour of the disease Kṣetriya, the commentators and the interpreters are at a loss to name any particular disease by Kṣetriya and either give a long list of diseases under the term or render it too generally as a “family disease” or an ‘organic disease’ or a “hereditary, disease”. Thus Dārile calls it “कैलो व्याधि”—family disease (at Kau. Ṣū. 26.43), Keśava states: “पितृपत्थियाग्नि: क्षेत्रिययोगः; कृष्णक्षयोगः; प्रत्याब्दोऽव: सवर्यास्तरक्षोऽवकारः।” “and includes almost all hereditary diseases under the general title Kṣetriya; the scholiast at the Taittirīya Brāhmaṇa II. 5.6.1, speaks about it in the same vein—“क्षेत्रिय गर्भस्थानः तत्त्वपस्वतात्”... Śāyaṇa too, by rendering Kṣetriya as “कैले परवेछे पुत्रावलिहरीचिकित्स: क्षयकुम्भाविदयश-दृष्टिपतितमानवादिहरीरायवन्म्: आगत: क्षयकुम्भास्माराविदोऽ (II. 8.1) exhibits the influence of Keśava; and Pāṇini also whose “क्षेत्रियम् परवेढे चिकित्सः” (V.2. 92) is vaguely interpreted by the grammarians as an incurable disease (literally, curable in the next life). (4)

(4) The vagueness exhibited by the grammarians in giving many alternative meanings of the word Kṣetriya shows that the real meaning of the word was forgotten quite at an
Among the modern interpreters Weber takes Kṣetriya in the sense of "injury of field or farm"; Jolly calls it a "Chronic disease"; Griffith suggests it to be "pulmonary consumption" while Bloomfield, Whitney and others render it as "Organic disease" "Incurable disease" "Hereditary disease" etc. in a general way.

THE GANAMĀLĀ AND THE KAUSIKA SŪTRA

The Gaṇamālā (the Atharva: Parisīṣṭa 34) includes the hymns pertaining to this disease under its so-called Takmanāsana Gana; whose main purpose is to bring together the Pratikas of the hymns dealing with Takman (fever). But it adds to it so many hymns dealing with other diseases including Kṣetriya that, that Gana cannot be relied upon for deciding the character of the disease under discussion.

The last but not the least is the Kausīka Sūtra as our guide in tracing the real nature of the disease. We shall, therefore, try to seek out of its ritualistic practices connected with the hymns of Kṣetriya, something that may be useful to us in our investigation. The practices about the disease rubs early period. But curiously enough we shall seek help from these very varying interpretations of the grammarians in course of this paper.

(8) Takmanāsana Gana, 26. 1 note in the Kau. Sū. (ed. by Bloomfield), and Gaṇamālā 34. 7.
riving:

II. 8; II. 10; and III. 7 are given at Kau. Sūt. 26. 41-43 and 27. 1-4. They are as follows:

उपवन्यायमव्यवहितहि अर्जेन्तित्व्युक्त्व्याम्
ब्रह्मविनिश्चितमाहकृतीतिद्विभाषिकी परिलक्ष्यः जीवकांश्चवार्त्त्वसीयः अवता नमस्ते दातेष्याः इति सीरोयमधिनिर्वसित्वति।
नम: सतिरस्वस्स्तम्मं इति-कुट्यशालायमस्तु संपादनानवति।
उत्तरं जर्जरते स्वालातुः। तस्मिन्नारायणमयायणवति।

"While reciting II. 8.1, the priest washes the patient outside the house(9); reciting II. 8.2 he washes the patient outside the house at dawn(10); while reciting II. 8.3 he pulverizes the plants mentioned in the stanza (viz. white-stalked brown barley and sesame blossom) as also natural mud and mud from anthill(11); sews this up in the skin of an animal freshly slain(12) and fastens it as an amulet upon the patient; while reciting II. 8.4 he places pole and yoke of a plough over the head of the patient and pours water over it; while reciting II. 8.5 he pours the dregs of ghee into a vessel full of water placed within an empty house; (13) he pours

(9) "Outside the house" expressly to avoid contamination with evil influences.

(10) "Avanakṣatre"—when the stars fade away—Kau. Sū. 27.29; 28. 5; 30.9 (Darila); 31. 28, usually in witchcraft practices; in diseases conceived of as caused by spirits. The instruction is expressly based on III. 7. 7.

(11) Mud and mud from anthill go together in the Kau. Sū. 25. 7; 26. 43 etc. It is significant that mud from anthill and ants Upajjaka (VI. 180) are used as antidotes in poisoning cases. See Bloomfield, "Seven Hymns of the Atharva Veda," p. 17 ff in the reprint from AJF. W. H. L.

(12) Skin-bag in witchcraft, AV. VI. 16; Kau. Sū. 28. 2284.

(13) The use of water in witchcraft practices because the
more dregs of ghee into an old ditch\(^{(14)}\) into which grass from the thatch of the house has been placed. Placing the patient into the ditch, he gives him of the water to drink and rinses him with it."

Kau. Sū. 27.7-8:

"संग्रियाल्लेति चतुण्ये काम्पिलशक्ति; पव्वसु बढ़वा पिज्जूलीभिराक्षाय-यति."

"अवसिष्यचति"।

"While reciting II. 10, the Atharvan priest fastens upon the limbs of the patient who has been placed upon the cross-road,\(^{(15)}\) splinters of Kāmpīla wood (Crinum amarylliceae) and washes him with water dipped out by means of a bunch of grass. He sprinkles him in the same way."

Kau. Sū. 27.29-31:

"ह्रिरण्येतिति बन्धनपणयायाममनवदकुधान्ज्वलिनावक्षणेववसियचति."

"अभिमताभाभाय: सकंदुवृढ्योतानु यथानावपति।"

"भक्ति प्रयच्छति।"

"While reciting III. 7, the Atharvan priest fastens an amulet made from the horn of an antelope upon the patient, gives him water to drink, lets him rinse himself with water which has been warmed by quenching in it the kindled piece of antelope's skin pierced by the pegs with which it is fastened (when it is spread out). From a heap of demons cannot cross it. Empty house lends full play to evil spirits.

\(^{(14)}\) A natural crack in ground is frequently made the theatre of witchcraft operations. Cf. Kau Sū. Paribhāṣā at 49.6.

\(^{(15)}\) In all magic performances "Cross-road" figures prominently for it was considered as a suitable place to divest oneself of all evil influences. Cf. Kau: Sū. 27. 7; 30. 18 etc. also Oldenberg, "Die Religion des Veda", p. 267.
of undetermined measure he offers as much barley (16) as can be taken up in the first grasp of the hand. He gives food to the patient.

To Bloomfield the symbolism of these practices is not clear (17) though he admits that (i) the Sūtra has built up these practices to connect the word Kṣetriya with kṣetra (field) rather than in the sense of “womb of a woman”, (ii) the hymns themselves, he has pointed out, are full of references to fields, plants, ploughing, barley, grass, deer and calls upon Kṣetrapati—the Lord of the field; (iii) but the Sūtra, though it has exploited the suggestions supplied by the hymns such as the use of barley and sesame blossoms, horn of an antelope and waters in its symbolic practices, yet it has not clearly brought out in any way, the character of the disease Kṣetriya. (iv) On the other hand there are quite unmistakable signs to be found in these practices, from which we can pretty clearly read the intention of the Sūtra, the trend of thought underlying it. “The washing of the patient outside the house,” the use of skin-bag amulet, the mention of the empty house, old ditch, crossroads, barley amulet and last but not the least the reference to the two stars Vichṛtau (18)—all these signs are usually to be found in witchcraft performances

(16) Yava-maṇi-amulet of barley (Kau. Śū. 19. 27; 26. 35) is used against evil eye, danger from Pisācas, Yakṣas etc.
(17) “The practices connected with these hymns are obscure in detail and their application is remote”. Bloomfield, SBE, xlili. p. 287.
(18) Vichṛtau—It is a Vedic name for the twin stars Mūla and Bharaṇī (cf. AV. VI. 110. 2—“जेष्ठमयं जाती विचृतविवस्त्र मूल-बहराणी परिस्याग्नि एतम्”). These are the two stars in the sting of
in the Kau. Sū. (v) Moreover the Atharvan has included field-kṣetra in its list of Marmāṇi or vital spots where Kṛtyā or witchcraft was rooted(19). Hence it is not surprising if the Kau. Sū. has connected the disease Kṣetriya with the injury caused by witchcraft rooted in the Kṣetra (field. Cf. Mūlin or Mūlakṛt)(20). In the Atharvan, diseases and the demons causing diseases are frequently confused and witchcraft was believed to have been the cause of bringing in diseases or demons of diseases(21). Even the disease Kṣetriya is connected by the Atharvan with such evil agencies as Sadānvā and Amivā (II.14.5; III.7.5) and Arāti (enemy, II.10.7) and hence there is no wonder if the Kau. Sūt. regard-

the scorpion (hence their connection with poison). The presiding deity of the asterism is Nirṛti ("निरृत्ती मूलवहृणी" Tai. Brā. I. 5. 10) or Pitaraḥ ("विषयो नक्षत्रं पितरो देवता" Tai. Saṃ. IV. 4. 10). The Kau. Sū. might have connected the Kṣetriya practices with witchcraft for other reasons, as well as for the reason of the presiding deity of these stars. With reference to the release from Kṣetriya by the rising of these two stars, we may read: "Their healing virtue would doubtless be connected with the meteorological condition of the time at which their heliacal rising takes place"—Burges.

Translation of the Sūryasiddhānta, p. 233.

(19) AV. V. 31. 4 "क्रेमे ते कुट्यां या चब्र: . . . " also VI. 110. 2; IV 18. 5; X. 1. 4. 18. etc.

(20) Mūlin or Mūlakṛt, IV. 28. 6 etc. is the manipulator of roots. He was probably engaged in digging or burying roots as Kṛtyā—a sorcery practice specifically prohibited by the Dharmaśāstra—Viṣṇu XXV. 7; Manu. IX. 290. . . . Such sorcerers probably chose ’field’ for their objectionable practices.

(21) Popular mind readily interprets disease as a manifestation of supernatural ill-will. There too, the Atharvan thought himself besieged by evil powers which were ready
ed the disease as caused by them or by the hostile witchcraft and recommended practices that would counteract both the disease and the demon of disease.

**Kṣetriya AND Kṣetra**

The hymns pertaining to Kṣetriya, as noted before, refer the disease to Kṣetra (field) and the Kau. Sūt., though it has ascribed the cause of the disease to witchcraft, yet with characteristic faithfulness, has connected Kṣetriya with Kṣetra (field). Hence the meaning given by Dāvala, Keśava, Sāyaṇa, the commentator of the TB. and the Western scholars who have all connected the disease to Kṣetra (womb) is apt to create a doubt in our mind. All these commentators and interpreters have taken the word Kṣetra in its secondary or metaphorical meaning and rendered Kṣetriya as “a disease derived from the mother’s womb”. In this connection attention may be drawn to the fact that the Grhya Sūtras were the first to twist the meaning of the word Kṣetra. The commentator of the Tai. Brā. II. 5.6. I-3 connects the Kṣetriya stanzas (esp. III. 7) with the Jātakarma ceremony on the authority of the Grhya Sūtras (Cf. Bau. Gr. Sū. II.1 and 7; Hir. Gr. Sū. II. 3.10 ff; Aps. Gr. Sū. VI. 15.4) according to which the child is bathed with these stanzas in order to set it free from the

to do harm at every opportunity. Hence we witness the confusion between the cause (evil doers) and the effect (disease). So in the RV. too, a physician is defined as “विम: स उच्चतेन भिषकः रक्षोद्हामीवचालन:” | X. 97. 6. For details see V. W. Karambelkar, “Aharvan witchcraft” in the ‘Nagpur University Historical Society Bulletin’, No. 2 (Oct. 1947). pp 16-31.
diseases derived from the womb of the mother. Thus the Gṛhya Sūtras began using the word Kṣetra in its secondary sense in order to find a suitable rubric for the domestic ritual. Through these Gṛhya and the Dharma Sūtras, the word became popular in that class of literature as a whole. But with every probability during Vedic times, even as far as the Upaniṣads (cf. Chān. Up. VII.24.2) the word was used in its primary sense (viz. field)(22). This naturally makes it impossible for us to accept the suggestion of Prof. J. loomfield that the origin of Kṣetriya is suggested in AV. V. 30.4 :

यदेनसा मातुःहताच्छेष्च पितृहताच्छ यद् ।
उभोचनप्रमोचने उभे वाचा वदामि ते ॥

Again the hymn itself definitely goes against the meaning of Kṣetriya as a hereditary disease. In II. 8.5.

अपेयं राश्युच्छल्वप्रोच्छल्वभिकृतवरीः ॥
वीरक्षेत्रियवियवपर्क्षेत्रियमुच्छतु ॥

‘Let the night pass away, let these attacking women (witches? stars) disappear; let this Kṣetriya destroying plant do away with the disease’. Thus the idea here is that the disease Kṣetriya could be cured by the plant overnight i.e. very soon. And no hereditary disease can be said to be cured overnight.

(22) The term Kṣetra in the sense of woman is popularized by the Dharmas'āstra literature. Cf. Manu (IX, 33) श्रेष्ठभूता स्त्रिता नारी बीजभूतः स्मृतः पुमान् । श्रेष्ठबीजसमयोपातत् संभवः सर्वदेहिनामः ॥ the common point between ‘field’ and ‘woman’ being ground for sowing seed (Cf. Manu, IX. 36). The word in its primary sense is still current in all the modern Indian languages.
The hymns themselves, as pointed out, have given a certain vagueness to the disease Kśetriya, by not only not mentioning the symptoms but also by equating it with the "ties of Varuṇa", 'haters', (druvaḥ), "Curse of woman", (Jāmiśaṃsa), 'Misfortune' (Nīrṛti), and Calamity (Durita) (in III.7). Mention of Kśetriya in plural in II. 14.5 also makes it a designation of general application. All this leads us to hold that the Atharvan meant 'some misfortune or injury connected with the field' by the term Kśetriya. This is already suggested by Weber.

WITH THE HELP OF PĀṇINI

Now, we want to determine the injury thus caused in the field or farm. For this purpose help should be sought from Pāṇini, the most ancient authority, whose Sūtra on the point is seen to have influenced the later commentators. In V.2.92-"स्त्रियाः परक्रमेऽविभाषितः" Pāṇini has explained the irregular form "Kśetriyāḥ" in the sense of "parakṣetre cikitsyāḥ" from the word "parakṣetra" (in loc.) with the termination 'ghae' and the elision of 'para'. According to the Mahābhāṣya and later grammarians, the disease Kśetriya is referred to and explained in this Sūtra. The Mahābhāṣya is not very explicit on the matter; yet Kāśika and Kāśika have variously explained the Kśetriya vyādhi. The Kāśika gives the following alternative meanings:

i. क्षेत्रियाः कुष्ठम्। परक्रेण जन्मान्तरस्वस्य। (तन्त्र विकारिण: क्षेत्रियः।) असामयोऽस्मात्यावस्य: स्वाभिरुत्त्वते। नामृतस्य निर्वित्ते।

ii. अथवा क्षेत्रियाः विभुम्। यत्परमाः साक्षस्य: विकित्सते।

iii. अथवा क्षेत्रियाः विभुम्। यथा सत्याः फ्रेण जातानि: विकित्सत्वाः। नामृतित्युपानि।

iv. अथवा क्षेत्रिय: परासिकः। परासिकः परस्योऽस्मात्यावस्य: निपित्त्वते। तत्स्य विकित्सत्वां।
All these meanings of Kṣetriya, says Kāśikā, "are authoritative.

We may set aside the first and the last of these alternatives as they do not concern us. In them the word Kṣetra is used metaphorically—in the first in its philosophical sense (kṣetra=body) (23) while in the last, the word stands for woman. We may then pause at the second and the third alternatives in which Kṣetriya is understood in the sense of 'poison' and 'grass' respectively. Of these the first meaning cannot be connect with Kṣetriya etymologically or otherwise except through the second. The reasonable meaning of the word Kṣetriya should then be 'poisonous grass (or weeds) in order to keep up the connection with the field (kṣetra). Thus according to the Atharvaveda, Kṣetriya or poisonous grass (or weeds) caused injury or brought misfortune which was connected with the field. In the Paṇinian Sūtra (V. 2.92) also the word has the same meaning; the sūtra then should mean "A disease diagnosed as caused by poisonous grass in the field reserved for grass only (parakṣetre) or belonging to another person (pārakṣetre)". As poisonous grass (or weeds) was only a cause of disease, no symptoms were given; moreover, the effects of such poisonous grass lasted only for a day. Lastly none of the Samhitās of the Āyurveda mentions Kṣetriya as an independent disease.

If Kṣetriya is interpreted as a disease or diseases


Kṣetra in its philosophical sense is from the root √Kṣi=to dwell; Kṣetra means body where the soul dwells.
caused by poisonous grass or weeds or thorny shrubs of the field,

(i) the references to plough, poles and yokes, herbs and salutation to Kṣetrapati become significant;

(ii) the use of white stalks of brown barley together with the blossom of sesame also seem purposeful;

(iii) the prayer to Vichṛtau—the "twin Looseners "may indicate the rising of the stars synchronous with the weeding season or disappearing of the poisonous parts of the grass or weeds (such as flowers or thorns);

(iv) the Pāsas of Kṣetriya (II.8.1; III.7.4) may mean various diseases caused by grass-poisoning as Pāsas of Varuṇa stand for various diseases. The plural of Kṣetriya, perhaps, refers to these Pāsas.

(v) the horns of an antelope and barley(24) would appear to be specific against the diseases caused by grass-poisoning. Their connection with each other and of both with the field is borne out by a number of references in Vedic literature(25). The Atharvan has used Yava

(24) Viṣāṇu and yava have their efficacy dependent upon their etymology too, the first from ṛṣi+āṣa=to unfasten and the other from ṛyu=to separate;

(25) AV. II. 8; III. 7; VS. XIII. 30, 31.; MS. III. 13, 1; TS. VII, 4. 19. 2; TB. III. 9. 2; ŚB. XIII. 2. 9. 8—all these connect Hariṇa—deer with the eating of Yava—

A NOTE ON SANISRASĀKṢEṢBHYAḥ AND SANDEṢBHYAḥ (II.8. 5)

The word Sanisrasākṣeṣbhyaḥ appears only once in the AV, while the term Sanḍeṣbhyaḥ appears thrice in II. 8. 5;
(barley) as a universal remedy (VI.91.1) and has employed it against calamity and to confer immortality (VIII.7.20; VIII.2.12; XI.6.15). Mud and mud from anthill employed by the Kau. Sū. (28.1-4) are also seen to have been used by it against poison (31.26). The use of water as panacea is well known in the Atharvan tradition.

All this circumstantial evidence leads us to think that Kṣetriya was a name for a disease or diseases caused by grass-poisoning.

IV. 16. 8 and X. 1.11, 12. Hence the clue to the interpretation of Sanisrasākṣya is to be sought by finding out the correct meaning of Saṅdeśya. The latter term, fortunately, seems to be used in the same or similar sense in the three places mentioned above. In IV. 16.8.—सुमाम्यो बर्षणो यो व्याम्यो

 Shivānveshā yā videshaṣ: | Yo dāvō varṣṇo yasv maṇuṣ: ||

according to the context we have here the description of the fetters or noose of Varuṇa (which according to the Vedic mythology stands for infliction in the form of diseases). This stanza classifies the Pāṣas in two broad classes—those which are Samāmya (bringing uniform diseases), Saṅdeśya (belonging to the same region) and Daiva (of divine origin). This is one class of the Pāṣas of Varuṇa. In the other class come Vyāmya (bringing diverse diseases), Videsya (belonging to various regions) and Maṇuṣa (of human origin). Sānyana has not adhered to this meaning of Saṅdeśya at II. 8. 5, though he himself has given it at IV. 16. 8. At II. 8. 5 he renders the word as “Old ditches” under the influence of the Kau. Sū. (27.3); and he has not commented upon the third passage (X. 1.11, 12), where the same word occurs. The European and the American scholars also found the word very difficult. They have paraphrased it variously as “of the same region” (Whitney), “Native, Indigenous” (Bloomfield), “who hear and act” (Griffith) without reference to the disease. Bloomfield has gone a step further when he says—“Ludwig and Sānyana, erroneous-
INTRODUCTION

The disease Āsrāva (Udakameha, Diabetes Insipidus) is treated in three independent hymns of the AV (Śaunakīya) – I.2; II.3 and VI.44. Of these the first is missing in the Paippalāda version; of the second, stanza one is defaced, three and six are wanting and four and five have changed places, and are found in the Third Book and the Book Nineteenth. Owing to the mutilated condition of these Āsrāva hymns in the Paippalāda AV, little help can be expected from them. And also owing to their peculiar Atharvan character, these hymns do not

ly connect them with Āmaya—disease”. It may be granted that the terms Samāmya and Vyāmya have no connection with Āmaya yet there cannot be any doubt that these epithets refer to the Pāṣas of Varuṇa which in Vedic terminology mean infliction of diseases. Thus at IV. 16, 8; II. 8. 5 and X. 1. 11, 12 some sort of fetters are referred to and this meaning fits in the context excellently well. In this connection it may be pointed out that the disease Kṣetriya has its Pāṣas or fetters and they are equated with those of Varuṇa (II. 10. 1). Taking clue from Sādāśyā (which means one hundred pāṣas of Varuṇa as well as of Kṣetriya), we may suggest some meaning to Sanīṣṭāśa if a little emendation of the word is allowed. It is almost definite that the word has nothing to do with “Śūnyagha” (Sāyāna) or “srastāksya” (Bloomfield) or Sanīṣṛasa (intercalary month AV. V. 6. 4; XI II. 3. 8). But most probably it refers to the spies of Varuṇa who are one thousand-eyed. (cf. IV. 16. 4). If the text had given us “Sahasra-kṣebhyaḥ or “Sahasra-kṣibhyaḥ” we would have easily connected the disease Kṣetriya with one of the diseases inflicted by Varuṇa on a sinning person found out by his ever watchful spies.
present textual correspondence with the mantra-material of the other Vedic samhitas. The RV. VIII.48.5 mentions a disease “Srāma”(1) which looks akin to Āsrāva but no definite value can be attached to the superficial similarity; it is rendered in general as “disease”.

DISEASE AND FLOW ARE DISTINCT—

Āsrāva is not the designation of the disease. The Veda has scrupulously mentioned Āsrāva side by side with the “roga” (disease)(2).

I.2.4 – ‘एवा रोग चास्लव जात्सितिष्ठतु मुञ्ज्ज हत्र ’

II.3.3,4,5– ‘तदासालवस्य भेषजं तदुरोगमनिनशत् ’

II.3.2 – ‘तेषामक्ल त्मुच्चमम्मानमालासरोपणम् ’

VI. 44.2– ‘श्वेष्टमालासवेषजं वसिष्ठं रोगनाथम् ’

Here is a close connection between the two -roga and Āsrāva which though thus closely connected are yet distinct from each other. Especially in I.2.4 it is clearly remarked:

“Let Muñja come between roga and Āsrāva as bamboo comes between heaven and earth”. This can only mean that the Veda knew Āsrāva to be an effect of some cause which it names “roga”. The

(1) “इमे मा दीता यास्तं उष्मयथो | रवं न गावः समनाह पर्वें।
| ते मा रक्षनु विलसंस्वरित्रात् | उत मा स्माधवायस्विन्द्रयः।”
Srāma – Śrāma – Śrama – tired and hence sick (?). It has nothing common with Āsrāva.

(2) Dr. T. P. Chaudhary says: “Roga found in every case with Āsrāva seems to have a special meaning here, probably – a derivative and archaic one “wound” lit. ‘breach’ (in the body) : Vṛuj – to break J.B.O.R.S. XVII. Pt. I. p. 48.

This is simply because of the influence of Zimmer and shows complete misunderstanding of the Āsrāva. See his discussion Ibid. pp. 47-48.
Veda might not have given a particular title to the roga which causes Āsrāva (lit. flow) yet it could certainly distinguish between the disease and its symptomatic effect.

**A SLIPPERY TERM, ETYMOLOGICALLY**

Interpreters of these Āsrāva hymns, in general, have taken note of this constant association of Roga and Āsrāva but seem to have missed the link between them. And this has led them to interpret Āsrāva variously and inaccurately. The term Āsrāva in itself is slippery etymologically, Āsrāva from a + vṛsṛ = to flow, may mean anything from “bad flow” to “blood dysentery” and “diarrhoea” wherein there is some kind of flow. This has actually been witnessed in the widely different interpretations of Āsrāva offered by scholars, who have carefully linked that “bad flow” with one or other disease and even with festering wound:

(i) Weber renders Āsrāva as “reissen” (colic); (3)
(ii) Zimmer understands it as “festering wound”; (4)
(iii) Ludwig once translated it as ‘attack of sickness’ and later on;
(iv) rendered it as “attack of cold”;
(v) Grill interpreted it as “Boser fluss” (bad flux); (6)
(vi) Griffith takes it as “morbid flow” or “Dysentery”;

(5) Ludwig, Rig Veda iii. 507 and 509.
(7) Griffith, Hymns of the AV. I. p. 4 note.
The last one and Whitney’s meaning as “flux” have been fully and quite originally developed and explained by

Prof. Bloomfield who wrote about these Āsrāva hymns (particularly I.2) again and again and every time with additional evidence interpreted them as “charms against Diarrhoea”.

Griffith has acknowledged Bloomfield.

The scholiasts and the Paddhatikāras were also to some extent responsible for these widely differing interpretations of Āsrāva given by the European and American scholars. Dārilabhaṭṭa directs the hymn I.2 against Atiśāra (dysentery or diarrhoea) while commenting of Kau. Sūt. 25.6–9—“अतिसारभैरवयम्, बालावशभूतय तदनिद्वालय्” and again on the Sūtra, “अपिवधमति” (Kau. Sūt. 25.9), he says “अपाने धमति”. Kesavabhaṭṭa on the other hand, and Śāyaṇa following him broadly direct I.2 and II.3 against “अतिसारे चातिमृत्रे च नेष्टं” (Keśava), “तथा ज्वरातिसारातिमूनासाहीकाणेश् . . . .” (Śāyaṇa) and “आलबन्तिति आलावत्य: अतिसारातिमूत्तवाहीयाणादय: ” (Śāyaṇa under II.3). In the case of the hymn VI. 44 which also deals with Āsrāva, all these commentators have abruptly taken quite a new line of thinking. They look upon it as a “medicine against scandal” (अप्वक्तमूत्तिः शेषयम्) obviously under the influence of the Kau. Sūt. though Śāyaṇa true to his previous stand, understands Āsrāva here also as “flow of blood” (रक्तचाल) without referring to the disease causing it. He renders Vātikṛtanāsāni (VI.44,3) appearing there in connection with Āsrāva

(8) Whitney, HOS. VII. p. 3.

(9) Bloomfield, AJP. vii. 467ff; or JAOS. xiii. p. 233ff; or Seven Hymns p. 232ff; SBE. xliii. p. 233 ff.
in a dubious fashion as "वाती आख्यावस्य रोगस्य कुलनाशरी कुलं
दुःशनं तस्य नाशरी शोषित्री".

These inconsistencies coupled with the efforts on
the part of the commentators to apply the term
Åsrāva (the flow) broadly to Atisāra (desentery
and diarrhoea), Mūtrātisāra (excessive urination),
Nādivraṇa (festered wound), Rudhirasrāva (menstru-
tual flow), etc. sufficiently indicate the vagueness
that prevailed in their minds about the exact char-
acter of Åsrāva. This has, in its turn, reflected in
the European and American interpretations.

THE KAUŚIKA SŪTRA -

The practices of the Kau. Sūt. (25.6-9) wherein
hymn I.2 and II.3 are rubricated, to counteract
Åsrāva, throw no light on the real nature of the
disease itself. The ambiguity created by the Kau.
Sūt. is fully reflected in the interpretations of the
commentators. The practices are as follows:

"While reciting the two hymns I.2 and II.3 the
Athārvan priest ties the tuft of the stalk of the
Munja reed with a cord made from the same plant
as an amulet upon the patient. Having ground
up a lump of earth from ant-hill (10), he gives a
solution of this to the patient to drink. He smears
him with ghee. He blows." (Kau. Sūt. 25.6-9)

(10) Natural earth and earth from ant-hill go together in the
ritual prescribed by the Kau. Sūt. 25.7; 26.43 etc. But
their use is mainly as antidote in poisoning cases.

(11) The Kau. Sūt. probably understands the disease to be
Mūtravṛddhi—Hydrocele and hence it recommends light
bandage of Munja reed round the scrotum. Cf. Dr. Wise
"Hindu System", p. 372.
The hymn VI.44 is rubricated by the Kau. Sūt. (31.6) in the following practice: "A horn that has been shed by a cow whose calf has been weaned (12) is anointed with the dregs of ghee while muttering the hymn VI.44." ("अस्थायद्धीरितिः अयवातायः स्वयंस्तेन गोश्वृढ़ुणाः संपातवला जपन्" ।).

These practices, it is clear, do not give us the slightest hint about the Roga (disease) or Āsrāva (flow) mentioned in the hymn. It is, therefore, necessary to go back to the hymns themselves to find out the disease of which Āsrāva is the characteristic symptom.

BLOOMFIELD'S GROUNDS-

Though other European scholars have looked at the problem differently, yet Bloomfield's interpretation has held the ground till now for it is based upon a thorough understanding of the Kau. Sūt. and the Atharvan tradition. But it is Lanman who while giving a note on Whitney's translation of I.2.4 questioned the soundness of Bloomfield's "Diarrhoea Theory" with a sign of interrogation only(13) and thus reopen the question for fresh enquiry.

Bloomfield wrote about Āsrāva (esp. I.2) many times(14), every time bringing out his point more clearly with additional evidence. His main grounds to hold Āsrāva as diarrhoea, are the following:

(i) The next hymn (viz. I.3) deals with the opposite trouble—constipation and retention of urine.

(12) "Apavātā—Vatsavigalitasnehā gauḥ (Dārila).
(13) HOS. VII. p. 3.
(14) AJP. vii. 467ff.; JAOS. xiii. p. cxiii; Seven Hymns p. 2. ff; SBE. xlii. p. 233.
(ii) The opening verses of I.2 and I.3 are very like each other.

(iii) Parjanya’s association with the disease is due to its similarity with Parjanya (rain) and hence the disease is thought to be under its control.

(iv) Greek and Sanskrit terms for diarrhoea are from the same root.

(v) Dārila calls the practices prescribed by the Kau. Sūt. as "वृत्तिकारभेष्यम्".

But it will, indeed, seem very peculiar if all these arguments except the last one, are said to be appropriately applicable to prove that Āsrāva does not stand for diarrhoea or dysentery but means Polyuria or excessive urination caused by diabetes insipidus(15).

DĀRILA’S SO-CALLED DIRECTION-

It has already been noted how Keśava and Sāyaṇa put a very broad interpretation on Āsrāva in which they have included "Mūtrātīṣāra" – excessive urination. As they could not strike at one definite meaning they, discreetly, covered the all diseases wherein some kind of flow was discernible. Dārila also, probably did the same thing, in a different manner. He too, could not recognize the disease(16) in which Āsrāva appeared, but instead of giving a list of diseases as the other two did, he mentioned the term "Atiśāra‘ of wider application, which he rightly

(15) The AV. has accepted elsewhere connection between disease and urination: (IX.8.10) "आशो बलासो भवतु मूत्रं भवतु आस्तिष्ठु".

(16) The Kau. Sūt. takes VI. 44 as Apavādabhaiṣajyam according to Dārila, Keśava and Sāyaṇa. Dārila does not here mention the disease at all. Sāyaṇa calls it "Raktasrāva" which Bloomfield understands as "Blood dysentery".
thought, would be applicable to ‘all kinds of excessive flow’. Keśava and Sāyaṇa must have taken the hint conveyed by the word ‘Atisāra’, otherwise they would not have rendered Āsrāva so broadly. We have sufficient indication that all these three commentators have no definite idea about Āsrāva.(17).

THE ARGUMENT OF SITUATION-

The situation of I.2 which is followed by I.3 supports us rather than Bloomfield. He himself has rightly pointed out that I.3 is “primarily against” “retention of urine” only, constipation being an afterthought added by the Kau. Sūt. (18) The hymn I.3 clearly speaks of the “obstruction in urination” and refers to probing of urethra by some sort of needle (19) with the words ‘I split open thy pasās like the dike of a lake’, ‘Relaxed is the opening of thy bladder’ (I.3.9). Now, Bloomfield is correct when he says that such Mūtrarodha is opposite of Āsrāva, but for that Āsrāva cannot mean diarrhoea or dysentery, but it should mean obviously “excessive urination”.

The hymns I.2 and I.3 seem to be purposely brought together for, as stated above, they deal with ailments of opposite character, and which (ailments) are attributed to “the Arrow of Parjanya”, of course, for opposite purposes. Both the hymns begin with:

“विषयः शरस्य पितरं पर्जन्यम्। ...

(17) Dārila’s interpretation of “Apidhamati” (Kau. Sūt. 25.9) as “अपाने प्रभवति” is an unwarranted commitment, for Sāyaṇa and Keśava say broadly “अपानशिवरजाधिर्भुजाति प्रभवति”.

(18) Bloomfield, SBE. xlii. p. 235.

(19) I. 3. 7, 8 “प्रक्ते विभवदिष्याहूम्”... “निचित्ते के वक्तिविस्मु”...”
"I know Parjanya, the father of the reed (arrow)" and this is the link between the two hymns. By supplying this link, the Atharvan wants us to understand that the Arrow of Parjanya, viz. reed is the cause of excessive urination (I.2) or of stopping of urination (I.3). The Veda has requested Šara (arrow and reed – Muñja I.2.4) to intervene between roga and Āsrāva but when its intervention became too much, it altogether choked the urinary passage. Hence the praise of the arrow of Parjanya (20) (in I.3) to clear away and release the obstructed urine. The recommendation of the Šara of Parjanya in these ailments is only symbolical – (Šara – Muñja – Saccharum arundanaceum, grass). Šara is a creation of excessive rain and it is homoeopathically recommended to stop excessive urination (21). Bloomfield has properly brought out the similarity between Āsrāva and Parjanya and consequent Atharvan conception of Rain-god's control over Āsrāva. But as showers of rain are excessive urination of Rain-god so is Āsrāva of the suffering patient. This is clear and more reasonable than thinking of Āsrāva as diarrhoea or dysentery.

The question of a common root for Greek and Sanskrit words for diarrhoea need not worry us, yet

(20) "नतरं हि विदित आमन्त्रितो हिनिति :"

No damage comes from him who has been recognized and addressed" – ŚB. IX.1.1.17.

(21) According to I.2.4 Muñja (šara) comes in between roga and Āsrāva. Hence in I.3 (a charm meant for removing the obstruction in urination) the Atharvan poet thinks that the Šara is causing obstruction. He addresses Šara: "I know Šara who has for his parents Parjanya, Mitra, Varuṇa, Čandra, Sūrya and who is of hundredfold virility"
the question can also be settled by the word Atisāra in which too, the same root $\sqrt{s_r}$ is visible (22).

CONCLUSIVE INDICATIONS -

Thus all these arguments, originally advanced by Bloomfield in favour of identification of Āsrāva with Diarrhoea are better applied to the explanation of Āsrāva as excessive urination. Though we need not attach much significance to "Rudrasya mūtram" (23) (in VI.44.3 as an epithet of Viṣāṇakā) by reading in it more-than meets the eye; or finding a reference to diabetes mellitus in the running of the Upajīka ants (II.3.4), yet the following few points have definite value in this connection:

(1) I.2.4 -

यथा च च पूर्वविवी चालस्तिष्ठति तेजनम्
एव रोगां चालस्तिष्ठतु मुन्न्ज इतर्।

"As the bamboo stands between or separates heaven and earth, so may Muñja stand between the disease (diabetes) and flow (excessive discharge of urine). This same point is hinted at II.3.2,3,4,5; VI.44.2.

(2) VI.44.1 - अस्थातु वैरस्यालृत्विवेष्वार्द्धिविभिन्नविभिश्च जगत्।
अस्थवृक्षोऽवैरस्यनास्तिष्ठताभ्रोगो अर्य तव।

"The heaven has stood still, the earth is still, the entire world has stood still, and these trees sleeping erect have stood still; so may your disease stand

Being thus addressed, the obstruction that might have been caused by Śara in the urinary passage is thought to be removed and urine is expected to gush out with a splash".

(22) All the three terms Atisāra, Āsrāva and Srāma (RV.) are reducible to the root $\sqrt{s_r} = \text{to move, to flow.}$

(23) Viṣāṇakā which is the "urine of Rudra" homoeopathically cures the disease causing excessive urination.
still.” This is a magical conjugation for the stopping of the flow which the magician calls a disease (cause for effect).

(3) VI.44.3 - विधानका नाम वा असि विन्दुण्यं मूलादुतिष्ठता वातीक्षतनाशनी

While commenting on this Sāyaṇa quite correctly separates (24) “वातीक्षतनाशनी as “वातीक्षतस्व = वातावस्त नाशनी = destroyer of the disease caused by the humour called “wind” (25). Now the disease Prameha (diabetes) which has no less than twenty varieties and has excessive discharge of urine as its conspicuous symptom, is caused by wind also (26). Hence it will not be too much to say that the Roga here referred to is the “disturbance of wind” causing the disease Prameha (diabetes) of which Āsrāva is a prominent symptom. If we go a step further and can identify this Prameha with its particular variety, Udayameha (27) we may have correctly understood

(24) In I.2 the disease causing flow is ascribed by Atharvan to “hostility” (अप्रेष्यांपास्याकृति I.2.2) and Arrow (शहस्त्रमार्गवृत्त I.2.2). In II.3.6 the disease is connected with “Rakṣas” who discharges arrows around. Indra’s protection is sought against them. But the epithet “वातीक्षतनाशनी” clearly refers to the famous “Tridoṣa” theory according to which the inequity of Kapha, Vāta and Pitta gives rise to different diseases. The Kau. Sūt. and the commentators have totally lost this point.

(25) Zimmer connects “Vātī” with wound.

(26) Cf. Charaka VI.6.6:

क्षाणे पुष्पावकृति वस्ती धातुमेहानानिल: करोति।
दोषे हि ब्रस्त समुपेल मूलम्। . . .

Also या वातमेहानानिल पूर्वंमुक्ता वातोत्त्वानां निहिष्ठा किया या।
वायुहातुष्ठवतितकशिवेशु कुष्ठायस्ततवानान्ति नास्ति चिकित्त।

(VI.6.52)

(27) Vāgbhaṭa, Nidāna Chap. 10

चचं बहु विनिर्निविशिष्टे सिंहो निर्निभमुदकोपमम्। मेहत्युदकोपमें। . . .
the intention of the Veda. It is described by Dr. Wise as follows:

"In this (Udakameha) the urine is nearly of the natural colour without any sediment. It is white, cold, and has no smell and is like water." (28)

**HERBAL REMEDIES RECOMMENDED:**

**MUṆJA AND VIṢĀṆAKĀ**

The hymn II.3 dealing with Āsrāva is addressed to a medicinal plant which is most probably, MuṆja (and particularly its root) from the mount Mūjavat (29) in the Himalayas. In I.2 it is identified with Śara and in II.3 though MuṆja is not mentioned by name yet it is described as "that runs down from the top of the mountain" (धावति अधि पर्वतात्) (30); "that protects" (अवत्कम्); "that is best among the hundred medicines" (शल्य या भैरवज्ञि ते तेवामकि तत्वमुत्तमा । II.3.2; VI.44.2); that is dug out of earth by demons (पृथिव्य अभुदुता), that is filled from ocean by the ants

(28) Dr. Wise, "Hindu System", p. 360.
(29) Bloomfield and following him Whitney understand the medicine referred to here as "water". Bloomfield was rather misled by the phrase 'अधि पर्वतात् अवधावति'. But the meaning given by Bloomfield cannot be accepted as it goes against the description given in the hymn itself.
(30) "अधिपर्वतातवधावति." means (MuṆja grass) that which starts growing higher up rather thinly and increases in height and density on the lower slopes and the valley below—poetically described as "running down-hill"—Mūjavat or MuṆjavat, named after the abundant growth of MuṆja grass, a mountain of Vedic fame. It was characteristically a distant place reported for its best Soma—RV. X. 34, 1; AV. V. 22.5, 7; 8. 14; TS. I.8.6.2; VS. III. 6, 1; SB. II.6.2.17.
Upajīkā and is a great protector of vital parts (31) (अहस्त्राणम्).

Another remedy is Viṣāṇakā (VI.44) which is described as “Urine of Rudra” (रुद्रस्य मूत्रम्) “Navel of Ambrosia” (अमृतस्य नाभिः) “arisen from the root of the Fathers” (पितृवाण मूलादुस्तिधिता) and is the first remedy, the best among a century (शतं या भेषजानि ते सहस्रं संगतानि

Though the Kau. Sūt. has wrongly identified Viṣāṇakā with Viṣāṇa – horn of a cow, yet, most probably it is to be identified with Viṣānikā or Viṣāṇī (32) of the later medicine.

8. GRĀHI

INTRODUCTION—

The disease called ‘Grāhi’ (-Apasmāra, Epilepsy or Epilepsia Gravior) is treated by the Atharvan in two independent hymns – VI.112 and 113 (AVŚ) which are found in the Paippalāda recension in a very mutilated condition. VI.112 is represented in the AVP by a single verse in XIX.20.1 and similarly VI.113 has its only first half verse in Book I of the

(31) ‘Arustrāṇam’ is a difficult epithet—M. Williams takes it as – ‘medical preparation’, Sāyana as “that which heals or ripens the wound (in either case taking Arus or wound) Ludwig emends it as “Aruḥ-Śraṇum” (from Śra to cook) that causes the wound to ripen”. In all these interpretations Arus is taken as wound. But in diabetes insipidus there is no question of wound. Hence ‘Arustrāṇam’ should be understood as ‘protecting vital parts’. “Aruḥ”=Vital part, viz. urinary passage.

(32) Viṣānikā or Viṣāṇī—Gymnema sylvestre, either Ajasṛṅgī or Kārkaṭasṛṅgī. (Gudamāra).
AVP. In addition to these hymns there are numerous references to Grāhi in the Atharvan (II.9.1; 10.6; 8; III.2.5; 11.1 = XX.96.6 = I.62.1 AVP = X.161.1 RV; VII.2.12; XIII.2.39; 3.18; XVI.5.1; 7.1; 8.1; XIX.45.5). One reference to Grāhi – AV, III.11.1 is found in the RV.X.161.1; SV.II.1861 and VS. xvii.44. Thus the disease was known to the Vedic people for it is found mentioned in almost all the Vedic texts.

PREVAILING OPINIONS –

The prevailing opinions about Grāhi present no variety as the commentators have uniformly understood the word to mean “a female fiend” or a “demoness” – thus Sāyana says: “ग्राहिस्वराणासी”, at III.2.5 and at other places as “ग्रहणस्वराणासी”. So does Keśava (and Sāyana) at the practice prescribed by the Kau. Sūt. for II.9 understand it as “Brahmagraha” (i.e. Brahmarākṣasa according to the lexicons) and Dārila too takes it in the same sense at the same place. The intention of the Kau. Sūt. cannot be known clearly, but even that, by “employing the splinters of the ten holy trees” seems to be conveying the same idea about this disease Grāhi.

Even the Atharvan texts must have made the matter a bit complicated by giving Grāhi the appearance of a demoness who seizes men. Thus for instance Grāhi is equated with Rakṣas (at II.9), with Avpā (at III.2.5) and with Parābhūti - calamity (at XVI.7.1), with Kravyād and Piśācha (at VIII.2.12; XII.2.39), with sin and evil will (at XII.3.18), with Abhūti - poverty (at XVI.7.1) and also with Nirbhūti – extermination at the same place. Grāhi is identified with the
weapon of death at XVI.5.1 and its four ties are said to bring calamity (Nirṛti) (XIX.45.5). At II.10 in the refrain of the hymn, Yakṣma (disease), Ḍurita (sin) Druha (hater), the ties of Grāhi, Kṣetriya, Nirṛti, Jāmiṣaṃsa and the ties of Varuṇa are spoken of in the same breath. This probably led the commentators to look upon Grāhi as a female fiend, and there is no wonder if they could not strike at the real meaning of the term Grāhi.

The European scholars have on the other hand, going to the root in the word Grāhi i. e. deriving the word Grāhi from the root ṛghrah, generally, rendered it as “Seizure” and have qualified it with the term ‘fit’ at times (1). This means that they have understood Grāhi as an attack of disease personified as a female demon who was supposed to fetter a sick person. But they have nowhere understood the disease clearly nor has anybody touched upon it even while discussing the legend underlying the hymns VI.112 and 113 hinted specifically with the words “ढादशया निहित एन:” (2). Bloomfield has almost forgotten to show the bearing of Grāhi on the legend or vice versa, for the hymns have put the two together. The legend of Trita is deep-rooted in the Vedic mind as is evident from its frequent reference

(1) Bloomfield. SBE. xlii. p. 525.
Whitney translates the word everywhere as “seizure”, and so also Griffith. Vol.I.p. 21 n.: 53 n.
Petersberg Lexicon— “Disease and Disease-bringer.”
(2) For the Vedic legend of “Trita, the Scapegoat of Gods” see, Bloomfield, JAOS. XVI. 163; XVI. 3; p. cxxii ff.; AJP. xvii. 437; SBE. xlii 521 ff.
in the Samhitās(3), and its connection with Grahi must be pointed out with some reasonable link.

GRĀHI IS A DISEASE WITH SYMPTOMS –

In spite of the apparent Atharvan inclination to equate Grahi with demoness there are clear indications in the texts themselves to show that it was a deadly disease of which the Vedic people were as mortally afraid as of some demon or ghost. In the first place in the oft-quoted stanza, (4) – III.11.1 –

मुष्टिच्छायि धवित्वा जीवनाय क्षत्रियतांभृषा राजानुभृषा।
प्राप्तिं ग्राहकं यथेवेत्तीति तत्स्य इत्यादि द्रुतकृतम् यात्रामित्रम्॥

Grahi is mentioned with Ajñāyatayakṣma(5) and Rājayakṣma(6) which are avowedly names of diseases and hence Grahi too should mean a disease. Moreover some symptoms of this disease are given at II.9.1 –

दशूक्त्वुष्णात्रेचेष्म रक्षसो ग्राह्याः अधि येनं जयादं पर्वतमु॥
अपि एनं वनपते जीवानां लोकमुखय॥

"On Dasavrūka, release the patient from Rakṣas; from Grahi that has caught him in joints; Oh, Tree; bring him back to the world of the living. The tendency of the disease Grahi to make the joints stiff is mentioned here(7). Similarly at III.2.5 –

अशीष्टब्धिः चितस्तांति प्रतिमोहयति गुह्नाणात्माण्यवे परेहि।
अभि प्रेहि निरंदेह हुस्तु शोकङ्ग्राहियाम्फऱास्तमम्वा विध्य शचून॥

(3) MS. IV.9.1; TB. III.2.8. 9ff; KS. XXXI. 7; Kp. S. XLVII. 7; SB. I.2.2 8;2.3.1 f. Kāt. Sr. II. 5.26; Āp. Sr. I. 25.15; Mahidhara on VS. I. 23.
(4) AV. III.11.1; XX. 96.6; I.62.1. (AVP). RV.X.161.1; VS. XVII. 44:SV, II.1861.
(5) Ajñāyatayakṣma is the same as Balāsa.
(6) Rājayakṣma is the same as Jāyānya.
(7) But Sāyaṇa understands Grahi as a female fiend and to suit that meaning, renders ‘parvasu’ as “अनावास्यादि शर्मां".
in the latter half of the verse, addressed to Grāhi, “the burning sensation at the heart caused by grief” is attributed to Grāhi. In almost all the passages Grāhi is called “darkness”.

III.2.5b – प्राह्यामिन्नांस्तमसा विध्य शास्त्रव ।
VIII.2.12 – प्राहि . . . . . तत्तम हव ।
XII.3.18 – प्राहि . . . . . तमो व्यस्य ।
XVI.7.1 – प्राहृवेन विध्यामि तमरकै विध्यामि ।

In the Atharvan mantra III.2.5 there is the word Grāhi but in its place the word “andha” (darkness) appears in the Rigvedic version of the same mantra (X.103.12) and also in the Śāmaavedic (21.1861) and the Yajurvedic versions (VS.XVII.44).

The darkness caused by or constituting Grāhi is very pertinently conveyed to us in II.10.8

सुर्यामूततः तमसो ग्राहया अथि देवा मुनयांतः असुजन्तिरेः।
एवाहो त्वा कृतिवान् । . . . .

This stanza alludes to the well-known legend in which the demon Svarbhānu struck with darkness (Grāhi – grahanā) the sun, who was then freed from it by Indra and Atri and other gods(8). The moral tone of the stanza distinctly refers to some sin (enas) committed by the sun for which he was struck with darkness of Grāhi (i.e. eclipse) which is even now called Grahanā. This fact is all the more clear from the repetition of the line – “पूर्णविल न्यायदृश्यानि मृक्क” (VI.112.3; 113.2) “Wipe away your sins Oh Pūṣan, on an abortionist”. Thus the nature of Grāhi or its important symptom, viz. darkness, is made very clear by the Veda. Grāhi is, therefore, the disease in which there is sudden darkness

(8) RV. V. 40. 5-9; TS. II.1.2.1; KS. XII. 13; SB. V.3.2.2; 
Paṇini, Brāhma IV. 5.1 etc.
before the eyes of the suffering person. The same fact is brought home to us by the appearance of "andha" in the corresponding passage from the RV., SV. and YV.

Grāhi is said to have fetters (pāsas), four in number. Thus

XIX.45.5 - चतुर्वीरां नैर्तेम्यथचतुर्मयं प्राह्या बन्धेयं: परिपालस्मान्।

XVI 8.1 - स प्राह्या: पाशान् . . . .

VI.112.1 - स प्राह्या: पाशान् वि चूत . . . .

At one place 'sleep' is said to have its source in Grāhi -

XVI.5.1 - पित्रं ते स्वप्न जनित्रं प्राह्या: पुश्तःसि यस्मि करणः।

which may mean that a patient suffering from Grāhi does not get sleep and which can ultimately turn out to be a fatal symptom.

These are some of the symptoms known to the Vedic people of the disease which they called Grāhi. Now Dr. Wise says about Epilepsy: "Sudden loss of sense; loss of sight; and the person falls down with convulsions. These symptoms are preceded by palpitation of the heart, lightness and hollowness of the chest and body, perspiration, inaccurate thinking, dullness of sense and loss of sleep." This is Epilepsy (Apasmāra) in which there are uncontrolled discharges of energy devoid of any purpose action. We take place from time to time in an unusual manner. According to the modern investigation on the point:

"The seizure is usually preceded by a loud

Also compare - Suṣrūta - VI. 61.7 -
and Charaka - VI. 15, हृल्लक्ष्ययम् शून्यता स्वेदो ध्यानं मृत्तिः प्रमुडुता।
निद्रामानस्कर दृष्टिश्वरोऽभिप्रेति सत्वस्यत्र।
scream or cry which is not to be ascribed, as was at one time supposed, to terror or pain, but due to convulsive action of the muscles of the larynx and the expulsion of air through the narrowed glottis. If the patient is standing, he immediately falls and often sustains serious injury. Unconsciousness is complete and the muscles generally are in a state of stiffness or tonic contraction which may be found to affect those on one side of the body in particular(10).

THE FETTERS OF GRĀHI -

A great stress is laid on the fetters of Grāhi (XVI.8.1; VI.112.1,2) and they are counted as four (XIX.45.5). In a modern description of Epilepsy also there are four distinct stages: The first stage of the fit (first fetter) - In it the head is turned towards one or the other shoulder, the breathing is for the moment arrested, the countenance is first pale, then livid, the pupils dilated and the pulse rapid. This stage lasts for about, half a minute. The Second stage of tonic spasm (Second fetter) - In this stage the whole body is thrown into violent agitation. The eyes roll wildly, the teeth are gnashed together and the tongue is often severely bitten. The breathing is noisy and the foam mixed with blood issues from mouth while even the contents of the bowels and the bladder are ejected. This stage lasts from a few seconds to several minutes. The Third Stage of Confused Recovery (third fetter) - The convulsive movements gradually subside, the relaxation of the muscles takes place together with partial return of consciousness, the

(10) Black's Medical Dictionary. p. 323.
patient looking confusedly about him and attempting to speak. The Fourth Stage of Drowsiness (Fourth fetter) - Then follows the last stage of drowsiness and stupor which may continue for several hours, when he awakes either apparently recovered or fatigued and depressed and occasionally in a state of excitement which sometimes assumes the form of mania. There can be only this type of reasonable interpretation of the fetters of Grāhi which should be understood as epilepsy without any difficulty.

RELATION OF GRĀHI WITH UNMĀDA AND KṢIPTA -

While describing the last stage of epilepsy, it was stated that excitement caused by the epileptic fit, assumes the form of mania. It is an admitted fact that epilepsy affects mind and that the question of the relation of epilepsy with insanity is a matter still engaging the attention of the experts in that line. In general as an after-effect of epilepsy some peculiarity either in the form of defective memory or diminishing intelligence or what is, perhaps, as frequent irregularities of temper, the patient being irritable or perverse or eccentric.

Grāhi of the Atharvan has also the same relation with Unmāda as epilepsy has with insanity. The Grāhi hymns (VI.112 and 113) are preceded by hymns dealing with Unmāda (12) (VI.111) and Kṣipta

(11) Ibid. p. 323,
(12) Unmāda as usual with the Atharvan is conceived of by the Kau. Sūt. (26.29–32) as caused by possession of evil spirits. Unmāda = insanity.
(- mania VI.109(13). This arrangement cannot be
called accidental for all these three diseases have
but a very thin partition to separate them and as
a matter of fact, epilepsy, mania and insanity are
but three progressive stages of the deranged mind.
The interrelation of Gráhi and Unmáda (insanity)
is not only an accepted fact of the modern medical
science but even the Atharvan hymns present a
closer resemblance between the two. Thus

(i) Agni is invoked in both the cases to cure the
disease,
(ii) Viśvedevāh are brought in for the same
purpose,
(iii) The Rakṣases are said to bring the disease by
their evil influence,
(iv) "Devainas" (sin against gods - Zimmer; sin
committed by gods - Bloomfield)(14) is consi-
dered as the cause of the disease.
(v) And lastly, the position of the Unmáda hymn
is so close to Gráhi that their inherent
connection cannot be set aside. The Āyur-

(13) As for Keśipta there is a difference of opinion. It means
mania or fury, a kind of insanity, in which mental disorder
is characterised by great excitement. The epithet "Vātik-
tanasi" appears in connection with Keśipta also. Zimmer
and following him T. P. Chaudhari (J. B. O. R. S. XVII
(1930) Pt. I. p. 48, n. 1) have again rendered it as connected
with 'wound' which cannot be accepted. Sāyāna, here
only, interprets it as "धनुर्भिलिष्टवल्लादिक्षुम्यात्मस्यः" and
connects Keśipta quite correctly with Vata (vatavyādhi)
The Kau. Sūt. (26.38) recommends the patient simply to
eat the pepper corn (mentioned in the mantra).
(14) Ap. Sr. XIII. 17-9; Pāñch. Brāh. I. 6. 10 and Sāyāna
also.
veda (cf. Suśruta VI.61.22) and following it Dr. Wise have accepted such a connection between the two.

THE CAUSES OF THE DISEASE -

"When air, bile and phlegm are deranged by grief, sorrow or the like they pass into vessels immediately communicating with the heart and produce this disease, with the loss of sense and memory....... by these causes the mind is so affected as to produce epilepsy" (15). Now the Atharvan states:

(a) III.2.5. - अभि प्रेहि निर्बृह हसु शोकप्रेहिष्याभिनवात्मसा। विभ्य शास्त्रून्

"Go and burn the heart of the enemy, Oh, Grahi, with grief and strike the foe with darkness". Here Grahi (epilepsy) is said to burn the heart of a person with grief. The nature of such grief is made clear in the following passage:

(b) XII.2.39. - ग्राह्यं गृहं। सं सृष्टं तत्रविवः यथिध्यते पलि।

"When the husband of a woman dies, the houses are visited by Grahi". Here is mentioned the hard fact that when the husband dies the wife suffers from epileptic fits. This is true even today in Indian homes, and epileptic women are said to suffer more in regard to such mental affliction than men.

(c) VI.112.1. - मा जेष्ठ वर्षीदयव्ययं एवं भूलवहृष्ठपरिपूर्णां पाहेनाम्।

स ग्राह्यं। पालान् वि च वृत्त प्रजानन्त्र हुम्य, देवा अनु, जानन्त्र सर्वं।

This stanza, and even the entire hymn VI.112 refers to the marrying of the younger brother before the elder one. Here as well as in:

VI.112.3. - अभि विवश। पाली। पारंपरित पवित्र विबद्धाः खच्छ अर्पित उत्सतत्तव ।

Agni is invoked (16) to save the elder brother (Jyestha) who is Parivitti (i.e. who is left unmarried while his younger brother is married and who is tied hand and foot by the fetters of Grahi) and shackled, and to show pity to the parents and the two sons for committing the misdeed. Pusan is further implored to wipe the sin of the younger brother (committed by him by marrying before the elder brother) on an abortionist. The point here is very clear. The elder brother became a victim of the epileptic fits when he was shocked to see his younger brother marry before him. The whole of the family was thereby in a grave situation (17).

The Kau. Sut. (46.26-29) seems to have lost the point (18) and has rubricated VI.112; 113 in an expiatory ceremony, the object of which is to remove

(16) Agni is invoked (III,11.1) for he chases away not only evil demons but particularly removes the consequences of sins. (RV.IV.11.1).

(17) Here in "मुलबहरणांपरिपालयेनस्मि!" there is probably no reference to the stars Mula and Bharani though Mulabarhana is another name for Vichrtau (II.8.1; III.7.4). The reason for bringing the phrase here is only to create a striking effect in sense. Its real meaning is "destruction of the root" (of the family) i.e. the elder brother. The Atharvan poet has already used this phrase in a different sense in another context - (VI.110,2) and now retaining the words 'jyestha-sya' and 'mulabarhanya' he wants to render them differently for a striking effect.

(18) "Among other causes which are influential in the development of epilepsy may be mentioned sudden fright, prolonged mental anxiety, overwork......." Black's Medical Dictionary. p. 322.
the sin of him whose younger brother married first and also of the prematurely married younger brother. The practice consists of tying the fetters of *Muna* grass upon the limbs of the elder (Parvitti) and younger (Parivividāna) brothers as they are made to sit on the edge of a water course. Other fetters are placed on the water-foam which are allowed to float down while the hymns are recited by the Atharvan priest. The brothers are then sprinkled in the dwelling with hymns addressed to waters. These practices are expressly intended to wash away the sin committed by the brothers, but they do not take into consideration the shock sustained by the older brother which has made him a victim of Grāhi. Hence the Sūtra has lost the sense of Grāhi altogether. But the Atharvan poet significantly says to Agni (19): VI.112.2

"स ग्राहप: पाशाने विपूर्त प्रजानना पितापुरो मातर मुक्ति सर्वान्।

and requests Pūshan to wipe off the sin (of the younger brother) of course on the abortionist.

(d) The statement "सूर्यवनि पूर्व सुरिलानि मुक्ति" (VI.113) not only brings us to the Devainas (sin committed by gods) but also reminds the Atharvan poet of the Manuśainas (VI.112) which he purposely brings together in order to set them in contrast. The hymn VI. 113 very clearly refers to Trita and the list of persons who transferred their sin to the one following (20). The Atharvan suspects that Grāhi was due to such Devainas descended upon man from Trita:

(19) The first line mentions only three fetters of Grāhi which may mean that the patient (elder brother) has reached only upon the third stage of epilepsy, viz. that of confused recovery.

(20) "Trita the Scapegoat of Gods": see note no. 4.
VI.113.1 त्रिते देवा अमृतजलदेवनस्त्रित एननमुनुष्येषु ममूजे।
ततो यदि त्वा ग्राहिरानवे तां ते देवा ब्रह्मण नाशयन्तु॥
The same is stated differently again.

VI.113.3 – द्रादश्च निन्दित त्रितस्यापमूष्टं मनुष्यनसाति।
ततो यदि त्वा ग्राहिरानवे तां ते देवा ब्रह्मण नाशयन्तु॥
The Devainas deposited by Trita in twelve places in wiping himself off (together with) the sins of human beings (मानुषाङ्गिनार) are conceived of as the cause of ग्राही. Thus some sin is the cause of ग्राही and hence the expiation prescribed by the Kau. Sūt (22).

REMEDIES RECOMMENDED –

The Atharvan poet proclaims that Brahma (charm) is the remedy for ग्राही (VI.113.1) but the Kau. Sūt. in addition to the recitation of the Mantras addressed to Agni (VI.112), to Indra and Agni (III.2.5), to Pūṣan (VI.112.3) and to gods (VI.113) recommends a ritual wherein fetters of मुण्ड ग्राही are symbolically loosened by washing, and sprinkling

(21) Gods (especially Indra who killed Tris'iras, a Brahman, the son of Tvaṣṭā committed a Devainas i.e. Brahma-killing) wiped off their sin on Ekata, Dvita, Trita; Trita wiped himself upon one sleeping after sunrise; he upon one sleeping after sun-set; he upon one that has brown teeth; he upon one that has diseased nails, he upon one that married a younger sister before the elder one is married; he upon one who has married before his elder brother, he upon a murderer, and he upon an abortionist.

(22) AV. XVI.5.1 is almost identical with VI.46.2. Here “Devajāmi” takes the place of ग्राही. Are we then to suppose that ग्राही was thought of as Devajāmi (wife of gods?) What relation can there be between Devainas and Devajāmi? “From ancient times, Epilepsy was regarded as a special infliction of the gods”. (Devajāmi?) – Black’s Medical Dictionary. p. 321.
which may have an indirect effect in curing the disease. Among the plants recommended mention must be made of "Daśavṛksa" which may not mean "splinters of ten holy trees" as interpreted by the Kau. Sūt. (8.15)(23) but appears to be the name of some tree (cf. Saptaparnā, Daśamūla) which is still to be identified.

The hymn XIX.45 recommends the use of Aṅjana (salve ?) against Grahi:

XIX.45.5 - आद्वैक मणिमेकं कुन्हश्च स्नाहचेकेना पिबैकमेषाम्।
चतुर्गीरं नेन्द्रेत्यम्यवस्त्रयों ग्राहचा बलेष्म्: परिपातवस्मान्।
"Use thou one as ointment; make one an amulet; bathe with one; drink one of them; let the one who has four-fold power protect us from the four destructive bonds of Grahi". Here perhaps, Aṅjana(24) (with a pun probably meaning 'ointment') is asked to be used in the four stages of Grahi. As soon as the patient falls down the ointment made from the medicinal plant is to be used and then a piece of the same is to be employed as an amulet; powder of it is then mixed in the bathing water of the patient and finally a decoction of it is given to drink(25).

(23) Sūtruta recommends the use of Daśamūla in this connection.

(24) The Atharvāṇ makes it clear that this Aṅjana came from the Traikakuda peak of the Himalayas and also from Yamunā (IV.9.9-10). Sūtruta too recommends "Abhyajjana" (VI. 61.23-23).

(25) Sūtruta has dealt with this disease at some length (VI.-61). According to him Apasmāra is a great disease. In its treatment he too, true to Indian tradition, recommends rites pertaining to Grahas, daily worship to Rudra, and his gaṇas, in addition to medicines proper with the directions to use them so that they may remove all evil influences (VI.61.33 - "सर्वभूतग्रहोत्मादानपवस्माराश्च नाशयेत्।")
9. VIŠKANDHA

INTRODUCTION—

The disease known to the Atharvan as Viškandha (Neu) (Wasting Palsy, Progressive Muscular Atrophy) is treated in the Atharvan in two special hymns—II.4 (addressed to the plant Jangida) and III.9 (addressed to the disease proper) and is referred to again and again—I.16.3; IV.95;XIX.34.5;XIX.35.1. It finds no reference outside the Atharvan except in the Taittiriya Samhitā VII.3.11.1 and the Gopatha Brāhmaṇa I.5.25. The Paippalāda recension of the AV. has preserved II.4 in its Kāṇḍa II (AVP. II.11 except verse 6 and parts of 1 and 2) and III.9 in its Kāṇḍa III (AVP. III.7 with Verse 6 at the beginning of the hymn) with a very few variants. In the case of this disease particularly, the Paippalāda version has helped us a good deal. This is because the Atharvan disease Viškandha is a mystery and reference to it is apparently very obscure. The commentators and the interpreters alike could not go beyond merely mentioning Viškandha as "a demon of disease". The Rigvedic Vyaṃsa (I.32.5 etc.) may be the same as Viškandha of the AV. or the two may be different.

DIFFERENT VIEWS—

Viškandha is a demon in the eyes of the commentators though they know it for certain that he

of ghosts etc. In the end he says—

VI.61.41—"सिरो विच्छेदः प्राप्तां मक्ख्यानि च धारयेत्।"

on which Dalhaṇa comments—

"अपरे तु मक्ख्यादिः च कारयेतु इति पवित्रित तत्वम मक्ख्यमयवेदन्तबिहितः निमित्ति व्याख्यानयति।"
is a demon of disease. And they have some faint idea of the disease also. Thus Śāyaṇa at I.16.3 and II.4.1 simply states—“गतिप्रतिवन्धकं रक्षणावचार्याक्षरविध्या-
भारायम्” but at XIX.34.5 becomes definite “विष्कंडकं विरिष्णुस्कामयिणे एवं नामकं वातविशेषं महारोगम्”. This means that Viṣkandha was considered by the commentator as “a disease of serious nature, particularly affecting the shoulder, but generally all parts of the body, hampering their movements (gatipratibāndhakam) and caused by Wind. The scholiast at Taitt. Brāh. (VII. 3.11.1) also explains the disease on similar lines—“विहया: रूक्ताधविया गस्य तत्त्व विष्कंडकं (शरीरस्)” i.e. Viṣkandha is a deformity of the shoulder and other parts of the body. Dārila and Keśava, the two commentators of the Kau. Sūt. (which has rubricated II.4 and III.9 at 42.23 and 43.1–2) omit every reference to the disease. Dārila only speaks of Piśā-
chanāśana and Piśāchachātana while Keśava following his footsteps mentions Viṣṇuṇāśamanam and Viṣkandhaśamano (maṇīḥ) in a general way.

Among the European translators and interpreters, Weber(1) looked upon Viṣkandha as “Rheumatism” and Griffith(2) follows him. Petersberg Lexicon is uncertain on the point while Bloomfield(3) admits: “The meaning of Viṣkandha, I regret to say, is not clear”; and further remarks, “Viṣkandha as well as Saṁskandha (XIX.34.5) are designations of hostile demoniac forces. One may easily be convinced by examining with the aid of Index Verbo-

Grill. – L.C. p. 75.
(3) Bloomfield. SBE. xlili. p. 282.
rum all the passages in which the word occurs, that the latter meaning suits as well as the former. Of course, the boundary line between disease and possession by demon of disease is an evanescent one in all Atharvan writings." Thus though not explicitly, all these authorities have arrived at the conclusion that Viškandha stands for some disease of unknown origin and nature, which the ancients particularly attributed to the mischief done by evil spirits like ghosts and demons. But none—neither the commentators nor the translators—has ventured to identify Viškandha with any disease having specific symptoms.

THE KA[UŚIKA SŪTRA —

The Kau. Sūt. which is our sole guide in all Atharvan matters behaves very strangely in the case of Viškandha. In keeping with its usual trend, it has employed II.4 in a practice which according to Dārila is meant to drive away demons (विश्वाचारात) and according to Keśava— "अष्ट मुख्ष्यव्यक्ति अकार्यकर्णि विच्छ-कमययाः सत्वायु उच्चायते।" and which consists of "tying an amulet of the substance mentioned in the mantra.(4) (i.e. "जज्ञापि ‘जज्ञाडमणिम्’ वारिष्ट; जज्ञाडमणिश्चणसृष्ट्रेण बद्ध्वा समात्याभिमन्न्य बद्धाति—केशव।") (5) The practice for III.9, prescribed by the Kau.

(4) Kau. Sūt. 42.23 — “दीर्घंयुल्याष्ठित” (III.4) मन्त्रोक्तं बन्धाति”

(5) Hemp is referred to in II.4.5. Jangīda — Terminalia Arjuna used against all sorts of diseases. It is explained by Dārila as "अष्ट मुख्ष्यव्यक्ति अकार्यकर्णि विच्छ-कमययाः: " (Kau. Sūt. 8.15) and Keśava simply says "वाराणस्या प्रसिद्ध: ".
Sūt.(6) consists of fastening the amulet of Aralu(7) by a reddish brown thread (cf. III. 9.3). The patient carries a staff and a weapon (cf. III. 9.2); he is fumigated with the smoke of the burning grain-chaff.

So much is available from the Kau. Sūt. and its commentators and though we have absolute faith in their being representative of the traditional medical practices yet it must be admitted that they have not taken enough pains to understand the nature of the disease Viśkandha from the Atharvan references proper.

VIŚKANDHA, A DISEASE –

It is peculiar with the Atharvan to personify things inanimate and more particularly the diseases. According to this general tendency it has many a time represented diseases as demons and Viśkandha is such a demon, which in the Atharvan terminology means a deadly disease. Thus Viśkandha is classed with Atrins, Piśāchī, and Yātu (I.16; II,4.3); it is associated with Rakṣas (II. 4.4); hundred and one Viśkandhas are said to infest the earth (III. 9.6); Viśkandha, kṛtyā, Abhiśochana etc. are spoken of in the same breath (IV.9.6).

Still the text of the AV. gives certain clear indications which can have conclusive value, enough to prove that Viśkandha is a disease. Thus in II.4.2–“जज्ञासों जम्माडिघराति विषकण्यावादिवधोचनात्।
मणि: सहस्राबीयं; परि ण: पातु विश्वतः।।

(6) Kau. Sūt. 43.1–2 – “कर्षणस्पष्टिः” (III.9) “विषकण्यात्मरलु-दण्ड यदायुःस्तृ”।“फलीकरणीश्रृष्टिः”।
(7) Aralu – Calosanthes or Indica.
Oroxylum indicum.
in the midst of Jaṁbha (8) (facial paralysis), Viśara (various crushing of limbs) and abhiśochana (burning sensation) – which are all diseases caused by wind, Viśkandha is mentioned.

In III.9.6 – "एकस्तं विषकन्धानि विनिधिता पृविशीमनु '।
लेषां त्वम्प्र उज्ज्वहृषम्यमिः विषकन्धूषणम्।।

Viśkandha is said to have a hundred and one varieties and in

XIX.34 – 5 : – "स ज्ञितंत्व महिमा परि ण: पातु विश्वतः।
विषकन्धं केन सास्तः संख्यमोज ओजसा।।

Viśkandha is said to possess a counterpart Saṁskandha which is a peculiarity. From these facts (i) mentioning of Viskandha along with the diseases like paralysis, pain and heat, (ii) mentioning of its varieties and (iii) also of its counterpart, we should not mistake Viśkandha for something else than a disease (9). Weber's suggestion that Viśkandha is "rheumatism" is not far wide the mark. But we want to decide with some certainty the exact nature of the disease with the help of the Vedic references.

VIŚKANDHA IS A DISEASE OF THE MUSCLES –

The key to the problem of Viśkandha is to be

(8) Jaṁbha is not 'lockjaw', 'Trismus' as held by Bloomfield and others. The Atharvan word for it is 'Hanugraha' or 'Saṁhanu' (VIII.1.18) Jaṁbha – Jaṁbh – Jaṁbhastamābh – facial paralysis, in which the mouth remains wide-open. AVP. XI.2. 10 mentions Jaṁbha with Hanugraha:

विषकन्धं तवियसरं विसरं वृष्ण्या वयम्।
प्रज्ञः हुनुग्रहं शाखलं त्वानुज्येनां अगामिस्।।

AV. VIII.1.16 mentions Saṁhanu and Jaṁbha as distinctly different.

(9) But curiously enough Bloomfield includes the hymn to Viśkandha among "imprecations against demons and sorcerers". See, SBE. xlii under Ābhichārikāpi and Kṛtyāpratiharaṇāni.
found in the apparently obscure hymn III. 9. It is in connection with this hymn that the Paippalāda version comes to our help. This hymn is, therefore taken first for discussion:

"कर्षण्फस्य विशकर्षण्व वोः पिता पृथिवी माता।
ययाभिनिधु देवास्तवाप्रह कणुतः पुनः॥ (२)

"Of, Karṣapha and Viṣapha, Heaven is the father and Earth is the mother. Oh, Gods, as you inflicted them, so you do them away again." Here the two varieties of Viṣkandha viz: Karṣapha (Karṣabha) and Viṣapha (Viṣabha) (10) are mentioned. And it is said that heaven and earth are their parents which is another way of saying that their origin is unknown. Further the poet naturally thinks that they are inflicted by gods (11) (as a punishment for some sin) and requests them to withdraw them.

"अष्ठेठ्यमाणो अथारवस्तवा तन्मनुना क्रतम्।
कणोमि वहिघ्री विषवक्ष्य जुष्काबहों गयाविमिव॥ (२)

"Without fastenings they held it; and so it was done by Manu; I make Viṣkandha impotent as bulls

(10) Karṣapha and Viṣapha meaning "of distorted hoofs" and 'hoofless' (Sāyaṇa) are according to St. Pet. Lexi. two imps or goblins. According to Weber the words are appellative, the former from व्हक्षप=to emaciate and the latter from व्हिस=to penetrate with the suffix 'apha' (Abha) used in the formation of the names of some animals (cf. Viṣabha, Śalabha).

(11) The Atharvana contains references to the fact that gods brought disease by way of punishment for sins (VIII.6.19, 25), Takman fever is the son of Varuṇa (I.25.3; VI.96.2), Jalodara was produced by Varuṇa (I,10.1,4). Arrow of Rudra caused tumours (VI.57.); Fever, cough, headache were caused by Agni (I.2); sharp pains are ascribed to Rudra (Kau. Sūt. 31.7) etc.
are castrated.” This looks like a riddle. In order to solve this riddle we must first of all—try to know the derivative meaning of Viśkandha. Usually it is taken to consist of vi + skandha = a disease by which the shoulder gets distorted. (विश्कांक्ष: येन). The commentator of the Atharva Pratiśākhya (II. 104) quotes from II.9 and it seems as if he takes Viśkandha from the root √ skand, = to jump etc. (12). Whatever the derivation, the noun skandha means shoulder (the joint with muscles) (13) and by the secondary power of the word means all joints with their muscles. If this meaning is acceptable the riddle of the entire hymn is solved. The fastenings referred to here are ‘muscles’. "अमृधारणय: अधारयन” would then mean—the joints were hanging loose without support from muscles. (14) i.e. the

(12) JAOS. VII. p. 453.
(13) The words Aṁsa and Skandha are to be distinguished in sense cf. X.2.4, 5; IX.12.3; 12.7; X.9.19,20; so in Susruta III.627; Charaka III.8.117. Aṁsa are only muscles (Trapezius muscles) of the shoulder while Skandha stands for joints (Jatru, Kaphoda X.4.2; Aṁsaphalaka, Susruta III.6.27), muscles and all.
(14) The Śaunakiya "As'reṣmāṇāḥ" is replaced by "As'leṣmāṇāḥ" in the Paipp. This is more helpful, for Susruta says:

अस्यिद्वसत्वमिव वायु: शोषयित्वांस्यवस्थनम्। सिरा: संकुच्य तत्रस्यो जनम-स्थवाहुर्कुम् ॥

The Nibandhasaṁgraha explains “Aṁsabandhanam” as “sleṣmaṇam ityarthāḥ”. Susruta himself says—सन्धयः सापू वर्तन्ते संस्थात: शलेष्मणा तथा (III.4). Hence the shoulder joint or any other joint has its synovial fluid (g'leṣma) which if dried, renders all the muscles and tissues contracted and ultimately the joint cannot function. Dr. Wise states: “When air is deranged in the shoulder joint, it dries the ligaments and tendons of the part. They are contracted and the arm becomes fixed. It is called Apabhāhuka.” “Hindu System”. p. 255.
fastenings. Hence Manu's method of tying the joints fast with the amulet of Jangiḍa or Aralu as the testicles of a bull to be castrated are tied, was adopted.

"पिष्के पूरे खुरगलं तदा बन्धुत्ति वेषस्।
श्रवस्यु शुभम् कावकं वर्षं हुष्कस्य कर्त्तितं बन्धुर। (३)

This stanza is considered by almost all the interpreters as obscure and questionable.

"Then a support (like a crutch cf. RV.II.39.4) tied with tawny thread is fastened as recommended by Vedhas (cf. Manu in the above verse.). May the methods of tying (bandhuraḥ - Fem. Plu) make impotent the swiftly progressing (Śravasyu) (१५) and drying (śuṣma = soṣakam, Sāyaṇa) Kābava.

"येतां श्रवस्यवस्तुर्य देवा इवासुश्रायवा।
शुरुं कपिरिव दूषणो बन्धुरा काववस्य च। (४)

(Addressed to Karṣapha, Viṣapha and Kābava and other varieties of Viṣkandha) - "Since, you are swift progressing as gods with their magic powers, the tying (Bandhuraḥ - fem.) is the effective check (dūṣana) of Kābava as Kapi(१६) (a plant ?) is that of the dog's bite."

"हुष्कशी हि त्वा भत्स्यासि (भत्स्यासि AVP) दूष्कय्यासि काववस्य।
उदासवो रथा इव शर्पेनिमः सातिस्य ॥ (५)

"I tie you (bhṛtyāmi from √badh, bandh or I blame

(१५) Though we have accepted "Śravasyu" yet "Śravasya" is the reading according to Sāyaṇa, some MSS of the AVŚ - both Ṣaṁhitā and the Pada texts and the Pāippalāda. There is not much difference in the meaning of both Śravasyu and Śravasya - nimble, swift (flowing).

(१६) Kapi - should definitely mean here a plant - Kapivalli or Kapisāka - Emblica Officinale, a species of Karanja. It may be a short form of Kapikacchu, a kind of creeping plant.
you (from √bharts) for arresting your progress; (thus I shall stop Kābava,) like chariots yoked with swift horses; (17) you shall go with curses."

Here the spell or charm method is adopted; the recitation of the charm was supposed to drive away the disease.

"एकसात विष्कांभानि विभिन्नता पृथिवीमनु।
लेखां ल्वामए उज्ज्वलसूर्य विष्कांभूयध्ययम्।। (२)"

“A hundred and one Viṣkandhas (18) are there scattered on the earth; they brought you, (Oh Amulet,) at the beginning as one that effectively checks the Viṣkandha.”

From this hymn we get following points for observation:

(i) Viṣkandha made the muscles over joints loose, dried synovial fluid and is more particularly the disease of the prominent muscle of the shoulder (aśreśmāṇah and śuṣma).

(ii) The functions of the joints (owing to loss of muscular strength) being paralysed, they required support such as of a crutch (khṛgala) for lifting them up.

(iii) The disease progresses gradually from joint to joint (śravasyu).

(iv) The origin of the disease was not known, though gods were thought of as inflicting the disease by way of punishment. (vs. 1).

(v) There were many varieties of the disease,

(17) "आयुष्यं गन्ननमोत्स्थितिमाणं अश्वयूक्तो रष इव"। Sāyapa.
(18) "एकसातो विष्कांभानि"। Sāyapa. It is regularly an auspicious number in connection with diseases. III:9:6; V.18.12; VIII.2.27 etc.
hundred and one. Some of these varieties were particularly named as Karśapha, Viśapha, Kābava which may be names applied to non-functioning of particular muscles over particular joints, owing to the disease Viśkandha.

(vi) The methods of tying of the amulet as recommended by Manu as well as by Vedhas (Prajāpati) were adopted.

(vii) The charm was also conceived of as an effective check on Viśkandha.

(viii) Jangiḍa and Aralu were the two plants useful against the effects of Viśkandha.

(ix) The disease was like Jaṁbha, Hanugraha, Viśarika and Abhiśochana (II.4.2).

VIŚKANDHA IDENTIFIED

Charaka and Suśruta have not found one word for Viśkandha. They have treated it partially under Aṁsaśoṣa (19) (Asteoarthritis of the shoulder joint) and partially under Viśvāchī (20) (paralysis of the arms, back etc) (21).

Modern medical science has given considerable attention to this disease and has designated it as “Wasting Palsy” or “Progressive Muscular Atrophy” or “Motor Neurone”. The following points deserve to be noted:

“It is characterised by gradual wasting of certain muscles or group of muscles, loss of power in them......It is insidious in its onset and usually

(19) Aṁsaśoṣa called Avabāhuka. Sus. II.1.22 ; Char. VI.28 (in general).

(20) Viśvāchī (visva + aṅch = progressing in all sides). ; Sus. II. 1.75 ; Chak. VI.28 (in general).

first shows itself in the prominent muscular masses in the palm of the hand, especially in the ball of the thumb. As the disease advances the muscles of the arms, shoulders and trunk become implicated if they have not themselves been the first to be attacked. The malady tends to spread symmetrically involving corresponding parts of both the sides of the body in succession. It is slow in its progress, but although it may occasionally undergo arrest, it tends to advance. In bulbar paralysis, the muscles of the facial expression etc. suffer progressive loss of power. The cause of the nerve degeneration is not known(22). This description is equally applicable to Viśkandha. Hence Viśkandha of the Vedic period can be identified with the Wasting Palsy of today.

THE COUNTER-PART: SĀMSKANDHA -

It is already noted that Viśkandha is mentioned along with Sāṃskandha at XIX.34.5. Sāyaṇa and Pet. Lex. understand it, and very naturally, as only a variation of Viśkandha.— another evil of the same sort. Sāyaṇa says — "येन रोगं स्कल्च: संशयत्: संबन्धो भवति स। रोगं: सङ्कल्पं". But neither he nor any one else could exactly know its nature and point out its relation with Viśkandha.

Now as we have identified Viśkandha with Progressive Muscular Atrophy, we can very well identify Sāṃskandha with "Progressive Muscular Detrophy" (also called as Myopathy or Pseudo Hypertrophic Paralysis). It is another form of paralysis and re-

sembles in many respects progressive muscular atrophy. It happens under rare conditions. There are three chief types of Myopathy. In its third type the muscles of the face along with certain of the shoulder and the upper arm show first signs of wasting (23).

The AV. does not say anything about Saṃskandha. Our identification of Saṃskandha is mainly dependent upon its association with Viśkandha and the latter agreeing with wasting palsy.

10. TAKMĀN

INTRODUCTION—

Takman is the most important disease-name in the Atharvan. This is evident from a large number of hymns devoted to it — I.25 (= AVP. I.32); V.4 (= AVP. in XIX and II); V.22 (in AVP. XIII. and I); VI.20 (= in AVP XIII only the last stanza), VII.116 (not found in AVP); XIX.39 (= AVP. VII. 10) and from the numerous references to it here and there in the AVŚ text — IV.9.8; V.4.1.9; V.30.16; VI. 20.1, 2, 4; IX.8.3; XI.2.22, 26; XII.5.39. The Kau.-Sūt. (26.1 note) and the Gaṇamālā (Atharva  Pari-śiṣṭa 34.7) give a list of hymns of the AV. brought under the so-called Takmanāsanagaṇa. The name Takman is not found outside Atharvan literature. Even in the Paippalāda version of the AV. some of the above-mentioned hymns are wanting. And Sāyāna too has not commented upon V.4 and V.22. Thus the disease Takman has a small literature of its own to refer to.

(23) Ibid. p. 613.
VIEWS ABOUT TAKMAN –

Sāyaṇa explains Takman (at XIX. 34.10) – “तक्मानं क्रृष्ट्रजीवकरिर्…………” – in general terms without mentioning any particular disease. But taking the suggestion from the Kau. Sūt. (26.25) he directs the charm I.25 for “ऐक्राहिण्काविशीतज्ज्वरसन्ततज्ज्वर- बेलाज्वरादि…………” and seems to think of fever of all rhythms by Takman. Dārila and Keśava too gloss over the word by Jvara (fever) making it appear that Takman and Jvara are synonymous. The word Jvara too appears in the AV. (V.8).

Roth having treated a few passages of V.22 in his “Literature and History of Veda”(1) came to the conclusion: “The plant called Kuṣṭha which grows in the Himālayas is invoked in the AV. repeatedly and is called Tākmanāśana. In the later medical literature Kuṣṭha means not only the plant (Costus Aspeciosum) but also leprosy. The name of the plant is given to the disease it cures. Takman is without doubt a skin-disease. Roth interpreted the word again in Petersberg Lexicon where according to him Takman is not merely a skin-disease but a particular disease or “complete class of pernicious diseases” which is accompanied by skin-eruptions.

Adolphe Pictet in his “The Ancient Disease Names of Indo-Germans”(2) understands Takman as “Kratze” (scar, scratch) and compares the Persian word “Takhtah” (skin-eruption) and with the Irish word “Tachaś” both of which refer to some form of leprosy.

(2) Pictet – “die Alten Krankheitsnamen der Indo-Germanen” (Kuhn’s Zeitschrift V. 337).
Weber regarded fever as the chief feature of Takman (3).

Dr. Virgin Grohmann in his paper (4) on "Medicine out of the Atharvaveda" gives a fuller treatment to the disease Takman and has in a round about manner corroborated Weber's views.

So does Zimmer (5).

Muir on the other hand, with special reference to XI.2.22 and XI.2.26 looks upon Takman as "consumption" (6).

THE KAUSIKA SUTRA –

The Kau. Sūt. has recommended practices for almost all the important charms (7) dealing with Takman except XIX.39 which is not noticed by the Kau. Sūt., Dārila, and Keśava alike (8). From the testimony of Keśava and Dārila, and Sāyaṇa the practices of the Kau. Sūt. – (a) "यद्वारैरसिद्धि पत्र जस्तापत्यति कवाषय्यवसिद्द्धि (26.25 for I.25) – "The practising priest, having heated an axe, quenches it in water; the heated water is poured upon the patient."

(b) "अभ्यस्तक्षमास्निति खाजानायति।
दाने कोहितपचिण मुख्य संपाभानायति।"
(29.18–19 for V. 22)

"The priest gives the patient gruel made of roasted

(3) Weber – Indischen Studien. IV. 419.
(4) Grohmann – Indischen Studien. IX.381 ff.
(7) No specific employment is suggested for V. 4. The Kau. Sūt. included it (28.13) in the Kūsthaliṅgah.
(8) Gaṇamāla 34.7 includes XIX.39 in the Kūsthaliṅgah. (It is employed in the "Piṣṭarātryāḥ kalpaḥ": Athar. Pari, 6.)
grain to drink; the dregs of the gruel, he pours from a copper-vessel over the head of the patient into fire derived from forest-fire.”

(c) “विनिर्विलुक्तं दावे” (Kau. Sūt. 31.7 for VI.20) “With AV. VI.20 he does what has been said in connection with the forest fire”\(^9\).

(d) “नमो हरामेति शकुनीनिवेषिकात्मजमण्डूकं नीलकोहिताया सूक्ष्यायं सुइन्द्रा व संकल्पेत् बद्वा।
“Kau. Sūt. 32.17 for VII.116) “While reciting VII. 116 he does as in the case of birds i.e. he ties a frog that has stripes like reeds upon its body by means of a blue and red thread by the arm-pits to a low couch upon which the patient is made to recline and besprinkles him”\(^10\). – are all directed against fever in general.

The heated water in (a) is supposed, doubtless, to draw the heat of fever out of the patient as it flows from him. – the principle of Homeopathic “Attractio Similium”. Similarly in (b) and (c) the same Homeopathic principle is followed – the roasted grain representing heat, i.e. fever, the copper-vessel (lohta = copper and red; heat and fever) and the forest-fire also representing heat removing heat of fever. In (d) the fever of the patient is washed off upon the frog which allopastically quenches the fever (fire) being himself cold and moist\(^11\).

\(^9\) According to Dārila what is prescribed in 29.18-19 i.e. pouring of the dregs of gruel from the copper-vessel over the head of the patient into fire derived from the forest-fire, is meant.

\(^10\) “शकुनीनिवेषिकात्मजायां अप्रस्तववेत् हरामेति जलपरस्त्रेण सब्जापदायां बद्वेति आच्छादित्।” Dārila. (indicated in the Kau. Sūt. 26.18).

\(^11\) Grohmann reports a similar Bohemian practice: “In Bohemia the practice is to cure chills and fever by catching
But in all this no particular disease is mentioned by the Sūtra and the commentators simply call the practices — “ज्वरमृष्युम्”.

THE ATHARVAN VIEW —

In the Atharvan there is no lucid expression of diagnosis or consistent therapeutics; the descriptions are vague being blended with those of other diseases. In many passages Takman is a person of some demoniac clan of Graha, Amīvā or Rākṣasa — a personal characteristic. He is even often called ‘Deva’ (I.25; II.8) and he was the most dreaded disease of the Vedic times.

V.22.10 — “भीमाल्ये तक्तम् हेतुः” |
IX.8.6 — “सत्य भीम: प्रतीकाश: उद्रेपयति पूर्वम्” |

Its terrible nature is emphasised by enumeration of its varieties —

V.30.16 — “शतं रोषीष्ठ तक्तम्” |

or identifying him with the deadly weapon of Rudra—XI.2.22,26. The disease Takman is associated with headache, cough, Balāsa (IV.9.8), (XIX.34.19) and his brother’s son Pāman (V.22.12). Hence owing to its complicated nature, we shall have to exert, first to search for the symptoms of the disease Takman and then ascertain and fix him up in modern terminology.

Symptoms — (i) Rising Temperature. — This is the first and the foremost symptom of Takman. The Atharvan expresses it —

a green frog at the time of the morning dews on a particular day. This is sewn in a bag which is hung about the neck of the patient without his knowing its contents. For nine days the patient is to pray. On the 9th day he must go with prayer to the river.
V.22.2 — “अभिनिरिवासिमिहुनन्”।

Its glowing nature is described with such expressions as “archis”, “śochiḥ” (I.25.2,3).

VI.20 — “यदि शोको यदि वामिभोको। अभिनिरिवास्य दहुह एति शुभिमण:।

VII.116 — “नमो हुरार व्यवनाय नोदमाय ध्रुव्वेव।”

(ii) Alternations of Sweat and Heat – This is another symptom of Takman. These alternations are invariably accompanied,

(a) by trembling or shaking; Takman is said to shake a person –

V.22.7 — “शुद्धामिच्छे ... धुनुहि।”

V.22.10 — “सह कासा वेपथः।”

IX.8.6 — “उद्रेक्षति पुर्णम्।”

and the forms of ध्वु and वेप are used in this connection.

(b) The sweat and heat caused by Takman were alternately thought to be caused by cold and heat. Hence Takman is called “Śīta” – cold.

I.25.4 — “नमःशीताय तवमने।”

VII.116.1 — “नमःशीताय कामकृतव्ये।”

V.22.13 — “तब्बमानं शीतम्।”

(c) and also “rūra”, “śochis” – hot(12) –

V.22.10 — “यथाः शोतोख्य हरः।”

V.22.13 — “तब्बमानं शीतं हरम्।”

VII.116 — “नमो हुराय।”

I.25.4 — “नमो हुराय शोचिः।”

VI.20.1 — “अभिनिरिवास्य दहुह एति शुभिमण:।”

(iii) Takman has Rhythms – Takman repeats his attacks alternately and periodically.

(12) Weber takes “rūra” from वह्र – to take away and translates I.25.4 as suffering but see “अन्तिम हरः” Tāṇḍya. M. Brāh. VII.5.10.
(a) When he returns on the third day he is called "Tṛṇiyaka" (13) (Tertianus)
I.25.4 — "तृणियाय नमो अस्तु तवमः!"
V.22.13 — "तृणियकः वितृणि यक्मः!"
XIX.39.10 — "कौपेण कोऽवो (शो) कं तृणियकम्।"
In such a case the middle day is free.
(b) When he returns on the other day he is called "Anyedyu" (Duplex).
I.25.4 — "अन्येद्यूः"
VII.116.2 "बो अन्येद्यूः:"
(c) When he returns after two days he is called Udbhayedyu (14) (Quartenus complicatus) — I.25.4;
VII.116.2.
(d) When the attack of Takman is continuous he is called "Samdadi" (Satata, Santata jvara, Fabris continua) V.22.13; XIX.39.10. It has two para-

axyms one by day and the other by night.
(e) Takman has a century of varieties — V,30.16(15)—
"शत रोपीश्व तकमः:।।" The word for variety is Ropi, or or Heti or Pratikāśa (—lit. weapon).
IX.8.6 — "यद्य भीम: प्रतीकाश:...."
V.22.10 — "भीमस्ते तकमव्य हेतयः:..."
(iv) It occurs throughout the year — Takman is called Häyana (XIX.39.10) — "यष्ट्व हैयनः:।।" which "comes every year or which lasts throughout the year. He visits in the rainy season — "नाग्य बाघिकम्:" (V.22.13)
and in summer "प्रधमम्" (V.22.13). He belongs to

(13) Susrūta uses the same word — "सततायेयेहृक्ष्याहायायावर्षकाभ स प्रेयसकान्तः ककस्त्यानिविष्णो... (V.39.51)
(14) This term does not occur in Susrūta but it is there called as ‘Chāturthaka’ or ‘Chaturthaka viparyaya’
Also see Dr. Wise. ‘Hindu System’. p. 23.
autumn also, “शारदम्” (V.22.13, also “Śārada” - IX.8.6; XIX.34.10) and endures throughout autumn – “Viśvāśāradam”. Thus except in winter, Takman is prevalent throughout the year (16).

TAKMAN = MALARIAL FEVER –

The symptoms described so far unmistakably point out malarial fever – both remittent and intermittent. In a tropical country like India the malarial epidemic is at a high level during summer and autumn. Add to this “Śirṣaśoka” (XIX.39.10) (17) and the point will be clearer. The term ‘Hṛūḍu’ – cramp (Weber, Ludwig), rock (Griffith) with variant MS readings as Hrudru, Hūḍu, Ruḍu etc. is a name for Takman – “हूढु नामाति” (I.25.2). The Marathi word for malarial fever is just similar to Hūḍu (18) which therefore, is a variant nearer to the one correct. The references to Mūjavat, Mahāvṛṣa, Bālākīka (V.22.5,9), Gandhāra, Anga, Magadha (V.22.14) may perhaps point to the localities where in the Vedic days the malarial epidemic was prevalent.

This fever was particularly found spreading among the low-born people –

V.22.6 – “त्रासी निघटकारो...”
V.22.7 – “पूढाम्...”
V.22.14 – “प्रैष्यजनम्...”

The slaves, menials and low people suffered from Takman, i.e. malaria, on account of, perhaps, the close proximity of their huts to marshy places and

(16) “In later literature Hemanta and Śīśira are called fever-free” Wise. Ibid. p. 23.

(17) The Saunakiya reading is “Śirṣaloka” which helps little in making sense. “Śirṣaśoka” therefore, appears to be meant here. Pāippalāda does not help.

(18) N. G. Chapkar, “Vaidik Nibandha” (Marathi) p. 35.
there too, the female servants who worked day after day in water. Thus far Weber's idea that Takman is fever is correct and so also the conjecture of Grohmann, that Takman is a general name for fever and especially for malarial fever. But there is something more.

**TAKMAN IS TAWNYS**

Takman is Babhru (grey or brown) – VI.20.3 "तस्मै ते अर्घण्य बंधवे" which means that the skin of the patient suffering from Takman turns brown. In intermittent fever the patient becomes brown-coloured. But it is the distinguishing feature of the "Bilious fever". Takman is again called "हृतिस्य देव:" (I.25.2,3), he is said to turn all forms yellow:

VI.20.3 – "विश्वा रूपाणि हृतिता कणोपि।
V.22.2 – "वर्ष यो विद्रानू हृतितान्कणोपि।"

and himself he is the lord of yellow colour. This is clearly the sign of bilious fever or bilious typhoid or malarial fever with Icterus. In such cases, the appearance of the fever is terrible in as much as it assumes the appearance of "Yellow Fever". Thus this symptom gives us one more variety of Takman in which he expresses himself on the skin of the patient.

**SKIN-ERUPTIONS IN TAKMAN**

In another passage Takman is called Paruṣa and red –

V.22.3 – "यः परुषः पाहेष्योपव्यवसं इववाहणः।
VI.20.3 – "तस्मै ते अर्घण्य।

causing the skin of the patient red with eruptions. On account of this affection of the skin of the patient Takman is said to have Pāman (eczema, itch) as his brother’s son and Balāsa (erysipelas) as his brother.
V.22.12 — "तक्षम्न् भ्रात्र बलासेन स्वसा कासिकया सह्।
पाम्मा भ्रात्तृविपण सह ।...
"

we have proved elsewhere that Balāsa(19) is the Atharvan term for erysipelas or Herpes. The peculiar emphasis on the redness of skin with eruptions in Takman makes him the real brother of Balāsa in which also red-skin affection is visible. Or Balāsa is always accompanied by fever and hence this close relationship between Balāsa and Takman. Pāman is brother’s son of Takman -- a distant relation through the brother Balāsa which directly affects the skin.

Now red spots on skin are of numerous types. But in the case of Takman they are probably “critical scars” of typhoid, Abdominal Typhus. We make this suggestion because in the stanza: V.22.12 Takman is said to have Kāsikā (cough) as his sister. The complications of cough and critical scars speak of Takman as Typhoid(20).

TAKMAN’S CONNECTIONS WITH GREAT GODS —

To discuss the connections of Takman with the great Gods like Varuṇa and Rudra is to discuss its aetiology very little of which is to be found in the Atharvan.

VI.20.2 — “नमो रुद्राय नमो अस्तु तक्षम्ने। नमो राजो वरुणाय अस्तु रिचिमीते।
I.25.3 — “यदि वा राजो वरुणस्वासियुःः।

(19) Balāsa is taken as swelling by Grohmann. His discussions show that he is required to connect Balāsa with skin-swelling so as to justify the relation between the two diseases.

(20) Suśrūta VI.39; Wise. Ibid. 216, 318.
XI.22.6 - "मा नो श्रद्धा तपस्ना न: सं: स्ना विषयेनानिनात"।

अन्यत्र श्रमिनिशुल्क पालयेतान्।

In these passages Takman is shown to be highly connected with Rudra and Varuṇa. He is directly called "the son of Varuṇa". The idea behind calling him Varuṇa's son is clear enough. Varuṇa inflicts 'dropsy' upon guilty persons as punishment (Ait. Brāh. VII.15). If Varuṇa stands for dropsy then Takman (personified) stands for the fever caused by dropsy. Both are kings - Varuṇa among gods and Takman among diseases; both have ties. Thus by calling Takman the son of Varuṇa, the Veda once more, indirectly shows the cause of Takman in watery cold source, (VI.11.1 = "यत्र शीत:", I.25.4 = "शीताय", V.22.10 = "तस्मानि शीताम्") . The connection of Takman with Rudra is similarly an indirect statement of the source of Takman in heat, (VII.116 "नमो हरायः" I.25.4 "नमो हराय शीतिवे" - V.22.10). The passage XI.2.26 directly equates Takman's origin with "lightning fire". Rudra as the god of storms sends forth lightning fire during rainy season (cf. "वर्षिका तक्षम" V.22.13). The Veda therefore calls Takman the weapon of Rudra -

XI.2.22 - "पवानिरापो अवहानविश्य यत्राक्ष्यन्यमेषे नमांसि।

tत्रां आहुः परमेज जनित्रं स: न: समविधात्त परि वृश्चिष्ठ तस्मान्।"

The same idea is made clear in I.25.1

About this Weber (23) remarks: "If the first pāda

(21) Varuṇa's connections with Jalodara-

IV.16.7 - "शतेन पाशी अभि चेष्टा व्रजन। इम मा ते गोये अनृत: वा नृचक्रा।"

AB:VII.15 - अस्त्तो जातो उदरं सं चयित्वा। कोष् हवा वद्यं परि-कृत्यं मान्।"

(22) Wise: Ibid. p. 220.

(23) These Studies, IV. 419)
really contained a reason of emergence of Takman then the explanation ‘after the earlier heating or influence of heat on moist in marshy land, makes the temperature fall,’ appears reasonable. The phrase “यदनिरापॉ बदहतु प्रविष्य” (24) obviously refers to lightning fire indicating rainy season and the Veda then affirms “तन्न का आहु: परम जनिनम्।” that Takman has his birth in rainy season.

In this connection an epithet of Takman as “vanya” –
VI.20.3– ‘नम: कृणोमि बन्याय तवमे।’
meaning belonging to ‘water’ (from ‘vana’ = water) or forest (from vana = forest) may refer to its spread in watery places or places surrounded by forests or it may refer to ‘causing thirst’ – a symptom of influenza.

TAKMAN IDENTIFIED –

Thus Takman seems to be a general term for “fever” in the Vedic period. From the symptoms enumerated –
Takman is malarial fever – (śīta Takman),
Takman is influenza – (rūra Takman),
Takman is typhoid – (Aruṇa, Paruṣa or ba-bhru Takman),

and almost all of its varieties were known to the Vedic people and it is aptly said that the disease has a hundred varieties (V.30.16):

It is a well-known fact that almost all the diseases complicate with fever and fever accompanies (24) This refers to the legend of Agni’s flight into waters. cf. RV.III.9.2.

(24) This refers to the legend of Agni’s flight into waters. cf. RV.III.9.2.
almost all the diseases. Hence Suśruta(25) remarks: “Fever is the king of diseases; man comes in the world with fever and departs with it. It is such a difficult disease that only gods and men could withstand it”. Fever marked with high temperature affects the brain of the patient and at times proves fatal. This too was known to the Vedic seers:

VI.20.1–“अनिरिवास्य वहुत एति शुष्कः। वेतः मतः विलयपपयाति।
Such was the terrible Takman.

CURE FOR TAKMAN –

The practices recommended by the Kau. Sūt. are already noted. Like the Kau. Sūt. the Atharvan also looked upon Takman as caused by inimical witchcraft:

V.22.1–“अप इष्टावत सम्म्य भवन्तु।”

XIX.39.1–“तमा च सव्व नाशय सव्वश्च यातुः।”

and hence the half-magical and half medical practices of the Sūtra to remove the disease. The Atharvan priest-physician was adept in both the spell or charm and medicine.

Secondly the disease Takman was thought to spread out from certain localities – Mūjavat, Mahāvrṣa, Bālhika, Gandhāra, Anga, Magadha (V.22.7, 8,14) and he is, therefore, asked to go back. Perhaps the epidemic was at a high level in those parts.

The Takman which thus came whether through enemy witchcraft or through infected localities or through seasonal changes was asked to goaway by flattery (I.22.2; V.22; VI.20.2) was expelled (IX. 8.6).

(25) Suśrutan–VI.39.10–“जन्माही निधने ब्राह्मणायो विषाति देहिन्म।
शत: सर्वविकारारणमयेऽरा रजहि यक्षाय: प्रकीर्तित:।
ततेतेव देवमनुष्यनाय नायो विषहते व तम।।
Certain plants were considered as specific e.g. Kuṣṭha (26) (XIX.39) which is the best medicine (“उत्तमो वस्त्रिणुषो बुद्धिमान्” 4) and cures all diseases (“विशुद्धायण” 5) is specific against Takman “तक्षणवश” V.4.1. Jangidha is another specific remedy against the disease (XIX.34).

XIX.34.10- “तक्षमानि विशंबारद्व अरसां जप्तिण्डकरत् |”

Āñjana is the third specific against Takman – IV.9.8- “नयं दाता व्रत्चनस्य तक्षमा बलास्य आदित: |

which seems to have cool and soothing effect on the body which is burning with Takman, Balāsa and Ādahi. The practice with the “frog” is directly suggested by the Atharvan – VII.116.2- “यो अन्यं शहर्भयैद्वर्येष्वतीम् |

मण्डकम्येदस्यभ्रति: 11 (and Kau. Sūt. 32.17)

and is thus traditionally and characteristically Atharvan. And lastly the gods Agni, Varuṇa, Āditya and the Press Stones are appealed for help (V.22.1).

(26) Kuṣṭha– Next to Soma plant, the Kuṣṭha is one of the most valued members of the Vedic flora (Kuṣṭha = costus speciosus or arabicus.) The word is found mentioned in the RV. but particularly AV. V. 4; VI.95; XIX 39 are devoted to the praise of its origin and healing properties. Like the tiger amongst beasts of prey, it is the prince of remedies. Like Soma it is a good friend and companion of men. Soma and Kuṣṭha came from the third heaven. It originally grew under the Asvattha tree where gods assemble, on the high peaks of the Himalaya. It is the visible embodiment of heavenly ambrosia. It is the most reliable remedy – Viṣvabheṣaja and Viṣvadāvīrya – potent at all times. It cured headache, consumption and affliction of the eye, but it is specific against Takman in all its forms. It is a fragrant plant otherwise it could not have been used in a love-charm (VI.102.3).

Grohmann – Indische Studien IX.419 ff.
Zimmer – Altindisches Leben p. 63 ff.
Bloomfield – SBE. xlii. p. 414, 676.
APPENDIX (D).

Atharvan Anatomy

(श्र.: शतपथ ब्राह्मण; म.: मुशु; च.: चरक)

केशा: VI.1.9; श्र. ब्रा. XII 9.1.6 मु. शा. 3/7; 3/33 च. शा. 8/52 Hair.

शिर: II.25.2, IV.34.1 श्र. ब्रा. XII.2.4.5, XIV. 7.2; 3 (त्वाग्निष मस्तिक)। मु. शा. 3/8; 5/4; 7/20 मस्तिक, मूर्धि, शिर; च.मु. 17/12;

शिर: मूर्धि. Head.

कपालरित IX.13.22; श्र. ब्रा. III.4.1.5 मु. शा. 5/26, शिर: कपालरित; च शा. 7/7; Skull bones.

मस्तिकम II.33.1, देवकीशा: X.2.27, हिरणय: कोष: XII.2.31, X.2.32,

श्र. ब्रा. III 8.3.11; मु. मु. 35/4. च.शा. 7/7; Brain.

खण्डम IX.12.1; श्र. ब्रा. III.8.5.1. मु. शा. 5/4; च शा. 8/52; Forehead.

चुर्जी—श्र. ब्रा. XII.9.1.5, RV.1. 38.17; मु. शा. 6/28 च. शा. 7/14;

Eyebrows.

ने के ने. II.35.5, X.10.22 श्र. ब्रा. XII.9.1.5 III.8.3.27, VS. III. 160.;

मु. शा. 6/68; च. शा. 8/52. Eyes.

पक्षाण्—श्र. ब्रा. XII. 9.1.5 मु. शा. 3/14; च ह. 3/8. eyelashes.

शुकम—श्र. ब्रा. XII.2.4.85 VS. XIX.89 मु. उ. 1/15; Cornea.

असतम— VS. XIX.89, श्र. ब्रा. XII.2.4.15 मु. उ. 1/15; Uveal Tract.

अक्षिमण्डलम—श्र. ब्रा. XII 2.4.15 मु. उ. 1/15 Retina.

कन्निनका—IV.20.3 श्र. ब्रा. XII.8.2.6 मु. उ. 7/4 च मु. 14/10 Pupil.

श्रृंहि: (कणी) II.33.1 श्र. ब्रा. X.1.8.1, XII.9.1.5, VS XVIII.1;

मु. मु. 5/4; च शा. 8/52; Ears.

नासिके ना. X.2.6. श्र. ब्रा. XII.2.4.15 मु. शा. 5/4 च. शा. 8/52 दि. 26/108; Nose.

मुखम—VI.56.3 (आस्त्यम) X.2.6. श्र. ब्रा. XII.2.4.16 मु. शा. 10/12 च. द. 8.117; Face, Mouth.

ओष्ठो—श्र. ब्रा. X.1.8.1 VS. XXV.2. मु. शा. 4/68 च. शा. 7/14; Lips

सूक्ष्म IX.15.6, मु. उ. 60/113 (सूक्ष्म) च. शा. 7/14 (सूक्ष्म)

Angles of the mouth.

दल्ला: V.18.8. श्र. ब्रा. X.1.1.8. मु. शा. 5/19 च. शा. 7/7; Teeth
APPENDIX D

3/4 च. वि. 23/137; Teeth
7/14 Palate
XII.9.1.3 (c) श. शा.
4/68 वि. 16/39 सू. 21/7 च. शा. 8/52 शा. 7.14 Tongue
3/33 च. शा.
3/14 Beard and Moustache
8/52 Maxilla
II.33.1 श. शा. 5/4 (चिबुकम्) च. शा. 7/14 (चिबुकम्) वि.
28/50 (हुङ्गुलम्) Chin
8/117 (विरोधरा); Neck
II.2.4.10 सू. शा. 5/4 च. शा. 8/52 (प्रीवा)
8/117 (लिङ्गियुद्)
Common Carotid Arteries
6/28 च. वि.
6/27 च. शा. 8/117 Shoulders
X.2.8. सू. शा.
Two Trapezius muscles
X.2.4. सू. शा. 6/27 (अंत्स फलके) Scapulea.
III.8.3.27 श. शा. 6/27 च. वि.
7/6 (वाहू) Superior Extremities.
XII.3.1.7 (वाहू) सू. शा. 3/8 मूहो (प्रभाव) च. वि.
8/117
XII.9.1.1 सू. शा. 5/25; 5/40 च. वि.
8/117
Axilla
XII.127.2 श. शा. 7/7 Forearm
IV.2.1.19 VS.28. सू. शा. 8/8 च. शा.
with hands.
8/52 Fingers
III.8.4.1 (扶贫) सू. शा. 35/12 च. शा. 8/52 Fingers
XII.1.4.3 श. शा. 3/33 च. शा. 7/7 (करजाता:);
Trunk
X.2.3; सू. शा. 3/22 (मध्यशरीरम्) च. सू. 11/47,48;
वक्त: उर: X.2.4 सा. ब्रा. III.8.3.17; XII.2.4.11; RV.I.92.4; सु. शा। 5/37 सु. 35/12 च. विर. 8/106 शा। 8/52 Thorax
जन्व:—XII.3.10; सा. ब्रा. XII.2.4.11; VS.XXV.8; सु। शा। 6/7 (जन्वूँि)
पर्यच:—XI.3.12 शा। ब्रा XII.2.4.13; VS XXV.4 (पर्यचति: सु विर। 3/21
(पर्यचति: च। ह। 3/7 Rib)
पांडवी—IV.14.7; शा। ब्रा XII.2.4.13; सु। शा। 5/4; च। विर। 8/17; सु। 27/332; Sides of the Thorax
स्तनी—IX.1.7; शा। ब्रा XIV.9.4.28; सु। शा। 5/4; च। शा। 4/14 विर। 30/38 Hummery glands, Breasts
बल्द्रन्धे—XI.10.14 च। शा। 6/26 (सुचक्षे) च। शा। 8/54 विर। 8/117
Nipples, Breasts
उदरम्—II.33.4; जलरम्—XX.33.1; शा। ब्रा XII.2.4.12; सु। शा। 5/4;
च। शा। 7/14, abdomen
कुडी—XX.4.2 (उदरपांडवी) सु। शा। 3/7 Sides of abdomen
नामि: II.33.4 शा। ब्रा. XII.9.1.3 सु। शा। 2/26 च। शा। 8/52 Umbilicus
navel
जघन्म्—XIV.1.36 शा। ब्रा. III.5.3.6 सु। शा। 3/8 Hypogastrium
पूर्त्वम् शा। ब्रा. V.2.1.4 VS.IX.21 सु। शा। 5/4 च। विर। 8/117 शा। 8/52
इं। 3/6 Back, spine, vertebral Column
अनूक्सम्—IV.14.8 अनूक्सम्—II.33.2 शा। ब्रा XII.2.4.14 सु। शा। 6/27
(पूर्त्ववेश:) च। विर। 8/117 शा। 8/52 इं। 3/6 Back, spine, vertebra Column.
कहकराणि—XI.11.8 पूर्वम्—IX.12.6 शा। ब्रा XII.2.4.14 सु। शा। 912/1
(पूर्वाश्चर्चा) च। विर। 8/117 शा। 8/52 इं। 3/6
श्रोणि—XII.2.3 शा। ब्रा III.8.3.19 सु। शा। 5/4 च। विर। 8/117 (कवटः) Waist
भासदम्—II.33.5 सु। शा। 5/4 (शक्षिको) च। शा। 7/14 Gluteal regions
Buttocks
प्याशि:—II.33.4, X.9.17 अनूवृजी IX.4.12 चन्द्र्म ब्रा XII
9.1.3 सु। शा। 4/25 (सुपार्वी) च। सु। 20/8 शा। 7/11 Lungs
हादम्—II.33.3 हादम् XVIII.4.58 शा। ब्रा XII.9.1.3 सु। शा। 31/8
च। शा। 7/11 विर। 8/4 Heart
क्लेब्रम—II.33.3 शा। (क्लोमा) सु। शा। 4/31 (क्लोम) च। शा। 7/13
Gall bladder
वक्रुत्—II.33.3 ; सु। शा। 5/7 च। शा। 7/13 Liver
APPENDIX D.

33.3 श्रा. XII.9.3; सु. शा. 5/7; च. शा. 7/13; spleen
पाजस्यम्-IX.12.5 ,, सु. शा. 5/8 (अमात्य:) च. शा. (अमात्य:) चिर. 2/3
(कुङ्कि:) Stomach
हल्लीकारणम् II.33, VS XIX 85 (पिठ्ठम्) सु. शा. (पिठ्ठम:) pancreas
आन्त्राणिष्ट-I.3.6 श्रा. XII.9.1.3 सु. शा. 4/17 (अन्त्राणिष्ट) चिर. 15/10
(कुङ्कि) small intestines
आन्त्रम्-X.9.16, सु. चिर. 2/5 (सयुङ्कणम्), च. शा. 7/13 (सयुङ्कणम्),
large intestines.
वत्तिक्:-II.33.4, श्रा. XII.9.1.3; सु. शा. 4/25 (उप्रघङ्गः) च. सु. 20/8
(चतुष्योऽः) च. 6/19; 7/13 (परीवाहान्त्रम्) Transverse colon,
Pelvic Colon.
गुदा-II.33.4, श्रा. XII.9.1.3 (पापु) XII.9.3.3. (गुदा); सु. शा. 6/26
(चुदम) च. शा. 6/19 Rectum.
बूकम्-IX.12.13, श्रा. III.8.3.17 सु. शा. 5/4 च. शा. 7/13 Kidneys
(two)
गबीङ्खो-I.3.6 मल्लचे-II.33.3, श्रा. XII.9.3.1 सु. उ. 58/15 च. चिर.
30/207 (मल्लचे) fallopian Tubes.
वसित-III.3.7,8 घनु-I.17.4 श्रा. XII.9.3.1 सु. शा. 6/26; 4/22 च. शा.
7/12 चिर. 4/10 Bladder.
महन्नम्-I.3.6. कोष:-IV.4.1 कपूर-XX.126.16 रोमशम्-श्रा. XII.9.3.1.
(परिष्ठम्) III.8.2.6. (सेमी) XI.1.6.31 (सम्बन्ध) सु. शा 7/7
(रोस्तम) 27/233 च. 7/14 Penis.
बर्जम्-III.3.7, सु. चिर. 37/105 (सूक्तिपाठ:) च. चिर. 9/30 चिर. 26/33 urethra.
मसतु-II.33.5 श्रा. XI.1.6.31 सु. उ. 58/15 (मसतु:) च. चिर. 30/175
(सूक्तिपाठ:) glans penis
मुख्ती-VI.127.2 श्रा. XIV.9.4.3 (मुख्ती) VS.XX.9 (आण्डी) सु. शा.
5/4 (शृङ्खरणो:) चिर. 7/38 (फल्स्वितसी स्त्रीकाणम्) च. शा. 7/14 चिर.
26/41 testes.
सिक्कावती-I.17.4 सु. चिर. 7/38 (सुतहरणो:) ejaculatory ducts.
कोहित्वासस:-I.17.4, सु. शा. 9/12 (आर्तर्वव्यः स्त्रीसी) च. चिर. 30/207
Passage for menstrual fluid.
गर्म:-I.11.2 श्रा. III.3.3.12 सु. शा. 3/18 च. शा. 5/8 foetus, uterus.
कमलम्-VIII.6.9 सु. शा. 5/43 (गर्मशय्या) uterine cavity
उद्य-IV.2.8. श. ब्रा. VIII.2.1.5. (उल्लभ) सु. शा. 10/5 (उल्लभ)

Amniotic cavity.

जारायु-I.11.4. श. ब्रा. VII.2.1.5; VS.VIII.28 सु. शा. 4/24 (अपरा)

च.शा. 6/2 (अपरा) placenta.

योनि-I.11.5. विशेषण- VII.80.2. श.ब्रा. XII.4.1.7 सु.शा. 3/4 च.शा. 2/7

चि. 8/117 vagina

मंस-II.33.5 सु.शा. 3/10 (योनिमुखम) च.चि. 30/33 vaginal orifice.

शान्ध्य-VI.1.9. श.ब्रा. X.7.39 सु. शा. III.8.3.9. सु. शा. 3/13 च.शा. 7/6

(सत्यनी) चि. 28/54 (पादी) Lower extremity.

ऊँ-II.33.5 श.शा. XI.1.6.33 सु.शा. 3/8 च.चि. 8/117 thighs.

बल्क्षण-IX.13.16 सु. शा. 6/25 (बल्क्षण) च. शा. 7/14 (बल्क्षण) groins.

जानुमी-IX.13.21 अष्टीवति XI.10.14 श. ब्रा. X.3.2.10, XII.2.1.3

सु.शा. 5/4 च.चि. 8/117 Knees.

जड़त्र-IX.2.2 सु. सु. 35/12 च.चि. 8/117 legs without feet.

उल्लकोष-IX.2.1. सु.चि. 18/26 (गुल्फा) Malleoli

गुल्फा-X.2.1. श.ब्रा. XI.5.2.3. (गुल्फा) सु.शा. 6/25 च.शा. 7/7 (गुल्फा)

Ankle joints.

पाद-IX.1.27.4 श.ब्रा. III.5.3.6 सु.शा. 35/12 च.सि. 3/43 feet

प्रतिप्रमा-VII.64.1 श.ब्रा. X.3.2.11. (प्रतिप्रमा) सु.शा. 6/25

(पादकेश) च.चि. 8/105 (पादकेश) शा. 7/14 Plantar regions

प्रपन्ध-II.33.8 सु. सु. 35/12 (प्रपन्ध) च. सि. 2/17 (प्रपन्ध) Transverse

arches of feet

चेम-IV.12.4 श.ब्रा. XII.9.1.2 (चेम) सु.शा. 4/4; क. 5/45 च.शा. 7/5

Skin

उर्ज-XVIII.4.53 श. ब्रा. XII.9.1.2 (उर्जः) सु. सु. 15/7 (उर्जः) च. सु.

28/4 Chyle

कोहितम-IX.12.1, असूक्त-IV.12.4 श.ब्रा. XII.9.1.2 (कोहितम) सु.सु.

15/7 (रक्तम) च.चि. 8/18 (रक्तम) ई. 12/50 (असूक्त) शा.7/117

(कोहितम) सू. 28/4 (रक्तम) Blood.

मस-IX.2.21 विशिष्टम- VI.127.1 श.ब्रा. XII.9.1.2 सु.सु. 15/7 च.सु. 28/4

चि. 12/20 Cells.

वेंता-XX.5.52 श.ब्रा. III.8.2.22 (वेंता) III.8.3.20 (वसा) सु.शा. 4/13

च. शा. 7/17 (वसा) शा. 3/13 (वेंता) great omental fat.
APPENDIX D. 297

पेड़-IV.27.5 श.श्रा. III.8.2.28 सु.सू. 15/7 च.सू. 28/4 Subcutaneous fat
अस्थैर्य-IX.5.3 देवा: X.8.4 श.श्रा. XII.3.2.3 (360 in number) सु.शा. 5/18 च. शा. 7/7 Bones.
कोकसा:-II.33.2 श.श्रा. VIII.8.2.10 सु.सू. 11/29 ( तथ्यास्थापित ) च.शा. 7/7 cartilages.
पर्वाणी-II.33.7 श.श्रा. XI.6.1.3 सु.सू. 1/39 (विश्वासगृही) च. शृ. 23/29 Segments of bones.
मक्खा-V.33.6 श.श्रा. XII.3.2.3 (मेधवः) सु.सू. 15/7 च. सू. 28/4 Bone marrow
रे:--VI.11.2. रस:-VIII.4.10 बीजमू III.17.2 श.श्रा. XII.4.7.1, IV.4.2.1 च.सू. 15/7 च. सू. 28/4 Semen.
बीज:-III.5.1 श.श्रा. V.4.3.17 सु.सू. 15/25 च.वि. 6/9
खाल्हिमस्त-XI.7.25 श.श्रा. VII.2.1.5 (रजः) VS.VI.16; VIII.44 etc.
सु.सू. 15/9 (आर्तवम्) च.चि. 30/8 (आर्तवम) शा. 2/3 (रजः) शा. 8/24 (चुर्म्म) शा. 2/6 (अस्तर्क) Menstrual blood.
माय-:-IX.15.6 श.श्रा. XII 9.1.3 (पिन्नम्) च.सू. 15/5 (पिन्नम्) च. सू. 1/57 (पिन्नम्) bile.
बलास-IV.34.1 श.श्रा. VII.2.1.5 (श्लेष्मा) सु. सू. 15/6 च. सू. 1/66
(श्लेष्मा) सू. 1/57 (कक्कः) phlegm.
वॉमानी-II.33.7 श.श्रा. XII.9.1.2 सु.शा. 3/33 च. शा. 7/18 Hair.
पहिंच-IX.6.1 VS.XVIII.3 सु. शा. 5/27 (सन्ध्य-) च. सू. 23/29 trochoid hinge joints.
मर्म-VIII.3.17 सु.शा. 6/16 Vitals (?)
सोमनता:-VI.134.3 सु.शा. 5/17 Sutures.
स्तावाणि-XII.11.8 श.श्रा. X.1.4.4 (स्तावः) सु.शा. 5/30 च.शा. 7/16 ligaments, tendons.
हिरा:-I.17.1 (with varieties in I.17.2) सु.शा. 7/16 (हिरा:) च.चि. 13/73 Veins.
धनम्य-III.33.6 बुढ़ती-I.17.4 सु.शा. 9/3 (धमन्यः) च.चि. 5/10 Arteries
निधि:-X.7.23, तन्तु:-X.7.17 सु.उ. 61/8 (संस्धार्थवाणि) Sensory nerves.
पेशवी-X.2.1 सु.शा. 5/5 (पेशवः) च.शा 71/6 muscles.
धी:-XX.89.3 श.श्रा. III.5.3.11 (धी:) XII.9.1.11 (प्रका) सु.शा. 3/30 (धी:) च.शा. 7/18 Reason.
APPENDIX (E).

Plants medicinally used by the Atharva-veda and the Kausikika Sutra

(अ)

अजम्बूकी—(मेवभूर्ग, विषाणी) Gymnema sylvestre: AV. IV. 37, a milky and thorny plant having a shape like ram’s horn; used against Rakṣasas and Piṣāchas; demon-destroying.

अध्ययना—a plant, Kau. Sūt. 35.4; ‘पर्णफलेषि प्रसिद्धा’—दारिल असूल—(1) Gloriosa superba, AV. V. 32.4, poisonous.

(2) Cascata sp.

अपामारी—Achyranthes aspera: AV. IV. 17.6; 18.7 etc. Sāyaṇa identifies it with सहदेवी (cf. वदेशकाराकविन्यू प. 41); against diseases in general.
APPENDIX E.

अपराजिता—Clitoria ternata, AV. II.27.3; used as an amulet for long life.

अक्ष—(1) Calotropis Gigantea—आलक, सूर्यवट, AV. VII.72. 2
   Kau. Sūt. 40. 16 (2) Melia azadirachta निम्ब
   (3) Onion, Athum cepa पलाण्डु
   used as amulet for sexual vigorous and virile power.

अर्जुन—(काण्डा) (1) Terminalia arjuna = कक्कुष; AV. II. 8. 3
   (2) Pentaplera arjuna.
   cures consumption and poisoned blood. cf. वैदिकशाखबैशिन्धु p. 554; against क्षेत्रिया with white stalks of barley and blossom of sesame.

अर्थु—Oroxylum indicum AV. XX. 131.17

अरुंद—(अराट्की) (1) Prosopis spicigera; AV. IV.37.6
   (2) Acacia summa

अरिष्ठ—Melia azadirachta = निम्ब

अठाखु—Lagenaria Vulgaria, water gourd (cucurbita lagenaria.)
   AV. VIII.10.29,30; XX. 130. 1,2 (तुम्बी) Kau. Sūt. 29.14

अठाक्का—a plant Kau. Sūt. 31.28 ‘मृद्रा’—‘धौरि, ‘मृद्रा’—केशव
   अवक्का—Blyxa oryzaformn (same as शौचाल, शीपाल an acquatic plant.) AV. IV.37.8; VIII. 7. 9 etc.

अर्धनरी—Sida Cordifolia s., rhombifolia, AV. VI. 59, IV. 2.1;
   V.5.5, 9 etc. सहदेवी according to Śāyana; also called लक्ष, शिलाच्छी, रोहिणी, cures all diseases cf. वेद ल. स. p. 573 (identified with क्रमन)

अश्वस्य—Ficus Religiosa AV. III.6.1; IV.32.4 etc.
   used in the Pumavan rite. cf. वेद ल. स. p. 88

अखिकी—(राम, कृष्ण, रजनी), perhaps same as नीली—Indigo plant,
   AV. I. 23 used against white leprosy.

असिलाह—a plant कौ. सू. 35.28.

(आ)

आख्या—AV. IV.9.10, XIX.44.1, XIX.45; Kau. Sūt.58.8

आवम्ब—(आम्ब)—(1) Brāssica (2) Cruciferal, Śāyāna reads; आम्बु and understands it as mustard plant AV. IV.35.5 etc. used against eye-disease कौ. सू. 30. 1-6 also refers to the mustard plant for curing eye-disease.
अआदा—Zingiber officinale (आद्धार्म) AV. IV.35.5
अआल—Weed of cornfield AV. VI.16; Kau. Süt. 28.15 ‘गोशूम’
darīḍh; ‘यवगोशूम’—केशव The names अलसाला, सालाम्जाला and
नीलान्नुमसाला are obscure names of plants and many be
corn-bearing shrubs. These plants were used against eye-
diseases.
आणि—Nymphaea alba. AV. IV. 35. 5. 16, 17
आसूरी—Sinapis Dichotoma (रबन सर्व) AV. I. 24 cures किलास
cf. वैश्वक श. सि. p. 122., cures cough, boils, and eruptions of
skin:

(इ)

इट—grass, bulrush AV. VI .14.3.
इपीक—Polytoca barbata; AV. VII. 54.4; XII.2.54 "इपीका काला
उपचयते"—हलायुष.
इन्द्रवारुणी—Citrullus Colocynthis; Indian bitter apple.
इन्द्र—(for oil) Kau. Su. 25.3

(उ)

उदुम्बर (आद्धार्म) Ficus glomerata. AV.XIX.31.1 used as amulet.
उल्ल—(उपोल्ल) Imperata arundinacea (grass) AV. VII. 66.1;
Kau. Süt. 18.33; ‘तुप्पानि मालवेवु प्रसिद्धानि’ Dārila.
उरी—(उरीहक) (1) Cucumis melo AV. VI, 14.2
(2) C. Sativas XIV.1.17
उच्चुच—a plant Kau. Süt. 40.14 ‘किपकिर’—Dārila, Kes‘ava
(अ, ओ, औ)
ओजोमानी—a plant Kau. Süt. 53.2,15 ; 54.19 ("गुला'—Kes‘ava)
ओकसान्निघ—a fragrant plant AV. IV. 37.3 (mentioned along
with गुलुभु, नल्लो)

(क)
कपिक—Feronia Elephantum AV. IV. 4.8 (cf. ब. श. सि. p. 203)
to promote virility
कपुंच—a plant (to make a man impotent) Kau. Süt. 48. 32
‘तिमिरकल्ल’—दारिल
कपिक्कु—a plant or reed. Kau. Süt.48.30
कामपी—Crinum amaryllacea Kau. Süt.27.7
किर्षुक—Butea frondosa (पलाश, पण) AV. III. 5, 4-8; V.5.5. etc. used as amulet
किफाम्बु—a water-plant AV. X. 16. 3
कुमुद—(white lily) Nymphaea Lotus. AV. IV. 34.5
कुडक—a tree ‘पालबके प्रसिद्ध’—‘दारित, केशव, Kau. Sūt. 8. 15
कुद्रीची—(गुड्री) a plant. Kau. Sūt 50.22
कुण्ठ—Costus speciosa; also called नशमार, नशारिष AV. V.4; VI.102; XIX.39.1; Kau. Sūt. 35.21 universally used against fever, cures consumption, pain in body. It is विश्वमेषज. It cures wound, cough and leprosy cf. वै. श.स. p. 2.98 It is an aromatic plant classed with अन्नज नलद It is used in a love-charm also
कृती—AV. V. 19.12; Kau. Sūt. 21.2 etc. ‘बदरी’—‘दारित, केशव
(ख)
खवार—Acacia Catechu. AV. III.6.1; V.5.5 etc. (अहवती climbs on this tree)
खल्व—Phaseolus radiatus (माष) AV. II.1; V.28.8
(ग)
गुल्गुल—(gum gugul) AV. XIX. 38
Bulsamodendron Mukul, fragrant and medicinal; it cures diseases, curse, injury, etc. cf. वै.श.स. p. 373
(घ)
चन्द्रा—Andropogan aciqualatus AV. VI. 139.3
चित्रपण्ड—with spotted leaves, for protection of foetus AV. II.25.3
चीपुद—Sāyaṇa understands it as पलाश Butea frondosa, following Kau. Sūt. 26. 34. AV. VI. 128. 12. It cures बलास, flow of blood, neuralgia, pain in heart cf. वै. श.स. p. 646
(ज)
जंग्लू—Terminalia arjuna (कुक्कु, अर्जुन) AV. II. 4; 9 XIX. 34; 35; 39. Kau. sūt. 26.43; used as amulet against all sorts of diseases, particularly against विक्षण, संस्क्र्त, आशारोक, विशारक, अर्जुन, बच्च; ‘वाराणस्यां प्रसिद्ध: केशव’
जीवन्ती—AV.VIII.2.6; It saves a man who is dangerously ill cf. वै.श.स. p. 468 जीवन्ती is mentioned by Kau. Sūt. at 31.28.
जीवर्मा—(जिवर्मली) AV. VII.2.6
(व)

तार—Tabernacmontana Coronaria

तारा (ताम्रीयम्)—(1) Flacourtia Caiapharacta AV. VI.15.3
(2) Abies, webbiana or Kau. Sūt. 8.16
(3) Pinus webbiana

Śaṅkha identifies it with पलाश or पर्ण, Kau.Sūt. understands यव in place of तारा at VI.15.3 ‘मूलिका अवली—दारिल;
‘वेतसी’—केशाव

तत्र—AV. X. 4.25

ताराकुण्ड—Ricinis Communis AV. VIII.8.3 कौ. 14.4
‘एरण’—दारिल (at Kau. Sut. 16.14)

ताराकुण्ड—A tree. AV.VI.29.15 ताराकुण्डी mustard plant (Weber),—
‘सरंग’—केशाव, दारिल,श.संतकल्य (21)

तात्र—AV.-VIII.2.6

तात्र—VI.18

तिल्ल—(तीव्र) Sesamum indicure AV. II.8.3; VI. 140. 2 etc. It is
often mentioned with मार्ग AV.VI.140 तिलिपिक्यो, तिलिपिक्य
fuel AV.XII.2.54; तील I.7.2; etc.

तिल्ल—(तीतिका—वैक्ष) AV.VII.114. It is identified by सान्य with
बाणापिण्डi following the Kau. Sūt. 36. 38 It is a rough and
poisonous plant. The वै.श.स. refers शरसुखा (p.1156)
Tephrosia purpura and बाणापिण्डा (p.732)

दराकुण्ड— AV.II.9

A tree according to Roth. cf. दराकुण्ड वै.श.स. 537. It stands
for holy trees according with Kau. Sūt. 27.5-6 such as
पलाश, शरसुख etc. Used against विशाल, वाह्यी.

दरम—(grass) Poa Cynosurides; AV. VI. 43. 2; VIII. 7. 20 etc.;
Used as an amulet and for sacrificial purposes; Kau. Sūt.
25.37; 26.30 etc. AV. XIX.28—30 are specially devoted
to it. It has two varieties बरदम and मुदरम; with शर and
कुसर VI.43.

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देवमुद्र-Saccharum arundinaceum AV.VII.74.1
used against अघचित्.

घंघाँ-Ongimia Dalbergioides AV. VI.5.5
Anogeisaea latifolia (?) used for healing wounds.

नर्वद-(nard) Nardestachys; AV. VI. 102.3 नर्वद, जटामांसी

नाराची-a poisonous plant AV. VI. 31.4

निताली-Used for growing hair AV. V.136; 137
(cf. वे.व.सि. p. 319 mentions a plant called केताहविनी)

निकटा-‘वाहाहुरिणा’-Dārila; ‘हुरिणा’-Sāyaṇa Kau. Sūt. 30.8.10

नीलागखाल्ल-grain creeper AV. VI. 16.4

नो-Ficus-benghatensis; AV. IV. 37.4; V.5.5.

न्यस्तिका-AV. VI. 139; it increases virile power. Sāyaṇa identifies it with शाखुपुष्पिका; cf. वे. श. सि. p. 1018 = शाखुपुष्पा Andropogon aciculartum.)

पालार-Butea frondosa; AV. III.5; AV. IV. 26; 27 Kau. Sūt. 25.30; 26.34; also called पण्ण, किष्कुक used as amulet for long life.

पर्वत-a tree; used against Apachit. cf. Kau. Sūt. 30.14-6

पाता (पाता) (1) S. hernandifolia AV. II. 27.4
(2) S. Glabra Kau. Sūt. 37.1;
(3) Stephania elegans 38.18-21 its root is bitter and its skin is hairy. Its flowers are white. It is useful for ulcers.

फिप्पली-(1) piper pcepaloidus; AV. IV. 109
(2) P. longum
Gods prepared this remedy for wounds, bruises, and all diseases arising out of wind or gas

पीली-A fragrant plant AV. IV. 37.3 mentioned along with गुल्लू and नर्वदी

पीली-(1) Careya arborea AV. XX. 135.12
(2) Salvadora persica
(3) S.olleoides

पुष्पकाल्य-(पुष्पकाल्य, पुष्पजनिणी, पुष्प) AV. II.25.3 uraria, lagopo-
diodes-used against miscarriage.
पुळुङ्ग (Sāyaṇa reads पुळुङ्ग) pinus sp. AV. VI.2; VIII. 2.28; Kau. Sūt. 8.15; 58.15. Kau. Sūt. seems to refer to पुळुङ्ग, वै. श. सि. p. 1024 identifies it with पलासा.

पृतिका—(1) Cacsalpinia Bondocella (2) Basalla rubra.

पुंकर—(Blue lotus) Nymphaea Stellala AV.III.22.4; IV.39.5 etc.

पुण्डरीक—Nelumbo nucifera AV. IV.35.5; X.8.3, white lotus.

प्रक्रियप्रणी (प्रक्रियप्रणी)=(1) Uraria Lagopivides AV.II.25.1

(2) Lamna Sp. —चित्रप्रणी=Sāyaṇa.

(3) Heminonites Cordifolia — मन्वपर्णी—का.ङ्गा.श्री. XXV.7.17
—लक्षमा—म वर्णकाश I.2 8

protective against evil beings, especially against miscarriage, caused by कप्तस; Whitney identified it with लक्षमणा, which cures barrenness:

प्रमण्डली—Sweet scented plant. Kau. Sūt. 8.17; 25.11 etc.

पङ्खु—Ficus infectoria. AV. V.5

बज—(प्रप्त reads जङ्क) Brassica compestris Sp. white and yellow variety. AV. VIII. 6. 3, 6. 7 cf. यै श.सि. p. 1108. Sāyaṇa understands it as सजङ्क, for protection of a pregnant woman against miscarriage and still-birth. She is to carry two stalks of white and brown बज under the knot of her garment (VIII.6.20). It chases away Gandharvas and demons.

बंधक— —गिरिमालक—दारिल; —किमिमालक—केशाव
AV. VIII. 8. 3; Kau. Sūt. 16. 14

बलवज—(1) Elencine indica AV. XIV. 2. 23

(2) E. Coracana

बिल्व—Aegle marmelos.

बाणपणी—water plant AV. III. 18. 1

भा—Cannabis Sativa AV. XI. 6. 15

मधुच—(मधुच, मधुच) Bassia Latifolia AV. I. 34. 1

Bassia Longifolia VI. 122. 3

मधुचा—For curing the diseases of cattle; AV. V. 5
against stinging insects (VII.56.2) Kau. Sūt. 19.1
against the poison of कंकयवन्न etc.

मदावली—(grape-vine ?) — AV. IV. 7.2; VI. 16.2
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मबूक—Bassia Latifolia, मबूक (I.34.2) AV. I. 34. 5 Kau. Sūt 38.17. In order to make speech, act and thought of a man sweet cf. श्रेष्ठ सिंह. p. 780

माछवणी—Teramnus Labiatis AV. II. 25.3

मुन्ना—(grass) for long life AV. VI. 133

यव—(barley) mentioned along with श्रीहि AV. VIII. 2. 18; Kau. Sūt. 25. 17. used against bodily complaints, cures यष्म, बलास, poison etc.

बल्टिमधु—(liquorice) Glycyrrhiza Glabsa AV. I.32.5

for virility and erotic success

रजना, रजनी—Curcuma longa हुरिद्रा (सायण). It is known to later writers as परेंटी. भ.प्र. I. 194; It is a fragrant remedy and comes from north. It has a dark aspect.

रोहिणी—(also called अहल्वत्री, लाभ) AV. IV. 12., used against bone fracture.

लक्ष्मणा—a plant having upon its leaves red spots; AV. II.25.3

लाङ्क—Coccus lacea AV. V. 5

It cures wounds; he who drinks it. lives.

बचसू—Acorus Calamus AV. V. 23. 2 (उद्गृह, germicide)

बरण (बरणांत्री)—Crataeva roxburghii, the same as मदाबत्री, cf. AV.IV.7; VI.85.1-3; Kau. Sūt. 26.37 वेषसिंह (nurvalla) pp. 939-40. It wards off. यष्म

बिकंठ—(बिकंठक) flacontria vamontchi AV. XI.10.3

विषाणक (विषाणा)—Gymnema Sylvestre III.7.1.2; AV.VI.44.3 IX.8.20; against आलाब

बित्तक—Terminalia belerica AV. (वत्त) XX.4.6

बिहला—a plant AV.VI.16.2

बितस—Calamus rotang Kau. Sūt. 27.10

वीरण (वीरिण)—Andropogan muricatus; grass. Kau. Sūt. 13.1-3

used against क्रृत्रिय

श्रीहि—rice, with यव AV.VI.140.2; VIII.7.20 etc. Kau.Sūt.29.18

विषाणा—used against क्रृत्रिय AV.III.7

शालुप्यिका—(see under: श्वस्त्रिका) AV.VII.38.5

श्रण—(hemp) Cortalariia jimcia. AV. II.4.5 against विकक्ष
शएफ़क—Trapa bispinosa  AV.IV.39.5
शामी—Prosopis Spicigera  AV.VI.11.2 etc. It is conceived as harmful to hair.
शतवार—Asparagus racemosus AV.XIX.36 It has two-pronged leaf. According to सारण it cures hundreds of diseases, and protects from गन्धि, अप्सरस्तु etc.
शत—Saccharum Sara arundinaceum (grass) AV.IV.7.4 etc. used against अस्थार शस्त्र p.1026 mentions the use of शत as a sort of enema for urination (Catheter)
शालाङ्जाला—grain-creeper AV.VI.16.4 Kau. Sūt. 51.16
शालूक—Nymphaea lotus AV. IV. 35.4
शिलाची—same as लाखा AV. V. 5.1,8
शिलाची—same as शालाङ्जाला
शिरिपा—Dalbergia sisu AV.XX.197.7 (सांस्रव AV.VI.129.1)
शीपाल—(water-plant) Blyxa ceylanica AV.VI.12.3
श्यामा—(श्यमक)—millet, Echinochtoa colosssa AV. XIX. 50.4 Kau. Sūt. 31.1
शतूपुष्पा—ever flowreing plant. AV.IV.20.9 शास्त्रित. refers to सदापुष्पा (p.109) and identifies it with शतू. Calotropis gigantia. It is used against विशारान.
सह—a plant AV.XI. 6.15
सहदेवी—Same as अस्त्राण्डी or same as अवामायण (सावण) cf. वो.शास्त्री p.41
सहमान—a plant AV. II. 25.2; IV.7.2 etc.
सहलकाण्ड—a name of दूर्श Kau. Sūt. 31.22
सोम—AV.II.7
सौँवन्ध—pleasing and fragrant, AV.VII.38; Kau. Sūt. 36,12; वो.शास्त्री (p.1156) and सावण understands it as sachal salt.
सूक्ख—Clerodendron phlomidis AV. II.11.2; VIII.54, Kau.Sūt. 39.1 Sāyana identifies it with तित्तक, used as amulet (JAOS, XIII, CXXXII ff)
हृद्रा—Cureuma longa AV.I.24.2. It removes lcpros spots.
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