HISTORY OF INDIAN MEDICINE
HISTORY OF INDIAN MEDICINE

Containing Notices, Biographical and Bibliographical, of the Ayurvedic Physicians and their Works on Medicine

From the Earliest Ages to the Present Time

by

Girindranath Mukhopadhyaya, Bhisagacarya
B.A., M.D., F.A.S.B.

Volume II

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DEDICATED

TO

THE MEMORY OF MY BROTHER

MR. SATYENDRANATH MUKERJEE

MEDICAL PRACTITIONER

WHOSE UNSELFISH DEVOTION TO SCIENCE AND
TO THE NEEDS OF THE POOR AND HELP-
LESS CAUSED HIS UNTIMELY DEATH
IN THE DISCHARGE OF HIS
DUTIES TO A POOR
PATIENT
WORKS BY THE AUTHOR


2. Tropical Abscess of the Liver
Thesis approved for the Degree of Doctorate in Medicine, Madras University. Published by the Calcutta University


Vol. I
Vol. II
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5. Glossary of Indigenous Medicinal Plants.


8. Lathyrism or the Khesari-dal Poisoning

9. Some Human Parasites as mentioned in the Atharvaveda.

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PREFACE

A considerable lapse of time has occurred since the publication of the first volume and the second volume of History of Indian Medicine is now submitted to the public. In arranging the scheme and determining the scope of this work, certain points demanded consideration and it has by no means been easy to arrive at a decision regarding them. A History of Medicine would not be complete if the account of the Sages who promulgated the science did not find a place here. Medical science in ancient times was a subject of study which all learned men, sages, and kings learnt for the benefit of the human race.

In this volume the consideration of the pre-historic period—the account of the gods and sages who took part in the development of the healing art in India, has been dealt with. To know the History of Medicine in Ancient India is to know the entire domain of Indology as the teachers of medicine were sages who were seers of the Vedic hymns, elaborated the philosophical systems, speculated on the existence of God, and were, in fact, concerned in the intellectual history of Ancient India. To deal with such a vast field of study is impossible for any man and many shortcomings would be found in the book. It is restricted to the collection of data which are not even logically and classically arranged. Genealogical tables have been inserted wherever they were needed to elucidate the text.

The life of Atri has been described twice through oversight.

My thanks are due to authors for quotations from their books and much of the best in this treatise is due to others. I am under a pleasing obligation to my son Jitendranāth Mukerjee for valuable assistance in the correction of proofs.

156, Haris Mukerjee Road, Bhowanipur, Calcutta.  
1st September, 1926.  

G. N. Mukerjee
As regards the transliteration of Sanskrit words, we have employed the method adopted in the Congress of Orientalists and circulated in the Journal of the Royal Asiatic Society, ignoring in fact, the unpleasant characters of the Sacred Books of the East.
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INTRODUCTION
INTRODUCTION

It is no doubt interesting to find that the public has at last been awakened by a sense of responsibility as to their duty to help in the regeneration and development of Indian medical science. The Hindu physicians themselves have felt the necessity of an organisation among their professional brethren for the consideration of the ways and means for the proper study and improvement of the science of medicine and for propaganda work to train public opinion and enlist public sympathy in its favour. The All-India Ayurvedic Conference was thus ushered into existence. It has been doing useful work in this direction and holds its sittings in different provinces year after year. Important discussions relating to some department of medical science are held there amongst the physicians of various parts of India and Ceylon, irrespective of caste or creed. Such deliberations have not only enriched science but cemented the friendship of delegates who represented the different sections of the population of India. The Head Office of All-India Standing Committee—The Ayurveda Mahāmaṇḍala and Vidyāpīṭha—is located at Cawnpur for the present. About two dozen centres have been opened in the various parts of India to conduct examination of students in Ayurveda. Such centres of examination exist in Bengal, Behar, Oudh, Central India, Delhi, United Provinces, Rajputana, Central Provinces, Punjab, Sindh, Orissa, Drāviḍa, Andhra Deśa, Bombay, Karnatic, Berar, and Ceylon.

Our Government could not sleep over this consciousness of the people to regenerate their own system of medical practice. Colleges for systematic study and research have
been established by the philanthropic and public-spirited citizens which have not failed to attract a due share of sympathy and patronage, however insufficient in comparison to the universal good, the object of such institutions,—from the Government. The municipal and other corporate bodies have realised their duty towards the development of the indigenous system of cure which alone can reach the teeming millions of poor inhabitants through a network of charitable dispensaries and hospitals which will distribute remedial agents at a comparatively cheaper cost. Madras has got its Government School of Indian Medicine, besides the Channa Purai Ḍāurveda Kalāśāla, established by its public-spirited citizens. Ḍāurvedic Department has been opened in the Hindu University of Benares with a hospital attached. In this sacred city of the Hindus, and the ancient seat of Hindu learning and culture, the Ḍāurveda Vidyāprobodhini Pāṭhāśāla has been founded. In Rishikul, Hardwar, the Ḍāurveda Vidyāpitha; in Rishikesh, the Bawa Kali Kamblewaleka Ḍāurveda Vidyālaya; in Pilibhit, the Lalit Hari Ḍāurveda College; in the Presidency of Bombay, the Prabhuṭāṃ College;—all bear testimony to the self-sacrifice and energy of the founders and promoters of these centres of education. The Ḍāurvedic College of Gurukul, Kangri; the D. A. V. College of Lahore; and the Ḍāurvedic and Unani Tibbi College of Delhi, are now recognised institutions for the cultivation and advancement in the science of Ḍāurveda.

The Indian chiefs were not slow to manifest their sympathy towards this renaissance of Ḍāurvedic treatment. Jaipur had been the seat of a college of Ḍāurveda—the Jaipur Rāj Ḍāurvedic Vidyālaya—financed and maintained by the State from a long time. The Mahārājā of Alwar is well-known for his encouragement towards
INTRODUCTION

Ayurvedic studies. The Gawalior Rāj Āyurveda Vidyālaya, the Mysore Government Āyurveda College, the Patiala Rāj Āyurveda Vidyālaya, the Trivandrum Government Āyurveda College, and the Baroda Rāj Sanskrit Parikṣā Samiti and the Āyurveda Mahāvidyālaya, Patan, Baroda State, are unmistakable proofs of the faith of the noble Princes who are at the helm of these principalities. The Thakore Saheb of Gondal is well-known for his interest in the Āyurvedic science. Bharatpore spends a good sum for the treatment of its subjects according to the Āyurvedic method, and other States are helping in this regeneration of Āyurveda.

Besides the Madras Government College of Āyurveda, there are other colleges founded by our Government: The Behar Government Āyurveda Vidyālaya at Jaggnathpore; the Muzzaffarpore Government Āyurveda Vidyālaya; and the Āyurvedic and Unani College at Delhi. The U. P. Government has the intention to appoint a committee to enquire about the indigenous system of medicine. The Government of the United Provinces has sanctioned the annual recurring grants-in-aid of Rs. 30,000 for the benefit of the Āyurvedic institutions under its jurisdiction and for the sanction of a donation of Rs. 50,000 and an annual recurring grant of Rs. 5,000 in aid of the Rishikul Āyurvedic College.

In Bengal an Āyurvedic Committee was appointed by the Government of Bengal in August 1921: In 1925 the Committee submitted a Report for the consideration of the Government. The decision of the Government of Bengal is being anxiously expected by the people but we do not know when it will be made public. Three Āyurvedic Colleges have been started in Bengal; the Aṣṭāṅga Āyurveda Vidyālaya, the Vaidya Śāstra Pīṭha, and the Āyurveda Vidyālaya named after Govinda Sundarī
the mother of Mahārājā of Cossimbazar. Of these the Aṣṭāṅga Vidyālaya is better equipped with library, laboratories, etc., and is likely to have its buildings completed soon. The Corporation of Calcutta appointed a Committee to find out means for the amalgamation of the three colleges, but notwithstanding the best efforts of the committee the amalgamated College of Āyurveda could not be established. I was a member of the committee, and the report we submitted is annexed herewith for the information of the public. The Corporation has sanctioned grants-in-aid for the three schools. The Corporation has opened Āyurvedic charitable dispensaries in the different quarters of the town. Four charitable dispensaries have already been started in its four districts,—an example which has stimulated other provinces and even villages. The Municipalities, District Boards, Union Boards and benevolent citizens have thus recognised the claims of Āyurveda as a system of medicine which requires improvement and help.

In Ceylon, the Lankā Āyurvedic Medical College with a Hospital attached has been opened at Jaffna. The Karnataka Āyurvedic College of the Andhra Research University has been established at Vizianagram. Even institutions established to teach Western system of medicine have incorporated Āyurveda as one of its subjects in the final examination. The Jātiya Āyurjībana Vidyālaya or the National Medical Institute of Calcutta teaches Āyurveda in its fifth year as a subject in the curriculum of studies.

Associations for the cultivation and improvement of the science have been founded. Two associations—the Āyurveda Sabha and the Brāhman Āyurveda Sabha have been established in Calcutta, and are doing useful work.

A Journal of Āyurveda has been started in Calcutta.
INTRODUCTION

Contribution from renowned physicians of Calcutta and eminent Vaidas in the domain of Ayurveda and kindred science are being published month after month. Similar journals are being published from other provinces, though the scientific value of such publications requires better management as regards choice of articles and contributions. When I began to study Ayurveda contributions from the Graduates of the Medical Colleges of India were few and far between, but now well-read and experienced physicians are coming forward with their excellent articles on some aspect of Ayurvedic studies. Thus an attempt is being made to resuscitate the knowledge embodied in the Ayurvedic literature, not only by the practitioners of the art but also by the learned men from a love of scientific investigation.

The original works on Ayurveda are written in Sanskrit language. Many of the works have been translated in the vernaculars of the different provinces. The works of Caraka and Suśruta have been translated in the English language, and it is available to all in its European garb.

Attempts are being made to write original treatises in Sanskrit and to edit and revise well-known text books, incorporating modern scientific knowledge in the light of Ayurvedic theory and practice. Some of the original productions of the Rishis have been edited with original commentaries written by the editors.

Publications of Ayurvedic books are being taken in hand by the enterprising proprietors of the Nīrnayāsāgar Press, Bombay, Śrī Venkateswar Press, Lakṣmī Venkateswar Press, Jñānsāgar Press; Benimādhab Dey, Jīvananda Vidyāsāgar, Baṅgabastī Press and C. K. Sen and Co. of Calcutta. The University of Calcutta has given me every facility in the publication of my contributions towards the study of Hindu Medicine, and has published
the highly original treatise of Bhela which was not available to scholars. It is no doubt highly gratifying to me that Bhela Samhita has been edited and published as I pointed out the desirability of the publication of its manuscript from the Tanjore Library in the Introduction to Vol. I, p. 34, of this book. The example thus set forth by the University of Calcutta should be followed by the other Universities of India.

The Sātric medicines are being tested scientifically at the School of Tropical Medicine and the Āyurvedic Conference has recommended the necessity of inclusion of effective and useful medicaments of other systems of medical practice in the science of Āyurveda. Consequently we may entertain the hope that in the near future the system would be thoroughly renovated to be of practical use to the people for whom it is intended.

As I was requested to express my opinion on the desirability of the restoration and development of the Āyurvedic medical science and to give evidence before the Āyurvedic Committee appointed by the Government of Bengal, I submitted my report for the consideration of the committee. The scope of my inquiry is described in the following letter, dated the 1st of September, 1923. After the submission of my report I received the questionnaire prepared by the Committee as to the points on which information was required. The oral evidence before the Committee was taken on the 6th November, 1923, and an abridged copy of it is also attached with the report.

The Committee referred to in the letter consisted of learned members, official and non-official. Dr. M. N. Banerji, B.A., M.R.C.S. (Eng.), L.S.A. (Lond.), was the President of the Board; and Major R. N. Chopra, M.A., M.D., B.Ch. (Cantab.), I.M.S., was its Secretary.

I received the following letter from the Secretary:
INTRODUCTION

AYURVEDIC COMMITTEE,
BENGAL.
School of Tropical Medicine.
Calcutta, 1st September, 1923.

To

Dr. Girindra Nath Mukerjee,
B.A., M.D., F.A.S.B.

SIR,

The Government of Bengal appointed a committee to consider and report, after taking such evidence as may be thought necessary, what practical steps can be taken for the restoration and development of the Ayurvedic system of treatment, with special attention to the question of teaching of that system, with any necessary modifications, under proper supervision and control.

The committee so appointed circulated a questionnaire last year to nearly 400 distinguished Kavirajás and other gentlemen interested in this subject, but received replies from sixty only. A large majority, whose views could be of great value and help to the committee, refrained from replying or expressing their opinion.

It has been urged that the question of restoring and developing the Ayurvedic system of medicine is very important to the country not only from economic considerations but also from the point of view of bringing medical relief within easy reach of the great masses of suffering humanity especially in the rural areas.

Western medicine has done and is doing a lot towards this end, but inspite of all efforts a large majority of the population are without adequate medical relief.

It has also been urged that even in Calcutta where
there are so many Government and other hospitals and
dispensaries, a great number of people resort to Ayurvedic
and other institutions of the indigenous systems, either
for preference or for low cost of treatment. From the
evidence already obtained it appears that the Ayurvedic
system for various reasons has not made much progress
for many centuries and in some instances has actually lost
ground. The question before the committee now is in
what way can this system be restored and developed, and
also how it can be taught to suit modern requirements.

In consideration of the very important issues involved,
may we appeal to you to please give us your views on
this subject with special reference to—

(1) Need for restoring and developing the system
on scientific lines to suit present-day requirements and
the way in which it can be accomplished.

(2) Teaching institutions and hospitals required with
a scheme of their working.

(3) General qualification of students before commencing
Ayurvedic study. Medium of instructions suited for
Bengal. Period of study and course of instruction.
Diplomas which may be granted.

(4) Present condition of the literature and the steps
which can be taken for making it available to the students
and practitioners in suitable form.

(5) Present status of Ayurvedic practitioners, its
disadvantages and the remedies for the same. Whether
registration is necessary.

(6) Steps to ensure proper production, collection and
sale of drugs. Standardisation of preparations in common
use.

(7) How the Government, local bodies (such as
Municipalities and District Boards), Universities and
private enterprise can help in developing the system.
INTRODUCTION

The Committee will consider it a great favour if you would kindly give your opinion on all or any of the above points in a written statement or make it convenient to meet the Committee at any time or place that may suit you so that they may have an opportunity of discussing various important points with you.

As the Government are pressing for a report the committee solicits a reply to the undersigned before the 20th of September.

Yours faithfully,

(Sd.) R. N. Chopra,
Major, I.M.S.,
Secretary, Ayurvedic Committee, Bengal,
School of Tropical Medicine, Calcutta.

I submitted my views on the 25th of September, 1923. Then the Secretary sent me the questionnaire with the following letter:—

AYURVEDIC COMMITTEE, BENGAL.
School of Tropical Medicine.
Central Avenue, Calcutta.

DEAR SIR,

I am in receipt of your very interesting memorandum in reply to my circular letter dated 1st September, 1923 and I thank you for the very valuable information you have conveyed.

I am herewith sending you a copy of the questionnaire and if you can throw any more light on any points mentioned therein the Committee will feel very grateful.

I hope the Committee will have the opportunity of meeting you soon. They particularly wish to discuss with you the full working details of the Central Ayurvedic College and Hospital you have suggested. If you can
give any further information in writing before we meet
it will help the discussion considerably.

Yours faithfully,
(Sd.) R. N. Chopra,
Major I.M.S.,
Secretary.

Questions to Witnesses.

1. What sections of the Indian public take advantage
of the Ayurvedic system of medicine?
Please give figures from charitable institutions or
from your personal experience if possible.
Will adoption of the system facilitate medical aid in
genral to the section of the population who are not
getting it at present?

2. How would you revise the system and restore it?
Would you do it in all eight divisions (Ashtanga)?
If so, what methods would you suggest?
Are you in favour of scientific investigation and of
incorporating new discoveries into the system?

3. What is the special field, if any, of Ayurvedic
medicines as practised at the present day?
Please specify any line of treatment of drugs which
in your opinion are specially efficacious and superior to
those in other systems.

4. To what extent was the Ayurvedic literature develop-
ed at the time of the original exponents of the system?
What is its present condition and what are the
causes which led to it?
Have attempts been made to bring the system up to
date?
How can such attempts be encouraged?

5. With a view to more efficient teaching of the
system to meet present-day requirements, would you please
state the position of existing literature in:—
Human Anatomy and Physiology; Materia Médica; Medicine and Surgery (including Pathology); Gynaecology and Obstetrics; Hygiene and Preventive Medicine.

Please give a list of important works in these subjects. Have these been printed, if so are they suitable for students and probationers?

If there are any deficiencies, how can they be made good?

6. What steps can be taken for collecting and publishing standard editions of Ayurvedic works so as to make them available in sufficiently easy form for average class of students and practitioners?

7. What is the present method of obtaining crude drugs and making preparations?

Have any attempts been made,

(a) To standardise and to find out therapeutic and lethal doses of drugs and preparations in use?

(b) To ensure proper production, collection and sale of drugs?

Please give your suggestions as to how this can be carried out effectively so as to have a uniform standard for the guidance of all concerned.

8. How does the cost of treatment by this system compare with Allopathic systems? If possible please quote figures from records of existing institutions or your own cases?

Is it true that the cost of some of the drugs is prohibitive?

9. What are the present arrangements for teaching of this system in India generally?

Is there any central organisation controlling the students? If so what are its methods?

Please give suggestions as to how these can be improved.
10. If an Ayurvedic school recognised by the Government is established, would there be
   (a) Sufficient number of students forthcoming?
   (b) Possibility of getting requisite number of qualified teachers in different branches?
   (c) Sufficient clinical material available in the hospitals attached for training of students?

Would such a school improve the status of Kavirajes passing out? What in your opinion would be the cost of a well-equipped teaching institution?

11. What should be the general qualifications and preliminary training of students before starting the study?

   What should be the period of study and medium of instruction?

12. Do you consider the study of modern scientific methods as illustrated by the study of Physics, Chemistry, Biology, Human Anatomy and Physiology, in the early part of training, and Pathology and Bacteriology in the latter part essential or not?

   With a view to economy, would it be possible for the lectures and practical training in these subjects to be attended in any of the recognised medical schools?

   Can any other subject such as Surgery be treated in this way? If not what would you suggest?

13. Should the course for the students be prepared with special reference to progressive standards (e.g., L.M.P. of Medical Schools as in cases of Sub-Assistant Surgeons and M.B., B.S., and M.D., of Universities as in cases of Assistant Surgeons) or otherwise?

14. What are the disadvantages from which Ayurvedic practitioners suffer and what remedies can you suggest?

15. Do you consider registration on the same lines as medical registration desirable?
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If so, how would you constitute the Registration Board and what safeguards would you propose for existing practitioners?

If not, how will it be possible to distinguish real Vaidyas from quacks?

16. How in your opinion can, the Government, local bodies such as Municipalities, Universities and private enterprise help in restoring, developing and fostering the system?

17. Can you give an idea as to cost of restoration and development of the system, to suit modern requirements, on the lines indicated by you?

I sent the following reply on the 25th September 1923:

Reply

To

MAJOR R. N. CHOPRA, M.A., M.D. (Cantab.), I.M.S.,
Secretary, Ayurvedic Committee, Bengal.
School of Tropical Medicine, Calcutta.

SIR,

I beg to acknowledge the receipt of your letter dated the 1st September, requesting me to supply you with information on the question of restoration and development of the Ayurvedic system of treatment, and, in reply, I have the honour of submitting for the consideration of the Committee the results of my inquiry and my individual experience on the subject.

2. Before we enter into details of the various questions mentioned in your letters it may not be amiss at the outset of an inquiry, to set out with a short description of the work done by our Government to resuscitate knowledge in the Ayurveda.

3. Dr. Buchanan, as quoted by Mr. Montgomery in his work "The History, Antiquities, Topography, and
Statistics of Eastern India” 1807, states as regards the province of Behar: “Medicine is taught by several of the Pandits, some of whom also, although they are grammarians, practise the art.” “Besides the Professors of Medicine, about 700 families of Brahmins, almost all of Sakadwipa, practise the art, and are the only Hindu physicians who possess anything like science, except three of the Medical tribes from Bengal, who have settled at Patna.” The traditional system of training of Kabirajes which has lasted for many centuries in Bengal, has always been exclusively literary in character. The Vaidyas learn their medical science mainly from books and from oral tradition from the Gurus—the learned physicians of the time, who generally taught a number of students without fees. Similar practice still exists in the ‘Tola.’

4. In 1811 Lord Minto recommended the establishment of Colleges at Nadia and Trihut with a view to the restoration of indigenous learning in Bengal under the management and control of the Government. The East India Act of 1813 authorised the Governor-General in Council to set apart a sum not less than one lac of rupees from the public revenue and spend it for the revival and improvement of Sanskrit literature and to the introduction and promotion of knowledge of European sciences amongst the people of the country. The Court of Directors pointed out that the Sanskrit language contained many excellent treatises on ethics, medicinal plants and drugs, astronomy and mathematics; and they ordered that steps should be taken to induce the people to adopt modern improvements in sciences. The Court directed the Governor-General to submit proposals to give effect to the principles laid down.

5. The Sanskrit College was opened on the first day of January 1824. This year forms a landmark in the history
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of education in India. The Calcutta Madrassa (1781) and the Hindu College (1817) had already been founded but at the personal expense of Warren Hastings and by public subscriptions respectively. The establishment of this College marked the first definite recognition by the East India Company of its responsibility for the education of the people. The purpose of the Institution was laid down in the famous Resolution of Government dated 21st August, 1821: “The Committee will bear in mind that the immediate object of the institution is the cultivation of Hindu literature. Yet it is in the judgment of His Lordship in Council a purpose of deeper interest to seek every practicable means of effecting the gradual diffusion of European knowledge.” In this college, the “General Committee” decided to impart knowledge of medical science—European and Indian—to the students of Sanskrit College. In 1826, Dr. Tytler began his lecture on Medicine according to Western method, and Professors were appointed to teach Caraka, Suśruta, Bhāva Prakasa, etc. Classes for the Āyurvedic students were opened in 1827. The classes were well attended. The justly celebrated Pandit Madhusudan Gupta was a student of this class and learned the science according to both systems. He became one of the Professors entrusted with the teaching of the science. His students handled bones and dissected animals. We quote the words of Professor Wilson, the Oriental scholar, who examined the students of the medical class: “The triumph gained over native prejudices is nowhere more remarkable than in this class, in which not only are the bones of the human skeleton handled without reluctance but in some instances dissection of the soft parts of animals performed by the students themselves.” (See Minutes of Evidence of the House of Commons on the
Affairs of the East India Company, 1832, page 994.)
In 1831, Dr. J. Grant began his lectures on Anatomy and Physiology, Diagnosis and Surgery.

6. In 1833 Lord William Bentinck, the then Governor General of India, appointed a Committee for the revision of the whole question of medical education in Bengal. The Committee comprised the following gentlemen:

Surgeon J. Grant, Apothecary General.
J. C. C. Sutherland, Esq., Secretary to the Education Committee.
C. G. Trevelyan, Esq., Deputy Secretary, Political Department.
Assistant Spens, Body Guard.
Assistant Surgeon Bramley, Marine Surgeon.
Baboo Ramcomal Sen.

In 1834, the Secretary to the General Committee requested Dr. Tytler about his opinion as to the advisability of adopting English as the medium of instruction, of teaching the students books on European medical science only, and of abolishing the Ayurvedic classes, as many doctors were of opinion that the students should be taught according to a definite system of medical study. Dr. Tytler was for the continuance of the system in vogue, i.e., European and Ayurvedic systems. The Committee worked for twelve months. Rev. Dr. Grant was its President. It was decided that English should be the medium of instruction, and medical classes in Sanskrit College and the Madrassa should be abolished. The final decision of the Committee was submitted to the Government in an elaborate Report on the 20th October, 1834.

Dr. Tytler is better known to the public for his correspondence with Rājā Rām Mohan Roy, occasioned by a passage in a letter of the Doctor, published in the Bengal Hurkara of the 30th May, 1823, regarding the
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doctrine of Divine Incarnation. It appears that the Doctor was completely silenced by the renowned Rājā, under the pseudonym of Rām Dāś.

By the famous Minute of the 2nd February, 1835, Lord Macaulay won the definite victory of the Western School over the Orientalists. Rev. Dr. Duff and his Anglicist party decided that English should be the medium of instruction, against Dr. Tytler, the Superintendent of the ‘Native Medical Institution,’ which was founded by Government in 1822, and in which it was found practicable to teach Bengali students the modern science of medicine through the medium of the Bengali language.

The Committee prefaced their recommendations thus:—

"The scheme of reform, too, we would especially submit to your Lordship, ought to be ample, comprehensive, and worthy of a great Government, not intended merely to supply the wants of the State, but of the people, and to become, what it may confidently be expected it will, a moral engine of great utility and power."

7. The Medical College of Bengal was established on the 20th February, 1835, with Dr. Bramley as the Superintendent and H. Goodeve as his assistant. The Government ordered on the 28th January, 1835, abolition of the Native Medical Institution and the medical classes in the Sanskrit College and the Madrassa. Pandit Madhusudan was transferred to the new College and had two assistants assigned to him. The question of dissection of the human body was found to be a stumbling-block to the progress of the students in Anatomy, and the Pandit showed his manly courage in defying the time-honoured prejudices of his countrymen by his dissection of the cadaver on the 10th January 1836. This date marks a new era in the history of Western education in India. Opinions differ as regards the exact date,
Some say that on the 28th October, 1885, four young Hindus (Madhusudan being leader of them) dissected a cadaver.

The study of the Āyurveda gradually came to an end by the establishment of the Medical College, where European medicine began to be studied with enthusiasm. No attempt has been made by the Government since then to revive the study of the Indian medical science, although the science is still studied by many in Bengal and elsewhere:—the torch of light has been kept burning by the zeal and the scientific spirit of the poor physicians without any help from the State which has done so much in educating the Indian youths in other branches of learning. The scientific men in the Indian Medical Service, trained in the most up-to-date methods of the West, naturally thought the study of the medical science of the Hindus mere waste of time, and the Kabirajes, confident of getting no encouragement from a foreign Government, kept themselves aloof from the modern scientific world; even they looked with a suspicious eye towards any interference by the State in shape of improvement in the various branches of the science. It is for this reason that you have received so scanty response to your very important Questions which you circulated amongst many distinguished Kabirajes of Bengal.

8. As regards the need for restoring and developing the system on scientific lines to suit modern requirements, I take the liberty of referring you to the Introduction, pp. 67-157, in Vol. I of my work on the ‘History of Indian Medicine,’ recently published by the Calcutta University. Apart from questions of academic and historical interest which the study of the Āyurveda may solve, there is a practical side of the study which we cannot ignore. It can be said without fear of contradiction
that medical aid, as at present available, does not meet the requirement of the rural population in Bengal. There is a steady and increasing demand for medical men, of somewhat lower standard than that of the Sub-Assistant Surgeon,—medical men of a type similar to the old type of the Native Doctor, as the income of a doctor in a village is not attractive to the highly trained Assistant- and Sub-Assistant Surgeons. The spread of education will increase the urgency for more trained men, and as the Medical Colleges and the Medical Schools are full, rather over-crowded, it is the duty of the civilised Government to provide for this increasing demand of the population. Medical Schools may multiply but the Medical Colleges take time to develop; and the cost of establishing such institutions is almost prohibitive. The need for qualified physicians for rural districts may be met with in three ways:

(1). The establishment of Vernacular Medical Schools. A similar institution once existed in Bengal. In 1832 an additional Urdu class, and in 1852, a Bengali class were opened for instruction of the students. The qualified students from such schools were called H.A., or V.L.M.S., or “Native Doctors.” Such doctors would have to compete in the practical field with the Graduates of the Medical Colleges, the Licenciates of the State Faculty and the Hospital Assistants from Medical Schools maintained by Government. The older class of Native Doctors died a natural death long before, and the repetition of the same experiment would give us the same result.

(2). By an increase in the number of students in the existing Medical Schools we may increase the number of the Hospital Assistants. The Medical Schools are at present over-crowded, and new institutions must be established to cope with the increasing demand. Apart from the cost
of maintaining such schools by the State, the poor villagers in the rural areas would not be able to satisfy these trained doctors who consider their services too valuable for the poor.

(3). We may avail of the services of the Āyurvedic physicians trained in a scientific way. With the establishment of the Āyurvedic College, knowledge of such physicians may be improved by modern methods of teaching medical sciences. It is useless to deny that still the Āyurvedic system of treatment has much influence over educated Indians who are fully aware of the immense benefit of the Western methods of cure. I need not enter here as to the cause of this strange mentality of the Hindus. But so far I am sure that the people of the rural areas would consider it a blessing if they can secure the services of scientifically trained Kabirajes whose charges for treatment would be deemed reasonable by the public and who will be satisfied with their comparatively smaller earnings.

9. The importance of the Āyurveda.—The methods of treatment according to the Āyurveda are called empirical. But the so-called empirical methods of treatment were founded on experiments, observations and experience which extended over many centuries. Even some of these observations have been declared by competent authorities to be reliable. About the importance of the subject, I have dealt with it in 'The Conclusion,' Chap. IX of Vol. I of my contribution on "The Surgical Instruments of the Hindus," published by the Calcutta University in 1913, and I again take the liberty of referring you to its pages 329-362. Here I may mention a few examples of our indebtedness to the indigenous system:—the use of the salt-free diet in the treatment of the dropsical affections, the use of salt in the treatment cholera, liquid food in typhoid
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fever, in which even milk is withheld, cooling regimen in small-pox and measles as advocated by Sydenham, the importance of bael and kurchi in dysentery, the use of preparations of mercury, iron and arsenic internally, use of neem and chalmagra oil in leprosy, musk and makaradhvaja as stimulant, and other medicaments too numerous to mention. In the fields of surgery, obstetrics, pathology, and hygiene, we come across observations which, if known earlier, would have saved the labour of scientific men to an appreciable extent. The use of various cooling oils in the treatment of nervous disorders should be scientifically investigated, as there is a deep-rooted belief in the Indian minds that we scarcely possess any curative agents which are equally efficacious.

10. I may here point out that all sections of the Hindu community take advantage of the Āyurvedic system of treatment. The Hindu widows, as a rule, prefer the indigenous medicines and object to taking medicines imported from the West. The old men and patients suffering from chronic diseases show a decided bias towards the medicines prepared by the Vaids. The Bengali Musalmans also use medicines prescribed by the Kabirajes. The educated Indians firmly believe that the indigenous medicines which are generally freshly prepared act better on the constitution of the native population than the medicaments of the British Pharmacopoeia imported from Europe.

As regards the methods for restoring and developing the system of medical treatment opinions differ. But the majority of those learned men who have bestowed any thought on the subject consider the following items as the principal methods of popularising the study of the Āyurveda:

(1). The establishment of a Central College of Āyurveda, managed under Government control or under a
Board of Ayurvedic Study under Government supervision. The subjects must be taught according to modern scientific method

(2). Establishment of hospitals for the treatment of patients according to Ayurvedic system.

(3). Foundation of charitable dispensaries in rural areas for the treatment of the poor people.

(4). Foundation of a scientific Library for the use of the students, professors, and practitioners of the healing art. In such a Library not only books on the Ayurvedic system should be collected and catalogued, but also books dealing with the cognate sciences of medicine and other methods of treatment should be available.

(5). Translations of Sanskrit books and manuscripts into English should be encouraged, for then only can we expect healthy criticism from the savants of the world.

(6). The text books as read by the students of Ayurveda require to be recast and re-edited to suit our modern conditions of life. The Ayurvedic system suffered many vicissitudes, and text books were compiled and edited to suit the changed conditions of life. During the Vedic period the vegetable simples only were used and its literature is scattered in the Atharva Veda and in the Ayurveda which is lost to us. In the Pre-Buddhist period Agnivesa and Susruta wrote their treatises which were recast by Caraka and Nagarjuna respectively. Caraka's edition was again improved and enlarged by Drdhvala during the Puranic period. The Caraka Samhita, as we find it in its present form, is a systematic treatise, which has undergone additions and corrections by different physicians in different times. Lastly came the Rasa Granthas the chemical-medicinal texts of the physicians of the Iatrochemical school, who began to cure diseases by means of mineral drugs of which mercury was the most commonly
used. Bhāva Miśra wrote his compilation, a voluminous work, the *Encyclopædia of Hindu Medicine*, some 350 years ago, in which the author boldly advocated many new drugs of foreign origin and described many new diseases unknown to former authors. This proves that the Kabirajes are not unwilling to improve themselves as regards new innovations in the methods of treatment and inclusion of new diseases and new drugs not hitherto mentioned in their works.

(7). Exhibitions of drugs, appliances, the actual methods of preparation of medicines requiring technical knowledge, the methods of collecting, sorting and storing medicines, and various articles of interest to the physicians in their daily practice may be held to stimulate curiosity and investigation in a scientific spirit.

(8). Popular lectures dealing with improvements in hygiene and cognate sciences illustrated by lantern slides, pictures and drawings to elucidate the subject.

(9). Therapeutic gardens: *vide infra*.

(10). Museums. The importance of a museum in teaching a scientific subject has been recognised by eminent authorities, and our space forbids any detailed description of a museum for medical studies.

For the rôle played by the library, exhibitions, museums, and popular lectures, I take the liberty of referring you to *Vol. I* of "*History of Indian Medicine,*" pages 138-169.

11. The establishment of teaching institutions.—It is absolutely essential that a Central College maintained and recognised by the Government for the teaching of the Āyurveda be established in Bengal without further delay. In the College, provisions should be made for the study of the various sub-divisions of the Āyurveda, namely medicine, surgery, midwifery, children’s diseases, pathology, materia medica, anatomy, physiology, hygiene, medical jurisprudence, and the elementary sciences, *viz.*, biology.
physics, chemistry, according to the modern scientific methods.

Tols.—The system now in vogue, viz., the students learning the science of medicine from individual teachers or Gurus has, no doubt, much to be said in its favour. Such a system has all the advantages of a residential university and is well adapted for teaching literary subjects in a poor country. But the teaching of subjects which require manual dexterity from the votaries must fail in its object if learned in theoretical lectures only—no matter how eminent the professor or lecturer may be. The college should be the central institution where the students from these indigenous tols should attend to complete their studies. They must attend the practical classes which can only be arranged in a college fitted with laboratories for the different subjects prescribed in the curriculum of studies. At present the tol system may be retained, and as in Sanskrit education we have the Sanskrit College and the Tvis, the dual system of study may be followed for a time. But it must be, however, clearly borne in mind that sooner the Tol system of medical education be stopped, the better.

There are, no doubt, considerable difficulties to surmount. Instruction is to be delivered in a foreign tongue in the college to students full of prejudices and of inactive habits. The lecturer shall have to teach, and translate. He shall have to create a demand for medical and surgical skill, where there was felt no want for them. The pupils, on the other hand, cannot be very enthusiastic—their prospect in life distant and somewhat indefinite. In private practice, they shall have to fear ridicule and opposition from the Graduates of the Medical Colleges and Licenciates from the Medical Schools who may vaunt for their superior knowledge. There are
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no text books suited to modern times: such books must be written in English and vernacular. The preliminary education acquired by the students who intend to prosecute their studies is far from satisfactory; the level of their general knowledge is too low for the superstructure of medical science. But by zeal, energy and devotion to work progress can be made, and ultimately success may be achieved.

12. Hospitals.—No medical institution is complete without hospitals. A complete knowledge of diseases can only be acquired in the wards of a hospital. It is, at the bedside of the patient, and not from books, that the practical application of medical studies can be mastered, clinical knowledge gained, observations on diseases made and the methods of cure studied. As the system of teaching now stands, students attend to the preparation of medicines and thus learn pharmacy and materia medica practically. They attend to the patients who come in number to the dispensary of their teacher and thus learn diagnosis and treatment. But surgery cannot be learned without a hospital, and we have evidence that in ancient times and even at comparatively recent times the Ayurvedic surgeons practised their art in hospitals. I may mention here that the Chândsi doctors, who still carry a lucrative trade in Calcutta, are in the habit of keeping patients in their own house in a room called by them 'hospital' at their own cost and thus acquire skill in performing certain surgical operations, e.g., piles and listula-in-ano. The Mâle learn inclination of cataract in a similar way, and the Madrasian doctors become, as they say, experts in fistula operations.

18. The location of the college and the hospital.—To establish college and hospital, ample space must be acquired for class rooms, laboratories, and libraries. The problem of students' residence must be solved; residential
hostels, houses for the staff and playing ground for the students must be provided. The Principal requires a separate house to live in, and the Resident Surgeon and Physician must have quarters assigned to them. The acquisition of land in the centre of Calcutta is very costly. But it is not desirable, on many grounds, that the college is established in any rural area at a very great distance from the town. The college may conveniently be established in a suburban site, preferably towards Tollygunge, or Chetla, or Alipore, where land is still available to any extent required by Government for the purpose. A college located in these places would be easily accessible to students who reside in Calcutta and its neighbourhood.

14. The scheme of the proposed college and hospitals and their working.—The college should have a four-year course, and the different subjects may be studied as follows:

First-year—Physics, Chemistry, Biology and Anatomy. Dissection and Practical training in scientific subjects.

Second-year—Anatomy, Physiology, Materia Medica, Pathology, Dissection, Practical classes, and Hospital duty.

Third-year—Medicine, Surgery, Midwifery, Hygiene, Clinical Medicine and Surgery, Labour cases, Hospital duty—medical and surgical, and Operative Surgery.

Fourth-year—Same as in the third year, Medical Jurisprudence and History of Medicine.

After a few years, it would be found that a five-year course would cover the subjects better than a course of four years. The preliminary scientific studies should be taught in a very elementary manner, and only with special reference to the subjects required for proper elucidation of the medical science.
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To run such an institution efficiently, the services of the following professors are absolutely necessary:

1. Professor of Biology.
5. " Medicine including Mental diseases, and Hygiene. He is to act as Principal of the College.

The salary of the professors should be from Rs. 150 to Rs. 300, and the salary of the Principal should be Rs. 500 per month.

There would be required Demonstrators for Biology, Physics and Chemistry, Anatomy and Physiology, on a salary of Rs. 75 to 150 per month. All the professors and demonstrators must have medical qualifications.

The State must encourage original researches in the medical and allied sciences by special grants from the public treasury. Endowments or establishment of Fellowships, Lectureships, and Readership for researches in the Ayurvedic studies should be sanctioned. There should be scholarships, prizes or rewards for the meritorious students.

The Hospital must contain wards for medical, surgical and gynæcological cases and should have provision for out-door patients. It is not necessary to enter here into detail of the hospital work.
The capital outlay necessary for starting the college and the hospital on the basis of my recommendation could not be put below two lacs of rupees. Considering the present financial difficulties of the State, a start may be made in some existing Government buildings, where accommodation for laboratories, lectures and hospitals is available. A library with seminar rooms, offices and Principal’s quarters will be located in the same buildings. I am not aware of any such Government building being available, except the premises known as the “Hastings House” situated in Alipore. This house may serve our purpose admirably for the present and may be used permanently if the authorities so desire. The house with a historic fame has ample accommodation for a college, is situated in the southern division of the town and is easily accessible to students from all parts of Calcutta. In this building an educational institution was started a few years ago, but as it exists no longer, the authorities are free to sanction its use for a more useful institution which will prove highly beneficial to the public at large, and will redound to the glory of the benign administration under whose care we all live.

The amount of the recurring annual grant from the State for the college, necessary to run it efficiently,—though we cannot name a figure offhand,—cannot be less than Rs. 25,000 per year for the present. It is possible that a successful administration may be able to achieve the result desired at a comparatively less cost; but as the details are to be worked out afterwards we need not consider about the exact figure. We must make attempts,—and we believe such attempts would meet with favourable response,—to tap new sources of revenue as from Municipalities, District Boards, and to obtain benefactions from the public.
15. Qualifications of students who intend to study Ayurveda.—There is difference of opinion as regards the minimum qualification of the students who would be eligible to prosecute studies in the college. I have referred to what Suśruta says about this question in page 37 of "History of Medicine," Vol. I, and I need not dilate it here. There can be no doubt on the dictum that "a physician should be a man of science trained after the best manner and according to the discipline of the science of the age." There is a vast number of students who have passed the Matriculation and I. Sc. Examinations of the University. They do not find any accommodation in colleges of science or arts to prosecute further studies. Admission to the Medical Colleges is difficult for them as the number of applicants far exceeds the maximum number of students who can possibly receive adequate facilities to learn the subjects of study in the colleges. The result is that the students sit idly at home as they find no work for them. I would not be astonished if these educated young men without any work and hope in this world, were easily led astray by designing men and ultimately became criminals. These students would like to study the science of Ayurveda, and I hope they will come in number and will welcome this new field of activity open to them. What they want is that they should be regularly taught and that they should be recognised by Government if they can pass their examinations creditably. Under these circumstances, I am of opinion that the minimum qualification should be the Matriculation of the University, but the I. Sc.'s should be given the preference, and I fear that within a very few years the classes would be filled up with I. Sc. and B. Sc. students.

For the Tols, the minimum qualifications should be fixed to the Adya and Madhya examinations of the
Sanskrit Board. Then they will be able to follow the Ayurvedic Texts which are, as a rule, written in classical Sanskrit.

16. Accommodation for students in medical institutions.—I have stated above that the medical institutions are overcrowded. To support this statement I cannot refrain from quoting the Questions and Answers in the local Legislative Council:

Question 10. Mr. J. N. Maitra wanted to know

(a) whether large numbers of candidates for admission into the Calcutta Medical College, Carmichael Medical College and Campbell Medical School were annually refused admission owing to want of accommodation.

Ans. (a) Yes.

(b) Whether many candidates for admission into the Campbell Medical School possessed the qualifications necessary for admission into the Medical College.

Ans. (b) No, it is not strictly correct. At the last admission out of 237 I. Sc.'s admitted only 15 were First Division and 22 were Second Division men. The Medical College could fill their admission list with B. Sc.'s alone and Second Division I. Sc.'s have very little chance. The Campbell admits I. A.'s. The figures at the last admission were 9 First Division, 19 Second Division, and 4 Third Division—total 32. The Medical College does not admit I. A. candidates.

(c) If so whether the Government would raise the status of the Campbell Medical School to that of a Medical College at an early date.

Ans. (c) No.

17. The medium of instruction in Bengal.—The difficulty about the medium of instruction in Bengal cannot be solved easily. It is no doubt true that students will appreciate the lecturers if they impart instruction in
their mother tongue. It is undoubtedly a sad waste of time and energy in learning sciences in a foreign garb. All educationists now agree that the mother tongue of the students should be placed over foreign languages. The learner’s attention would not then be diverted from the study of science to that of foreign languages.

We know with what good results the mother tongue has been employed for the moral and religious development of children. The Venerable Buddha delivered his sermons to his nation in its own speech,—Pali,—not even in Sanskrit. To learn a foreign language is difficult and certainly it is very inconvenient to express our ideas in another language which has little or no affinity with our mother tongue. But whether we like it or not, the Bengali students begin to learn English even from a very tender age, and when they grow older, I am sorry to remark, they like to express themselves in a foreign tongue. Considering all these facts, I hold that for the present, it is desirable that English language should be the medium of study in the college. It will bring the education of the students up to modern standard of method and efficiency, and will keep them in touch with European learning and progress. The lecturers, however, ought to be prepared to explain difficult questions in the vernacular.

I quote here the remarks of the Committee in their Report of 1834 as regards the medium of instruction and believe that the reasons set forth therein still hold good for the present time. "A knowledge of the English language we consider as a sine qua non, because that language combines within itself the circle of all the sciences, and an incalculable wealth of printed works and illustrations; circumstances that give it obvious advantages over the oriental languages, in which are only to be found
the crudest elements of science or the most irrational substitutes for it."

But to bring the means of medical instruction within the reach of the masses, who are still for the most part ignorant of the English language, vernacular should be adopted as the medium of instruction. And it was for similar reasons that a Hindusthani class was opened for the education of the native doctors in 1838, with Urdu as the medium of teaching, and a Bengali class, in which the students were taught in Bengali, was added in 1851-52. The students who passed their final examinations from these institutions were known as native doctors who were employed for military and civil duties respectively. Thus there were opened Bengali classes in the Medical College of Bengal in 1852, and in the Medical School at Agra, vernacular was the medium of instruction which was imparted in accordance with European methods. Similar schools were opened at Lahore, Dacca, Hyderabad, Patna, Cuttack and many other places; but in most of these schools the medium of instruction has changed;—the vernacular has gradually yielded its place to English which is liked by the teachers and students alike. It may be laid down as a general rule that vernacular should be retained for the lower standard and the Tols, and English for higher examinations in the college. In the examinations, however, the students should be allowed to have the option of writing their answers either in the vernacular or in English, and this mixed system would be found to be educationally economical.

18. Diplomas.—The University Commission of 1917-19, it is true, did not deem it correct to establish degrees and diplomas in ancient systems of medicine with a view to authorise the recipients to undertake the practice of their profession. But it was admitted that careful
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investigation of the science would throw light on its origin and growth. The report continues,—"If adequate provision is made for this purpose in the reconstituted University, it is not unreasonable to hope that the exponents of the indigenous system of medicine will gradually become linked with students trained according to the most approved Western method."

Practically, there is scarcely any very marked difference between the Āyurveda and the modern scientific medicine. The Āyurveda is not a conservative system of medicine; we can distinctly trace its growth through the different strata of thought. We have abundant testimony,—the internal evidence of the medical books themselves,—that the Āyurvedic system often utilized new methods of treatment, but in a manner peculiar to itself. The treatment advocated in the Vedas differs from the treatment recommended by the Ātreyā School of physicians; the system of Caraka and Dr̥dhavāla is not identical with the teaching of Agnivesa; the treatment of Caraka has undergone a complete change, and the treatment of diseases by mineral medicines is an advance introduced by the physicians of the Iatro-chemical School. Nāgārjuna redacted the Suśruta Samhitā. But the science of surgery finds no place in the hands of the learned kābirajes of the present time. Bhāva Miśra described some new diseases, e.g., the Firanga roga or Syphilis in his work, but he referred for the treatment of the disease to the ancient Seers (Ṛṣis) although the disease was not even mentioned by his predecessors. Opium, mercury, and arsenic were unknown, to the ancient physicians, or if known, were not commonly used by them; but the modern kāvirajes can hardly treat cases without these remedies. It will come to you as a surprise that many Āyurvedic physicians now use quinine in malaria.
but though they do not admit it, we should not be astonished to find in some tantras or purāṇas later on, the properties of the drug described in the form of a dialogue between Śiva and Pārvati. It would be done so, not to cheat the public, but to create a faith in the minds of the patients; and we know that similar devices had been adopted in recent times by Europeans, when, in order to stimulate faith in vaccination, some Sanskrit poems were composed to show that vaccination was sanctioned by the religious books of the Hindus. In the system as practised now-a-days, many medicines from the Unani system have found a permanent place in the Ayurvedic materia medica. We should always bear in mind the famous couplet of Caraka:

"That alone is the right medicine which can remove disease;

He alone is the true physician who can restore health."

In a note on the Sanskrit College, Jeypore, dated the 28th October, 1894, which appeared as an appendix to Dr. Heudley’s article on “The Indian System of Medicine and the Lesson that may learned from them” (vide Transactions of the First Indian Medical Congress, 1894). Mr. Kalipada Banerjee, the then Principal of the Jeypore College writes: “The titles conferred here in the medical examinations are Bhisak at the Upadhaya, Bhisagvara at the Sastri, and Bhisagacharya at the final examination. But the titles conferred in Bengal are Kaviraja, Kavirajan (kaviranjana ?), Kanthabharana, and Dhvanantari; and in the N. W. Provinces Vaidya, Vaidyaraja, and Vaidyachuramani. I must mention in this connection that nowhere besides Jeypore Hindu medicine is systematically taught in the College; and everywhere the science is taught privately by distinguished native vaīds.” “The medicine is nowhere taught in India in
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the vernacular, medical education being everywhere given entirely in Sanskrit." In the Punjab University, the titles of Vaidya Vachaspati and Kaviraja are conferred. Any of these titles may be selected for the students who pass their examinations from the Vols.

But the students who successfully pass the final examinations of the Colleges should get titles which may indicate that they are qualified medical men entitled to practice Medicine, Surgery and Midwifery. They may be designated Indian Physicians or Surgeons, or Ayurvedic Doctor or similar titles. The Homeopaths without any pretensions to medical education often add such titles as M. B. and M. D. Any title similar to M. B., B. S. or L. R. C. P. might be granted to these trained medical men.

19. The present condition of the Ayurvedic literature: For the present state of the Sanskrit literature of Ayurvedic medicine, I would refer you to Chapter I, Introduction, on the “Ancient Medical authors and their works” in Vol. I of my thesis on the Surgical Instruments of the Hindus, and also to the History of Indian Medicine, which is in course of publication by the University. The literature is poor in scientific subjects. Many books still exist as manuscripts, and only a few have been edited and printed. But it is not difficult to edit books which may serve as suitable text books for the students of the proposed college. New books can be written in easy Sanskrit, Vernacular or English. There are books on materia medica and medicine which may serve as text books for students if brought up to date by new editions in which descriptions of new diseases and their scientific treatment are incorporated.

Memorandum of Sanskrit medical works generally studied by an educated Kabiraj of the present days:
At Jeydur Sanskrit College the following books form the curriculum of studies:

"At the Upadhyaya (Proficiency) Examination in Ayurveda (Medical science) the following are the text books:

Nidan, the great work on the diagnosis of diseases, by Madhava Acharya (?), better known as Madhava Kara.
Narivijnan, a tract on feeling pulse, by Ram Chandra Das.
Bhavaprakas, a later compilation of medical works, by Bhava Misra.
Chikitsa Sara Sangraha, an ancient compilation from Charaka and Susruta, by Chakradatta.
Rasamanjari, an elementary treatise on Chemistry, by Basli Nath.
At the Sastri (Honours) Examination the text books are:

Bhavaprakas, as at the Upadhyaya Examination.
Astangahriddaya, a work on the diseases of the heart and the whole body (lit., the heart of the Octopartrite Science), by Bagbhata.
Susruta Sanhita, Chapter on the body.
Charaka Sanhita, Chapters on treatment.
Rasendra Sara Sangraha, a work on Chemistry, by Gopalkrishna.
At the Acharyya (Final) Examination, the text books are:

Susruta Sanhita.
Charaka Sanhita.
Astangahriddaya of Bagbhata.
Bhaisajya Ratnavali, a modern Hindu pharmacopoeia.
Rasendra Chintamani, the best work on the chemical or mineral drugs, by Ram Chandra.
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I may add here that these are the Sanskrit medical works generally studied at Calcutta, Benares, and other parts of India. There are besides these many other famous works, but they are not in much use at present."

Manuscripts of Sanskrit works on medicine still lie scattered in the country. These MSS. may be collected, edited and published by the learned editors under the auspices of the Government, Societies and also private enterprise. Many such works are being printed in the Āyurvediya Granthamālā, in the Anandasram Series, and other publications from Bombay, Poona and Calcutta. There are also signs of an awakening amongst our countrymen, and we find a few graduates of our Medical College writing books on the science and have devoted themselves in the improvement of the Āyurveda.

20. The present status of the Āyurvedic practitioners: The vaids are still honoured in this country. The learned Kabirajes demand fees for their visits like the doctors of the modern schools, and the public do not grudge to pay them. This method of receiving fees is certainly an innovation for it was the practice in former times to receive gifts from patients after they were cured, especially on the day when the patient was allowed to eat his normal diet. The sale of medicines by means of advertisements, which they often do, is certainly not to be encouraged, if not prohibited.

There are certain disadvantages from which they suffer. But these disadvantages are the result of their inactivity and ignorance: as for instance, their attitude towards Surgery. At present there are many Kabirajes in affluent circumstances but they take little or no interest in the improvement of their science. They never think of the debt they owe to the science they practise. Recently some colleges have been started, but these institutions are more
or less of a proprietary nature and there is scarcely any certainty that any of them would last long after the death of their Founders. Already there are signs, not of healthy rivalry, but of obstructive hostility between them. Anyhow there is no likelihood in the near future of imparting knowledge in Surgery to the students of Āyurveda, and the vaīds of the present day may justly be compared with "a bird with but one wing." Suśruta says: "Only the association of medicine with surgery forms the perfect physician. The Physician who is deficient in the knowledge of one of these branches resembles a bird with but one wing."

Certificates:—Many Kabirajes, for whose learning and skill as a practitioner of the healing art, I entertain profound respect, have expressed their sorrow at the attitude of our Government in not recognising the certificates issued by them to their patients who had been under their treatment. Such an attitude of the Government has caused results which are far from desirable. The public have been forced to resort to uncanny practices in which even the qualified practitioners are known to have taken part. To take a concrete example: a clerk in an office becomes ill. Perhaps he lives in a village where qualified practitioners are not available, or if available, their services cannot be secured on financial grounds. A kaviraj practices in the village, and the clerk naturally calls him for treatment. He applies for leave on medical grounds. As usual a certificate from a registered practitioner is wanted by the officer in charge of the office. The clerk informs him about the true state of things. The officer demands from him in reply that under the rules, a certificate from a qualified practitioner is absolutely necessary to procure leave on medical grounds. What the clerk does next is well known to all. The dignity of the profession of medicine
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suffers in the end. There is no law in India to prosecute a quack, and it is necessary to protect the public by training these kabirajes and recognise them, if they pass the test, as qualified medical men.

Registration: There should be a list of qualified kabirajes in Bengal. When trained according to scientific methods, their certificates to patients should be recognised. For the present, the learned physicians should be entrusted with the power of granting certificates, for amongst them we find men whom the Government have bestowed the highest Honours for their professional attainments, such as Mahāmahopādhyāya, Vaidyaratna, etc.

21. Proper protection, collection and sale of drugs: The Government should establish a Therapeutic Garden where the medicinal plants should be grown, and where the students should be taken to study the plants and recognise them. A trained Botanist should be in charge of such a garden, and a learned Kabiraj should take charge of the drug store, the main object of which would be to take proper protection, collection, supply, and sale of the certified drugs to different centres, to be established in the different districts of the Province. A Garden of Medicinal Plants and a Materia Medica Museum should be started for the proper identification of all medicaments of vegetable origin. A Chemist should be appointed for the preparation of mineral medicines. At present, it is difficult to secure reliable medicines, and it is highly desirable that medicinal agents should be supplied from a well organised drug store under Government control or supervision.

22. Standardisation of drugs: For the present crude drugs may be used as the kabirajes do it now;
but standardisation must be gradually introduced in the preparation of medicinal products. The kabirajes are not hostile to improvements; they are now selling their medicines in tablet forms.

23. The sale of drugs: The cost of medicines in the Ayurvedic system is decidedly less than that of medicines used by the doctors. And the cost may be reduced if a central organisation be started for supplying crude vegetable and mineral drugs to the medical men under State supervision. The cost of maintaining such an establishment would be satisfactorily met from the profit realised from the sale of drugs, if manufactured on a commercial scale. As examples of successful business in the shape of a druggist's store, I may mention the Sakti Pharmacy of Dacca, Jhandu Pharmaceutical Works, Kalpaturu Ayurveda Bhavan, Messrs. C. K. Sen and Co., Ltd., and other firms dealing with Ayurvedic medicines.

The recent world-war has taught us a lesson. We have been reminded of our utter helplessness in getting a supply of medicines from Europe. The cry for imported drugs has abolished the trade in indigenous medicine, the well-tried and efficacious drugs of our country. The formation of a Drug Manufacturing Committee to investigate the possibilities of cultivation of medicinal plants in India and manufacture of drugs from them on a commercial scale is a move in the right direction; and if it be successful, there will be no lack of private enterprise to undertake its manufacture. The Cinehona plantation and the manufacture of Quinine tablets in the Reformatory Jail, Alipore, are instances of successful enterprise that has enriched the State, and at the same time benefitted the poor inhabitants of the country.
24. The duties of the Local bodies,—University, Municipality, District Boards.—It is the duty of the University to do something to stimulate the proper study of the indigenous system of Ayurvedic medicine. There is scope for study and research by medical students, in the investigation of the empirical truths which have proved beneficial for centuries, by scientific methods. But in the University of Calcutta nothing has been done to stimulate such researches. In the list of endowments, there is no donor for the Ayurvedic studies. There have been Lecturerships, Readerships and Professorships in the varied branches of learning. I am the last person to minimise their importance; but I am sorry to remark that, besides what the Government have done for the western medical science, the University has taken no active interest for cultivation of knowledge in medicine, far less in the medical studies of the indigenous system;—a system which is still believed, and followed by the innumerable inhabitants of the country, and is still doing an amount of good to the suffering humanity. That the teaching of Ayurveda is not incompatible with the ideals of University, has been shown by the University of Punjab which has an Ayurvedic Board and which grants diplomas to the successful students. If the premier university failed to take the initiative, let a Board of Studies in Ayurveda be formed in the Calcutta University without further delay and there are many Fellows of the Senate who are eligible to be its members. I do not think that the study of the Ayurveda is less interesting to, or has less claim on, the Senators than any other study which has a board for it.

The Municipalities and the District Boards should open Ayurvedic dispensaries for the treatment of the poor
people. The cost incurred would be less than that of similar institutions under government control. In the dispensaries should be employed one or two apprentices who will help the Kabiraja in his pharmaceutical preparations and in serving his prescriptions. These dispensaries will not only be the means of affording relief to the sick, but will be instrumental in disseminating medical knowledge among the masses. It must be clearly remembered that I would not for a moment think of transplanting the indigenous system in the place of the Western science which has done so much good in the past and which is destined to do more in the future. My object is to give the Āyurvedic physicians a scientific training. Allow me to quote the words of Suṣruta: "The ignorant physicians are allowed to exist and practise their profession from carelessness of the King."

156, Haris Mukerjee Road, Bhowanipur, Calcutta. Dated the 25th Sept. 1923. I remain, yours faithfully, (Sd.) GIRINDRA NATH MUKERJEE.
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AVURVEDIC COMMITTEE, BENGAL.


Answers to the questions put by Dr. M. N. Banerjee, M.R.C.S. (Eng.), L.S.A. (Lond.), C.I.E., the President,

Q.—What do you mean by the word ‘literary’ in the sentence “The traditional system of training of Kavirajes which has lasted for many centuries in Bengal has always been exclusively literary in character” (para. 3, p. 14)?

A.—They learn the science of medicine from the text books, and the teachers explain those subjects in detail. The students do not get much of practical training. Only in the preparation of mineral medicines they have to do practical work. These text books contain scientific facts.

Examples:—(1) The development of the fetus has been described by months and these statements have been recorded since the Vedic times (Garbha-upanisad). But all along the same story is repeated in all the books, and the teachers teach the students according to these books. But these facts are never shown practically to the pupils nor do they corroborate the truth of these statements by observation.

(2) Surgical operations.—It is distinctly laid down in the Suśruta Samhitā that in case of boils, it must be opened by the knife, or cautery, or fire; and it is mentioned that if a doctor does not open a boil if there be pus in it, then he is considered as ‘candala.’ Also there are mentions about application of ointments, etc., prior to
operations. But the students are taught the local applications only and not the practice of surgical operation.

Q.—Do you think that they are accurate descriptions?
A.—With the knowledge of the Western science, I think, we may find them to be fairly accurate and to contain many true facts and observations.

The barbarians who burned the famous library of Alexandria are called by us fanatics, but I think they were sincere; they believed the Koran to be the only book that contained truth, and as they had it, it was useless, they argued, to allow the library to stand as the books in it, as they were not Korans, contained no truth and so must be destroyed. If the Ayurvedic books are rubbish it is better to burn them for there is no truth in it, but if there is any Koran it should be allowed to live and be studied.

Q.—What is the history of medical education in Bengal?
A.—Vide Dr. Mukerjee’s paper, para. 4-7, pp. 14-18.

Q.—How was the Ayurvedic system taught in those days?—when was it taught in the Sanskrit College?
A.—The following information has been received from the grandson of Pandit Madhusūdan Gupta. Madhusūdan was a student of the Sanskrit College. His teacher, Pandit Kṣudirām Bīṣārad had an abscess in the ear and took leave. Then Madhusūdan became the teacher. He used to dissect small animals. It is not a fact that Madhusūdan did the first dissection. Dissection of animals used to be done in the Sanskrit College. The Ayurvedic teaching was a part of the Sanskrit study; the course was for two years. Pandit Naba Kumur Gupta was another teacher of Madhusūdan in Ayurveda.

Q.—What is ‘Native Medical Institution’?
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A.—The Government first started a separate institution in 1822 long before the Medical College was established. They used to train ordinary apothecaries in Urdu or Bengali for state emergencies. In 1835 Government ordered abolition of the school (see Dr. Mukerjee’s paper). They had it from 1822 to 1835.

Q.—What did Madhusūdan do when he was transferred to the Medical College?

A.—The information is not complete whether he taught the Āyurveda or began to learn the Western science. He learned English from David Hare. Hare, Bethune and Madhusūdan were friends. His son was one of the first ten students of the Medical College. His name was Gopal. The students had a superficial knowledge of English; scholarship was awarded to each, and books and dissecting cases were provided. Bethune presented the Pandit’s portrait to the Medical College.

Q.—Were there two classes in the Medical College?

A.—When Madhusūdan came to the Medical College, the students of the Āyurvedic class in the Sanskrit College divided themselves into two groups—one came with Madhusūdan and the other did not. When he entered the dissection hall, most of his students fled. I think that the first batch of students in the Medical College got a mixed training,—training in the Āyurvedic and Western science. Anatomy was studied with the help of dry human bones and dissection of goats. Then gradually the Western system was introduced.

Q.—What is the origin of the Military Assistant Surgeons?

A.—At first in the Native Medical Institution the Indians (especially Mahomedans and Hindusthanees) used to get the training. With the establishment of the
Medical College the Anglo-Indians began to get their training in the Medical College and formed the Military Assistant Surgeons.

Q.—What is the utility of the Ayurvedic study?

A.—Summary of pages 67 to 157 of Mukerjee’s book *History of Indian Medicine, Introduction*—about the utility, restoration and development; I have dealt there with the origin of medicine, some obsolete customs, about therapeutic measures, *e.g.*, massage, hypnotism, exercise, and diseases, such as identity of cholera, small-pox since the old days.

Some of the facts mentioned in the original works are not so popularly taught and spoken of because the teachers in these days, lecture on the subjects which they like best (pharmacy, materia medica, medicine), and not all the subjects (surgery, midwifery) which are in the Ayurveda.

Q.—Who were the Native Doctors? Why did the native doctor die long ago?

A.—Because the graduates of the Medical College came out, and it is a fact that the better qualified seniors always try to oust the juniors and less qualified medical men in practice.

*Native doctors.*—Before the establishment of the Medical College and Native Medical Institution, it was customary to employ Indians as subordinates in hospitals superintended by British Surgeons to carry out their instructions. Gradually these subordinates acquired skill and experience in medical science and were called "Native Doctors." They were recognized by the Government as such and were ordered to be attached to regiments and civil stations. They acted as compounders and dressers and had to undergo examinations, before they were entitled to higher status. They formed the ‘third class’ of
native doctors. In 1832, the Calcutta Native Medical Institution was established to carry on a better and uniform system of education in medical sciences. Jameison, Breton and Tytler were Superintendents of this school. An excellent class of native doctors—the second class—was the result. They were employed in the army and civil stations.

In 1835 this Institution was abolished and the Calcutta Medical College was established "for the instruction of native youths in the various branches of medical science, through the medium of the English language. The passed students were to receive certificates allowing them to practise medicine and surgery and were to receive pay as native doctors. In June, 1838, the demand for native doctors in the army was great, and the reply of the Council to the Government demand was "that the college in its present state, is not likely to afford a supply of subordinate medical officers to the native army. That the duties of the native doctor, and his pay, are incommensurate to the education given in the college."

It was then resolved by the Government that students of this college should, on passing their examination, receive the title of Sub-Assistant Surgeons. They are now known as Assistant Surgeons.

A secondary or military class was then formed for the instruction of native doctors through the medium of their vernacular. They were required to live in the college precincts and to be amenable to military law.

In 1847-48 regulations were drawn up for the education in the college of pupils for the European subordinate medical department. The students on passing their examinations, used to furnish Apothecaries and Stewards to the hospitals of European troops.

In 1851-52, the establishment of classes for the education of Bengali native doctors was added to the
secondary class. The students, after passing their examination, were employed in jails and civil stations of lower Bengal. The students who were successful in their examination were also called native doctors. The Bengali class developed afterwards into a separate school—the Campbell School in 1875. The students, on passing their examination from this school had been known as Hospital Assistants. They are now styled as Sub-Assistant Surgeons.

Q.—Do you think that teaching in Bengali or English would make any difference?

A.—The students like to study medicine in English. At first training was given in English and Bengali in the medical schools but gradually the English came into use because the students liked it better than the Bengali. Really the students find that the English books are easier to learn and the Bengali synonyms of scientific terms are very difficult sometimes. In the case of the Ayurvedic medical schools they would not have so much difficulty as with the western school for in the first case they will have to deal with one class of students.

Q.—Would you sacrifice the advance of Bengali by imparting training in English?

A.—No—for the present only; so long as there are no good books or translations in Bengali. Only up to that time they will be taught in English. When good Bengali books will be available then they will be taught in Bengali. Madhavakar's Nidāna is a good book. It has also been recast. The final medium of training would be Bengali.

In his address to the students of the Medical College of Calcutta, Professor Sir William O'Shanighnessy said "The progress of the principles of Normal and Vernacular Education cannot now be checked. These facts have deprived the Anglo-vernacular party of even a pretext for advocating the exclusive use either of English or
of the learned native tongues. Let those who wish well to India, and desire to see its inhabitants flourish in knowledge, visit the secondary schools of the new Medical College, and they will see the first fruits of the Normal system. I have felt it an imperative duty to publish these important facts."

When the Orientalists and the Anglicists were fighting to determine the medium of instruction of Indian youths, the celebrated scholar Mr. Hodgson cherished equal doubts about the fitness of the Sanskrit, the Arabic and the English languages as the medium of studies for the various nationalities and races which inhabit India. Dr. Wilson in 1838 remarked—"Mr. Hodgson's advocacy of the vernaculars is most powerful and convincing. They must be the medium of the regeneration of India, as they have been such of every country on the face of the globe."

Q.—Why do you say that most of the methods of treatment are "empirical"?

A.—This is the idea of the people taught in the western science. All the teachings of the Āyurveda cannot be accidental; they must have been founded on facts, experiments and experience. But nowhere are given reasons for the facts, e.g., salt-free diet in ascites and liquid diet in typhoid. They have only described the facts in sutras and the commentators and teachers only dilate these facts to the students.

Q.—What is your idea about the text books?

Paragraph 10 (6), page 22—"the text books require to be recast, etc." (vide Dr. Mukerjee's paper).

A.—The teachings of the modern sciences must be incorporated with the teachings of the Āyurveda; If there is anything in the Āyurveda that does not corroborate scientific facts, it must be discarded.
Q.—Are there any Botany, Biology, Physics, Chemistry in the Āyurveda?

A.—From the following it will be seen that biology was taught in the Āyurveda in the olden times:

Jīvaka was a student in the University of Taxila. When he finished his studies he wanted a certificate from his teacher. His teacher ordered him to go and examine the plants which were within a few miles of that University and to note all the plants that were of any medicinal importance. After inspection he reported that there was not a single plant which had not had some medicinal property.

In the Atharva Veda—there are mentions about various worms. The description of the worms given by the Rṣis are exactly the same as given by the writers of the present age. Strange it is that the Rṣis in their description made the same sort of mistakes, as were done at first, by the early writers of the western science. I would refer you to my book "Human Parasites in the Atharvaveda." There are no separate text books of Biology, Physics, Chemistry, etc.

Q.—What are the subjects which have distinctive characters in the Āyurveda?

A.—Medicine and Materia Medica. The text books on Biology, Physics, Chemistry, Anatomy and Physiology may be written on the model of the Āyurveda with the addition of facts from other sciences.

Q.—You say that there ought to be a Central College, etc. (vide Mr. Mukherjee's paper, paras 11-15)—Why?

A.—If an Āyurvedic College be established and recognised by the Government then the old Kāvirajas who had a different training in the Tōśis shall have great difficulty in their practice. So there ought to be a separate
system of teachings for those Kavirajes to give them some idea about modern advancements.

Q.—The scheme that you have given is too expensive. Can you curtail it?

A.—Yes, the scheme is expensive but you cannot get good men for anything less than the amount. But you can get some good men who will be glad to do honorary work.

Q.—What is the nature of the Āyurvedic teaching that is given by the Punjab University.

A.—See Calendar of the Punjab University.

Q.—How will the District Board be a source of teaching to the mass?

A.—They will get training as apprentice—and only practical training like that of the compounders.

*Question asked by Mahāmahopādhyāya Gananāth Sen.*

Q.—In case the Government is unable to start a Government Central Āyurvedic College, under the present financial condition, do you think that a suitable subsidy to an existing Āyurvedic College would suffice for the proper teaching of the Āyurveda?

A.—I want a thoroughly equipped model institution maintained by the Government. But if the Government is unable to start such an institution immediately, then any of the existing institutions may be subsidised, provided the subsidy is sufficient to bring it to the standard of a model institution.

Q.—What would be proper control that Government would exercise?

(a) If the College be a Government one—there should be a board to manage the working of the College. In the Board members will be nominated by the Government from Government officials, from Āyurvedic practitioners, from doctors and from laymen. It should not be maintained and managed like the Calcutta Medical College.
(6) If it be a subsidised College—the College must be a public institution—there should be one Government official, the other members will be from the doctors, kavirajes and laymen.

The internal management of the College will be in the hands of the Principal.

Q.—If proper arrangements are made for the teaching of the Æurvedic medicine up to the required standard, should the University grant degrees and diplomas for Æurveda to the regularly trained students?

A.—Yes. I think it is the duty of the University.
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REPORT OF AYURVEDIC COLLEGES AMALGAMATION

SPECIAL COMMITTEE.

Preface.

In April, 1924, the Principal of the Baidyasastrapith applied to the Corporation for (1) a capital grant of Rs. 25,000, (2) a recurring annual grant of Rs. 10,000 and (3) a plot of rent-free land measuring not less than 3 bighas for the erection of a College and Hospital. The Public Health Standing Committee of the Corporation on the 23rd May, 1924, referred the matter to a Sub-Committee. The Sub-Committee inspected the various Ayurvedic Institutions, and the first question that struck them was whether it was not desirable and necessary to start a really efficient Ayurvedic College in Calcutta for the promotion of Ayurvedic learning. They were further prompted to raise this question by the fact that there were such institutions in other parts of India and they particularly referred to the Ayurvedic College in Madras. They communicated with the Principal of the Ayurvedic College, Madras, the Madras Corporation, the Bombay Corporation, the Poona Municipality and the Principal of the Delhi Tibbi College of Science with a view to ascertain their views. They consulted the authorities of the existing three Ayurvedic Colleges in Calcutta, viz., the Astanga Ayurvedic College, Baidyasastrapith and the Govinda Sundari Ayurvedic College and invited them to attend their meetings with a view to help them in their deliberations and to consider whether the different Ayurvedic Institutions could be amalgamated into a first-class Ayurvedic College. From the discussions the Sub-Committee had with the authorities of these institutions, they gathered that they were all willing to amalgamate provided the Corporation took the necessary steps in the matter. The Public Health Standing
Committee discussed the matter threadbare at two of their meetings, agreed with the Sub-Committee in their views and strongly recommended as follows:—

(1) That the support of the Corporation be extended to the Ayurvedic, Unani and other indigenous system of medicine and treatment.

(2) That the question of grant to a new Ayurvedic College having regard to the views expressed by the authorities of the three existing Ayurvedic Colleges and other eminent gentlemen interested in the promotion of the Ayurvedic system of medicine and treatment, the Committee are of opinion that in the existing state of things, it is highly desirable that the three existing Ayurvedic Colleges of Calcutta, viz., Astanga Ayurvedic College, Baidyasastra Pith and Govinda Sundari Ayurvedic College should be amalgamated and that a really efficient Ayurvedic College should be started in Calcutta with a well-equipped Ayurvedic Hospital and Outdoor Dispensary and a Herbarium under the management of a representative Ayurvedic Board to be registered.

Appointment of the Special Committee and their recommendations.

The Corporation at their meeting held on the 4th September, 1924, accepted the recommendations of the Public Health Standing Committee and with a view to give effect to the proposal appointed a Special Committee constituted as shown in the margin to frame a detailed scheme for an amalgamated Ayurvedic College and a constitution

(1) Dr. Sundari Mohan Das.
(2) Dr. B. C. Ghose.
(3) Babu Jogesh Chunder Sen.
(4) Babu Sukumar Ranjan Das.
(5) Babu Ramanprasad Mukhopadhyaya.
(6) Kaviraj Shamadas Bachaspati, Principal, Baidyasastra Pith.
(7) Kaviraj Shib Nath Sen.
(8) Dr. Amiya Madhab Mallik.
(9) Dr. Pramatha Nath Banerjee.
(10) Dr. Grindra Nath Mukerjee.
(11) Dr. K. S. Roy.
(12) Mahamahopadhyaya Gananath Sen, President, Ayurvedic Sabha.
for the said Ayurvedic Board. The Special Committee have held 12 meetings. At the 1st meeting held on the 13th November, 1924, Dr. Pramatha Nath Banerjea, M.L.C., was elected President of the Committee. Mahamohopadhyaya Gananath Sen, President Ayurvedic Shabha, Kaviraj Shamadas Bachaspati, Principal, Baidya-sastrapith, Kaviraj Ram Chandra Mullick, Principal, Govinda Sundari College and Kaviraj Jamini Bhushan Roy, Principal, Astanga Ayurvedic College were requested to send their suggestions for a scheme for an amalgamated Ayurvedic College and a constitution for an Ayurvedic Board with a special reference to the following points:

(1) Constitution, (2) Location, (3) Name of institution, (4) Equipment including, (a) College, (b) Hospital, (c) Herbarium and (d) Miscellaneous, (5) Scope of studies, (6) Funds, and (7) Existing arrangements of each of the institutions.

The Committee further agreed that they would consider any scheme submitted by any other member of the Committee in this connection.

Mahamohopadhyaya Gananath Sen and Kaviraj Jamini Bhushan Roy submitted a joint scheme and Kaviraj Ram-chandra Mullick and Kaviraj Shamadas Bachaspati submitted their schemes separately touching on all the points referred to above. No other scheme was submitted by any other member of the Committee. It would appear from the schemes submitted that the authorities of the three institutions are sincerely in favour of an amalgamation. They have also assured the Committee that they would abide by their decision in every matter in this connection. The Committee have carefully gone into the schemes submitted, have discussed the various points raised therein and have
considered all matters ancillary thereto. They beg to submit the following recommendations to the Corporation:

(1) **Amalgamation.**—The three Ayurvedic Colleges, viz., the Astanga Ayurvedic College, the Baidyasastrapith and the Govinda Sundari Ayurvedic College be amalgamated.

(2) **Name of the Institution.**—The amalgamated College be named "The Ayurveda Mahavidyalaya."

(3) **General Society.**—The Committee agreed that there should be a Society and that any person having sympathy with the objects of the society should be eligible to be a member of the Society.

That for the purpose of amalgamation, all members of the Institutions namely Baidyasastrapith, Astanga Ayurvedic College and Gobinda Sundari College, should be eligible to become members of the Society in accordance with the Rules and Regulations.

(4) **Governing Body.**—That there should be a governing body for the purpose of carrying on the work of the amalgamated college and hospital according to the rules and regulations for the time being in force and the resolutions of the Society.

(5) **Provisional Ayurvedic Board.**—That for the first year there should be a Provisional Ayurvedic Board for the purpose of organising the amalgamated college and hospital and conducting the affairs of the institution. The Provisional Board should be constituted as follows:

(a) Each of the existing three colleges should elect 3 members ... ... 9

(b) The Special Committee should elect—

(i) 3 eminent Kavirajes not connected with any of the existing colleges ... 3

(ii) 6 members from the general public ... 6

(c) The Corporation to nominate 3 members ... 3

Total 21
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(6) **Office Bearer.**—For the present there should be the following principal office-bearers:—

(i) The President of the Board.
(ii) The Rector of the College.
(iii) The Principal of the College.
(iv) The Secretary or Secretaries to the Board.
(v) The Superintendent of Hospital.

That the Principal of the amalgamated college should be a paid officer and should devote his whole time in the work of the college.

That the Principal should be appointed by the Provisonal Ayurvedic Board.

That Kaviraj Shamadas Bachaspati should be President of the Provisional Board.

That Mahamahopadhyaya Kaviraj Gananath Sen should be Rector of the College.

That Kaviraj Jamini Bhushan Roy and Ram Chandra Mullick should be the Joint Secretaries of the College.

That Kaviraj Shibnath Sen should be the Superintendent of the Hospital and that the post should be honorary for the present.

(7) **The Corporation Contribution.**—Having regard to the schemes submitted by Kaviraj Shamadas Bachaspati, Mahamahopadhyaya Gananath Sen and Kaviraj Jamini Bhusan Roy, the Committee are of opinion that about 5 bighas of land would be required for the amalgamated College and Hospital. The capital expenditure for buildings and equipment would be about Rs. 3 lakhs and annual recurring expenditure would be in the neighbourhood of Rs. 60,000. They recommend that the Corporation should give a plot of land measuring about 5 bighas in a suitable locality in Calcutta for the amalgamated College and Hospital, contribute a lakh of rupees towards the cost of
the buildings and equipment and make an annual grant of Rs. 30,000 for maintenance.

(8) Memorandum of Association and the Rules.—The Memorandum of Association of the Society and the Rules are appended hereto.

(9) Representatives on the Provisional Board elected by the existing Ayurvedic Colleges.—The authorities of the existing three Ayurvedic Colleges have selected the following representatives on the Provisional Board:

(i) The Baidyasastrapith.

(ii) The Astanga Ayurvedic College.
1. Mahamahopadhyaya Kaviraj Gananath Sen, Saraswati, M.A., L.M.S.
2. Kaviraj Jamini Bhusan Roy Kaviratna, M.A., M.B.

(iii) The Govinda Sundari Ayurvedic College.
1. Maharaja Sir Manindra Chandra Nandy, K.C.I.E.
2. Maharaj Kumar Srish Chandra Nandy, M.A.
NOTE OF DISSENT.

4th April, 1925.

To

The Secretary,
Corporation of Calcutta.

DEAR SIR,

I beg to acknowledge receipt of a copy of the Minutes of the Proceedings of the last meeting of the Special Committee appointed to frame a detailed Scheme for an amalgamated Ayurvedic College and a Constitution for an Ayurvedic Board, containing the Report as adopted by the Committee. As the Report is going to be placed before the Corporation soon, I would request you to place my note of dissent along with it before the Corporation.

1. We began our work as members of the Special Committee with the object that the proposed Ayurvedic College would be formed by the amalgamation of the three existing Ayurvedic Colleges, viz., Astanga Ayurveda Vidyalaya, Govinda Sundari Free Ayurvedic College, and the Vaidya Sastrapitha. We tried our best for the desired amalgamation and we framed a detailed scheme for the amalgamated college. But for some reasons which would be apparent from the Extracts of the Proceedings of the Governing Bodies of the colleges concerned, amalgamation was not found possible. I do not blame anybody for their decision to which they arrived after mature deliberation; but as the amalgamation failed, the scheme formulated in our Report could no longer be called a detailed scheme for the amalgamated Ayurvedic College.
2. In the formation of a Provisional Ayurvedic Board, item No. 5 in the report, it was unanimously adopted that (b) the Special Committee should elect (i) 3 eminent Kabirages not connected with any of the existing colleges, (ii) 6 members from the general public. But no such election of the members took place, and we were obliged to send our Report incomplete. We were told that the Special Committee had not been entrusted with the power of election of the members by the Corporation, and consequently the 9 members were elected by the Corporation. Personally I do not think that any gentleman who is sympathetic to a particular college should be debarred from being appointed a member; but as we provided that the 3 colleges should select 3 representatives each, it was settled that members under 5 (b) should be selected from gentlemen not connected with the 3 existing colleges. But some of the gentlemen selected by the Corporation are connected with the Colleges mentioned above.

3. In the item No. (6), the principal office-bearers have been selected by the Special Committee, and names of gentlemen had been recommended for the posts. The representatives of the three colleges were also elected by the colleges, and the names of the gentlemen so elected had been accepted by the Special Committee. If the Special Committee had no power of election, the names of gentlemen elected for the principal offices should be deleted from the Report. Then our Report would consist of a scheme and a constitution of the proposed college and the provisional Board, and to be consistent throughout, no name should have been suggested. Either we should have elected the members according to our resolutions, or we ought to have ceased to nominate any. In fact, our recommendations for the
principal office-bearers were made on the basis of the resolution 5. The result of the election (12 by the Corporation and 9 by the three Colleges) was that 21 members of the provisional Board had no voice in the election of the principal office-bearers. The office-bearers themselves expressed their doubts about the procedure adopted.

On all other points I fully approve the Report.

Yours faithfully,

(Sd.) G. N. Mukerjee.
APPENDIX

Memorandum of Association of Ayurveda Mahavidyalaya.

1. The name of the Society shall be the "Ayurveda Maha-Vidyalaya Parishat."

2. The Registered Office of the Society shall be situated in Calcutta.

3. The objects of the Society shall be the imparting of Ayurvedic Education to students in a systematic manner, the advancement of the Ayurvedic science for the benefit of the suffering humanity; and for the attainment of the aforesaid objects the Society may adopt any or all of the following means, namely:—

(a) To establish and maintain a College or Colleges and a Dispensary or Dispensaries, Hospital or Hospitals and construct, equip and manage such buildings, Lecture-rooms, Museums, Laboratories, Herbarium and Gardens, Libraries, Hospitals, Dispensaries, Hostels, Boarding Houses and other necessary buildings to be used in connection therewith and as adjuncts or as accessories thereto.

(b) Provide for the admission and treatment of in-door and out-door patients in the Hospital or Hospitals or Dispensaries which may be started or may hereafter come under the control of the Society.

(c) Provide for the moral training of students of the College in keeping with the best traditions of the country.

(d) Make and amend rules and regulations in connection with the management and control of the said College and hospital and other institutions that may be established or taken over by the Society and for the residence for the students and officers and servants and particularly in connection with the admission and conduct of students and regulation of studies.

(e) Encourage research in the Ayurveda and allied
sciences by grants from the funds of the Society or by the establishment of Fellowships, Scholarships, Prizes or Rewards and in such other manner as the Society may determine upon.

(f) Endow or establish Professorship, Lectureships, Readerships in the Ayurveda or allied sciences.

(g) Encourage systematic study of diseases and drugs according to Ayurvedic and if necessary modern methods.

(h) Grant Diplomas, Certificates of Proficiency, Medals, Scholarships, Free-studentships or Rewards to students of the College under such terms and conditions as the Society may think fit.

(i) Establish farms for the cultivation, distribution and supply to the profession of medicinal plants under such conditions as the Society may determine.

(j) Collect manuscripts and compile, edit, translate, print, publish, sell or help in the compiling, editing, publishing, printing and selling of books or journals, for the use of students, practitioners or the general public.

(k) Publish, circulate or sell or help in the publication or circulation or sale of a journal of a character specially adapted to the needs of the Ayurvedic science and for purposes of making Ayurveda better known amongst the people of the country and for purposes of creating general interest in Ayurveda.

(l) Publish, distribute or sell records of transactions and calendars of the Society and bulletins and reports of the work done in the Hospitals, Dispensaries and Laboratories connected with the Society.

(m) Consider the law of India and all questions affecting the Ayurvedic profession and adopt such measures from time to time regarding the same as may be deemed expedient or necessary.

(n) Purchase, take on lease or otherwise acquire, hold,
manage, let, sell, exchange, mortgage or otherwise dispose of movable or immovable properties of every description and all rights or privileges necessary or convenient for the purpose of the Society, and in particular any lands, buildings, furniture, household and other effects, utensils, books, newspapers, periodicals, instruments, fittings, apparatus, appliances, conveniences and accommodation and when deemed necessary or desirable in the interest of the Society, sell, demise, let, hire, mortgage, transfer, or dispose of the same.

(o) Invest the moneys of the Society not immediately required in promissory notes of the Government of India or any securities which are or may be authorised by any Act of Indian Legislature or by the High Court of Calcutta for the investment of Trust moneys.

(p) Assist, incorporate or co-operate with any other Society or Association whether incorporated or registered or not and having altogether or in part objects similar to those of the Society.

(q) Accept grants-in-aid from Government, or Indian States or Municipalities or other Corporate Bodies and enter into such arrangements with Government, or Indian States, or Municipalities or Corporate Bodies as the Society may think fit.

(r) Accept gifts and endowments on such terms as the Society may consider reasonable.

(s) Undertake and carry out the execution of any trusts which the Society may deem to be directly or indirectly conducive to its interests.

(t) Borrow or raise money by the issue of or upon bonds, debentures, bills of exchange, promissory notes or other obligations or securities of the Society or by mortgage or charge of all or any part of the property
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of the Society and collect donations and subscriptions for the purpose of the Society.

(κ) Establish, endow, contribute to, organise and manage provident or benevolent funds for the benefit or assistance of the staff employed by the Society and their families and dependants.

(ν) Do all such other things as may be lawful, incidental or conducive to the attainment of the foregoing objects or any of them.

4. If at any time it is found advisable or desirable to discontinue the society, it shall be dissolved in the manner provided by the Societies' Registration Act (Act XXI of 1860) and its property and assets shall be given or transferred to some other institution or institutions having objects similar to the objects of this society in accordance with the provisions of the said Act, subject to the terms and conditions of any agreement which may be subsisting at the time with any donor or lessor.

RULES.

Constitution.

1. The Society shall consist of four classes of Members, namely, Life Members, Ordinary Members, Ex-officio Members and Honorary Members.

2. Any person making a donation of Rs. 500 or more to the Funds of the Society shall be entitled to become a Life Member.

3. Any person paying an annual subscription to the Society of Rs. 12 shall be entitled to become an Ordinary Member.

4. The Trustees, Professors and Lecturers and Visiting Physicians and Surgeons of the Maha-Vidyalaya and the
Members of the Committee nominated by the Calcutta Corporation, shall be Ex-officio Members.

Any person of eminent position and attainments, who is specially interested in the objects of the Society may be elected an Honorary Member at a meeting of the Society on the recommendation of the Executive Committee. Such election may be for life.

6. Any person of eminent position who may take interest in the Institution and give substantial help to it, may, on the recommendation of the Executive Committee be elected a Patron or Vice-Patron at a meeting of the Society. Such election may be for life or for a definite term.

7. Any person above the age of 18 years may be elected a Member. Such person shall be duly proposed, seconded, and elected at a meeting of the Executive Committee.

8. If the whole amount of the Annual subscription of an Ordinary Member be not paid during the year for which it is payable and within six months thereafter, his rights of membership shall ipso facto be suspended. Thereafter, the Executive Committee may, after giving him at least one month’s notice in writing, remove his name from the list of Members with effect from the 1st Baisak of the following year, or such later date as the Executive Committee may fix.

Meetings of the Society.

9. Meetings of the Society shall be called General Meetings. An Annual General Meeting shall be held every year not later than the last day of Baisak, at which the following business shall be transacted:

(a) To consider the Report of the Provisional Board and the Executive Committee for the previous year.
(b) To consider the audited accounts of the previous year and the balance sheet;
(c) To pass the Budget for the new year;
(d) To elect the office bearers for the new year;
(e) To elect members of the new Executive Committee;
(f) To appoint Auditors;
(g) To transact any other business that may be brought forward by the Executive Committee or of which a week's notice in writing has been given by any member.

10. A Special General Meeting may be convened at any time by the Honorary Secretary of his own motion, and shall be convened by him at the instance of the President or of the Executive Committee. If the Honorary Secretary shall fail to call such meeting within 7 days after being requested to do so by the President or by the Executive Committee, the President or the Executive Committee, acting through any Member or Members authorized by them in that behalf, may call the meeting.

11. The Honorary Secretary shall call a Special General Meeting on receipt of a requisition signed by not less than 10 Members of the institution. If he shall fail to call such meeting within one week after receipt of such requisition, the requisitionists or any 10 of them may themselves call such meeting.

12. Seven Members shall form a quorum at a General Meeting of the Members.

13. If within half an hour of the time fixed for a meeting, a quorum is not present, the meeting shall, when it has been called by or at the instance of the Executive Committee or the President, or by the Honorary Secretary of his own motion, stand adjourned to another day and hour to be fixed by the Members there present, and the Members present at such adjourned meeting shall form
a quorum whatever their number may be. If, however, the meeting has been called by the Honorary Secretary on the requisition of Members or by the requisitionists themselves, it shall be dissolved.

14. At least 7 days' notice of a General Meeting shall ordinarily be given to each Member. The notice shall specify the place, the day and the hour of such meeting, and the nature of the business to be transacted at such Meeting. In case of an emergency, a General Meeting may be called on shorter notice.

15. The non-receipt or short service of a notice of any General Meeting or of any Meeting of the Executive Committee or of any Sub-Committee shall not invalidate the proceedings of such meeting.

16. Every question arising at a General Meeting shall, unless otherwise provided, be decided by a majority of votes of the Members present and voting on the question. In case of an equality of votes the Chairman of the Meeting shall have a second or casting vote in addition to his ordinary vote.

17. The President of the Society, when present, shall preside at all General Meetings. In his absence, the meeting shall elect its own Chairman.

18. The Society shall have ultimate authority in all matters relating to the institution except such as are expressly provided for in the Rules and Regulations.

Executive Committee.

19. The management and control of the property, business, and affairs of the institution shall be vested in an Executive Committee, who shall have full power to deal with all matters connected with the institution, subject only to the Rules and Regulations for the time being in force and the Resolutions of the Society.
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20. The Executive Committee shall consist of not more than 17 members including the officers and they shall be elected or appointed as follows:

(a) 8 members to be elected by the Society at its Annual General Meeting; provided that not more than two of such members shall be members of the staff in receipt of salary;

(b) 3 members to be elected by the Corporation of Calcutta;

(c) 1 member to be elected by the college staff of the Mahavidyalaya and 1 by the Hospital staff; and

(d) The Principal, the Rector and the Secretary or Secretaries of the Mahavidyalaya ex-officio.

If any vacancy occurs during the interval between any two Annual General Meetings, it shall be filled up by the body concerned.

21. The Executive Committee shall elect its Chairman every year. They shall ordinarily meet once every month to transact all necessary business. A Special Meeting of the Executive Committee may be called by the Honorary Secretary or the Chairman whenever he thinks it necessary and shall be called by the Honorary Secretary on a requisition made by not less than three members of the Executive Committee. Seven shall form a quorum.

22. The Executive Committee may from time to time, appoint Sub-Committees for the convenient transaction of the business of the institution.

The Chairman shall preside at every meeting of the Executive Committee. In his absence, the meeting will elect one of its members as Chairman.

Office Bearers.

23. The Society shall have a President, a Rector, a Treasurer, a Secretary or two Secretaries and a Superintendent of Hospital.
The Rector shall have power to guide the Principal in regard to all academic matters and supervise studies in the college in a general way.

The Principal shall be responsible for carrying on the academic as well as administrative business of the college and in particular shall be responsible for the maintenance of internal discipline in the college.

24. The Honorary Secretary shall have charge of the executive work of the institution. He shall keep the minutes of meetings, carry on correspondence, look over the accounts and records, superintend the collections and be responsible jointly with the Honorary Treasurer, for the due application of the funds of the Society. He shall be responsible for giving effect to the Rules and Regulations of the Society, and the resolutions of the Executive Committee and of General Meetings.

25. The Honorary Treasurer shall be the custodian of the moneys of the institution. He may delegate his powers in respect of the collection and expenditure of small amounts to any other Office-Bearer or to a Subordinate Officer, but such Office-Bearer or Subordinate Officer shall remain duly responsible to the Honorary Treasurer and the Executive Committee. The Honorary Treasurer shall furnish the Honorary Secretary with funds for meeting the current expenses of the institution and such other amounts as may be sanctioned by the Executive Committee. On emergent occasions, any absolute necessary disbursements may be made by the Honorary Treasurer, subject, however, to ratification by the Executive Committee at its next meeting. The Honorary Treasurer shall deposit all funds not required for current expenses in a Bank to be approved by the Executive Committee. All cheques on the Bank shall be signed by the Honorary Treasurer and the Honorary
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Secretary jointly. In the absence of the Honorary Treasurer, the Executive Committee may entrust his duties to any other Office-Bearer.

Trustees.

26. The property of the institution shall be vested in Trustees, whose number shall not be less than three not more than five.

27. The first trustee shall be.

28. The trustees shall hold office for life or until they resign their trusteeship in writing.

29. A new Trustee shall be appointed only at a General Meeting.

30. The Trustees shall have power, in pursuance of a resolution passed at a Meeting of the Executive Committee and confirmed at a General Meeting, to accept any gift, or hold any property, or sell, mortgage, transfer lease, dispose of or deal with in any particular manner whatever, any property movable or immovable of the Society or acquire or take on lease any property.

In case of disagreement between the Society and the Board of Trustees on any matter it shall be referred back to the Society for reconsideration at a special meeting, whose decision shall be final and binding on the Trustees.

31. Any three of the Trustees may exercise all or any of the rights and powers of the Trustees under these Rules.

General.

32. The income and property of the Society, whencesoever derived, shall be applied solely toward the promotion of the objects of the institution as set forth in the Memorandum of Association, and no portion thereof shall be paid or transferred, directly or indirectly, by way of dividend, bonus, or otherwise by way of profit, to the persons who at any time are or have been members
of the Society or to any of them or to any person claiming through any of them. Provided that nothing herein contained shall prevent the gratuitous distribution among or sale at a discount to, Members or Subscribers to the funds of the Society or otherwise, relating to all or any of its objects, nor the payment, in good faith, of remuneration to any officers or servants of the Institution or to any Member thereof or any other person, in return for any services actually rendered to the Society.

33. An Office-Bearer, or a Member may be removed for good and sufficient cause by a resolution passed by a majority of three-fourths of the Members present at a General Meeting and confirmed at a subsequent General Meeting called within a period of not less than a fortnight and not more than two months after the first meeting.

34. The Executive Committee may frame regulations not inconsistent with these Rules, subject to ratification at the next General Meeting.

35. The Executive Committee may make suggestions for additions to or amendments of these Rules. Any individual member shall also have the power to propose any additions or amendments at a General Meeting of the institution, provided that due notice of such additions or amendments shall have been specifically given to the Honorary Secretary at least a fortnight before the meeting and the Honorary Secretary shall have circulated such notice among all the Members.

36. Additions to or amendments of, any of these Rules shall only be made by a majority of two-thirds of the Members present at a General Meeting. The Memorandum of Association shall not be altered or amended except at a Special General Meeting by the votes of three-fifths of the total number of Members on the roll, other than those whose rights have been suspended
under Rule 8, and confirmed by the votes of three-fifths of the Members present at a second Special General Meeting.

**Transitory Provisions**

1. There shall be a Provisional Ayurvedic Board which shall manage and control the affairs of the Institution for one year from the date of amalgamation. This Board shall be constituted as follows:

   (a) Each of the existing three Colleges shall elect 3 members ... 9

   (b) The Special Committee shall elect—
       (i) 3 eminent Kavirajes not connected with the existing Colleges ... 3
       (ii) 6 members from the general public ... 6

   (c) The Corporation shall nominate 3 members ... 3

   21

2. The first Trustees shall be elected by the Provisional Board.

*NB.—A copy of the report was sent to each of the Governing Bodies of the three existing Colleges for an expression of opinion. The Governing Bodies of the Baidyasastrapith and the Govinda Sundari Ayurvedic College have approved of the scheme framed by the Special Committee for an amalgamated Ayurvedic College, but the Governing Body and the Board of Trustee of the Astanga Ayurvedic College are of opinion that at present it is not desirable that the Ashtanga Ayurvedic College be amalgamated with the other two existing Colleges.*
Extracts from the Proceedings of the Meetings of the Governing Bodies of the Three Colleges.

Letter from the Secretary, Gobinda Sundari Free Ayurvedic College, dated the 13th March, 1925.

With reference to your letter No. S-7025, dated the 7th March, 1925, forwarding, for an expression of opinion, a copy of the report of the Special Committee appointed by the Corporation to frame a detailed scheme for an amalgamated Ayurvedic College, I have the honour to state that the report was duly laid before the Governing Body of this College at their meeting held on 11th March, 1925, and an extract from the proceedings of the meeting is appended.

Extract from the Proceedings of the meeting of Governing Body of the M. C. G. S. Free Ayurvedic College held on 11th March, 1925.

Read letter No. S-7025, dated 7th March, 1925, from the Secretary to the Corporation of Calcutta with enclosures.

Resolved—
That the Corporation be informed that the Governing Body fully concur with the scheme framed by the Special Committee of the Corporation for the management of the amalgamated Ayurvedic College. Resolved further that their sincere thanks be conveyed to the Corporation for what they have done so far for the amalgamation of the three existing Ayurvedic Colleges.

Letter from the Secretary, Baidya Sastra Pith (National Ayurvedic College), dated the 14th March, 1925.

Re Ayurvedic College Amalgamation.

With reference to your letter No. S.-7027, dated the 7th March, I have the pleasure to inform you that the report of the Special Committee forwarded with the
letter was placed before our College Council (Governing Body) on 12th instant for consideration and that the Council unanimously passed the following resolutions supporting amalgamation and the final report of the Committee and heartily thanked the Special Committee for their effort.

Resolved—

(1) That considering the present state of "Ayurveda" this Council is of opinion that all Kavirajes should leave aside all personal and sectarian interests and devote their energies for the uplift of Ayurveda.

This Council has already intimated its desire for the amalgamation of the three existing Colleges and it reiterates the same again and conveys its sincere eagerness for amalgamation and also tenders thanks for the efforts of the Committee for the last six months to bring about amalgamation.

(2) This Council while recognising that the proposed grant is not adequate, considers that there are one or two points in the report of the Special Committee which needs looking into but in view of the loss of time and resultant delay in starting work that will take place, requests that the report of the Special Committee be adopted.

(3) The Council understands that Mahamahopadalhyaya Gananath Sen has informed the Special Committee at their last meeting that the three eminent Kavirajes nominated by the Corporation were connected with the Baidyasastra Pith and this action of the Corporation was contrary to the constitution of the Provisional Board.

The Council of the Biadyasastra Pith considers it necessary to inform the Special Committee that the three Kavirajes elected by the Corporation have no connection whatever with the Baidyasastra Pith and their names were put in on the assurance being given by one of the
members of the Council that they would help the Baidyasastra Pith by teaching the students of the College but as they did not agree to the suggestion, this fact was recorded in the letter of resignation submitted by them.

_**Letter dated the 14th March, 1925, from the President, Executive Council, Astanga Ayurveda Vidyalaya, Calcutta.**_

With reference to your letter No. S-7026, dated 7th instant, addressed to the Secretary of the Astagna Ayurveda Vidyalaya, I beg to state that I placed before the Governing Body and the Board of Trustees of my College a copy of the Report of the Special Committee appointed by the Corporation "to frame a detailed scheme for an amalgamated Ayurvedic College" for favour of their opinion and guidance.

The Governing Body and the Board of Trustees in a combined meeting held on 13th instant have expressed their opinion as follows:—

I. That this meeting of the Governing Body and the Board of Trustees of the Astanga Ayurveda Vidyalaya offers its heart-felt thanks to the Corporation of Calcutta for recognising that support of the Corporation should be extended to the Ayurvedic system of medicine.

II. That the Astanga Ayurveda Vidyalaya has been attempting the resurrection and growth of Ayurveda in all its eight branches, viz.—

1. Shalya or Surgery and Midwifery (together).
2. Shalakya or Surgery of the Eye, Ear, Nose, and Throat, etc.
3. Kayachikitsa or Practice of Medicine.
4. Bhutavidya or Treatment of mental diseases (including the so-called obsessions).
5. Kaumara-bhritya or Hygiene and Treatment of children.
INTRODUCTION

(6) Agada-tantra or Diagnosis and Treatment of Poisons, vegetable, mineral and animal, including Snake-bite, Rabies, etc.

(7) Rasayana or Hygienic and Preventive Medicine for the attainment of longevity and rejuvenation in old age.

(8) Vajeekaran-tantra or Sexual Science including sexual Hygiene and Treatment of Sexual diseases, and has adopted modern scientific methods where necessary for the said purpose and is not based on blind orthodoxy; but it appears that the two other Ayurvedic Colleges do not attach the same importance to the modern methods of scientific investigation; and in consequence, an amalgamation of Colleges which might hold fundamentally different ideas and ideals would not increase their efficiency.

III. That the proposed amalgamation of the existing Colleges although conceived in the best interests of the Ayurvedic Science, is not in the present circumstances likely to be conducive to its healthy growth.

IV. That this meeting is of opinion that at present it is not desirable that the Astanga Ayurveda Vidyalaya should be amalgamated with the Vaidya-Shastra Pith and Govinda-Sundari Free Ayurvedic College.
APPENDIX.

The Committee appointed by the Government of Madras on the indigenous medicines drew up the following Questionnaire:—

1. What is the division or divisions of the indigenous systems of medicine,—Ayurveda, Unani or Siddha—that you propose to deal with?

2. (a) What are the theory or theories of causation of disease according to your system? Please favour the committee with your views as to how far your theory or theories stand the tests of modern scientific criticism. (b) What are the principles and methods of diagnosis and treatment followed in your system? Please favour the committee with your views as to the general efficacy of treatment adopted in your system, supporting your statements by facts and figures wherever possible. (c) Do you hold that the view that indigenous systems of treatment are more efficacious in certain conditions than other systems? If you do, please adduce evidence in support of your statement.

3. (a) Are you connected directly with any institution on indigenous lines? (b) Do you consider that the existing institutions of indigenous systems are satisfactory from the standpoint of (1) adequacy of medical relief provided; (2) suitability as centres of medical education. If your answer is in the negative, please state in what respect you consider the existing arrangements deficient and how you propose to remedy them. (c) Do you consider that there exists at present sufficient provision for medical relief and medical education on indigenous lines? If your answer is in the negative, please state what measures you would propose to remedy the insufficiency.

4. (a) Do you consider that the ideal medical training
INTRODUCTION

of indigenous systems of medicine requires (1) That the students should be placed under personal guidance of teachers of first-rate ability and of recognised standing in their subjects; (2) that the teachers and students alike should have access to well appointed hospitals, laboratories, libraries and museums; (3) that the teachers should have sufficient leisure to be able to pursue independent investigations in their own subjects? If you share in this view as to the essentials of medical training, do you consider that this ideal is attained or attainable in the near future in any institution in this Presidency or elsewhere where there is provision for medical training on indigenous lines? (b) If you consider that this ideal is too high for the present, what would you substitute in its stead, as (1) the ideal to be ultimately achieved, (2) the idea to be worked out in the immediate present.

5. Do you agree with the view of the Calcutta University Commission that "There is an obvious and promising desire at the present moment among the numerous adherents of these (indigenous) systems for closer touch with modern scientific methods. In time, no doubt they will be able to make available for the practitioners of western medicine the traditional knowledge which is of real value and will reject, as western medicine continually rejects, those theories which are mere survivals, and cannot stand the test of experiments. The distinction between Indian and western systems of medicine will then disappear." If you agree that a unified system of medicine as indicated in the above passage is the ideal to be aimed at, what steps would you suggest for the fulfilment of such an ideal?

6. Do you agree with the view that the curriculum of studies of indigenous medicine should include a study of modern scientific methods as illustrated by such subjects
of study as modern physics, chemistry, and biology, as also a study on modern lines of anatomy, physiology, pathology, bacteriology, and surgery in all its branches? If you agree with the above view, in whole or in part, please favour the committee with a precis of the course of studies you would propose for students of indigenous medicine, with special reference to (a) the progressive standard corresponding for example, to the existing allopathic qualifications of Licentiate (L. M. P. of our allopathic Medical Schools), Graduate, Masterate and Doctorate (L.M.S., M.B., M.S., M.D., of our Universities). (b) The preliminary qualifications and periods of study for each of the standards proposed. (c) The medium or media of instruction proposed.

7. What are your views on the question of extending Medical Registration to Indigenous Systems of Medicine? If you hold that such extension is necessary and desirable, please favour the Committee with your views regarding (a) the formation of a suitable Registration Board for admitting competent practitioners into the medical register, (b) any changes in, or additions to, the existing legislation on Medical Registration.

8. What is your opinion regarding the comparative cost of treatment, according to allopathic and indigenous systems? Please give reasons for your opinion.

9. What, in your opinion, are the causes of decay of the indigenous systems of medicine? Kindly favour the committee with your suggestions for revival?

10. Please state your views as to how the indigenous systems of medicine can be fostered and prompted by (a) the State, (b) the local boards, (c) the Universities, (d) Private agencies (individuals or association).
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HISTORY OF MATERIA MEDICA AND OTHER COGNATE SUBJECTS.


A T ALOGUES.

The following catalogues should be consulted for notices of Ayurvedic books:—

Abbreviations. Names of Catalogues.

Z. d. D. M. G. = Zeitschrift der Deutschen Morgen-
läudischen Gesellschaft.

B. C. = Sucipustakam. Cat. of Sanskrit MSS. in the
Library of the Asiatic Society of Bengal.

Cat. Cat. = Catalogus Catalogorum.
(Leipsic, 1891, Supplement 1896.) It
gives a list of Sanskrit MSS. in the
alphabetical order of works and authors.

I. O. Cat. = India Office Catalogue.

Oxf. Cat. = Catalogi Codicium Manucriptorum bibli-
thece Bodlianae codices Sanscriticos, by

B. M. C. = British Museum Catalogue. By P. C. Bendal.
London, 1902.

Bkr.: Bhandarker's Report on the search of
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Bkr. 2 Räj.: Bhandarker's Report of a Second Tour
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Räjputana and Central India.

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London. 1880.

L = Notices of Sanskrit MSS. in the Asiatic
Society of Bengal. By Dr. R. L. Mitra,
CATALOGUES


Peterson: Report in the Search of Sanskrit MSS.


Stein: Cat. of Sanskrit MSS. in the Raghunath Temple Library of H. H. the Maharaja of Kāshmir and Yammu. By M. A. Stein.

C. S. (Cat.): Catalogue, Sanskrit College Library, Calcutta.


B. N.: Buniyon Nanjies.

Ep. Ind.: Epigraphia Indica.

C. B. T.: Cat. of the Chinese Transcript of the Buddhist Tripitaka.


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### ABBREVIATIONS.

In these volumes the following abbreviations have been used for the names of authors and their books:

<table>
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<th>Abbreviations</th>
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NOTICES,
BIOGRAPHICAL AND BIBLIOGRAPHICAL,
OF THE
AYURVEDIC PHYSICIANS
AND THEIR WORKS ON MEDICINE
CHAPTER V

AGNI

Agni, to whom next to Indra, are addressed the greatest number of hymns is one of the most important gods in the Rgveda. There he is described as the Purohitā or Priest (i, 1, 1; 44, 10, 12; 58, 3; 94, 6; 127, 2; 128, 4; iii, 2, 8; 3, 2; 11, 1; 13, 3; 21, 3; 28, 8; v, 11, 2), and as the King and the Superintendent of worship (i, 1, 8; 44, 8, 9; 65, 10; iii, 3, 3; 9, 8; 27, 2; iv, 3, 1; viii, 43, 4; x, 52). Various functions are ascribed to him: He is Hotri (i, 1, 1; 12, 1; 13, 4; 26, 2, 5; 31, 3; 44, 7; 45, 7; 58, 1; 67, 2; 76, 2; 77, 1; 94, 6; 127, 1, 2, 10; 128, 1; 141, 12; 143, 1; 144, 1; 149, 5; ii, 3, 1; 5, 1; 6, 6; 7, 6; 9, 9; iii, 1, 22; 2, 6, 15; 3, 2; 4, 4, 5; 5, 4; 6, 2; 7, 9; 9, 9; 11, 1; 14, 1; 17, 2, 5; 19, 5; 21, 1; 27, 7; iv, 8, 4; v, 13, 3, 4; 20, 3; vii, 16, 5; x, 2, 1; 91, 8-11), Adhvarjuna (i, 94, 6; iii, 5, 4; x, 91, 10), the banner (iii, 8, 3; 10, 4; 29, 5; vi, 2, 3) and the father of sacrifices (iii, 3, 4), Nestri (ii, 5, 5; x, 91, 10), Prasastri (ii, 5, 4; x, 91, 10), Potri (i, 94, 6; ii, 5, 2; iv, 9, 3; vii, 16, 5; x, 91, 10), Agnidh and Brahmanda (x, 91, 10).

He is described as the great (i, 36, 12; 79, 5; 94, 6; 128, 4; 145, 2; 188, 1; ii, 3, 1; 6, 7; iii, 1, 22; 2, 4), the wise (i, 12, 1; 31, 2; 71, 10; 77, 3), and the purifier (i, 12, 9, 10; 95, 11; 142, 3; ii, 3, 1; 7, 4; iii, 2, 6; 5, 7; 10, 8; 17, 1; 21, 2; v, 23, 4; 26, 1). He is called Tanunpat (i, 13, 2; 142, 2; 188, 2; iii, 4, 2; 29, 11; x, 110, 2), Narasaṃsā (i, 13, 3; 142, 3; ii, 3, 2; iii, 29, 11; v, 5, 2=}

27
Avesta Nairyo-Sanha, *i.e.*, praised by men), Jātāvedas (i, 44, 4; 45, 3; 49, 5; 77, 5; 78, 1; 94, 1; 99, 1; 127, 1; ii, 2, 1, 12; 4, 1; iii, 1, 20, 21; 2, 8; 3, 8; 6, 6; 10, 3; 11, 4, 8; 15, 4; 17, 2, 4; 20, 3; 21, 1; 22, 1; 23, 1; 25, 5; 26, 7; 28, 1—4; 29, 2; iv, 1, 20; 3, 1; 5, 11, 12; 12, 1; 14, 1; v, 4, 4, 10; 5, 1; 9, 1; 22, 2; 26, 7), Vaiśvānara (i, 39, 1; 49, 5, 6; 98, 1—3; iii, 2, 3; 26, 1; iv, 5, 1; v, 27, 1) and Vasu. (i, 31, 3; 44, 3; 45, 9; 79, 5; 94, 13; 127, 1; 148, 6; ii, 3, 4; 7, 1; 9, 1; iii, 4, 1; 15, 8; 18, 2; 19, 3; iv, 5, 15; 12, 6; v, 3, 10; 6, 1; 24, 2). He is Mātāriśvān (i, 96, 4—128, 2; 147, 3; 148, 1; iii, 5, 8; 26, 2, 3; 29, 11), Jānavadha (i, 27, 10), Usig (iii, 3, 7, 8; 11, 2; 15, 3; 27, 10; iv, 1, 15; 6, 11), Aṅgira Rṣi. (i, 31, 1, 2; 74, 5; 75, 2; 127, 2; iv, 9, 7; v, 8, 4; 10, 7; 21, 1; ii, 84, 4; 102, 17), Dvaiśvāsā (vii, 92, 2; viii, 103, 2), and Trāśadasyavam (viii, 19, 22).

*His relationship with the other gods.*—Agni is identified with the following gods:—Mitra (i, 94, 13; ii, 1, 4; iii, 5, 4, 8; v, 3, 1; vii, 12, 3); Varuṇa (ii, 1, 4; iii, 5, 4; v, 8, 1; vii 12, 3); Tvaṣṭṛ (ii, 1, 5), Indra (ii, 1, 3, 6, 5; iii, 9, 2; v, 3, 1); Indra and Vāyu (Nirūkta, vii, 5); Viṣṇu (ii, 1, 3; Nir, xii, 19); Aryaman (ii, 1, 4; v, 3, 2); Aniṣa (ii, 1, 4); Kṛbhūs (iii, 5, 6); Rudra (i, 27, 10; iii, 2, 5; v, 3, 3); Aditi (i, 94, 15); Viśvadeva (i, 3, 4); Bhārata (i, 96, 3; ii, 7, 1); Aditya (ii, 3, 4); Brahmānaspati; Vidhātṛ (ii, 1, 3); Viśvāsām (v, 22, 2); Asura (iv, 2, 5; v, 12, 1; 15, 1; vii, 2, 8; 6, 1; 18, 1; 30, 3); Puṣāṇa; Savitṛ; Bhaga; Hotrā; Bhārati; Ilā and Sarasvatī (i, 164, 46; ii, 1, 3-7; iii, 5, 4; v, 3, 1-3; vii, 12, 3; x, 8, 5).

They call him (Sun) Indra, Mitra, Varuṇa, Agni, etc.; that which is one they call it variously Agni, Yama, Mātāriśvān (Rv. i, 164, 46). In v, 8, 1-2, the
altar-fire Agni is called Varuṇa and Indra; in him are said to live all the gods. See also x, 114, 5; and iii, 38, 7, where reference to various forms of Agni is given.

Agni becomes Varuṇa in the evening, rising in the morning he is Mitra, becoming Savitṛ he moves through the air, and as Indra he glows in the middle of the sky (Av, xiii, 3, 13). Agni is said to be the mouth of the Ādityas, the tongue of the gods (ii, 1, 13, 14), and the companion of the Ratisāk or bounteous gods (ii, 1, 13). Through him, not only the gods, but even the mortals taste their drinks (ii, 1, 14). Agni is said to bring Varuṇa, Indra, and the Maruts to the ceremony (x, 75, 11); he worships them (vii, 11, 8; viii, 91, 16; x, 7, 6), obeys their commands (x, 52, 1) and shares the adoration which they receive (i, 36, 1; ii, 2, 1). He is often prayed for to eat the offerings (iii, 21, 1; 28, 1-6) and drink the Soma juice (i, 14, 10; 19, 9; 21, 1, 3) with Indra (vii, 93, 6; viii, 38, 4, 7-9). He is worshipped by Varuṇa, Mitra, the Maruts and 3,339 gods (iii, 9, 9; 14, 4; x, 69, 9). He helps Varuṇa, Mitra and Aryaman (i, 141, 9).

His Parents.—Agni is said to be the son of Heaven and Earth (i, 140, 7; iii, 2, 2; 3, 11; 25, 1; x, 1, 2; 2, 7; 46, 9), of Tvaṣṭṛ (i, 95, 5; iii, 7, 4; x, 46, 9; see Hillebrandt’s Vedische Mythologie i, 522 seq., Bergaigne, Rel. Ved., vii, 26, 6; iii, 47, seq., x, 2, 7), of Ilā (iii, 29, 3), and also as the ghṛta-sprinkling offspring of Manu (i, 45, 1). Agni, the hidden god (i, 95, 4; iii, 1, 9, 14; 5, 10; 9, 5; v. 11, 6), is said to be of twofold birth,—celestial and terrestrial (i, 47, 4, 5). The terrestrial birth refers to the generation of Agni by means of friction between two kindling sticks, araṇis (i, 68, 2; 127, 4; iii 29, 1, 2, 3; 28, 2, 3; v, 9, 8; vii, 1, 1; viii, 23, 25; x, 5, 3; 7, 5; 40, 15; 24, 4), one the father, the other the mother. Thus his two mothers are described to be the two kindling sticks
Sometimes Agni is said to be born with the fingers which twirl the sticks (iii, 26, 3; iv, 6, 8; x, 4, 6) which die when he is born (x, 73, 4). He is also said to have three births;—one in the sea as sun (x, 5, 7), one in the heaven as lightning, and one in the waters (i, 95, 13; x, 45, 3). He is described as the child of water (i, 143, 1; 144, 2; 145, 5; ii, 1, 1; iii, 1, 3; 3, 5; 5, 3; 9, 1, 2, 4; 11, 12; vii, 9, 3; x, 2, 7; 91, 6); or its grandson (x, 8, 5). In x, 51, he is said to have been desired by the gods to come out of water and plants on a promise of his long life and a share in the sacrifice. He is also said to have been born out of heaven, out of the water and the stone, out of the forests and herbs (ii, 1, 1; iii, 1, 13). Indra is said to have generated him between two clouds or stones (ii, 12, 3). Bhrigu discovered (x, 4, 6, 2) and worshipped him in the abode of the waters (ii, 4, 2; iii, 1, 3), appointed him as messenger (i, 71, 4), and placed him among men (i, 58, 6; 143, 4; iv, 7, 1, 4; vi, 15, 2). Aṅgiras discovered Agni (v, 11, 6), and the Aṅgiras family introduced and extended the fire worship (i, 71, 2, 3). Another account says that Mātārisvāṇa produced the hidden one (i, 60, 1; 71, 4; 93, 6; 141, 3; 143, 2; iii, 5, 10; 9, 5; vi, 8, 4; x, 46, 9) and brought Agni from the gods (iii, 9, 5) in the sky (x, 5, 7) and gave him as a gift to Bhrigu who, in his turn, gave him to Mann. In Rv. vi, 16, 13, we find that Atharvan Rṣi first produced fire भर्गु "Thee, Agni, from out the sky Atharvan twisted." (See x, 21, 5.) This भर्गु reminds us of the Greek Pramantheus or Prometheus, the son of Titan Iapetus and Clymene. He stole fire from heaven and brought it to men, when Zeus refused mortals the use of fire. This theft displeased Jupiter so much that he sent Pandora to Prometheus with a box that was filled with
all sorts of evils. His brother Epimetheos married Pandora, who opened her box and let evils, trouble and diseases hitherto unknown spread over the earth. Hope alone remained in the box.

'No pow'r the pride of mortals can controul:
Prone to new crimes, by strong presumption driven,
With sacrilegious hands Prometheus stole
Celestial fire, and bore it down from heaven!
The fatal present brought on mortal race
An army of diseases; death began
With vigour then to mend his halting pace,
And found a most compendious way to man.'

Horace, Carm, 1, x.

In vi, 16, 14, Dadhici, the son of Athavan is said to have kindled fire. Trita, the son of Vibhuvasa, received Agni on land (x, 46, 3).

The Atharvans were so called as they were appointed to take care of the sacrificial fires: from Atharya=fire. The Persian fire-priests held similar functions as Atharvans. The fire-god of the ancient Iranians was Atar (See Rogozin’s Story of Medea, pp. 130-152; x, 46, 2, 9.) Some declare that Bhadryāśva first kindled fire, and so he is called Agni Bhadryāśva (x, 69, 1). He is sometimes described as the son of Vala or Strength (iii, 14, 1) or his grandson (ii, 6, 2). He is also said to have been generated by Daus (x, 45, 8), by the Dawn (vii, 78, 3), by Indra and Viṣṇu (vii, 99, 4), by Tvaṣṭā (x, 2, 7), and by the gods (vi, 7, 1; vii, 91, 17; x, 46, 9) who placed him among men (i, 36, 10; ii, 4, 3; vi, 16, 1; vii, 7, 5; viii, 73, 2) as a light to the Aryan people (i, 59, 3). For his three-fold origin see Ṛv., i, 95, 3; iii, 26, 7=Vāj. S, xvii, 66; v, 4, 8; vii, 39, 8; x, 45, 1 =Vāj. S, xii, 18; x, 5, 6=S. V., 1, 65) and for twofold
origin, see i, 60, 1; 140, 2; 149, 2, 3; ii, 9, 3; vii, 48, 28. Agni's three-fold birth represents "the first triality, which, philosophically, is interpreted as a trinity" (Hopkins) in later times: the sectarian trinity where Viṣṇu is the sun, and Rudra, the lightning.

Varuṇa is described as his brother (iv, 1, 2) and Indra his twin brother (vi, 59, 2). Svāhā is his wife and Usā, his daughter (i, 71, 5).

Agni is compared to a delightful new-born infant (i, 69, 4), which like spirits, is difficult to catch (i, 183, 2………..x, 7, 5; 49, 15). He consumes his parents after birth (x, 79, 4). He does not suckle her mother's breasts (x, 115, 1) but is nourished by oblations of clarified butter (iii, 21, 1, 3) which is his food (i, 7, 6; iii, 17, 1; 27, 5; v, 11, 3; 14, 6; vii, 3, 1; viii, 39, 3; 43, 10, 22; x, 69, 1, 2; 118, 4, 6; 122, 2; Av., i, 7, 2), his eyes (iii, 26, 7) and his hairs (viii, 49, 2). He is butter-backed (v, 4, 3; 37, 1; vii, 2, 4; x, 122, 4), shines with butter (iii, 18; v, 11, 1; x, 21, 7) and issues from butter (ii, 3, 11; v, 8, 6). He is all devouring (viii, 44, 26) and is also fed by wood (i, 7, 6; vii, 3, 4; x, 45, 8; 79, 7). He swallows his food without mastication (x, 79, 1, 2).

His appearance.—He is the never-ageing (i, 27, 9; 53, 4; 143, 3; 144, 4; 146, 2, 4; iii, 2, 2; 6, 4; 7, 7), immortal (i, 26, 9; 31, 7; 44, 6, 11; 58, 1; 72, 6; 77, 1; ii, 10, 1, 2; iii, 1, 18; 2, 11; 3, 1; 11, 2; 17, 4; 27, 5, 7; iv, 11, 5; v, 4, 10; 14, 2; 18, 5; vi, 9, 4; vii, 4, 4; viii, 60, 11; x, 79, 1), young (vi, 7, 7), god (i, 26, 10; 31, 8; 36, 6, 15; 44, 4; 145, 3; 147, 2; 189, 2, 4; ii, 7, 1; iii, 9, 0; 19, 4; 23, 1; iv, 2, 10; 4, 6; 12, 4; v, 1, 10). He is described as having four eyes (i, 31, 13), or hundred eyes (i, 128, 3), or thousand eyes (i, 79, 12). He is long-tailed (i, 27, 1)
with the banner of smoke (i, 23, 11; 44, 3; 94, 10; iii, 10, 4; 11, 3; v, 11, 8; 48, 4; 44, 10; x, 4, 5; 12, 2). His hairs are the terrible (i, 36, 10, 20) blazing (i, 45, 6; iii, 14, 1; 17, 1; 27, 4; v, 8, 2; vi, 41, 10) red flames (i, 38, 9; iii, 14, 1; 17, 1; 27, 4; v, 8, 2)—the grass-consuming sparks (i, 94, 1), with which as the forest—fire, when driven by wind, he shears the hairs of the earth (i, 58, 4, 5; 65, 4, 8; 67, 1) like a barber shaving a beard (x, 142, 4), carves the wood (i, 27, 4) and eats and chews with his sharp jaws the forests (i, 143, 5; ii, 2, 5; 4, 5, 6, which are rendered black by his tongue (i, 143, 5; vi, 41, 10; 60, 10; x, 79, 2). Agni is therefore described as the lord of forests (iii, 8, 1, 3, 6, 11). He is without head and foot (iv, 1, 11) but is sometimes represented as having a burning head (vii, 3, 1), or three heads with seven tongues and seven rays (i, 146, 1; ii, 5, 2). His face is turned everywhere (i, 97, 8). He shakes his thousand horns (i, 79, 2; 140, 6; v, 2, i). He is gay, beautiful and blameless (i, 31, 9; 94, 7; 143, 3; 144, 7). He is formed of gold (iv, 3, 1; x, 20, 9) and he has golden beard (v, 7, 7). His teeth are sharp (i, 79, 6; 14, 3, 5; iv, 5, 4; 15, 5; viii, 19, 22), burning (i, 58, 5; vii, 23, 4 and brilliant (v, 7, 7)—the golden (v, 2, 3) and iron grinders (x, 87, 2) are set in sharp and consuming jaws (viii, 49, 13; x, 79, 1), the sharp iron (x, 87, 2) teeth (i, 79 6) set in fierce jaws (i, 38, 16; 58, 5). His two teeth (x, 87, 3), strong as iron (x, 87, 2) cut the Rakhasas, especially the cannibals, and those who steal cow's milk (x, 187, 16).

Forms of Agni.—Agni is the altar-fire. The other fires are verily Agni's branches (i, 59, 1; vii, 1, 14; viii, 19, 38). He has hundred manifestations and shines like the sun (i, 49, 3; vii, 3, 6; 8, 4; x, 91, 4) As sun, he is the bright great splendour of dawn (i, 94, 5;
146, 4; v, 17, 3), the solar hero (ii, 2, 1). He, as moon, determines the season of the dwellers on earth (i, 95, 3). He assumes the fierce appearance which is above, i.e., lightning (i, 95, 8). His triple existence is explained by his three-fold manifestations: Sun in heaven, lightning in the atmosphere and as fire on the earth (x, 88). In this hymn Sun is identified with Agni (v, 6; Yāśka in Nirukta, vii, 27, 28).

The Agni in this earth has also three forms. He is called Krāvyād and is besought to burn the body of the dead in such a way as not to destroy it completely (i, 162, 20; x, 19, 4) but to send the soul to the Fathers in the world of the righteous. In x, 16, 9, 10, such a funeral Agni is spoken of as an object to be repelled. In Vāj. S., 1, 17, Agni is prayed to drive away two of his own forms: Krāvyād (=devourer of dead flesh or funeral fire) and Āmād (=devourer of raw flesh or culinary fire) and to bring Yāyā yogyāḥ or sacrificial fire. Compare also Vāj. S., xviii, 51. In Taitt. S., ii, 5, 8, 6, we have three forms of fire mentioned: Hayāvāhana for Devās; Kavyāvāhana for the Pitṛs (Fathers) and Saharākṣṭāh for the Asuras.

His power.—He is the divine monarch, strong as Indra (vii, 6, 1), the king of all treasures which dwell in the mountains, in the earth, in the herbs, in the waters, in the sky and among men (i, 59, 3; 72, 1; vii, 6, 7; 9, 3; x, 4, 1; 6, 6; 91, 3). He is the giver of wealth (i, 46, 1, 8; 127, 11), the priest (x, 110, 11; 150, 4) and the swift (x, 6, 4) messenger of the gods (i, 36, 3-5; 44, 7, 11; 72, 7; 183, 1; ii, 6, 6; iii, 8, 2; 5, 2; 6, 5; 11, 2; iv, 2, 2; 8, 1; v, 11, 4; Taitt. Br., ii, 4, 1, 6; Taitt. Sam., ii, 5, 8, the carrier of oblations (i, 36, 10; 72, 7; iii, 9, 6; 11, 2; v, 25, 4) and the law-giver of the gods (i. 31, 2, 10; 15, 3). Agni is the bond of communication
between gods and men (i, 12, 1, 2, 4, 8; 27, 4; 36, 3-5; 44, 2, 3, 5, 9, 12; 58, 1; 74, 4, 7; 188, 1; ii, 6, 6, 7; 9, 2; 10, 6; iii, 6, 5; 9, 8; 11, 2; 17, 4; 21, 1, 5; iv, 1, 8; 2, 3; 7, 8; 8, 2, 4; v, 8, 6; 21, 3; vi, 15, 8-10; vii, 11, 4; 16, 4; 17, 6; viii, 19, 21; 23, 18, 19; 39, 1, 9; 44, 3; x, 4, 2; 46, 10; 91, 11; 122, 7). He is god among gods (i, 31, 9; 94, 13), bull among animals (i, 31, 5; 58, 4, 5; 79, 2; 128, 3; 140, 6, 10; 141, 2; 145, 2; ii, 1, 3; 3, 11, 9, 2; iii, 4, 3; 6, 5; 7, 6, 7; 15, 3; v, 2, 12; 12, 1). He kills many enemies in battle with a few companions (i, 31, 6). His weapons are sharp (iv, 4, 4; 5, 3). He slew the Dasyus and Rakṣasas (iii, 15, 1; vii, 13; 1; 15, 10; viii, 23, 3; 43, 26; x, 87, 1, 2, 5; 9, 14) and cut down Šambara. He defeated the Pānis (vii, 6, 3; 9, 2) and drove away the Dasyus (i, 59, 2; vii, 5, 6; x, 69, 6). He killed Jarutha, bringing him out of water (x, 80, 3). Like Indra, he is also said to be the slayer of Vṛitra (iii, 20, 4) and destroyer of cities (i, 59, 6; 78, 4; vi, 16, 14, 39, 48; vii, 5, 8; 6, 1, 2; viii, 63, 4; Av., iv, 23, 5; vii, 110, 1). Agni protected Atri, Bharadvāja, Gavisthira, Kaṇva and Tryasdasyu in battlefield (x, 150, 5). He is fearful like an army let loose (i, 66, 8; 142, 4; 143, 5). He roars like thunder (vii, 3, 6; viii, 91, 5; x, 45, 4), like the wind (viii, 91, 5) and like a lion (iii, 2, 11). His flames roar like the waves of the sea (i, 44, 12) and terrify the birds when he devours grasses (i, 94, 10, 11). He resounds as the Maruts and as lightning (i, 143, 5) and is the conqueror of thousands (i, 188, 1).

Divine honours.—He is said to have produced the two worlds and upheld the earth and sky (i, 67, 3, 5; iii, 5, 10) and kept them apart (i, 96, 4; iii, 5, 10; 6, 5; vi, 7, 7; 8, 2, 3; vii, 5, 4, 6). He formed the
luminaries of heaven (vi, 7, 7; 8, 2) and placed the sun in the sky (x, 56, 4). He adorned the sky with stars (i, 68, 5, 10) and caused the sky to roar (i, 31, 4). He is said to bestow vigour (i, 166, 4) and to grow up with might within the plants, within the children and within the sprouting grass (i, 67, 9; 95, 10). He begot Mitra (x, 8, 4); and created all creatures that move (x, 88, 4). He is the head of the sky and the centre of the earth (i, 59, 2; vi, 7, 1; vii, 44, 16; x, 88, 5). Before him, the men tremble (ii, 8, 3; 9, 1 = Vaj. S. xi, 36; vi, 7, 5; vii, 44, 25; 92, 3) and the gods fear him (vi, 9, 7). He sees all creatures (iii, 55, 10; x, 187, 4), knows the births of gods and men (i, 70, 1, 3; iii, 4, 11; vi, 15, 3) and the secrets of mortals (viii, 39, 6). He destroys darkness (i, 94, 7; 140, 1; x, 88, 2) as he is brilliant (i, 27, 6; 140, 1; ii, 10, 2; v, 2, 3; 26, 2; vi, 10, 3; 15, 2; vii, 9, 3; 12, 1; 15, 10; viii, 19, 2; 23, 20; 4, 3, 31).

_Agni's chariot and horses._—His beautiful car (ii, 3, 9; iv, 2, 4) is made of gold (iv, 1, 8). As he drives his two ruddy, red, wind-driven horses called Rohita, yoked to his chariot (i, 94, 10; ii, 6, 5; 10, 2; iii, 6, 6) which is variegated (x, 1, 5), and luminous (i, 140, 1; 141, 12; iii, 5, 3; v, 1, 11; x, 1, 5) like lightning (iii, 14, 1), he bellows like a bull (1, 94, 10, 11). His path and wheels are marked by blackness (ii, 4, 6; vi, 10, 4; vii, 8, 2; viii, 23, 19). His horses are butter-backed, wind-driven and active, and assume all forms (i, 14, 6, 12; 45, 2; 94, 10; 141, 12; ii, 4, 2; 10, 2; iv, 1, 8; 2, 2, 4; 6, 9; vi, 16, 43; vii, 16, 2; viii, 43, 16; x, 7, 4; 70, 2). His horses are said to have seven tongues (iii, 6, 2). He comes, seated in his car (iii, 4, 11; vii, 11, 1; x, 70, 2), to the sacrificial altar alone (x, 70, 2) or in company with other gods (i, 14, 12; iii, 6, 6, 9; viii, 64, 1).
Agni and his votaries.—Agni has taken up his abode among men as their guest or Atithi (i, 44, 4; 58, 6; ii, 4, 1; iii, 2, 2; iv, 1, 20; v, 1, 8; 8, 2; 18, 1; vi, 2, 7; 15, 1, 4; vii, 8, 4; viii, 73, 1; x, 10, 5; 91, 2; 92, 1). He is the lord, protector and leader of the people (i, 12, 2; 26, 7; 31, 11; 96, 4; ii, 1, 8; iii, 11, 5). He is their father, mother, brother, son and friend (i, 26, 3; 31, 10; 14, 16; 75, 4; 161, 1; ii, 1, 9; vi, 1, 5; v, 4, 2; viii, 48, 16; 64, 16; x, 7, 3). He is guardian and father, even of the weak (i, 31, 14) and accepts hymns even of the poor (i, 31, 13). He supports men (i, 59, 1 iv, 5, 1) and has ‘groped men in dwelling places’ (iii, 1 17). He is their house-priest. He is called “Gṛhapati” or master of the house (i, 12, 6; 36, 5; 60, 4; v, 8, 2 vii, 15, 2), “Viṣpati” or lord of men and rāja or king of men (i, 59, 5; ii, 1, 8; iii, 10, 1; v, 4, 1; vi, 7, 1; vii, 8, 1; viii, 43, 24).

His worshippers turn to him (x, 91, 3) with glad hearts (viii, 43, 31). They prosper and live long (vi, 2, 4, 5; 5, 5; 10, 3; 13, 4; 15, 11; vii, 11, 2; viii, 19, 5, 6; 44, 15; 73, 9). He is protector and friend of the man who serves him (iv, 2, 6; 4, 10; x, 79, 5). He gives him riches (i, 1, 3; 31, 10; 36, 4) and abundant food (i, 27, 7) and makes him unconquerable (viii, 23, 15) in battle. He preserves men from calamities (iii, 20, 4; v, 4, 9; vii, 12, 2). He is the source of all blessings (vi, 13, 1) and is like water in a desert (x, 4, 1). He satisfies his votaries with riches, food, deliverance, sons, etc. (i, 12, 8, 9; 36, 12; 58, 8, 9; ii, 4, 8; 7, 2, 3; 9, 5; iii, 1, 21; 16, 5; iv, 2, 20; 3, 14; 11, 6; v, 3, 11; vi, 1, 12; 4, 8; 5, 7; 6, 7; vii, 5, 13, 19). His worshippers prayed for his protection inside a house having hundred iron walls (i, 189, 2; vi, 48, 8; vii, 3, 7; 15, 14; 16, 10) and forgiveness for folly against Aditi (iv, 12, 4; vii, 98, 7) and Varuṇa (iv, 1, 4).
In vii, 19, 25 and 44, 23, his worshippers assured Agni of every help if they mutually changed their places. 'Let us be united with thy favour which bestows strength' is the prayer of the Seers (i, 31, 8) whose invocations the god hears (viii, 143, 23).

He is prayed to strike down the malevolent, the enemy of his worshippers (iv, 4, 4; vi, 8, 5; Av., iii, 1, 1; 2, 1; vi, 120, 1) in battle (vii, 43, 21; 73, 8; viii, 11, 8, 9). He saved Jarākarna (x, 80, 2) and Atri when he fell in a hot well (x, 80, 2).

_Agni as a physician._—In the following hymns we find references to the skill of Agni as a physician who cured diseases. In _Rv._, i, 12, 7, Agni is said to be the god who drives away diseases. Agni saved Dīrghatamās, the blind son of Māmatā from distress (i, 141, 3; iv, 4, 13; MBH. I, 4179 seq., ed. Calc.; Geldner, Vedische Studien, ii, 145). He is prayed to prolong life (i, 94, 16; iv, 12, 6) and he lengthened Prasākanta's life that he may reach old age (i, 44, 6). In i, 189, 3, the poet prays: "Agni! Drive away from us all plagues;" and in i, 94, 15, he is prayed to grant sinlessness in health and wealth. In _Rv._, vii, 50, 2, Agni is prayed to remedy the poison Vandana which forms at the nodes of trees, and which causes swelling of knees and ankles. Agni is invoked to bestow a renowned son (v, 25, 5). In i, 71, 10, he is prayed to prevent old age. In Av., v, 28, 1: Agni is thus invoked: "Thou art a physician (bhīṣaj), a maker of remedy (bhīṣaja); by thee may we gain cow, horse, man (purūṣa)"—Whitney. In 29, 13: we find a prayer: "Make him, O Agni, exuberant, sacrificial (medhya), free from Yakṣmā; let him live." In 30, 14: "With breath, O Agni, with sight unite him; associate him with body, with strength; thou understandest immortality (amṛta), let him not now go." The purifying property
of Agni is hinted at vi, 62: "Let Vaisvānara (Agni) by his rays purify us, the wind, lively with mists by his breath." (1.) "Take ye hold upon that (f) of Vaisvānara in order to splendour, becoming cleansed, clear and purifying." In Ṛv., iv, 12, 4, fire is said to purify as water purifies a man from dirt and sin. Agni is invoked for relief from insanity (vi, 111) and to put out snake’s poison (x, 4, 26).

In vii, 1, 7, Agni is said to cure diseases by reducing high temperature. In vii, 1, 20, 22, he is prayed to purify our food. Prayers are offered to Agni to give his votaries productive virility (vii, 2, 9). He causes the women to deliver many heroic sons (x, 80, 1). Through his kindness Rṣī Numedha got a son (x, 80, 3).

In the Mahabhārata Agni is said to have cured indigestion of the gods and the Fathers, caused by eating excessive rice-offerings in Śrīdha (Ānuśasanika Parvādhyāya, Ch. 92).

His character.—He is pure; he is truthful (i, 73, 2; 76, 5; vii, 7, 6). He is kind to his friends; and is always accessible to the poor. He is the Upholder of religious order. He lights the earth, gives life and supports men. His deep sympathy for mortals at once destined him to surpass other gods and to become the popular god of the Vedic Hindus.

Agni is also invoked with other gods: especially with Indra as Īndraṅgi (i, 21; 108; 109; iii, 12, 25, 4; v, 27, 6; 86; vi, 59; 60; vii, 93; 94). They are both described as thunderers, slayers of Vṛttra (viii, 38, 4; i, 108, 3; Bergaigne ii, 295; viii, 8, 9) and shaker of cities (iii, 12, 4, 6; vi, 59, 3; 60, 3; vii, 93, 1-4; viii, 38, 2). In vii, 94, 7, they are prayed for help. They are called "Āsvina" or horse-men (i, 109, 4), the two "ṛtvija" or priests (viii, 38, 1), Īndrās or the two Ḫindras
and the two Agnis (vi, 60, 1). They are correlative deities and are conceived as one joint deity like the two Asvins.

Agni and Soma: i, 93.
Agni and Maruts: viii, 103.
Agni and Sun: x, 88.
Agni, Sun and Vayu: x, 136.

In the Rg-veda the following hymn’s are addressed to Agni:

i, 1; 2; 13; 26; 27; 31; 36; 44; 45; 58-60; 65-79; 94-99; 127; 128; 140-150; 188; 189.
i, 1-10.
iii, 1-29.
iv, 1-15.
v, 1-28.
vi, 1-16; 48; 1-10; 59; 60.
vii, 1-17; 50; 3; 93; 94; 104, 10.
viii, 11; 19 (except 26, 27, 34, 35); 28; 38; 39; 40; 43; 44; 56; 58; 60; 72; 75; 84; 102; 103.
x, 1-8; 11; 12; 15; 11-14; 16; 20; 45; 46; 53; 69; 79; 80; 87; 88; 91; 110; 115; 118; 122; 124; 125; 140; 142; 150; 156; 187; 188; 191, 1.

In a hymn to Agni, in the Mārkandeya Purāṇa, Sect. 99, vv. 52 ff, the seven tongues of Agni are thus described: (1) Kāli, the final destroyer, (2) Karāli, the cause of the great mundane dissolution, (3) Monojarī, the quality of lightness, (4) Sulohitā, accomplisher of the desire of creatures, (5) Sudhūmvarṇā, the inflicter of diseases on living beings, (6) Sphuliṅgini, the loveliest of all, 7. Viśvā, bestower of blessings on living beings. The seven shafts of Agni are also referred to in the 17th verse of this hymn.

In the Munḍuk Upaniṣad i, 2, 4, the seven flickering tongues of the fire are mentioned: Kāli (the black one),
Karāḷī (the terrific), Manojava (swift as mind), Sulohitā (the red one), Sudhūmravaranā (of purple colour), Sphuligini (emitting sparks) and Viśvarūpi (all-shaped). Of these names, Kāli and Karāḷī are well known to us as the names of Siva’s consorts.

In the Grhya Samgraha, (pp. 782-3), the seven tongues and their functions are described:

1. Karāḷī for eating Rākṣasas
2. Dhūmini ,, Asuras
3. Svetā ,, Nāgas
4. Lohitā ,, Pišācas
5. Maha Lojitā ,, Gandharvas
6. Suparnā ,, Yama
7. Padmarāga ,, Devas
VĀTA AND VĀYU

The Vāta or Vāyu is the wind-god in the Vedas. He is often invoked with Indra (i, 2, 4; 14, 3; 23, 2; 135, 4). The three daily Soma oblations are made chiefly to Indra and Vāyu. There is some difference between Vāta and Vāyu: Vāta is the wind, and Vāyu is the wind-god. A similar differentiation also occurs in the case of the Sūrya, Sun and Savitā, Sun-girl. The Vāta is the same as the Scandinavian Woden. This deity, as it was known to the Iranians and Teutons, must be one of the primitive gods of the Aryans. The Greek and Latin names, Pan and Pavonius correspond to the Sanskrit word Pavana, another name of Vāyu. Vāyu is one of the gods in the Zend Avesta, where he is prayed for by Thrataon (Sanskrit Traítan) for conquering Ajīdathak (Ahi, Dahak in Sanskrit).

—Zend Avesta. Ram. Yast. Vāyu is the power or god at the back of the Vāta or wind. The Vāyu is the loftier spiritual conception of Vāta. But the terms used to describe Vāyu are also applied in reference to Vāta, the physical prototype of Vāyu. In i, 142, 12, Vāyu refers to the god, while in V, 19, 5, it represents the wind.

Vāyu is said to have sprung from the breath of Purūṣa (x, 90, 13). He is also described to have been generated by the two worlds (vii, 90, 13). The Vāyus are said to be the sons of Rudra (x, 93, 7). He is the son-in-law of Tvaṣṭā (viii, 26, 21, 22). He begets the storm-gods Maruts, (i, 24, 4) from the rivers of heaven. He is attended by Puṣān, Maruts and the Viśva-devas (i, 142, 12).
Most of the hymns simply invite Vāyu and Indra to come to sacrifice on the same chariot (iv, 46, 2; 48, 2; viii, 91, 5). Vāyu alone, or with Indra gets the first drink of the Soma juice (i, 134, 1; 135, 1, 4; 139, 1; ii, 41, 3; iv, 46, 1, 2; 47, 2; v, 43, 3; 51, 4, 6; vii, 90, 5; 91, 4; 92, 2; viii, 8, 26; 26, 23; x, 65, 9; 141, 4). Indra and Vāyu are popular gods. The spiritual exaltation of these gods over the material phenomena is characteristic of the atmospheric and earthly gods. They are invoked together to come quickly to the sacrifice (i, 2, 5, 6) and to drink Soma there (i, 2, 4).

According to Yāska (Nirukta, vii, 5), Agni is the representative of terrestrial gods; Sūrya, of celestial gods; and Indra and Vāyu, of the gods of aerial or intermediate sphere. They had different names according to their functions as Hotā, Adhvaryū, Brahma and Udgātā. In v, 41, 4, the Vedic triad is Fire, Wind, and Indra; (Trita of the sky) and in x, 158, ff. Sun, Wind and Fire form the triad (x, 136).

He is beautiful in appearance (i, 2, 1; vii, 26, 24). He rushes noisily (x, 100, 2). He is described to be swift, wise, and thousand-eyed; and with Indra he is spoken of as touching the sky (i, 23, 2, 3).

His shining car which touches the sky is made of gold (iv, 46, 3, 4). It is drawn by a pair of red or purple horses (i, 134, 3) or by several team of ninety-nine, or hundred, or thousand. Niyuta horses (i, 134, 1; 135, 1, 3, 4; iv, 46, 2, 3; 47, 1; 48, 2, 4, 5; ii, 41, 1; vii, 91, 5; 92, 1, 5).

In the family books, the three complete hymns to Wind do not occur, and Indra is always associated with Vāyu in all the hymns (vii, 90-92; iv, 47-48). Similar association also occurs in i, 2, 4, 6; v, 51, 4, 6, 7, 10. In vi, 51, 12, he is associated with Soma.
Hymns to Vāyu.

Rv., i, 2, 1: Come, O Vāyu, worthy of sight! and drink Soma juice.

2: The priests have prepared Soma and are praying for you.

3: Your words describing the properties of Soma juice go to the worshippers.

4: O Indra and Vāyu! Come hither. Drops of Soma juice want you.

5: You know Soma juice. Come soon.

6: O ye two men! Come near to Soma.

134, 1: Let the swift Niyuta horses bring you on your ear first among the gods to drink Soma. May you approve our hymns.

2: May the delightful well-made Soma drops please you. Your Nijuta horses are bringing you to the altar. Your votaries are expressing their wishes before you.

3: Vāyu yokes two red horses to his chariot. As a lover awakes his sleeping sweetheart, you awaken your votaries. You display heaven and earth and brighten Uśā.

4: For you the bright Uśā spread out beautiful garments in their new rays. To you cow pours out her riches. You have brought Maruts from heaven.

5: From you the Soma rushed to waters. You protect men from fear of evil spirits and robbers.
6: O Vāyu, you are worthy to drink Soma first. The cows pour out butter and milk for you.

135, 1: O Vāyu, come on your thousand Niyuta horses and drink Soma. The gods are waiting for you.

2: The Soma juice, purified and stimulating, men offer you; yoke your horses and go away, being delighted with us.

3: The priests have prepared pure Soma, which is yourdue. Come to our sacrifice on your horses.

4: You two, O Vāyu and Indra, come here with riches and drink Soma.

5: You are giver of food; you come to drink Soma.

6: This Soma, purified through a sieve, is for you.

7: You both go to the house where Soma is being prepared, hymns are chanted, and ghee is flowing.

8: You accept the oblations in this sacrifice. Cows are giving milk. May they not be weak and destroyed.

9: The young, strong and swift horses are carrying you. It is difficult to stop their motion.

164, 44: Three hairy beings annually inspect this earth in proper time. One shaves the earth (Agni); a second, acts as her overseer (Sun); and the third, is seen by his motion, his form is never seen (Vāyu).
iv, 46, 1: Do you drink soma in this sacrifice as you are the first drinker.

2

7

Hymns to Indra and Vāyu.

47 : " "

48, 1: Come here on your chariot to drink Soma.

2: Indra is your charioteer, come to drink Soma.

3: The Earth and Heaven follow you, come, etc.

4: May ninety-nine swift horses carry you, come, etc.

5: Harness hundred or thousand horses to the chariot.

v, 51, 4-7

10 : Hymns to Indra and Vāyu.

12 : Hymns to Vāyu and Soma

HYMNS TO VĀTA.

Ṛv., i, 186, 10: Vāta, like Viṣṇu, is free from malice.

viii, 26, 20: Harness your two horses and then come here to drink Soma.

21: O Vāyu, the son-in-law of Tvaśtā, the lord of sacrifice, may we be maintained by you.

22: I pray Vāyu, the son-in-law of Tvaśtā, for riches.

23: You bear the goodness of Heaven. Harness the horse to your chariot.

24: You are beautiful. I pray you to come here
25: You are the chief among the gods; may you grant us food, water and work.

46, 25: You are giver of riches and strength, I pray you.

26: Drinker of shining and purified Soma.

27: You, Pithuśravā, wished to give me riches and so ordered your managers Aradva, Akṣa, Nahuṣa, and Sukṛtta.

28: The pure King, greater than Ucatya and Vapu, has sent us food on the back of horse, camel and dog, through your kindness.

32: I am a Brahman, I am keeper of cows and horses. I take a hundred from the slave Valvatha. These creatures belong to you.

101, 9: You come to our sacrifice. The white Soma in the sieve is for you.

10: O Vāyu with Niyuta horses, the Adhvaryu is carrying butter and Soma for you.

x, 136, 2: The Munis of Vātrāśana family became gods and followed Vāta.

3: We are mad after religious austerities; we raise ourselves upon Vāta. The men see our bodies only.
5: The Muni is like a horse of Vāta, a companion of Vāyu. He is liked by the Devas.

7: When Keśi drinks water with Rudra, Vāyu moves the water and breaks the hard snow-balls.

137, 2: The two Vātas blow even beyond the seas. Let one come to make you strong and let the other flow to destroy your sins.

3: O Vāta, blow medicine towards this side. What is harmful take away hence. You are medicine in this world. You are messenger of the gods.

x, 141, 4: It is a pleasure to invoke Indra, Vāta and Vṛhaspati; may they be pleased to grant us riches.

5: Excite Vāta, Viṣṇu, Indra to generosity.

168, 1: The chariot of Vāta goes thundering through the sky creating redness, or scattering the dust of the earth.

2: The gusts of wind go towards the god who accompanies them on the same chariot as the king.

3: He never rests when he moves in the sky. He is friend of waters and is the first-born. Where was he born?
4: He is the breath of the gods, the germ of the world. His roars are heard, but his form is not seen. Let us worship him.

186:1: The Vāta wafts as a medicine. May he be propitious and delightful.

2: You are our father, brother, and friend. Do thou allow us to live!

3: From the treasure of immortality which is in your house, give us immortality, give us life.

Śat. Br., xi, 2, 3, 1: Brahma placed Vāyu in the atmosphere.

vi, 1, 2, 1: Prajāpati connected himself as Agni with the Earth; from this union sprang an egg, and thence Vāyu; next through Vāyu he united himself with the Air (Antarikṣa, neuter), and again an egg was produced, and thence Āditya (Sun)—Muir.

Nirukta, vii, 5: There are only three deities: Agni on earth, Vāyu or Indra in the atmosphere, and Sūrya in the sky. They receive many appellations according to their functions.
Authorship: Vāyu is not known as the author of any medical book. He is said to have narrated the Vāyu Purāṇa consisting 24,000 ślokāt:

शेतकस्यमश्च धर्मशास्त्रम शास्त्रविद्वान वायु
चतुर्विंश तत्र धार्मिक पुराण तद्विषये।

He is also the speaker in the Śiva Purāṇa, which is also said, according to the Bhāgavat Purāṇa, to consist of 24,000 ślokas.
CHAPTER VI.

VṚHAŚPATI.

Vṛhaspati is the same god as Brāhmaṇaśpatsi, the lord of Brahma or prayer (i, 40, 5; ii, 23, 1, 2; x, 98, 7). Hillebrandt identifies them with Moon; and Muller, with ‘Agni’ or Fire as Vṛhaspati is red and golden, and considers the two gods as varieties of Agni. Roth considers them as “Lord of Prayer” or as “impersonation of the power of devotion” as Muir puts it. Hopkins supports Roth with the modification “as the priestly abstraction of Indra,” or as a “sacerdotal Indra.” Weber holds the same view (Vājpeya Sacrifice, p. 15). Langlois considers Vṛhaspati and Brahmaṇaśpatsi as names of Agni (Trans. of Rv., Vol. I, pp. 249, 254, 578; notes, and Index, Vol. IV). Wilson also identifies Brahmaṇaśpatsi with Agni (Intro. Trans. Rv., Vol. I, p. xxxvii; ii, 1, 3, 2; iii, 26, 2; v, 43, 12), and Vṛhaspati with Indra (Intro., Vol. II, p. ix) as he sends rain and recovers cows, etc. (see also II, 30, 4). Sometimes he is looked upon as a minor god (Rv., i, 190).

His parentage.—Vṛhaspati is known to us as an ancient Rṣi or sage, the son of Aṅgirasa (iv, 40, 1; vi, 73, 1; x, 47, 6; 68, 2) and the preceptor of the Devas. He is the younger brother of Utathyā. He is also said to be the offspring of the two worlds (vii, 97, 8), and the son of Tvaṣṭṛ (ii, 23, 17). He composed hymns in the Vedas (Rv, 71; 72). “Another Vṛhaspati is known as the author of a “Dharmaśāstra” or “Law Book” and the founder of the Vārhaspatya School (4th century B.C.). There was also an author of some minor “Jyotiṣa” or “Astronomical Tracts”; and other obscure authors of that name are also known. See Aufrecht’s Catalogus Catalogorum.”

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There is no Vṛhaspati known to us as the author of any medical text book, though in the Bower MS. the following formula is distinctly ascribed to him:

निर्मुखः चक्रवर्त्याभिषेकतायम् भूती जातानागराम् समुदपप्पुत्रम् सूक्ष्णाँम् क्रयान्त। तत्: साँध्या विवाद पादाक्षास्वाश्च विशेषत् प्रवहातुपिपितः जोग्यऽस्मे पदम्प भोजनमासीयाम्। एवं एकतिशास्त्रावं कल्याणसूक्ष्वरसं भव्याः।

A Prescription of Vṛhaspati for Promoting Bulkniness:

"Take Asvagandha wine (Withania Somnifera) with its roots, leaves and flowers, grown in ground undisturbed by the sound of ploughs, or the din of battles fought with clubs and discusses and make it into fine powder. Of this, one may take a Viḍālpada, every day, as a linnet with clarified butter, and follow it up with a drink of milk. When it is digested, one should eat one's food with milk. By continuing this treatment for a period of twenty-one nights (or three weeks) a person will become strong and stout: so says Vṛhaspati."

In Cakra Datta, Sureśvara Ghrata is ascribed to Jīvaka; and by Jīvaka, Śivadaśa, the commentator, means Vṛhaspati, (जीवक हस्तिन स्वरेष्वर). Jīva is no doubt a synonym of Vṛhaspati, but it seems, however, to be a far-fetched explanation. It really refers to Jīvaka, the well-known Buddhist physician who flourished when the Venerable One preached.

The medical skill of Vṛhaspati, however, is referred to in unmistakable language in the Rāmāyana, Yuddhakānda, Ch. 50. There Suṣena is reported to have said:

तदा श्च मनवा दशान् शरणमात्रकोविदान्।

निर्जागः: शास्त्रविद्वपकादवती सुहुमांसः॥

1 Bower, MS., p. 149. Prose, 781-785.
Relationship with other gods.—He is said to be the father of the gods (ii, 26, 3) and to have ‘blown forth the births of gods like a blacksmith’ (x, 72, 2). With Indra he lead armies in battle. Vṛhaṣpati and Brāhmaṇaṣpati are the names of the same god; and as such they have been identified with Agni. But Agni is mentioned separately from both these gods in Ṛv., iii, 20, 5; iv, 40, 1; v, 51, 12 ff.; vii, 10, 4; 44, 1; ix, 5, 11; x, 35, 11; 65, 1; 88, 9; 130, 4; 141, 3.

His acts.—To Vṛhaṣpati, ‘the lord of strength,’ are attributed many deeds of Indra. He breaks the cloud-demon’s power with sharp bolt, releases the imprisoned waters of the sky, and so pours water to fertilise the earth; dispels darkness (x, 68, 5); breaks through the caves of, and destroys, Vāla, and rescues and carries off the well-formed heavenly kine with milk (x, 68, 3) from the mountains (x, 68, 3, 4), gives offsprings and riches to worshippers, and helps them in battle (vii, 13, 2); discovers Uṣā or Dawn and Agni; and keeps a band of singers like Maruts. He rescued Trita from a well (i, 105, 17), killed Samvara (ii, 24, 2), composed many Rks before, and now resides in clouds (x, 68, 12). He is the
prototype of the priestly order and is the Purohita of the
gods (x, 11, 1, 3).

Relation with the worshippers.—He protects the pious
from calamities (ii, 23, 4, 5) and blesses them with wealth
and prosperity (Ibid, 9f).

His attributes.—He is divine (iii, 62, 4; iv, 50, 6),
bright (iii, 62, 5; viii, 97, 7), pure (vii, 97, 7) and
omniform (iii, 62, 6). He has hundred wings (vii, 97, 7).
He is clear-voiced (vii, 97, 5), opulent and increaser of
nutriment (i, 8, 2).

His arms.—He carries a golden spear (vii, 97, 7),
has his bow and arrow (ii, 24, 8) and is described as
armed with an iron axe which Tvaṣṭṛ sharpens (x, 53, 9).
Swift ruddy horses are said to carry him (vii, 97, 6).

His sons.—Bharadvāja was his son. So were Kaca
and Saṃyu Ṛṣi who composed many hymns in the
Ṛgveda (vi, 44; 45; 48).

In the Ṛgveda the following hymns are addressed to
Vṛhaspati and Brāhmaṇaṇaḥpati:

i, 18, 1: Prayer to Brahmaṇaṇaḥpati to make
the worshippers famous like
Kakśivān, the son of Uṣija.

2: He is opulent, remover of disease,
bounteous, and increaser of
nutriment.

3: May you protect us from blasphemy
of men.

4: The men whom Indra, Brahmaṇaṇaḥ-
pati and Soma favour, can never
be destroyed.

5: May you, Soma, Indra, and Daḵṣiṇā,
protect men from sin.
6: I have prayed for intelligence from Agni (Sadasampati).

7: He exists in association of our thoughts.

8: He performs ceremonies successfully and through him our hymns reach the gods.

9: I have seen the powerful and famous Narasā̄ṁsa.

40, 1: Rise Brahmanaspati, we pray you. O Indra, drink Soma juice with him.

2: O Son of Strength! Men pray you for riches.

3: May Brahmanaspati, goddess Sunṛti come here. May gods drive away our enemies.

4: We shall pray Ḫā for the man who pays riches to Ṛtvija.

5: Brahmanaspati has uttered a hymn in praise of Indra, Varuṇa, Mitra and other gods.

6: May we utter it on the festivals.

90, 9: May Vṛhaśpati be a source of happiness for us.

190, 1: I magnify Vṛhaśpati, the sweet-tongued, the leader of songs.

2: To him proceed well-ordered words. He is born for ceremonies.

3: He tries to secure prayers from, and rice and gifts for the worshippers.
4: He makes all living beings conscious. His arms go towards the enemies.
5: The sinners who compare Vṛhaspati to a decrepit bull must not be given riches.
6: You are friend of pious worshippers and kings.
7: All hymns meet with you.
8: The great Vṛhaspati is born for the good of many men. If we pray, he will grant us food, strength and long life.

ii, 23, 1: Brahmanaspati, renowned of sages, monarch of prayers, help us.
2: Vṛhaspati, the generator of all prayers.
3: He overcomes demons and darkness.
4: Preserves men from the enemy of devotion.
5: Preserves them from calamity.
6: Homage to the wise Vṛhaspati, our protector and guide.
7: Turn away mortals who are hostile to us.
8: As protector of our bodies, destroy the revilers of gods.
9: May we acquire riches. Crush our foes.
10: May we obtain the highest vigour.
11: You are a real avenger of guilt and subduer of foes in battle.
12: Preserve us from the shaft of the malicious man.
13: You are to be invoked in battles and to be worshipped with reverence, you have overturned our enemies.

14: With your sharp burning bolt, destroy the Rakṣasas.

15: Prayer for wealth.

16: Prayer for protection from robbers.

17: Tvaṣṭṛ generated you, the upholder of ceremonials.

18: You, Aṅgirasa, opened the cow-pen; with Indra’s help, you let loose the stream of water.

19: May we, blessed with strong men, speak with power at the festivals.

4, 1: We worship you with a new song. Fulfil our desires.

2: Brahmanaspati has split open the clouds and the mountains full of riches.

3: By prayer he split Vala, dispelled darkness and revealed the sky.

4: He split open the stone-covered fountain of sweet water, which, having been drunk by the rays of the sun, reappears as rain-drops.

5: He has opened the gates of rain for all time for the worshippers.

6: The learned Aṅgiras found out the Panis hidden in a fort.

7: They hurled fire against the mountain.
8: Brahmanaṣpati with his bow and arrows gets his desired objects. Those arrows (mantra) are to be seen and heard.

9: He is the priest. All men adore him.

10: His riches are scattered everywhere and are accessible to all.

11: He protects all men. The bounteous god is the representative of all the gods.

12: O Indra and Brahmanaṣpati, you are opulent. Come to our sacrifices.

13: His swift horses are hearing our hymns as sung by our priests.

14: He rescued the cows.

15: You are the lord over all. May our heroic sons be father of sons.

16: You are the lord of this world. May we thus magnify you with our sons and grandsons.

25, 1: The friend of Brahmanaṣpa lives beyond the age of his grandson.

2: He is famous for the cows. The progeny of his friend become rich.

3: His votary conquers his enemy.

4: His friend gets heavenly water and cows, and conquers his foes by force.

5: His friend becomes happy.
May his worshipper kill his foes.

O hero, you pray Brahmaṅṇaṅṭi and start for war against your enemies.

The votary who serves Brahmaṅṇaṅṭi, the father of the gods, gets food and riches for himself and his sons.

The god rescues his votary from sins, enemy and poverty.

Vṛhaṅṇaṅṭi and Indra are identified and prayed to kill Asura's sons.

Prayer to king Vṛhaṅṇaṅṭi to kill the hidden foes by the thunderbolt.

May Vṛhaṅṇaṅṭi, the benefactor of the Devas, give us riches.

Worship the pure Vṛhaṅṇaṅṭi with prayers.

I pray him to fulfil my desire.

I throw Soma on your mouth, O Indra and Vṛhaṅṇaṅṭi.

Soma is given for your drink and pleasure.

Come ye to our house to drink Soma.

Give us riches consisting of a hundred cows and a thousand horses.

We are inviting you to drink Soma.

You drink Soma and be pleased to live in our house.
v, 42, 7: Pray Vṛhaṣpati the giver of riches; he makes the worshippers happy.

8: When you protect men, their enemies become powerless; and they get riches and sons. May the giver of horse, cow and cloth get riches.

9: May those, who enjoy happiness but do not make others happy and observe ceremonies, be deprived of the Sun.

43, 12: Worship the wise, butter-backed, mighty, golden-hued, ruddy god who shines in our house.

v, 50, 1: The ancient sages placed the pleasant-tongued Vṛhaṣpati in front. He occupies three abodes and holds apart the ends of the world.

2: You protect the sacrifices of your votaries.

3: Around you, pravers and Soma are offered.

4: When first born in the sky, he had seven mouths and he dispelled darkness.

5: He killed Vala and rescued the cows.

6: We shall worship our father Vṛhaṣpati. May we be rich and heroic with noble sons.

7: The king who prays him conquers his enemy.
8: The king, to whom Brahmanaspati goes first, finds his subjects obedient.

9: The king who gives riches to Brahmanaspati gets riches from his enemies and subjects.

10: O Vrhaspati and Indra, drink Soma and give us riches with progeny.

11: O gods, ye help us with your kindness. Protect our sacrifice and fight with our enemies.

vi, 45, 31: Vrbi sat on the high banks of Ganga among the Panis.

32: I crave for riches. He gave me thousand cows.

33: We always magnify Vrbi.

47, 20: O Vrhaspati, guide us in our search for cows.

73, 1: Vrhaspati, the breaker of mountain, the first-born, the truthful, Angira, our father, thunders as he rains.

2: He kills Vrtra and enemies.

3: He has secured riches and cows, and has killed the enemy of heaven.

75, 17: May Brahmanaspati and Aditi make us happy in the battlefield where arrows are falling.

vii, 97, 10: Vrhaspati and Indra are the lords of earthly and heavenly riches. May both of you bestow riches on the worshippers.
2: May we prove innocent before Vṛhaspati, the giver of riches.

3: I magnify Brahmanaśpati, the eldest of the gods. May the slokas worship the great king Indra.

4: May Brahmanaśpati the adorable, come here.

5: We shall worship Vṛhaspati, with his pure hymns.

6: May the bright horses bear Vṛhaspati.

7: Vṛhaspati is pure, sweet-tongued and is the giver of food.

8: He is the son of Earth and Heaven; magnify him. He has made water fluid.

9: For Brahmanaśpati and Indra we offer this prayer. Kill the army of our foe.

vii. 98, 7: Same as above.

x. 67, 3: Vṛhaspati opened the door of stone.
The imprisoned cows loudly bellowed.

4: He opened three doors of the cave, one below and two above, and rescued the cows.

5: During night he broke the cave and opened the three doors, and saw the sun and the cows in the morning.

6: Indra killed Vala by his shouts. He rescued cows from Pani,
7: He killed Vala, and Brahmaśpati
took possession of the cows.
8: They thanked the god presiding
over cows. Vṛhaspati brought
out the cows.
9: Let us magnify Vṛhaspati when he
comes to the sacrifice.
10: When Vṛhaspati gave various
foods, the intelligent magnified
him.
11: May my prayer for food be
granted; I am your votary;
give me shelter and kill my
foes.

68, 1: Prayers were offered to Vṛhaśpati.
2: He, the son of Angirā, brought
our cows to light.
3: He brought forth cows from
mountain.
4: He drove away cows which broke
the surface of earth.
5: Dispelled darkness and drove forth
cows from Vala.
6: He clove the defences of Vala and
revealed the cows.
7: He drove out the cows from the
mountain.
8: He found out sweet water covered
by rocks.
9: He discovered the Dawn, the Sky
and Agni; dispelled darkness,
and killed bull-shaped Vala.
10: He seized all the cows. The Sun
and the Moon again appeared.
11: The father-like Devas formed the starry heaven and ordained darkness for night and light for day. Vṛhaspati rescued the cows by breaking the mountain.

12: He composed many hymns. He now resides in heaven. May he grant as cows, horses, servants and food. We salute him.

98, 1: O Vṛhaspati! For us you go to each god. Whether you be Mitra, or Varuṇa, or Puṣā, or Ādityas, or Indra with the Vasus, you pour rain for Sāntānu.

2: O Vṛhaspati come to us as messenger from Devāpi.

3: May we compose a bright hymn for you, so that rains may fall on earth.

4: Vṛhaspati gave Devāpi a hymn for causing rain.

100, 5: Vṛhaspati is the giver of life.

108, 6: O Panis! Vṛhaspati may inflict pain on you.

11: Vṛhaspati, Soma, have found out the hiding place of the cows.

109: Vṛhaspati divorced his wife Juhu, but being told by the gods and kings that she was a chaste lady, he took her as wife again.

141, 2:

3: —Vṛhaspati and Brahmanaspati are mentioned.

4:

5:
155, 2: O spirited Brahmaṇaśpati! come here after driving away Alaksī (misfortune).

164, 4: O Indra, O Brahmaṇaśpati! may you protect us from sins committed by us.

182, 1: O Vṛhaśpati! destroy our sins, cure the diseases of the worshipper and prevent his fear.

2: May Narasāṁsa protect us.

3: May Vṛhaśpati cause death of the envious Rākṣasas.

In the Atharva Veda we find references to Vṛhaśpati as a god of medicine:

Av. v, 25, 11: Thine embryos let god Vṛhaśpati place, etc.

v, 26, 12: He is often invoked at sacrifices.

vii, 53, 1: "Vṛhaśpati, thou hast delivered us from dwelling in the realm of Yama, from the curse."

x, 6, 11: The healthful amulet of Vṛhaśpati is referred to. It is said to have yielded the Aśvin twins greatness.
USANĀ.

Usanā is the name of Ṣukrācārya, the preceptor of the demons. He was the son of the great Rṣi Bhṛgu. He is said to have possessed the mystic power of restoring the dead to life. This power Kaca learned from him (see Kaca). He is said to have become blind of one eye for his objection to the gift of king Valī to Viṣṇu.

He had two sons, Śanda and Amarka, and one daughter Devayāni. His daughter fell in love with Kaca, the son of Vṛhaṣpati, but her offer was not accepted as Kaca considered her to be his sister, being the daughter of his preceptor. She was afterwards married to King Yayāti, who was cursed by the sage to become old as Devayāni complained to her father against him for having secretly married her maid Sarmiṣṭhā, the daughter of Dānva King Vṛṣaparva. Yayāti requested his sons to take his old age in exchange of their youth, but the four elder sons refused, and the youngest, born of Sarmiṣṭhā, consented. His father enjoyed his youth, and after many years, made Puru his heir to the throne.

"Usanas, with the patronymic Kāvyā, was an ancient Rṣhi or 'Sage' who was the preceptor of the asuras or daityas, the opponents of the dēvas. As such he is always represented, in antagonism to Indra, the chief of the dēvas. It is curious that here the composition of a remedy which was a favourite with Indra is ascribed to him. It is curious also that both he as well as Vṛhaṣpati, the preceptor of the dēvas are named as author of medical formulae. To both the composition of mantra or 'charms'
and ‘maya’ or ‘rules of conduct’ are ascribed in the Mahābhārata, and there is an antitonic charm, called Usanah-stoma or Usanas’ hymn (see the large Petersburg Dictionary). But there is no Usanā known as the author of any medical work, though there exists an author, with that name, of a Smriti or ‘law-book’ (see Aufrecht’s Catalogus Catalogorum’).


**Indrapriya Paya.**

**वन्द्रप्रियः पथः ।**

PATH: पिवेत रात्रिम् यः कत्वाम् जागरणि वेदवान् ।
शत्रु रामपुरुषवाच प्रतम् विचक्रितम् चरः ॥
यत्सैहक्षणमित्रादेव पिवेतिद्विद्रियेष्व पथः ।
**वीश्वलोको योगः वन्द्रप्रियः ॥**

The Indrapriya prescription, by Usanas (846b and 847a): sugar, honey, milk, clarified butter, the three aorids, and water: all these should be boiled together, and may then be taken as the Indrapriya or potion ‘beloved by Indra.’

Indra and Usanā are said to have entered the house of Kutsa to kill susra (Rv., v. 29. 9).

1 Bower MSS., foot-note 332, p. 157.
CHAPTER VII.

AGASTYA.

In the Rgveda, Agastya appears as the author of several hymns and is said to be the son of Mitra and Varuna (and so called Maitra-Varuni Aurvasiya) whose seed fell from them at the sight of Urvasi. Sayaña says that he was born in a water-jar (therefore called Kalasisüta, Kumbha-Sambhava and Ghatodbhava). He was called Mana as he was only a span in length when he was born, Agastyä and Vindhyakuta from his having commanded the Vindhya mountains to lower their heads, Pitabdh and Samudra-chuluka or “ocean-drinker” from his drinking up the ocean. His other names are Agneys, Agnimäruta and Agasti. He is said to have eaten Atapi and Vätapı asuras, so called Vätapidvit. He is the regent of the star Canopus and is the narrator of Brhma-Puräña. His wife was named Lopamudra—a girl formed by him out of the distinctive beauties of different animals, as narrated in the Mahabharata. In the Ramaña he appears as the chief of the hermits of the South. He kept the Rakhasas under control and helped Rama in his exile, by presenting him the Vaishnava Bow, two inexhaustible arrow-cases and other weapons of war.

He is “venerated in the South, as the first teacher of science and literature to the primitive Dravidian tribes” and “we shall not greatly err in placing the era of Agastya in the 7th or at least in the 6th century B.C.” (Caldwell). Wilson also thinks him to be “instrumental in the introduction of the Hindu religion and literature into the Peninsula.”
AGASTYA

His works: 1. The Asuras used to conceal themselves in the ocean, and the Devas were unable to kill them. Agastya drank up the ocean and thus exposed the Asuras before the Devas who killed them.

2. He married Lopamudrā who was brought up in the house of King of Vidarbha. To satisfy her he went out in search of money. He went to three kings, but failing to collect the whole amount from them, he next went to Ilvala, King of the Dānavas. To kill his guests, Ilvala gave them flesh of deer to eat. The deer was his brother Vātāpi. The sage in anger ate the flesh and digested Vātāpi. Ilvala then gave him the money.

3. He was the preceptor of the Vindhya mountains. Vindhya requested the sun to turn round him but was refused. The mountain thereupon began to grow higher and higher to obstruct the sun in his daily course from east to west. The devas requested Agastya to interfere. He reached the Vindhya mountain, and as Vindhya lowered his head to salute his preceptor, Agastya ordered him to remain so till he comes back from the South. The sage never came back.

4. King Nahuṣa, son of Āyus, and fifth in descent from Soma, through self-conceit, engaged great sages to bear his vehicle. By his gaze, he could rob any one of his energy. He touched with his foot Muni Agastya who was carrying him. Agastya cursed him: "Fall, thou serpent." He appeased his anger. Agastya told him to wait till Yudhiṣṭhira would free him from the curse. Another account says that Bhṛgu who was concealed in Agastya’s hairs, cursed Nahuṣa. (Mahābhārata, Adiparva, 3151; Vānaparva, sect. 180; Udyogaparva, sect. 10-16; Anusāsana Parva 4745-4810).
Books:

1. Dvaidha-Nirṇaya: As a medical author, Agastya is mentioned in the Brahmavaivartta Purāṇa to have written a treatise on medicine, called "Dvaidha-Nirṇaya" or "Solution of Difficulties." It is not available now.

2. In the Rudantīkalpa, Agastya is said to have prayed the sage Vasistha to lecture on medicines for the good of men:

Ms. :—GOML 13212. Rudantīkalpah.

On the preparation of a medicine from the leaves of a plant named Rudanti.

Beginning:

केलापिक्केि समे वैद्यकदनिविविते ।
भीवलं मनियादेखतमस्व: परिपूष्ट: ॥
दारिद्रायुखमानं बलवापि: प्रदिष्ट: ॥
मनुष्याणं हितार्थ हृदयं कथयं प्रभो ॥

प्रेमव खवाच—

साध सांचु महाप्राण सरंक्षति हृते रस ।
कथयावि यथातथ्यं चयुदारिद्रायागणम् ॥
भीवलं मलिङ्ग अखं सातवं हितकारिक्षीम् ।
बदनुन नाम विषाण्वत(ता) चयुदारिद्रायाग(नी)म ॥

End:

चहरापिश्चया वा चचराडवमद्दनाल ।
विषयकेन सर्वं स्रीवा विषाण्व भवयि हि ॥
चणकावः खदिरसावं विषयवस्थोः ।
खितवीतरकः: भृमित्यमो भवति ॥

Colophon:

इदि बदनुनीकल्पम्युषः: ॥
The Formulae ascribed to Agastya:—

   \text{Sa. S. II, 8, p. 144.}
3. \text{""} II ... G. N., pp. 144-5.
4. Agasti Haritaki ... V. K. V., p. 147.
   Agasti Rasāyaṇa ... A. H. S., IV, p. 80.
5. Agastya Avaleha { S. S., VI, li.
   Agastya Abhayā Avaleha \text{Śataśloki, p. 26.}
6. Agastī Rasa ... R. C., ix, p. 115.
8. Maha Lakṣmī Vilāsa Rasa
   (used by Kṛṣṇa) ... Saṁkṣiptasāra, p. 33.
9. Vṛhat Viṣṇu Oil ... Do., p. 58.
10. Bhīma Vaṭaka ... H. S. III, xii, p. 205.

1. \text{\textbf{Agastya's Purgative.}}

\begin{verbatim}

\text{\textbf{वित्तकारी' पल्ला मूलाध्वस्तशातलब्धथा}}
\text{\textbf{+न् द्विन्दुमानाम् कर्यंम् कर्यंम् प्रथक् प्रथक्}}} \text{।}
\text{\textbf{विपःखः: सेन्भव्यक्तवः तथा हिद्रिम्यन्युत्ते}
\text{\textbf{विविषिताभयम् सुधाय उ+ विविषितेष्ठ}}} \text{।}
\text{\textbf{गुरुधारापयात् सध्यक् वीति दशमिद्रीकार्}}} \text{।}
\text{\textbf{अधिकार्म भविष्यवाहिनिः दशमिद्रीकारि}}} \text{।}
\text{\textbf{दोषाधामःपराधाय जलमुखस्, प्रवेशत्}}} \text{।}
\text{\textbf{विकाराँ न तत: खावा साध्यमं प्रकोष्ठद्वेषः}}} \text{।}
\text{\textbf{नाम कयित्व परिधारी वाकायमभास् सदा}}} \text{।}
\text{\textbf{सर्वनाशी करंद्वायाम् विकारोपविक्षितः}} \text{।}
\text{\textbf{जना-सध्व प्रस्थान: सीतामय विनाशः}}} \text{।}
\text{\textbf{हयो रसायनायेव मिथारीमाधिन्विन्यास्}}} \text{।}
\text{\textbf{नायाय ग्रहाठो नाधिक्या काध्यन}}} \text{।}
\text{\textbf{राज्यिते न दात्यो वे चाब्रेयापरिवः}}} \text{।}

\text{Bower MS. (61-67)}
\end{verbatim}
"Boil half a pula of the root of Chitraka (Plumbago Zeylanica), likewise of Trivrit (Ipomoea Turpethum) and Sātalā (Stereospermum Suaveolens), and one karsha, each of the roots of Danti (Baliospermum Montanum) and .........., and likewise of long pepper, rock-salt, asafetida and Indian sorrel and 20 of the best chebulic Myrobalans,...... From these carefully prepare 10 boluses with 8 pula of treacle, and take one of them on every 10th day. After it one should drink warm water for the purpose of correcting the defects of the humours; and then, after the purgative has taken effect, one should bathe and may then return to one's ordinary diet. There should never be any hesitation with regard to this remedy either in words or deed or thought. It is a purgative composed by Agasti, fit for princes, and which can be used in all seasons. It prevents old age and death; it cures all diseases; it also acts as an aphrodisiac and alterative tonic, and increases memory and health. It should never be administered to any one who has no son nor disciple; nor should it be given to an enemy of the king, nor to any other sinful liver." Bower Ms., p. 17.

2. **Agastya Haritaki Avaleha I.**

अगस्त्याः हरितकी अवलेहा इः

विपलभुविभावाम्यामामःमातीतप्रकुशलविशः

पाठपायान्ध्राय श्यायान्यपायाङ्गालाभवाया्ः

विपलिकक्षां ववान्कं च हरितकींव्रं च शरं गुर्जराम

द्राशी जलासाठकर्षुते न कावीर्तो दूतजुतवभागी

प्रचेतुश्च गुड़कश्च दल्ला प्रकर्षेत्वेतऽक्कुद्वं वर्जयः

चष्चं च तावनास्वाधावावान नितरीणिवभजनाय ह्रतात्

तद्राजं हरितकीनिद्रायोहिकान्तििमानसिरसंदक्षाम

पाषांवशस्वितुधिरविवेशाघ्रिन्धिकाविशमज्ञरेष्

मधवाल्कामातिसङ्गत च चवार चैव तहीवानांकः
3. **Agastya Haritaki Avaleha II.**

दशपुरूसः स्रवणसाह श्रावणरूपः शरीरं विलाम्।
हस्तिशिरामामीपियामन्तसिविष्यकानु॥
भर्ग्गः पुष्करसुलिङ्गं रिपिरंशानु रवाधकस्।
हरीतकीमंत्रे च सभी जली पञ्चाश्वकरमेत्॥

यथे: भृत्रेश: कशाध्यं तं पूर्तं तदनात्मतस्॥

पश्चेद्व रुत्त्वं दलश कुदवं च प्रवभृत्तात्॥

तेन्द्र रिपिष्की दुष्क्षित्विभी भीति व साविकानु।
कुदवं पल्लव्यं च चतुराः समाश्चेरत्॥

विलिङ्गः चाभ्यं निलं तत: रिपिनासवनात्।

वसी च पलिं इन्न्हार्ष्यांमुरंवशवनात्॥

पश्रामानुं च चयं नारः सहियं विस्मातरस्॥

गुरुमार्गयास्मार्गार्गाचिपीनमानु॥

अन्यत्वचिरितं भवासिदं चेष्टं रथायनस्॥

वश्यिङ्गतानुः गुणं क्रिंगन्न्म भेष्कुभते यदि॥

तदा सारं गुडो तीव्रं एष एतानमाच्या॥

पादश्रिव पश्चात्व रिपिणा बिहारीरतिवः

भर्ग्गताश्रिवतत्ता कुदवं गीत्वत्स बः॥

पवित्रार्थयां पार्वे भाषाकाव्योमितोदवायाः

श्रावण्य फलानां मन्त्रयथात्तरां व्याघ्रबलस्॥

वश्च पोटको वस्या रवानु रिपिस्ता कार्ये॥

4. **Agastya Haritaki.**

अगस्त्यः हरितकी।

The same formula as No. 2.

**Agastya Rasāyana.**

अगस्त्यः रसायन।

The same formula as No. 2
AGASTYA HARITAKI.

This formula "Agastya Haritaki" also occurs in another recension in the C. S., vi, 20, 734.

C. D., xi, 37, 219.
V. S., xii, 276.

In the Vaṅgasena, it is found with two additional lines were first of which adds, as a further ingredient, one pala each of the Chaturjātu or 'set of four spices.' The other explains the name Agastya-haritaki by which the formula is there called, to have been given to it, because it was composed by the great sage Agastya, and because it contains one hundred haritaki or 'chebulic mysobalani.'

Bower Ms., p. 119, F. N. 171.

5. AGASTYA AVALEHA.

अवलेहः

विप्रसुतिभवेषकामुसामागी शतीपंकृतसूलवियान्
पाठांसामायिक शक्रुणोराम्यामाग्य वलायवासान्
हिपाल्कामध्य व्यवाहक भृतीतीनाथ शतं गुरुणा
हृदी अल्पार्दक संयुते च कार्ति कते पुत्रसुद्धमागी
पंक्तिपुलां श्रद्गुण्ड्रा दसला पुष्यकुतैतलातः कुक्तं घसाच
पूजर्ष तापितशोभाया: देशम तंत्रिन्धु विश्रुतिः
रसायनां कल्लमती विश्वादिवेंकाये विस्वसायय इत्यात्
सहारायणकारणी द्वादशेषीपारिः मात्राकंसरितकासान्
मांसुराय वाहिरीविकारान् गुरुगहिणकाविभवम्बराय
सेधाभस्तीसाधसिप्रदश चक्काच्छेद्व भवनामस्यः

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5. **Agastya Abhaya Avaleha.**

6. **Agasti Rasa.**

7. **Suraṇa Vatīkā.**
8. *Mahā Lakṣmībilāsa Rasa*.

Mahālakṣmībilāsa Rasa:

पलं वज्राय चर्क्कार तदद्वी मन्थ-पारदं।
ब्रजभक्ष तददेव तददेव तारकच च।
ततं समं इरितालख तददेव सामभक्षं।
रस तुषार कर्परं जाती-कौश-फक्षी तथा।
हरिदारु-वैज्ञ वैजं सर्वपक्ष च।
प्रवेकं कादिकान् मागानू खत-प्रकाशं शालकं।
नागकारं रसः पिप्रि विपुराफल भानत:।
बद्री कायेयातुमधु ब्याधिः चौर्यः प्रयोगकथेः।
मिद्भित सर्वानावलं गदानू चौरानू सुदार्शनः।
प्रामण प्रयोगसाधनं शक्मवे न महामना।

Mahālakṣmībilāsa Rasa वार्तकेन जगतसुदः।
अम्ल प्रसादात् भगवानू लघुमारीकृ वधमः।

9. *Vrhat Viṣṇu Oil*.

गुणाकांद्राग्रसालो वसौली वन्दनं निशः।
शालपवंिवेमायापूर्तिकाण्डः कुर्ष्टकः।
नविधकवलाशिवविश्वाशाळासुः।
लब्रवन चन्द्रं चोर्यं कौशलं विषयं सिवं।
आतोकोपलं दात्र परस्या पुन्नंत शदी।
तालोमकृतं चाची मांसी शेखस्मुद्रवं।

भीम वटिका।

रिकार्यकार्यां मूलतात्त्विकर्य
किंचित्त्विसमयां पुरारं पैतृ समाजः।
सरिचदन्दसमायकामित्युळी गुड़ी
सङ्कल्पलिङ्गः गूर्यायकमित्यः।
नानाधर्मविद्वां राज्यारूढः 
काँतिनिन्मां परिच्छेदः विगहो जीवीखड़े।
क्षतवेददखुच्छे प्राप्ते यी मनुशो
करत्त ज्योतर्हें तथा चायु प्रकर्षम्
गदजजयिर्विपर्यं कामसम्यायुलान्
व्यस्तकुश्योपनि कामवाचासः कर्मीः।
विद्याति बस्पुरद्यापवीयाय सागः
प्रवलवति गुराः योगराजप्रभिहः।
योगाशेतयृढीत स्वमेवायमित्याः।

श्र्यं योगस्य योगिनं स्वामिपि बधुभकः

श्र्यं योगस्य योगिनं स्वामिपि बधुभकः

श्र्यं योगस्य योगिनं स्वामिपि बधुभकः
CYAVANA.

The legend of Cyavana and the Aśvins is related in Śatapatha Brāhmaṇa and also in the Mahābhārata. The cure of Cyavana by the heavenly physicians is thus described in the Śatapatha Brāhmaṇa, IV, 1, 5, 1 ff.:—

Cyavana assumed a shrivelled form to perform austerities. Sons of King Saryātas incensed the Rṣī by throwing clods against him. Cyavana created discord among them. Saryāta appeased the sage by giving him her daughter Sukanyā in marriage. The Aśvins tried to seduce her pointing out to her husband’s appearance. She refused to abandon her husband. Cyavana advised her to tell them that he would make the Aśvins perfect if they make him young again. Cyavana was bathed in a pond and recovered his youth. The gods were then informed that they have been excluded from a sacrifice in Kurukṣetra. The Aśvins remonstrated but were told by the other gods that as they wandered about very familiarly among men performing cures, they have been excluded. The Aśvins pointed out that the sacrifice was headless. The gods invited them. The Aśvins restored the head of sacrifice, became the adhvaryu priests and received the Aśvina draught.

In the Ṭaitt. Saṁ., VI, 4, 9, 1 it has been further added that when the Aśvins restored the head of sacrifice, the gods purified them as they were unclean, for going among men as physicians. Hence no Brāhman must act as a physician as it makes him unclean and unfit to sacrifice.
In the Mahābhārata, Vanaparva, 10, 316 ff, a somewhat different version of the same story is given: Cyavana was covered by an anthill; Sukanyā pierced his eyes, and Cyavana afflicted Saryāta’s army with stoppage of urine. The sage was given Sukanyā as wife to appease him. Aśvina restored Cyavana to beauty, on condition that she would be at liberty to choose any one of the Aśvins and Cyavana as her husband. Sukanyā recognised her husband Cyavana. The sage performed a sacrifice for the king and gave the Aśvins a share in the oblation. Indra objected, as Aśvins were physicians, but the sage stayed the arm of Indra when he was about to use his thunder-bolt and compelled him to submit.

He is the famous sage Cyavana, the son of Bhṛgu. When advanced in age he could not give up desires, and married the young and beautiful Sukanyā, the daughter of Śaryāti. He regained his youthful vigour by the judicious medication of the two Aśvins. He repaid the debt of gratitude by compelling Indra to drink with them Soma juice when he refused to do so. The legend is thus related in the Mahābhārata:

"Having given a promise to that effect, Chyavana applied, along with the other gods, to Indra, to allow the Aśvins to partake in the soma juice. Indra answered 'How can they become drinkers of the soma, seeing they are reviled by us, and are not on an equality with the gods? We do not wish to drink soma in their company; but we shall accede to your wishes in any other respect.' Chyavana repeats his request, and urges that the Aśvins also are gods, and the offspring of the sun (7310). He adds that it will be well for the gods if they accede to this demand, and ill if they do not. Indra rejoins that the other gods may drink with the Aśvins if they please, but he cannot bring himself to do it. Chyavana
retorts that if he does not, he shall be chastised by the sage, and made to drink soma (with them) at the sacrifice. A ceremony was then instantly begun by Chyavana for the benefit of the Aśvins; and the gods were vanquished by sacred texts. Indra, seeing this rite commenced, became incensed, uplifted a vast mountain (7315) and rushed with his thunderbolt, and with angry eyes, on Chyavana. The sage however sprinkling him with water, arrested him with his mountain and thunderbolt. Chyavana then created a fearful open-mouthed monster, called Mada, formed of the substance of the oblation 

Finding themselves in this predicament, the gods took counsel and said to Indra, 'Make salutation to Chyavana and let us drink soma along with the Aśvins, and so escape from our sufferings.' Indra then, making obeisance, granted the demand of Chyavana, who was thus the cause of the Aśvins becoming drinkers of the soma. He then performed the ceremony, and clove Mada to pieces.'

Formulæ ascribed to Cyavana:—

1. The Cyavana Prāṣa or the Cyavana Clarified Butter. This formula is ascribed to the sage Cyavana and it is still much used by the Kavirajes of the present days.

Bower Ms., II. p. 98.
Sātaśloki, p. 32.
V. K. V., p. 145.

In the Hārīta Saṁhitā, the formula is ascribed to Kṛṣṇātreyā who is said to have taught it.

2. Laghu Cyavana Prāśa—G. N., 1., p. 163.
For the English translation of Cyavana Prāśa, See Bower Ms., p. 98.

1. Cyavana Prāśa.
BHARADVĀJA.

A Vedie sage and composer of hymns. He was the son of Vṛhaspati and father of Droṇa, the preceptor of the Pāndavas. His mother was Mamatā, the wife of Utathya. "He became immortal and ascended to the heaven" (Taittirīya Brāhmaṇa). It is said that his mother, became pregnant, both by her husband Utathya and by Vṛhaspati. Dīrgha-tamas, Utathya’s son, kicked his half-brother out of her womb untimely, when Vṛhaspati said to his mother “Bhara-dva-jam” “Cherish this boy of two fathers,” and cursed Dīrgha-tamās to be blind. See Viṣṇu Purāṇa, Sec. IV, Ch. xix. In the Mahābhārata he appears to have lived at Hardwar, but in the Rāmāyaṇa, Rama and Bharat are said to have gone to his hermitage at Allahabad. (Ayodhyākanda Ch. 54, 90-91). One of Bharadvāja’s sons is Garga Rṣi.

In the Caraka Saṁhitā, I. i., Bharadvāja was the sage selected by the Rṣis, to go to Indra to learn the science of life.
When Bharadvāja came back, the sages learned the science of medicine from him.

Ātreya Punarvasu was one of the sages and he taught his six disciples, Agnivesa and others. Some think that Punarvasu Ātreya was the same person as Bharadvāja; but this is untenable for as Cakrapāṇi says: "%Atreya is nowhere described as Bharadvāja in the Caraka Samhitā.""

"तत्त केवलो भरहाजाणियसर्वकन स्मरनी, तत्र, भरहाजांशय भाषियानि कच्चिथिरि तनावश्रीकीचिनिनानि।"
Ayurveda Dipikā, p. 15.

Cakrapāṇi also quotes from Hārīta Samhitā (but this is not found in the printed edition) that Bharadvāja says:

"महाधामधीतत्ता विवासिनो सः पुनर्वशिवि विशुद्धः विमाध्याजयसो।"

But in the Astāṅga Hidaya Samhitā, Indra is said to have taught the sons of Atri, i.e., Ātreya and others; and the name of Bharadvāja is not mentioned:

"इत्या का भाषायोगययं प्रामापतिमिजायस।"

So there is discrepancy between the accounts given by Hārīta and Vāgbhaṭa; but this seeming anomaly is more apparent than real for in the Rasāyana-pāda Samuṭṭhāṇiya, Indra is said to have taught the sages Bhṛgu, Aṅgirā,
Atri, Vaśistha, Kaśyapa, Agastya, Pulastya, Vāmadeva and Asita Gautama. (See "Indra.") Here we find Atri as one of the Rṣis who learned the science of medicine from Indra; and the name of Bharadvāja is not mentioned: [See Caraka Saṃhitā VI, i. p. 323.] Vagbhaṭa seems to have this passage in mind when he wrote about the teachers of Āyurveda. Cakrapaṇi Datta also takes the same view: वामण्डिन तु यदृच्छा “ब्रह्माद्भिदि सूनीयः” प्रश्नमेवविवश्च प्रत्यशिषयं, तदावृद्ध सम्बलनीय रसायनपार्थ आदि श्रेणि बल्कामिन्न्य विध्यारोगात् सम्बलनीयः; तव हीदेय वणम्यात्मवानुवांद उपचिद द्रवति व्यवस्यम्।

Bhāva Miśra also makes both Ātreya and Bharadvāja the disciples of Indra. On different occasions, they went separately to Indra to learn the science of medicine.

Ātreya:

चिन्हवामास भरवामासीयो सुनिष्ठवः।
कं कारीभि क गच्छामि कथं लोकं मिरामयंः॥
* * * *
झातुवं पिद्यान्यो नैवज्ज्ञ शरीरिन्याम्।
इति निष्णव गत्वानाविवशिष्टदशायायम्॥
* * * *
झातुवंदीपद्यं सं कष्ठ काष्ठतो नूषायम्।
तथेषुज्जय रसचाचाचारायणापामसं सुनिम्॥

Bharadvāja:

तन्षवः प्रमभाव काश्व विभिन्नयो भविन्यवः
योगीरविभवज्ञ संस्कर्थ भर्ताय सुनिं तेजसवः।
तं ग्रहे भरवः। संवास्यनमं वास्व कथं कसमा
दातुवेदमचीव ये गहाययुक्ता भवातीयायम्।
प्रक्तं स सुनिष्ठवः शारीरस्तो: निष्णविनश:।
भरताय सुनिष्ठवः जग्य मिद्याशायायम्॥
तविन्द्र भवतं गला सुपरिमाणसंधायम्।
हर्वान्ह हर्वान्तारं दीयमाणसमवालम्॥
Books: The following books are attributed to Bharadvaja:

1. He is said to have written a Tantra.

Bhāva Prakāśa I. 1.


The title of the book implies that this work belongs to the medical system attributed to Bharadvaja, the teacher of Ātreya. This Ms. contains only the chapter on šeṣ or urinary diseases.

No. 13178. भारद्वाजीयम्

Bhāradvājīyam.

Beginning:

इन्द्र नामके महान कार्ययते, भारद्वाजीय महाकार्योऽर्थं रसायनज्ञे जयंतर्गतयः

शास्त्रार्थमिथिष्यः।

शास्त्रार्थं च महीन बाङलितते पैत्रर्गः।

दार्पती विनामय निर्माणं च श्रीरागः।

बाङलितते महेन्द्रविलियमः।

श्रीती वीणावमं च शास्त्रार्थं च प्रसन्न।

श्रवीन सवसृप्तिदेशम् समस्तायणां भण्डात्रि सवा (२)।

रसायनोऽर्थं रसायनज्ञे श्रीतीग्रामदिग्रामदिग्रामदिग्रामदिग्रामदिग्राम।

End

शिरःपूर्वतथियय शलम गिरस्यायः।

परम विकारिषवच (२) बन्त्यसति उच्चर्गः।

सेहनसानिन्यं शत्यं सः तिक्तार्दूर्दशीकीर्तिमनुवांशी।

संयं समानेन शरीरस्वयं शरीरस्वयं दृष्टाभ्यं।
3. **Bheṣajakalpa**.

Mss.: 13179, 13180, 13181. G.O.M.L.

This book deals with preparations of medicines for curing diseases and also treats of the various kinds of fevers.

No. 13179. **Bheṣajakalpa with Commentary.**

**Beginning:**

अधातै सेषजकल्प वधकालम् स्वायत्तुः सरसानम् ।
विश्वेष्टधानां कैण्डाचित्रः पुष्कररप्रवक्तः ।
क्षण सेषजकल्पायं सामायिन प्रकाशयती ॥

श्रवणविभवनलिप्तदीर्घकाव्यनरामस्।
विश्वेष्टधानाम् भृदितकाव्यानाम्।
कैण्डाचित्रः पुष्करः पार्थक्यम् कल्पनाधिष्ठानायः भृदितकाव्यायः।
क्षणायः क्षणायः कल्पना कियो प्रकटीमिति।
अद्यां तथा सेषजकल्प कल्पनामृगायाहः—

ईश्वरानुगते संस्कृते यथाविषयः।
स्वायिन्ते भृदितं शब्दं: कल्पेयश्यायः ॥

**End:**

नानातीश्च भृदितं: द्राज्यविष्णुवाच्च: ।

* * *

प्रादीनं द्राज्यः। चार्यमर्मद्वायः केदनायिन्यै तेजसायि (प्र)सिद्धि यथार्थे

पा(द)बास कारोतीश्च:। लवणयाजहारः। जीविष्णुः ब्राह्म: ॥

**Colophon:**

इति द्राज्यविष्णुकसंस्कर्तसंस्कर्तसंपूर्णस्मृतम् ॥

Bheṣaja Kalpa Vyākhyā: A commentary on the above treatise by Venkateṣa, son of Avadhāna Sarasvatī of Ātreya gotra.
HISTORY OF INDIAN MEDICINE

No. 13182. भौत्तकवाचार्य।
Bhaiṣajyakalpa Vyākhyā.

Beginning:

श्रीमान् हरिसुखो देवः श्रीयस्वि विद्वान् नः।
तपस्यादेव निर्विर्द्धि निष्ठल्ल तन्त्रिनः कियाः॥
अवधानसरिवधाक्ष्मानन्तं बलिकशास्त्रं।
नेतृत्वौ विद्युत्ती द्रवकाक्ष्व योजिनाम॥

अध्यायार्थ शरणाधिकारी सतीयत्तालिक्यादि। अयो विष्णुग्रिहितकल्पान्तः
सिद्धीधानं चूर्तकमलांनमं चिपाविषये च पार्थक्यं कल्पान्तसंग्रहारं नामं
अष्टकमलयः। अयां प्रकाश्यते। अष्टकमलयां क्रमोदित्यते। तदा तथा
अष्टकमलयं कालप्रसाद दक्षकालिक्यादि।

End:

सर्वसारार्थ सर्वसारण्यं प्रमाणसरणां यथार्थं ... नाह स(न)तीयादि। नतो ज्ञान
लक्ष्मणक्षुद्यापिनिचि: चिप्रशः भाग्यायी धित: ............तत्स यथा भवति तथा
असमिला ... ... ... अभिनं पांवल निष्ठथा तुलादि

* * *

पद्धतिर्विशेषे चारि पादार्थशैलिति भति तद्भिनः.

Formulae:—Bharadvāja is the reputed prescriber of the following formulae:—

2. Phalaghrtaṁ—Śarṅgadhara Sāṅhitā p. 158.

1. Vṛhat Phala Gṛntam

क्रिया फलस्तम।
कुष्ठ सुचन प्रति च विषाणी काटुरतिर्यथी।
काकोली चार्यवाकोली विषाणा विष्णुविपलमु।
सदार्थार्थाविरूपिनि देवदाह सूक्ष्मम्॥१॥
2. Phalaghrtam.

विभाषण 

बिकला मधुकं कृष्णे देशसे कटुर्दोषिये।
बिङ्कं पियली सुखं बिजाला कटुफलं वचनं
वे मंदे हे च काकोपिय सारिवे देशः प्रियकुला।
शतुपुष्पाकशुरायचं रक्ष्यन्ति रक्षणसुमम्
जालीपुष्पं तुगाचीरी कमलं शकरा तथा।
अप्लीदीर च दलील च कलकारिसु जाळिके।
जीवनहरूवर्तन्ते छलं प्रस्तं गर्भं प्रेयत्।
चतुरुणेन पवसा पवित्राः प्रशांतोऽवधैवे।
सुलिङ्गी पुष्पनचि चहाजे तास्त्र तथा।
तत: पवित्रसुखमदिन मारी या पुष्पोऽस्मवा।
एकाधिनेन् पीला स्तोषु निन्द्यं इष्टये।
पुनं संख्यायेत् प्रीतिन वल्लकार्यः लभते सुवन्।
Bharadvāja was also known as Vitatha. He is said to have become the adopted son of the Paurava King Bhārata, and thus became a Paurava.
CHAPTER VIII.

BHRGU.

Brahmā desiring to create living beings, produced first the ten great Rṣis or Mahārṣis: Marīci, Atrī, Aṅgirā, Pulastya, Pulaha, Kratu, Pracetās, Vasiṣṭha, Bhṛgu and Nārada (Manu Samhitā 1, 34). They are said to have been formed from his mind, or mental sons like unto himself (Viṣṇu Purāṇa, 1, pp. 4, 5, 7). The list of the mental sons differs in the different Purāṇas. In the Mahābhārata, Adi Parva, v. 25, 17, the first six names occur, but in Sānti Parva, v. 7569, Vasiṣṭha is included, thus making a total of seven (Ṣaptarṣi) and in v. 12685, the number becomes twenty-one. In the Śatapatha Brāhmaṇa, their names are given as Gautama, Bharadvāja, Viśvā-Mitra, Jamadagni, Vasiṣṭha, Kaśyapa, and Atrī. The Vāyu Purāṇa adds Bhṛgu to the list; the Viṣṇu Purāṇa adds Bhṛgu and Dakṣa and makes them nine.

In the Rāmāyaṇa iii, 14, 7-9, seventeen Mahārṣis are mentioned. Bhṛgus and Aṅgirās are the progenitors of the Brāhmaṇas. Gṛtsamada, an Aṅgiras, son of Sunohotra, became a Bhṛgu or Bhārgava, son of Śannaka (see Rv. Anukramaṇi). Gṛtsamada is the “Seer” of the hymns in the second maṇḍala of the Ṛgveda.

Śrī, the mother of the world and wife of Viṣṇu, is said to be the daughter of Bhṛgu by Khyāti (Viṣṇu Purāṇa i, 8, 12) though she is declared to be eternal like Viṣṇu. Khyāti was the daughter of the sage Karddama; but by another account she was the daughter of Prajāpati Dakṣa. His two sons were Dhātā and Vidhātā (Bhāgavat Purāṇa).
It is said in the Mahābhārata, that Pulomā, wife of Bhṛgu, was carried away by the demon Puloman. She was then pregnant, and in her fright, the foetus fell from her womb. Pulomān allowed the mother to depart with her infant who developed to be the sage Cyavana (lit. the fallen).

In the Mahābhārata, Śāntiparva, v. 6930 ff., we find a very interesting discussion on the origin of caste between Bhṛgu and Bharadvāja. Bhṛgu was of opinion that there was no distinction of castes; the Brahmana according to their work formed the four castes.

**Genealogy of the Bhārgavas.**

<table>
<thead>
<tr>
<th>Bhṛgu m. Khyāti</th>
<th>Śrī m. Viṣṇu</th>
<th>Dhātā m. Āyāti</th>
<th>Vidhātā m. Niyati</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prāna</td>
<td>Mṛkunda</td>
<td>Vedaśīra</td>
<td>Mārkaṇḍeya</td>
</tr>
</tbody>
</table>

It is said that he was sent by sages to enquire as to the god of the trinity, who was highest in rank. First he went to Brahmā, but he did not salute him intentionally. He was scolded by Brahmā for his bad manners. He appeased him, and then went to Śiva, whom also he did not show proper respect. Śiva grew angry but was soon propitiated. Next he went to Viṣṇu whom he found to be asleep. In disgust, he kicked him on the breast, whereupon the latter welcomed him, apologised for his sleep and massaged his feet as the sage must have been hurt there by the kick.
Bhra-Gu’s acts:
1. He cursed Nahuṣa, when the king kicked Agastya, in whose hairs he remained concealed.
2. By his favour, king Vitahavya, a Kṣatriya, entered into the state of Brāhmaṇhood.
3. He pierced Vala (Sāma Veda, ii, 304).
4. He invented the Science of Archery.
5. Bhṛgu is one of the sages who first kindled the sacrificial fire (see Muir’s paper on Manu, the progenitor of the Aryan Indians in Vol. XXX, J. R. A. S., pp. 410-416; Rv., viii, 43, 13; S. V., i, 18).
6. In Ś. P. Br., xi, 6, 1, ff.; Bhṛgu, the son of Brahmā, is said to have visited, by his father’s commands, the four directions of the world, and he saw, amongst other things, that living beings were being cut into pieces and eaten by other men as the future retribution of the slughters performed by them.
7. Bhṛgu is one of the sages, mentioned in the Caraka Saṁhitā I. i., who assembled in the Himalayan retreat to discuss about the means of relieving human suffering and of curing men suffering from various diseases. (See C. S. I. 1).
8. In the Māṇava Dharmāstra the sage “Bhṛgu, here called a Manava, is introduced as Manu’s disciple, through whom the great teacher has his work promulgated.”
NĀRADA.

Nārada is the name of a famous Rṣi who figures so prominently in the Purāṇas. As a physician, he is not much known. He is a Devarṣi,—one of the mental sons of Brahmā. He was cursed by his father for not helping him in the act of creation. He was born again as a Gandhārva, Upavarhaṇ by name, and married Mālāvatī and other Gandharva maidens. He became guilty of misdemeanour, at the sight of the celestial Rambhā while dancing before Brahmā. He was again cursed and became the son of Kalāvatī, wife of Dramila, king of the Gopas, through the grace of sage Kaśyapa, whose seed fell on the ground. Next he abandoned his body, entered into Brahmā and regained his original form. He learned a little of the science of music from his father: Brahmā, became proficient in it from Ulukesvara, a Gandharva, and finally became master of the Science through Kṛṣṇa. He invented Vin, a melodious instrument of music.

Books:—Nārada is said to be the author of the following books:

1. Dhātulakṣmaṇa: To Nārada is ascribed this treatise on humours and pulsation.

Ms. I. O. 2715.

Begins: श्रव रात्रिनां॥

वामभागे तु नारीशा दत्ति मुक्तशान् ।

वच्छन्त बल्लते सर्व श्रुतेन्गम फलप्रवर्तः॥

Ends: एवं मुख्यदिश्मों नारीशा विचारणः।

शर्मेश्च दुःसन्ना विधा नापनीया प्रयात:—

Colophon: चति नारदकत्वं धारालयम् समातः।

3. Nārada Smṛti: on Laws. Nāradīya Dharmaśāstra is the most systematic work of all the Smṛtis and is strictly confined to Law. The text has been translated by Dr. Jolly.

4. Nāradīya Purāṇa: one of the eighteen puranas of the Hindus.

Formulæ attributed to Nārada:—

1. Mahālakṣīvilāsa Rasa ... R. S. S., p. 331.

2. Lakṣīvilāsa Rasa ... \{ R. C. IX., p. 59. \\
                                \{ R. S. S., p. 471.

1. Mahā Lakṣmīvilāsa Rasa.

नारदालक्ष्मीविलासरसः।

पलं व्यवायुष्कः तद्वः गम्यं भवेत्।

तद्वः वहख्यापि तद्वः परदेस्या।

तत्क्रमं हरितालच्छ तद्वः ताबम्ध्रकः।

रसवध्यं कर्पूरं जातीकीपलि तथा।

हंधारकवीलाच धीजं सर्पबलस्य च।

प्रलोकं कार्तिकं भागं भूतकालश्च शाषक।

विषिष्ठ वादिका कायं विगुणाद्वलवान्॥

विष्णुलि वादिपातीलासव गदानू धीरानू मुदाद्वः।

वलीवालनविलेप तथापिशाम्भू च।

कुधिनकाविविद्ध प्रयोज्यानू विषिष्ठिन्या।

हीरानं कुद्बनातीवं चिरां कुलश्चा।

नाहृत्याः रशं धीं मुदाद्वमयमन्द्रं।

काह प्रसनम रामचतं: सौवत्य दीघम्यरक्षनव।

शाम्वारसं मुदाद्वर्यं जिवापल्यं गलिं।

उदरं कँचनाकाविसुखवेलाष्मव।
2. Lakṣmīvilāsa Rasa.

लक्ष्मीविलास रसः।
पहले कुष्ठाभिषेक तद्विते रसगृहके।
सुप्रस्त तद्विती जातीकोषफली तथा।
हज्जारकौमविस्तारकुमः।
लैक्षिकविज्ञानीं विदारीक्रमनविषय च।
नारायणी तथा नागवधा भाविकला तथा।
बीजं मौपुरीकापि दैविज्यं वीर्मेव च।
एतेषां कामिकं चूर्णं मधुखल वारिष्ठा तताः।
मिठिया बटिका काहां विन्यासाकलं।
मिन्नद वनस्पतिकालायु गदानु चिरानु सुधारणानु।
वालोकान पेचिकाकापि नामकर निःबमः कार्तिक।
कुलमविद्वस्तविहिं विशेषानु विषादित्ति तथा।
नागरं क्रष्णं गोविं गुडामयमन्दरं।
श्रीपदं किरदारस्त्रं चिरं कुलमविद्वस्तम्।
अश्वमीथमक्ष्मीतीर्थं सुदारणस्तम्।
NARADA

রাশিনি যাচার্য: ব্রজেশ্বর দীর্ঘক্ষণিক চ

রামরাজ সর্বজ্ঞ জিউলস্য গলায়নসম্পত

ুদং কণ্ড মন্ত্রানুসারে মন্ত্রানুসারে

বৃত্তিয়া মিশ্র: মুল: বৃত্তিয়া গুদিণসমানস

বন্ধুদাঙ্গ প্রাপ্তিহৃদয় হর্ষিন্ধর যথাযথসম

অহুদানমিহ প্রেরণাং সার্ধ প্রত্যেক ordin.

বারিতক্ষু সুগুণধরসীলনাথ কামপুঞ্জক

হরিদেরি বরপ্রস্থেন নর যুক্ত সম্বন্ধ:।

নচ লিঙ্গ ফের বিশ্বায়ে ন কেশ প্রাণী প্রজাত:।

নিঃবর্জন শতনিত্যে নিবন্ধনার্থ নিঃবর্জন:।

বিলাচ্ছবি গোষ্ঠী হকড়ায় প্রস্তুত:।

প্রোজ: প্রকোপাগাদিত্য নারদেন স্বামীনাথ।

রসমী লাওলিয়ামাথু বাসুদেব জগন্ধেত:।

অস্তাদ্ধু ব্যবধান লজনারীন বহন:।

চলনে লম্বোলামাথ রস:।

Rasendra Cintámañi.

লক্ষাবিভাগীয়:।

পল্লা ভাষায় ভার্মচারী তাহীয়া রসনমিকো।

বলা নাগর্যা ভীষ বিহারীকুলন্তমেব চ।

কৃষ্ণধরমুকন্তুল সীতাহার্যায়:।

বীজে শক্তিসাম্পদে আলীবাহীনতি তথা:।

করুণার্ক কর্তারুঘ্ন প্রাণচীন প্রকৃ:।

রক্তেন্দ্র চান্দ্রমণিন পুষ্প পরমিকো।

বন্ধুদাঙ্গ দিব্যবাচঃক্রমানায় কার্যেশ্বেত:।

রসোলজিমালায় পুজ্জবপ, পকারক:।

Rasendrasāra Samgraha.
MARICI.

Marici is described as one of the Prajāpatis (Lords of creation)—one of the seven great Rṣis (Saptarṣi), the mental sons of Brahmā, who are represented by the seven stars of the Great Bear in the sky. He married Kalā the daughter of Kariddama Muni. He was the father of Kaśyapa.

In the Caraka Samhitā, I, xii, he is referred to as questioning the usefulness of a discussion on the qualities of Air in the Ayurveda:

तः वा चार्छिन्द्रस्रीयो मरीचिवाच | यदपेववस्तत: किमवानमहा चाबने
विग्रह्णे ता सामवाहस्यत्वमविविद्यायं सिद्धविविद्यायं विविधाद्वैतेऽविविधाये कृत्या प्रवचनेति ॥

He attaches more importance to fire than air as capable of causing good and ill health in a person:

सारीचिवाच | चतुर्वेदं शरीरं पितारं मांतः कुपिताकापितं सुभाष्मति मरीचि ॥

तथा—

पक्षिमपल्लि दुर्गमजल्लेन सातायातमस्याय: प्रकटिविक्रमितवथ’ गोयां ‘सव कोध हस मोह’ प्रायादधिवेत्तान्ति वायवायण इद्यदानीति ॥

C. S. I. xii.

As regards the part of the foetus formed first, he says, that it is impossible to answer the question, as the parts cannot be seen:

परीखवादविव्यवितिः मरीचि: ॥

C. S. IV. vi.
KACA.

"A son of Brihaspati. According to the Mahabharata, he became the disciple of Sukra or Usanas, the priest of the Asuras, with the object of obtaining from him the mystic power of restoring the dead to life, a charm which Sukra alone possessed. To prevent this the Asuras killed Kacha again and again, but on both occasions he was restored to life by the sage at the intercession of Devayani, his daughter, who had fallen in love with Kacha. They killed him a third time, burnt his body and mixed ashes with Sukra's wine, but Devayani again implored her father to bring back the young man. Unable to resist his daughter's importunity, Sukra once more performed the charm, and to his surprise heard the voice of Kaca come out from his own belly. To save his own life, Sukra taught his pupil the great charm. He then allowed himself to be ripped open, and Kacha, upon coming out, performed the charm and restored his master to life. This incident is said to have caused Sukra to prohibit the use of wine to Brahmans. Kacha resisted the proposal of Devayani, and refused to make her his wife. She then cursed him, that the charms he had learnt from her father should be powerless and he in return condemned her to be sought by no Brahmana and to become the wife of a Kshatriya."

Dowson's Hindu Mythology.

Formula:

Kaca is said to be the author of a formula for stoppage of urination in Cakradatta.

युवाच कँचः—

नलकुशकारशिरिणाम क़ियात् प्राति:सुपीतलांखिरवाम।

पिठात: प्रायाति निययं मूलग्रह युवाच क़िचः॥

भूताणात् चिकित्सा—चक्रदत्त, p 190.
CHAPTER IX.

VIŚVĀMITRA.

Viśvāmitra is the name of an ancient physician who with other Rṣis, is mentioned to have learned the Science of Medicine from Bharadvāja. He flourished during the Vedic times and is said to have composed many Vedic hymns. He was contemporary to Vaśiṣṭha, with whom he often quarrelled. He was a King, a Kṣatriya rāja, but by severe penance and austerities became a Brāhmaṇa afterwards. His deeds are described in detail in the Rāmāyaṇa and the Purāṇas. He is the father of Suśruta, the disciple of Dhanvantari and the famous author of Suśruta Samhitā. In Susruta Samhīḍa, V. viii; he is said to have once gone to the hermitage of Vaśiṣṭha, whom he caused to be angry. In anger the sage perspired, and drops of perspiration and other excrementitious matter fell on dried grass; and thus the different kinds of spiders are said to have been formed.

Viśvāmitra, the composer of ancient Vedic hymns, is said to be the same person who figures in the Rāmāyaṇa.
VIŚVĀMITRA

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and later literature. Viśvāmitra is a gotra name, and any descendant of the sage is described as Viśvāmitra.


His parents: In the Rv., he is described as the son of a King named Kuśika, but in later literature he is said to be the son of Gādhi, King of Kāṇykubja, and a descendant of Puru. So he is styled as a Kauśika and also as a Paurava (Harivamṣa). In the genealogy, it would be found that Gādhi was of the Kuśika race. So he was called a Kauśika and also Gādhi-nandana. Satyavati was the daughter of Gādhi who gave her in marriage to a Bhārgava Brāhmaṇa named Ricika. Ricika prepared two dishes of food for his wife and his mother-in-law. The dishes were exchanged and the result was that Satyavati gave birth to Jamadagni, the warrior Brahman and the mother bore Visvāmitra, a Kṣatriya king with the qualities of a Brāhmaṇa.

Both Viśvāmitra and Vaśiṣṭha became the family priests of King Sudāsa. They quarrelled and cursed each other and each killed the hundred sons of his rival. Viśvāmitra, though father of hundred sons, adopted his nephew Śunah-Śeṭhaḥ as his heir which was objected by his fifty sons who were cursed to form the Dasyus of the frontier.

"धेवेनसुवाच—वस्थे राजानं वधपात, 'पुत्री से जाययाम, तेन ला यश, प्रति तथिति च वशेर राजानं वधपात, 'पुत्री से जावगा तेन ला यश' प्रति तथिति तथा ह पुत्री जमि 'रोहितEMONA' नाम। त' होवाच 'धर्मिनवै तु पुत्रः, यात्रा मानेन' प्रति। च होवाच पदा: निहर्गी भवति, धय स मैथी भवति, निहर्गी यथो-रक्ष ल्या यश—प्रति तथिति—च निहर्गी भास—त' होवाच 'निहर्गी यथोरूपः, यात्रा मानेन प्रति स होवाच 'यदा वेष्योर्जीणा जायने प्रति स मैथी भवति, दलावधा जीवनां 'बलस यशा' प्रति तथे विन—*
In the Rāmāyaṇa, king Viśvāmitra is said to have paid a visit to the hermitage of Vasiṣṭha and was hospitably entertained by the sage. The king wanted his cow Kāmadhenu, or Nandini; and when he attempted to take away the cow 'by force, his armies were defeated by the army called forth by the cow, and the sage cursed the hundred sons of Viśvāmitra to be turned into ashes.

King Triśāṇku, a descendant of the race of Ikṣāku, desired to celebrate a sacrifice in order that he might ascend bodily to heaven. Vasiṣṭha declared it to be impossible but Viśvāmitra by his austerities accomplished his object against the wish of the Vasiṣṭhas and the gods.

The story of the Visvāmitra’s amour with the celestial nymphs Menakā and Rambhā, and the birth of Šakuntalā is well-known to the readers of the celebrated epics.

Afterwards when Visvāmitra became a Brāhmaṇa, Vasiṣṭha welcomed him with honours.
VIŚVĀMITRA

In the Purāṇas the story of King Hariścandra, son of Triśaṅku, who was persecuted by the sage, is narrated. Vasiśṭha cursed Viśvāmitra to become a crane, who also cursed the former to be another bird, and as birds they fought but were reconciled by Brahmā. In the Rāmāyaṇa, Viśvāmitra is said to have taken Rāma and Lākṣaṇa with him to free the hermitages of Brāhmaṇas from the Rākṣasas; and it was through him that the four sons of King Daśaratha were married to the daughters of King Janaka.

Viśvāmitra ordered the river Sarasvatī to deliver Vasiśṭha to him so that he might kill him. But as Vasiśṭha came towards Viśvāmitra, the river carried away Vasiśṭha in another direction.

The Aśvin-Rasāyaṇa as it occurs in the Navanitaka “implies (v. 7816) that by medical tradition the formula was ascribed to the ancient physician Viśvāmitra, apparently the respected father of Suśruta. That inscription is contradicted, however, by the initial verse (v. 7738) and by the name in the colophon, which attribute the formula to the Aṣvins,” (I. A., Feb. 14, p. lx).

Viśvāmitra as a medical author is quoted in

Nivandha Samgraha.

1. तद्वशशिष्यं: प्रधानालाइत्र चार: चालु एवं विश्वामित्रविश्वामित्र-कर्मणा निर्धरणा।

2. पाठका: पारिभुजालाइत्राचापि विभवायात।

Vyākhyā Kusumāvalī.

1. देशपुष्प: क्राँमुखो रज्जुपुष्पकार्य वच।

पीतारबी वराष्ठ्रु कालद्वाख: प्रकृतिपित:।
2. पानीयमानवनाय परिषां चतुर्यशत् ।
जस्यरमोकल्ले च चारों परागमेष्टी।
3. प्रणब्राह्मणकचिरिीषुपुष्पानारिकेरे।
सचयापियामीपले। पितृमैयार मुरूः।
सूर्यब्रह्मस्कोलाम रस चारदोष दिन्ते।
सिद्ध हरी जयेन्द्राधा वालीशा चिदीपसम।
4. पाठके परिभ्रमणा लिखाशा यस्मायायत।
काण्डलम्युत चुषण मुखदर्शारिशो।
पितृमैयार गुणेन सिद्धा वा लिखाश्चूलाशिवातनुत।
5. विभृंगक्षमां तु जातानानन्द भेषद्व।
एतेनेव प्रमाणि साशिस भास्त् प्रवर्तकत।
कोलामिस्त्रां चीरादे ददामिश्वय कोवर्द।
चीरादादे कोलामां कुमारि मेल्न। पिलं।
ब्रह्मादे सहस्प्रच्या भृकुदोदय संभित।

Vyākhyā Madhukoṣa.

1. यदा लघुतरिक्य सज्जातन्वनति।
हिला किलाश संज्ञातु कुलरंबलकोशद।

Tattva Candrikā.

1. See 2, V. K. V.
2. विश्वनिवेशापि दाडिमर्स: एयोहः।
3. See 2, Ni. S.

Bhāva Prakāśa.

1. See 5, V. K. V.
VAŚIŚṬHA.

A famous Vedic Rṣi to whom many hymns are ascribed. He is classed among the ten Prajāpatis and the seven Mahārṣis and is said to have been a mind-born son of Brahmā (Manu) or, according to another account, a son of Mitra and Varuṇa by Urvasi (R. V. vii, 33, 1). There was a special rivalry between him and the sage Viśvāmitra who wanted to take away Nandini “the cow of plenty” by force from the hermitage of Vaśiśṭha. He appears to be the family priest of King Sudāsa (Aitareya Brāhmaṇa and R. V.) or to his son Kalmāśpāda (Mbh.), and to Ikṣāku and his descendants (Viṣṇu Purāṇa). Muir says: “Vasistha according to all accounts must have been possessed of a vitality altogether superhuman” for the name is “used not to denote merely a person belonging to a family so called but to represent the founder of the family himself as taking part in the transactions of many successive ages.” Vaśiśṭha is a gotra name and hence arose the confusion, for all his descendants are styled as Vaśiśṭha.

King Kalmāśpāda, son of Sudāsa, while hunting in a forest, met Šaktri, the eldest son of the sage Vasiśṭha, and struck him with a whip as he stood on his way. Šaktri cursed him to be a man-eating Rākhasa, and Viśvāmitra ordered a man-eater to enter the body of the king. Once he offered human flesh to a Brāhmaṇa, Mitrasala by name, who also cursed him to the same effect. The king then ate Šaktri and the hundred sons of Vasiśṭha who, however, took pity on him and restored him to his natural condition after twelve years. In the Viṣṇu Purāṇa the story is told somewhat differently. He killed a tiger,
but another tiger, who disappeared, assumed the form of Vasiṣṭha, the priest, in a sacrifice performed by the King. Later, he assumed the form of a cook and served a dish of human flesh to the sage Vasiṣṭha. Thereupon the sage cursed the king, but afterwards knowing him to be innocent, limited the period of curse to twelve years. The angry king being prevented by his wife Madayanti from uttering a counter-curse upon the sage, threw the water on his feet which consequently became spotted (Kalmāśpāda). After the term, he assumed his natural form and his wife became pregnant and gave birth to Aśmaka by an operation of Caesarian section performed by herself with a stone.

Vasiṣṭha’s wife was Ūrjā, one of the daughters of Dakṣa. She gave birth to his seven sons. In the Rāmāyaṇa and Bhāgavat Purāṇa, however, Arundhatī is said to be his wife. His descendants are known as Vāsiṣṭha and Vāśkalas.

King Nimi of the Ikṣvāku race requested him to officiate as his priest in a sacrifice. But as he already promised Indra to act as a priest, he consented to be his priest after the sacrifice of Indra was over. Nimi engaged Gautama to be his priest. Vasiṣṭha came back as he promised, became angry, and cursed the king to lose his body. Nimi uttered his curse and the energy of the sage entered into the vigour of Mitra and Varuṇa who were his fathers as their seed fell at the sight of the divine Urvāśī.

Vasiṣṭha once tried to enter the house of his father Varuṇa for food by night as he tasted no food for three days. The house-dog barked as he entered and he put the dog to sleep by a hymn (Rv., iv. 121) which is recommended to be recited by burglars.
His name appears in the list of the sages mentioned in Caraka Samhitā, I.1, who wanted to learn the science of medicine.

Books: 1. A Law Book is ascribed to him. In the Vāsiṣṭha Dharmaśāstra we find

शैविककृतस्त्र: पुराणो मातापित-निमित्तकः। P. 44.

"The man is formed from blood (or ovum of woman) and semen (of man); the father and mother are accidental causes."

2. He is the reputed author of Vāsiṣṭha Samhitā, a treatise on medicine.

It is quoted in Trimalla Bhatta's Yoga Taranāgini. MSS., I. O. 2705, 2706. fol. 6a.

In the Ṛg Veda many hymns are attributed to Vāsiṣṭha: we quote a few hymns below:

Ṛv. vii, 18, 47

5

21 : Relates the connection between Vāsiṣṭha to and Sudāsa.

25

33. 1: Let not the Vāsiṣṭhyas be far off to help me.

2 : They have brought here Indra across the Vaisanta from the Soma offerings.

3 : Indra delivered Sudāsa through the prayer of the Vāsiṣṭhyas

4 : Vāsiṣṭhyas infused energy into Indra.

5 : Indra, praised by Vāsiṣṭha, helped the Tritsus.

6 : Vāsiṣṭha marched in front, and the Tritsus were deployed.

7 : Vāsiṣṭhas know the three deities.

8 : Vāsiṣṭha's hymns are bright as the sun, deep as ocean, and swift as wind.

9 : Vāsiṣṭhas sat down by the Apsaras.
10: Thy birth is twofold: (1) when Mitra and Varuna saw thee quitting the flame of lightning. (2) When Agastya brought thee to the people.

11: Vasishtha, the son of Mitra and Varuna, born from the soul of Urvashi.

12: He was born of the Apsaras.

13: Mitra and Varuna dropped their seed into the jar. Thus arose Mana (Agastya), and also Rishi Vasishtha.

88, 1: Vasishtha, the priest of King Sudasa, helped him to gain the victory in the battle of the ten kings. Both Vasishtha and Sudasa belonged to the tribe of the Trtsus.

86, 4: Refers to Varuna's anger against Vasishtha who entreats to be forgiven.

87, 4: Vasishtha received a revelation from Varuna.

88, 3, 1: He embarked on the boat with Varuna.

2: Varuna took him into the boat; he made him a Rishi, an utterer of hymn.

3: Where is that friendship between us.

4: If I have committed any offence, I pray Varuna to grant us protection.

104: Overwhelmed with grief for the death of his hundred sons when killed by the sons of Sudasa, Vasishtha contradicts the allegations that he was a Yatudhana: 'May I die this day, if I be a Yatudhana, or if I have destroyed any man's life; and may Indra and Agni smite the liars who speak against me.'
The following formula is ascribed to sage Vasiṣṭha:
p. 146.

1. Vasiṣṭha Haritaki Avaleha.

वासिष्ठकरोतानकसिद्धिः।

ब्रह्माँक सत्य ज्ञानाकारिणि त्योंसऽकारि च महं शुद्धसः।

दन्त्यमन्त्राचारिविकल्पं महाकारां कर्तिपं च पवकिल्म॥

सत्वना हस्तः ग्रंथिपति च वैल्लभिः पवारि च विचरकः

विष्णुकृष्णप्रभातशोभागुरुं सर्वाणि कुर्वापवकर्मिति ॥

लोकः बमान्धु पश्चिमकटाँगु विधिसूणं च यद्यमायम॥

हरिमन्त्रां यावनविदवा श्रेरः प्रयात्वद्वतादीव॥

भिक्षाय तेनेव जलीन सब्र्वः सार्थः पुराणः महं शुद्धः ॥

भूयिः शुद्धायतन च ददायार्कादवाहिनां च स्वर्गमयत॥

प्रेक्षा पुराणः घुट्ट्यत् चैव नववः तैवशः च तावदीव ॥

श्रीति महु चेन्द्रसं च ददायादाति कादनः चित्तीलीिनाम॥

पत्रो शिवविल लध्य मलादीव सर्वः जाती नासयती हि साव्यत ॥

साक्षयेव च नेयरागंगिल्ल्वा गाढः समती च चुः ॥

साक्ष्यनिर्मणयथो फि कृष्ण सविभयं शाकुलिनिसिद्धानाम् ॥

भगन्द्रष्यदवात्तसाक्षीप्राकाश्याः सास्तुसदीवन ॥

कैशाणपुराकुसितधर्मीपाल्म पुष्पियैव करोति साते: ॥

साक्ष्येन्द्राः च तयोपवृज्य वर्णां च रमेश्वरकुस्क्षाः॥

क्षरः कुपरसं चप्प धर्मः गर्भस्य तযौ व फालिम् ॥

समाधिमायसृजसिद्धाते: श्रीमाित: पदमनागमः ॥

जीविविक्षामां च सुहस्मयप्रयोगकालादिति सिद्धाकसम्

ई धार्मिकमेज्जानि साहित्या वा सर्वेः विष्णुकरिषमादिनमीन ॥

धनीत्व कर्तनं रसायनाणां शपार्थः योगं भगवनंविशि: ॥
ATRI.

The sage Atri with his wife Anasūyā lived in a hermitage in the forest on the south of the Citra-Kuṭa mountain. It is told in the Rāmāyaṇa that when Sītā visited them, Anasūyā gave Sītā an ointment which was to keep her beautiful for ever. (See Dowson's Hindu Mythology, p. 15.) Anasūyā was the mother of the sage Dīrūvāsā, the ascetic Dattātreya and Soma, the Moon.

Atri married Anasūyā, one of the daughters of Prajāpati Dakṣa.

His son is Ātreya and his sons and descendants belonging to his race are the Ātreyas.

Atri is one of the Maharṣis or great saints. He composed hymns for the magnification of Agni, Indra, Aśvins and the Viśvadevas. He is also described as one of the ten Prajapatis or lords of creation (Manu), as a mental son of Brahmā, and as one of the Saptarṣis or seven "Seers" or Rṣis.
ANGIRĀ.

Aṅgirā was one of the seven Mahaṛṣis and also one of the ten Prajāpatis. Aṅgirā is often used as a synonym of Agni, and like him, is described as the priest of the gods and as the lord of sacrifice. Aṅgira is said to have been the father of Agni in the hymns to Agni and Indra. Aṅgiras is also described as the son of Uru by Āgneyī, the daughter of Agni. A different version refers his birth from the mouth of Brahmā. He married Smṛti or 'Memory,' Swadhā, 'Oblation' and Satī 'Truth,' the daughters of Dakṣa, and Sraddhā, 'Faith,' the daughter of sage Karddama. The Ṛks or hymns were his daughters and the Manas and Haviṣmats were his sons. His other sons were Utathya, Vṛhaṣpati and Mārkaṇḍeya. He begot sons on the Kṣatriya Rathi-tara's wife and they were called Āṅgiras. He is described as the law-giver and also as a writer on astronomy. He is the regent of the planet Jupiter.
VĀMADEVA.

Vāmadeva is a Vedic sage. To him are ascribed many hymns. He is said to have come in this world with the speed of a hawk through his mother’s side and not *per via naturales*, as did Buddha in his birth. In times of extreme distress he cooked entrails of a dog for his food in order to save his life.

In the Gada Nigraha, a formula for a pill is ascribed to Vāmadeva for the cure of Prameba:

\[
\begin{align*}
\text{प्रमःधि वामदेवन कथिता गुटिका} & - \\
\text{क्रुद्धष्ट्रं बषा मुखा विक्रमं चिनण्डों विभषम्} & - \\
\text{एतानि समभागानि पथं च विनुष्ठा विषास्} & - \\
\text{पञ्चविषयं यूद्दाराम: कादविगः दुमाधिनाः} & - \\
\text{बदरस्मामादू पुटिका काव्योऽथ गुटिका प्रमःधि, बालवाते, भूष्ण,} & \\
\text{दनाधि दलिति, विशिष्टतय लालामिन्द्र} & - \\
\end{align*}
\]

SANATKUMĀR.

He is said to have composed the Sanatkumāra Samhitā of the Pāñcarātrāgama.


This is stated to form the 94th Adhyāya of the Sanatkumārasamhitā of the Pāñcarātrāgama and deals with treatment of eye-diseases. It is said to have been originally revealed by Sanatkumāra to Nārada. The kind of treatment explained herein is said to have met with success in the case of Brhadratha, son of Paribhadra, king of Kāśi (vide R. No. 1327a).

Beginning:

\[ \text{brasāḥparāṇaḥ viṣṇuḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{sanatkumāraḥ viśṇuḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{naśadḥ... prabhāvayāḥ vamśaḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{bhūmārodayaḥ... kulaḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{brhadārjunaḥ... maṅgalaḥ... viśvākṣāṁ sanātaḥ} \]

SANATKUMĀR:

\[ \text{prabhuḥ naśadḥ... kulaḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{bhūmārodayaḥ... pūrṇamaṇḍaḥ... viśvākṣāṁ sanātaḥ} \]

NAŚADḥ:

\[ \text{bhūmārodayaḥ pūrṇamaṇḍaḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{tamaḥ... bhūmaṁ sūkṣmaṁ mahaṁ... viśvākṣāṁ sanātaḥ} \]

SANATKUMĀR:

\[ \text{brahmāḥ pūrṇaḥ... viśvākṣāṁ sanātaḥ} \]
\[ \text{paripramaḥ... viśvākṣāṁ sanātaḥ} \]
भगवनू सम पुवर्वा अचिरीयो भणावह:।
तव्य शानिमंविन्द्रन तव्य्य ब्रूजि मंगामु नी॥
मधुसो: तिलिषीपुणयो: चक्कायवनिया इनित्।
खेङ्घर’ ¹ नासिफेर’ च डायां धार्यो ब्रह्माकोम॥

Colophon:

च्रित प्राप्तावे मक्िपनिषिद्वु सुनकुसारसंखिताया शानिवनावे अवशयकनारायण।

…. नाम जयेन्द्र बनितमहाभाषे।॥

End:

किस्म बहुगीतेन समालिहकरो स्वयो।
शारणांविदनभासाय: प्रासिद्धदविचिष्:॥
अभ्यसितो सदा सम: वेषे माण वापते।
च्रित सुखसर’ प्रीतं षाुसमतिपछु(केम)स॥
पदें जाला महन्सहस्व: विंघुन: पाषांतो जान॥

—

मातुलक्रम। च्रित पाठानवरम्।
CHAPTER X

KĀMA DEVA

Kāma is the god of desire, and as such he is said in the Ṛgveda to be the cause of creation. The Atharvaveda magnified Kāma as the supreme God, and there he is identified with Agni. In the Greek mythology Eros, the god of love, is similarly described in the creation of the universe. He is the son of Dharma (Justice) and Śraddhā (Faith) (Taitt. Br.), or of Lakṣmī (Fortune) (Harivamśa). He is also said to have sprung from the heart of Brahmā or from water (irāja). He is also styled ‘self-existent’ or ‘un-born.’

Rati or Revā, the daughter of Dakṣa, is his wife. She is the Venus of the Hindoos. Kāma inspired Śiva with amour for Pārvatī and was reduced to ashes by the god’s angry eye on his forehead. He was born again as Pradyumna, son of Kṛṣṇa and Rukmīṇī. His son is Aniruddha and his daughter, Trṣā. After the death of her husband, Rati lived in the house of Śambara daitya as Māyāvatī.

He is handsome in appearance, and rides on a parrot. His bow is of sugarcane, bowstring of bees, and the arrow-tips flowery. His banner displays a Makara or a fish.

Formulæ: The following formulæ are ascribed to Kāmadeva:

1. Methī Modaka ... Kāmadeva ... A.R. ... p. 53
2. Kāmadeva Ghṛta ... , ... " ... p. 120
1. Methī Modaka.

नींदी-भोजक।

चिकटु, विफल्या सुसाजीरकः भावकः।
कठकले, वीक्ष्रां शरीली श्यामस्वय विवः॥
लादीस्वीशर् परं श्रीमता च फलस तथा॥
जातीकोष वर्जः मराकूँ र चन्दनसः॥
शाख्य पौष्णित प्राणितवलय तु भीविका।
मैत्रेयस्म भोजकः काळ्यः पुरातन गुरुः॥
ह्येतेन मधुना किषिदत खादद्गिर्वलकः प्रति॥
प्रविष्ट खरकते दीर्घे साय नेत्रेद महीपादम॥
वस्त्रेः दानायानां च संपद ब्रह्मचरः॥
मत्यान्त विवृक्ति हलत्सुराख्यं तथार्थरीम॥
पापुश्रीगमं तथा कालेज्य श्रवण हलत्सुराथम।
शान्ति च पतिति गाठि खातां तालकोपीयत।
दक्षार्धार्धाच्यां नारेनाच्यें प्रुवः॥
भावितं कामयेन भीविनोदकार्यकः॥

2. Kāmadeva Ghṛta.

कामदेवधृतः।

भन्नभापुलकां तांदेन गोधुर्भस्य च।
भवारान बिदारि च शालपचि वल्ला तथा॥
भन्नभाय च नुसाधि प्रभारिते प्रवातुः।
कामस्वीच्चन्तु मायाविरं स्वनवच॥
प्रद्यु दशपलानू भान्तनुभि रहितेष्टः पञ्चित॥
चतुर्भागाविशेषतु कामयवतक्ष्येन॥
शंक्रीवाध्रं कुठ निपाता ब्राह्मणदनम्।
बालकं नामपुष्पं भालामुदः कथं सद्यम्॥
काम देवा

भीमोपण्य शारिरि हे जीवनीय विशिष्टः
पुष्करसंस्मृतव शकङ्गरः पललयम्
रसामार्गशृङ्खलामां तत्र वार्तेनु
चतुः गुंधिन पयसा घुटप्रस्नः विपासितः
रक्षितः चन्द्रीयः काभ्यां वातमोहितम्
हलीणः तथा मोहः वर्णसेवः सरवयम्
श्रीरुचः मूलद्वजः पावणश्लेष नामसेतु
एतद्राः प्रतीत्वम् वजनः पुरांशिलाम्
श्रीकाविनायानपश्याः दुर्विषलाच दैविनाम्
श्रीकावालम्यक्षणां जीर्णात्मकरित्वान्तम्
श्रेष्ठ वशेषकर्त् इत्यः हथः पेयः रक्षायनम्
श्रीकल्यानकर्षेष भावः मारः विविघनस्
सम्बन्धति शुरुच शरं दूर्विषलिन्द्ररम्
कामदीव श्रवणवारः सम्पूर्णितुष शाश्वते
PULASTYA.

Pulastya is one of the mental sons of Brahmā. It is said that he was born from the ears of the creator. He is one of the Saptarṣi or seven sages. He used to practise austerities near the hermitage of the great Muni Trnavindu, by the side of mount Sumeru. The Apsarās and the daughters of sages used to dance and play music there. This annoyed Pulastya. He cursed that any girl, whom he would see, would be pregnant. Havirbhū, the daughter of Rṣi Karddama, or of sage Trnavindu by another account, thus became praegnans. He married her afterwards and had as his son Viśravā. Viśravā is the father of Kuvera and Rāvaṇa, and is the progenitor of the Rākṣasas. Agastya also is, according to Bhāgavat, a son of Pulastya. He received the Viṣṇu Purāṇa from Brahmā and taught it to Maitreya. Parāśara, son of Śaktri by Adṛṣyāntī, learned it from him and made it known to the world.

Pulastya was present in the conclave of sages who desired to learn Āyurveda (C.S., I.I.). But no work of his is known to us.
JAMADAGNI.

Jamadagni, the son of Ṛṣiṇa and Satyavattī, was a sage of the Bhṛgu race. He had five sons, Paraśurāma was the youngest. He was a warrior Brāhmin, and married Reṇukā. One day she went out to bathe and saw a loving pair, Chitraratha and his wife, sporting in water. She came home but not in her former purity of mind. The sage cursed her and asked his sons to kill her. His four sons refused and were cursed to be idiots. Paraśurāma consented and struck off his mother's head with his axe. The sage was appeased. Paraśurāma was asked to pray for a boon, and he prayed for the restoration of his mother's life and the intelligence of his brothers. The sage granted his prayer.

The Haihaya king, Kārtavirya once came to the hermitage of the sage. He was entertained but forcibly took away Surabhi, the cow of plenty, which belonged to his host. Paraśurāma came home, followed the king and killed him in battle. The sons of Kārtavirya killed the sage in revenge. Paraśurāma was absent then. He came back and swore to clear the earth of the Kṣatriya race. And he defeated and extirpated them twenty-one times.

Jamadagni is mentioned in Caraka Samhitā I. r, to have been one of the sages who learned the science of medicine. He is said to have dug up a remedy to promote the growth of his daughter's hair. It caused her hairs to grow as luxuriously as to require one's outstretched hands to measure their length (Av. vii 137).
GOTAMA.

Gotama is one of the sages mentioned in Caraka Samhita I.1 who learned the science of medicine from Ātreya. In the C.S., VI.1 he appears to be one of the sages who approached Indra to learn Rasāyana known as the Aindriya Rasāyana. Their names are Bṛgu, Aṅgirā, Atri, Vasiṣṭha, Kaśyapa, Agastya, Pulastya, Vāmadeva, Asita and Gotama. Indra taught them the Ayurveda and especially the Rasāyana.

C. S., Vi. I, p. 323.

The seduction of his wife Ahalyā by Indra 'has been explained mythologically as signifying the carrying away of night by the morning sun.'

Gotama or Gautama, the father of Śātānanda, is the reputed founder of the Nyāya School of Philosophy. He is also the author of a Law-book which has been edited by Stenzler.

He is quoted in the Vyākhyā Madhu Kośa, Arśa Nidāna, p. 64.

यदाहोतमः—

श्रीचा च पवात्त्वस्य: श्री वधात्त्वस्ययः।
वधात्त्वस्य शर्मिः यत्त्वरीवमलास्यः॥

शतोश्च श्री गद्वायुमायःसंपृक्तः।
श्रीदकः सीतारथात श्री दनासीपको सतः॥

रसाग्नः मिरस्तस्त्रिषितपिण्यातु तस्यः।
समिष्टिसंध चादिव श्री पकः: श्रमिष्टु स्नितः॥
Some authors write his name as Asita Gotama but Asita and Gotama are separately and jointly quoted in the Caraka Saṁhitā. I. i.
GARGA AND GARGYA.

Gargya is the name of an ancient sage, mentioned in the C.S.1.i along with others who learned the science of medicine from Atreya. He is the son of Garga. There were many Gargas; and we are not sure of his identity with another Garga, one of the oldest writers on astronomy. The latter was "a son of Vitatha." A grammarian Garga is mentioned by Panini. The Visnu Purana says: "From Garga sprang Sinā (or Sīni); from them were descended the Gargyas and Śainyas, Brahmans of Kṣatriya race." The statement of the Bhāgavata is, "From Gargya sprang Sīna, from them Gargya, who from a Ksatriya became a Brahmin." He became the preceptor of the Yādavas. His son was Gargya, and Garga, his daughter.

Garga as a medical author is quoted in the Prayogaratnakara by Kavikaṇṭhahāra.

Garga describes the anomalies of normal pregnancy thus:

कमि खरोष्ठि
शकास्त्रस्था नाथं कालातीत प्रजालम्बि 
विज्ञमद्वाषेति युष्मप्रसस्वनास्याय 
सनातना श्रव्याय न जात अश्रमवायत 
हीनाक्ति अभिज्ञानाय जालनी चिह्न्यत 
पथवः पवित्रायेते तथैव च सरीख्य पान 
बिनाष्म तस्म दिश्यया कुलस्य च विनिकित्षिनु

Matsya Purana, Ch. 209.
Books:

1. Garga Saṁhitā: The book is not available now. But there is a book called Ḫvarāśānti on the cure of Fever according to Garga Saṁhitā.

   MSS. L. 4086, 4115.

2. Vṛddha Gārgyiya Jyotiḥśāstra. This work on Astronomy by the ancient sage Garga is referred to in Bhāndārkar's Report of a Second Tour (1904-6) in search of Sanskrit Manuscripts in Rajputana and Central India, p. 46.
VYĀSA.

Vyāsa is the son of sage Parāśara and Satyavatī, an unmarried Śūdra girl. So he is known as Pārāśara, Satyavata and Kāhīna. As he was born in an island in the Jamunā, he is styled Dvaipāyaṇa, and from his black complexion, Kṛṣṇa. Satyavatī married king Sāntanu afterwards and became the mother of two sons, Citraṅgada and Vīcitra-virya. The former died in battle, and the latter married Ambikā and Ambālikā, the daughters of Kāśirāja, and died untimely without any child. Vyāsa performed severe austerities. According to law and at the special request of his mother, Vyāsa had two sons by the widows,—by Ambikā, Dhṛtarāṣṭra, and by Ambālikā, Pāṇdu, whose sons are known as the Kauravas and the Pāṇḍavas respectively. He had another son, Vidura, by the maid-servant of Ambālikā. He married Arunī and had a son, the famous Sukadeva.

According to the Purāṇas, Vyāsa (lit., an arranger) incarnated himself to arrange the Vedas in different ages. He is thus known as Veda Vyāsa or arranger of the four Vedas. He is also said to be the compiler of the great epic, the Mahābhārata, and the arranger of the eighteen Purāṇas: viz., Brahma, Viṣṇu, Śiva, Bhāgavat, Nārada, Markandeya, Agni, Bhavisya, Brahma-vaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrmma, Matsya, Garuḍa and Brahmāṇḍa. He is a Vedāntakṛt, the founder of a school of the Vedānta. Veda-Vyāsa was the same person as Vādarāyaṇa, the celebrated author of the Brahma-sūtra. Vyāsa is also the author of Mimāṁsā.

As Ganesa consented to be the writer of the ślokas of the Mahābhārata on condition that his pen must continue
to write without any interruption, Vyāsa is said to have composed intentionally many obscure couplets as it was settled beforehand that the writer must understand the import of each śloka before writing it. Afterwards he prayed to God to be forgiven for sins committed by him; (1) for assigning shape to the formless God, (2) for describing qualities of the indescribable and (3) for locating the omnipresent in sacred places.

There were many Vyāsas in ancient times. No less than eighteen sages became Vyāsas during the Dvāpara Yuga:
(1) Svayambhuva, (2) Prajāpati, (3) Uśanā, (4) Vṛhaspati,
(5) Savitā, (6) Mṛtyu, (7) Indra, (8) Vasistha, (9) Sārasvata,
(10) Tridhāma, (11) Trivrṣo, (12) Bharadvāja, (13) Antarikṣa,
(14) Dharmmi, (15) Trayyārūṇa, (16) Dhaṇānjaya,
(17) Kṛtaṇjaya, (18) Rṇajyo. There were other sages who received the surname 'Vyāsa,' and even in modern times we find some learned Brāhmmins styled as Vyāsa. This fact would explain how the authorship of all the books was ascribed to Vedavyāsa; probably these works were composed by different sages in different times.

Vyāsa as a medical author is quoted in Sarvāṅga Sundari:

तथा च भगवती व्यासः

यथा भिष्क्ष्य परयोगा यथेष्टं साधुसिद्धिं

यथेष्टं गम साध्यं सन्निह दृढः शः

Sarvāṅga Sundari, I. xiv.
Formule attributed to Vyāsa:

1. Gaṇḍīrāsava.

Gaṇḍīrāsava: I

प्रकारं तु मक्तीं समधं परिजोगित्व ॥
खङ्गमः चौदिरं ज्वाला तथा पिचालं पंद्रित ॥
वौंशविव विफलावर्जनं दशमुखीतुलं तथा ॥
द्वारकाकुटसन्तश्ना पलानं पंद्रितश्चितम ॥
भवात्तकालीनदयं विवक्तं चनमेव च ॥
अथ वृक्षसमानं मागानंकक्षा समापेतु।
पाटा मधुरसा दसी बुधवा चिन्तकशाया ॥
प्राप्तं दशपलानं मागामधीकायायासावककम ॥
तीर्थंद्रवेदु दशसु चनेकिडीक्षितम ॥
सतमुकायं पुत्रं तु गुहावेः तुजा चनिपेतु।
तथा तु श्रीविवानासणय, श्री भाकेन श्रीविवावेतु॥
श्री प्रस्थः सचं नवेव वाहयोजस्वस्त्या ॥
अथ ग्रंथः विवक्तानं कुड़ी मतिष्का च ॥
देवली: युक्तां बाध्यत्व प्रतिवाराधम्मलरतारति ॥
पुराण मरीचकां च सचं ना वह योज्येऽति ॥
भाष्प्रलेपं: कर्तव्य: सनातनं निचियोग्येति ॥
प्राप्तं मानसः तेषां यथाविचारवाक्षः ॥
गङ्गीराजन्त सक्षे यथा: परित्वितं: ॥

प्रथ शोक्यानु प्रमेयानु गुङ्गं उत्तरपि च ॥
किमिक्कलानि वाणिज्यः हीणाशाशिच भगदान ॥
श्रवणु पाष्टुरिगायं वधशीदीपितम च ॥
वनरी गलमखं भ गुहावेः तथावचं ॥
विशमश्रकाश्च विद्वीशीन वाराणीनितं ॥
वरिष्टं: मधुपाल्यं दुर्बि नक इत्यमुरारानु ॥
There is a difference of opinion as regards the identity of Vādarāyaṇa and Vedavyāsa, but there exist proofs, both external and internal, that the names refer to the same person and that Brahma-Sūtra of Vādarāyaṇa must have been composed before the age of Pāṇini who, according to Goldstucker, flourished about six centuries B.C., if not earlier. Windischman doubted this identity as Śaṅkarācārya in his commentary mentions Vādarāyaṇa but never the name of Vyāsa as the author of the Sūtra. The glossators of Śaṅkara Bhūṣya,—Govindānanda, Vācaspati Miśra and Ānanda Giri—have ascribed the authorship to Vyāsa. Rāmānuja, Madhava, Vallabha, Śrīnīvaśa and Valadeva have similarly expressed their opinion. The Skanda Purāṇa and the Bhāgavat also identify the two authors. Hemicandra, the lexicographer, in his Abhidhāna Cintāmaṇi gives Māṭhara, Dvāipayāṇa, Pārāśarya, Kāṇīna Vādarāyaṇa as synonyms.

His date: In the Mahābhārata, which in its old recension Bhārata dates back to 3000 B.C., it is said that he had five disciples, viz., Vaiśampāyana, Paila, Sumantu, Jaimini and Śūkadeva. The first four names occur in the Grhya Sūtras (Śaṅkhyāyana and Aśvalāyana), the first two names in Pāṇini (ii, 4, 5, 9; iv, 3, 104) and the first name in Taitt. Āranyaka. Vyāsa and Jaimini quote each other in their works—the two Mīmāṃsās, as teacher and disciple, as noticed by the commentator Śavara Svāmin (I, i, 5), and also by Govindānanda and Ānanda Giri, the tikākārs of Śaṅkara Bhūṣya. He used to live with his disciples at his Himalayan retreat, the Vadarī or Nara-Nārāyaṇa Sthāna of the Mahābhārata, and possibly he derived his name Vādarāyaṇa from Vadarī the locality of his residence. According to Skanda Purāṇa, he was a resident of Vadarikāraṇya (Brahma Khaṇḍa, Ch. 31, Śloka 93). The term Vādarāyaṇa does not occur in Pāṇini but
it finds a place in its Ganapāṭha. Pāṇini, however, refers to Bhikṣu-Sūtra of Pāraśarya. Vādarāyaṇa is mentioned in the Bhāgavata, Sāḍilya Sūtra and in the Caraka Samhitā (Sūtra Sthāna) as the source of divine knowledge. Caraka refers to the doctrines of the Advaita school of the Vedānta. There were other teachers of Vedānta and Caraka refers to three of them, viz., Ātreya, Āsvārthya and Vādarāyaṇa. The Buddhistic work Brahma-jālasutta presupposes the Brahma-Sūtra. Thus we find that Vyāsa flourished long before Buddha.
PāRĪKṢI.

He is the son of the sage Pārīkṣi and was called Maudgalya; and so he is referred to as Pārīkṣi Maudgalya. In a discussion as to the origin of disease, a question raised by the royal sage Vāmaka (C.S., I. xxv), he says “Both the body and the disease owe their origin to the soul.”

पारीष्कस्य परीष्क्षये:नीडक्षो वाकमस्त्रवबूति।

चाक्ष: पुष्यशी सोमायाम्या: कारणं द्विते स।

न विषोधुपमृत्ति च कार्यं कर्मफलानि च।

न चाति चेतना धाति: प्रहति: सुखदः:खयो:।

He is again referred to in the Caraka Saṁhitā, I. xxvi as holding with the other sages a discourse on Taste and Food. There he is styled as पूर्णाच नीडक्ष or the Full-eyed Maudgalya.

He says: बोधो रक्ता ध्रति पूर्णाक्षो नीडक्षाद्वेदनीया औपमानीय: साधारण धेति। “There are three kinds of Tastes: Chedanīya (corrective, i.e., corrects the faults of the body), upaśamanīya (calmative, i.e., pacifies the faults without correcting them) and sādhāraṇa or the ordinary taste.”
CHAPTER XI

DANVANTARI

Dhanvantari is the name of the physician of the gods in heaven. He appeared in this world as Divodāsa, king of Kāśī, surnamed Dhanvantari. In Suśruta Śaṁhitā he is referred to as the teacher of Śalya Tantra or Major Surgery and he imparted this knowledge to Suśruta, the representative of an assembly of Rṣis or sages. He said: “It was I who cured the diseases of the gods and prevented their deaths and decrepitude. I have now come to this world to teach Śalya Tantra and the other divisions of the Āyurveda in detail.”

चर्य द्विष धनवंतरिसिद्धिवे जगालालम्युदं बर्त्तम श्रवणः
श्लक्ष्याभिमप्रपर्येष्मेत्र प्रामोद्विगा भूय वंदे देवस्योः

He taught the science of Śalya or Major Surgery to Aupadhenava, Vaitaraṇa, Aurabhra, Pauṣkalavata, Karbīrya, Gopura-Rakṣita, Suśruta and others in his Himalayan retreat. In S. S., I. 1 the origin of medical science is thus described:—

Once upon a time Aupadhenava, Vaitaraṇa, Aurabhra Pauṣkalavata, Gopura-Rakṣita, Suśruta and other sages approached Lord Divodāsa, the king of Benares, surnamed Dhanvantari, as he sat amidst the sages in his retreat, and said “O Lord! Diverse sorts of pain arise from bodily, mental, sudden and natural calamities. We are very sorry to see men, though full of resources, act when afflicted by these diseases, as if quite helpless; they remain apathetic and shout words of despair. We wish to
learn Ayurveda from you to cure diseases of these pleasure-seeking men, to protect our own bodies, and for the general good of the animated creation. Please do thou teach us this science. Upon it depends our welfare in this and the next world. Therefore we approach you as disciples.” Dhanvantari replied: “It is pleasure to meet you here, O my dear students! you are well-versed in many sciences and so are fit subjects to impart the knowledge of Ayurveda. I shall teach you the Ayurveda divided into eight branches. Now what shall I lecture on? And to whom?” The sages replied: “O Lord, please teach us the Salya Tantra or the Science and Art of Surgery with notes.” He said: “Be it so.” They further said: “O Lord, we are of the same opinion, and so representing us, Susruta will suggest our doubts and difficulties. We shall hear your words attentively.” He said: “Be it so.”

“My dear Susruta, Ayurveda is necessary in this world to cure diseases of the sick and to protect the healthy. By this science we can prolong or know Ayu or Life. I will teach you the Science of Surgery in conformity to facts, knowledge, theories and analogy. Be attentive. According to its rules, ulcers heal up and wounds unite. In the days of yore, the separated head of Daksha was united to his body by its aid. Of all branches of medicine, the Science of Surgery is the most useful, for by its help we can gain our objects soon, and it treats of the practical uses of surgical instruments, caustic and cautery. By its practice we may acquire fame and piety here, and secure heaven after death. First of all Bramhā narrated this Veda; Dakṣa learned it from him. The Aśvin twins were taught by Dakṣa. They in their turn taught Indra, from whom I learned it. Now I will for the good of all men lecture on this science for those who want to learn it.
In the Suārūta Samhītā, Dhanvantari, Divodāsa and Kāśīrāja are the different names of the same individual. But in the Viṣṇu Purāṇa and Harivaiṣṇava we find that the names belonged to two different kings:

**Viṣṇu Purāṇa (IV. viii).**

<table>
<thead>
<tr>
<th>Purūravā</th>
<th>Āyu + Bāhu's daughter</th>
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</thead>
<tbody>
<tr>
<td>Nahuṣa</td>
<td>Ḫṣatravṛdha</td>
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<tr>
<td></td>
<td>Rambha (childless)</td>
</tr>
<tr>
<td></td>
<td>Raji (500 sons)</td>
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<tr>
<td></td>
<td>Anena.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
<th>Kāśa</th>
<th>Lāśa</th>
<th>Grītsamad (Originator of caste)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāśīrāja</td>
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<tr>
<td>Dīrqhatamā</td>
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<tr>
<td>Dhanvantari</td>
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<tr>
<td>Ketumāna</td>
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<tr>
<td>Divodāsa</td>
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<tr>
<td>Pratardana (Śatrujit, Kuvalayāva or Vatsya).</td>
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<td>Alarka</td>
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<td>Śannati</td>
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<td>Sunītha</td>
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<td>Suketu</td>
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<tr>
<td>Dharmaketu</td>
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<tr>
<td>Satyaketu</td>
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</tbody>
</table>
DHANVANTARI

HARIVAṀŚA (Ch. XXIX).

Anena
Pratikṣattra
Saṅjaya
Bijaya
Kṛti
Haryāśvan
Sahadeva
Nadin
Jayat sena
Saṅkṛti
Kṣatradharmā
Sunohotra

Kāś  Sal  Grṭsamāda
Arṣṭi Sena  Śunaka
Kāśya  Śaunaka (Brahmin, Kṣatrya, Vaiśya and Sudra sons)

Kāśyapī  Dirghatapaś
Dhenva
Dhanvantari (disciple of Bharadvāja)
Ketumāna
Bhimrath
Divodāsa
Pratardana
Here we find that Divodāsa was either the grandson or great-grandson of Dhanvantari. Again Kāśirāja appears to be the grandfather of Dhanvantari. It is difficult to say whether Kāśirāja means king of Kāśī or is the name of a king. "The work called Navanitaka (in the Bower MS.) professes to be by Susruta, to whom it was declared by the Muni Kāśirāja. The latter is clearly a proper name, not a title 'a king of Kāśī.'" (Hoernle.)

Again it is difficult to say whether Dhanvantari the progenitor of the present race of Vaidyas was identically the same Dhanvantari who propounded the science of life in this world. In the Skanda, Gaḍūra and Mārkaṇḍeṇya Purāṇas, it is stated that Dhanvantari flourished in the Tretā Yuga. His birth is thus narrated:

Once upon a time the sage Gālava became greatly fatigued in search of Kuśa grass, etc., in a forest. He was very thirsty, but finding no water, he came out of the forest. He met a young maiden going home with a pail full of water on her waist. He said: "O maiden! I am very thirsty; kindly save my life by giving me water to drink." She presented the pail to the sage. He bathed and quenched his thirst to his satisfaction. He was highly pleased and uttered this benediction: "May you be the mother of a worthy son." She blushed and informed him that she was still unmarried, and that she was Vaiśya by caste and Vīrbhadra by name. The sage then ordered her to follow him to the society of the Munis (hermits) who said "Be it so, and let Dhanvantari be born of this girl." So they prepared an effigy of kuśa, threw it on her lap, animated it with life by chanting Vedic mantras; and the boy in beauty and splendour proved an ornament to sweet Vīrbhadra. The boy was called Vaidya because he was born by the Veda mantras and became the famous Ambaśṭha, from the circumstance of his lying in his mother's lap.
मुखःपूर्व उवाच।
धनवन्तरि धर्माग्नि धनरीशः कधः पुराः।
धर्मवच्छलते विद्वानश्रमबद्ध सहामे।।

सेवित उवाच।
भो राजेन्द्र वयमा जाति धनवन्तरिविस्तुत।
संज्विंत्वामाई नाम काशद्वांशरीरम्।।
ग्यागाम तथसमापित्वानंसायवेवः।।
ततोसिद्धायामहां दशमातुर कल्यावः।।
वनस्पति सधिभविषे कन्यामिकां ददर्श सः।।
हलायुष्य घटं नीला गच्छता निलम्बितं।।
तां हदा उज्ज्वलीकृति वमासि सुनिपुष्कः।।
है कन्ये से जले देह प्राणरङ्गे कुश्रस से।।
ततः सते कलस्सं मूली निधायानिविधुस्मा।
गामवशाेतीयेव खाला तोयं परीच तत।।
प्राइवाच चापि है कन्ये से सतयुक्ताती संव।।
ततः प्रीजवत्ती कन्या न मे पाणिलकोःभवतः।।
ततोसुनिपुष्करङ्गे का लं पिने नाम ते वदै।।
उवाच पुनर्गोवि गैश्यक्वाप्साय विभो।
वीर्महाभिधानान्न जानीहि सुनिपुष्कः।।
ततो विचित्रः सं सुनिसनामाधवी गायामः।।
ज्ञायोशभयते नीला भक्तान्तवदच्छदा।।
उल्लख्यति महाराज जयपूर्वतिः मानसः।।
महः कर्तं महे वृद्धान्तानां संग्राहाय यत्स्या।।
केवलां वैभवः अन्तनारिविभिधित।
वर्तुकालिकिः सुखः कण्यवाचिकः ततः।।
कला कोः ददुस्तरः वेदंसुवर्यां ततुक्षः।।
प्रासन्त्रितमान्यसः गुणकाङ्क्तिम्।।
In the Skanda Purāṇa, a similar story is narrated. Here the father of the girl Vīr̥bhadrā is said to have offered the maid to the sage Gālava for marriage. Gālava declined the offer but fulfilled his benediction by giving her a son, Dhanvantari, the celebrated physician.

Thus we find that the origin of Dhanvantari is a mystery,—and this story got currency by the description of supernatural incidents about his birth, so that he might be respected as a god. शौचः जातावीमोत देवानाराजः: स्थवरः। "The medicines are like sacred water of Ganges and the doctor is like God himself." The truth appears to be that the girl was married to Gālava with the consent of the sages and she gave birth to Dhanvantari in due time. The boy was taught Ayurveda by Bharadvāja and others. That the progenitor of Vaidyas was born of a Vaiśya mother and Brāhma father cannot be proved by the following passages from the Law books and the Purāṇas:

युद्धामविभीत्त कर्षात्विभीत्त वेदशास्त्रजनानी।

Brahma Vaivarta Purāṇa, Brahma Khaṇḍa, Ch. X.

केशवां आभ्राश्वातोभीति गम्भीरो विष्णु।

Vṛhat Dharma Purāṇa, Uttara Khaṇḍa, Ch. XIII.
The renowned Dhanvantari is said to have married the three daughters of Aśvini Kūmāra: Sidhavidyā, Sādhyavidyā, and Kaśtasādhyavidyā. He became the father of fourteen sons, Sena, Dāsa, Guptā, Datta, etc. He learned the Āyurveda well but became indifferent to worldly prosperity. So he was made king of Benares by Bharadvāja, Gālava, and other sages at the request of Brahmā. He taught Suśruta and other disciples, viz., Aupadhenava, Aurabhra, and others.

Now, we have here two stories of the birth of Dhanvantari. According to the Purāṇas, he was a Kṣatriya king of Benares. He taught Āyurveda to Suśruta. In the second version, he was the son of a Brāhmaṇa father and Vaiśya mother; and he was afterwards made a king of Benares. In Susṛuta Samhitā there is internal evidence in support of the latter view. He has been styled निमित्तानां दृशिः (S.S., II. ix.), and this remark could not apply to a Kṣatriya king, the son of a reigning family. It has also been objected that Suśruta the son of the royal sage Viśvāmitra by a vaiśya mother could not possibly offer a salutation to a Kṣatriya king but could do so to Dhanvantari the son of Gālava, a Brahmana.

Another version of the birth of Dhanvantari is that he rose from the ocean when it was churned by Devas and Asuras for Amṛta or nectar.

[See Viṣṇu Purana, William's translation quoted in Dowson's Mythology, p. 13.]

"Then, seated on a lotus,
Beauty's bight goddess, peerless Śrī, arose
Out of the waves; and with her, robed in white,
Came forth Dhanwantari, the gods' physician.
High in his hand he bore the cup of nectar—
Life-giving draught—longed for by gods and demons."
Then had the demons forcibly borne off
The cup, and drained the precious beverage,
Had not the mighty Vishnu interposed.
Bewildering them, he gave it to the gods;
Whereat, incensed, the demon troops assailed
The host of heaven, but they with strength, renewed,
Quaffing the draught, struck down their foes, who fell
Headlong through space to lowest depths of hell!'"
The theory of two Dhanvantaris no doubt reconciles both the versions but there is no evidence for believing that there were two such men. Both in Suśruta Saṁhitā and Purāṇas, mention is made of a single Dhanvantari, the heavenly physician; as for example we find in Suśruta Saṁhitā:

श्वन्तारिः त्वष्मिःत्तति वरिष्ठे चच्चवीतवे
चरणाङ्गस्य राष्ट्र सूतर: परिप्रेक्ष्यति \(\text{S. S., II. i.}\)

शिष्यत्रिषिततुतः पुष्यतमः न भक्षिद्वयु सूतरः।
श्वीरिष्ठे प्रभावस्यायात्योनिमित्वेकहुः \(\text{S. S., V. viii.}\)

वेनाष्टायं भाशारुकः पूर्ब्वकाग्रः।
वतीमर्वं संप्रामास्वादशालिविशष्रात् \(\text{S. S., VI. xxxix.}\)

Disciples of Dhanvantari.—He is said to have initiated and taught one hundred disciples in the science of medicine. In Suśruta Saṁhitā, I. i, we find the names of Aupadhenava, Aurabhra, Pauśkalāvata, Karabīrya, Gopura Rakṣita (some commentators think Gopura and Rakṣita to be two persons), Vaitaraṇa, Suśruta and others. By “others” are meant such persons as Bhoja, Nimi, Kānkāyaṇa, Gārgya and Gālava. So we get names of twelve students.

शीघ्रवादयः सूतकाना: समाश्व उपन: चलवनः। प्रभाति स्रव्यन्ति बोबादयः।
मन्ये तु गोपुरवर्धितो ब्रह्म नामहेत्वाय मन्यते। द्वार्शिवास्वाद्योऽस्ति। प्रभाति ब्रह्माधारः
किंमि-काहकामनास्य-गाध्य-गाध्यं ब्रह्मस्य। एवमें व्रजम्य। श्रियाः: \(\text{Dālvanācārya I. i.}\)

In the Bower MS., Muni Kāśirāja appears as the teacher of Suśruta. Dhanvantari is again referred to there as teaching Keśava (or Visṇu) the doctrine of Plumbago plant (Bower MS., Ch. XIII, p. 169).
Formulas attributed to Dhanvantari:

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1. Dhānvantara Ghṛta.

**HISTORY OF INDIAN MEDICINE**
THE DHANVANTARA CLARIFIED BUTTER.¹

(232-240) Take eight handfuls of Danti (Balsiospermum Montanum) and plumbago-root, twenty choice chebulic myrobalans, six pala of deodor, (233) also six pala each of the larger and smaller kinds of Kadamba (Anthecepalus Cadamba), Varada (Crataeva religiosa), Kajavriksha (Euphorbia nerifolia), Punarnava (Boerhavia diffusa) and rind of Chirivila (Pongamia glabra), (234) and add one adhaka each of the two Pancha-mula (or 'sets of five drugs'). Then boil the whole in one draha of tank-water over a gentle fire, (235) till it is reduced to one-fourth of the original quantity. Now, boil this decoction once more in one adhaka of clarified butter, throwing in also pastes of one Karsha each of the following drugs: (236) long pepper, root of long pepper, Chavya (Piper Chaba), black pepper and the five salts. (237) This preparation of clarified butter called the Dhanvantara (or 'Composed by Dhanvantari') is a remedy for all diseases. It cures the five kinds of abdominal tumours, the eight kinds of enlargements of the abdomen, (238) swellings, consumption, piles, and the twenty-one kinds of morbid secretion of urine. It also relieves chronic diarrhoea and dyspepsia,
and cures the many kinds of skin-diseases. (239) It counteracts the venom of snakes and mice, also every sort of artificial poison. Taken with any meal it is an unfailing agent for increasing the bulk of one’s body. (240) This clarified butter, composed by Dhanvantari, is most excellent and highly esteemed by Brahman. Whoever makes suitable use of it will attain the highest prosperity.

2. Pāśupata Rasa.

पाशुपतरसः:

श्रवणं विधानम् विभागं तीव्रामकारं।

चिरः समं विरं देयं विषकाशायामिति।

पुष्पवीजस्या भक्ष्यापि दातिगहयानं गुणं।

कक्षवल्लणं विभागं स्यात् लघुकः च ततस्तः

ग्यातिक्षणं तथा कीर्तिक्रमार्ग नियोजितं।

तथां खवणं पञ्च ब्रजकः कर्महस्तीि।

शरासारं महत्त्वं धारणं द्याधिचक्रणं।

हरोत्की खवणं भूतां सुनिः एकं जीरं।

तेजसस्य चूमति चातुर्यामध्येन सहं चेरत्।

भीजनानी प्रयोगार्थो शुद्धापक्वात्मात्त;)।

रसः पाशुपती नाम सदा: प्रवृत्तार्थकः।

दीपः पाणी खया: स्वयं द्विज बिदृष्टिकाः।

ताक्ष्यायदेशेन चदरायनाधिशः।

शीर्षर्गिगातीमां यथो तत्स्थानामः।

चीर्वधार-कथा-शुद्धीयुत: युल्लं विनाशयेत।

तथा द्रव्येन दशकं च त्रिदश: पिल्लणा राजयज्ञाः।

वातस्यं नियमायं शुद्धी-पौष्टिकास्तवः।

शरीराधानयोगिन निर्माणं निर्मित्वं।

पिल्लणीचार्योपिनि श्रेष्ठोर्गार्थ तथयादः।

चतः पौरसी गाजि धनमारितो रसः।

शंकुष्यलीकृतः।

शुचसूत्र सम' समं ज्ञानितयं सम' सम’
सम्भवाकारुण्य' वैद्यं सत् तास्मद्भूतं च।
विद्वार्तः दक्षतः बिन्दः वरास्मद्भूतं श्रयं।
भिवन्तं कुटीरं तालवकटकं राजस्वन्ताय।
शीतलकानिक्षिप्तं विषायाध्यक्षकोटं।
अष्टांग तालवकटकस्मिन्नचिन्हयं च विषायुं।
कालनुदािकस्मिन्नचिन्हयं रक्षायं।
एतांनि समभागानि च चंस्यितव विशालधैत।
धारकसलिकृतेन गुप्तं च:। धर्मस्मि च।
महुणि: कुंकुमगावं वटिका सामाधीतः।
महुपां: द्रातायं कुंकुम दीपानुसारः।
नक्षत्रेऽन्त्र ास्तायं सर्वं रोगमूलानकः।
नक्षत्रेऽन्त्र ास्तायं सर्वं रोगमूलानकः।
नक्षत्रेऽन्त्र ास्तायं सर्वं रोगमूलानकः।
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नक्षत्रेऽन्त्र ास्तायं सर्वं रोगमूलानकः।
नक्षत्रेऽन्त्र ास्तायं सर्वं रोगमूलानकः।

मलुखशिर्मितकोऽशिर्मितो ग्रामं चृणाम्।

4. Vārisoṣaṇa Rasa.

वारिसोषणयस्य।

चतुर्बिशतिमीला: सुगंधवाक्रं तदाकं।
वारिसोषणग्नविवर्ण्यं: पारदः: काणस्यतकः।
चतुर्विशतिमीला: श्रावणं तदाख्यातं तु।
वारिसोषणाम् श्रावणं तदाख्यातं तु।
वारिसोषणाम् तदाख्यातं तु।
यति सम्बन्धिता भवति हीरे च स्वरूपः। भवति याहरा मानिकसः विग्रहोऽस्मिस्तु श्रीदेवः। भवति सम्बन्धिता याहरा नवकाशीमकं पुनः।
तुषिकाच पदमावत नवीनः यास्मिस्वचः।
तालकाच षष्ठम् शिला श्रीविहारायो वर्के।
श्रीनिवास स्थं दात्रथं स्वंस्मिस्यं गतं।
तालकाच षष्ठम् शिला श्रीविहारायो वर्के।
श्रीनिवास स्थं दात्रथं स्वंस्मिस्यं गतं।
कुड़िकला विष्णुवाच जाजीरसर रसेन वै।
श्रीविहार श्रीमान्ति गुरुः गुरुविहाराया कारसेतृ।
पानकर्तिये श्रीला सुदेशेन्त् पानकर्तिये।
घटभ्ये विवेशाच दृश्यं पूर्विभं बालुकां।
आदेशं तं पुरुषेन्त्य बालुकां शुद्धिविशेषः।
श्रीराचन् दृश्यं स्वास्तिकम् सुषुप्तरेत्।
श्रीश्रीदेवी श्रीराचना श्रीविहारीम् समुद्रेदरेत्।
बकुलसं श्रीविहारी कदाचकारेरेन्त्यं च।
गुरुकं श्रीविहारारा भावेतु सादसत।
श्रीदाररसेनापि तथा देवासा भाववः।
श्रीराचनायापि देवसेनापि हरिमकामपितः।
एवं श्रीराचनाम् भवेतु स्मयक, रसस्वीराश्रोपथः।
श्रीदेवी राचनी सब्जोधि यति नो शुद्धिलयः।
श्रीकारनित्यं देवेऽ सतिपाते समुच्छये।
मरिश्वेत समेऽ देवेऽ तेन जागीर्नृः मात्रः।
श्रीकरके च जग्दे देवेऽ बलसाधिमिकमस्थके।
श्रीकरके तालकाश्रीदेवी प्राप्यज्ञायं विकटविवेशाध्वस्त।
श्रीदेवी गृहालक्षमुद्दावनं विद्येतः।
कुड़िकला विष्णुवाच जाजीरसर रसेन वै।
श्रीदेवी प्राप्यज्ञानं विद्येतः।
श्रीदेवी प्राप्यज्ञानं विद्येतः।
5. Rasa Rājendra.

रसराणीयः 

पलं गुडगार जूतका पलं ताशमयकाया ।
'पलं' नाचं 'पलं' बद्रं 'पलं' गम्बककालं 

पलं गुडगारं बुछं सर्वकंकलं कारघितं ।
महं वेतू काकमाण्डाय आइंककसा रसिनं च ।

महं वेतू काकमाण्डाय आइंकसा रसिनं च ।
महं वेतू काकमाण्डाय आइंकसा रसिनं च ।
संहोरं रसरजोनी धन्यारंसंखस्यः ।

गुडळावं रसं द्वातु सुरसरसंगुरुं ।
सभवाप्रवाणीण भारितं वारि मसके ।
अनवारि वदा दाहादा दैया च मकरा ।
भोजनं दविंदुंक वारसेन्तु दायवेतु ।
प्रेमपर वधाकामः केसवेन च दानवः ।
पालवेन यथा शीतमनेन च तथा ज्वरः ॥


ब्रह्मपूर्ण्यं परश ।

विषरं गुडचुटका गम्बकक बिकारिंक ।

नौतमालकामं अरितं पालिंक ।

प्रतितीलं रजसरे ब्रह्मक्क बिकारिंक ।

सुवं तीसरं काँस हाँ कांस हाँ कांस हाँ ।

आतोका गुडसरसुमूहम आश्रयं करकर ।

बूढं वनितामुखं कथं कथं प्रयक् प्रयक् ।

सर्वं खन्नली विष यथारंसंगमितं ।

भाविला वरातीशः केषवां रसिनं च ।

एखरपराणं धाते राभिदिनोपति ॥
7. Pittäntaka Rasa.

पितांतकरसः।

आसीकोश्चने मांशी कृत्या तालविशेषः।

मानिक धृतकृत्य कथः दिष्य समामिकः।

चबूतुरू सर्वदत्तरत्य समामिकः।
8. Rasābhra Guggulu.

रसाभ्रगु गृह्वु: ॥

कर्षण्यां पारद्रश्च लोपक्त गभ्य तक्तमसस् ॥
लोकनामित्वम् चायां गृह्वु लोप कुवर्दवमस् ॥
श्वताया रसघ्रके रसघ्रके कलविचके ॥
साम्युतें देशम् समंद्रसीखितचं: ॥
विषुः विहनलालो मुक्ति चेन्द्रमाराणी ॥
विन्धुः माग्यपथ्य तिहता च सुचूमितमस् ॥
प्रख्यस्य कर्य मादय स्वविनमक कार्येत् ॥
भज्येन्त्रकोलाल्पा विज्ञात्यांश्चािपनात: ॥
वातरसं मध्यवीर्यं खो टीते गरितं जगेत् ॥
प्रामलास्विशं कुरुः किमिरोगाः शरों तथा ॥
भग्नाम् गुडस्मां नागन्तकुर्ख सकामलम् ॥
प्रपर्या मध्यमाध्य प्रमाक्षु विचक्ष्या: ॥
पराम्यकिंत महादु: नागवट्रां मध्य: ॥
वातरसविनाश्य वनसुरक्षितः पुरा ॥

रसाभ्रगु: व्यात: वातरसविनाश्य: ॥


चन्द्रग्राम्य तेलसस् ॥

मूलानि चार्घद्वर्य: शर्वं चार्घक्षम्: कृतसम्
हिद्रोद्योपपं पशेकामासमंभागाखरीतिसम् ॥
तेलातें समावयु चीरं द्वारास्त्रुण्यायम् ॥
पत्रसमालोक्य धन्यलक्ष्मयेशसस् समावपेत् ॥
His works:

In the Bramhavaivarta Purāṇa, three medical treatises are ascribed to three authors: Dhanvantari, Divodāsa and Kāśirāja. This is in agreement with the genealogy given in the Viṣṇu Purāṇa. These books are, however, not extant.

1. Cikitsā-Tattva-Vijñāna—by Dhanvantari.
2. Cikitsā-Darsana— by Divodāsa.

See Ward's Hindus, l. 497.

To Kāśirāja is ascribed another work:

4. Ajīrnāmrta-mañjarī, i.e., Nectar of Indigestion by Kāśirāja.
5. Roga Nidāna: Pathology of Diseases—by Dhanvantari.
6. Vaidya Cintāmaṇi: by Dhanvantari. It treats of nervous affections and derangements of the urinary system.
7. Vidyā Prakāśa Cikitsā: by Dhanvantari, but it is undoubtedly a modern work.

MS.: L. 1446. A treatise on the treatment of diseases:

Beginning:

कलोयकस्मवं परस्परस्मिनिवरण क्षेत्रस्थिति |
कृतेन्द्रस्थलिं चिनिच: स जागृत धार्मिक निधि: सुधी: ॥

End:

उत्खान्ते विषलाक्षण: विषलीनाऽपि समयुक्त: ।
* सौभ श्रीतलो निधि सर्वसम्बन्धवां जावेत् । श्रीति नवरोग: ॥

Colophon:

श्री श्रीमन्नाथे विरचितानि विद्यप्रकाशशिक्रिकृत ससमसा ॥
8. Dhanvantari Nighantu: A Dictionary of Materia Medica and Therapeutics,—by Dhanvantari. Dr. Mitra says: “It is a modern compilation” in nine chapters (Vargas). This work has been printed in the Anandârama Sanskrit Series.

Beginning:

चन्द्रिकार्त्तेनभाषणिते वर्षयति प्राकृतसङ्क्लीपः
गृहविषयं च मार्गितया इत्याभिविधानया तद्विवधीनां।

... ... ... ...

श्लोकामतःसन्निः (?) संवर्गः; प्रकृतिसिद्धः।

End:

उति धन्वनरि निष्टत् रसवीययशिष्टः समाहः।

Mss.: Bik.: 1392.
I.O.: 2736, 2737.
Ox. Cat.: 451.
GOML.: 13283—13294.

9. Vaidyakabhâskarodaya: a treatise on medicine attributed to Dhanvantari.

Reference: Bhandarkar’s second Report of Rajputana
Mss.. P. 59.

10. Cikitsäsâra Saâmgraha: A Treatise on Pathology. The eight different ways of diagnosing diseases are explained in the beginning. In the colophon the author is stated to be Dhanvantari.

Mss.: GOML., 13137-13145.

Beginning:

संक्खा विद्वानसाहबः ...

... ...

... ...

विष्कृतीं समाधिः।

पारी समाधीर्यसात्त्ववावेत्।

नाहोरुसमवेत इत्या शब्दस्मि (च) कपडक।
In the GOML Mss., we find the following names cited as authorities: Dhanvantari, Judhiṣṭhīra and his four brothers, Rāma, Aśvins, and in the Ms. No. 13145: Rasārṇava, Bāhaṭa, Pārijata, Kaumudi, Nāgarjuṇa, Kāpala, Dāmodara, Rasa Prasidhasāra, Pillāṭa, Kalyāṇabhēṣaja, Samgraha, Kāpālamindunātha, Guṇacintāmaṇi, Vīrbhadrīya, Vedāḍīpaka, Somnātha, Nandanaṇa, Cikitsitam, Vaidyamuktāvalī, Keruṭa Cakravarti, Somaraṇīya, Candrajenāna, Caraka, and Nighantu. So the work is modern.
In the Brahma Vaivarta Purāṇa, III, li, the following story is narrated about the dispute between Manasa, the goddess of the snakes, and the king Dhanvantari, the celebrated physician. Once upon a time, Dhanvantari, while going to Kailasa, accompanied by his thousand students, saw on his way the hideous snake Takṣaka coming towards them in an angry mood. One of his disciples, proud of his attainment in medical science, caught hold of the snake, took the jewel from the snake’s head and threw it on the ground. Vāsuki, the king of the snakes, was informed, and he sent a large number of poisonous snakes under the command of five generals, viz., Droṇa, Kāliya, Karkkoṭa, Pundarika and Dhanañjaya. His disciples of Dhanvantari became panic-stricken, and being unable to withstand the poisonous gases evolved by their respiration, became unconscious. Dhanvantari stimulated them to life again by the nectar that he had in his possession, and caused the snakes to be senseless. Vāsuki soon became aware of the danger in which his army of snakes had fallen and sent the goddess Manasa, the disciple of Śiva. Both she and Gaḍuṣa were Śiva’s pupils and Dhanvantari was a follower of Gaḍuṣa. She went where the physician was and caused his students to fall in a trance from which the physician failed to resuscitate them. Manasa tried her best to injure Dhanvantari with the help of her charms and arms, but without success. At last she took the javelin which Śiva gave her. The instrument was invulnerable, and as she attempted to throw it on the physician, Brahma and Śiva appeared in the battle-field and appeased both the parties. Dhanvantari worshipped Manasa who also blessed him in her turn. The snakes returned home, Manasa and Dhanvantari went to their retreat, and the Devas to their heavenly abode.
In the Mahābhārata I. xlii and xliii, we find another story about Takṣaka, a snake, and Kāśyapa, a physician well-versed in the science of Ophiology. Śingī Muni, son of the sage Śaṃkīra cursed Rāja Parikṣita to die of snake-bite within seven days, as a retaliation against an insult to his innocent father in the shape of twining a dead snake round his neck by the king. To fulfil the Brāhmaṇa’s curse, Takṣaka, as he was going to kill the king, met Kāśyapa on the way. Kāśyapa was going to the king to save him from the effects of snake-bite, and thus gain honour and riches. He demonstrated his skill by imparting life to a tree, after it was destroyed by the bite of Takṣaka. The snake won over the Brāhmaṇa by giving him riches and presents. Kāśyapa then went home. The Nāgas assumed the shape of Brāhmaṇas, and Takṣaka contracted himself into a minute filiform worm and remained concealed in a fruit which was offered to the king. The king accepted the gift of the Brāhmaṇas, and as he attempted to eat the fruit, the snake appeared in its own shape and killed the king.

In both these stories, we find that the enemies of the kings were the Nāgas who are described as snakes. It is difficult to tell whether these stories have any sub-stratum of truth, but the legends may possibly be relics of stories of battles fought between the two kings and some foreign race, called Nāgas, who may represent the snakes of the Purāṇas. But there is no doubt that the science of treatment of snake-bite was successfully cultivated by the Ancient Indians, as we learn from the records of historians who came to India with Alexandre the Great. The marvellous cure of snake-bite by the Hindus was also well-known to foreign travellers. Even now, stories are told of men who possess this power of curing patients from
the effects of bite by poisonous snakes. The science, is
known as Sarpa-vidyā, Ophiology, or Viṣa-vidyā,
Toxicology, and is described in the Vedas and in the
Āyurvedic works. Snake-charmers are now commonly
found in all parts of India, and they are said to be
provided with medicines which cure them when bitten by
snakes.
NIMI

Nimi, a native of Videha, is the name of an ancient physician, who is quoted as an authority on Śālākya Tantra. Videha is the modern Trihut and he is styled as निमी राजा वैद्यः. C. S., I. xxvi, ‘Nimi, the Royal sage of Videha’. In Aṣṭāṅga Hṛdaya Saṁhitā he is also mentioned as an eye doctor and called there a muni or ‘Sage’ (VI. xiii) निमी निमिनिपदायिं चतुर्थं परस्त्य रचयिताशयं द्वास्या। But a little earlier he is quoted as विदेहस्यापि or King of Videha, वशद्वारं विदेहिर्रोगियः विदेहापिनिभिभमाः। And in Caraka Saṁhitā (I. xxvi) he is described as राजा Videha or King Videha, or Nimi Vaideha. i.e., Nimi of Videha स्तरस्त्राणि प्रति निमी वैद्यः (C. S., I. xxvi). But we are not certain as to whether Videhādhipa, i.e., King of Videha, may not refer to King Janaka of Mithilā. In Suśruta Saṁhitā VI. i, Videhādhipa is quoted as an authority on eye diseases: शास्त्राय शास्त्रिकर्षिता विदेहापिनिभिभमाः। दलालः understands by Videhādhipa a reference to Nimi: निमीस्यापिनिभिभिस्य वशद्वादि। निमिनि ग्रन्थिताः पद्मगतीवर्णिन्द्राः। But he mentions a rival reading in Suśruta Saṁhitā and its commentary by Dallaṇa who refers Janaka to be the King of Videha and the authority in Śālākya Tantra: अस्याः किंचिद्। विदेहाभियापि: श्रीमान जनको नाम बिष्मुष्ट वशद्वादि पार्थ पद्मि अप्पास्यामधि च। But this reading is not accepted by Paṇḍitkārāṇa and so Dallaṇa rejects it: तथा वशद्वःस्याकारति न पद्मि लक्षायामि पद्मिन न आप्पास्यामि। The King of Videha is again mentioned in Aṣṭāṅga Hṛdaya Saṁhitā (VI. xxii) विदेहापिनिभिभिस्य वशद्विप्रचायाः। and also in Vaṁgasena, L. viii.
In Caraka Samhitā (I. xxvi) he is mentioned as one of the conclave of nine physicians who disputed about the questions on the number and nature of the "rasa" or taste. He maintained the existence of seven tastes, viz., the six tastes usually recognised, with the addition of ksāra or caustic (as distinguished from lavaṇa or saline): चरर्त्व कृतिनिमित्तेविहारस्सरासलवशकुण्डलिक्ष औषधिशरीरः—sweet, acid, saline, pungent, bitter, astringent and caustic.

In Aruṇādatta's Commentary 'Sarvāṅga Sundari' Janaka is mentioned as the authority for Sālākya: अरुणादत्तकोषिकीसभा जनकप्रभूतालानायाचावगमनेन तथा सुखतप्रभूतालानेन।

In Caraka Samhitā IV. vi, the opinion of Janaka of Videha is mentioned as regards the part of the foetus formed first. He is said to have held the view that the organs of sense being the seat of intelligence, are the parts formed first: यदिन्द्रवाक्यीति जनकवेदिहः गान्धाराधिमानातीति रसाः।

Now who was Nimi? He is generally identified with Nimi, the twelfth son of Ikṣāku the founder of the dynasty of Mithilā, about whom the myth is told that he died in consequence of a curse of Vaśiṣṭha, and was then placed by the Gods, in spirit form, in the eyes of living creatures (see Dowson's Classical Dictionary of Hindu Mythology, p. 222). For the legends of Nimi see Muir's Sanskrit Texts, Vol. I, p. 316; Wilson's Viṣṇu Purāṇa, 4to ed., p. 388; Bhāgavata Purāṇa, IX, 13, 1-13. The myth had its origin in the fact of his being an oculist. But do the names Nimi, Janaka and Videha refer to the same person? We should remember that Janaka was a family name used by many kings of Videha. In the Videha line we find Mithi-Janaka and Śrīradhvaja Janaka. The latter is the famous Janaka of Mithilā—the father of Sītā and a contemporary of Daśaratha and
Lomapāda. There is no reference in the Rāmāyaṇa that Śrīdhvaja was proficient in eye diseases. Whereas if we take Janaka to be the family name, Nimi, Janaka and Videha may refer to a single person.

That Mithi Janaka, Videha and Nimi might have referred to the same king, we have the testimony of Rāmāyaṇa (vii. lxvii) where we find that, owing to the curse of Vasiṣṭha "विद्रेष्टि सर्वं" "Be thou without your body", Nimi ceased to have any corporeal body. The sages then performed ceremonies in the forest, and a son was born to him who was styled Mithi, Janaka and Videha.

But elsewhere in the same book (Rāmāyaṇa I, lxxi) Nimi is said to be the father of Mithi and grand-father of Janaka.
There is another name quoted in the commentaries, Mahā-videha or Videha the Great; and as such he is twice quoted in Vyākhyā Kusumā Valī. In the later commentaries, however, Nimi, Janaka, Videha and Mahāvideha are often quoted separately by name without supplying us any clue as to their identity. Sometimes they are quoted one after another, as in Vyākhyā Madhu Koṣa: सयाविषर्मिष जनकपि दोपदशयः, and a few lines after यदाह विदिधः। (Nāsāroga Nidāna). In Śiraroga Nidāna Nimi is quoted तवाचाह निमिः, and immediately afterwards बिदिधः, etc. Again the same subject is differently written by Nimi and Videha; compare couplets No. 6 Nimi in Vyākhyā Madhu Koṣa and No. 19 Videha in Nivandha Saṁgraha. So it is highly probable that there were different persons निमिः विदिधः, निमिः, and सयाविषर्मिषः। King Janaka was also a very learned man and he became a Brāhmaṇa. (See Śatapatha Brāhmaṇa; Muller’s Anc. Sansk. Lit., pp. 421 ff. Rāmāyaṇa, MBH., Muir’s Original Sanskrit Texts, Vol. I, p. 426.)

In the Mahā Bhārata, Nimi is said to have introduced the Śrādh ceremony (offering oblations to fathers) in honour of the dead relations. He belonged to the family of Atri, who taught him the efficiency and desirability of performing Śrādh. (Anuśāsana Parva, Ch. 92.)
Genealogy of Nimi (Rāmāyaṇa I, ch. 71)

Nimi
Mishi
Janaka
Udāvasu
Naṇḍivardhana
Suketu
Devarāta
Vṛhadratha
Mahāvira
Sudhṛti
Dṛṣṭaketu
Haryyaśva
Maru
Pratīndhaka
Kīrtiratha
Devamīḍha
Vivudha
Mahīḍhrika
Kīrturāta
Mahārōmaṇī
Svarparōmaṇī
Hrasvarōmaṇī

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<td>Lakaṇṭa</td>
<td>Śatrughṇa</td>
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</table>
The following books are ascribed to King Janaka:—
1. Vaidyaka-Sandeha Bhañjiani or “Solution of Doctor’s Difficulties” by Rajä Janaka of Mithilä.

Reference.—Bramhavaivarta Purāṇa.


No work of Nimi is available now. We have collected the quotations from Nimi, Videha, Mahā Videha and Janaka as given in the following books:—

Nimi in Vyākhyā Kusumā Valt —

1. भाविकी रीपे तावी शेखे हैंनी प्रभादे।
शेष शेषि वधादीं प्रायोज्या रसकोविषें। || p. 452

2. भास्करि वेददेवींरु पुनराङ्कित्रलक्ष्यादिति। || p. 540

3. भावेशीलि चिन्हाण्या वा मीण्डलिलालकृति। || p. 564

4. धू.मी चिं ताककडावस्था विकलयति शकितः।
मायाक्ष तत्स हियम् नाशाय प्रतिपादति। || p. 586

5. खी दाह संग्रहीसि तु दुःस्तन वसनीयां न कष्टसन्द हासया। || p. 589

6. धू.सपनै तु विशिै भक्कासातिरुपं: कलाः।
तिष्ठ: कलायाच साधारणमान्य: तापीतापिकम् ||
विनेतं कामाविभिः मात्रं हुः दन्तां कलां पिष्टित्।
अभियन्त्रे प्रमाणे त्यात् प्रमाणे च विनेतुद्रुणी। || p. 590

Videha in Vyākhyā Kusumā Valt:—

1. तीर्थायत्तिर्देवार्थ गुष्ठहोमययं।
वर्ष पूर्णकाशिष्य नवदेवियोरस्यावति। || p. 57

2. भविस्त्वितास्वरूपशाकाशास्मातिनामयेः।
तैलं वसु गुष्ठतयं च निन्दं नववर्णं परस्म। || p. 62
3. चूषित्वामार्जितवाच्चलीवैरिकिरुःः डिमिनितरितिः || प. 85
4. अनाविनेन पशुः तु भावः वैग्राह्येकाने || अध्यायात्मकपियां कार्ये कार्ययुक्तः तु पूर्वथम || प. 437
5. कर्पाचित्यविकृते ग्रामसंस्थानं मधुसंहुः || व्यूत्तम: सर्ज्जकाचितसम्वात्स्वात्स्वर्णमेवमम् || प. 440
6. प्रामिवायाम्येव महं निराचरमुरु व्रूतं तम् || उपवासक्रम वा तात्तितश्वास्यवन्न हितम् || प. 448
7. प्रभुल्लंद्र्यिनमये च नेतरोः कर्मसम्बन्धे || उपवासवेच कर्मचं नीतिः कर्ममनवमम् || वीष्णुवाच: पररोचकयेश्वरं चाच्चोभितनानिन्दकम् || प. 449
8. कशोकरी रिवां राशिवालयेव साधितं || चीरसामः हितं हैति हीकते ब्रह्म सन्ताधिमनयोः || प. 450
9. प्राप्तवायाम्ये चार्ये विरायं हृदभोजनमस् || उपवासस्वर्ग: वा मार्गम वाच्चम्यन्न वाणम् || ततथेषुद्विवेद्वेद्विव्यज्ञातस्य हि सम्बन्धरकामसः || समीवियायास्योऽनाने: केश्रीयाश्चः मुमुपपादयेत् || प. 454
10. स्वयं विकृतार्यां मद्धे भीवीपरपद्विति || ब्रोतोल्लन्त्रप्रस्तुतां विवुषु वेदविनिमानका: || चक्रवर्त्य मधु ृत्विहायं च्यवायं शेखनं हिमम् || पितराविषत्तुतिजिदिजान्हि चतुर्रतिदुर्देशं || तव ब्रोतोल्लन्त्र' श्री हि तथावीविवाच्चनमम् || प. 476
11. भाटितीश्चैव त्रिध्वन्य सच्चार्यवधः सम्बवत: || विष्णुमानितामानं गाम् च हृद्युपगृहितस्त: || प. 589
12. प्रदीपवने पूर्ण वा नसंतो (वायव्य) धू मासाचर्यः || प. 589
13. प्रदीपम्या निर्मग्ने हेतु परस्परी: न ततोखिलस् || नस्स जातेष्टि तैलादिद्विधिशो विनिदाशितिः || प. 594
14. चतुर्दशृणी विद्वानकोविषममसाधरते॥
एसा लघु मता माता तथा श्रीकः विरचिते॥
अथवा विद्वानां वाक्यम् विविधाम् यथा चतुर्दशृणी॥
यथावचः विदिला तु माताः समवचारविग्राहः॥ p. 595

15. निष्क्रियं विवेचनं व्याप्तं विष्कारं व्याप्तम्॥
भविन्न कास्मक्रियं कृद्यं वस्मुक्तस्य॥ p. 595

16. चापः मांसः वल्ल यस्म वातार्थिबोधः जयुचा।
सुदृढार्थः वेत्तस्य च नक्षत्रः नस्तः (नाशया) पिबेतुः॥
धातुः तथः वेच्छे हि पीतन् नक्षत्रं नस्तः (नासया)॥ p. 595

17. सुर्यं ज्ञद्यायं वामायामप्रचारिणः॥
कालोक्षणः दानि चर्मः आखायं प्रारथितं हेष्टः॥ p. 597

18. प्रेमस्व बहु इस्नायः प्रतिमां प्रकीर्तितः।
को वेनाचं तेनेऽव चर्मभः संक्षित्तेन वा॥
नक्षत्र तु संक्षित्तेन दातां भिषणां वाचः॥ p. 598

19. माति शक्ति लायाम विमुखो च तथा चमेत्।
विषयं जुटोषासमसंग धैवानि विधि॥
श्रिवासां तु जित्रोऽहा वर्ण सुर्यो वालसा॥ p. 599

20. जसुष्टः मर्कर्ना चात्रश्चलोपविचलि:॥
स्वशः समर्थोध्वनि सुधि चारानितापितः॥ p. 601

Mahāvideha in Vyākhyā Kusumā Vali:—

1. चलारितं चतुष्टको च साधवानाहुङ्कारिणि चि।
भें धर्मविधिकार्यं कार्यं भाविष्यन्वकार्यं भवित॥
चतुरिवेदावलिकं वैतिथ्याहिनासिद्धविभवित॥
कार्यं कृतीनियं च कार्यं बृहोऽस्मानुसम्॥ p. 588

2. भैरवः कुलः: शोकवांशं तद्भिचारणिः तस्मान् हस्म।
व्यक्तं कामान्वस्तू तथा दीर्घकालानादमयं॥
Videha in Nivandha Samgraha :

1. युग्मः े दिनेण्यासं भववसातरं रजः।
   संयोगः तत् त गच्छति सा पुनः प्रस्थवते॥
   जुग्मः े दिनेण्यासं भवेद वदळिं रजः।
   संयोगः तत् त गच्छति सा सत् कथा प्रस्थवते॥ p. 702

2. See 15 Videha in V. K. V. p. 1199
3. See. 16 " " p. 1199
4. ज्रुकुलाय: विना गाय वैवच्चिकु विचारति।
   ततः जयोनकं गाय चायुः कालं कन्ननके॥
   ततः वचवासातः धारादीर्घसंधि।
   जगु जयामणेनात तक्ष्यदो दीर्घाखिणयते। p. 1308
5. वशीकृताय प्रयाणवते सष्ठिकारतात्वश्च।
   जयोनकाय: सांख्य वायकायां इति।
पिक्कापिक्काकामिष्य चितासाभम: समनत:।
उक्षकपिक्का नाम काड़ना सन्तवेदना॥
वा प्रभिद्रा चचेषु चार्यं कुटुम्बकर्षणोपमस्॥ p. 1310

6. श्री पढ़ूति न रक्ति न जित्तमांसिध्वधम्ब॥
वमुक्तिविनिमयं ब्रह्म जित्तवम्यं विद्वान्॥ p. 1312

7. प्रभा विवेष्यस्य मुहुः च फूलः।
परिश्रितं वननां पिलाया निग्रहीतं ब्रह्म॥ p. 1312

8. समनासिध्व तु: श्याबी रक्तो वा मांससिध्वयः।
साम्प्रयतेन दीपाणां प्रसादेयं संण्डुः॥ p. 1315

9. रक्तार्जुनिमयं कृष्णे विनुसारे प्रज्ञयते।
पुष्पयस्ये तत् प्रक्षुप्पाङ्गकारि चतुरस्॥ p. 1318

10. चण्डकुट्टू वालदादी च कृप्तेऽपि किषीकोज्ञमः।
स्मृता सुदुल्लवलकारः गृहं विलायितं भवेदुः॥ p. 1319

11. अन्तरालशिराणां यदा तिहितं साधतेः।
स तदा नयनः प्रायः शीरः द्राहि निर्देशतः॥
तथा निरस्मजनायं निरस्मविस्व माणाः।
नयनः नित्यं सवायं शुभति दारि नरभन्दे॥
प्रवाहः शोषेक्षरि तेजो ब्रह्मवलस्॥
वशमसीव संग्रहकस्मीत्वेदो लोकसम।
हस्तान्तरश्च ते वििावदस्याध्यात्मकोपत॥ p. 1324

12. नक्षम्यातु चलारो च यूर्षसातु प्रकीर्तिता।
तेशामसीध्वतुलाम ऋश्वेजवस्तेव च। p. 1333

13. प्रभावालामी भर्ती पीराकुमारस्त।
वद्यवासिद्रहः वा स्तहर भावः व्याप्तिः दितः॥
लतभूते दिवशी चापी सन्धात लक्ष्यः।
वधौ स्वेतु किंया: कार्यः! नवधेषिकांनादिकः।
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सिद्धान्तमें तब शिरा चप्पलका वालावाला वा।
चलाय वीर्य आयोतीने च शीतसेव।
सेवावादी नसक पद्मार्ण भिन्नलिखित्।।
चतु पय: विहलार्यं श्रेये कायायोति वन च। p. 1338

14. निजलने दिनाने चारणे चारणे चारणे वा।
शोधने तपस्ये संपूर्णातिके वनारे दानारे कर्ते। p. 1388

15. प्राणिवास्याम्बे कार्य विराम लश्मीजन्म।
चप्पलचारणे वा हात नसक वायुक्षण वायुम्।
तत्वति दिवसे वापिः समातलचलन।
श्रीमवास्यायोते: श्रेये वधासुपुपोशेऽति। p. 1393

16. तोषामेरित्तिक्षु केवले चारतपर्यन्त:कोटमित्रविशामकशस्त्रादिभिन्दितकें।
लिखितोंक्षायमार्शस्त्रादिभिन्दितकें। वा रघुसावलोक्यं भवाहितेवं विवाहादित्रिषय।
पद्मार्णेनिविष्कारस्तकशस्त्रादिभिन्दितकें। तुल्येक्षु केवले रामदासस्योऽरिक्षायांदेवितस्मित।। p. 1405

17. सबेन दहा विषाधाम: महापेनवाला: कार्योक्रमः वसानसः निवेदयते
वर्षवरालसहस्त: हेमावल्ले: तयोऽस्ति तयोऽस्ति: तत: कार्योक्रमराशियन्यायः। p. 1408

18. माध्यंद्वन्द्राताक्ष्मं संस्तत्तिस्तितन च।
तत्र चेहृ संयायते चैहृं वेशुविषयत।। p. 1411

19. तत्र वालामें वच्चव विच चित्रित्त निश्चित।
माध्ये केत्ताक्षसं विविधनु भिन्नविधि।
कर्तवयेकां देविकां संक्षेपत: दिनविषय।
चर्म गते प्रभायोरुपा वायुक्षणत: ते।
पिण्य माणीमार्श्यति ततः सादानः वेदवा।
एत्यप्रायान्वेतहुः स्वयाचैत्यवेदयः। p. 1435

Videha in Vākyā Madhu Koṣa :—

1. ज्योत्सृ ज्ञानवंतिपि स्मृतसमीयतेऽति। p 16
2. सौंभोल्काँ खु तो तानंगलपस्वपकोपकाविति। p. 27
3. श्रवणानादेवत प्राणस्याध्यायनिष्ठितः।
सभास्वाभ्यस्वाभ्यां देशाधिकारिभिषितः।
शुपपादानन्वकः क्षणः क्रमपावक p. 79
4. पिलेन तिशााँ किताद्रकत्र स्वात्
ताद्रकाशरमरकः क्यौः॥ p. 109
5. निःखण्डः स्वास्थ्युत्क्राभिषिकते। p. 136
6. कृत्यं ब्रह्म भजनां लाभास्वदार्हितानि।
विद्मानं कम्बी मृत्यु समाधिरहितः॥ p. 136
7. श्रवणप्रमुखे व वेदस्त्रातिकितरुः।
व्यक्तिविद्वार वारस्य प्रसाराय रूपम्॥ p. 138
8. नेतुमप्रमुखः चतुरः स्वाभावः चु तनासिधः।
रूपलिङ्गः प्रतिगमिः इत्यागायेऽष्टुः॥ p. 138
9. एक एव वायुः स्थायनिःसेविता पञ्चथियोऽथते। p. 146
10. ज्ञान सुकुमारश्री रजो दूरं समन्वी च।
ज्ञानायांवती यात्रास्वा खलितः। सिद्धा॥ p. 297
11. यदव प्रत्याभावम् सखज्ञः स्वरस्थिति।
पञ्चथियं अवते अन्तर्गतस्यां विशेष्यतः॥
तत्त्वं सत्त्वविनं वातात् सक्षरावर्णं कदात्।
सपपात्ति सदार्थिणि रङ्गं विभिन्नं तथा॥ p. 297
12. सुविदा दाहीः ज्ञातः सवः समस्याः समस्याः।
सपद्रवः कर्षणं युक्ते सखज्ञः॥ p. 322
13. श्रीदेवी यदा वायुः श्रीदेवीः प्रतिपद्यते।
तदा तु विद्वानम् ज्ञानम् सम्भविति कर्षणम्॥
सक्षरां श्रीप्रज्ञां च सक्षरांक्षरांनि च चादा।
तन्त्रस्तुप्रवश्या च शास्त्रस्यायनन्या॥

15. कर्त्ताव्र नाश्वतापि संधित्वातेन वा पुनः II p. 323

16. कामपिरम्यक्ष्यतः सचितं मूलव्यद्रिति नां।
विद्यासुपारशिपार्दः बलां भवत्वाशिवाभाजः।
ततः प्रसन्दर्ते प्रावणात् सरस गृहित्वेतत्कः।
पुष्णितक्षयते ते विद्याहुषः शराज्जः ज्ञार्यः। II p. 328

17. पूर्विक्षपालि हस्यने प्रतियापि विविधति।
प्राणपुमायम् महः चब्धु सातुदासः।
कङ्कीचे की मुख्यां विरस: पूर्वतिनाः। p. 332

18. ध्वनि दुष्टप्रतिभाश्वस्थायीः स्वर्ण: खृ तः। p. 333

19. महानामानरि वायुक्तितः प्रवतीर्णि वा।
करीति मेंदे निकोर्ते मद्यं च चायोपभुज्जोस्ता।
समाहरुतीवर्तमान रोगे हस्तविरो जनाः। II p. 340

20. एकलग यतमेवं शारिरयान्तिन्द्र भक्ते।
चोपिष्कासाधारणे लक्ष्म: च पिपक्तोस्म। p. 343

21. व्यक्तुक्षातलाकारं भवं शिलगातं भक्ते। p. 343

22. श्वेतशौचिहः वरषवरसंक मधुकीतिमुमाविधः।
नासाः पिलिक्षरशातु स्तिक्षातमजाते। II p. 344

23. यथाशं रजते देविदिशोपपटलसिद्धे।
चतुरुपलल प्रातीम खलं रजते तु सते। p. 346

24. "पिपिल रत्रप्रसादसेना मूकविवला तु साक्तः" इवारथं एषा वारः स्मारः काची ब्राह्यनाया महोऽरिणाः। p. 349
25. See 12 Videha in Ni. S.

26. मायातन्त्रौऽहृतः: श्रीमा युक्तमागण्यवर्ण्यः 
   ज्ञातिनिर्मेळोऽहृती गङ्गाधरकपसङ्ग्रहः 
   वेळास्थितिः नम्न संह शायर्हृतमादिशिसः || p. 357

27. योग कृदस्माविरः तोदभेदसमाकल्यः 
   पृष्टासन्नु ते विदात्स समीव काजीनिकैं रूपाः || p. 358

28. वायुः: श्रीभाषामादक इछिसभी वर्णसंस्करः 
   शष्येक विकिरः यत्रिं जनविद्विदेनम्।
   श्रीभोपनागिं ते विदातः शायर्म् विद्वामात्परमं || p. 358

29. चल्य एवोजः: सत्रिपाताल करादरकाल विदातः शायरोगिनिबिद्युः 
   p. 359

30. वरम् युक्तमा समीव सु बिवं: पिपस्कामाकः
   उपवत्ता प्रस्थो गाढः तत्र मुखः निः जनावः।
   'हुष्ट्रा जालचार्या बर्मृ परमा सामह्याः।
   ततचः पूर्वसंस्काः: पतांमि श्रीवस्याः।
   ज्योवि विविधं युजः: चत्रधारस्वसंज्ञिवाः।
   विश्वयंशिनु ते विदाइहृवन्हृ नैवेशृष्टम् || p. 360

31. युक्तमागण समीव सु चोयकोलक वफामिवाः 
   पर्वाणिपंडका तेसु आयते वादुपरमा।
   तायायास्तिचोयकोलकसङ्गरमाकल्यः।
   कपालिके तु सं सृष्टः सृष्टं रज्जनेन साहतः।
   युक्तमाण समीव सु जनविद्विदेनाविति।
   पिपस्कामलाः सत्रु विभि तोदात् संक्रमात् || p. 360

32. See 5 Videha in Ni. S. p. 361
33. सुग्रुणा पिड़काकोट्यां या स्वभाव गुड़का खरा।
आयते संग्रहात्तुबु वक्र शास्त्रिकता सा। || p. 362

34. भीश्मावी काठना वक्र पद्धारवालाकारो दिवि सा।
पिड़का सभितायित तदभवामु निर्दिष्ट ॥ p. 362

35. वेदांनां नामित' लहः गुणा' स्वल्प दशारण।
आयते सम्प्रतित तद्भवामु प्रकृतिविहर ॥ p. 362

36. See 6 Videha in Ni. S. || p. 363

37. दुर्गण पा सत्य दिवि कर्न नीवायः यदा।
जविरनां महाके श्रावान्तरित तदनु: || p. 364

38. प्राचारितः यो यमवतात्सत्तुः पुत्रः पुत्र:।
परित्यज्ज्वामानम् तत्तविनलित निक्षिप्त ॥ p. 364

39. वायु: शृणुवनमायु मिलायतः प्रहर्षितं।
जनयवः कर्तवः वक्रार्थः हिमप्रोदवः।
ताभिहितामिर्दासा प्रदेशाय भीषजः || p. 366

40. संस्कृत साहसों न दीथा: प्रकृतिकाल्यावादः। || p. 367

41. गुणेऽभावो तृप्तिं मिरिकाविधानेवसा।
सुश्रुषा साहसादयः मिरिकावर्यैः प्रायवकः || p. 370

42. सुवर्णविनिपित्योगी म् मधयाकात्त प्रतिपि कः हस्तियों च ॥ प्रशास्तितीत।

43. विश्रीयनारति पार्शोऽकाशितो भाषयति यदा ॥
० प्रश्ना रूढःते जनो शोधकुट तददाइमः।
सुराधवादरं सूक्तदुष्पवं नाशवथेते।
नघनवधाराधघः ते त्रिक्रियेत: कावनिलातः।
तथा वानात्रु पराशाकात श्रवणिणां || p 373

44. चौथेतस ते तदुपपरं 'श्रवणिल्लापितः॥
निरछान्ति ततो संरक्षपरिपपित सुंदरः।
NIMI

तत: श्रीवैयायम् दशते इव विवेच्या।
सूचीपरिवर्तं सत्यं तिन्यैं यत्र विवेच्यते प्रवाचिनम्।
श्रीकृष्णो नाम भृगवस्य ब्राह्मणीय सुधारः।
ढारणेऽवत्वर्जनः परस्मयं तत्।
कृष्णलेन तुप्राकान्तोखरावराकिरादिः जीवितं। p. 373

Nimi in Vyākhya Madhava Kośa:—

1. श्रीत्व विज्ञानलोकियो वैध: श्रीकृष्णसांस्करो।
 जायने जनवसन श्रीकृष्णाः: धितावशा।
 भवयति तृतीये क्रृत्वे विभिन्नवा बुधः।
 यभिमनः ते तिन्यैं विवेच्येन विहितं जनः। p. 324

2. पराभूताविकार इति संबूधारस्वद्विमिति। p. 344

3. नैवामविकाराव ब्रह्मकथकस्वपुच्छी।
 कृष्णसः सर्वाधिष्ठितं इति हितविदी रजनः। p. 344.

4. काच प्रत्येक विश्वयो वाष्प विवृत्तिकारः।
 चतुष्पदिकरतास्मिन् विषयमानः स चतुष्टये।
 प्रवासियम् कथानी वाधिः साध्यस्त तथविदा। p. 347

5. प्रशासितार्थार्थ: सारं निब्धि वददाणवः।
 भिन्न सारं दिः शुकं तस्मिन् वाष्पं तत्र प्रकारितं। p. 356

6. विषमकीलाकः निश्चिन्तेतुकोभावस्तवः।
 कृपाते ब्रदीनां तीर्थां निवासं यूषवाक्षरे इत्य तु।
 शास्त्रमेन तेजसुपक्ष: निष्ठीषि प्रथम च सर्वसहः।
 वीरसः विहितास्त वतः: श्रीभविष्कृत:।
 उद्धो वी मातिरिता च स्माराम: प्रत्यपदते।
 तथाप्रधीनविनदासः ब्रदीनां प्रशास्तिः। p. 371

Videha in Tatta Candrika:—

1. दर्शनायमिन: श्रवणं विश्वाभिमुखं वच्चैथर्भिः।
 परमम: परन्विवापि श्रवणवतरेत् दुः। p. 210
2. बंजाराबिकावलीय सूचना भेजने तथाविकः।
प्रेमत् तेलः रजः शालयः कर्णनिघः पूर्णा भिषजः॥ p. 290
3. उपयोगिताहि वा स्वातः॥ p. 296
4. See 5 Videha in V. K. V. p. 297
5. शिष्य वालिकारूढ़ये कल्प सुषुपकि छथमः।
पानि मले विधात्यं विद्योर्मि जये॥ p. 317

Videha in Bhāva Prakāsa:—
1. See 20 Videha in V. M. K.
2. एकाकामतुपयोगे पर्यायाद् पतवायार्म॥ p. 976

Nimi in Navanītaka (Bower MS.):—
1. See formula 1: Remedies against Cataract.
   p. 161

Janaka in Vyākhyā Madhukoṣa:—
1. जनकसमपि दीये दशंग्राह चयं गता द्रवादिः। चयं गता
   द्रवाभिधान से हे खानि सख्यानि दहिः द्रवाभिधानम् “चयं द्रवाभविचित” श्लिष्टि
   वजमातः॥ p. 331

The following formulae are ascribed to Nimi, Janaka or Videha:

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1. Remedy against Cataract.

(883 and 884.) Take one part each of white antimony and cuttlefish bone, also one part each of white pepper and long pepper, (884) and add one part of salt, equal to an aksha. This, in the form of a fine powder, makes a capital remedy against cataract, highly esteemed by Nimi, and fit for people of respectability.

तत्तीतिज्ञनास्व भागी भागश्रवतं समुद्रवेद्नाश्च ।
देशरिपत्थानस्व भागी भागोत्थ्रथाम वप्प्तीनामां च ।
लवणामागुणास्त्य निभिन्नावर्माणिन्म विनिष्ठानाम ।
तिनिमटपहस्तः सुसुन्धरस्व चचं मू स्वादायं जन योग्यमः ॥


बैद्धास्त्रेष्ठूनी नमावैफलं चतमः ।
विश्वाया रक्षसः प्रस्तः भष्यरक्षसं काश ।
पोषयिला तथा बालं रक्षसं पठ दापवेत् ॥
चःचाचेचयं च प्रस्तः, प्रस्तः स्तेष: सुप्रिश: पवेत ।
विमला चन्द्रम द्राचा विपली सुभुकः वला ॥
काकोशीचारकाकोशीनिदानिर्धारितेः यथे: ।
मधुरा पुष्यरीकं च चिरोपिनायारः ॥
कवले: सिंहं भिष्णुद्वमां रत्नोपरिबिन्यासम् ।
कांच युक्तं नीलिकां च वनं रीगं नाशके ॥
नक्षत्राद्वं नक्षत्रात्मा च कष्टुं पिन्नमथारः ॥
श्रेष्ठान्तिमिन्द्रीय सेवकावः द्राष्ट्रान् ॥
3. Triphalādya Ghrta.

िद्रेहराजा निद्रेहराजा निद्रेहराजा निद्रेहराजा निद्रेहराजा निद्रेहराजा निद्रेहराजा निद्रेहराजा

4. Prasārānt Taila.
5. *Triphala Yogā.*

तिमिरः विफळतिंगा: ।
तिमिरः रामवतः वातिः रामः: काचलमेव च।
काचलसंजायं नीली तदास्मी ज्ञायते नरः: ॥
लिङ्गाक्षमा च विफळां सूचिः भित्तां
प्रतमागां तिमिरः च विपाकः ।
समीरः तैलुक्तं कश्चायमके
मधुप्रमाणं विद्विषेत वृक्षार्थः: ॥
6. Cūrṇānjana.

Chūṣaṇīnmaṇa.

Drākṣa Sāhākōśārṣe Chālī Majavarāmaṇu Ch.
Pushrānḍrāyā Sāhīlom Sāhākōśa Nivēṣētē.

कुडुम्बाय तैलम्।

कुडुम्बं चन्द्रं बाणा मधित्रा मधुयितिका॥
कालीय कसुरीं च प्रकां नीलमायुलस॥
नयोधपादः: नलसयु: पवमण्डसरस॥
विपेकशुमुलसहिदेः: कसायेः पालिके: युक्त॥
नमाध्वकं विपेकशु पादशिरसयोहरु॥
मधित्रा मुखं लाशा पप्तः ( वा ) इं सध्यायिका॥
करण्माणेदेशरु मेरस कुडुम्बं पचेत॥
अन्नाचीरे तड्डवणा मेहं दिपिनाम पचेत॥
सर्धक्षयं परं तुष्यं खर्मप्रसादनम्॥
सर्धक्षयं परं तुष्यं खर्मप्रसादनम॥
नीतिकित्वितन्त्रायनभवहादीव नाशवेत॥
सहस्रविख बदनं मधुसदिनमः॥
कुडुम्बायमिदं तैलं रक्तं वेदिपुरितं तस्म॥
ŚALI HOTRA.

Āyurveda according to Caraka (I. xxx), is the science of life. It gives us an insight into the phenomena and different manifestations of life; its origin, development, and decay; its existence in man and other animals, and plants, in health and diseases with prophylaxis and treatment; its duration and the means of prolonging it; its relations with the body and mind and the inter-relation between them; its misery and how to avoid it, and its happiness and the means of its augmentation. This definition is sufficiently comprehensive and includes for its consideration the various divisions of medical science as a whole (Pūrnāṅga) and its various branches, the octopartite (Aṣṭāṅga) and the three-shouldered (Triskandha). The Āyurveda in its narrow sense treats man as its object, and we have well-known treatises dealing with it, viz., Caraka Saṃhitā, Suśruta Saṃhitā, and other works, too numerous to mention here. For a detailed list of such works I would refer my readers to my contributions to "History of Indian Medicine," which is in course of publication by the University of Calcutta. The treatment of plants or Sthāvara Jīva or 'Fixed Beings' is a subdivision of Indian medical science, and notices of it (Vṛkṣa Āyurveda) are to be found in works on Botany, which are only available to us in a fragmentary condition in the writings of Varāha Mihira (Chapter LIV), in the Agni and other purāṇas, in the Upavarna Vinoda by Sāraṅgadhara, and in the contributions of Caraka, Suśruta, Rāghava Bhatta, and others, in the Amarakoṣa, and in the Nighantus of medicine, e.g., Śabda Pradīpa, a dictionary of medical Botany by Suresvara, Court Physician to King
Bhīmapāla of Bengal, and ‘Nīlāntu-Śeṣa,’ a botanical glossary by Hemcandra.

In my work on the *Surgical Instruments of the Hindus*, Vol. I, pp. 130-1, I remarked: “In the Siddhisthāna, Chapter XI of the Caraka Saṁhitā, there is a passage showing that veterinary medicine was well-known to the ancient Hindus at a very early period. This portion was edited by Dṛḍhvala and it is impossible to decide whether the passage refers to Agnivesatantra or not. It runs as follows: Then the disciples asked: ‘how are oysters to be made in cases of animals such as elephants, camels, cows, horses, lambs, and goats’? To this the sage Ātreyā explained the oysters for animals, etc.’ In the *Hārīta saṁhitā* (III. ii. P. 118), Ātreyā is said to have delivered his lectures on the science of treatment for men, horses, elephants, deer, buffaloes, camels, snakes, mice, trees and plants

तस्यात्यास्थि चाद्री ज्वरतुलगद्वा वाजीनां कुत्राराष्ट्रा?
मसासान्य वा पयानां मुगमिष्यांखरोढ़ा विदिकां तत्त्वाः।
वर्जीनारोय्यानां चितिस्वरुपंछिनां पविष्ण्य रुक्यीकाराः
प्रय प्राणारति ज्वर ज्वर गदिति दुर्गवारो श्रेय लोके॥

Hārīta Saṁhitā, III. ii.

Animal anatomy was thoroughly understood in the Vedic India as each part of the body of animals had its own distinctive name. Thus we find that in Ancient India, veterinary science was a subject in the curriculum of studies to be learned by the young aspirant to medical fame. Treatises on the treatment of horses, elephants and cows exist even to the present time. Of all the sages whose names are mentioned in connection with the teaching of the veterinary science, Śālihotra stands pre-eminent. He is said to have learned the science from
Brahmā, the fountain-head of all medical lore, and to have expounded and taught the science to his disciples. He lectured on the subject of ‘Horse and its treatment,’ the ‘Hayāurveda,’ ‘Āsvāyurveda,’ or ‘Turaṅgama Śāstra.’ Some chapters of his book are quoted in the Agni Purāṇa (ch. 281). Hayāurveda is also described in Matsya (chs. 189 and 191) and Gaduva (chs. 197 and 207) Purāṇas. Garga was another ancient writer on horse. His work is not available to us now, but he is quoted by Gaṇa in his work on Āsvāyurveda. Śukrācārya in his Niṭīśāra treated the subject in detail, and he is largely quoted in the commentary on the Āsva-Vaidyaka. King Nala had a surname ‘Āsvavit,’ i.e., versed in the science of horse. Nakula and Sahadeva, the twin-sons of Mādrī, were taught by Droṇa in the art of training, managing and curing horses and cattle respectively. In the Mahābhārata, Virāt Parva, Chapter III, when the Pāṇḍavas entered into the services of King Virāta, Nakula declared himself well-versed in the science of management and treatment of horses, and Sahadeva referred to his scientific knowledge about the cows. To Nakula is ascribed the work called ‘Āsvacikitsā’ or ‘Treatment of Diseases of the Horse’ which is still extant. This book is also called Śālihotra. It has been edited by Pandit Umeschandra Gupta Kaviratna and printed in the Bibliotheca Indica, as a supplement to the Āsva Vaidyaka by Jayadatta Suri in 1887. Reference is also made in the Āśvalakṣaṇa śāstra to a big treatise on the subject by Siṁhadatta (सिंहहदत्त) G.O.M.L., Vol. xvii, Ms. No. 13318. Vātsyya was another sage, versed in the veterinary science. Jayadeva also wrote on the treatment of horses and he is quoted by Jayadatta. Mallinātha Sūrī has quoted verses from Haya Lilāvati. Bhoja was a writer on the same subject (Vāji Cikitsā), but no such work of his is
known to scholars. In Juktikalpataru, draught and other animals are described by King Bhoja. This book has been printed in the Calcutta Oriental Series. There is another work Aśvavaidyā śāstra by Dīpaṅkara. In Kavi Kalpatala we find some descriptions of horses, and in Basantarāja (13th Varga), prognostications are indicated from the characteristics of horses (Haya Śakūna). Sāraṅgadhara is the author of Turanga Parikṣā and Vāji-Cikitsā. Even as late as 1812, King Indusena wrote his Sārasaṅgraha, a short treatise on veterinary medicine, based on Śailhotra's work. Manapriyamatraṇi is a book on the characteristics of good and bad horses with hints for ascertaining their age, etc.,

Pālakūpya expounded the science of treatment of elephants. He lectured on this science—Gajāyurveda or Hasti-Āyurveda—to King Romapāda, the contemporary of King Daśaratha of Ayodhyā. This work has been edited and published in the Ānandāśrama Sanskrit Series, Poona. Another book on the 'Treatment of Elephants' is quoted by Alberuni (see Sachau's Preface to Indica, p. xi). ‘Gaja-Nirūpana,’ ‘Mātona Līlā’ (published in the Trivandrum Sanskrit Series) and ‘Gaja Cikitsā’ are other works on the subject. The topic also finds a place in the various Purāṇas, e.g., Agni Purāṇa (chs. 289-91), and in Kauṭīlya's 'Artha Śāstra' and Kāmandaki's Nītisāra. Gajapaddhāti and Aśvapaddhāti are chapters in the Subhāṣītasudhānīdhi, an anthology compiled by Sāyaṇa.

The fifth chapter of the Śyainika Śāstra, a book on hawking by the royal poet Rudradeva of Kumaon (Bib. Ind.) is devoted to the considerations of the kind and quality of the hawk's food, their tending in different seasons, and the treatment of their diseases. In the Tanjore Cat., Lix, (12, 305) D, ff. 8, is noted 'Aśvalaksana' said to be
from the Akāshabhairava Tantra and 'Gajasantā (12, 297) D. ff. 4 from Akāsahairavāgama.

In the literature of the Jains we find descriptions of vegetable kingdom and a comparison of the life-history of plants with that of man. It is said that the cultured women of the time were versed in the different kinds of sciences (72 in number), in the list of which, mention is made of the science of horsemanship, management of elephants, medicine, chemistry, and tarucikitsā or 'Treatment of Trees.' The women were also proficient in the 64 kalūs or arts which are enumerated, and in the list we find Āraṇaropana (Gardening), Gajaparīkṣā (Examination of elephants), Āśvaparīkṣā (Examination of horses) and Vaidyakriyā (Practice of Medicine).

In Magadha, horses and elephants were used for war. Rhys Davids remarks: "The testimony of Indian records ascribe the pre-eminence in the training of horses to the extreme north and west which then belonged to Magadha, and the pre-eminence in the training of elephants to the east, which is precisely Magadha. This use of elephants in war may have been an important factor in the gradual rise of Magadha to the supreme power."

That the Indians were proficient in horsemanship, we have the testimony of foreign writers on the subject, e.g., Megasthenes and Arrian. "The greatest proficients use their skill by driving a chariot round and round in a ring; and in truth it would be no trifling feat to control with ease a team of four high mettled steed when whirling round in a circle."

The Atharva Veda is the repository of the medical science in its infancy, and we may trace the origin of veterinary medicine in its pages. In II. 32, we find a charm against worms in cattle (cows): it really describes some
parasitic diseases of cows and their treatment. I have described the scientific explanation of the hymn in my contribution, ‘The Human Parasites in the Atharva Veda’ which is in course of publication. The treatment of cows had always been a fascinating and useful subject for study in India, and Go-Vaidyas or cattle-doctors still practise their profession. But to such a disgrace has the practice fallen in recent times, that the word Go-Vaidya is rather a term of reproach to physicians who are not sufficiently proficient in their art. Voelcker truly observes: “Comparatively little is known in India on the subject of cattle disease, and yet it is one of great agricultural importance, for, when an epidemic breaks out, the cattle perish in thousands, and do not seem to have a power of resisting it equal to that possessed by English cattle. The Natives believe the cattle epidemics are visitations of the goddess Mata, and they can only get rid of the epidemic by propitiating the goddess. The variety of names by which diseases are known to the Natives in different parts makes it hard to ascertain how far they really recognise the particular ones and the respective symptoms. To a certain extent it appears that the people are aware of the advantages of isolation, and make some use of it. The herding together of a lot of miserable half-starved cattle on the ‘village waste’ is, as I have previously remarked, one of the most potent means of spreading disease.” Report on the Improvement of Indian Agriculture, Second Edition, Calcutta, 1897, p. 212) But such was not the condition of its practice in ancient times. In the Law Books we have unmistakeable testimony of the practice of the science according to scientific method. In the Manu Sahhitā public lands for pasture are described (VIII, pp. 237-8). Todd (Rajasthan, Vol. II. Marwar, ch. xvi, p. 145)
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describes the Gaswali to be a graduated tax on cattle, or as the term imports, the right of pasture. A sheep or goat is estimated at one anna, a buffalo eight annas, and each camel three rupees.

In the Parāśara Sūkhita it is ordained: "If a cow is kept confined for treatment of her diseases, or for the rectification of any abnormal presentation during delivery, and, notwithstanding all possible precautions taken for its prevention, the cow dies, then no expiation would be necessary. But if a number of diseased cows are kept under control, and if one of them dies, after being treated by a cattle-doctor who is not proficient in his art, expiatory ceremony must be performed." Apastamva and Sambarta also give us similar directions. Viṣṇu lays down that "those who have hurt a man or a domestic animal shall pay the expense of his cure" (vs. 75 and 76). "A physician who adopts a wrong method of cure in the case of a patient of high rank, shall pay the highest, in the case of another patient, the second, and in the case of an animal the lowest amercement" (Vs. 175-177). Parāśara again remarks: "If a cow is killed by any man, the blood of the dead cow must be examined, for it becomes necessary to know whether the cow was diseased or weak before her death. For the ceremony of expiation would vary according to the state of health and disease of the cow." Such an examination of the dead cow to determine her health and disease during life foreshadows our post-mortem reports in a court of law. But it seems strange that though such an examination is recommended by the law-givers in cases of accidental death of cows, no such procedure is mentioned in the law books as far as I am aware of in cases of accidental death of human beings. It may be due to the fact that cows were held in high veneration by the ancient Hindus as the modern Hindus do at the present
time. But human life was always held sacred by the Hindus, and possibly similar post-mortem examinations were the practice in cases of accidental and homicidal death of man, but notices of such practice are not forthcoming.

But though we do not find any reference to post-mortem examinations in the law-books and medical literature of the Hindus, we find it mentioned in the Arthaśāstra of Kautilya as Āśumṛtakaparikṣā “Examination of bodies of men who have recently died.” Report of such an examination was necessary in higher courts of law “Kaṭakaśodhana Courts” during the reign of Candras Gupta. Bodies of men who committed suicide by hanging, drowning, poisoning, etc., were kept in an “Examination Room” which was set apart for the purpose. Such examination rooms, corresponding to our morgues, were established in the different provinces of the empire. Here all accidental cases, homicidal or suicidal, were kept for examination and reported as to the cause of death to higher authorities who dealt with the cases accordingly. To prevent decomposition, dead bodies were kept immersed in oil or oleagenous preparations (Āśumṛtaka- parikṣā in the Arthaśāstra, pp. 215-217). At least we know of two instances of the use of oil as a preservative to dead bodies: when Daśaratha died, as Rāma was away in the forest and Bharata was away in the house of his maternal uncle, the dead body of his father was kept by the ministers immersed in oil in an iron pan. Similarly the dead body of Nimi was preserved in oil.

“तेज्ज्वीश्वरे तदामाश्वा: संवेश्य अगतीविलिसः।
राम: सवभाष्य बादित्रवकः कर्मांश्यनन्तरम्॥”

Rāmāyaṇa, Ayodhyākāṇḍa, Ch. 66.
Examination of Sudden Death.

"In cases of sudden death, the corpse shall be smeared over with oil and examined.

"Any person whose corpse is tainted with mucus and urine, with organs inflated with wind, with hands and legs
swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

"Any person with contracted arms and thighs may be regarded as having been killed by hanging.

"Any dead person with swollen hands, legs, and belly, with sunken eyes and inflated navel may be regarded as having been killed by hanging.

"Any dead person with stiffened rectum and eyes, with tongue bitten between the teeth, and with belly swollen, may be considered as having been killed by drowning.

"Any dead person, wetted with blood and with limbs wounded and broken may be regarded as having been killed with sticks or ropes.

"Any dead person with fractures and broken limbs, may be regarded as having been thrown down.

"Any dead person with dark-coloured hands, legs, teeth and nails, with loose skin, hairs fallen, flesh reduced, and with face bedaubed with foam and saliva, may be regarded as having been poisoned.

"Any dead person of similar description with marks of a bleeding bite, may be considered as having been bitten by serpents and other poisonous creatures.

"Any dead person, with body spread and dress thrown out after excessive vomiting and purging, may be considered as having been killed by the administration of the juice of the madana plant.

"Death due to any of the above causes is, sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

"In death due to poison, undigested portion of meal may be examined in milk. Or the same extracted from the belly and thrown on fire may, if it makes 'chitchita'
sound and assumes the rainbow colour, be declared as poisoned.

"Or when the belly (hrdayam) remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatment they may have received at the hands of the dead. Similarly such of the dead man's relatives as a person of miserable life, a woman with affections placed elsewhere or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

"The same kind of examination shall be conducted concerning the hanging of the body of an already dead man,

"Causes such as past evils or harm done to others by a dead man, shall be inquired into regarding any death due to voluntary hanging.

"All kinds of sudden death, centre round one or the other of the following causes:—

"Offence to women or kinsmen, claiming inheritance, professional competition, hatred against rivals, commerce, guilds and any one of the legal disputes, is the cause of anger; anger is the cause of death."


Sālihotra's works:

Now let us consider about Sālihotra, the veterinary surgeon who is described as the father of the veterinary science in India. The complete work of Sālihotra is not available to us.


Begins:

श्रीदेवस्वरूपः कांता प्रज्ञज्ञ तुम्यारालिः (१)।
पिवं देवीं प्रज्ञावर्ण तुम्यालाका विविद्विन्॥ १०॥
कालानिधित्वमालानीं शालिहीं महासुनः।
सुमुखः यू पतञ्जलः परम्पर विचारः सूतः॥ २॥
भगवन् संपर्मेंः चयावेदशाक्षीविद्।
कथमेत्रमुनिवृत्तः तुम्यालाका चिन्तितः॥ १॥
तपुवालस महालीं: शालिहीः ज्ञेयतःचिनः।
ञायुतः विषयमः पूवः तुम्यः कामवारिः॥ ७॥
कामाल्पिवलारणसंस्थान बलास संचितःचारिः।
शरीरस्वाधेशावथामाशाप्रोगसमुखः॥ ५॥
वतः प्रधातेः ते नीता वाहनलं भोगम् सुतः।
ततः प्रधाते वैद्यवाचीते व्यापितिकेष्वरः॥ ६॥
तत्स्स्य द्वयप्रः स्वलापः।
चार्या देवं ज्ञातं प्रासा चाप्रशाहितं।॥ ७॥
वत: प्रधाति वाहानो पशुभृदी मया क्रतु:।
परिहंसिन्धुवेजाय महोः पशुरं चरवति ते॥ ७॥
ततः प्रधाति ते ब्रह्मा वाहने ब्रह्मयु चः।
पुपिवपास्तस्तैरेद: श्रीतवानिस्तैविद्वा॥ ८॥
परस्मानन्तिकेयः पीवः ते व्यापितिकेष्वरः।
तत्स्स्य द्वयप्रः वक्तां वरः॥ १ को॥

शालिहीं किमावली भयोपसुतः: श्रवः।
सम्भवहैविदः ते हृदि हयरचासु तन्तुपः॥ ११॥
ज्ञात्रोक्तिनिं वाक्यं महोः ज्ञात्रम् क्रतु:।
वेदः किमावलिःः प्रकृत: केनाती परिकल्पत:॥ २॥
समुहः कर्ष स्मामुः सयत तस्य यति तस्य चैव।
एते प्रोक्तं मया पुनः ज्ञात्रानां ग्रहणं ततु॥ २॥
हिस्टरी ऑफ इंडियन मेडिसिन
शलो लर्धं च कार्ते च पांशु पापाशास्त्री ॥
भूमिवाचनविलासः कैशा: शास्त्राच्छ बिविधानि च ॥२५॥
अत्तास्तिचार्यनिर्वाच्यं गंभृतत्वं च शास्त्रं ॥
कश्यपप्रकाशसाधना रचयन्न वदुपाध्यायेऽ
कृष्णवचारिकाधिकीमेव शल्यक्षम्यं तदुच्छयते ॥२६॥
कार्तिकायोिं विकारार्थ सदस्यांग्य ञ्जुराक्षस्ता ॥२७॥
क्षात्रियां विकारार्थ सदस्यां ग्रंथाः सुवर्णां ॥२९॥
कृष्णवचारिकाधिकीमेव शल्यक्षम्यं तदुच्छयते ॥२९॥
(There is evidently a lacuna here, the definition of the other 4 headings being omitted).

Analysis.

This MS. contains only the first sūhāna, of which the chapters are:

अध्ययानां क्रमं समक्ष स्वामि स्वामि निविष्टम् ॥
आधुनिकसुपप्ति बिदा आधुनिकम् ॥ १७॥
1. उद्धिको संभव: पूर्ण ततः साहसमंदितः।

2. उद्धिको संभव: पूर्ण ततः साहसमंदितः।

3. उद्धिको संभव: पूर्ण ततः साहसमंदितः।
ŚALIHOTRA

4. 

5. 

6. 

7.
The MS. is called Śālihotra, a work on veterinary medicine. Śālihotra is described to be the son of Hayaghōsa, and the father of Suśruta, in answer to whose questions he expounded the Haya-Āyurveda revealed to him by Brahmā himself. It is a work on the treatment of horses. It is a practical farriery, a complete guide to all that relates to the horse; its history, varieties, and uses; breaking, training, feeding, stabling, grooming; how to buy, keep and treat a horse in health and disease, etc., forming a complete system of veterinary art as practised in ancient India, and there it was accepted as the standard work on the subject. Śālihotra gives his
name to the art, and to this day horse and cattle doctors are known in the North-West Provinces under the name of Saluter.

The work is divided into eight divisions, as we find the Āurvedic system of medicine to be composed of eight aṅgas or parts (Aṣṭāṅga or octo-partite), namely, Salya or Major Surgery, Sālākya or Surgery of parts above clavicles. Kāya-cikitsā or Inner Medicine, Bhūtavidyā or Demonology, Kaumārabhrtya or the Science of Pāediatrics (described as Kiśora-vāla-cikitsā), Viṣatantra or Toxicology, Rasāyana or Treatment to prolong life, and Vajikaraṇa or Treatment to stimulate sexual power. There are eight sthānas or main sections which treat of these eight aṅgas. Each section is virtually a book in itself; it is sub-divided into many chapters dealing exhaustively with every phase of its subject.

In the Introductory chapter, Suśruta is represented to have requested his father Sālihotra to teach him the origin and treatment of horses. Sālihotra addressed Suśruta as his son and said that “horses were birds originally. (शास्त्र विद्वान: पूर्व तुरगा: कामचारिणः)। But as they came to be submitted by men as beasts of burden, diseases began to attack them in their captivity. Then out of kindness to the equine race, I performed austerities and learned the science of their treatment from Brahmā himself. I severed their wings, and now they roam over the earth on their legs, retaining their former speed. The Vedas were uttered by the Sayambhu and I learned it from the Self-existent. He described its four-fold divisions by his four mouths to the four directions of this world. Āyurveda was developed from the Atharva Veda:

प्रतिदिनां रूपमेव वेदान धर्मेष्वरी यजोपायः (?)।

गपरमेवं: सामस (?) चायुकः दशाकरवः: ॥
Brahmā originally described the science in one lac and twenty-five slokas but I abridged it and described in 18,000 slokas."

The eight sthānas mentioned above are:—1. Unnaya, 2. Uttarā, 3. Śāririka, 4. Cikitsita, 5. Śīśu-Bhaiṣajya, 6. Uttarā-uttara, 7. Siddhisthāna, and 8. Rahasya. Only the first of these eight sthānas, and even this not quite complete, is contained in the I.O. Ms. 2762. It appeared necessary to transcribe the whole of Sanskrit passages from the I. O. Cat., that the reader may form a just estimate of Śālihotra’s work. I have also attempted an analysis of its contents in English with my identification of diseases described therein. The other sections are not available. In the Monthly General Meeting of the Asiatic Society of Bengal held on the 4th March, 1925, MM. H. P. Śāstri showed us a valuable find of manuscript in the shape of the eighth sthāna of Śālihotra’s work, the Rahasya sthāna, from Udaipur in Rajputana. The MS. is in very good preservation and well-written. The manuscript is no doubt unique, but his opinion that this was the only part of Śālihotra’s work known to exist, required modification, and when I pointed out the I. O. MS. and Tanjore Cat. MS., the MSS. were afterwards verified by him. The MS. consists of 5,000 slokas and is in the possession of MM. Śāstri. Afterwards I learned from him that with the instinct of a scholar he made a gift of the MS. to the Library of the Society and it is now available to scholars: The entire MS. of Śālihotra exists in Baroda and will be published soon. In the Triennial Cat., MSS., Madras, 1916-19, R. No. 2342, we find 1-18 chapters of the eighth section or Rahasya sthāna and 1-9 chapters of Unnaya sthāna.

Relation of Śālihotra to Suṣruta: Now in the I. O. Cat. MS., and in the Śāstri’s MS., Suṣruta is said to be the
son of Śālihotra Muni who addressed his lectures to his son (putra). Suśruta also calls Śālihotra his father (verse 2). But in the Suśruta Saṁhitā, Suśruta is said to be the son of the celebrated sage Viśvāmitra: ‘Brahmarṣi-puttra (S. S., 11, i), ‘Viśvāmitrātma’ (IV. ii), ‘Viśvāmitrasūta’ (VI. lxvi), ‘Vaiśvāmitra’ (VI, xviii). In the Mahābhārata, Anuśāsanaparva Ch. 139, vs. 8-11, Suśruta is described as a son of Viśvāmitra. In the genealogical table of sage Viśvāmitra (see my History of Indian Medicine, Vol. II, p. 282 (a), I have shown Suśruta to be one of the sons of Viśvāmitra. Thus there is an anomaly as regards the father of Suśruta. If Viśvāmitra was his father how could Śālihotra call Suśruta his son. Both the views can, however, be reconciled if we accept Viśvāmitra as Suśruta’s father and Śālihotra as his guru. A guru can address his disciple as son, and a disciple can likewise call his preceptor father. Such a practice is sanctioned by sāstras, and also by usage. In the Harita Saṁhitā, Ātreya addressed his disciple Harita as his son, युगु पृच्छ वनसब्धि वायुविन सप्तप्रवमपयि। See also Harita Saṁhitā II, i, ii, iii, vii ; III, iii, v, xi, xii, xiii, xxii ; IV, i ; V, i. In the Madras MS., we find, in the Rahasya sthāna, Suśruta to be a disciple, and not a son, of Śālihotra.

Again we must consider whether besides the evidence of this manuscript, we possess any corroborative testimony that Śālihotra was Suśruta’s preceptor. In Nakula’s Āvvacikitsā and Jayadatta’s Āsvavādyaka we find no mention of Suśruta as a disciple of Śālihotra who is described as the source of the science. Jayadatta quotes from Śālihotra, Nakula, Śaraṅgadhara and Jayadeva. Gaṇa in his Āsvāyurveda (Nepal Cat. 765, p. 151) refers to Śālihotra as his source but does not mention Suśruta. In G.O. M.L. xxiii, 13319, Gaṇa in the colophon to his Āsvāyurveda, professes to summarise the treatises of Śālihotra,
Suśruta, Garga, etc. शालिहोत्रसङ्कल्पम्: पुरा काव्यिता।
Śālihotra and Pālakāpya are quoted in later treatises on topics in relation to the veterinary science. As an instance I may mention that Śibodāsa Sena in his Tattva Candrikā, a commentary on Cakradatta's Savīgraha, quotes Śālihotra and Pālakāpya, but not Suśruta. In the Agni Purāṇa, however, we find that Suśruta is said to have learned the science of horses, elephants and cattle from Dhanvantari, who is represented, in the Suśruta Samhitā, to have taught his disciple Suśruta Major Surgery only. In the Bower MS., l. i. (p. 11) Suśruta is represented to have approached Muni Kāśirāja with the inquiry about the ‘nature of a plant with leaves dark-blue like sapphire, and with bulbs white like jasmine, crystal, the white lotus, moon’s rays, conch-shell or mica’ or garlic plant. Kāśirāja addressed Suśruta and set forth its virtues (p. 15). Thus we find that Suśruta learned the different branches of Ayurveda, viz., surgery, botany and veterinary science from Dhanvantari. Thus we find that Śālihotra is said to be Suśruta’s father and teacher of veterinary science in this MS. of Śālihotra only.

Śālihotra, according to Nakula, expounded the science of medicine for horses for the benefit of the equine race. He wrote the Ayurveda for horses at the request of Indra, for whom the sage maimed them by cutting their wings. The original Samhitā of Śālihotra consisted of 12,000 slokas:—

सप्तच वाजिनः सबच सच्चाता विम्बारिषः।
गमयेऽवयम् कामं गच्छति स समनतः॥

तान् दहा जवसम्म्रान्तः स्वास्थ्यविपिनान्।
शकः प्रोवः पावः शालिहोत्रे सुनोवस्म॥

मालावर्त्यं मुनि हिउरवस्वं सूचनवति।
तथादसाख्यं कुस्थं लं वास्तवाद्यम् हर्षमदन॥
Sālihotra is said to have lived in Sālatur, a country near Gāndhāra, the modern Kandahara. As such, he is identified with Pāṇini by some, and with Dhanvantari by others (see Dr. Mitter's opinion in the Proceedings of the A. S. B., July, 1835). Cunningham (Ancient Geography of India, pp. 57-58) identified Sālātur with modern Lāhore (Sālātur, Halātur, Aalātur, Lahore) but without sufficient evidence. Hiuen Tsiang's 'Sālatulo' which is situated at a distance of 20 li or about 3½ miles in a north-western direction from the province of Ohinda corresponds to Sālātur, the birthplace of Pāṇini (Sālāturīya), in which designation
he is referred to in the copperplate inscription of the Vallabhis found in Kathiward (Indian Antiquary, Vol. I, pp. 16, 17 and 45). According to Nakula he was the son of Hayaghoṣa or Turaṅgaghoṣa, which are merely descriptive synonymous names. He lived in Srāvasti and was a Brāhmaṇa by caste.

Nakula, Aśvacikitsita I. i.

He explained the science at his retreat in the forest of Campaka (the Campakābaṭī forest in Magadha Deśa) at the foot of the Himalaya mountain:

Burnell’s Tanjore, Cat. of. S. MSS. 75.,

Hayaghoṣa or Turaṅgagamoṣa is said to have been the father of Śālihotra. Hayaghoṣa has been identified with Aśvaghoṣa from the similarity in the names which are synonymous (Haya = Aśva, a horse). Hayaghoṣa may thus he identified with the celebrated Buddhist preacher and writer Aśvaghoṣa Bodhi-satva, the author of Buddha-Carita or ‘Life of Buddha for the Northern Buddhists’ (edited by Cowell) and Saundarananda Kānya (edited by H. P. Sastri, in the Bibliotheca Indica). He is also the author of many philosophical treatises (see Nanj
Catalogue of the Chinese Tripithaka)—the total number being 7 (Nanjo), or 8 (Suzuki), or 9, if we include the Vajrasūci in the list. There is evidence to connect Aśvaghosa to the court of the renowned Indo-Scythian monarch Kaniśka of Peshawar and so he must have flourished towards the end of the first century A.D. His work Buddha Carita was translated by Dharmarakṣa into Chinese in the fourth century A.D. His other work (Ka-coyam-yun-kim-lin) was translated by Kumārajīva, a Chinese pilgrim, about the same time. His name appears as the twelfth patriarch of the Buddhists from the Venerable Budhha, third from Pārśva, the President of the Buddhist Council during the reign of Kaniśka, and Nāgārjuna’s name occurs as the third from Aśvaghosa in a descending line. He is described as an inhabitant of Sāketa, the ancient name of a city in the modern Province of Oudh, a Brāhmaṇa by caste and as the son of Snvarṇākṣi:

आर्यस-मूच्छार्थी पुब्धस साक्षत्स स्थापितवचयः।
बत्तकपालव शहान्वसांवादिण: कपिरिसमिति॥

Hayaghoṣa is also described to be a Brāhmaṇa Muni who had hermitage in the Campaka forest at the foot of the Himalaya mountain. Thus the age of Śālihotra may be known, but neither Aśvaghosa nor Śālihotra has given us any clue as to their identity. Again Suśruta, to whom Śālihotra addressed his lectures, flourished long before Kaniśka, unless by Suśruta is meant Nāgārjuna, the celebrated Buddhist chemist, the reductor of Suśruta Saṁhitā, who flourished during the second century A.D.

Translations of Śālihotra: “A work on veterinary medicine ascribed to Sālotar, said to have been the tutor of Suśruta, was translated from Sanskrit in the year 1381. A copy of it was preserved in the Royal Library of Lucknow” (Max Müller’s Science of Language, Vol. I.
p. 167). In the footnote, he comments that "Śālotar is not known as the author of such a work. Śālotariya occurs instead of Śālāturīya in Rāja Rādhākṛṣṇ; but Śālāturīya is a name of Paṇini, and the teacher of Suśruta is said to have been Divodāsa. Professor Weber, in his Cat. of Sanskrit MSS., (p. 298), has pointed out Śālihotra, who is mentioned in the Pañcatantra as a teacher of veterinary medicine, and who is quoted by Garga in the Aśvāyurveda. Śālotri is the every-day Urdu and Hindi word for a horse-doctor. Professor Aufrecht has discovered a work on medicine by Śālihotra in the Library of the East India House. A medical work by Śālinātha is mentioned in the Catalogue of Sanskrit MSS. of the College of Fort William, p. 24. An Arabic translation of a Sanskrit work on veterinary medicine by Cāṇakya is mentioned by Haji Chalta, v, p. 59." The work of Śālinātha referred to above is called Rasamāñjarī, which elaborates a system of treatment of diseases by mercurial preparations. It is not a book on veterinary science and has been printed by Kshemaraja Krishnaraja of Bombay. The Sūtra of Śālihotra exists in two recensions.

There is a similar work known in the Berlin Library, No. 244. "The information gathered in the Berlin Cat. by Prof. Weber regarding the adaptation of such works in Arabic and Persian may here be completed by the quotation of an English book published at Calcutta in 1788 under the following title: "A Treatise on horses, entitled Saloter, or, a complete system of Indian Farriery, in two parts: the first, containing a particular description of the different colours and marks of horses, etc., the second, a description of all the disorders they are subject to, etc. Compiled originally by a Society of learned Pundits, in the Sanskrit Language, translated thence into Persian, in the reign of Emperor Shah Jehan
by Abdullah Khan Firoze Jung, an Emeer of his Court, which is now translated into English, by Joseph Earles."

Cf. also Garcin de Tassy, *Histoire de la Litterature Hindouie*, 2nd ed. iii. 294. (Gaikawar.)

Two Persian translations bearing the name of Saluteri have been noticed by Sir Henry Elliot, but it is not known if they are translations of Nakula or of any other author whose work he abridged.

Elliot informs us that the Persian rendering "Kubrat-ul-Mulk" of the Sanskrit original "Śālotar" was done during the reign of Ghiyasuddin, son of Mahammed Shah, in the year Hegira 784 or 1381 A.D. Then Feroze Shah Tughlak was the reigning emperor. He was distinguished for the enlightened spirit of his regulations, and the extent and utility of his public works. He ordered several Sanskrit works to be translated from Sanskrit. But Feroze was the nephew and not the son of Mahammad Tughlak whom he succeeded to the throne. Ghiyasuddin Tughlak, the founder of the House of Tugblak reigned from 1321-25 A.D., and Ghiyasuddin Tughlak II, the grandson of Feroze Tughlak, was raised to the throne in 1389 A.D. and after a short reign of five months was deposed and murdered.

The translator in the preface to his book thus remarks about the necessity of his translation: "The translation from the barbarous Hindi language to the refined Persian tongue is finished. This translation was attempted to avoid reference to the books of the un-believers." The Persian work has eleven chapters and thirty sections. A short analysis of its contents is given in the following table.
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<td>X</td>
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<td>On the determination of the ages of horses from their teeth</td>
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Another work on the treatment of animals was translated in Arabic. It was done by Saiyad Abdulla Khan Bahadur Feroze Jung from a Sanskrit work which was secured from Chitor during an expedition to Mewar in the reign of Shah Jahan. The translated book is called "Kitab-ul-Vaitart." It consisted of 16,000 slokas and was twice as big as the "Kubrat-ul-Mulk," the Sanskrit original of which was known as "Ṣālotari."

The work of Śālihotra was translated in the Tibetan tongue and it exists in its Tibetan garb in the celebrated encyclopaedia, the Tangyur, and is mentioned in Cordier's list.

The Hindi work Śālihotra from which the Persian translation was made in the 14th century cannot be
definitely identified but Mitra refers to a Hindi Šālihotra by Cetana as the possible original.

The book has been translated into Bengalee 'Šālihotra Āśva-cikitsā Sāra Samgraha' or 'Epitome of the Treatment of Horses according to Šālihotra' by Nidhiram Mukerjee, Chandi Press, Calcutta, 1296 B.S. The author states in his Preface that he derived his materials from Šālihotra, Nakula, Bhojaraja and Jayadatta.

An analysis of the contents of the Šālihotra as given in the I. O. MS.

1. Āyurvedotpatti (fol. 5a) On the origin of Āyurveda and of the science and treatment of horses.

2. Vidyādhyayanām (7a, b) Initiation of disciples.

I.—Unnaya sthāna.

1. Saṁbhavaḥ (20a) On the origin of horses.

2. Garbhasaṁbhavaḥ (28b) On pregnancy and uterine development.

3. Prakṛti (33a) On the nature of horses.

4. Varṇaţijnānaṁ (38b) On the colour of horses.

5. Caturvarṇaṁ (41b) On the four castes or classes of horses.

6. Sarvāṅga samparikṣā (48a) On examination of all parts of the body of horse.

7. Pradeśa (51a) On description of different parts and their names.

8. Vyaţjanāni (55b, 64a) On signs and characteristics of horses.

9. Āvarta (76b) On whirls of hairs on the body of horse.

10. Vayasa jñānaṁ (87b) On the age of horses.

11. Šarīrotkarşaṇaṁ (91b) On improvement of horse's body.
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<td>On marks and signs like sukti, conch-shell, etc., on the horse’s body.</td>
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<td>On the inherent qualities of the horse.</td>
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<td>Saugandhī</td>
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<td>On good and auspicious smell?</td>
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32. Vedhanaṃ ... On puncture. Venesection?

II.—Uṭṭarasthāṇa.

1. Mahāpraśnaḥ On questions.
2. Aṇḍajasambhavaḥ On the origin from eggs!
4. Durmanojñānani On the science of symptoms, such as moroseness, etc., indicating approaching death in healthy horses.

5. Vartātisāra (vātatisāra ?) On colic pain with diarrhoea?
7. Praskanna On some disease of the chest.
8. Liṅgitāni On lameness of horses.
9. Caturdoṣaḥ (caturdoṣaḥ ?) On the four kinds of defects in horses.

10. Abhiṣyandam On ophthalmia.
11. Anuṣyanda On the keeping and feeding of horses during the six seasons.
12. Śaḍārtukam On diseases of the feet.
14. Abhitāpaḥ On hiccup and asthma.
15. Hikka Svāsah On fevers.
17. Hāridrakam On fainting and insensibility.
18. Ajñānam
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<td>27.</td>
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<td>Pādolūka cikitsitaṁ</td>
<td>On swelling in the leg in kūreca (incurable).</td>
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<td>31.</td>
<td>Vijñānam sarpaṭatināṁ</td>
<td>On the different varieties of snake and its characteristics.</td>
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<td>33.</td>
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<td>Vegavijñānam</td>
<td>On the speed of a horse.</td>
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<td>Vyāṅjanam visapittasya</td>
<td>On the signs and symptoms of poisoning.</td>
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<td>36.</td>
<td>Digdham viddhasya</td>
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38. Vandhavidhah On the method of securing or tying a horse?

III.—Sāvīrakāṁ.

1. Garbhottapanīḥ On the formation of the embryo.
2. Sarīranicayāḥ On the anatomy of the different parts of body.
4. Siroyūḥah On the vessels and nerves of the horse.
5. Desapramanikā On the habitat of the horses.
6. Hināni On horses belonging to a bad type.
7. Riktamadhyatmyaiḥ
8. Kāryakāryaiḥ (kṛtya- kṛtyam ?) On various measures.
     Nipānikiḥ (Nipanakaḥ ?) On the construction of stone reservoirs for drinking water.
11. Rasaskandāḥ (Rasas-
     kandāḥ) On diseases of shoulder joint? Tetanus?
12. Yavasānāṁ rasāḥ On grasses as food for horses.
13. Śvayathuḥ On swelling or intumescence.
14. Dvivraṇīyam  
On two kinds of wounds caused by external and internal causes.

15. Mūtrakāvaraṇāni  
(Mūtrakavaro-dhani ?)  
On urination and its retention.

16. Laṅghanaṁ  
On fasting and other methods to make the horse light and nimble.

17. Vṛmḥanaṁ  
On the methods of making a horse strong.

18. Mūḍhagarbha cikitsaṁ  
On the management of difficult labour due to malpresentations.

19. Prāṇaṣṭaśalyodharanāṁ  
On the extraction of dead or deep-seated śalya or splinters.

20. Śalyodharanām  
On the extraction of foreign bodies as arrow.

21. Nāḍībhagna cikitsā  
(Nāḍīvraṇa) ?  
On the treatment of sinus and fistula ?

22. Arbuda cikitsitam  
On the treatment of tumours.

23. Vālārditā  
On facial paralysis ?

24. Yonidoṣāḥ  
On treatment of diseases of female organs of generation.

25. Vṛṣašukracikitsitam  
On treatment of diseases of semen of horse.

26. Laksanaṁ prasūkānāṁ  
On signs of mares.
IV. Cikitsita sthānam ... On Treatment.

1. Vyānakaḥ ... On some nervous disease?
2. Aśvanyonirānakaḥ (Niryānka) ... On some disease of corner of eyes?
3. Avalukīravantaki (Alābuka, Reven-taka ?) ... On treatment of a disease of mouth; the horse suffers from swollen palate, and so cannot eat grass. On the influence of Revanta?
4. Jihvāstambhaḥ ... On treatment of sores on tongue causing its paralysis.
5. Ghṛṇiḥ ... On a treatment of sores within the nostrils, and running from the nose. Glanders?
6. Śāluki (Galasāluki)? ... On treatment of tonsillitis? Ulcer in throat?
7. Śirasāntāpaḥ ... On treatment of headache.

11 slokas wanting, then ending:

8. Ādhmānaḥ ... On treatment of tympanitis or flatulence.
9. Atisāraḥ ... On treatment of diarrhoea.

V. Kiśoracikitsā: Treatment of a colt:

1. Miśrakam ... On miscellaneous topics, as diseases of ears, etc.
2. Grahabhūpah ... On Planets and their influence on horses.
3. Jarādhvāyāḥ (Jvṛādhvāya ?) ... On the different varieties of fever.
4. Pāmādhyāyāḥ ... On diseases of skin; scabies?
5. Kṛmi koṣṭhe ... On Intestinal worms.

4 slokas ending:
VI. Uttarottaram: Supplement:

1. Hayamāro Vāstuvidyā
   (Hayāgāro ?) ... On the construction of stables?
2. Revantasya pūjanaṁ ... Worship of Revanta.
3. Grahaṇāṁ śāntikaṁ ... Expiation for the evil influence of nine planets.
4. Śrīyāṁ Sāmpūjanaṁ ... Worship of Lakṣmī.
5. Svātī sampāta ... On the influence of Svātī star?
6. Nirājana kriyā ... On waving lights before an image. Sprinkling of water for bliss and peace and on the expiatory ceremonies for the cure of diseases and safety of horses and elephants.
7. Lohābbhiharanaṁ ... After Nirājana of horse, the same ceremony was performed before the king in his arms.
8. Āsvānāṁ Vicesṭitaṁ ... On measures for horses.


1. Sneha vyāpat ... On diseases caused by the use of oleaginous articles of diet.
2. Kṣitra vyāpat ... On diseases caused by the use of milk as article of diet.
3. Surā vyāpat ... On diseases caused by the use of wines as articles of diet.
4. Dhānya vyāpat ... On diseases caused by the use of rice as article of diet.
5. Lavaṇādi vyāpat ... On diseases caused by the use of salts, etc., as articles of diet.
6. Nādi vyāpat ... On dangers from the use of tubular instruments for enema, etc.

VIII. Rahasya sthānaṁ: On some mysterious topics.

1. Rekhāniryaṇakāḥ ... On lines, their positions and import.
2. Āyur Jñānaṁ ... On the duration of life.
4. Kalpāristakāṁ ... On kalpas or various prescriptions of medicines.
5. Upaśargāristakāṁ ... On complications foreboding death.
6. Nakṣatrarahatariṣṭakāṁ ... On signs of death caused by the influence of stars.
7. Haritakīnāṁ kalpaḥ ... On the preparations of haritaki (myrobolana) or Chebulic myrobolana.
8. Rasonā kalpaḥ ... On the preparations of Rasona (garlic) or Allium sativum.
9. Gugguloh kalpaḥ ... On the preparations of Guggulu (Balsamodrendron mukul, Hooker).
10. Sarṣapāṇāṁ kalpaḥ ... On the preparations of sarṣapa (mustard) or Brassica Campestris, L.
11. Lākṣāyāḥ kalpaḥ ... On the preparations of lac.
12. Triphalāyāḥ kalpaḥ ... On the preparations of Triphalā.
13. Svarjjikā kalpaḥ ... On the preparations of resin.
14. Rasāyanāṁ ... On remedies to prolong life.
15. Vājikaraṇāṁ ... On remedies which stimulate sexual power.
16. Śikṣā Āsvānāṁ ... On the training of horses.
17. Vālānāṁ damanakriyā ... On the management and nursing of foals.
18. Bhārādānaṁ ... On weights to be carried by horses.
19. Vividhā raṇakalpanā ... On various arrangements of cavalry in war.
20. Rathāvandaḥ ... On the methods of yoking horses to a chariot.
21. Vāsasarakriyā ... On management of stables.
   (Vāsāgāra ?)
22. Mantryogah ... On mantras, charms or incantations.
23. Kriyāyogah ... On remedial measures.
24. Rahasyopaniṣad ... On the Rahasyopaniṣad.

I have attempted the following restorations in the contents:

*Words as they occur in the MS.*  
*Suggested alterations.*

1. Vārtātisāra  
   Vātātisāra
2. Caturdoṣa  
   Caturdoṣa
3. Katukapinchikā  
   Katukapindikā
4. Südabhraṁśa  
   Gudabhraṁśa
5. Nipānakaṁ  
   Nipānakaṁ
6. Mūtrakavaraṇāni  
   Mūtrakavarodhani
7. Nāḍibhagna  
   Nāḍivraṇa
8. Avālukāravantaki  
   Alābuka Revantaka
9. Hayamārovaṣtuvidyā  
   Hayāgarovāṣtuvidyā
10. Revant ( !) tasya  
    Revantasya
11. Aśvanyonirāṇaka  
    Aśvanyoniryyāṇaka
12. Jarādhyāya  
    Jvarādhyāya
13. Vāsasarakriyā  
    Vāsāgārakriyā
MSS: Tanjore Cat., LVII, Śālihotronnaya. This seems to be a recent compilation. (12,302) D. ff. 302. Recent. Ends with Ch. xxviii avārtāyādyāya of Lakṣanasthāna, Gr. 1880. Begins:—

They ask: Sambhavoḥ kathāṁ aśvānāṁ vādmaparv kṣudravatā? It is in the Paurānic form of a dialogue between Śālihotra and Suśruta. The first third is purely mythological; then some chapters on age, colour, marks, castes, horses suitable for king, etc., āvarta, which is the last xxviii), but several chapters appear to be wanting.

Two other books are attributed to Śālihotra:

11. Āśvapraśamāsā: A short essay on the importance of horses said to have been taught by Śālihotra to Suśruta.


A short essay on the importance of horses said to have been taught by Śālihotra to Suśruta

Beginning:

शालिहोत्रों मुनिग्रंथ सृजत् परिपुष्टेऽः
चतुर्मान्यमाह्नां न ब्राह्म तत्ततो सया
तद्देव श्रीश्रवणामि बिश्रवेण वद्वमेव
साध प्रस् लयम् पुत्र द्वारणां हितकामया
श्रुण सुषुम्न सब्जेत त्वमभवन्त प्रजाहृ
अवैश्वर्यमात्र प्रच्छो योरवैविष्म(सं यश:)।
विजयश्रवेदते: चाश्रवेशय्ययम
tसम राज्यं वशी लद्दीष्वनकामयश्चवस्य
वाजिनां वस्त्र तिहनां सचिकालस्तुताः।
अःष्टेऽः परस्य नाळिनी राज्ञी विजयकरिष्यम्
tेर्वाणा न जायस्य बैरिष्ठो वार्षीत्रयि।
HISTORY OF INDIAN MEDICINE

End:

मीचारा मतिनाशिश्वाशि माति बेदाप्परा खृतिमः।
माति क्राष्टापरो देवी माति यां सहायपरमः॥
वायुधनं यथं तत्तथं यथां तत्व वायुध्वः।
न ते यथं न तत्तथं नां यथं यथं न तत्च ते॥

Colophon:

नति नथ्रभंशाणायः॥

Aśvaprāśasāmśā is, however, a chapter of Gana's Sārasamgraha; see Burnell's "Anjore Cat., LVI, pp. 73, 74. (11,087) Te. 42. (aśvaprāśasū only).

111. Aśvalakṣaṇa-śāstra with Telugu meaning:

MS.: G. O. M. L. 13318: A treatise on the different breeds of horses and their characteristics with hints for finding out the good specimens among them, the duration of their lives, the marks on their bodies, their vital parts, etc., and for feeding them, etc. The work is attributed to Śālihotra. Reference is also made to a big treatise on the subject by Simhadatta:

चन्द्रास्वास्मसुद्रो तैव सिंहदत्त्रभ्वमभवितम्।

A Telugu rendering is added. The name of the Telugu translator is not given, but he gives introductory and concluding stanzas in Sanskrit.

Beginning:

श्रीयर्चीवाच्य नमयश्रव्यक्षात्रानवालवव।
उपासकज्ञानानानविष्ठाप्रभुशतः॥
युक्तायारश्च विन्य उषिवर्य चतुर्दशमीम्॥
प्रस्तबदेन्त आविष्ठात्विनिपपालवव॥
संहारकवलादिनखुलंचलवण्यव॥
तुराय सहिष्ठ तथा तुराय सुवी नम॥
Sālihotra

शालिहोट्रा बहुत आलापारस्त्र इति
नाभलिपिः तत्पाराणामभाषण ॥
पुनःकालादेहितमिवैद्यायमेव यथासम्पति ।
जिति तथ।शालिहोट्रा दैत्या ग्रन्थविद्यामिकाः ॥

* * *

शालिहोट्रा वन्दे वैदिकशास्त्रप्रारम्भाः
शालिहोट्रायत्चत्रं श्रवणप्रारम्भम् ॥

* * *

शालिहोट्रासमुद्रं ति विसंवर्ण भाषितम्
वन्यायं लघुम ज्ञानमहानां व विशेषतः ॥

* * *

शालिहोट्रा धार्मिक ज्ञानाद्वृज्जातात् तु वगा मुखाल्
तत्तादब्रमसमृद्धाति विवेचनाद्वृज्जातात् ॥
रक्षणी नाभिजाती ज्ञातविग्रहिष्टवम् ॥

* * *

देवसोऽवेदनं विशेषिता सत्यं भवत्वेस \\
जाता समुद्रार्थाता सत्यं अवस्तवम् ॥

* * *

Colophon:

इति शालिहोट्राय दैत्या परीच्छ ् वामा ् प्रथमोऽवायः ॥

* * *

वातपधयायां विद्यादि सत्तादाविद्यायः
इन्द्रियाणि बलकारी युगिष्ठाला च वल्लिते ॥

* * *

ग्रन्थविद्यामार्मिकाः ग्रन्थविद्यामार्मिकाः
कुर्षेत्तरी दाहिन्धा कहृते केवलं तथा ॥
सूपहार्वतम् सीढ़ुग्युलगुहजीवसम् ॥

* *
Analysis: It is complete in eight chapters with the following topics:

1. Āsvaparīkṣā—On the examination of horse.
2. Varṇaparīkṣā—On the examination of colour of horse.
3. Puṇḍrapuspagandhādivarṇanam.—On the description of marks, spots and smell of the horse.
4. Subhāsubhāvartvicāraḥ—On the good and bad whirls of hairs.

5. Hayavayojñānam—On the knowledge of the age of horse.

6. Rekhāyujñānādivarṇanam—On the duration of life of the horse as indicated by lines, etc.


The MSS. 1321, 1322 and 1323, G. O. M. L. XXIII, treat of Aśvayurveda based mainly on Śālihotra’s work.

Reference to Śālihotra.—In the Liṅga Purāṇa (Chs. vii and xxiv), a list of the different Avatāras of Śiva, the Vyāsas (Yogācāryas) and their disciples in the Varāha Kalpa of the (Vaivasvata) seventh Manvantara is given. In it we find the names of Śālihotra, Agnivesa, Yuvanāśva and Śāradvasu as the four disciples of Yogācārya Rākṣa or Rakṣa and Śūlī was the Avatāra of Śiva in the Naimiṣa land in the 24th yūga. The occurrence of the names of Śālihotra and Agnivesa as disciples of the same teacher undoubtedly points to the remote age in which they flourished. In S. R. Bhāndarkar’s Collection of MSS. 1899-1925 (List of MSS. collected for the Govt. MSS. Library, published by Oriental Research Institute, Poona, 1925, p. 54) we find a MS. called Śālihotra, No. 581, described as a Kośagrantha or Dictionary by Vikramātma. We have no knowledge of Śālihotra as a writer of dictionary.

Śālihotra is quoted in Tattva Candrika: शालिहोत्रासाधारणक्षेरक-मल्लिकाभिनि, p. 22, where the author says that “Suśruta and Śālihotra read ‘Eraṇḍamūla’ instead of ‘Gokṣura’ in the Daśamūla. Caraka however reads Gokṣura.

Śālihotra is quoted in Tilakasravasa a Commentary on the celebrated Nāmaliṅgāṇuśasana of Amarsirha by

The progress in veterinary medicine achieved by the ancient Indians may be compared with the knowledge possessed by the cultured European nations about a century back. The age of Śālihotra is unknown, but as Suśruta was his disciple or son, he must have flourished about 1000 B.C., the age of Suśruta. I have discussed about the probable age of Suśruta in my work 'Surgical Instruments of the Hindus,' Vol. I, p. 11, and I would take the liberty to refer my readers to its pages. The reference in the Aśva-cikitsā, the treatise of Kunti-sūta Nakula, undoubtedly lends support to a very early age, the age of the celebrated battle of Kurukṣetra. Animal hospitals or 'Piñjṛāpoles' still exist in India. The early European travellers mention their existence in Surat and Broach for the support of old animals and cure of their diseases. I have described such institutions in Chapter II 'Hospitals and Dispensaries' of the same book. In Europe, on the other hand, we have no trustworthy history of the art and science of farriery which can be traced to such a remote period of time. In France, veterinary schools were established at an earlier period than in any other country in Europe. Bourgelat was its first director and the principal projector; and he has been justly regarded as the founder of the veterinary art based on anatomico-physiological studies. His Anatomy appeared first in 1769. Attempts were made at a much earlier period, to diffuse a knowledge of veterinary anatomy, principally by Ruini, an Italian, in 1598. His book was the source of Sollyseel's celebrated work which was published in 1698. The earliest English writer on Farriery is Mascal who flourished in the reign of Edward the Sixth. Gervase Markham,
the most celebrated of ancient farriers, published his 'Masterpiece' in 1666. The work of Snape, Farrier to King Charles the Second, based on Sollysel's book, appeared later, and a host of writers, Layard, Bracken, Bartlet, Osmar, Clark and Taplin wrote on the subject. In 1792 the Veterinary College was established with Sainthel as its Professor. He was succeeded by Coleman and Morecroft in the professorial chair. In 1807, Morecroft came out to India to superintend the breeding stud of the East India Company.

Now for the training of students in veterinary science, there are colleges, provided and maintained by the Government, at Calcutta, Madras, Bombay and Lahore and schools at Insein and Tunggyi in Burma. The scheme for establishing a college at Lucknow for the United Provinces is now receiving the attention of the Government. The Madras Veterinary Department publishes a bi-monthly magazine entitled the Madras Veterinary Journal which educates the public in veterinary matters. The Imperial Bacteriological Laboratory, Mukteswar, and the Research and Experimental Station at Badshabbag, U. P., are doing useful work for he observation and study of diseases and methods of research.
PĀLAKĀPYA.

In the Hasti-Āyurveda, Pālakāpya is described to be the son of Sāmagāyanākhyya Muni by a female elephant which drank his urine containing his seminal discharges. He was invited by King Romapāda who wanted to subdue elephants for human use. Romapāda or Lomapāda was king of Campā, which has been identified by Cunningham with Pātharghāta, some 24 miles distant from the modern town of Bhagalpur. Romapāda was the father-in-law of Rṣyaśṛṅga Muni and was a contemporary of Daśaratha, father of Rāma. Fa Hian describes Campā to be a large town containing many Buddhist Stupas and Vihāras. Campā or Mālini, the capital of the country of Aṅga, was called after king Campa, son of Prthu-lākṣa.

The author of Trikāndaśeṣa identifies Pālakāpya with Dhanvantari, the founder of the Surgical School in India. Suśruta is said to have learned major surgery from Dhanvantari; but from other accounts we learn that Suśruta also learned the veterinary science from Dhanvantari. So if we accept them (Pālakāpya and Dhanvantari) to be identical persons, we get a solution of the difficulty. But the evidence of their identity is by no means complete, and is far from satisfactory.

Pālakāpya's work:

1. "Hasti-Āyurveda or Pālakāpya.— It is a voluminous work on elephants, describing in detail their diseases and treatment, both medical and surgical."
MSS:
Bik. MSS.: 1395.
Tanjore Cat. MS.: IX., p. 75.

Editions:
1. The book has been edited and printed at the Anandāśram Press, Poona, in the Anandāśram Series.

Translations:
1. Hasti-Āyurveda: translated in Bengali. Only a few chapters have been translated by Mahārājā Soshikanta Ācharya Chaudhury of Mymensing.

An analysis of the contents of the Pālakāpya has never appeared in the English language. Burnell in his Catalogue of the Tanjore MSS. refers to the work as Gajavaidya and says: "This name appears to be not very certain; it consists of dialogues between a king of Anga and a muni called Pālakāpya, who is the offspring of a Rishi and a pious female elephant. There is a great deal of mythological matter about the creation, the origin of elephants, who were originally winged, and were deprived of these appendages by the curse of an angry saint, who was pestered by their tumbling down on him from the trees round his hermitage, on which they used to perch in order to graze on the leaves. The rest refers to the points of animals, as usual, very fanciful; their castes and dispositions; the way of taming them; their diseases and the way of treating and curing them. The number of their diseases appears to be put at 106. There can be no doubt that this is a very modern compilation, even later than the Sārasavīngraha (on horses). Some of the verses, however, which are found here, occur in Cāraṅgadhara as by Pālakāpya. See Aufrecht's paper in the Z. d. D. M. G., Vol. XXVII., pp. 1-120."

No detailed analysis is given in any catalogue, and therefore I have attempted it in the following pages:
Analysis of Contents of Pālakāpya.

I. Mahārogasthānam: Major Diseases.

1. Vanānucaritam ... Salutation to Ganeśa. To subdue the wild elephants, King Romapāda of Campā holds a meeting of the sages, Gautama and others. They send a messenger to Pālakāpya Muni and the elephants. Romapāda’s questions to Pālakāpya at Campā. The wings of the elephants were severed owing to the curse of Dirghatapā. Origin of Hasti-Āyurveda by Brahmā. Birth of Pālakāpya: his mother was a female elephant who drank the seminal discharge of Sāmagāyanākhya Muni. The story of Ruci who was cursed by Brahmā. Mataṅga Muni’s curse and the origin of the science. The cause of the appearance of diseases among elephants is said to be due to the change of environment: their freedom in the forest and their captivity under men. Pālakāpya promised to remain in the court of Romapāda and the Muni was ordered to teach the
Sages the science of *Hasti-Āyurveda*.

2. *Annasamācāraḥ* ... On the smearing of oil and ghee and bathing in water; time and measure of feeding elephants with rice and treacle; time of giving them solid and liquid food and their quantity.

3. *Sātmyaviniscayāḥ* ... Causes of 15 kinds of death of wild elephants, such as fall from a mountain, etc. Natural food of elephants: leaves of trees and grasses.

4. *Śāstrasamgrahāḥ* ... The 4 main sections of the book: (1) Major Diseases, (2) Minor Diseases, (3) Surgery, and (4) the Supplement. The number of chapters are 18, 72, 34 and 36, respectively. The total number of slokas would be about 20,000.

5. *Gajarakṣaṇavinyāsāḥ* ... Eulogy on elephants; their qualifications; their use in war, "the ornament of the army." The 8 characteristics of the owners of elephants.

6. *Śiṣyopanayanaḥ* ... Initiation of the disciples. The requisite qualifications of a good student; the ceremonial rites to be
observed. Qualifications of a good teacher; the relation between the teacher and his disciples; their mutual responsibilities. Origin of the science from the Atharvaveda. The fitness of students belonging to the Brāhmaṇa, Kṣatriya and Vaiśya castes. The teachers are prohibited from teaching the atheists the science of elephants.

7. Rogavibhattih

Two classes of diseases—inherent and accidental. 76 nervous diseases; 27 bile diseases; 32 phlegm diseases; 15 blood diseases; 22 sannipatīc diseases; 14 nervous-bile diseases; 16 nervous-phlegm diseases, 7 nervous-blood diseases; names and number of mixed diseases; the total number of inherent diseases; names and number of the accidental diseases. Classification of diseases: curable, incurable and curable with difficulty.

8. Jvarotpattih

... On the origin of fever; its signs and symptoms. War between the gods and demons; the Devas approach
the higher gods Śiva and Viṣṇu who created fevers. The demons being oppressed with fever prayed Brahmā to cure them. He then sent away fevers to the House of Death.

9. Pākalaḥ
Jvarahetunīścayāḥ

On the different names of Fever in different animals; Pākala is the name of the fever of elephants. The different classes of fever or pākala; their origin, signs, symptoms and pathology.

10. Skandādhyāyaḥ

On Tetanus? Three kinds:—Antarāyāma (Emprosthotonos), Vahirāyāma (Opisthotonos) and Vyaviddhaskandā; the first variety is curable, the latter two incurable.

11. Purānakṛṣarogah
(Pāndurogah)

Anaemia or chlorosis? Origin and treatment of the varieties of the disease as caused by vāta, pitta and śleṣma.

12. Ānāhaṇ

On flatulence. The different varieties of the disease according to different causes: excessive eating, rice-eating, earth-eating, etc.

13. Murechāḥ

On swooning or fainting. 12 kinds of the disease: caused
by excessive food, eating of rice and incompatible food stuffs, water, wine, grasses, vāyu, pitta, śleṣma, etc.

14. Śirabhitāpaḥ  ... On the diseases of the head, 27 kinds; caused by vāta, pitta, śleṣma and their combinations and by worms.

15. Pādarogaḥ  ... On diseases of the foot, 30 kinds; diseases of the foot of the wild and domesticated elephants. 9 kinds of accidental diseases. Aetiology, pathology and treatment of the different varieties.

16. Aṣṭavyāpadrogāḥ  ... 8 kinds of dangers from oil, ghee, fat, milk, wine, rice, water and irregular administration of diet; their origin and treatment.

17. Śophaḥ  ... On anasarca; its 7 kinds; their origin and treatment.

18. Svedaḥ  ... On the different modes of sweating.

Śāntirakṣāḥ  ... Religious rites to be performed at the beginning of treatment.

Akṣirogādhyāyaḥ  ... On the various forms of eye diseases; their origin and treatment.

II. Kṣudrarogasthānāṁ: On Minor diseases.

1. Vamathurogaḥ  ... On Vomiting; its two kinds:
   (1) doṣaja:—due to defect of
humours; (2) agantuka:— external or accidental: their origin and treatment.

2. Atisāracikitsitaṁ ... On the treatment of Diarrhoea; its two kinds—gastric and intestinal; their prognosis and treatment.


4. Trṇaśoṣī ... On wasting caused by the excessive eating of unwholesome diet: diseased grass, poisonous plants and fruits.


6. Viṣaparikṣādhyāyāḥ On poisons. Protection of the elephants from poisons administered by enemies in the stables. Signs of the poisoner; methods of detecting poisons by the cats, crows and other birds, water, fire, oil and milk. 3 classes of poisons; symptoms and treatment of poisoned elephants.

7. Dūṣṭiṣaḥ (incomplete) On poisons which derange the system of the elephant; their origin and action.

8. Viṣalakśmaṇaṁ ... On the signs and symptoms of poisoning. The symptoms
vary according as one or more of the ten essential structures of the body are involved, viz., skin, flesh, bones, etc. The elephants suffer from 3 stages (Feṣa) of the poison, but the other animals suffer from 7 stages; the treatment by medicines and mantras or charms.

9. Digdhaviddhaḥ ... On signs and symptoms when elephants are pierced by poisoned arrows.

10. Sarpaḍāṣṭaḥ ... On snake-bite and its treatment: 3 methods of biting; 4 kinds of snakes; treatment varies accordingly.

11. Sphotikāḍhyaḥ ... On boils; their origin, prognosis and treatment; Vasishṭha's curse on the animals; origin of the spiders.

12. Apavāda-vaddhaḥ ... On the influence of the planets.

13. Pūrvāvaddhaḥ ... On elephants which were not restrained or trained properly when young. It is an incurable mental disease; forest-life in the company of the female elephants,—its charms and beauties.

14. Visarpāḍhyaḥ ... On erysipelas: its 5 kinds; their pathology and treatment.
15. Ḥṛdayasphāli ... On nervous and anxious heart caused by fear.

16. Vālaksānirōgaḥ ... 2 varieties; Dṛṣṇa and Āgantuka.

17. Meḍrakṣāni ... 2 varieties; external and internal; their treatment.

18. Hastoumathitaḥ ... On elephants agitated by mental disorder; its origin and treatment. Prediction of the time of death from the study of its pathology.

19. Udāvartah ... On the stōppage of urination, defaecation and flatus; its origin and treatment.


21. Vātagati ... On unnatural movements due to the derangement of vāta.

22. Manyāgrahah ... On wryneck; accidental pain in the shoulder and neck.

23. Madakṣīṇa ... On weakness due to undue stimulation of the animal during rut or by intoxication.


25. Valaksīnāḥ ... On loss of strength; on weakness of elephants.

26. Ślesmābhīsānā ... On the phlegmatic appearance of elephants due to a diet which causes an increase of phlegm.
27. Mukhodvāraviśodhanaḥ
Vanasātmyanulomika
On the purification of
mouth of elephants by the
natural food of the forest.

28. Tālakāśiromaṇgaḥ
... On the wounds of the plantar
surfaces of the feet of
elephants.

29. " cikitsitam
... On the treatment of plantar
wounds.

30. Galagrahaḥ
... On inflammation and pain in
the throat.

31. Trṣṇārditaḥ
... On the signs of a thirsty
elephant.
Siddhārthakarogagha
On the prickly tongue of
elephants.

32. Bhūtagrahaḥ
... On the signs and symptoms of
possession by supernatural
beings such as Kāmakhyā,
etc., and their treatment.

33. Unmādaḥ
... On Insanity; its origin and
treatment.

34. Apasmāraḥ
... On Hysteria or Epilepsy.
Adoration of 9 planets to
rectify their evil influences.

35. Vātakuṇḍalikāḥ
... Acute rheumatism?—Its ori-
gin and treatment.

36. Bhāronmathitaḥ
... On the excitement of elephants
due to heavy weight.

37. Luptacakitsitam
... On the wasting of muscles;
its origin and treatment.

38. Patrakṛmih
... On the signs, symptoms, patho-
logy and treatment of the
disease caused by eating
worms which live on the leaves of trees.

   Ura[stambhaḥ]

40. Ṣonitāṇḍaḥ  ... On inflammation of the serous; Haematocele? Its origin and treatment.

41. Yavagandaśirah  ... A variety of disease of foot; severe inflammation of foot and nails.

42. Carmakīlah  ... On warts; their causation and treatment.

43. Vṛddhandikitsitam  ... On the treatment of old age.

44. Avasanna  ... On tired elephants; on lassitude.


46. Vālacikitsāḥ  ... On the care and treatment of the young elephants.

47. Rātrikṣiptaḥ  ... On insanity during the night? Its cause and treatment. Influence of Rakṣograha and its remedy.

48. Mūtrasāṅgaḥ  ... On retention of urine; dysuria, strangury; bloody urine; its treatment; incurability of rupture of the urinary bladder.

49. Sūtikāḥ  ... On puerperal fever; its pathology and treatment.
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50. Danitarogah ... On the diseases of the teeth. 4 different classes; the number and treatment of the diseases.

51. Cetovhramsha ... On mental derangement caused by fear; shyness; oppression with fear.

52. Sulaadhayyah ... On colic pain; its 2 varieties; its primary origin from Siva's anger towards Madana.

53. Sarada ... On the 4 types of the Sarada disease; its main cause:—want of exercise; its prominent symptom:—difficulty in drinking fluids.

54. Madhumakshikadasha ... On the bites of the honey-bee and their treatment.

55. Cehavidosha ... On the 11 kinds of defects of the body of elephants, such as ringworm, vitiligo, psoriasis? etc.; their origin and treatment.

56. Mrtikah ... On soils and on the habit of earth-eating; the diseases caused thereby with their treatment.

57. Grahanalokitsitam ... On the treatment of the 3 kinds of chronic diarrhoea; Sprue.

58. Amadhaya ... On the treatment of dysentery; its causation and pathology.

59. Krmikoshthih ... On the intestinal worms; their origin and treatment.

60. Kasayadhaya ... On the 4 kinds of weakness, 10 kinds of wasting; pathology and treatment of phthisis pulmonary.
61. Prabhinnaḥ Madasrāvah. On the discharge of mada of elephants; mada is the juice which flows from the temples of an elephant in rut. 14 causes and 5 kinds of the disease.

62. Karṇavālakṛmiḥ... On the worms which frequent the hairs and the ears, their cause and treatment.

63. Karṇarogah ... On the diseases of the ears; their cause and treatment.

64. Abhaktacchandih On anorexia and loss of appetite and its treatment.

65. Bhaktagṛṣoparuddhah. On the digestive fire; its seat and functions.

66. Dronikasopah ... On the 5 kinds of inflammation in the chest and abdomen.

67. Atiyāṭah ... On animals which have been unreasonably worked out; an animal whose strength is spent up.

68. Gulmah ... On tumours; its 5 kinds and their treatment.

69. Ḫṛrogacikitsi-tarh. On the diseases of the heart; their 3 kinds and treatment.

70. Gāṭarogah ... On the diseases of the skin; their 4 classes and treatment.

71. Āgantukagātra-rogaḥ. On skin diseases caused by external causes, or accidental skin diseases.

72. Gāṭarogah ... On the 12 kinds of skin diseases and their treatment.
III. Śalyasthānāṁ : Surgery.

1. Dvivraṇīyāḥ ... On two kinds of wounds caused by external and internal causes. The subject is dealt with in detail and the author describes it under the following heads: signs and symptoms of 3 kinds of Yoṣi (cause), 8 kinds of Adhiṣṭhāna (seat), 2 kinds of Srāva (discharge), pure and impure; 24 varieties of Wounds according to Vastu (substance), 3 kinds of Ātmanaḥ (nature), curability or incurability, 2 kinds of Śalya (splinters), 5 kinds of Upakrama (treatment), 6 kinds of Doṣa (defects), and medicines for ointments, steam, granulation, etc.

2. Sadyakṣata- laksanaḥ Symptoms of fresh wounds inflicted by lions, tigers, etc.

3. Sadyakṣata- cikitsitam. On the treatment of fresh wounds; signs indicating death; prognosis from the messenger; auspicious time for the attendance of the Vaidyas; action of digestive fire.


6. Dvādasopakramaḥ On 5 elements. 7 dhātus, 4 kinds of animals, 5 prāṇas, 4 minds. On the functions of the body and digestion of food; treatment of animals.

7. Garbhāsamāhavah On pregnancy; on the formation of the foetus; its growth by months; the structures derived from the father and the mother.

8. Garbhāvākrāntiḥ On the pregnant woman; menstruation; signs of pregnancy; formation of the foetus; its development; the sex of the foetus; white and black spots on the skin; the 3 types of elephants.

9. Śarīravicyah ... On Anatomy: the number and descriptions of teeth, nails, vital parts, vessels, nerves, bones, ligaments and joints; the seat of the 3 humours.

10. Śāstrāgnipraṇidhiḥ On the sharp instruments and actual cautery; their uses; the modes of their application.

11. Yantrāvidhiḥ ... On the blunt instruments; their uses; their manufacture; the trees and pillars to be used with them; prayer to gods.

12. Śalyopaharanāḥ On the extraction of foreign bodies, splinters, arrows, etc. Teachers of medicine from Brahmā downwards; symptoms of injuries caused by śalyas
which pierce the external and internal structures respectively; extraction of arrows from special regions; incurability of wounds on the vital parts.

13. **Vidradhirogaḥ** On abscess; its 4 kinds; their origin and treatment.

14. **Vraṇacikitsitam** On the treatment of ulcer; its two kinds and prognosis.

15. **Nāḍīvraṇacikitsitām.** On the fistula and sinus; their origin, prognosis and treatment by knife, cautery and caustics.

16. **Śīrāvyūhavyadhāḥ** On vessels and venesection; 700 vessels; their location; vessels conveying 7 dhātus and 3 humours; venesection in special cases and their treatment.

17. **Dantanāḍīcikitsitām.** On the treatment of sinus caused by disease of the tooth.

18. **Adhikadantacikitsitām.** On the treatment of extra tooth; the normal number of teeth is 16; 2 extra teeth are found sometimes.

19. **Śīrāccchedah** ... On venesection; 107 vital parts; their descriptions; the number of vital parts, which, when injured, cause immediate death and death after some time respectively.

20. **Marmapramāṇaḥ** On the vital parts; their description; 107 in number.
21. Ėrāṇḍakaḥ ... On the bite of dogs; 4 races of dogs; the cause of their poisonous nature; the 3 stages of action of the poison and their treatment.


23. " The same subject continued.

24. Doṣavicayāḥ ... On defects. On the origin of pākala or fever in young elephants; description of the seats of the humours.

25. Agnidagdhacikitsitaṁ. On the treatment of burns by means of fomentation, unguents, etc.

26. Lūtādhāyaḥ ... On the spiders; their classification;—21 kinds, names, their poison and treatment.

27. Visakīṭacikitsāḥ ... On the treatment of bites of poisonous insects; their names, number, etc.

28. Vyāladaṭṭaḥ ... On snake-bite; classes of snakes, their bites, pathology and treatment; symptoms in an incurable case.

29. Pradeśajñānam ... On the different members of the elephant’s body; their number is 15; names, parts, etc.

30. Śāstravidhiḥ ... On the method of using 10 different kinds of sharp
instruments, knife, bistouri, etc.; extraction of arrows.

31. Kṣārādhyaśaḥ ... On the preparation and use of caustics or potential cauteriy.

32. Bhagnacikitsitam ... On fractures and their treatment; their causes, classes, descriptions, prognosis and treatment.

33. Muḍhagarbhapanay-anam ... On difficult labour and its treatment; signs of a dead foetus, methods of its extraction by excision of obstructing parts, etc., favourable and unfavourable cases and their treatment.

34. Dantoddharanaṃ ... On the extraction of tooth of elephants; the rite to be observed; the difference in structure of the different teeth.

IV. Uttarasthānam: the Supplement.

1. Snehāpānaḥ ... On drinking of oleaginous medicines; 2 kinds of fat, animal and vegetable, and their differences; ghee and oil, time of their administration, their measure and dosage.

2. Snehapānvidhikatha-nam. On the modes of drinking the oils and fats in detail, the proper and improper times of their administration; the
3. Annapānavidhikathanaṁ On the methods of taking food and drink. 3 kinds of animals,—good, intermediate, and bad; the difference of ages; 4 kinds of food-stuffs; (1). to be chewed, (2). to be swallowed, (3). to be drunk and (4). to be sucked; 3 divisions of the food to be sucked up; measure of rice and treacle as food; defects and merits of wine as a drink; milk and dadhi as articles of food; sāli rice, barley, pulses and wheat as articles of diet; on washing of the body, cleaning of the head and washing of the teeth and eyes.

4. Snehavidhikathanaṁ On snehas; their 9 kinds; Gargya’s opinion; time for drinking oils; on fat and marrow; influence of seasons; on the administration of fresh oleaginous medicines: enemas and their use; oils and their use.

5. Vastidānakathanaṁ On the administration of 9 kinds of enemas.

6. Śālāvidhānaṁ ... On stables; their size, construction, soil, planetary
influence, seasons, fitness for the 3 kinds of elephants, ceremonial rites to be observed, etc.

7. Nasyadānavidhikathanām. On snuffs; their use and abuse; consequences of its use in sufficient, insufficient and excessive doses.

8. Yavasādhyāyāḥ ... On the use of grass as food; use of green and dry grass according to the season and month.

9. Ariṣṭajñānakathanām On prognostications; signs of death; symptoms which predict unfavourable results.

10. Dantakalpanādyāyāḥ On the modes of artificial preparations of the elephant's teeth to fit them for use in war, fight with animals, for self-protection and beauty, etc.; the teeth fit for such operations are modelled by the artists; different classes of the teeth, their measure, etc.

11. Rasavīryavipākādyāyāḥ (Incomplete.) On the derangements of the rasas of the body,—the chyle, semen, etc., and their defects.


13. Nasyakarmavidhiḥ... On the modes of giving snuffs to elephants in detail.
14. Aṇjanāvidhiḥ ... On the various methods of using collyrium to elephant’s eyes; Vijaya guṭikā its preparation and uses; different kinds of collyrium and prescriptions for eye diseases.

15. Rúcaryādhyāyāyah ... On the nursing of elephants during the six seasons; their food and drink in different seasons; on baths and fomentation, etc.

16. Kāryākāryavidhiḥ ... On the reason why the drinking of water during a meal is not recommended.

17. Apānagunādhikāra ... On the use of salts for digestion of food-stuffs and the use of condensed milk for increase of muscles.

18. Souvirakapānavidhiḥ On the use of sour gruel as a drink.

19. Suraprātipānavidhiḥ On the good and bad effects of wine for drinking by the three classes of elephants; on some counter-drink after the drink of wine; on the mixture of salt and treacle with wines; on the good effects of wine when churned with five kinds of salts, lac, etc.

20. Gugguluvidhiḥ ... On the method of administering guggulu (Balsamodendron mukul Hooker) accord-
21. Kṣīradānavidhiḥ ... On the use of condensed milk; quality of the milk of cows and buffaloes.

22. Gajasamābhavah ... On the origin of elephants; war between Devas and Dānavas; Siva's boon to the son of Rāvana; on the mounting of an elephant.

23. Kimarthakināmādhyāyaḥ. On the reasons of giving oil, ghee, etc., in detail.

24. Paricāraakahetujñānaṁ. On servants to look after the elephants; how to know if the elephant has been sufficiently oiled, medicated and sweated.

25. Trividhiḥ ... On the 3 kinds of means; (1) two kinds of grasses as food; (2) three kinds of eating; (3) three kinds of country.

26. Pathyāpathyavicāraḥ On good and bad food according to the three humours; duration of life of the three types of elephants.

27. Karīṣamūtrādhvāyah On the urine and faeces of animals, as cow, buffalo, elephant, etc.

28. Laśunakalpaḥ ... On the origin of Laśuna (garlic, *Allium sativum*, Linn.); on sweet and bitter tastes of the various parts of the plant, *viz.*, root, seeds, etc.
29. Lavaṇapayogaḥ ... On the use of salts with medicines, such as, pippali (*Piper longum*, Linn.) and śṛūgavera (*Zingiber officinale*, Rose).

30. Pāṁsudānaṁ ... On the use of ashes for elephants; 4 kinds of elephants.

31. Madāvasthā ... On elephants in rut and excitement; 7 stages due to 7 dhātus.

32. Nāgatantukagrāhab On the two kinds of grāha:—nāgagrāha and tantukagrāha; their origin and treatment.

33. Jalahastilakṣaṇaṁ ... On water elephants; gifts of food on auspicious days.

34. Jalaukādhyāyah ... On the leeches, 12 varieties of leeches; 2 classes:—poisonous and non-poisonous; their origin and characteristics.

35. Upasarganirupaṇaṁ On some complications. The Bhūtas frequent the stables as diseases; on fever or pākala; fear of the elephant; worship of Śiva and Viṣṇu to cure fever.

In the introductory chapter the names of the sages who were invited by Romapāda in an assembly to learn the science of treatment of elephant are given as follows:

Gautama.  
Agniveṣa.  
Prince Vāškali.  
Kāśyapa.  
Mrgaśarmaṇa.  
Bharadvāja.  
Souvala.  
Kāṅkāyaṇa.  
Gārgya.  
Raivya.  
Vṛhaspati.  
Arimeda.  
Māṇḍavya.  
Kumuda.  
Yājñavalkya.  
Hiraṇya.  
Bhṛgu.  
Aṅgirasa.  
Parāśara.  
Aćūḍa.

Mataṅga.  
Urmimāli.  
Sārasvata.  
Cyavana.  
Pulastya.  
Pulaha.  
Kratu.  
Viśvāmitra.  
Vaśiṣṭha.  
Yamadagni.  
Bhārgava.  
Agastya.  
Triśaṅku.  
Marici.  
Atri.  
Suparvaṇa.  
Dīrgha.  
Parikara.  
Kāpya.  
Nārada.
RĀVĀṆA.

Rāvana, the son of Viśravā, a Brāhmaṇa, by his wife Nikaśā, daughter of Rākṣasa Sumāli, and the grandson of Rṣi Pulastya, expelled his half-brother Kuvera and became King of Ceylon. By his penance he received the boon from Brahmā, by which he became invulnerable against gods and demons.

In the Rāmāyana he is described as a supernatural being with ten mouths (Daśānana, Daśāsye), ten necks (Daśakaṇṭha and Paṅktigriva), twenty hands:—epithets derived from his prowess in wars and conquests. He was defeated by Vālī and Māndhātā and once he was taken prisoner by Kārtavirya. Even the natural forces, sun, moon, lightning, oceans and winds obeyed him through terror. He carried off Sītā Debi, wife of Rāma from Daṇḍakāraṇya, in retaliation of his wars against the Rākṣasas. Rāma with the help of Sugrīva and Hanumāṇa built Rama’s bridge and after many battles, defeated and killed Rāvana and rescued Sītā Debi. His chief wife was Māndodari, daughter of Māya Dānava. His sons were Meghanāda or Indrajit, Rāvanī, Akṣa, Triśirā, Devāntaka, Nārāṇāntaka and Atikāya. Kumbhakarṇa and Bibhīṣaṇa were his brothers and Sūrpanakhā his sister. He was cursed by Vedavati who burnt herself to death to avoid his immoral proposal. He tried to oppress Apsarā Rambhā for which he was cursed by Nala Kuvera to meet with death if he would try to insult any other lady against her will. So Sītā Devi was saved from dishonour.

Rāvana, the famous king of Ceylon, whose wars with Rāma are celebrated in the Rāmāyana of Vālmīki is said to have written works on medicine.
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His works:

1. **Kumāra Tantra**: He is said to have written a medical treatise on the diseases of children.

Rāvaṇa’s **Kumāra Tantra** is quoted by many medical authors:

1. चौँ गमी रामचाई भमुकल आचैं हत् हनु सुध सुध जैं फूँ फूँ चापा।
   Cakradatta, p. 338.

2. वदानी प्रशिक्षुपति रावणकङ्कवानसामाय चौ नारायणाय मम।
   Tattva Chandrikā, p. 338.

2. It is quoted in Trimalla’s *Yogataraṅgini*, MSS.:
   I. O. 2705, 2706.

3. In the *Pañgasena*, a **Kumāratantra** is ascribed to Pārvati in one place, while in another, we have reference to a **Kumāratantra** attributed to the son of Rāvaṇa. The section, in which these quotations and references occur, seems to be an extract from the **Kumāra Tantra**, if not the **Kumāra Tantra** itself. MSS.:
   I. O. 2698-2700.

4. The **Kumāra Tantra** is perhaps given entire in Vindyarāja’s *Sukhobodha*. MSS.:
   I. O. 2679. fol. 242-245a.

5. In the *Yogasamgraha* by Jagannātha, “we notice that the particular method of healing children’s maladies by the recitation of magic spells, referred to in other works as “Ravanakṛtaṁ Kumāratantram” is here mentioned (fol. 1245) under the title of “Ravanakṛtir Vālatantram.” MSS.:
   I. O. 2682.

6. It is also mentioned by Gayadāsa in the **Nāya Candrikā**.

See Cambridge University Library MSS.:

7. In the *Vālacikitsā* G.O.M.L. (Madras), MS. No. 13175, the treatment of children is described according to Rāvaṇa. रावण सते वालचिकित्सा कथयते।
II. *Arka Prakāsa* :- It is also called *Arka Čikitsā*,-
a book written by a physician named Rāvana. He expounds a new system of treatment by means of tinctures and extracts.

*Begins* :-

दम्यक्षः प्रसादः खातः कशक चूमः रसस्तरः ।
लेखकः: काशिन्थि यं यथीरतमुखः ग्रिथि ॥

*Ends* :-

वितककारिण्यः मवपपाषः चूरितोदरः ॥
तदनवकारिण्यः ग्रीविलितः सुगमः खातः ॥

But in the end of the printed Bengali edition where the translator has added a supplement containing other prescriptions from various books, we find.

कहारां पुनिधननी स्त्रानां सुवर्दं परस् ।
शाश्विद्रमसुपासशेषः-धृष्ट-वसवदः ॥

The book is also called *Rājmārtanda* in MS. L. xi, p. 96. There, it is said that "Rāvana, king of Lankā, recounted it for the edification of his wife Maṇḍodarī, soon after her confinement." It begins and ends differently as follows :-

*Beginning* :-

चिथ्यपाधिनवायं पवित्रपतितिसूतं ।
कालकाराय गीताय पार्ज्ञोपस्य नमः ॥
सर्वार्थविनिर्लक्ष बन्धा मद्दीदारी युभा ।
ग्रांतं परिप्रय पुजानि तुलसानः ॥

*End* :-

एवसुर्स तू भेषवर्णवें च दमानसः ।
सांतवस्माचन्तचं करुणामिदं सिद्धं यथो ॥

*Colophon* :-

हरि वीक्ष्यवर्तरुवशिष्टितां कांशकां धातुविनिर्मितां पुष्कः ॥
The book treats of opium, and so cannot be very old. Mercury with Samkhadrāvaka is prescribed as the remedy for Phirāṅga-roga; the term Yasada is used to indicate zinc. A tinned copper-vessel is recommended for the operation of distillation. The title of the book is the Sanscritised form of the Persian Arrak (essence). So the probable age of the book is 16th century.

**MSS** : L. ii. 27, xi, p. 96.

Ul. 1614.

Weber., p. 291.

E. 409.

**Editions** —


III. *Nādi Parīksā* : Rāvana is said to have written a treatise on Pulse. The book has been edited by Vināyaka Padmākara Josī and published by Jadavji Tricumji Ācārya in the *Āyurvediya Granthamālā* in 1912. The editor quotes a couplet from Janārdana, the author of *Sadvidya Kaustubha* to show that Rāvana was an authority on pulse:

> नायिका: संबंधरं परीक्षिष्ठिः पुरुष: गवी दशिष्ठि।
> लम्बेषादिविपिनिः सतांतिः लम्बे सम्राभाद्रेत्।

Rāvana refers to authorities on the subject (पूर्वचालिं सम्राविति) and especially to Nandi (प्रोका नदिना तस्मात्तदि), At the end of the book, the author, curiously enough, refers to the name of Rāma, his mortal foe, as the best medicine for patients in a moribund condition.

राममनीषये तत् कार्यार्थमिलिकम्।

IV. *UdādivatanaRam* : This medical work in ten chapters is also attributed to Rāvana.
CHAPTER XII

ATRI.

Atri is one of the seven sages (Saptarṣi), the mind-born sons of Brahmā (mānasputra). Dowson, in his Dictionary of Hindu Mythology, p. 32, describes his life thus:

"Atri. 'An eater.' A Rishi, and author of many Vedic hymns. 'A Maharshi or great saint, who in the Vedas occurs especially in hymns composed for the praise of Agni, Indra, the Aswins, and the Viswa-devas. In the epic period, he is considered as one of the ten Prajāpatis or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mind-born son of Brahmā, and as one of the seven Rishis who preside over the reign of Svāyambhuva, the first Manu, or according to others, of Swarochisha, the second, or of Vaivaswata, the seventh. He married Anasūyā, daughter of Daksha, and their son was Durvāsas.' —Goldstücker. In the Rāmāyana an account is given of the visit paid by Rāma and Sītā to Atri and Anasūyā in their hermitage south of Chitrakūṭa. In the Purāṇas he was also father of Soma, the moon, and the ascetic Dattātreya by his wife Anasūyā. As a Rishi he is one of the stars of the Great Bear."

His works:

1. Atri Saṃhitā: A treatise on medicine ascribed to Rṣi Atri is well-known in the Punjab and is said to be as old as the Caraka Saṃhitā.

2. Atri Saṃhitā: Atri is also a famous author of law book, Atri Saṃhitā.
ĀTREYA PUNARVASU.

Ātreya or the son of the sage Atri, is also called Punarvasu. We find three Ātreyas mentioned in the Caraka Saṃhitā—Ātreya Punarvasu, Kṛṣṇa Ātreya and Bhikṣu Ātreya. Punarvasu Ātreya is the speaker in the Agniveśa Tantra which was edited by Caraka.

Ātreya learned the science of medicine from Indra. He composed several works bearing his name, among which is the book called Ātreya Saṃhitā, in five parts, containing 46,500 verses in all. He is one of the oldest authorities on Hindu medicine, and several later writers have based their works on his treatise. His six disciples were Agniveśa, Bhela, Jatukarṇa, Parāśara, Kṣārapāṇi and Hārīta, all of whom distinguished themselves as authors of medical works. The Agniveśa Tantra as redacted by Caraka and Dṛḍhavala is the well-known Caraka Saṃhitā. The Bhela Saṃhitā is mentioned in the Tanjore Catalogue; it has been published by the University of Calcutta. The Hārīta Saṃhitā has also been printed. The works of Jatukaraṇa, Parāśara and Kṣārapāṇi are not available now.

Analysis of Ātreya Saṃhitā:

"Chapters 1 to 3 may be considered as a general introduction. Ch. 1 relates the meeting of Ātreya with some of his pupils on the northern face of the Himalaya. Hārīta, one of these pupils, asks questions on the origin and treatment of disease. Ātreya explains that the Āyurveda, meaning medical science, could not be fully communicated within
the limits of human life, and that his pupils must therefore content themselves with a brief account of the smallest of his own compositions, which is composed within 1,500 slokas (or verses).

Chapter 2 shows the general division of his work into 6 books, and gives their names. In conclusion, it states the 8 constituent parts of the Āyur-Veda.

Chapter 3 classifies diseases, as: 1st, curable; 2nd, incurable; 3rd, curable by charms; 4th, scarcely possible to cure. This chapter also distinguishes the patients to whom physicians must attend, and on what terms, and signifies to what persons they must refuse assistance.

Ch. 4 treats on the physical influence of soil and season; on age and temper, and on the influence of the winds.

Ch. 5 enumerates the 6 tastes: as sweet, astringent, bitter, sour, salt, and pungent; and enumerates the influence of each on the human body.

Ch. 6 treats of the medical qualities of different kinds of water: as the water of the Ganges, which comes from heaven; water which comes from the sea; water which comes from clouds in general; and water which comes from thunder-clouds, snow, or ice.

This chapter concludes with prescriptions for the use of hot water or cold water in specified diseases.

Ch. 7 discusses the physical and medical properties of milks,—distinguishing the milk of kine, goats, ewes, buffaloes, camels, women. It states the cases in which the drinking of milk, of either kind, is beneficent; and concludes by discoursing on the medical properties of butter-milk.

Ch. 8 continues this subject.

Ch. 9 treats on the medicinal qualities of sugar-cane, and of preparations from it.
Ch. 10 on sour gruel.

Chs. 11 and 12 on infusions prepared from rice, barley, and other grains.

Ch. 13 on oils prepared from tila, flax, the castor-oil plant, and others.

Chs. 14, 15 and 16, also treat on the medical properties of rice, and various kinds of grain.

Ch. 17 discusses 4 kinds of pot-herbs, according to their leaves, flowers, fruits, and bulbous roots.

Ch. 18 is on sweet fruits,—as mangoes, rose-apples, pomegranates, myrobalans, citrons, grapes, and the fruits of carissa-coriander, and of the Mimusops Elengi.

Ch. 19 treats on 4 kinds of spirituous liquor as made from molasses, honey, meal and nogweed.

Ch. 20 describes animals, as hoofed or horned beasts of prey, birds, fishes, snakes living in the water or in arid tracts. Many species are given under each division, and the medical properties of their flesh are described.

Ch. 21 gives dietetical rules and prescriptions, and discusses the properties of food prepared from various combinations of the materials previously described.

The second main division of Ātreya's work, called Arishtaka consists of 8 Chapters.

Chapter 1 treats on the moral causes of disease. All diseases are said to spring from men's actions. All resemble hell, the curable as well as the incurable. And to some crimes fantastic punishments are assigned; as, if a man kills a Brāhman, he will be afflicted with jaundice; one who kills a king, with consumption.

Chapter 2 is on dreams.
The subject of the 6 remaining chapters appears to be lucky and unlucky symptoms and forebodings.

The third division of this work is called Chikitsā, which means, we observed, medical treatment. This portion treats of diseases in detail. It appears to display much accurate observation, which can only be glanced at in these pages. Intermittent fevers are distinguished as of 4 kinds, returning at an interval of 1 day, 3 days, 4 days, or at some longer interval.

Much is said of diarrhoea, dysentery and allied diseases. Indigestion is described as flatulence, caused apparently by over-eating; and accompanied by sleeplessness, pains in the limbs, burning of the throat, etc. The 8th chapter is devoted to the sound and unsound condition of the digestive fire (Agni) of the stomach. The 10th treats of sharp pains, especially in the stomach, produced by excessive fatigue, night-walking, sorrow, cold food, etc.

The remaining chapters continue the subject of diseases, touching also on consumption and various kinds of hæmorrhage.

The last division treats of antidotes."


Books:

1. Ātreya Sāṁhitā: In the Hārīta Sāṁhitā, Ātreya is said to have written five treatises on medicine, for an account of which see Pseudo-Hārīta. A very old copy of the Ātreya Sāṁhitā is mentioned in Dr. Bhāndārkar's Second Report for the Search of Sanskrit Mss.—p. 46. There is another Ms. noted in L. 2633 which resembles Ul. 1618.
Reference:—Muni Ātreya is quoted in Gada Nigraha Vol. I, pages 168.

Formulæ:

2. Rājavallabhā Taila Ghṛtaṁ " V.M. 479.
3. Ardhamātrika Vasti " " 575.
5. Dādhika Ghṛta " " 197.

1. Agni-clarified Butter.

पाठानां तेजोवालाभैर च।
पिपलीनाथ सुखम भागानू क्रमांश्रयमान॥ २५॥

हि ताया: प्रवाणान्त्र मातोऽकारावर्तका: ॥ २६॥
बकुसु महायमस्त्र तथा मातोऽकार ( स च च।
हि पिधा चेतु युक्तम चम्पु लोऽय साधनम्।
चतुरुमाताविश्वामु च महेषस्तरात्मत्वे ॥ २७॥
The Agni-clarified Butter of Ātreya.

(25-36a). Take four pala each of—Pāṭhā (Stephanos hernandifolia), Tējovatī (Piper Chaba) and roots of long pepper, (26).....of coral. Mālatī (Jasminium grandiflorum) and oleander, (27) and add seven pala of cinnamon-bark, Palāśa (Butea frondosa), Sākṛtaka (Trophis aspera). ......(28) Now boil the whole thoroughly with the addition of some plumbago-root, and take it off the fire when it is reduced to one-fourth of its original quantity. (29) Now throw in......of Ativishā (Aconitum heterophyllum), and an equal quantity of Kaṭukārōhinī (Picrorhiza Kurroa), (30) also one kuḍava each of long pepper and baberang, and of Kuṭaja (Holarrhena antidysenterica)......(31) and add
two pala each of...and...also of the carbonates of potash and soda. (32) With the whole of this...and with various kinds of alkaline ashes and salts, the physician should boil one adjaka of clarified butter. (33) At the time of digesting, one karsha of this preparation may be taken to relieve constipation and all...of mankind. (34) It also relieves disorders connected with haemorrhagia, and the different kinds of abdominal tumours. The patient should partake of oleaginous substances in great abundance, and eat fat meat. (35) In cases of obstructed digestion this preparation is very desirable, it cures...well-known diseases. (36) It is called the Agni (or ‘plumbago-root’) clarified butter, and was devised by Āтриयа of old.


2. राज्बलाब्धा तैला ग्हर्ता।

राज्बलाब्धे हैलह्नतम्॥

शीवधर्ममहादा द्रासाायाणमती निदिनिषिकाः कपिळी॥

मधुकर्ष वल्सशिरमन्त्वादा शरक्रा रामच। २१२॥

गौतीत्वाय वदृध्दप्रिीहतरोपुरत्वः स्वल्पम्॥

पिर्यद्म: स्वरं भासमहामोक्तं पिसः॥ २१२॥

तैलं वा यज्ञो वा सर्वं द्वारा चीरं चतुर्ग्यं पदेम्॥

आतिवियनित्वमदं तेलं चुपचारं विडिः॥ २१२॥

दिम्रं पीलेकाञ्चनं न्यायं चार्युदं वयान्यां॥

नीपसं च लिप्नानायं नामयति नौलिकायमस्॥ २१२॥

सुस्वाभासार्द्वमेवं पक्वं चारकं चतुर्ग्यस्॥

शास्त्राः कार्याः शीर्ष प्रिया सर्वं तपायव्य नीतं॥ २१२॥

सुस्वाभासार्द्वमेवं रीम बालवं विचारसम्॥

शौचनविचारणमम: स्वरीण्ये नामयति॥ २१२॥
3. Ardhamātrika Vasti.

चर्माधिकरणं विक्रय "

दशमूलीज्ञायिष शतादर्शम् प्रवेशेन् "

तत्रवस्त्रं द्वाराभवतेऽदानवस्था चतुष्पलम् "

सदनं फलं ज्ञेकं यथायोगम् दारित्वेन् " १ "

सार्यायप्रयोगं सुखं तंत्तं विक्रय। "

न चाभिश्च न च खर्द: परिवर्तिनं च " २ "

चार्यायस्तमं च च चर्माधिकरणं विक्रय। "

यथा ग्रंथम् क्रिमिनयैः मूलग्रंथियैः विक्रय। " ३ "

ग्रंथसंज्ञनम् च च बालाक्षिततनामः "

चर्माधिकरणं हस्ताक्षरायिष्मानं चिकित्सकसंस्थितं। " ४ "

4. Viṁśati Sārəsava.

विवाहिति सारसव:।

शाल्यिकवृष्णप्रस्थपादसीताज्जुमेहं कहरुकु:।

सवामध्यप्रस्थपादसीतामिरितस्मितविसिद्धिति। गृहं।

प्रतिदिनन्तुतुकसिद्द्वियोजङ्गिर१७१७ पद्मष्टिसमिति।।

चर्माधिकरणं च विसिद्धिसीतामिरितस्मितविसिद्धिति।।

5. Dādhika Ghṛta.

दार्शिकं घ्रतम।।

हं पश्चाल्मकृत्ती सुवशी चायवचाय। युगास्व:।

काला वर्द्धश्च च वच राज्य गृहुश्रवी वर्धा।। २ ।।

सन्ति युत्त्वश्च च दौःदवादश्च च।

प्राणं विपिनिकानु भगानु च ग्रामित्वे विपावित:।। ३ ।।

कीर्षकालं खलु लालं मायाय:। ्य यवे: श्रव।।

प्रवेशं प्रवेशं तत: कला तस्मिने समायदेत:।। ४ ।।

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Mahāmāyūra Ghṛta.
7. Vṛhat Guḍurī Taila.

हललगुड़ी सैलं ।

शतं विद्रहबहायाय जलत्रूः विपाचरेः ।

तेनपदावशिष्यं तेहसवं विपाचरेः ॥

चौरं चतुरथं ददालू तलकानितन्त्र प्रयम्बत ।

भ्रमन्ता विद्रारी च जाकोलीहरिचक्षस्म ॥

शतावरी चातिवला यन्द्रकाभाषोस्यम ।

किमिधं विपलारार्थ चायमिका च शारिव ॥

जीवलालियिः बोध्यं वायुवासकपरिका ।

विशाला विविष्यस्मिनं पित्तं निश्च ॥

शताष्टसप्तवं च कार्यविकायकपङ्कितं ।

पामाधुकुमनोत्वं बातरीक प्रयोजयेत ॥

बालराजसुदारस्य कुटायादैनैव त ।

इशुस्थः प्रमीलकामालौ पाष्ठतं जरितं ॥

विस्तोठविवपर्यं नागीन्धर्ममक ।

विषाणिका गाधकहृपाददारे विशेषः ॥

प्रतिलीलिर्गृहं वेदं विलोकित नानाम ।

आतिरितिः चैयपत्वर्षकः धूरं ॥
KRṣNA ĀTREYA.

In the medical literature of the Hindus we find references to four different Ātreyas: Punarvasu Ātreya, Krṣṇa Ātreya, Dattātreya and Bhikṣu Ātreya. In the Caraka Saṃhitā Punarvasu Ātreya appears to have taught the six disciples, Agniveśa and others; and in that book, his name is always written as Punarvasu Ātreya and never as Krṣṇa Ātreya. Bhikṣu Ātreya is the reputed teacher of Jivaka, the famous physician of Buddha. We find from quotations from Krṣṇa Ātreya that he belonged to the surgical school and could not have been the same as the Punarvasu Ātreya, the speaker in the Agniveśa Tantra. Śrīkanṭha Datta in commenting on Kavalādhikāra (Vṛnda’s Siddhayoga) says:—

नन्द े व तत्सानादारोऽसः प्रक्षारण: परिष्ठतः। तथा च क्रṣणविषयः। &c.; again शलाकारिकान् प्रक्षारण ध्रवतानि द्वारानि। तथा च क्रṣणविषयः। &c. (p. 600) and again in the Unmādādhikāra, धीर्षणुं प्रक्षारण: क्रषणविषयः परिष्ठाणां मनवच्य। (p. 191). From these quotations we learn that Krṣṇa Ātreya was a surgeon.

In the Tattra Candrikā, Śivadāsa while commenting on Daśamālaśatpala ghṛta quoted from ज्वराविकार of Cakradatta ‘पञ्च प्रक्षारण वा’ cites the names of Gopura Rakṣita, Jatukarna, Caraka, Suṣruta and Krṣṇa Ātreya. This proves that Krṣṇa Ātreya’s work was quite different from that of Caraka.

But there is a difficulty to be solved. Drḍhavala mentions नात्वरायणाः in the treatment of Grahaṇi or Diarrhoea. This formula occurs also in Cakradatta and Siddhayoga. Both Śrīkanṭha Datta and Śivadāsa, from whose comments we have tried to prove before that Krṣṇa
Ātreya was a surgeon and was a different author from Punarvasu Ātreya, in commenting on the line "नामरत्रायिनं चूषणं काश्यावेयेन पुनःस्तरम्" distinctly states: "काश्यावेय: पुनर्वेसु:। "Kṛṣṇa Ātreyaḥ Punarvasuḥ." We cannot explain this identity satisfactorily. Kavirāja B. C. Gupta thinks that it is a mistake of the writers! Kavirāja Umes Chandra Gupta, the author of Vaidyaka Śānda Śindhu, however, makes Kṛṣṇa Ātreya the teacher of Agniveśa: अभ्यऽभवान काश्यावेयः वक्त, अविवेश श्रीता, चरकसूतिः प्रविष्टस्यां च। But Agniveśa was one of the six pupils of Punarvasu Ātreya.

Pandit Jogindranāth Sen Vaidyaratna in his highly meritorious commentary in Sanskrit 'Carakopaskāra' on the Caraka Saṁhitā tries to tide over the difficulty by assuming the name of Atri to be Kṛṣṇa Atri. Thus he explains Ātreya in I. i, as आत्रेय: काश्यालिङ्ग पुनःस्तरः। 'Ātreya, the son of Kṛṣṇa Atri.' This no doubt reconciles the conflicting statements of commentators but makes Kṛṣṇa Ātreya and Ātreya Punarvasu to be the same Rṣi. But this conclusion is open to objections. No where has he been so styled in the Caraka saṁhitā. He has been quoted as an authority in surgery. In Cakradatta, the formula Kuṭāja Puṭapāka is, however, attributed to Kṛṣṇātri-putra or 'son of Kṛṣṇa Atri.' Moreover the assumption that Kṛṣṇa Atri is the progenitor of the Ātreyas requires proof which is not forthcoming.

Ātreya Punarvasu has been identified by some with Bharadvāja, but Cakrapāṇi in his Āyurvedadīpikā distinctly states that that theory of some commentators is untenable as Ātreya has never been styled Bharadvāja anywhere is the medical texts: तत: कैविवर्धाज्ञिर्विद्यर्भिः स्रजनां।। तत:। भर्गाज्ञानान्त्या भाविक्ष: कापिदिक: तनाक्षेत्रवीर्याः।। p. 7, I. i. In the list of the sages who met to learn Āyurveda, Ātreya and Bharadvāja are seperately mentioned. This theory perhaps had its origin in the diversity of opinion
as regards the relation of the two sages. In the *Caraka Samhita* I. i., Bharadvāja, the deseciple of Indra, is the teacher of Ātreya Punarvasu. Cakrapāṇi notes that Hārīta was of the same opinion (प्रारोढ़ भाविविद्यवदः हरित जन्मः:) Vāgbhaṭa on the other hand describes Ātreya as the deseciple of Indra: राजसः होरङ्गवादिद्रपाथुण गुनीन् भाव भाव: Miśra describes both Ātreya (गतसेविविद्यवदः हरित जन्मः) and Bharadvāja (सर्वज्ञो गुनिकिंहो जन्म विद्यवदः) as deseciples of Indra.

Quotations from Kṛṣṇa Ātreya occur in the following books:

**Kṛṣṇa Ātreya in *Vyākhyā Kusumāvali***

1. द्वार्याविविद्यवदः हरित जन्मः दलेलो होरङ्गविद्यवदः जन्मः पद्यः: काव्यः: सार्दित जायविच: चूतः: प. १४५, १९१.
2. नत्ताः हरिताः धूमवायरिग्रेजितः मनोहरः प्रभाविन सारे न प्रभावितः प. ५८६.
3. नमु च तस्वादनीयः बहुः कपला पिण्ड: पतितः। तथा च ज्ञातियः। तथा कामश्रद्धा: स्त्रीजौधो रूपायगो वैषयः। स्नान: स्त्रीमानी निर्बिठभा। प. ६००.
4. शालाकिबलाः प्रतिस्वरूपत गतिताणी द्वार्यः। तथा च ज्ञातियः। वीर द्वार्याविविद्यवदः एव वार्तायनः: पद्यः: चेष्टा: चोः कलमुस्तः चाला: चाला वास्तवावः च: वालो च उपवासकारो दक्षिणान्तीपरिना वैशिल्यमपि सम्बन्धान्तीगतातीतिवर्तमाने प्रििने विविधमन्माप्नुविदः। विस्तृतत: वित्तातिज्ञनोकृतोगयुक्तात्मानो ज्ञाति सििके। एसात्माराजार्थेऽपि संस्कृत समाप्ति वा कर्तव्य हृदि।।
5. कमलयमाििदु च विशेषः कामिविद्यवद: द्वार्याविविद्यवदः:—सर्वसेविविद्यवदः हरित जन्मः। कार्य: तत्तविधमः प्रतिसाधनः वरमेव जन्मप्राध्यता शक्ति:। वैभवी ब्रह्मवाचस्य: वाला वैश्विराज्यः।।। प. ६००-१।

**Kṛṣṇa Ātreya in *Nivandha Sāvīgraха***

1. द्वार्याविविद्यवदः हरित जन्मः। प्रतिसाधनः वरमेव जन्मप्राध्यता शक्ति:। प. १२०२।

**Kṛṣṇa Ātreya in *Sarvāṅga Sundari***

1. नियोध्या सुभाष द्वार्यः: स्नान: विद्वान्तः। उदात्तन: प्रमस्कर्ष: दु: स्वरः वार्तापिला।।।।। प. १२८।
Krṣṇa Ātreya in Tattva Candrikā—

1. बेहदप्राप्तिषि यज्ञ प्रमाणं नीतिदति कवित्तः
   बेहद कुर्हि तत्व प्रस्तुतु कल्पप्रणीतं तु || p. 30.

2. See 1. V.K.V.
3. See 1. Nī. S.

Formulae attributed to Krṣṇa Ātreya:

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1. Kūṭaja Puṭapāka.

2. Nāgarādyā Cūrṇa.

3. Vijaya Cūrṇa.
4. शतावरि ताइलम्।
शतावरि वशष्ट्रम् पश्चात् गमगमणकः।
अभगम्भा खूंटक च विल: काश: करणकः।
एवं सहायत्वानु मागानु क्रस्वेश वियाचित्।
चरुगुणेऽन नीरश पादश्रेष्ठ ग्रहं नयेत्॥
नियोग्य प्रस्तुतिकेन चौप्रस्तं विनिविपत्तृ।
शतावरिसङ्गन्य जलप्रस्थ थिजिष्येत्।
शतावरिद्वादसांवैवग्रहमितं।
श्यामाबालणात्कश्यामेशुलमम॥
चंद्रिन्दा च सहुर्क काकीवी जीवकस्तथा।
एवं चक्षुंस्के: कक्षोद्पलं गोमयवज्ञा॥
पचदम्येऽन कस्टुकेष्वनस् सोऽव: हथयते।
नारी च लभते पुरां योगयुल्लभ्यन्ति।
युक्तुस्मां श्रुत्युष्ण कामवा पाप्स्वतः तथा।
स्त्रियं श्रीश्योऽश्च शिष्ठं द्विश्वासानकम॥
शदां वातारिणि वातारिणिगदारि तस्म॥
तद्वृत्तां तथापां रक्तशीयतं नियमिति।
5. Catūrmmukha.

7. Mahāgouryādya Gṛhṭa.

रीतिः दर्शनात मर्यादा मांही कतुकरीहिष्ठो इति।
प्रदीप्तां संघर्षं अद्वैतं सच्चादलम।
जातीयमिन्द्रस्त्रं कारणं मापमेव च।
कठोला समप्रदर्शत समभागानी कार्येत।
पथवलमात्रायेष चतुर्दशं बिधानेत।
गोरविशुद्धसंयुक्त मनोधिविनन्त पर्यंत।
पुनर्धारं मद्यायेष संबोधनविषयेन।
आगामिः रिजाभी वा प्रवा; ।
विष्णुगणं न इवेच्छात्मकेन च।


रीतिः रीतिलकात्र पवस्तं संख्या बदराधको।
पाणिविलस अवद्रोणे चतुर्भागार्थिविते।
द्वितीयं समावाह कार्यं च रीतिः चतुर्प्रकम।
तत्क्षमृ द्रव्यानिमायेः सर्वोऽस कर्मसमिद्धतान्।
विशेषं पर्यावरणं हिंसा यवार्गं हुयुः विद्यम।
पञ्चाजीकृतवर्गं दातिं देवदार्शां ॥
पुणेवं विशालं च यवचारं सुप्रकारं।
वर्गं विवरणं से दुपुरं चतुर्विवरणं तद्वारं।
प्रदत्तं च योजनस्त्राय स्पर्शीयानां गमेऽ॥
पापके च पठं मार्गं व्यापीस्य सम्यते चतात।
प्रदत्तं वीरोदस च देवदृश्यं तत्वेव च।
वर्गं विवरणं च कुविभुवनरसेष्टम।


पञीभवायां वटकां।

हरियत्वीया द्वितवं चन्द्रवं तथा। धरिक्षिं विष्णुवं साधनां वस्त्रवं तथा। नायक धार्मिकं आसुर्य वपस्वम। नायक सीकरितं अवतरित। कीर्तिनां द्रव्यं च तथा। चुन्य सुलिगुरिं रत्नत्वं तथा। तदाद्वारा च वातस्सनत्वं तथा।


वष्टासनं गुड्दसनं तथा वातस्सनं तथा। नायक सीकरितं अवतरित। किन्तु वस्त्रपालनं तथा। नायक सीकरितं अवतरित। कीर्तिनां द्रव्यं च तथा।
HISTORY OF INDIAN MEDICINE


गुढकृष्णः तदेवते स्विग्नरं सिक्कूरेतम्
प्रस्लं तैलाण्डाहे वं प्रसः सकंडः सदापेतत्
लक्ष्मणप्रकाशं व्योवं कृष्णः कृष्णासाहानलम्
गोश्विनं पञ्चात्रकपियोंकः गुडकेरकम्
प्रकुटं करिङ्गं च पेः वं तासायकसम्
शूष्कक्षापान गुडका ततुवा तच्चित्
श्रीतमुतं पञ्चायोदी सन्धं: क्रमापवर्तं
कपियासाहानलं सत्कायों च दीपनम्
कृष्णां हृदुर्गे श्रेष्ठं वाजीकरणसमस्मम्
प्रस्तावं प्रस्तुतां वे चारों चीतितमः
वत्से विश्वति पञ्चायोदी परस्मृतं भक्तिरूपम्
कारं शासं ज्ञरं श्रुतं तिनं हरांबरोमचकम्
गुडकृष्णासाहानलं खारं श्रविते पुरानम्
15. Khadirāsava.

कुटे खिद्रासवः ।

खिद्रासव तुमारे हूँ तपुरे देवदार्शिपि ॥
वराया मिश्रितार्था: एवां प्रसंगितः ॥
बालव्या विद्ययुक्तायावस्था: संख्या: पश्चिद्वः ॥
प्रेषणे द्रोष्टिः कपाले तू पूर्ते शीते निमिशियते ॥
धातका विनिमित्तं स्वाच्छिन्न भवायम् ॥
शंकरायात्युक्तिः पूर्वाः सर्वनीमाणि दायित्वः ॥
कर्मीलकं लब्धं च एका लालीपायलं लक्ष्यः ॥
कृष्णसे सर्वं परं परिवाहायुपकलमित्युष्टः
पिपलः ते तु कर्म खर्जैवदृढः ॥
मार्गार्थे विनेश्यात्युक्ते व्याहित्यावलम्बः ॥
खंडकुकरी चौथ चाप्तु द्रोष्टिकाश्चारुतः
खः समवेदयुपकलथिकाणीदराकाराणातः
पुष वै खिद्रासवः कथार्थेषु पुष्णतः ॥

16. Dvātrimśaka Kvātha
Rāsnādi Kvātha.

खंडकुकरी राष्ट्रिकायाचः ।

राष्ट्रायुप्रद्रोष्टिकाथा श्लोकः ।
वलाचारस्वध: चृंडी शतुष्प्या पुनर्गव: ॥
पदम्बूवी विषय सुखी सैरिकदृढः ॥
श्यामनी पीढः सुिृ वाणिज्या प्रसारणी ॥
गोपुरोदात्राथात्रेत्र इन्सु इहदात्राथात्रेत्र ॥
शतावरी सन्त्राच न शुभामुग्निरितं तथा ॥
समभागितिः: स्थिं: कथायुपकलमित्युष्टः
पिपलावर्जी वाते सति सम्भास्मिताः ॥
वाटरोणिः साधूः कम्भि श्रीरितावलाः
सम्भास्मिति श्री द्रोष्ट्य प्रथागतात्युष्टः ॥
17. Candananda Cūrpa.

चदनन्द तांगर कुड़ चदीप्रियमभवास्यकं।
मद्यीशामोखवजोकापादाक्रमाम्यत्रब्रुः।
खंगुप्ता पीठपुष्पौ विषा राशा नाबास्यो।
काकोवौ वीमां सदैः पुष्करं घनवालुकं।
विदारो चैव वासलो च हं दस्य निद्रवकं।
प्रथवासैन्द्रकथम् तथार्याबधिनिर्भरं।
द्वारकं द्वजपिरेया तथा तालीगयकं।
खादिरं तांगरै वासीकृत केन्द्रं।
नागशेषरकृ च चंद्रवच समाभिः।
सखापूर्व निरंत्र च मयो च अन्वेषिन पुरुष।
भावितं पुनरेरव भवन यश्वेत सं।
सीमीण्यं सदा शल्यविद्वारितिहारध।
उष्णां रक्षाकरणां पापावभुन्ते क्षीरसं।
राजसं रक्षाकथा विप्रकाशकारपीविते।
रक्षासारां मोपि च सन्तोषमि सत्तादये।
समकक्षमै क्रत्वी दाते च सङ्क्तावरे।
सच्चत्वार्थ प्रमित्वु काशी वाहे च पीवरे।
एतेऽसं प्रोजस्योः सान्तरोगनिवारणः।
विधानार्थ प्रोजस्योऽद्यानाथ विषयतः।
वालानाथ हिंतैव मूहा चाच प्रमाशयकं।
उभमो चीरसार्जुन पादेहिनु भवनि।
द्वानु चीरसुतं खौष्ठं वाच नागीरस्वतं।
18. Nārāyana Taila.

नारायण तैलम्

संदिशारिकलयामः पञचंः पतति लष्टः

न वसिष्योऽर्थति वामवाते श्रमः कमः

वामपककिति वित्तोऽनु कुमारंतः तत्त्व पारमस्

विरेवेत् न कहे लयं लयं कहे तत्त्वार्थेन

कटिृष्टे वच्चोदेषी तीर्थेन बस्मित्युतः

गुजावज्जुरं गर्भेष्टु तथावे शीर्षन्ते च

विसिदेशुलं भवति वामे च पतिे कथस्

स्वारक्षण्टिः भवेति सीतिवित्तेष्यु: सुविज्ञानमा

तस्तैि पारमस् कुष्ठिविधिरचसत: परस्

विशष्ये गुजाज्ञणी च वारक्षणीवः कीर्तिनिः

विष्णुयजन न: साध्याण्याः दी कष्टकाः

अति कालं कविति: कलापाकारविष्णुम्

करशाकः पादला बलं तकारी दवविभ्राकः

पथनमा कष्टकारी योगसि च पवारिष्टो

स्वरंक्र च वल्ला दैवतिक्ला समभागिका

पादश्रेष्ठ जलज्ञोऽखितं ज्ञावसितः

बल्यपापानि योज्यनि संवरणि स्ववनिेः

भतुष्या बला मासी दात शीतकं वरा

पतिें च वनं च कुलं तथायें रजस्वलम्

करिकौमाण्यमी संवशश्म घुमन्या

रामा दर्शनमा च दैव्यवं च दुरारामा

लिंगं च सुरसा जेतु महेकानु पल्लवम्

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चुण झला चिंचेतु तव चिपेहारासावादकम्।
शवांवरःसं चैव भजायि तंतुऽभुंषम्।
दधि तथादेव गायेन सिक्तीन्ति प्रयोजतेऽः।
सिद्धं तं प्रहस्येत तस्म प्रहस्येतमम्।
प्रतिविन्द्रं प्रतिविन्द्रम नारायणनिमदं खृष्टम्।
द्विती वातविकारांशु प्रमावरःहासाचाय।
मिरोरीरागानः कर्मीरा रागान्तू कुडालाहादाशायिप।
वथ्या च सहते पुरवण झर्डोपिप पुष्पायते।
क्रमो युवावते सूबहों विद्याराधनस्वर।
नारायणनिमदं तैलं क्षातिरस्य भावितम्।

dति नारायणः नाम तेलम्।


See pages 438-39.


वि्यंजश्रवस्त्तुदे तदं ब्रह्मारंजकम्।
तस्मानकलालाभं तस्मां चामभीवस॥
विक्रमे भृजिकाकैव वक्रस्तासांसमतम॥
कुसारिका रसश्रवः चावरासीदिनशयम॥
तेनोर्निम्बरमिनांवटि कुञ्जपिचचतम॥
योगदासोहोस्य सज्जेरोग कुलालक॥
वातपिनम्बरः रोगानु प्रभामदु तहतमतग।
सूक्ष्माचार सप्तार्थे भगदर् युग्मादाम्॥
भवदासुन्तः यस्ताथ एकादात्ते इतिनिर्मयम्॥
शुलापिनमकं चुमभाक्षरिजिमिं यथा॥
विकारयोगमेन ग्रंथं शौचायिप वा॥
भविलासवेंनी कामकंपी सुदग्नम॥
राजस्विन्यं गवां चैरं क्रमाभाव विनिष्ठतः॥
योगदासोहोहोनाचा क्षातिवथिन्नितम्॥
DATTĀTREYA.

Dattātreyā was the son of Mahārṣi Atri and Anasūyā. It is said that he was an incarnation of Viśṇu. He taught Prahlāda, the pious dānava prince, the science of Ātma Vidyā or knowledge of soul. He had three sons, Nimi, Somadatta and Dūrvāsa. He favoured Kārtavīrya with a thousand hands.

His works: Nāḍītātvavidhi—


द्वाणिवेय मतम् बन्धुरोक बहितमः—A treatise dealing with the symptoms, diagnosis and treatment of diseases and also the preparation of various medicines, etc., according to Dattātreyā with Telugu meaning:

Beginning:

नारायणं गुणवाः सन्दे पंतविंशक विसुम् ।
नरं च जनतालानां तदां कर्मविन्यस्त कुम ॥
नाडीनां लब्धम वश्ये द्वाणिवेयमतानुगमं ॥
यद्धार्मं न जनातिचित्र धार्मिकमिति सुधीः ।
प्रक्षम्बुतास्वको देषकविशवर्णधातुकः ।
विगुष्ठोनेकविशिकतिनेवकमलस्ययः ॥

* * *

धर्मेनातू पीछात घरात खेदनाम्यनादतापि ।
तासु(च) प्राप्तसवों प्रत्यं विशिधयत ॥
विष्णुमाधिका वश्य सामान्येन मतकमातू ।
पादयोइशयोऽरुमूलयं ग्राह्यसुचकंतस्य ॥
पादयोिनाविकाथानात्त्व गुणवस द्वाणिवेयम् ॥

* * *

Colophon

दति नाडीनाविशिष्टि द्वाणिवेयमते प्रथमोऽवयः ॥
There are numerous charms, hymns and stotras addressed to Dattātreya to destroy one’s enemies, to make one wise, etc.
HIRANYAKSHA.

He is referred to in the Caraka Samhita I. xxv. as having refuted the arguments of Vāryovid on the origin of diseases. He says that men and diseases owe their origin to the five elements, and cites the opinion of the Sāmkhya philosophers in support of his arguments:

हिरण्याक्षसु नेलासा न ज्ञाता रसज; कः तः।

नातीन्द्रियम नम; मन्ति रोगम; शब्दाविनाशास।

राशिः भक्तातुज्ज्वला पुष्पस्था रोगम; भक्ता धातुज्ञातास।

तथा ब्रवाः कुमिकमाः

Caraka Samhita, I. xxv.

He is described there as Kuśika also. But Kuśika occurs as the name of another physician in the list of sages who wanted to learn the Science of Medicine.

* * *

कुषिकी बादरायणः।

शकरायणः हिरण्याक्षः * * *। Caraka Samhita, I. i.

But he is again called Kauśika Hiraṇyāksa हिरण्याक्षः in the Caraka Samhita I. xxxi where he is referred to as holding a discourse on Taste रस, with the other sages:

चलारि रसा हिति हिरण्याक्षः कौशिकः खादुर्दितस्म खादुर्दितस्माखादुर्दितस्म

Caraka Samhita, I. xxvi.

Hiraṇyāksa is quoted in Vyākhya Madhukośa where his name is written as Hiraṇākhyā हिरण्याक्षः:

हिरण्याक्षःपुत्रः—
संख्यार्द्ध-पाकाध्यक्षः कौशिकेश्वरायतिः।

संहारी मिथुनः वायु चतुर्वात् वायुः मिथुतः।

Vyākhya Madhukośa, Vālaroga Nidāna p. 391.

Cakrapānīdatta in his Ayurvedadīpikā or Commentary on Caraka Samhita I. xxv identifies Kuśika and Hiraṇyāksa कुषिकः हिरण्याक्षः नाम। "Kuśika is the name of Hiraṇyāksa."
VAḍISA.

He is surnamed Dhāmārgava (i.e., Vaḍisa Dhāmārgava in the Caraka Saṁhitā I. xii). There he supports Kumāraśirā Bharadvāja in the discussion on the qualities of the Vāyu, and says:

तत्त्व ला वाक्य वदिनि धामागे दर्श। एवमेतदत्ता भववादार्थ। एताभ्याशा 
वातप्रकृतिप्रशस्तमानि भवनि। यथा लेखममकालवलसनविशेष तमसादाय प्रकृतिप्र 
शस्त्वा प्रकृतिप्रशस्तमानि प्रशस्तमानि वा तदनुवाक्यार्थम्। वातप्रकृतिप्र 
शस्त्वा प्रकृतिप्रशस्तमानि खलु रूपाल्पु- 
शीतवाक्यविविधविशिष्यनः। तथाविविष्य धि शरीरिः वायुरास्य लभा 
शायायान्म् प्रकृतिप्राप्तिति। वातप्रकृतिप्र 
शस्त्वा प्रशस्तमानि पुनः विशिष्यितां ग्रामविशिष्यितां 
वनकारणि शरीराद्वायू 
सायायान्म वायुरास्यायान्म मानवाणि प्रशस्तिमाप्तिति।

Caraka Saṁhitā, I. xii.

He appears again in the discourse on Taste or “Rasa” where he says: The tastes are of 8 kinds:

पद्ध रसा प्रति वदिनि धामागे धामागे वायुरास्यायान्म प्रशस्तिमाप्तिति।

Caraka Saṁhitā, I. xxvi.

In the discussion, as regards the part of the fetus which appears first, he holds the opinion that the upper and lower extremities are the members which are formed before any other structures:

इत्यादिप्रति वायुरास्यायान्म पुष्पसा इत्यादिप्रति।

Caraka Saṁhitā, IV vi.
SĀṆKṚṬYĀYANA.

In the Caraka Samhitā, I. xii there is recorded a conversation between the sages as to the qualities of the Vāyu. There Sānkṛtyāyana is referred to as Kṛṣa or lean. He mentions six qualities of Vāyu:

1. Rūkṣa = Dryness.
2. Laghu = Lightness.
4. Dāruna = Motion or causing hardness by absorption.
5. Khara = Roughness.
6. Viṣada = Plain or Smoothness.

He was supported by Kumārasira Bharadvāja, Vaḍīśa Dhāmārgava and others.

तद्विवाच कथा: साङ्क्रयायनः। दुधलशीतिरश्चरिक्षितरिवद्रवः धडङ्गि वातमुखा दति।

Caraka Samhitā, I. xii.
ŚARALOMĀ.

Śaralomā Ṛṣi is said to have expressed his view as regards the question of origin of diseases, raised by Rājarsi Vāmaka. He appears to have contradicted the view of Maudgalya in the Caraka Saṃhitā.

"Then Śarolomā Ṛṣi said, "No, that cannot be; Soul cannot be the cause of disease. The soul naturally avoids sorrow; it will never try to plague itself with diseases. The Mind, being under the influence of Raja and Tama qualities, originates the body and the diseases."

शरलोमा तु नेभाद न स्नातास्मातास्मातमा।
वीश्ववदाधिभिन्दुः वेदम कदाचन ॥
रजरामिभान्तु मनः परीति चलस्यक्रोऽः ।
शरीरग्राहा समुन्तपृणी विकाराणाख कारणम् ॥

Caraka Saṃhitā I. xxv.
KĀPYA.

In the Caraka Saṁhitā he is styled as Bhadra Kāpya or Kāpya the Noble. He refutes the arguments of Śānuaka that the diseases are caused by hereditary transmission and says:

"No that not be; the offspring of a blind father is not necessarily blind, so the parents cannot be said to have originated the body and its diseases. The man and his diseases owe their origin to his own works in a previous birth."

मर्दकाप्यसू नैवाद्य न प्रामोद्वाद्य प्रजापति ||
मातापिंबियय ते प्रवेशस्वतपितामपति ||
कर्मसंसार सती जन्म: कर्मसंजात्व चामया: ||
न ज्ञौते कर्मसङ्गो जन्म रोगाँ रुद्धम: पुरुष: च ||

Caraka Saṁhitā, I. xxv.

He is mentioned as one of the sages present at a meeting of the Rṣis as narrated in the Caraka Saṁhitā I. xxvi; the chapter is called Ātreya Bhadra Kāpiya. A discussion about Taste and Food was the result. Bhadra Kāpya says: "There is surely a single taste or rasa only. This rasa is only recognisable by tongue, and the wise consider it to be one of the objects,—rupa, rasa etc. This rasa or taste is nothing but water."

एक एवं रस शुद्धवाच मर्दकाप्यो शं पद्धानामान्तराध्यायांसम्बन्धजः जिन्नातैयक्षितं
भाबभावते कुशला: स पुनःपीडकाण्डान्य' ||

Caraka Saṁhitā, I. xxvi.

In the same chapter he expresses himself again on the incompatibility of fish and milk as articles of dietary; he allows all the fishes except the Cicleima, which, he says,
if eaten with milk, may cause diseases, and sometimes
even death.

As regards the question of the part of the fetus first
formed, he says: "The navel is the part which appears
first, for this is the part where nutriment from the mother
enters the body of the fetus:

This opinion has been ascribed to Parāśara in the
Suśruta Saṁhitā, IV, iii:—

 updater version of the data, this section was not included.
KĀṆKĀYANA.

Kāṅkāyana is the name of an ancient physician who is referred to in the Caraka Samhitā I. xxvi as the foremost among the Vaidyas of Vālhiṣka or Balkh: कािधायनन्म वालःन्नको वान्नीकिन्नयूिगुणकोसंिन्न्यायिनि।

He is there represented as having held with Nimi and other physicians a disсussion on the number of “rasa” or tastes. He was of opinion that the tastes were innumerable and that they could only be described according to their seat, quantity, and mode of action:

चापिष्टंख्या रसा इति कािधायनन्नको वान्नीकिन्नयूिगुणकोसंिन्न्यायिनि।

He is also referred to in the Caraka Samhitā I. xxv as contradicting the opinion of Kumāraśīrā Bharadārāja about the origin of diseases and as having held the view that Brahmā, the creator, is the cause of ease and disease.

कािधायनन्नु मेवान्न न चािष्टम्: पव्वे भवित ।
भवित भवािवायनामसविद्व: बिधत्विनय: ।
नददो लाभतिक्षलो भ्रायवं नानापथ: प्रजापति:।
चेतनाचित्रनायिन्नसागस: नुङ्खुङ्खुङ्खादीविद्व: ॥

He is named in the Caraka Samhitā I. i in a list which contains the names of a number of other ancient physicians. His opinion is also quoted in the same book IV. vi as regards the part of the fœtus formed first. His opinion is:

“The heart being the seat of life and consciousness is the part formed first:

इद्दवमति कािधायनन्नको वान्नीकिन्नयूिगुणको चेतनाविशिष्टान्नलान्न॥

But in the Śuśruta Samhitā III. iii, the same view is ascribed to Kṛtabīrya:

इद्दवमति कािधायनन्नको वान्नीकिन्नयूिगुणको सरान्नलान्न॥
The ancient physician Kāṅkāyana is probably the Kankah or Katka of the Arabs (see Reinand, *Mem. Sur l'Inde*, p. 314 ff), who is expressly termed Vāhlika-bhiṣaja. His name appears amongst the teachers of the Atharvaparīśīṣṭhas.

Formulae attributed to Kāṅkāyana:

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1. Kāṅkāyana’s Purgative.

काङ्कायन-विरिचनम्

मुक्तम् त्रासार्थम् चोट्रं तैवेव भ वरितको।

एतत्काङ्कायनमीकः पैलिकामां विरिचनम्॥

(935) Molasses, juice of raisins, small bee’s honey, and chebulic myrobalans (Haritakī):—these make Kaṅkāyana’s prescription of a purgative for bilious subjects.

Bower Ms. xi. p. 166.

2. Kāṅkāyana Modaka.

काङ्कायनोदकः

पद्या पत्रप्राप्ते वरिचनः सरिचक्ष्य च।

पिपलोपिपलीनम्-चतुर्भिंवकल्लमः॥

गुटिका काञ्क्यनुगुटिका।

कृपया काञ्क्यनुगुटिका।

यह वर्तों च चैव पलिकाविस समार्थरतु॥

विवादाः परं क्रयोग्यो रक्षानथ दिहुतः॥

काञ्च्यरपी दे च दे पवीं चालवित्यासां॥

यथार्थार्थरुपस्य धार्माकां शीतुपुष्करम॥

उपकुष्ठाजनीद्वा तथावैप्रविलिपिः॥

मातुलुकस्य गुटिका: काञ्च्यनुगुटिका।

ताध्याका पिथेन्द्रा वा विनाशय च मुक्तायम।

भजैं सदैः पात्या चूलेन पथसां तथा।

एश्य काञ्च्यन्नोका गुटिका गुम्नागिनी॥

परीच्छेदगुमनी कहौंणा च विमाणी।

मृगमृगाय श्रवेकप्रगुव्यं विज्ञानीवतः॥

वर्षिः धिशगुया च सदैः रामसून वातिकम्॥

विकलारस्वतेऽभिन्नविभारपातिरिक्त॥

रामायणा च नारायणसुकूलिका पावित्रै॥

Gāda Nigraha.

Kānkāyana Guṭikā.

काञ्च्यनुगुटिका।

यमानी जीर्णं धानीं सरिचं विरिकारिका।

रजनीदीपकुबीं च धरुः शाश्व प्रक्ष्म प्रक्ष्म॥
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Kānkayana Guṭika.

Kāṅkayana Vaṭaka.


पथ्या पप्पलाधि-मञ्जाया जीरकस्य च ||
पिपलीश्च चन्द्रचविचकलिङ्गस्य ||
पलाभिन्धरः क्रमश: वचारप्रकारः ||
भज्जातकपञ्च-ठी कल्परक्षुणि सत: ||
विपुलेऽनुनुदेवो वटकालचंसभितान् ||
एकं भवेच्छाताकामस्य पिषिद्युः ||
बलिः संडीपयययाश्व यस्य प्रक्षुरुरोज्जितः ||
काङ्क्येन सम्बोधः वटचारारिथिरिविविषा ||
कायिती वट्टको धृति गुडाणां बिनायण: ||

Sāraṅgadhara.
JĀVĀLA

Sage Jāvāla is said in the Bramhavaivarta Purāṇa to have written a work on medicine called Tantra Sāraka (Epitome of the Science). No such work however is known to us and he is not quoted by the later writers.

His opinion as to the true cause of living beings, is quoted in the Rāmāyaṇa as follows:—

"Father is the remote cause of birth; the true source of life is in the combination of the sperm and ovule." His name appears there as Jāvali.

वीजमानं पिता जनती: युक्तं भीषितमिव च ।
संयुक्तवस्तुसङ्काथां पुष्पक्षेध जन्मव तन ॥

Rāmāyaṇa, Ayodhyākāṇḍa, Ch. 108. v. 11.

Jāvāla is known to us as the author of:—
KUMARAŚIRĀ BHARADVĀJA.

He was a different physician from Bharadvāja Rṣi who was selected by the conclave of physicians to learn the science and art of medicine from Indra. He is a disciple of Āitreya Punarvasu. He is said to have held conversation about the qualities of Vāyu in the Caraka Samhitā I. xii. He supported what Kṛṣṇa Sāṅkrāyayana said and explained his views:

ततः तेषाम् कुमारशिराभरद्वाजश्च च। एवेतर्थं यथा भगवानां; एव
एव वातगुष्ठा भवति। स लिङ्गुणे द्रै वैराग्य प्रमाविध्यस्ति। सम्प्रभृत्य शास्त्राणां समानगुणायास्य ध्यातुम । इति।

As to the origin of diseases he held the view (Caraka Samhitā I. xxv) that diseases are caused by Nature and thus refuted Bhadra Kāpy’s opinion that diseases are the result of man’s works in his previous births:

भरद्वाजभगवन्त नित्याधिकारच च पूर्वं हि कर्मादेः।
हृदं न च चालकं कर्मं यथं सातं मुखव: वल्म॥
भावं भवन्त: खर्मभवन्त: वधिहीनाः पुष्पमव च।
खर्मयोगलोपल तेजोदधिनाः यथाव: हि॥

His name again appears in the Caraka Samhitā I. xxvi where he expressed his view about rasa or tastes: there are five kinds of tastes, i.e., of earth, water, fire, air and ether:—

पञ्च रास्त् दृष्टि कुमारशिराभरद्वाजो भगवन्तः तथा दृष्टिस्य यथाव: हि॥

Again in the Caraka Samhitā IV. vi. his opinion is quoted as regards the part of the foetus formed first:
The head of the foetus is formed first as it is the seat of all the senses:

मिर: पूर्वसभित्वदीति कुचाविति कुमारशिरा भरज़ा: पश्चिमि सब्ज निद्रियाणा नदविद्यानमिति।

But in the Sūbruta Sāṃhitā III. iii, this view is ascribed to Šaunaka

गम्भरि सम्भवत: पूर्व गिर: सम्भवतीयाः शीः श्रीमूलवहिनिद्रियाणाः॥
RĀJARŚI VĀMAKA

Vāmaka was the King of Kāśi or Benares. He first raised the question about the origin of diseases in a meeting of the sages. He requested the sages to answer his question.—Whether the human being and the diseases to which he is liable have originated from the same cause?

तदनन्तरं कामिपतिवर्तकं वाक्ममंचवत।
ब्रजाधिराजस्वरूपस्मिन्निलक्ष्यविविधव ।
किं तु भों पुरुषो यज्ञजाताःस्मयः स्मृताः ।

Carāka Sāṁhitā, I. xxv.
RĀJARŚI VĀRYOVID

Vāryovid is the name of an ancient physician mentioned in the Caraka Saṃhitā I. xii. He appears to support what is said by Varāhiśa Dhāmārgava and then explains the actions of Vāyu, both in and on the human system, in its natural and deranged conditions. Then hearing the supernatural manifestations of Vāyu, Mārcei questioned the utility of this knowledge in connection with the science of medicine. Vāryovid replied: “The actions of Vāyu are mentioned here for the physicians having knowledge of the actions of Vāyu in its deranged state will try to keep it in its normal condition by medicines.”

तःतुला वधिःचनन्वनितन्विनिषिक्षावस्यवतुः। वायृविद्वी राजाविजितस्तु, सर्वसंगमवार्ता वा महावानाः। यात्र तु खलु वायोऽज्ञयातसुप्रतिमिक्षार्थशरीरस्तरंसि शरीरिणिं चरतः कर्षाणि विहः। शरीरिषयो वा सवलता तेषामवयवन् प्रवाहवतानाति-परभृः। साधिलाम प्रलम्भी वायवशपतिः सवव्यः।

वायुःभन्नतंत्रसः। प्राणीद्रासमानवाणायामाः। प्रवेक्षकवेदानामुखवचालानां नियिता भवेत च सम्भवः। सत्वमित्राणामवायवरस्ता, सवायमांस-मितिवधुः, सत्त्वगृहीतगृहीतकरः, सत्त्वागाः। सत्त्वत्त्वोऽशिष्यनिलक्षेपः, सत्त्वाश्चाप्यावति:। सत्त्वोपस्रोऽद्वैश्चर्यः, चेता वधिशरीराः। सूक्ष्माश्चार्याः। शर्मा गर्भाकाशायो, कल्पित प्रवाहवतः, सत्त्वव्यः।

प्रकृतिसु खलु शरीरं शरीरं नामाविवेकविकारस्यपति। वलवःसुक्रावमसुप-चाताय मनः आविषयति, सत्त्वसृद्धायुपपत्ति, विनिहिता गर्भाः, विकृतिमापादयवतिकां धारावति, सत्त्वकणिकैवैवतिप्राप्तापनु, जनयति प्राणश्रीप्रवचनः।

प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृतिसृद्धायुपपत्ति प्रकृति
Again in I. xxvi, Vāryovid, the royal sage, held a hexade of tastes, "but its component parts were different from those of the usual hexade. They were rather related to the sense of touch and were the following: guru (heavy), laghu (light), śīta (cold), usṇa (hot), snigdha (greasy), rukṣa (dry). The established hexade was that taught by Ātreyā," and they are sweet, sour, saline, bitter, aerid and astringent. (Footnote to Bower MSS. p. 165).

In I. xxv he is also referred to as contradicting the sage Šaralomā as regards the origin of diseases. He held the view that human body was the seat of disease and not the mind as put forward by Šoralomā; and that the diseases were caused by the "rasa," and thus remotely by water.
SAUNAKA.

We do not know anything about the personal history of Bhadra Šaunaka. There are references to a sage Šaunaka by name. He is described to be “the son of Sunaka and grandson of Gritsa-mada. He was the author of the Brîhad-devatā, an Anukramani, and other works, and he was a teacher of the Atharva-veda. His pupil was Âśwalāyana. There was a family of the name, and the works attributed to Šaunaka are probably the productions of more than one person” (Dowson, Classical Dictionary, p. 290). Šaunaka Muni is also known to us as a Law-giver of the Hindus and as such he is quoted in the Tīkhāditatva.

Šaunaka is the name of an ancient physician mentioned as a member of the society of sages referred to in Caraka Saṁhitā I. i. Again in I. xxv he appears to have refuted the argument of Hiranyākṣya as to the origin of diseases. His view was that diseases originated from the father and the mother. He said: “How is it possible for men to be born simply from the six elements in the absence of a father and a mother? For a cow is born of a cow, horse from a mare and man from woman; and we know also that the hereditary transmission of diseases as Meha occurs from father to son. So diseases and our body owe their origin to our parents.” Here we find that the hereditary transmission of diseases was well known to the ancient sages.

तथा द्रु वायु प्रकारमादित सत्रति श्रीमकः । 
कृष्णामार्गार्थम् श्री विना पञ्चध्वाती भवेत् ॥
पुष्कः पुष्कहातीगौरधादस्य मनः मयम् ।
पैवः सम्प्रदायभीक्षा रीमाता एव कारणम् ॥
His opinion is also quoted in the Caraka Saṁhitā IV. vi, as regards the organ first formed in the foetus: "The Large Intestine is the seat of Vāyu and so tuis is the part formed first":

पखुमृद्भिते भद्रशीनको माषतावधिहिनात।

He is called भद्रशीनकः Bhadra Śaunaka but once in Vivandha Saṁgraha as मदशीनकः Mada Śaunaka.

Quotations from Śaunaka.
I. In the Nivandha Saṁgraha.

1. तथा च मदशीनकः। Mada Śaunaka.
   लक्ष्मायसेवितो बायुस्तादोमैव शायति।
   साढी दसाे दि शायवलि विराजयविश्वविधि:॥
   Nivandha Saṁgraha, I. xii, p. 108.

2. सामायं लेभन्तु मदशीनकः प्राप्तः। Bhadra Śaunaka.
   बेशलक्षन्नाविन्द्राशु मिकालय च रक्षः: क्रमाच।
   कल्कस्य शापदेवं चातुर्ये यधगमम।॥
   Nivandha Saṁgraha, IV. xxxi, p. 1097.

II. In the Vyākhyā Kunumā Vali.

1. तथा च भद्रशीनकः—
   अक्ष्माभिवायः सघूरं चल्यं संगतस्तिरियते।
   अक्ष्मां दे च दीयाणं पूराणं सात्प्रसंहति॥
   दशग्रंज्ञः शापः कुटुजकरति द्वितमः।
   खिंग यथास्त्वं दोषं च कुञ्जप्रिसवितः॥
   Vrnda Mādhava, LXII, p. 488.

2. भद्रशीनकेन्द्रायाच—
   संध्रस्त्वः सुमाना: खेमवीती डंगानलः।
   संध्रस्तः परिती माशादुतावध्यायती नरः॥
   Ibid, LXXV, p. 558.
Śaunaka’s opinion is quoted by Suśruta (see p. 469). Bhadra Śaunaka is also quoted by Cakrapāṇi. In Todarānanda, Śaunaka is mentioned as an authority in Medicine. See Radh, 32.

Books:

1. Šaunaka Tantra—No books of Šaunaka are mentioned in the commentaries. That he was a medical author we know from the following remarks in the Sarvāṅga Sundarī, V. vi.

Muller’s reference to a book on Poison by Sānāq the Indian may be the Šaunaka Tantra. It was translated by the Arabians. Dr. Ray cites some parallel passages on the Examination of Poisoned Food and Drink from Sānāq, Caraka and Suśruta (Hist. Hindu Chemistry, Intro., p. xviii.)
2. In the MS. G.O.M.L. No. 14440 Jamalajanana Śānti यमजजननमानि which deals with the Śānti to be performed for overcoming the evil effects supposed to arise when the mother gives birth to twins, we find the work described to be a chapter from the Śaunaka’s treatise:

* * *

Beginning:

बश्चं पाशंसं च उकरसं अलाशियं।

मुद्रोवोपशालयं वचनं पूजायामम्॥

गीतिमहत् विमानोऽवमली वदि जावते।

स्विन्द्रायः प्रस्तुतिम् द्यायदिद् प्रजायते॥

स्वप्निनावनं कर्षुभिध्राविनागमनम॥

अत्रान्व स्विन्द्राय प्रयाज्ञालि समावरेत्।

End:

व्राज्ञानं भोजयेव शरं च सुखशिवा।

तामुलं विप्रप्रच्छनाकांि्षं प्रपदेि्॥

Colophon:

इति शीवनकिधि यमजजननमानि:॥

3. In the MS. 14442 वष्णुवत्तरचार्यजननमानि: Kṛṣṇaśrutādeśa jananaśāntāḥ, we find Śaunaka asking Garga Muni about the expiation ‘Śānti’ to be performed when a child is born on the 14th day of dark moon जुष्ण चतुर्दशी:।

सदरसं सुखासिमं गर्ग सुनिग्रहाभवनं।

नमः क्षल तु प्रपक्ष शीवनको सुनिध्यनम:॥

4. Śaunaka is said to be the author of MSS. G.O.M.L. 14479 and 3297:

इति शीवनकिधि यमजजननमानि: समास ॥

5. The Śaunaka Saṁhitā of the Atharva Veda is ascribed to Rṣi Śaunaka. He is also the author of śṛhaddevala. He is a Rṣi, and so seems to be a different individual from Bhadra or Mada Śaunaka.
Śaunaka seems to be a name borne by many sages in ancient days. The epithets applied to him, e.g., Ṛṣi, Bhadra and Mada or Madra, refer to different authors. Mada is possibly a corruption of Madra which may allude to Śaunaka of Madra country (Madras). In this way, the different views as regards the formation and development of the foetal members, ascribed to Śaunaka in the Caraka and Šuṣruta Šāhhiṣṭās may be explained. But Madra may again be a corrupted reading of ‘Bhadra,’ for in Sanskrit language the letters Ṛ and Ṛ may easily be mistaken by the copyists.
KAṆĀDA

Kanāda, the famous sage who propounded the Vaiśeṣiki system of philosophy, is said to have written a treatise on Pulse consisting of 63 stanzas. It is known as Naḍī Vijñāna. He is said to have written a more comprehensive work the Kanāda Samhitā—a treatise on pathology and medicine, of which the chapter on pulse—the Naḍī Vijñāna only is extant. It forms the first chapter and is also called Pariśākā (see L. 570). The pulse is treated as an index to disease and its indications may imply approaching death (see L. 2295). The Vaidyas rely principally on pulse and they diagnose diseases by the character of the pulse.

MSS. L. 570 ; 2295.

The book has been printed with Naḍī Prakāśa of Śaṅkara Sena by Nandalal Vidyāratnā Kavirājāna, Calcutta, 1887.

Begins:

नमः हिबायः
यद्वस्ता पंतांक्षा गतेभी
वेदा आता चुम्मद्वः सम वेदाः
आयुष्यांत्रां वेदान्त तथिषु
पासां श्रीमो श्रीकणादश मन्त्रः

End:

रत्नवेती तुषा ग्रादं श्राणान्त विमोचणं
श्रीमो गतितातिदत्र वन्यांद्र दृष्टावणं
दति महामुनिक कष्टाद्वितिर्विल मात्रौप्रकाशं समारं

In MSS., L. 570:

Begins:

स्वयम्रातुनाशि लोकं सन्निध्यायं प्रका́मि
परिभाषाः प्रवक्तने दीर्घम्बूता सुनिधिताः
End:

शुद्धं नाडीयाित्रां मिदांयं कष्ठतेरिषूला।

Colophon:

श्रीति नाडीयाित्रां संिहितायां प्रथमं नाडीयप्रकरणं

In MSS. L. 2295, we find an index of Kannada
Samhita:—

प्रथमी नाडीयाित्रां—वितीये इङ्गविषयं।
वशीिये च कष्ठक्रियावस्थेऽपि पारदारिकं।
पञ्चमी तु महाबिवारसाित्राङ्कवलखं॥

End:

दिनिकं जीवितं तथा प्रथमं सरणं भुवं।
श्रीति नाडीयरीिणा—

Colophon:

श्रीति यष्ठािसंिहितायां नाडीयरीिण िष्ठारण।

It is followed by a chapter on the tongue, but it
not complete.

"But little is known of the reputed author of the
Vaiśeshika system beyond his bearing the name of Kannada.
which native authorities derive from kaná, minute, and
āda, eating, and sometimes change into Kanábhuj or Kaná-
bhaksha, bhuj and bhaksha being synonyms of āda. These
Sūtras, like the Nyāya Sūtras, have been commented by
a triple set of commentaries, and popularised in several
elementary treatises. The text, with the commentary of
Sankar Misra, edited in Calcutta in 1861, by Jayanāryana
Tarka Panchānana, is the best edition for those who read
Sanskrit; and even those who do not will find some
portion translated by the late Dr. Ballantyne. Amongst
the later works on the same subject, the most important is
the Bhāṣā-Parichcheda (Trans. of Bhāṣā-Parichcheda,
Intro. xxiv), to which we have already referred. The
author is Viswanātha Panchānana Bhatta, son of Vidyā-
nivesa Bhatta. This is accompanied by a commentary,
entitled "Siddhânta-Muktâvalî" ("The Pearl-Wreath of Truth"). Viswanâtha is known also by a commentary on the Nyâya-Sûtras. Pandits believe him to have lived about two hundred years ago. His Bhâsâ-Parichcheda is a text book in the present schools of Bengal. There is no Pandit of any repute who does not know it well, and many know the whole of it by heart. It is written in metre, although making no attempt to possess the merits of poetical composition. The Commentary by which he accompanies this work, called Siddhânta-Muktâvalî, "The Pearl-Wreath of Truth" is altogether different. It is written to support the views of the author and his school in controversy, and enters into discussion, and uses 'the whole armoury of the sometimes very abstruse technical language of the Nyaya." (Manning’s Ancient and Mediaeval India, Vol. I, p. 186-7.)

Kâpâda distributes the contents of the universe under 6 categories or padarthas, to which the later writers of this school adds a seventh. These padarthas are Substance (Dravya), Quality (Gũţa), Action or motion (karman), Generality or community (Samanya), Atomic individuality or difference (Višeşa), co-inherence or intimate relation (Samavāya) and seventh non-existence (Abhāva). Roer pronounces the Doctrine of Atoms (Anuvâda) as elaborated by Kâpâda to be vastly superior to that of Democritus because in the former "atoms are considered in their real motion as units of matter without any extent; and secondly, because the theory of atoms forms only a subordinate part of Hindu research."

Nâdirvigñāna Editions:

2. By Devendranath Sen, Calcutta.
3. By Gangadhar Kavirāja, Calcutta: It contains exhaustive explanatory notes and quotations from Śuṣruta, Gautama, Vasiṣṭha and other authors.

Translators: The Science of Sphygmica or Sage Kaṇāda on Pulse: An English translation with Sanskrit passages, by Kavirāj Russick Lall Gupta. It is not a reliable work. The text is Nādi-Prakāsa of Śankara Sen and the English translation is copied from Wise’s Hindu Medicine.
MAITREYA.

He is mentioned in the Caraka Samhita I. 2. as holding a conversation with Ātreya as to the efficacy of medicines in the cure of diseases. His contention is that men often die, even when treated by qualified physicians with good medicines; and that often they become cured of serious diseases even when they do not get skilful physicians and efficacious drugs.

Ātreya in reply said: "Diseases are either curable or incurable. Of course for the incurable diseases, medicines may be thought useless, but for the curable diseases, they are highly useful. A man may be cured of his diseases sometimes without medicines, but surely if medicines are used, they help him in getting out of the disease. A man who falls down on the ground may rise by his own exertion, but any help rendered by a friend saves him a great deal of trouble, and the man rises easily; so do medicines act as helpers, and thus they are really useful. He classifies diseases as साध्यa or diseases amenable to treatment; जाय a or diseases which cannot be cured but in which the life may be prolonged by judicious medication and असाध्यa or incurable diseases in which medicines are useless.

चतुर्यां श्रीक्रमकं मिष्ययमिति भिषजी मानने। यदृढः पुर्वायी िोक्ष्यसमय-
मिति तरहेन जनम। युजनसमक्षारोगयातिः समयारुपं नवनभुलवावः। भवति
मेयः। किं कारणं हरनो धातुः। वेदित्युपकरणवनम् विचारसमस्यावस्याक-
वन्य शुणायन्य विषयमिति:। समुचितमान्यस्य युजनाः परे वियमात्रावस्याकरण-
सतिनिति भवति।

तदया—तथे सरसं भ प्रभुसमस्यादुरक। तदात्सन्नितमानाचर्य बोधी
पांविनेन विषयमिति:। तथा परे हरनो चतुर्यार्काययायिकारकायायान्यतथा
कुशलेऽविषयमिति:। समुचितमानाः। तथा युजनाः वियमात्रावस्यारे। यस्ते
प्रतिकुञ्जन् सिद्धति प्रतिकुञ्जन् सिद्धति; अप्रतिकुञ्जन् कङ्कित्वति अप्रतिकुञ्जन् चिन्ति
तत्त्वचिन्ति भेषजमेधेजायिनिविषिदम्यमिति।

मैथि सिद्धा विमलत प्रवाहित:। कि कारणः ये छातुरा; खेडङ्गुणकस्मिनिदानिनेन
भेषजोपायाय याधीनां भेषजमकर्षं महति। ये पुनरातात्सारकेवलां मनोहारीं श्रुतिकिंते, न तेषां सम्मूहमिह्यायापदनमयसमुखार विषाणिदम्य।
यथा वि प्रतित्वं पुरुषं समत्तुमालायोद्वा पथं गुह्यं बलमधीपादयात्। न च विषाणिदित्वं पुनर्विषिदित्वं। तदहृ श्रुतिक्षमेजी-पलभादातुः। ये छातुरा: खेडङ्गुणकापी विश्वसः, न च सर्वं एवं ती भेषजोपायः।
समुखिदम्य, न वि सर्वं आयप्रभु भवनापायायः। न चोवाय साधारणो वार्तावा-भुपावेन भिविदितितदित, न चासायाः वाष्ट्रोऽन्न भेषजमसुधायिनिः, न शालं शालायनम्
भिषकसुमुखात्मासुधायिनिः परीवाकारिः ये कुलं महति। यथा कि
विस्मृत्तिभाषणिक्ष मधुराभिनुष्ठायाः। ये छातुरा: खेडङ्गुणकापी भवनापायायम्। नाति विषाणिदित्व पुनर्विषिदितवायथततां महति, सम्मूहार विषाणिदम्य। तथा भिविदित्व महमसुधाय तवकरणाम्। वीत्वा
कारणाः साधारंगमयाः। साधारंगमयात्सारां विद्या न तस्यां भेषजमेधेजायिनिविषिदम्यमिति महति।
SĀKUNTEYA AND SĀKUNEYA.

Do the two names, Śākunteya and Śākuneya refer to the same individual? Śākuneya is the name of a sage who was present in the conclave of physicians assembled to learn the science of medicine.

शीनक: शाकुनियच मैवेथी मैमतायणि:।

Caraka Samhitā, I. i.

But in the Caraka Samhitā I. xxvi, Śākunteya is referred to in the discourse on taste or rasa. He was a Brahmana by caste. He says that tastes are of two kinds, corrective and calmative:—

दी रसाधिति शाकुनि श्राकाष्ठें दलितयिष्ठमस्मीयथिति।

Caraka Samhitā, I. xxvi.
PAILA.

He is mentioned in the Brahmavaivarta Purāṇa to have been the author of a treatise on Nidāna or Pathology. He is said to be one of the six disciples of Vedavyāsa whose name is mentioned in Caraka Samhitā I. i, as Vādarāyana. Of the six disciples, we find the names of Ātreyā, Āśvarathy, Paila, connected with the science of medicine.

Paila is said to be "a learned man who was appointed in ancient days to collect the hymns of the Rg-veda. He arranged it in two parts, and must have been a coadju
tor of Veda Vyāsa" (Dowson, p. 226).
KARATHA.

Karatha is mentioned in the *Brahma vaivarta Purāṇa* as the author of a medical work called *Sārvadhara Tantra* (see Vol. I, p. 7).

*Reference:*

Oxf. Cat. 226.
JĀJALI.

He is also mentioned in the Brahma vaivarta Purāṇa as the author of a medical work called Vedaṅga-sūra (Epitome of the Auxiliary Branches of the Vedas).

He is said to be “a Brahman mentioned in the Mahābhārata as having by asceticism acquired a supernatural power of locomotion, of which he was so proud that he deemed himself perfect in virtue and superior to all men. A voice from the sky told him that he was inferior to Tulādhāra, a Vaiśya and a trader. He went to this Tulādhāra and learnt wisdom from him.” (Dowson—Classical Dictionary of Hindu Mythology, p. 130).

Reference:
Oxf. Cat. 226.
CHAPTER XIII

KING NALA.

Nala was the King of Niṣadha. He was handsome in appearance, heroic, pious, and a lover of sports. His special gift was his knowledge of horsemanship which he possessed to an extraordinary degree. He married princess Damayanti, the exquisitely beautiful daughter of Bhima, King of Vidarbha. In a svayambara ceremony she chose Nala as her lord in preference to gods,—Agni, Indra, Varuṇa and Yama, who blessed the pair for their mutual love. They lived for a time in happiness and had a son and a daughter, Indrasena and Indrasena by name. Kali, a malevolent god, resolved to ruin Nala, and instigated his brother Puskara to a game of dice in which Nala lost his kingdom. Nala with Damayanti left his city, suffered much for want of food and went to the forest. Some birds flew away with his only garment. He requested his wife to go to her father but she refused to leave him alone in the forest. Bereft of his senses, he forsook Damayanti alone in her sleep, leaving her to the protection of the gods and to her womanly honour. For three years she suffered great distress and at length she obtained the protection and company of the Princess of Chedi, whence she was brought to her own people. Nala wandering on his way in the forest saved the serpent king Karkotaka from forest-fire. The serpent bit him. His form was changed and he could not be now recognised. According to the advice of the snake, Nala went to Ṛtuparna, king of Ayodhya, and offered his services as charioteer and an accomplished cook under the name of Vāhuka. Damayanti sent out Brahmans to trace her long lost husband.
She sent information to Ṛtuparṇa that Damayanti will once more hold svayamvara; but as the ceremony would take place the day after at sunrise, Nala, acting as his charioteer, passed the distance of 500 miles from Ayodhya to Kuṇḍina in a single day. On the way the king and his charioteer taught each other the secret of the highest skill in diceing and horsemanship respectively. Kali now left his body. The King of Oudh kept his silence as he did not hear anything about the svayamvara. Damayanti examined Vāhuka through her maid and was satisfied of his identity by the flavour of a dish prepared by him. Nala then regained his true form, and was received in royal audience by Bhima. Nala made his way to his own kingdom, played again with Puṣkara and recovered his throne. He excused his brother and sent him to his state with presents. He brought back his queen and their children and reigned in peace for a long time. The story of Nala and Damayanti is an episode of the Mahābhārata. It has been translated into Latin by Bopp and into English verse by Dean Milman.

His works:

I. "नलपाकशालम् Nalapākaçāstra, attributed to king Nala, who is said in the well-known story (from the Ma. Bh.) to have been skilled in the Sūpaçāstra, etc.

(10, 119) Gr. II. 30. first 2 II. broken; c. 1700.

Begins:

ekaikanaishadhaḥ prāpya kadācit kalina vratah
ṛtuparṇasya nagarīṁ rājānam idam abravit

N. maddecaṁ samparityajya bāhakākhyo ha mārataḥ

.............. ..............vāhane rājan nāsti matsamaḥ
artha[jān]esu ca i'vāhaṁ drashtavyo vai puṇyeshu ca
annasāmśākārām api ca jānāme (mi) piciitasya ca
bhaxyakho...tathālehyāṁ co'shtyam peyam prayog atah
bhedam rasānapaḥ sanaṇam ca cuddhasamkarahedatah

About 420 gr.
The king begs for instruction, frightened by the long list of calamities Nala mentions as the result of not knowing the properties of articles of diet, and the result is four prakaropa. This MS. professes to be complete; I have, however, seen (at Madras) a much larger and different work on this subject, also attributed to Nala. The receipts here are some of them very curious, and, as red pepper is not mentioned, the book must have been written before the arrival of the Portuguese. Now there is not a single dish made without it."

Burnell, Tanjore Cat, p. 78.
NAKULA AND SAHADEVA.

Nakula and Sahadeva were the twin sons of Mādrī, a sister of the king of Madra, and second wife of Pāṇdu, but mythologically they were the sons of Aśvins, or more especially of Nāsatya and Dasra respectively. They were the fourth and the youngest of the Pāṇdu princes. "Nakula was taught the art of training and managing horses by Drona, and when he entered the services of the king Virata he was master of the horse. He had a son name Niramrita by his wife Karenu-mati, a princess of Chedi." Sahadeva learned the Science of Astronomy from Droṣa, and "he was also well acquainted with the management of cattle." He had a son named Suhotra by his wife Vijayā.

That both Nakula and Sahadeva were proficient in the art of curing diseases, we learn from the Mahābhārata, Ádiparva:—

"Diseases are cured by reciting the names of Nakula and Sahadeva."

In the Birāṭ Parva, Ch. III, Nakula declares himself well-versed in the science of management and treatment of horses; and Sahadeva speaks of his scientific knowledge about the cows. See also Ch. XI and XII.

शुभिषिर उदार ॥

किं लं नकुल कुमार्षक्ष्य तात घरिष्णि ॥

शर्म तत् लं समाचत्त्य राज्ये तथा महोपलये: ॥

.सुकुमारस्य प्रत्ये दर्शने: सुकुमारश: सुधिष्णि: ॥

नकुल उदार ॥

श्रवन्ति महिषासि विराञ्जनमेव ॥

महेन्द्राधिकारम: कुशल: परिवेषे ॥
यथिज्ञ नाम नाभात् कर्षभस्य सुग्रियं सम।
कुशलीराज्यस्विनिमां तपायविभिनि सन।
प्रियाय सतंतं मेष्ट्रा: कुहराज यथा तव।
देव मामामनविविहनि विराटनगरें जनाः।
तेभ एवं प्रविच्छामि विधिर्शयायस्य यथा।
पाषांवेन हारे तात प्रेयवर्जपतं: पुरा।
विराटनगरे चतुर्धरिप्रामोगि महीपते।

युधिष्ठिर चबाच।

सद्देव कं तस्म गतिर विधिर्विधिः।
सिं वा तस्म कर्षभस्य: प्रविच्छ्व विधिर्विधिः।

सद्देव चबाच।

गोविष्णुगता भविष्यामि विराटस्य महीपते।
प्रतिच्छेदा च दीर्घा च सहानुि कुशलो गवं।
तनिपत्त दति ख्याती नाभात् विदििखस्म।
भिपुर्ण चरितामि सयुति तै मासयो अवः।
अरहं दिच सतरं गौरवं भवतं आश्रितः पुरा।
तन तै कौशलं संज्ञासुरं विदशस्ते।
खण्डहरिं चापं गवं वर्षायि सकां।
तत्तानं तै सुभिदितसङ्गायि महीपते।
भव्यामि जालामि राजन् वूढितायवधानु।
देष शुसुम्प्रवाय अपि च चास्य सयुक्तं।
सोहक्षेत्रं चरितामि प्रीतिर्विद दिस्म सदा।
न च मां वैद्यते क्रिष्क्षोषयिं च पाचिन्यं।

दति श्रीमहामाते विराटपवेनि विराटप्रवेक्षायमिनि सुधिनिर्दिष्टभद्रे ततोऽयथाः।

हस्तेव चबाच।

पद्यां गायस्यैव भोजो भास्य सुधिष्ठितः।
तसायेतहस्ताचार्ये गवं वा वा: गतस्ते शतं।
अपरं द्राक्षाएल्ये विश्रावस्यानां पराः।
तेषां गोस्त्राशास्त्रे तै तनावलङ्गति मां विद्यः।
NAKULA AND SAHADEVA

In Gaya, the Kṛṣṇadvāraka Temple was constructed by Damodarlal Dhokri about a hundred years ago. On a wall of the temple is a stone slab with an inscription composed by Sahadeva, a veterinary surgeon.

Books ascribed to Nakula and Sahadeva:

1. Vaidyaka Sarvasva—by Nakula. It is mentioned in the Brahmavaivarta Purāṇa. It is not available now.

2. Vyādhi-Sindhu-Vimardana: or “Cure of the Ocean of Diseases”—by Sahadeva. It is also referred to in the Brahmavaivarta Purāṇa and is not available.
3. **Aṣvācikītsīta**: “Treatment of the Diseases of the Horse”: This work is ascribed to Nakula and is still extant. The book is also called Śālihotra. The book has been edited by Umesh Chandra Gupta Kaviratna and printed in the *Bibliotheca Indica*, with the *Aṣva-vaidyaka* of Jayadatta Suri in 1887.

**MSS.**

- **L. 1646 (Śālihotra).**
- **L. 1648.**
- **C. P. P. 43.:**
- **Bik. MS. 1399.**
- **I. O.: 2764 (1661 A. D.).**

**Begins:**

चेन भानवता दिमालयत्वः रायः विकीड़ितम्
व: बाति दिमपथ्नात जिमिरे गडालय पावने ||
भैरे यन्त् तुरक्रूस्थलिष्टीत्वादनाविप्रेक्ष्यः: ||

पावान्: स तुरक्रोहिष्टनय: शीमालिंधिष्ट: सुनि: ||
जयति च पाषुवनाय धम्मसंसाधि युधिध्वंस्थेन्द्रपति: ||
भौमां जनमविद्वेद्वातः तुष वाजिश्वत रज्जवः: ||
हहा समस्यमनकल: शास्त्रं कृत्यं च शास्त्रिकीविदम्।

**End:**

चतुषः प्रक्षिपेदिग्रहिया विशेष्या महत्वा च च
सुपविशालं दीर्घाविष्कृतस्वैविद्यदिहसः।
प्रविष्टं शीमाकृतस्वर्णकर्मादिभाष्यमाविशिष्टादानोऽथः।
NAKULA AND SAHADEVA

Analysis of the contents of the *Aṣvadākṣikātīta*:

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MĀRKANḌEYA.

Mārkanaḍeya was a Maharṣi or great sage who is the reputed author of the Mārkanaḍeya Purāṇa. He was remarkable for his great age whence he was called "Dirgha āyuṣ" or "the long lived." He is the son of Mṛkuṇḍa Muni (For the genealogy of the Bhārgavas, see p. 270.) His life was calculated to last for twelve years only. His parents were very sorry for it, but Mārkanaḍeya determined to prolong his life by means of austerities and meditation, वर्षा बारः विराग्य शात् तथा कुशाग्रहः तपः. He went to forest, worshipped Hari and was absorbed in meditation. At the appointed time of his death, the servants of Yama, the King of Death, came to take away his life, but were driven away by the messengers of Viṣṇu. On another account Viṣṇu advised him to seek protection from Śiva whose servants drove away the messengers of the King of Death. He is said to have lived for a long time: महाक्वा जीवम्; "living for seven Kalpas."—Nārasimha Purāṇa, ch. vii.

He is mentioned to be one of the sages who learned the science of medicine from Bharadvāja in Caraku Samhitā, I. i

In the Bower MS., he is said to have attained such a long life by the use of the Amrita oil. The sage Cyavana is also described to have regained his youth by the use of the same oil. For the original formula in Sanskrit, the reader is referred to Vol. I, pp. 155-66. The English version is copied from Bower MS., pp. 106-07, and is given below.
The two truth-speaking Aśvins, the divine physicians, honoured by the Dēvas, have declared the following excellent health-promoting oil, (288) which relieves all diseases, is fit for a king and is as good as ambrosia. It is known by the name of Amṛtā (or ‘ambrosia’), and is an oil able to make men strong. (289) At the time of Pushya, after having said prayers, performed purificatory rites, and asked the Brāhmans’ blessing in a few words, take out the liquorice-roots grown in a favourable place. (290) Of the fresh juice of these roots take four pātra, and add four pala each of the following drugs: Prapauṇḍarāka, Amṛṭā (Tinospora cordifolia), knots of lotus-stalks, Šatāvari (Asparagus racemosus), (291) Śringāṭaka (Tropa bispinoso), emblic myrobalan, Uḍumbara (Ficus glomerata), Kaśeruka (Scirpus Kysoor), the bark of each of the (five) trees with a milky sap, (292) roots of kuśa (Poa cynosuroides), Kāsa (Saccharum spontaneum) and Ikshu (Saccharum officinalum), also of Śara (Saccharum Sara) and Vīraṇa (Andropogon muricatus), also roots of Gudrā (Panicum uliginosum), of Naḍikā and of the lotus, (293) Vadari (Zizyphus Injuba), Vidārī (Ipomoea digitata), Vetasa (Calamus Rotang), Aḍhurūshaka (Adhatoda vasica), Nim, Sālmalī (Bombax malabaricum), dates, cocanut, Priyangu (Aglaia Roxburghiana), (294) Paṭōla (Trichosanthes dioica), Kuṭaja (Holarrhena Antidysenterica), raisins, leaf-stalk of the lotus, sandal, Kakubha (Terminalia Arjuna), Aśvakarṇa (Shorea robusta), Lāmājaka (Andropogon laniger), and plumbago-root, (295) also other astringent, sweet or cooling drugs, as many as may be obtainable. Boil all these in two droṇa of water, (296) and when the whole is reduced to one-eighth of the original quantity, boil in it pastes made of fine powder of one pala each of the following drugs: Balā (Sida cordifolia), Nāgabalā (Sida spinosa), Jīvā (Dendrobium multicaule),
cowhage, Kasèruka (Scirpus Kysoor), (297) Nata (Tabernamontana coronaria), juice of sugar-cane, Sprikkâ (Trigonella corniculata), small cardamoms and cinnamon-bark, Jîvaka, Rîshabhaka, Mèdâ, Madhuka (Bassia latifolia), and blue lotus (298), the colour producing saffron, aloe wood, and cinnamon-leaves, Vidârî (Ipomoea digitata), Kshîrakakolî, Vîrâ (Uraria lagopodioides) and Sârivâ (Ichnocarpus frutescens), (299) Śâtâvari (Asparagus racemosus), Priyangu (Agraia Roxburghiana), Gujûchî (Tinospora cordifolia), filaments of the lotus, Lâmajjaka (Andropogon lasiger), red and white sandal, and fruits of Râjâdana (Mimusops hexandra), (300) pearl, coral, conch-shell, moon-stone, sapphire, crystal, silver, gold, and other gems and pearls, (301) liquorice, madder, and Amśumatî (Desmodium gangeticum). Boil the whole slowly over a gentle fire (302) with four Pâtra of (sweet) oil and eight times as much of milk, adding also tamarind-juice and vinegar of rice one half as much as the milk. (303) This boiling should be repeated a hundred or even a thousand times; and when it is thoroughly done, it may be known by this sign, (304) that on the approach of the proper time the oil stiffens by exposure to the rays of the sun. After asking the Brahmans' blessing, performing purificatory rites and saying prayers, (305) this Amṛita (or 'ambrosial') oil, highly esteemed by the Dēvas, may be administered to the patient, in the form of an injection per anum or per urethrum, or as a draught, or an errhine, or a liniment. (306) It serves the purpose of relieving diseases and imparting strength to the organs of sense. For those who suffer from morbid heat and thirst it makes an excellent and beneficial liniment. (307) It promotes the growth of hair in the old and that of the body in the young; it produces loveliness and grace in women; and also ensures numerous offspring, (308)
MĀRKANDEYA

for, by the use of this ambrosial oil, women are predisposed to conception. It cures the eighty nervous diseases, and also those due to derangement of the blood or the bile (309) or the phlegm or all the humours concurrently. By its use as an errhine or a liniment the eyes become as sharp as those of an eagle. (310) It keeps off calamities, averts ill fortune, and promotes prosperity.

By the use of this oil the Maharshi Chyavana regained (311) his youth, and was delivered from decrepitude and disease; and the blessed Maharshi Mārkaṇḍēya, who was desirous of a long life, (312a) obtained his desire by the regular use of this oil.

*Bower M.S., pp. 106-7.*

This formula is a phenomenally long one, consisting of no less than eighty-three ingredients, actually named, besides others not named, but permitted (footnote, p. 106). The famous Antidotum Mithridatum, or Galene, or Theriaca which consisted of seventy-five ingredients, found a place in all the editions of the London Pharmacopoeia from 1618 to 1746. Strangely the Egyptian antidote was handed down to us under the name of Ambrosia or Amṛta.

His works:

1. Mārkaṇḍeya Purāṇa: "That Purāṇa in which, commencing with the story of the birds that were acquainted with right and wrong, everything is narrated fully by Mārkaṇḍeya as it was explained by holy sages in reply to the question of the Muni, is called Mārkaṇḍeya, containing 9,000 verses." Its leading feature is narrative, and it presents an uninterrupted succession of legends." The legend of Hariścandra and Devimāhātmya occur in it. In the Mahābhārata Mārkaṇḍeya extolled the charity and devotion
of Śivi, son of Uśinara, in the story of the pigeon, to protect whom the king gave up his body to the falcon to eat. This Purāṇa has been published in the Bibliotheca Indica, and translated by the Rev. Professor K M. Banerjee.

2. Nādiṣparikṣā or “Examination of Pulse.” It is ascribed to Mārkaṇḍeya. “It is deposited in some private libraries at Ahmedabad, Bombay. The copy is not available” (Ghosh). Mārkaṇḍeya is quoted as an authority on Pulse in the Nādiṣastra Saṃgraha, a large MS in G.O.M.L. The last sloka gives the names of 8 sages: Kāśyapa, Kaṇṣika, Vyāsa, Vasiṣṭha, Kumbhasambhava, Parāśara, Bharadvāja and Mārkaṇḍeya from whose works this Saṃgraha was completed.
ĀŚVALĀYANA

He was the celebrated author of Śrauta Sūtra and Gṛhya Sūtra, and other works on ritual. He is known as the founder of a Sākhā of Rgveda. Sākhā is a different recension of the text taught by particular schools and teachers and traditionally handed down to posterity. The Sūtras have been published by Stenzler, and also in the Bibliotheca Indica.

He was a pupil of Saunaka Muni. His name appears in the list of sages who were desirous to learn Āyurveda as narrated in the Caraka Samhitā I. i.

Lassen supposes Āśvalāyana to have lived about 350 B.C.
SĀNDILYA

He was a descendant of Sāndila and the progenitor of the Sāndilya family of Brahmans. He was the author of Bhakti Sūtra and expounder of the cult of Bhakti or Faith as a religious doctrine. He is said to have written on Law and on Bhāgavat heresy which is opposed to pure Vedantic doctrine of Śaṅkara and regards the individual spirit as at any time distinct from the Supreme Spirit, though it is ultimately absorbed into the latter. The bhakti doctrine makes faith and not works or knowledge the condition of salvation. He seems to be a celebrated writer of antiquity. He was connected with the Chāndogya Upaniṣada where he says that the conditioned individual spirit is identical with Brahma:

"Having all actions, having all desires, having all odours, having all tastes, pervading over all this, without speech, without confusion;—this my self within the heart, is that Brahma. I shall attain It, on departing from this world. Verily, one who has this faith, has no uncertainties. Thus said Sāndilya,—yea Sāndilya."—Chāndogya Upaniṣada, Chapter III. xiv. Gangānath Jha’s Trans.

He is the author of the Sāndilya Sūtra and a treatise on law. The Sāndilya Sūtras or Aphorisms have been published in the Bibliotheca Indica. Cowell has shown in the Preface to the work that the extant Sāndilya Sūtras are modern. (The Aphorisms of Sāndilya, Trans. by E. B. Cowell, 1878.)
SANKHYA—KAPILA

Kapila is the reputed founder of the Śāṅkhya system of philosophy. Vitatha was his father (Harivamśa). He is sometimes identified with Viṣṇu, sometimes with Sun and also with Agni. He destroyed the hundred thousand sons of King Sagara with a glance from his fiery eyes (Rāmāyaṇa). The legend of Kapila is as follow:

Bāhu was King of Ayodhya. He was defeated by the Haihayas and took refuge in a forest with his wives. Sagara was his son. Sagara’s mother was given a poison by one of his step-mothers to prevent her delivery, and her pregnancy lasted for seven years. Bāhu died. Sagara was born and recovered his paternal throne. He became a paramount sovereign as soon as he obtained Āgneyāstra or fire-weapon from Auhbra. He had two wives: Sumati, the daughter of Kaśyapa, and Keśini, the daughter of the king of Vidarbha. Keśini bore him a son, Asamañja, and Sumati became the mother of sixty thousand sons. Asamañja was a cruel prince and was abandoned by his father. Sagara celebrated the Aśvamedha ceremony or the Sacrifice of a Horse as an emblem of his suzerainty. The horse was being protected by his sons,—but somehow the animal was carried to Pātāla, where the sage Kapila was absorbed in meditation. His sons dug their way to Pātāla, found the horse and considering Kapila to be a thief, insulted him. He once stared at them in anger and the sixty thousand sons were reduced to ashes. Aṃśumat, son of Asamañja, discovered their remains and appeased the wrath of Kapila. The sage granted that Bhagīratha, the grandson of Aṃśumat, would bring down the river Ganges from heaven. The sacred water would wash away their
ashes and thus rendered sinless, the son’s would ascend to heaven.

Colebrooke says: “A different philosophical system, partly heterodox, partly conformable to the established Hindu creed, is Sāṅkhya; of which also, as of the preceding, there are two schools; one usually known by that name, the other commonly termed Yoga.” Kapila’s system is usually known as the Sāṅkhya. The name was due to the analytical nature of the system. The Yoga system is attributed to Patañjala. The eldest of all systematic philosophies is the dualistic Sāṅkhya. A theistic form of the atheistic Sāṅkhya is called Purānic Sāṅkhya, and Patañjali’s system of Yoga with its offshoot, the Pancarātra cult, is thoroughly theistic. The doctrine of Buddha is said to resemble Sāṅkhyan philosophy, but the Sāṅkhyan spirit has, as pointed out by Muller and Oldenberg, nothing corresponding to it in Buddha’s system.

“The Sāṅkhya-Sūtras in their existing forms are decidedly later than all these (systems). In reality they are a spurious composition of the 15th century at the earliest and were unknown not only to Śaṅkara and Vāchaspati but also to Madhava, the author of Sarvadarsana Sangraha. It is not clear, therefore, what Sāṅkhya work Badarāyana had in his mind when he repudiated that doctrine.”

“The Sāṅkhya system was really taught by Kapila to Āsuri. Āsuri taught it to Panchaśīkha who is most probably the author of the original Sāṅkhya-Sūtra. The work of Panchaśīkha named Śhashtitāntra has been admirably abridged by Iśvara Krishna in his 70 āryās...... Iśvara Krishna as annotated by Vāchaspati is the ultimate authority on the Sāṅkhya.” (Rāmāvatār Sarmā, Sreepalkal Basu Mallik Fellowship Lectures, 1907-1908, p. 9).

The name of Kapila occurs in the list of sages, given in the Caraka Saṃhitā, who wanted to learn medical
science. His name also occurs in the list of sages who are described to be proficient in the science of the healing art in the Devīpurāṇa.

The Sāṅkhya system of philosophy as founded by Kapila is atheistical and derives its name from its numeral or discriminative tendencies.

Translation.—Alberuni translated Kapila’s work in Arabic. It has been translated in European languages and also into Indian vernaculars. Dr. Ballantyne translated a part of the aphorisms of Kapila in the Bibliotheca Indica and in Trubner’s Oriental series. (Sāṅkhya Aphorisms of Kapila, edited and annotated by Ballantyne, 1885.)
DEVALA

Devala is a Vedic Rṣi to whom some hymns are ascribed. He was the son of Asita Muni and became in after life Aṣṭāvakra by the curse of Rambhā. There are several sages of this name: one was the author of a law book, another was an astronomer and a third, the grandfather of Pāṇini, the famous grammarian.

Devala was present in the meeting of the sages as narrated in the Caraka Saṁhitā.
DHAUMYA

He is the younger brother of Devala. In the Mahābhārata he is mentioned as the family priest of the Pāṇḍavas, whom he advised to live in disguise in the court of Virāṭ for one year. Dhaumya is known as the author of a work on law. There are several others of the same name.

The name of Dhaumya occurs in the list of sages who met at the hermitage of Ātreyā in his Himalayan retreat as mentioned in the Caraka Samhitā.
KAUNDINYA

Kaundinya is known to us as an ancient sage and grammarian. He offended Śiva, but was saved from the god’s wrath by Vishnu; he was hence called Vishnu-Gupta ‘saved by Vishnu.’ In some editions of Caraka Samhitā the name is spelt as Kaundilya, but we know of no sage who bore that name. In the edition of Kavirāja Jogindranath Sen, who has tried to collate the text and get the most suitable readings, we find the name of the sage as Kaundinya and we accept this reading.
ĀŚMARATHYA

He was one of the six disciples of Vādarāyaṇa. Āśmarathya was one of the sages who were present at the conclave of physicians mentioned in the Caraka Samhitā I. i. Āśmarathya was one of the interpreters of the important Upaniṣadic texts. Ātreya is another name in the same field of study. His name also appears as Āśvarathya in some editions of the text of the Caraka Samhitā.
ŚARKĀRAKṢA

We know nothing of Sarkārakṣa except that he had a son Jāna by name. Jāna Śarkarākṣa is mentioned in the Čhāndogya Upaniṣad, Ch. V, Khanda XI, p. 67. He was one of the sages who was present in the congress of Ṛṣis as narrated in the Caraka Saṁhitā, I. i.
VĀRKṢĪ

Nothing is known of Vārkṣī as a Muni. In the Mahābhārata mention is made of Vārkṣī who was a daughter of a sage. She was a virtuous woman, and wife of ten husbands.

Kaikeṣeya, Lokākṣa, Paingi, Vaijavāpi, Maimatāyani, Abhijit, and other sages are similarly mentioned to have been present at the meeting, referred to in the Caraka Samhita, but we know nothing about them.
KĀTYĀYANA

A celebrated author of Ancient India. He wrote his Āraññikas or supplementary rules and annotations to complete and correct Pānini's grammar and is known as Varttika-kāra or 'annotator.' He is considered to be identical with Vararuci. He is said to be an incarnation of Puspadanta, a demi-god (Kathāsaritsāgara). He is also the author of a Dharma śāstra, a Śrauta-sutra and Yajurveda Pratiśākhya.

The age of Kātyāyana has been variously estimated by scholars. Max Muller places him in the second half of the 4th century; Goldstucker in the first half of the 2nd century, and Weber, 25 B.C.
GĀLAVA

Gālava was a pupil of Visvāmitra whom, as related in the Mahābhārata, he repeatedly requested to name what presents would satisfy him. His master was annoyed and demanded 800 white horses, each one of which must have one black ear. Gālava went to Garuḍa who took him to Yayāti Rājā who could not satisfy his demand. The king gave to the sage his daughter Mādhavī. Gālava gave her in marriage to Haryāśva, king of Ayodhyā, Divodāsa, king of Kāśi and Uṣīnara, king of Bhoja in succession. On the birth of a son to each, they each gave him 200 horses of that peculiar description. Mādhavī still remained a virgin and was presented with the horses to Viśvāmitra who had a son by her Aṣṭaka by name. Aṣṭaka became the owner of the horses and Mādhavī went to her father. Viśvāmitra and Gālava retired to the forest. Reśka first obtained those horses from Varuṇa (Mahābhārata).

In the Harivamśa, Gālava was the son of Viśvāmitra who offered him for sale, having him bound with a cord. Prince Satyavrata gave him liberty.

Pāṇini mentions Gālava an old grammarian. A teacher of White Yajurveda was also named Gālava.

For the legend of Gālava, and the birth Dhanvantari see pp. 312-15.
VAIKHANASA AND VĀLAKHILYA MUNIS

The Vālakhilyas are mental sons of Brahmā. They are "pigmy sages no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun." So described by the Viṣṇu Purāṇa, which says that they were brought forth by Samanti (humility), wife of Kratu, and were 60,000 in number. They are able to fly swifter than birds. The Rīg-veda says that they sprang from the hairs of Prajapati (Brahmā). They are the guards of the chariot of the sun. They are also called Kharwas. Wilson says they are not improbably connected with the character of Daumling, Thaumlin, Tamlane, Tom-a-lyn or Tom Thumb." (Dowson, Classical Mythology, p. 333.)

The term Vālakhilyas is also applied to eleven apocryphal hymns interpolated in the Rgveda.

In the Yāyat Rāmāyana, Citrakutamāhātmya, Ch. I, the Vālakhilya Munis are mentioned with Agniveṣa and other sages:

विभिन्न निसिन्ति यूल्ले वंदी परमप्रभवी ।
वर्थिनित्यादिसमधी यातायतियादयं भैरवः ॥

The Vaikhānasa Munis are those sages who adopt Vānaprastha or forest life, the third stage in the life of a Brāhmaṇ. They and the Vālakhilya Munis by the regular use of Brāhma-raṣṭayanavaleha ब्राह्माराष्ट्यायनवली श्रीमान्यावलीवष्ट्र became long-lived. The formula occurs in Gada Nigraha, Vol. I, pp. 161-63: —

पञ्चाहां पञ्चमूलां भागान्त्यवलंधितामु।
वधीत्कृयकण्ड अ विशुद्धाख्यकल्पसंदर्भ ॥
विदारिम्भं वर्षं वहनं वंशितं निमित्तिकान्।
विदारिम्भं वर्षं वहनं वंशितं गणम्॥
बिल्भुतिरिम्मुः कौमकः कार्यं गात्रिस्यम्।
पुलवेषा सुर्यायं वलं घरेलु एव च॥
कौमकर्त्तानं वैष्णवं जीवनं समाधानं॥
कौमकर्त्तानं वैष्णवं जीवनं समाधानं॥
एवत्र पवनमनः पच्चिमस्य लक्ष्यवेद्यत्॥
वालखंडितकनाः नमस्तु मूलमेव च॥
धस्यमाहात्रं कस्यं साधृ देशाविशेषांसि॥
धस्यमाहात्रं कस्यं साधृ देशाविशेषांसि॥
हर्षवशयं तत: सब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्रोऽसब्र0:}

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KAPIŚṬHALA.

Kapiśṭhala is the name of a sage who was present at the meeting of the Rsis as narrated in the Caraka Saṁhitā I. i. In some editions of the book the name occurs as Kapiṅjala, and sometimes as Kapidhvaja. But in Sen's edition (1920) we find Kapiśṭhala which seems to be the correct reading. His disciples were Kapiśṭhalas.

"The adherents of the Yajurveda split up into several schools, which gradually spread over other parts of India, the Kaṭhas, with their sub-division Kapiśṭhalas, being in the time of the Greeks, located in the Panjab, and later in Kashmir also. The Kaṭhas are now to be found in Kashmir only, while the Kapiśṭhalas have entirely disappeared. Of the Kapiśṭhala-Kaṭha Saṁhitā only somewhat corrupt fragments have hitherto come to light and it is very doubtful whether sufficient manuscript material will ever be discovered to render an edition of this text possible."—Macdonnel: History of Sanskrit Literature, pp. 178-74.
BHĀRGABHA.

The descendants of the sage Bhṛgu are known as the Bhārgabhas. The Bhārgabhā is said to have been present in the meeting of the sages as narrated in the *Caraka Samhitā*. Now, who is this Bhārgabha? The prominent figures in the race of Bhṛgu are Cyavana, Śaunaka, Jamadagni and Paraśu-Rāma. But the term Bhārgabha is applied specially to Jāmadagna Paraśu-Rām. He was a Brāhmaṇa. The sage Jamadagni was his father, and Renukā, daughter of the royal race of the Kuśikas was his mother. He is regarded as the sixth *Avatāra* of Viṣṇu by the Hindus. His exploits have been described before in p. 297. His wrath against the Kṣattriyas was checked by his defeat in his battle with Bhīṣma, the famous warrior of the Kuru race. Bhīṣma and Karna learnt the science of archery from him. He cursed Karna for concealment of the story of his birth. After the extirpation of the regal race he gave the earth to Kaśyapa and returned to the Mahendra mountain where Arjuna visited him and received instruction in the use of arms (*Malābhārata*). In the *Rāmāyaṇa* he is said to have suffered defeat in the hands of Rāma, when Paraśu-Rāma obstructed his way to Oudh after his marriage with Śiśu, and he lost his celestial seat as a consequence. Jāmadagna was a disciple of Śiva who gave him the invincible Paraśu or axe as his weapon. He is said to have brought Brāhmans into Malabar.

Bhārgava was versed in the science of medicine. He is described to have learned the science in the *Caraka Samhitā*, and he is quoted as an authority in the *Hasti-Āyurveda* by Pālakāpya.

*End of Volume II*
Vaidyaka - Indra
Medicin - Indra
Indrī - Medicine