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
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Volume III

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TO

THE MEMORY OF MY DEAR BROTHER,

MR. JÑÄNENDRANÄTH MUKERJEE,

WHOSE EARLY DEATH DEPRIVED ME OF MY
CONSTANT COMPANION IN MY PLAY AND
IN MY STUDIES, AND TO WHOSE HELP
I OWE MUCH

THIS VOLUME IS
DEDICATED.
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
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5. Glossary of Indigenous Medicinal Plants. (In the Press)
6. Medicine in the Atharva Veda. (In the Press.)
7. Medicine in the Vedic Times. (In the Press.)
8. Lathyrisim or the Khesardal-Poisoning. Second Edition, 1929
9. Some Human Parasites as mentioned in the Atharva Veda
10. Treatment of Syphilis
11. The Bengali Scientific Glossary of the Terms of Medicine
12. The Science and the Art of Midwifery as known to the Ancient Hindus
13. An Index to the Bibliography of the Ayurvedic System of Medicine, or A Catalogue of the Authors and their Works on Medicine in the Sanskrit Language, with an Introductory Sketch of the Medical Literature of India
PREFACE

The third volume of the *History of Indian Medicine* is now offered to the public. It is a tardily-issued publication and brings us down to the end of the historical period designated by "B. C. or (Before Christ)." The material here presented had been collected several years ago, but circumstances have delayed the publication long beyond the time originally thought of. Manuscripts of a publication of this character cannot be sent to Press in absolute completeness, since new information is being published in India, in Europe and in America. I am anxious to make it as complete as possible, and I alone am responsible for any sin of omission or commission. A preface is often an excuse, and the apology offered in the Preface to the Second Volume of this book for the occurrence of delay in the publication is also necessary here.

Some of the pages of this volume have already appeared in print. But even though a book goes over old ground, it may yet be welcome, as the subject dealt with in it requires elucidation and confirmation, especially as this volume contains between two covers a mass of material which is highly useful in the history of the ancient system of medicine.

Part of the introduction appeared as an editorial in the *Journal of Ayurveda as—*

Comparative Medicine in the J. A., January, 1925.
Hārīta II or  }   "   " December, 1927.
Pseudo-Hārīta  }  
Patañjali   "   " May, 1928.
Jatukarna   "   " June, 1928.
Nāgarjuna in the J. A., August, 1928.
Suśruta in the *Surgical Instruments of the Hindus*, Vol. I.
Caraka

Vāgbhaṭa I

Nowhere will the student find a connected history of Jīvaka. Therefore extensive quotations have been made to complete his life-history from the works of Savants whose names have been duly acknowledged in the text.

No one can write upon the subject of this book without lying under obligation for the information contained in this volume to the authors who have already written on some portion of the subject, and I take this opportunity to thank them.

I have copied some authors copiously as my desire was to render their masterly contributions accessible to the readers. The arrangement of material has necessitated that the description given in one place has had to be repeated at different places for the convenience of the reader.

Foot-notes have been avoided as they encumber the pages and interrupt the reader's train of reading. All references have however been given in the text at their proper places.

We have long wanted a text-book of the History of Indian Medicine that covers the whole field and presents the subject in a manner suitable to the needs of the student. The task is arduous and self-imposed. I look back upon the three volumes that have been published by the University as the realisation of my wish in part. Other volumes have long been due but I do not know when these will be completed.

I have pleasure in acknowledging the assistance of my sons, Hirendranāth Mukerjee for proof-reading of the
English portion of the Text, Jitendranāth Mukerjee for typing the MSS. for the press, and Kavirāj Sudhindranāth Mukerjee for the correction of the Sanskrit portion of the pages in proof. Their co-operation has enabled this volume to appear and I think it my duty to make this acknowledgment.

The Star Medical Hall, 156, Haris Mukerjee Road, Bhowanipur, Calcutta.
1st November, 1929.

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

Comparative Medicine

In a systematic enquiry into the state of medical science among any ancient race, it may be pointed out that the comparative study of the contemporary science of medicine in different countries often furnishes us with valuable materials as regards the state of medicine in a country; and this method has been recommended for cultivation as one of the sources of information for a proper estimate and real value of the knowledge contained in the literature of the period. In India, the terse language of the Sūtras in the Sanskrit texts had long become obscure to the later generations who required the extraneous help of annotations, glosses and commentaries, for the proper comprehension of the sense of the ancient authors. Often such help proved insufficient, inaccurate and misleading, though, in the majority of cases, these Tikās were the only key left to us for getting an insight into medical practices which had become obsolete or unintelligible. But when the knowledge is contrasted to and compared with the knowledge possessed by the then nations of the world, such obscurity at once vanishes away. We know with what brilliant results comparative mythology and comparative philology had been studied in the last century, and we may express the hope that such a study by scholars in the domain of medical science will lead to interesting discoveries.

The difficulties surmounted by savants to raise com-
parative philology and comparative mythology to the
dignity of science were very great indeed. It required
the life-long labour of many renowned philologists and mytho-
logists of many nations. With the bi-lingual inscriptions,
—Egyptian and Greek,—on the Rosetta stone discovered
in 1799, the interpretation of the Egyptian hieroglyphics
became possible by Champollion, and gradually the entire
maze of alphabetic and syllabic signs, determinatives and
ideograms, was deciphered by Rawlinson, Hinks and
Oppert; and this decipherment was rightly regarded to be
one of the greatest achievements of the nineteenth
century. In deciphering cuneiform writings, the Ancient
Persian and Babylo-Assyrian systems had to be learned,
say, the Ancient Persian itself had to be deciphered.
What was worse, there was no derivative language to
serve as an auxiliary, like the Coptic, a daughter-
language of the Old Egyptian, as in the case of the
hieroglyphics. The tri-lingual cuneiform inscriptions of
Darius and Xerxes were discovered to be in the
Ancient Persian, Susian and Babylo-Assyrian. Grotesfend
thus became able to discover the Indo-Germanic idiom
of the Ancient Persian Achaemenid kings. Burnouf,
Lassen and Rawlinson then completely deciphered the
Ancient Persian which served as a key to Babylo-Assyrian
cuneiform writings of by-gone ages.

To Sir William Jones we owe the identification of
Sandrokoptos of the Greeks with Candra Gupta, the
Maurya monarch, whose date, and the date of the conquest
of Alexander the Great, served as landmarks in the study
of Ancient History of the Hindus. With the help of
Vedic references elucidated by the comparative science of
language, Buddhistic records, Sinigalese versions, epigra-
phical and numismatic discoveries in the finds of coins and
inscriptions on stone and copper-plates, native chronicles
INTRODUCTION

and notices of Chinese, Greek and other foreign writers, contemporary literature and accounts of contemporary events, and Chinese and Tibetan records, it became possible to build up the history of Indian civilization. The inscriptions of Aśoka on pillars and rocks had remained unintelligible until James Prinsep deciphered these inscriptions; discovered the Pāli language, and thus illuminated the Buddhist history and antiquities.

Burnouf traced the inter-relation of the Zend and the Vedic Sanskrit, and with the help of his Comparative Grammar, deciphered and explained the Zend language and scripture. The German scholars, Bopp, Grimm, and Humboldt, detected the connection among the Indo-European languages,—Sanskrit, Zend, Latin, Slav, Teuton and Celtic,—the offshoots of the same original stock, and thus laid the foundation of the Science of Language, on which an embellished edifice had been built up by many scholars; a notable name to mention is that of Max Müller who not only returned us our Vedas, but with the collaboration of distinguished scholars supplied us also with faithful translations of Sanskrit, Chinese, Zend, Pahlavi, Pāli and Arabic texts.

In a similar way, the unity of all religious beliefs had been traced by the study of Comparative Mythology and Religion.

For the elucidation and study of the medical science of the Ancient Hindus, we are concerned more or less with all these fields of research: the Egyptian medical Papyri—the Eber’s papyrus, Papyrus Brugsch or Berlin Medical papyrus, British Museum Medical papyrus and other minor papyri,—contain accounts of medical practice which was contemporaneous with the Vedic medicine; the Buddhist medical literature in Pāli and Sanskrit, the Mahāvagga, Mahāvamsa and the Jātaka stories, with the
extensive Greek literature of the Hippocratic School and its Roman successors; Vedic and Brāhmaṇic literature with the Zend of the Pārsis; and the medieval literature with Arabic and Persian, in which languages the Sanskrit books were translated. In the ‘Land of Snow,’ we find medical books which are translations of Sanskrit works on medicine, the originals of which had long been lost to us. The medical knowledge treasured up in the Tibetan Tangyur and Kangyur still await elucidation, and here is a vast field for research by the Indologists in the domain of comparative medicine. The French, German and Russian scholars are utilising the material. In 1835 Csoma de Koros contributed an ‘Analysis of a Tibetan Medical Work’ in the Journal of the Asiatic Society of Bengal. In 1846 Rosenbaum-Sprengel, and in 1850, 1860 and 1866 Pucinotti discussed about ‘Medicine in Tibet.’ In 1867 Wise in his ‘Review of the History of Medicine’ supplied us with a short account of Tibetan medicine. Other scholars contributed their quota. In 1900, a German medico, H. Lauffer, offered as his thesis for the M. D. Examination, ‘The Science of Medicine in Tibet’ or ‘Beiträge zur Kenntnis der Tibetischen Medicine,’ Berlin. Cordier’s contributions are well-known. But our knowledge is still fragmentary. We possess reliable evidence that Hindu medical works were translated in Tamil and Singalese. Java was a Hindu colony and possibly we may find remnants of Hindu medical science there in a more or less mutilated form. The accounts of medical knowledge in Burma, China and Ceylon evince a striking similarity to the medical system of the Ancient Hindus; and therefore those accounts should be carefully enquired into and collated. All countries near and around India would furnish us with valuable contributions towards a scholar-like knowledge of this important science.
In the study of History of Indian Medicine we laid stress on the necessity of our graduates in medicine for a knowledge of the classical languages, especially Sanskrit, Greek and Latin. We would now request our friends, the Ayurvedic physicians, to acquire some knowledge of one at least of the modern tongues, e.g., English, French and German. This will give them breadth of outlook among scholars of the world. It would be then easier for them to undertake research according to the comparative method,—a method which when utilised will lead to results which will be simply astonishing,—results, which then subjected to the critical and scientific methods of modern research, will yield a harvest of scientific findings undreamt of by the workers themselves. The task is certainly not an easy one; it will take years of study and application, and the cooperation of a host of scientific workers. The discoveries that we shall be able to make, in this field of research,—this newly-opened mine of scientific enquiry,—would not be inferior, in novelty or importance, to the brilliant discoveries made by men in any age or climate.

Apart from the systematic enquiry into the medical literature of the world, we should try to collect folk-medicine as it exists in different countries. The immunity of the dairy women to the attack of Small-pox was known to many physicians, but it required a Jenner to test the truth of such a statement by experiments. Popular impressions and beliefs relating to cure of diseases are worthy of examination, and science advances by bringing into view facts previously unknown. A priest or a butcher was certainly not a good anatomist, but there was no doubt that the origin of Human and Comparative Anatomy could be traced to their work. Alchemical experiments did not secure the philosopher's stone which
would turn all base metals into gold, but to the alchemists we owe the science of Chemistry which is, undoubtedly, more precious than what was the object of their search. Travellers who gathered knowledge of plants were herbalists, but the science of Botany had its origin in the rude attempts of such men at classification and description of the vegetable kingdom. In a similar way we may collect facts about medical practice in different lands. We may be fortunate in detecting resemblances between such facts or similarity which may exist between apparently dissimilar systems. We may trace unity in the apparently anomalous and multiple systems of the healing art. When our survey of the different systems is completed, the so-called empirical facts should be brought into relation with some general law, and our enquiry would then be entitled to be considered as science. We may find out some order or law in the multiplicity of the practices of the art of medical science, though such practices may be right or wrong. Then we should attempt at classification; we may reduce the systems into groups and sub-groups, families and sub-families. Such a study will bring before us many curious and obsolete facts of medical science, facts which are unimportant when judged by themselves, but which, when studied in reference to important medical theories, would prove highly useful adjuncts to our study of the progress of science. Geologists have utilised fossils to identify strata, to arrange them in the order of their evolution, and to divide them into larger groups. We shall try to give a summary of the results achieved by scholars by the comparative study of medical science.

The comparative method recognises the evolution of medicine as a science from empirical knowledge and folk-medicine, but is not silent concerning the evolution of
individual system of medical practice. The comparative method is the one along which we particularly wish to direct our thoughts for the present. The outlook is far wider and embraces the whole range of medical education. In the study of Hindu medicine, it adopts the point of view that the Indian system is not a solitary system by itself, but shares with the other systems the basic principles of all knowledge common to all methods of treatment in the world. The recent discovery at Boghas Koyi in Cappadocia of the names of Nāṣatyas and other Vedic gods in cuneiform character, and the occurrence of the name Naunghbaitya in the Zend Avesta clearly direct us to search for the medical knowledge as taught by the celestial Aśvins, not solely in India, but also in Persia and Mesopotamia.

We must, however, be careful not to indulge in too hasty comparisons. Caution comes with knowledge, and we must proceed cautiously when dealing with our facts. But we must refrain from making too narrow distinctions in our comparison of the facts, and we should avoid uncritical observation of evidence. It is a work of much interest to take stock of the relative extent and value of our investigations.

Now it may be asked "What is the use of such a study?" Our answer to such enquirers would be what Professor Faraday answered when he was questioned by a lady, the use of a very simple experiment in magnetoelectricity, "Madam, will you tell me the use of a new-born child?"

We acquire knowledge for its own sake. Diffusion of truth for the benefit of mankind should be our motto. We must cultivate the habit of accuracy and exactness in matters of facts. We must be ready to reject a theory which might have been rightly entertained with the
strongest fidelity, when we find it inconsistent with our facts. Above all, we must have imagination, but our imagination must be under our control.

But we must not have our eyes only on the past achievements of our forefathers. Let us look forward for a moment into the future, into the visions that are screened off from our sight. In our work of regeneration of the ancient system, we are being anxiously watched by our friends in other lands. Our methods are being studied by critics, friendly or unfriendly, and what is more, our countrymen are eagerly waiting to learn the success of our undertaking. We have now a Journal devoted exclusively to the study of the Ayurveda and allied sciences; it welcomes the co-operation of the learned who are interested in this branch of Oriental learning, and who are willing to encourage others in their work of regeneration. An increase in the number of subscribers will strengthen its financial position which will enable it to expand its field of operations in many directions, e.g., publication of original works on medicine, which would serve as reference books to busy practitioners, and as text-books for students. The want of suitable text-books for students is felt by all, especially as there is every likelihood of Ayurvedic colleges being established by the Government, Corporation and private generosity at no distant date. There is no doubt that we enjoy better opportunities now than scholars did before. Books and MSS. are easily available. Important Sanskrit books are being edited and translated. We are exceptionally fortunate in having research literature on many subjects in the libraries of Calcutta, the Library of the Asiatic Society of Bengal, the Imperial Library, and the Library of the University of Calcutta; though we must admit that the literature
on History of Medicine is poorly represented in all these libraries.

I can adduce many examples of the use of the comparative method.

_Surgical Instruments and Operations._—The surgical treatment of diseases became a lost art many centuries before. It became impossible to form any idea of the surgical instruments and surgical operations described in standard medical works of the Hindus without a comparative study of the surgical instruments and operations described by other nations in ancient times and also by modern surgeons who have improved upon them.

_Forceps._—Some of the instruments would be found to bear the same names, in Hindu, Greek and modern medicines, e.g., _Siṁhamukha_, and _Makaramukha svastikas_ are the prototypes of Lion, and Crocodile forceps, of the modern surgeons. I pointed out this strange similarity in the names of cruciform instruments in my _Surgical Instruments of the Hindus_, Vol. I, p. 101.

_Catheter._—It has become now necessary to compare the knowledge possessed by the same nation in different ages, as we find marked difference in the knowledge possessed by them in different epochs. Let us take the example of the science of medicine as known to the Hindus. In the _Āthārva Veda_, I, 3, we find the use of some primitive form of tubular instrument to relieve retention of urine, but in later works by Caraka and Suśruta, we find no mention of catheter or any instrument similar to it, though we find tubular instruments for dilatation of urethral stricture.

_Parasites._—In the same _Veda_, we find references to the parasites in the human body and also in the cow. We have been able to identify some of them. We have
come to the conclusion that the Vedic sages had better knowledge of helminthology than later authorities, as far as we could judge from these extant works. We have shown that the Algandus, Avasakava and Vyadhvara are the descriptive epithets of Tinea medinensis; Sāluna is the Tinea Solium of the medieval authors on Zoology; Caturakṣa, Viśvarūpa, Śrāṅgamarjuna and Kusumba are the descriptive terms of the Bladder-worms of Tinea Saginata in cow, and Triśirṣa, Trikukuda refer to Ascaris Lumbricoides, the round worm in children. The habitat and mode of entrance in the human body when transmitted from animals, are also described. I have considered these topics in detail in my book Human Parasites in the Atharva Veda and in later Medical Text Books.

Midwifery forceps.—The use of midwifery forceps by the ancients had been the pivot of controversy for many years. Adams, Mulder, Playfair and others think that Avicenna refers to forceps for the delivery of living children. Milne, and others think that the forceps refer to the craniotomy forceps and that Chamberlens are still to be regarded as the inventors of the useful instrument. We expressed the opinion (Surgical Instruments of the Hindus, Vol. I, pp. 166-68) that the use of midwifery forceps was unknown to the Hindus, Greeks and Romans. But the block-prints brought by Mr. Sarat Chandra Dās, the well-known Tibetan Scholar, from Tibet and printed in the Journal of the Buddhist Text Society, Vol. II, plates 1-10, clearly show that the use of midwifery forceps was known in, Tibet. The Tibetan surgical instruments are adaptations of the Hindu instruments. The medical knowledge treasured in the Tongyur and Kangyur still await elucidation and here is a vast field for research by the students of medicine. The French and the Russians are utilising the material
but those works, even now, are sealed books to most of our countrymen.

Kalāya-khaṇja.—The term Kalāya-khaṇja occurs in Mādhava’s Nidāna. The term also occurs in the Caraka Saṃhitā and the Sūrūta Saṃhitā. But the commentators Bijaya Rakṣita and Śrī Kaṇṭha Datta suggest the term to be merely name of disease (खाण काला), but does not signify its etiology. Bhāvamīśra quotes it with no better result. When Lathyrism or Kheśāriḍāl poisoning was first noticed in India by Europeans in 1833, the Indian physicians had already lost all knowledge of the disease. But a comparative study of the descriptions of ancient authors with the symptomatology of the modern writers, helped us to diagnose Lathyrism to be Kalāya-khaṇja. (See Lathyrism or Kheśāriḍāl-Poisoning, pp. 23-28.)

Inoculation of Small-pox and Vaccination.—There was no doubt that this practice prevailed in India from a long time, but it is no doubt strange to miss any mention of the practice in the ancient and mediæval scientific works on medicine. Dr. Huillet of Pondicherry expressed the view that actual vaccination itself was known to the Hindu surgeons.

The spurious passages about inoculation and vaccination which are often quoted by modern writers we have shown to be interpolations of later writers to popularise the practice of vaccination. (See History of Indian Medicine, Vol. I, Introduction, p. 126.)

The Hippocratic oath.—Hippocrates forbade all surgeons to operate for stone but allowed it to be done by men who practised the operation. The commentator including M. Littre could not give an explanation of this interdiction; Adams also failed to give any reason and quotes Avenzoar who pronounced this operation to be one, which no respectable physician would witness.
and far less perform. A special license was necessary to operate on stone in England. Ferne, Master of Cheselden, was one of the surgeons specially licensed to perform the operation in St. Thomas’s Hospital, this license being not granted as a matter of course to all surgeons. Cheselden also applied himself to the operation for the stone (B. M. J., II, 222, 1905). If we simply read the reasons given by Suśruta, who calls it the worst of all surgical operations,—"Even experienced and able surgeons fail to attain success by operation for the stone. So the surgical treatment is the worst of all treatment here. But if you do not operate the patient will die; and it is doubtful whether he will live after the operation, so give him the chance of operation in God’s name." (The Surgical Instruments of the Hindus, Vol. I, p. 170), the meaning of the Hippocratic advice becomes clear to us. Caraka also gives us a Code of medical ethics and enjoins the student to observe rules of conduct at the ceremony of initiation.

Ant’s head as suture material.—The practice of the use of ant’s mandibles as suture materials was described by Suśruta and Caraka and may be taken as a curious practice of ancient surgery of the Hindus. The Greeks and the Arabs never mentioned it. This is no doubt a very primitive method. But in modern times the practice has been recommended, and Dorats’ novel suture is nothing but the use of head-nippers of ants. Who knows if this primitive method did not suggest the forceps and suture needles of scientific surgery?

Glass knife.—The use of glass and flints as operation knives were primitive methods and these may have suggested the use of surgical knives.

Leeches.—The description of leeches in the Hindu works can be compared with such descriptions of the Arabs
with advantage and I have tried to identify the leeches of Suśruta with the different types of Indian leeches as described by Harding and Moore in the volume on Hirudinea in the *Fonna of British India*. Similarly, I have tried to identify the lice, mosquitoes and ants as described in the medical books in Sanskrit with the worms mentioned in scientific books on Zoology in my contribution, *The Human Parasites in the Athara Veda and in the later Medical Text Books*.

*Dissection.*—From contemporary literature we may get an idea of medical practices current at a particular epoch. An illustration taken from a contemporary manuscript of *Grand Chirurgie* gives us an idea of the ceremony of dissection as practised in the time of its author Guy de Chauliac who wrote the work in 1363 (see *B. M. J.*, Vol. II, p. 1249, 1894). Suśruta gives us the details of dissection of a cadaver and also mentions the modes of learning practically surgical operations on dead animals and models of wax.

*The Snake Symbol.*—The great Caduceus controversy about the symbol of the healing art having two snakes or only one is well known to all. The origin of the snake symbol to represent Śiva, the fountainhead of all medical knowledge, can be traced to India. We still have specimens of two carved snakes at the Cauki Ghāṭā of Benares (see Havell's *Benares*, p. 118) and also at the Gorain Ghāṭā, which are undoubtedly the prototypes of the modern snake symbols printed on books, certificates, etc., and embossed on medals. At Mohen-jo-daro many seals were found in the excavated area. In one of these seals we find an Āsvattha tree (*Ficus religiosa*) surrounded by two snakes on the two sides. The Rt. Reverend C. W. Leadbeater also expresses the same view and says, "The spine is called in India the *Brahmadanda*, the
stick of Brahma, and the drawing (in the book) shows that it is also the original of the Caduceus of Mercury, the two snakes of which symbolize the Kundalini or serpent-fire which is presently to be set in motion along these channels, while the wings typify the power of conscious flight through higher planes which the development of that fire confers." (The Chakras, p. 18.)
NOTICES
BIOGRAPHICAL AND BIBLIOGRAPHICAL
AYURVEDIC PHYSICIANS
AND THEIR WORKS ON MEDICINE
CHAPTER XIV.

AGNIVEŚA.

Agniveśa is said to have been the son of Agni, the god of fire. Bharadvāja gave him the Āgneyāstra or "the weapon of fire" which Agniveśa in his turn presented to Droṇācāryya, the preceptor of the Pāṇḍavas (Dowson, Classical Mythology, p. 6).

Pāṇini wrote an aphorism for Garga, Agniveśa and others. (Pāṇini, 4.1.105 : गर्गादिभिः यथः.)

He was the most intelligent amongst the disciples of Ātreyā Punarvasu. He was of sharp intellect, and his work was declared to be the best of all the books composed by the pupils of Ātreyā.

वुजेयत्रिष्काष्टाश्रीसीपश्यायल्लर सुनि:।
समस्य कर्नां प्रथम चित्रितविषो वतोम्।।

Caraka Samhita, I. i.

His work was called Agniveśa Tantra and this was afterwards redacted by Caraka, and so became known as the Caraka Samhita.

Dr. Rāy maintains that the work of Agniveśa became obsolete when Vāgbhaṭa wrote his Aṣṭāṅga Hṛdaya Samhita (see History of Hindu Chemistry, p. xiii), but this is not true for Vāgbhaṭa distinctly mentions Agniveśa to be one of his sources:

तेऽप्रवेशादिकांसे तु प्रयक तन्त्रां विनविषे।
तेभीतितिविशाकोषाः प्रायः सारसोत्स्वः।
किशोरश्चाचक्षरवल्लर्सर्वतिनिचिपविस्मरतम्॥

Aṣṭāṅga Hṛdaya Samhita, I. i.
Similarly Vāgbhaṭa I, also in his Astāṅga Samgraha cites Agnivesa’s book as one of his sources:

श्वरुपद श्रीक्षणे यूँ
व्रजाधायसिद्धिपूर्वेयमात्रम्।
*   *   *
समाधिगम्य सूरीरवलोकितात्।

Aṣṭāṅga Samgraha, VI, 1.

Indu in his commentary Saśilekha writes:

समाधिगम्य द्विती। सया च चतुर्विधानिविद्विनुनात्तुष्वेदाधिकाविभागसिंहस्य। रचितः।

Saśilekha, VI, 1.

In the Suśruta Samhitā, VI, 1, we read:

पद्यम् कायचिकित्सासु वे चौला: परमर्थमिः।

Dalvaṇcārya comments on it as follows:

पद्यम् कायचिकित्सासु चतुर्विधानिविद्विनुनात्तुष्वेदाधिकाविभागसिंहसु।

This shows that when the old Suśruta Tantra was redacted by Nāgarjuna and became known as the Suśruta Samhitā, Agnivesa’s work was extant. Śrīkaṇṭha Datta, (1288 A.D.) the disciple of Vijaya Rakṣita (1240 A.D.) and the commentator of Vṛṇḍa’s Siddhayoga (in his Vyakhya Kusumāvali) cites ślokas from Agnivesa Tantra which are not found in the Caraka Samhitā. (Fide Śrīkaṇṭha’s comment on the use of sand-bath in fever.) Bhāvamiśra also quotes in his Bhāva Prakāśa passages from Mādhava Nidāna and Vyākhyā Madhu Koṣa in which Agnivesa is referred to. The book appears to have existed in the time of Cakrapāṇi Datta (1060 A.D.), the famous commentator of Caraka Samhitā.

The book is not available now; but the nature of his work can however be known from the quotations in different works.
In *Vyākhyā Kusumāvalī*:

1. तत्ता चार्ग्रिकषः—
   प्रवृत्तमाने व्यर्थे गौते इत्यत इति.
   कदाचनौपास्यायुविशस्य प्रेमस्य चतुर्वेदी 
   जीत्तः नूतनमस्त्येदी प्रवृत्तवर्ति नाष्टतमः.
   सम्बन्धितांशाकारी दीशाज्ञातेन ज्ञाते धमस् || p. 37.

2. शास्त्रतत्त्वग्रं चार्ग्रिकषमोऽहसम्
   विद्वेषप्यवस्था ज्ञातात्सात्त्वरस्मा || p. 192.

3. मात्रार्धाचर्ग्रिकषपरिलोकितः
   सावधानः दश्यां दश्यां अवस्थानभवम्.
   निम्नोष्णोदभावन सा मात्रा परिकृपणा || p. 567.

In *Nivandha Samgraha*:


In *Tattva Candrika*:

1. वदार चार्ग्रिकषः—
   कायमण्ते वत्तू तौरे निम्ने च निम्नजीवपम्.
   संवधार्मविशेष तदंखोदसुपत्ते || p. 4.

2. कायावधावलो दुश्च्छ दशविका ज्ञाति ||
   द्वेष्णेतन तेनाः सर्वमाधुपुष्पयेत्त् ||
   इरेड वरिष्णानप्रियवेयपांस्ति || p. 5.


Agnivesa was also known by the name of Hutāsa; and by this name he is quoted by Madhavakara in his *Nidāna* in the chapter on "Fracture,—Its Pathology" thus:

अन्तः सनातनस्विविविषय हुतासः

Śrikanthadatta in *Vyākhyā Madhu Kośa* comments हुतास प्रति चार्ग्रिकषम-सन्योगं परस्य हुतासमवेतांप्रियवेयमिदार्थे || p. 248.
Bhāva Miśra quotes both the Madhava’s reading and Śrikanṭha’s comment on it in his Bhāva Prakāśa.

The following formulae are attributed to Aṇṇiveśa:—

<table>
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<th>Pages</th>
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<td>8. Tryuṣuṇādyam Ghṛta</td>
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1. Cāṅgērī Ghṛta.

2. Vāsādyam Ghṛta.
3. Śatpalam Ghṛta.

चप्पिवेशाद्व ओषधिपलं घरसः।
पिपलानीपिलोमूलक्ष्यविवक्षकनायः।
पालिकः: सहार्धगुप्तेः तमसं विपाशये।
चौरसंह न संयुक्तं हलिना गुणं कपालाकमः।
धन्योपारुणिश्वरः सोहदास्यकराधमः।


चप्पिवेशाद्व दम्मेः चन्डायं घरसः।
चर्चं विकुट्कं पाठं चारं कुतुबकृष्णं च।
स्वानी पिपलोमूलसमे च विकसेकंवे।
चर्चं चित्रमयं पिडः सचित्तियाशिष्टः।
साहातातुलिमाखं वधं दुःस्वरुः।
व्रजहिंकां सुद्रं गुमक्षं परिहरेः।
सुद्रविषषुरः पुष्कितस्योपस्मि।

5. Śvadāṃśtrādyam Ghṛta.

चप्पिवेशार्थचीकवे खरं खरं घरसः।
खरंवन्नीच्यालखालखालकर्तकर्तखम।
सत्तासूत्त्रत्रिसूत्रौ जीवथबंवस्मी खिरा।
पालिकं सायणे रसे बीरचर्गुः।
कल्लाः: सर्वेश्वरीकुमारिनिदेशोद्वीपः।
भागवंतु विष्णुकामकारायायास्थिष्ठेऽः।
प्रथमं: भुजरं सर्वायात्पिञ्चतुः सूक्ष्मः।
सुषुभसरसाद्रेः काश्यपस्वयंपाधः।
धनं: श्रीमद्माराज्यिष्काः समवाहकः।
6. Tiktakam Ghṛta.

7. Mahātiktakam Ghṛta.
8. Tryūṣunādyam Ghrta.

His works:

1. *Agniveṣa Tantra* or *Agniveṣa Samhita*.

2. *Aṇjana Nidāṇa*: A treatise on diseases of the eye.

3. *Nidāṇa Sthāna*: On Pathology. It is also called *Netrāṇjana*.

Besides the three books mentioned above, Agniveṣa is credited with the authorship of two historical works:

   *Ms.*: — C. P. B. Cat. 4755.

5. *Rāmāyaṇa Satabloki*.
   *Ms.*: — C. P. B. Cat. 4759.

Aṇjana Nidāṇa.

Beginning:

चबिषितिरिपुर्भ चस्य भिषजां हृदे
चृत्यं करोति सस्त्रिष्ट चस्यस्थितमनामहया
Colophon:

श्रणीविवेकजातेमंजिनिदानां संपूर्णम्

Mss:

L. 4206.
I. O. Cat. 2714.
Oxf. Cat. p. 310a.
Ulwar. 1613.
Bik. Cat. p. 650.
A. M. p. 135.
C. P. B. Cat. 24-26.
Rgb. 908.
Stein. 180.
Aufrecht Cat. Cat.

Quotations:

He is quoted by Vāgbhaṭa (Oxf. p. 303).
   Bhāva Miśra (Oxf. p. 310).
   Tīsaṭa (Oxf. p. 358).
   Rudrabhaṭṭa.

The book has been printed by Kṣemarāja
Srikrṣṇadāsa of Bombay.

Commentary:

1. There is a commentary by Jaykrṣṇa Miśra.
   Ms. :—Oudh. XX. 252.

2. Aṇjanā Nidāna Tikā by Duttarām Chaube.
   See S. B. 284.

3. Agniveśa Caraka Saṁhitā Tikā.

Authorship of Aṇjanā Nidāna:—

But we are not sure about the identity of this author
with the celebrated Agniveśa, the disciple of Ātreyā
Punarvasu.
Mitra says that the author is Agnivesācārya. But Vijaya Rakṣita in his commentary Vyākhyā Madhukoṣa points out Mādhava Nidāna as the first compilation on Pathology when he comments on the words of Mādhava thus:—

नालानुमोदनं व्यानौरिद्धानि—Mādhava Nidāna, I.
ब्रह्मास्मिदं प्राच्यं—Vijaya Rakṣita, I.
BHELA.

Bhela was one of the six disciples of Punarvasu Atreya, and like Agnivesa and others, he wrote a treatise on Medicine—Bhela Saṁhitā—from which Vāgbhata II acknowledges to have derived help.

Aṣṭāṅga IIydaya Saṁhitā, I. i. p. 7.

When Vāgbhata II flourished, Caraka and Suśruta Saṁhitā had already undergone redaction but Bhela Saṁhitā was available in its original form. This fact becomes clear, from his reference to Bhela Saṁhitā being the work of a Rṣi, whereas the Caraka Saṁhitā and Suśruta Saṁhitā contained redactions of later authors:—

Aṣṭāṅga IIydaya Saṁhitā, VI. xl. p. 405.

Burnell thinks that Bhela was a native of Gāndhāra or Kandahara from the repeated mention of the country in his book.

Bhela is also known as Bheśa, and as such he is mentioned in the works of Vāgbhata, the commentator Dallaṇa and others.

His work: Bhela Saṁhitā:—The book in a mutilated state is noticed in Burnell’s Tanjore Catalogue of Sanskrit Manuscripts, p. 63 ff, (No. 10773). The manuscript is dated about 1650 A.D. The general outline of the treatise
of Bhela agrees with that of Caraka. Burnell mentions Nidāna, Vīmāna, Sārīra, Indriya, Cikitsita and Kalpa Sthānas. But in commenting on a formula of Bhela in Vṛinda Mādhava, Cakradatta, (see 2 C.D.), Śrīkantha-datta and Śivadāsa say:

भालुकितिक्रियास्य यीमर्यांभालुकितिक्रियास्य विविधत्वाय श्रमम्।

Thus we know that there was a Siddhāsthāna in the Bhela Tantra. But we are not sure that Bhela and Bhāluki were identical persons. Bhela Tantra has been quoted by Dallaṇa, Vijaya Rakṣita, Śrīkanṭha Datta, Śivadāsa, Cakrapāṇi Datta and Vṛinda Mādhava. Bhāluki Vaidyaka is quoted in Ātaṅka Nigraha and Bhāluki cikitsā in the Tatrābara-vata.

Many think that Bhela Saṁhitā and Bhāluki Saṁhitā or Tantra refer to the same work. But as Dallaṇacārya in the Nivandha Saṁgraha mentions both Bhela and Bhāluki in the same sentence, they were possibly different individuals. See quotation No. 4 from Nivandha Saṁgraha. The quotations from Bhāluki Tantra deal mainly with surgery, and so possibly Bhāluki was a surgeon. Cakrapāṇi refers to Bhāluki in his description of the surgical instruments.

Bhāluki and Bheḍa in Nivandha Saṁgraha.

1. भालुकार्यसाय भालुकतिक्रियासायावदगताय। तथा च तत्तथा:—

विषार: ब्रमार्धिनिस्वरणां सरामकायातः

विज्ञाण: विषुद्धिक्षण यीमर्यां बाह्यिकोऽसि

भालुकसुरवबधः सूत्रवृत्येव सूरवबधः

विन च शतावधिशोभा अनुरुच्छलनाल्लरमिति। सूत्रवृत्ती क्रयवदाधितः ततुः

वेडः रक्षाविशेषगुल्लर्विति।

Nivandha Saṁgraha, I. xiii. p. 118.
2. तथाकथि भारसि:-

चित्रनामा शतांत्रं सुलग्धस्म स्तुत्चतुः।
चतुरोन्भवित वर्णिय चायी नासि प्राप्येतः।
हंसुलसा प्रयागमनमस्वास्सवमोरिति मथेतः। तथा च तदायामः।

प्रवाहेत द्वितीयवेश दयेतुः। चतुरगति नाप्रेषतुः रज्जनीस्वादि तत्रोपक्रमे-कारोमातादूरे खेळी यतेन शातवमः। नलोगोस्मियामाहान्तरार्थ मथिः।


3. दादेशापिपेशो भाग शब्दात् भारसिरधरपश्चपतज्ञवर्य भीष्ट्वधीररविधि: प्रायते।

तनेन सतमी हिगुष्णा यातुः नबधेकादभी तथा।
पूवः विद्व्यमयोदा दीर्घाय च वधाय च॥

Nivandha Svngraha, VI. xxxix. p. 1480.

4. द्रवांना भंडारांकुं पुज्जलवाणादीदीमां भ्वतलिबिदा सतेन एवते, etc.,

Ibid. p. 1484.

Bhela in Cakradatta and Tattva Candrikā.

1. Śivadāsa in commenting on the following verse of Cakrapāṇi Datta—

नागं देवनाभं भवाकं हस्तोपवरं।
ददातु पाचनं पूवं भरताय भरवपि॥

Cakra Datta, I. p. 11.

says भेष्यं। योगीद्वैते etc.

Tattva Candrikā, I. p. 11.

2. And again—

मातुलांकङ्कर्त्रं कौश्यं भिक्षुवान्वितं।
चन्द्र हिशिविन्ति तीः नेष्यं प्रोड़ोज्येत॥

Cakra Datta, I. p. 21.
BHELA
531

Sivadāsa comments: पच्च वोगाम् भालुकिनायोजात् भालुकिनायोजिनाय चिन्हिक्ष्यः सन्तर्म॥

Tattva Candrikā, I. p. 21.

3. भलिक्ष्यः—
वसलानं लहं धर्मात् सन्यस्त महिलाप्रभापलब्धि
तानि हह्वा तु पैयाणिकम् कुशयंशाल्हर्वेन॥

Tattva Candrikā, p. 378.

Bheṣa in Sarvaṅga Sundari.

1. भलीोपकर्ती—
यथा दयानसयाति वायुर्महागीरः॥
वंशिनायाति दीपी,पि तथायै: चयाहनिशेशः॥

Sarvaṅga Sundari, II. v. p. 139.

Bhaluki in Vyaḥhyākṣumāvali.

1. भालुकिना तु श्रेयसप्रवर्तिति बसलानं दर्शिति॥
तथाः—विशालिकारवर्तिति दयानसिद्धि में चाहति॥
दशरथि गति दयावासि मूहो विरचनम्॥ p. 542.

2. Ibid. p. 556.

Bhaluki in Vyaḥhyā Madhukosa.

1. कौति भालुकितले पतित:॥ तथाः—“वस्त्रीदर्शकां: कष्ठारमाला
महिलोखं कष्टाशिष्टं वषैष्टिनां। कौति श्रेयस लिङ्गाति तथंश्रीदिति”॥

p. 22.

2. तथा भालुकितले दूल्धारिदर्शकमपि वति तद्भवा—
वार्ज्ज्याविकात् यथा चारपायत: प्रक्षुपसि॥
तथा कष्ठिकामिनिर्धृतं शाल्लिस्य: प्रमीशरः॥
शास्त्रातंद्राप्रबं वार्ज्ज्याविकमपि॥
प्रियः प्राप्तिकामुखम् यथा चारिपायत: प्रक्षुपसि॥
HISTORY OF INDIAN MEDICINE

चन्द्रांशी विह्र: मीत तद्रा तद्रा विव्रहित।
तुयते द्विवर्ष दानसुर: योधकवलयः।
निरीक्षितू कर्णविनाशक वचाकरकम् वृक्षते।
बिन्नेद्रािशिकाय वाक्वेन स प्रभुर्वता:।
शिष्यपञ्चु च नी माता साधितािवादािती।
श्रेष्ठनिष्ठकां यथा यथापत: प्रकृयत।
तस्म शोरे ज्ञरे निर्द्रा चूक्ष्याश्रािथसंप्रद:।
विन्दुगौरवम, लक्ष-नन्दा-नन्दा प्रभुर्वता:।
अद्रां द्राक्षते चाचा कपिलशास्त्र वृक्षते।
काम्यकायः च विशेषीय समकोणित सुदार्शः।
वालीकल्प: महािपती यथा जनोः प्रकृयत।
तस्म रथा रथाश्चािपरत्कर्षयूक्तिसंप्रदः।
पिन्धकाऽर्धर्म द्रास्त अखादी बलच:।
सरक्षकाशा विवृतेऽ यूपू िनिर्द्रािपयेय:।
साश्व्ये युद्धाय वहः अच्छिण परिक्रमिते।
प्रवायसे भिन्दते च रिक्षते विश्रायवि।
शुचीनित शायते रीति माता विष्णुरकः भ्रतः।
विश्रीकान्त: शुद्धपाती यथा जनोः प्रकृयत।
सकारसाहो चत्री धरी विष्णुकलाय वर्तते।
श्रीसेवमानकं वृक्षः करमाहहती।
सतवभर्स प्रवायसे िक्षािचारप्रमोलकः।
विश्वाकद प्रणवमेदः प्रख्योगी गौरवं कृम।
लािपििशंका तस्म िन्नस्थाय विवृतिते।
ििषाधािस स्रापि स्रोतीभाः सममिति।
मुख िष्ठम, मनः स्रापि शाश्व वहः।
साध्यसाधिितो श्रोिमकारीति कपिले।
श्री िधि आराध्यते रािममेति दव्रयः।
कपिलकल्प: साधितािय यथा जनोः प्रकृयत।
तस्म शोिस्यसुप्रभूगौरवािथं सन्नुस्यः।
3. तथा भालकि —
बलुना रक हीहयं सदिपारं विकिआसा || p. 25.

4. उज्जव्ल भालकिना :—
श्रैं मूर्ति समालि वा काण्डे भयं सर्पाय द्रति || p. 251.
(सागरी लंसम श्रृं मूर्ति छुड़ायाने ||)

5. भालकिना तु धातुरंशक विकासना संज्ञालां दर्शिते।
बाध्यं ततु निविश्यं सांसपुत्रसाधनयोऽ || p. 272.

Bhela in Cikitsākalikā vivṛti.

1. तथा भेलेननाय धमनी श्रद्धे विरा दीक्षा —
उई इवाहुंदं दयं वस्यो दय तत्र च।
कुल्यं चतुर्थे हि तिमयक चतुर्थ: यथ: खुटा; ||
लाभो मूलविद्वान्या भव्यतेविनेकधा; विरा; || p. 40.

2. तथा ज निल :—
एकाहीरवर्त एङ्गः द्विनाय प्रेमः न पिलेन।
यूक्त यमोंद्रेन्द्रेन्द्रेन्द्रे युयुश्चतिरिति || p. 73.
3. तथा च भेलकः—

वर्गेश्या तु जीणा सातू मद्यमा यद् प्रकृतिंतः

निःश्रवेण ययः प्रश्या साता सा तु कमीर्दोऽ

दिपलं ज्ञेषुभाष्यात् कमीर्दोऽ परस्य परिवेद्यूः

तथमं दिच्छने विदार्धिति नि सिध्यता मंतिः।

तथा वश्वलयो वर्गेषुभाष्यातः समां लक्षणमाहः—

अस्मानं चान्यावः सुरभी पिषाला उषम्।

षड्यानायाम्बो वेमश्चारेष्यमि सतः। प. 74.

4. सा च मात्रा मेलिनोजः—

दिपलं ज्ञा ज्ञेषुभाष्यात् समयं तु परस्य मभेतुः।

पलाईथ्द वचाचां कमीर्दोऽ विरुढ्यार्थिणिः। प. 74-75.

Manuscripts of Bhela Samhīṭā. So far as known at present only one manuscript (written about 1650) of the book is known to exist in the Tanjore Library, No. 10773 in Burnell’s Catalogue. Hoernle possessed a copy of it in Telegu made for him by Order of the Government of Madras in 1905; Cordier had two copies, one in Telegu and the other in Devnāgari at an earlier date. (See his Recents Decouvertes pp. 4-5). Another manuscript “Radh 32” is mentioned in Aufrecht’s Catalogues Catalogram 416 as existing in a native library in Lahore. But we have not been able to know anything of this manuscript. Sir A. T. Mookerjee had two copies of the manuscript in Telegu; and it has been published in the Devnāgari character by the University of Calcutta in the Journal of the Department of Letters, Vol. VI, in 1921.

Mss. Tanjore Ms. Cat. p. 63, note.

भेलसम्हिता Bhela Samhīṭā.

According to the Caraka Samhīṭā (a. i, 29) this is one of the six samhīṭās of the Āurveda, and as this manus-
cript seems to be unique, though it is very defective, a minute description is necessary.

(10, 778) Te. II. 203. Written about 1650, and apparently copied from an injured Olai Ms. It is in a large and clear hand. 3,250 gr.

Begins in adhyāya 4 of the — sthāna.

a. 5, begins :

अध्यात्मराधिकृतम् अध्यात्मशास्त्रद्वारां समवानाधिकृतम् ।
अध्यात्मशास्त्रद्वारां समवानाधिकृतम् ।

a. 6, (1, 5 b) श्रवण न वेदाणू धार्शिकूम् श्रवण इराह, etc.

वेदाणू धार्शिकूम् धार्शिकूम् प्रामाण्यसचिवारीयोः ।

a. 7, (1, 9) अध्यात्म इराहेयेकत्वार्थज्ञायम् अध्यात्म इराह, etc.

इराहेयेकत्वार्थज्ञायम् इराहेयेकत्वार्थज्ञायम् ।

a. 8, (10 b) अध्यात्म मानवशिश्वीयम् अध्यात्म इराह, etc.

मानवशिश्वीयम् मानवशिश्वीयम् ।

This chapter is full of lacune. There are many curious rules in it, e.g.:

व्यत्तितिहितिस्तंबरस्यं कुस्त्यते तरं ।
संस्कृतद्वाराणास्तम् भिषज: परिचयात् ॥

a. 9, (12 b) अध्यात्म(क) चतुष्ठार्याधिकृतम् अध्यात्म इराह, etc.

भिषजं इराहो चतुष्ठार्याधिकृतम् कुस्त्यते तरं ।

वृत्तिः यशस्मा……..कःकृत्यते ॥

Full of lacune.
a. 10, (1, 15) चधात चासमदर्शीयम् चादृश्यहि श्रीति इति ṣ etc.
    चधातश्रीति विपढऽद्वक्षरायवस्माति इति।

a. 11, (1, 17) चधातोसमसमवनपरिवालोतम् चादृश्यहि श्रीति इति ṣ etc.
    चधातरम् प्र—सं नृषासुपुरस् चतुर्विषयम्।
    पथ्यमानं चधा चधा कविंद्वस्मसं चर्याया।
    केदारन्धरश्चाद्यपेनिध्वानमाति।

Many lacunae.

a. 12, (1, 18) चधात चाविशय्यकवियम् चादृश्यहि श्रीति इति ṣ etc.

a. 13, (1, 19 b) चधातो जनपदविख्यातिने चादृश्यहि श्रीति इति ṣ etc.
    तत्कस्म जनपदे रोगा। के भवन्धित्वा द्रष्टि।
    गुदालभेकिना (Gurda labhekinā) दृष्टी आचरण पुनर्बृहुः।

मन्नामलेजिनी निग्न् प्राया: श्रु: श्रवपिलिन:।
    जीपदं गाजिवखं च प्राययश्चीयु हेतूत्ति।
    सदीलविनान्न गर्भायन्न भवन्धित्वा सुमुद्रावान्।
    प्रायश्च: कुजिनान्न न मनुष्या द्विविधादिशि।
    मनवयाजीविषसतिविलकोशास्त्रिविन्।
    भूतिविषसिनहास्ने न काश्वो दत्ता: (१०००) च च: ताः।
    मकानसान्: सुरकामा: सर्वकामा; सहसमिया:।
    प्रतीयाधिने भूपिर्न हेत्त्वने राजविन्द्रिग्।
    तिन्हीणानि फ़ि बालका: प्रायवाद्रानि मुख्ति।
    भिविन्दीनि मकानसि पालकानादानि च।
    प्रज्ञा चत्थाभिर्मख्या; पार्बतापख्या: सदा।
    तेन बालकर्मीश्रियु त्रायो धर्मविवेकसक:।

1 : i, 29 : चधिविषियं भल्लब अनुवर्यम्: परार्यः।
    दारोऽत: चारपाशियं जूसुक्षणमिन्वेच्।

and 31 : चध भेडादश यन्तः श्रेणे सं तथम।

As, however, this name occurs as Bheṣa sometimes (Bhāva Prakāśa), it should probably be written Bheṣa.


a. 14 (1, 20 b), ब्राह्माणिकाम्ब्रतीयम् व्यालाम्ब्राह्म, etc.,

a. 15 (1, 22) ब्राह्म लिङ्गेंश्चिदान्यस्यक्रां व्या

a. 16 (1, 23) ब्राह्मानी मातकानाबीयाय व्या

a. 17 (1, 14 b) ब्राह्माति दम्प्राशायतीयाय व्या

a. 18 (1, 25 b) ब्राह्म: प्राषंधरीयाय व्या

a. 19 (1, 27 b) ब्राह्माति विविभानितीयेन व्या

a. 20 (1, 28 b) ब्राह्माति चर्चेन दम्प्रलावीये, व्या

The end of this and the beginning of a. 21 are wanting

1 1. being left blank.

a. 22 (1, 32) ब्राह्म: खोदायाय व्या

a. 23 (1, 34 b) ब्राह्मानी मान्दुप्रीयायेन व्या
a. 24 (1, 35) बचात स्थतोविभागवं व्या°।
a. 25, Not marked.
a. 26 (1, 38) बचातोविभागवं व्या°।
a. 27 (1, 41) बचातोविभागवं व्या°।
a. 28 (1, 43 b) बचाति भोजनविधीवं व्या°।

The end of this sthāna and the beginning of the next (nidāna sthāna) are not marked, and there appears to be a good deal omitted.

Nidāna sthāna.

a. 2, ends on 1.48.
a. 3 (1, 48) बचाति गुजनिदानं व्या°।
a. 4 (1, 50) बचाति: काशनिदानं व्या°।
a. 5 (1, 51) बचाति: कुलनिदानं व्या°।
a. 6 (1, 53 b) बचाति: प्रसीनिदानं व्या°।
a. 7, The beginning is not marked.
a. 8 (1, 55) बचातिअपश्चादनिदानं व्या°।

This chapter concludes this section on 1, 56 b.

Vimāna sthāna.

a. 1 (1, 56 b) बचाति रसविभागं व्या°।
a. 2 ?
a. 3 ?
a. 4 (1, 60) बचाति रोगप्रकृतिनिदिष्टं व्या°।
a. 5 (1, 62) बचाति व्याधितिर्गिरं व्या°।

Śārīra sthāna.

a. 5 (1, 65) बचाति: सामान्यीवं शारीरं व्या।
a. 6 (1, 66) बचाति पुन:निनिद्वं व्या।
a.  5 (1, 71) चर्चात: श्रीरामचं या ।
a.  6 (1, 74) चर्चात: खडिकां गर्भावलक्षिनः शारीरं या ।
a.  7 (1, 75) चर्चात: श्रीरसेधाधरीरं या ।
a.  8 (1, 77) चर्चातो ज्ञातसुचीयं शारीरं या ।

\textit{Indriya sthāna.}

a.  ? (1, 80) चर्चात: खण्ड्यन्वनंवनिद्रियं या ।
a.  4 (1, 81 b) चर्चात: स्योतरसवनवनिद्रियं या ।
a.  5 (1, 82) चर्चातो वस्थमाधियं या ।
a.  6 (1, 83) चर्चात: पूर्वाशीयं या ।
a.  7 (1, 84) चर्चात त्रिद्वायोक्षियं या ।
a.  8 (1, 86) चर्चातो तुर्वाधियं या ।
a.  9 (1, 87) चर्चातो ग्रीष्माचूमं या ।
a.  10 (1, 88) चर्चात ज्ञातवायवं या ।
a.  11 (1, 89) चर्चात: पुष्पीं या ।
a.  12 (1, 90 b) चर्चातो वाज्यतिस्मृतियं या ।

\textit{Cikitsā sthāna.}

a.  1 (1, 92) चर्चात एकादसमसियं या ।
a.  2 (1, 95) चर्चातो विक्षम्बनारनिद्रियं या ।
a.  3 (1, 98) चर्चातो राजसिद्धिविकिष्टतं या ।
a.  4 ?
a.  5 (1, 104) चर्चातो गुज्यविकिष्टतं या ।
a.  6 ?
a.  7 ?
a.  8 (1, 113) चर्चात उन्मादविकिष्टतं या ।
a.  9 (1, 115) चर्चातो प्राप्यवधितिविकिष्टतं या ।
a.  11 (1, 121) चर्चातो यहरयम्बिकिष्टं या ।
a. 12 (1, 122 b) चर्यात उदरचिनितां या।
a. 13 ?
a. 14 (1, 127 b) चर्यातो विसंपूवातशिष्ठं या।
a. 15 (1, 130 b) चर्यातो वै मात्रं चिनितं या।

(1, 135) is broken at the left side.
a. 16 (1, 126) चर्यात: व्रद्धचिनितं या।
a. 18 (1, 139) चर्यात उदरचिनितं या।
a. 1 (1, 141 b) चर्यात: कांसचिनितं या।

From 1, 41 b to 1, 155 b there is no division into chapters, and the whole is full of lacunae. On the last 1, the 24th chapter is said to end.
a. 25 (1, 156) चर्यात: श्रीहिंचलमकचिनितं या।
a. 26, 7 ?
a. 28 (1, 156 b) चर्यातोपततचिनितं या।
a. 29 (1, 160) चर्यात: पानायायचिनितं या।

On 1, 166 the 30th chapter is said to end.

Kalpa sthāna.
a. 3 (1, 167) मनकल्य या।
a. 4 (1, 169) चर्यातो .........मांग्यपकल्यां या।
a. 5 (1, 170 b) चर्यात: कूटकल्यां या।
a. 6 (1, 171 b) चर्यात: ततस्तुचारकल्यां या।
a. 7 (1, 173 b) चर्याती दलितकल्यां या।
a. 8 (1, 174 b) चर्यात: महिनोकल्यां या।
a. 9 (1, 175 b) चर्यात: शास्त्रु।

After this there is no division till 1, 183 b, where the second chapter (of the Kalpa sthāna ?) is said to end.
Just before this the 8th chapter is said to end. From this to the end there are no more divisions, and the manuscript is full of lacunae. It is evident that this manuscript contains nearly all the Bhelasamhita, though with, in parts, so many lacunae as to make it difficult to make anything of the text; probably, also, some chapters are misplaced; but as the manuscript is carelessly copied, it would need a very close examination to put it in order. The most superficial comparison shows how much Vagbhata was indebted to this ancient work. The repeated mention of Gandhara and the neighbouring countries suggests that it was composed thereabouts, and therefore probably under Greek influences; but I have no means within reach, unfortunately, of comparing the classification of diseases and their treatment, according to Bhela, with that of the Greeks.

In considering this question, it must be remarked that the older treatises show a totally different theory of the cause of disease to that taught by the rest of Sanskrit literature, and especially by the religious systems and law-books, viz., that nearly all disease is the result of supernatural influences, and of sinful actions in some stages of the patient’s existence. To this view the later treatises incline, so that there has been a falling off rather than a progress in Indian Medicine. On the general question of the age and authenticity of the Sanskrit medical treatises, see a paper (by Dr. Haas) in Z. d. D. M. G., Vol. XXX.*

* Burnell: Classified Index to the Sanskrit Manuscripts in the Palace of Tanjore, 1880, pp. 63-6.
HISTORY OF INDIAN MEDICINE

Formula attributed to Bhela and Bhāluki.

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1. Sahācara Oil.

2. Bhela’s Formula.

   (Bhela योगिक्यम्।)

   नागरं रेवकाटच्या धान्यकां हस्ते भर्त्यम्।
   दूधार चालनं पूर्वेन घरीताय ज्वरायक्यम्।

(भालुकितनायकोऽव)

भालुकितनायकोऽव व्रतसं व्रतपदविविशिष्यतम्
अयम्या सिद्धिनिविषितं तीया' नसं प्रयोजयेत्


कस्यं भेडाप्रीः द्रव्यम्

dhi prakṣā द्रव्यां प्रक्षां चिन्नते स्वरूपां ह्यानं श्रीग्रीति तथा

वायस्त्रीकामधुचिद्मरवं हे पल्ली श्रीधारिणीति
चिन्द्रोद्धार्यं विपक्तं चतुष्णाग्रीविविशिष्यतम्

गुलाम्यं परमेशन समु चैनं समापेयत्

वर्षं वतारातां नुस्यां रेवां च

श्रवणाशदलं चत्तुरामामार्गपञ्चम&

निदिन्तिका भस्करा: धारावतंद्री तथा

नीलसः नाम विपत्तात्मनं तरकादत्त सरस

श्रीस्थाञ रखवैधव वानालथं विप्रेविशिष्यतम्

पानाविचिन्तकासिन्धुकिषिमान्यं च नामशयेत्

5. Mahāntila Ghṛta.

भेडाकुलस्य सशानीलं द्रव्यम्

चारुवं वायसं च श्रीकां मदयनिका

एकाक्ष तुषा श्री श्रीं च विपक्तादकम्

दत्ती दार्षी चविन्द्रा च वर्षं कुटलजचम्

विषां चारुमूलं च चाकामाचिन्द्रिका

पदों दलगानाँ भागानं विना च द्रार्थविभवेत्

वत्तमागाविशिष्यं तु पुरात्तात्मनं च

धानीरपः चम्रां तात्रिकलरेव च

दधिः सर्प्पियम् द्रव्यम् च गृहां गृहाणकुलस्य

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सेगङ्रामिन्द्र धावनार्ज हस्यम्।

दशसूलं कर्षी दी देवदासः हरीसरीक।
वर्गोक्कृताणि सन्ती चित्रका: चुंबनवः।
कपिलजःसृजसृजैंतरें मिलं महाराजकानिः।
मधु द्रुकरसूलं च पिपलीसूलभें।
प्रथमलयलाभां भागालोलाभां सैलेतु।
यक्षोकुललयां प्रस्तु प्रस्तु प्रदाययेतु।
तेन पादपाथितिन चतमसः विपययेतु।
निदुलं बिंदुला भर्गी रोहिः गजपियां।
प्रहर्षें विषं रवाणा काम्पिखां तथा।
गोमेणिन तत्तुं पायविनं यथावतकम्।
एक्षाणार्ज नाम विभाति सौदिर्भकम्।
कङ्क प्रमाणं गुणवः चवः वाल्मितित्।
सूर्यानति बिमिर्नि विकादीस्वं।
अष्टादश तत्तवां सौदिर्भिव्रुतं।

भेड़ा: युक्तितत्त्वाचः

निष्ठावतापदोऽवां कविकायां लघुः च।
प्रवदयपवानु: भावानु: जलद्रोहः विपाचयेत्॥
तेन पादेवेशत् छत्रप्रक: विपाचयेत्॥

विकटदिविद्रास्मातरजनैवयक्तम्॥
शष्ठी दानहरिद्रा च विपलीमुलिविचकम्।
भजनर्तक यवचारः कटुकादिनिया वचा॥

विभवः सत्सिताचारः भवपुवाजनोदकम्॥
एष्यामस्यमेवमागु: गुलोः पञ्चमिः पली:॥

वसित्वः पीयमानं च एवानु: गुदुतितकम्॥

विदिधि जनन सदी हि लग्नोपानिय दाशनानु॥

स्त्राणि स्यायसीवेकवर्त्तिन स्वरायि च।

बानान्त: ब्राह्मणानि मातानाकुमःस्मिदि च॥

गणाणानु: दयविनाःवद्वियसरसनानु॥

कास्य वािशः प्रतिग्यारः पापुरीमेव न्यारः चिमू॥
विभवतिर्देवैस्वरादिरिष्टिविपिनमीनु:॥

प्रेमचार्यदीर्घोदयाददोषाद्यादानं जयेतु॥

8. Bheli Yavāgū.

भेडी यवाग्।

सुधुमुला स्वतेल्लमित्रा चदादिमा बातहरा यवाग्।

सुभाषयकृति तु पुराग्नान्या॥

सुप्रशानीपविलक्ष्यता साधिभिः पिविविपिहरा यवाग्॥

पिघिन्त: माधयमाः हाॅसः: प्रायेद्यात्मूः से।

ब्रह्मां रो माधम्याचिর्यः पाप्ति विदित हे॥

वहने सान्नवाश्र्ये हां भुव्या गला तथा भिष्यः॥

भपमानः सू दीपापवादायुरः हीवते॥
8. In diseases due to disordered air a gruel prepared with the roots of the set of 5 drugs, mixed with clarified butter and oil, and acidulated with pomegranates, is beneficial. Diseases due to disordered phlegm are cured by a gruel made of old cereals. In the case of diseases due to disordered bile, the patient should drink a gruel prepared with (white) lotus, blue lotus and sugar. “May the Fire-god not depart from my body, may the Wind-god give me the vital airs, may Indra vouchsafe to me strength, and the Water-god bestow on me prosperity”! Let the patient, after having eaten the gruel and visited a woman, perform the ceremonial purification, while repeating the above spell: then his life will never fail.

*Bower Ms.* Translation, p. 152.


भालुकीसप्रदिसमन: ।

dravaksho-mehanānīsūrīvatī (ब्रह्पि ?) तवाः सवरस्

विमालयोकारे पार्थ अन्विकारी महादुमः ।

तत्त्र श्रूवे समस्वत्टर तवैव विजवे गरस्व ॥

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JATUKARNA.

Jatukarṇa was one of the six disciples of Punarvasu Ātreya. In some manuscripts the name is also spelt as Jātukarṇa. Like Agnivesa, he wrote a book on medicine known as Jatukarṇa Samhitā or Tantra. The book is not available now.

Jatukarṇa in quoted in Śibadāsa's commentary, Tatteva Candraśā, Vijaya Raksita, and Śrīkaṇṭha Datta's commentary Vyākhyā Madhukoṣa, Vyākhyā Kusumāvalī; and in the Nibandha Samgraha by Dallanācārya.

1. In Vyākhyākusumāvalī.

1. यदृच्छ जातुकर्णः—
   विलिञ्छित यत्वीति हृदरी यथा तत्वतां गतः ||
   श्रीप्रथमसाधि कस्यते स जीवज्ञय उच्चायते || p. 21.

2. जातुकर्णः नाग्राजकम्—
   दुर्मिलिहणसुदुर्ब्रह्मणसत्या वा सचारोभयापाता देनि || p. 36.

3. हस्यपिपली चवी जातुकर्णः संभवतुः—
   दष्टविलिहणसत्याविनिकारकोकलोगिष्ठरसः ||
   चाँदीरीरसे गुदमि:शत्रिन्दुरक्रांशितितुः || p. 87.

4. चचा जातुकर्णः:—
   हस्यरक्षमूलं वस्त्रों विदारीं वेदादिमक्रां ||
   निदायां चास्तुः वागविदारीर्वस्त्रों च समः ||
   जीवनीमंगलकल्याणः: पक्षा छराद्राङ्कम् || p. 145.

5. जातुकर्णः नाग्राजकम्—
   तालीसरिवणाग्राणां: कयोंरक्षमूले च ||
   चचर्मी बिकुटावसित गुरुहिका विपाच्य शरम् || p. 155.
6. तथा च आतुर्कर्षः—
 द्रध्मसुकुलाकृतसोचारीः पचकौलकीः पखिकीः।
 साध्यं चकार्तायं विमोचसुकमुदरसुरयाधिरायम्॥ p. 308.

7. तथा च आतुर्कर्षः—
 द्रध्मसुकुलकादवसः कस्य पञ्चायां गुडातः।
 तुलां पञ्चायती दयादोषायार्चविरुपम्॥
 सिसुगृहं सुवर्णं प्रस्खायं सुभूमी हिंसी। p. 321.

8. आतुर्कर्षः प्रियं मधु न द्रवो नापि काले पतिवम्—
 सूक्तकामकाश्वकुलाङ्गिस्य चायारवचारणाविश्वकृक्षः॥
 दाङ्रसाङ्गनारायणरामनिधिकुपनमुक्तः॥
 पक्षां युधिकृदलीस्कः समाधेत्तुपथ्यास्तः॥
 तेनलं विपक्षदूर्विनादद्वियाया यूगाद्यातः॥

मधुसुकमाध्—
 जातीर्यं पञ्चादि पिपलसुकुलसुरतः॥
 मधुभाषे विनिचित्र धान्यराश्य विनाद्यायितः॥
 मात्रासैंकारसे मधुसुकुलाद्यातः॥ p. 438.

9. तथा च आतुर्कर्षः—
 मधुसुकुलोच्वकृमिभाष्यतुकार्तिजीवीकाथय॥ p. 449.

10. नदु आतुर्कर्षः—
 साध्यं वच्यतुः पूर्वों रसः प्रवीणिकारितुः। p. 587.

2. In *Nibanda Samgraha*.

1. यदुजः आतुर्कर्षः—
 युक्तायं सैंकलस्थापितः। p. 437.

3. In *Tattva Candrika*.

1. आतुर्कर्षः प्रियं—
 कषायदर्जुः शक्षिणमालामय्यः नवविरे वच्यं येत्। p. 1.
2. अतुकः—
गीतश्लोकयीदशादिवसः। p. 9.
4. अतुकः—
शब्दकक्षः नीचेचयः। p. 24.
5. तथा अतुक्षःपुरात्तम्—
अदाँशास्त्र द्राशाश्च विगुणः: कुष्ठबद्व:॥ p. 30
अतुकः—
द्राशाया महुकास्रःप्रकाशकायः। चयादिः।
6. चउः हि अतुकः—
काश्चित्तान् शवाकारापादिवकाः कागीपासः। p. 43.
7. See 3. V. K. V. p. 50.
8. चउः हि अतुकः—
नवनीतं तिष्ठेतुः क' शवाराकामिरेण वा।
नवनीतं छतं बाजं द्राशं वा खजितः सरः।॥ p. 63.
9. In commenting on the Pañikaśādyam Tailam पञ्कशाद्यान् तैलाण्य ् सिवदासा quotes the different readings from Jatukarna:—
अतुकः गीतोस्मि पत्रयते, नतु पूलना। * * * अतिरिक्तं जायमिलस्मि,
अन्ये तु ज्ञोतिर्भवित्यवः, सपुष्पाचित्॥ p. 125.
10. अतुकर्षःपुरात्तम्—
काश्चिते सज्जनं धर्तं खजितं वहना जलन दाहिंतं विक्षालनानासधिकच—
सज्जनं तः सहितं वा इति। p. 151.

4. In Vyākhyā Madhukosa.
1. वस्त्रांसरसोऽप्रायः: पायः प्राकृतस्वमित दैत्यः। p. 36.
2. वदास अतुकः—
अदाशतयश्च हृ:साध्या यमिका नीछेष्यान्तः समः प्राणद्वृः॥ p. 101.
3. जतुकर्म-पुराणम्—
कृपितेन बापुना दीपस्याः निधास्याय पिनेषीणजाज्वलत कस्माभुतः।

p. 299

The following formula is attributed to Jatukarṇa:

1. Mahātiiktaka Ghṛta G. N. I. 17

1. Mahātiiktaka Ghṛta.

अतुकार्मां स्वतीयः महालिङ्गां घर्तम्।
कर्षिभच्चढ़दपिप्पलिञ्जः सुखानि रङ्गा मधुरे विशला।
य्वामकोऽचनंस्पप्यं च स्वात्मायं नम्नं कष्ठका वचा च।
उभीरपालिनियंश्च विस्तारम्। स्वरातिकस् गृहृक्षु च।
निष्ठासमार्थसंबाहितीमां पवाणि सुखानि च कष्ठकायम्।
शरायीप्रकारकेवलाः सुखानि कालीवक्रसरसिः।
वासायुष्मानरसालिवं वल्ल दत्तोऽलिवं विजला च सूत्रां।
गीतं रजस्य धवलंसहीं च ककौः पप्पाः प्रस्परा।
वाराहकंदम् मद्यानिका च भार्यै समजायमकं यला च।
एतìः समांशिरु पशुविष्कृष घुर्तसा पारः विपचित्रवं च।
श्रीमं जनवथोल्लकुस्सद्वातः पालवं चालंक्षकृ वसः।
पकं प्रशायं गतसमवेन्द्रं प्रवेशते कुर्मरुण्यं प्रस्तलसु।
सत्रायपालिनिसिद्धपापाध्यंकरविक्रत्रामविध्वानाम्।
फलासमाृशास्त्रसाध्वमालालाभयां चुप्पानां च।
हयास्तु रीकगुः सम्भायकाः निषयभावः नियमीन्व कायस।
प्रकार नासितकमिदं प्रशस्तं निधना स्वायनं च वचूपित्तिसन्।

Books:

Jatukarṇa Samhita or Tantra: Not available now
HĀRĪTA I.

Hārīta was one of the six disciples of Punarvasu Ātreya. He also wrote a treatise on medicine called Hārīta Samhitā. Some consider that Hārīta Samhitā and Ātreya Samhitā are identical books. But Bhāva Miśra quotes passages from Ātreya Samhitā which are not to be found in the Hārīta Samhitā. The Hārīta Samhitā is not available now; but a more modern compilation has been printed in Calcutta as the original treatise. The author of the book—Pseudo-Hārīta is decidedly posterior to Vāgbhaṭa I whom he mentions as an authority for Kaliyuga. The arguments against the printed edition being called the Hārīta Samhitā will be discussed in detail under Pseudo-Hārīta or Hārīta II. The ancient author is described as Vṛddha Hārīta or Hārīta I.

The following passages are quotations from the Hārīta Samhitā:

1. In Ayurveda Dipikā.

1. केलुटे हारीतवचनम्—

केलुटे खादु निर्दल्यं तत्कन्द्र: खादुशीतल:। I. xxvii.

2. In commenting on प्रय: सवै तित्त्र in the above chapter Cakrapāṇi Datta says:

प्रय: सवै तित्त्रसिद्धिदिनय ययो हारीतीय: इह केनापि प्रमादाहिष्ठित:।

3. उन्मत हारीति—

अन्नपदेशि वद्यारि गुण तत्त्र स्रीपान्नस्म।

विपरीतसंवद्या जास्तः लघु चोपि ति।

70 — 58289
2. In Vākyākyā Kuśumāvalī.

1. इति हि वार्ती—

धर्म गंधर्वसी धौरे सचः प्राणविवाहिनी।

तथा यथा ध्वर्याय ध्वर्याय प्राणविवाहिनी। p. 17.

2. वार्तायुपन्तत· प्राणः कहाष्टि द्वैपरायत्मकः

वायस्मातां परिपोष्यद्वाराणांमुख्यं नम।

सार्यं पानतः संहार्दिर्दृश्यं मदोनलोपि।

गुरुप्रकृतिज्ञापारिव विख्याति दीर्घकोपनस।

शोतवाविद्यावाथ दीर्घविद्यावामः।

‘प्रियसाद: खरल’ च श्रीतमा वादनवदनम्।

तथा दामाल्ये सर्वप्रयोक्तपरावर्षविकृत। p. 21.

3. यदानं हरिताय:—

शुका बंधनं न धेयते खास्योतवसुखितो भवेत्। p. 112.

4. हरितायुपन्तत:—

कार्यं गंधर्ववृक्षं महीयं समीक्ष्य दधममव विधिः।

वाष्पस्त तीर्थायुपकृतीमनविन कल्याणपद्धारिन्भवविद्याय। p. 123.

5. तथा हि हरिताय:—

तालीं महर्षिः सुभकति पियश्विस्वाभाविशालोऽरः।

वनेश्वरस्वाधीने द्वाराधिकराद्यथं शरीत्य। p. 155.

3. In Vākyākyā Madhukoṣa.

1. हरितायुपकृतिः पुरवस्त्रावर्जनं ज्याच्यां सामान्यते विषयात् ज्यात्राकारूणी—

तुवेञ्च हरितायुपकृतिः ज्याऐवधायत्मकः। p. 6.

2. यदानं हरिताय:—

विशेषः सूक्ष्मवस्त्र कामो व्यास विवेक ज्यात्राकारूण। p. 21.

3. तथा हि हरिताय:—

प्रथवीं सारी गरी दराच्यो विम्बमाई।

‘मोषण: अंद्रान्तं लल्लवर्णप्रिपावः।'
4. चारीतेनीकः

परींतीं प्रकृतिलय बद्धाः सम्बोधिते। प. 39.

5. समवे विद्युत्या द्रुत नवभूमिकाः तथा। एवः विद्वितीये भवाच त विद्वाच च। प. 42.

6. वदाहः

कठिनकालव्रतीः मुद्दः सेवा सहीतयाच। प. 116.

7. चट्टकः चारीति सम्बंधी विषम्वी चीनकः गळनी तीजशयामिता। प. 152.

8. वचाहः चारीतः

ज्ञानं प्रभावीः सुखात्राणं सत्योपसः प्रकृतिसम्बन्धीः प्रत्ययः। प. 235.

9. तथां चारीतः

पीड़िताशास्त्राकाल द्वारः। प. 375.

4. In Tatvā Candrikā.

1. मुख्यतः etc. See 2 V. K. V. p. 1.

2. चारीतेन च

पिन्यं प्रविष्ट्यं चुर्याः चुर्य्यामण्डवित्य। प. 2.
3. पांडवानि ग्राहिकादिद जातिज वचनम्। p. 7.
5. जातिः प्रामः—
राजाध्यात्मकादी दाग सरल वैस्तववालकम्।
कोषं सवुजविसिस्यं विवेदातअजरायवन। p. 13.
6. वद्वह जातिः—
किरतं पर्यं वुक्तं वुक्तिः ववस्त्रवसमसम।
पिपलं बक्ष्यते कुफायत पाणि ज्वरनांमसद्। p. 17.
7. जातं हि जातिः—
विदारिचारसं सर्ववेदंहृतम् पय।
9. तथा च जातिः—
कालुद्दीयपुर्वितं महीरं समीत्य दयापतम् विविषः। p. 78.
10. जातिः हि—
शाम्यते योग्यविन विविषवेष योगत। p. 179.
11. जातं हि जातिः—
तद्वाहिनाः कामशी विभवं गृही गृहा माःमहाशिरोमणी।
तिथीं च चुकी सुदनं च चुकी नववटयोगी। विविषाचरणं चापि।
सीधास्कृत्युक्तिविविखिनविभावतृ परिपुष्टवेच।
समालिकाकीटपठांगुणदृष्टकोणीदशहिनान्यन तन्। p. 363.
12. वद्वह जातिः—“सुवश्चियवुद्वृतस्तलसं।”
स्मात्नं च ‘कार्यनगैरिकः सरसिःसिः’ सचरं सुवर्णा। p. 363.
13. जातिः कार्यसं तत्तक्षितस्यशस्त्रभूताम्।
भक्तात्मकां पवनरसारानां इत्युतंसामपि चालकृ त्यात्।
स्वविविद्युक्तिविबिविख्य प्रचारः चीरी विविषित विवातं।
श्रुतं प्रत्यादितिः हतात्त महाशुकेशु।
पादाशिवं परिपुष्टमितं चलेन तत्त्रेण पचेत् सुशीतम्।
5. In *Carakatattva Pradipikā*.

1. यथा हारीति "विदीर्शमलाने हथातुस्मानाभाग्याल लघु प्रत्रामं"।

6. In *Bhāva Prakāśa*.

1. चाह हारीति—
   लोकसवा निष्कर्षिष्का रिचिचितिजोधास्यामः परिभाषितम्।
   संप्रचारिकाकीौटपटंशृद्धीधीदीवदिधिवार्ताय। p. 660.

See T. C. 11.

7. In *Cikitsākālikāṭākā*.

1. तथा च हारीति—
   ऋं हो गुडी सांसरसः पर्याप्त साह्वानि सूक्ष्म रंग रंग ठीकरं च।
   एतानान्त्यायं दाौऽयेतुौऽयेतुौऽयेतुौऽयेतुौऽयेतुधीनशरवनम्। p. 76.

2. दुःध्रमात्रां तृत्ती हारीति—
   पिण्य तत संगमाः प्रकुल्क पयोच साहा।
   पिण्य द्रमात्रां तृत्तीधीनशरवनम्। p. 99.

3. तथा च हारीति—
   आसमर्याचास्यं यय्यययमयययमययमयययमययमययमय।
   सचमं हाद्धाहं तु जीर्याभरस्तं। p. 100.
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Hārīta is also quoted in the *Bheṣujakalpa-Saubhagiḥ* (Ms. G. O. M. L. 13183) and Vṛddha Hārīta in the *Todarananda*.

Formulae ascribed to Hārīta :

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<thead>
<tr>
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<tr>
<td>1. Kaṭuka Butter</td>
<td>Kṛṣṇātreya</td>
<td>G. N., I.</td>
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<td>2. Mahāvāsādyā</td>
<td>Hārīta</td>
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<td>3. Daśāṅga</td>
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<td>4. Laśuna</td>
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<td>7. Āvartakā</td>
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<td>10. Drākṣādyā</td>
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<tr>
<td>11. Mahā Nīlā</td>
<td>Cikītṣākalikātīkā</td>
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<tr>
<td>12. Kaṭchu Rākṣasa</td>
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<td>B. P.</td>
<td>892</td>
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</tbody>
</table>

1. Kaṭuka Butter.

Kaṭuc' āyam.


| चारीतात्रकपिनि सहावासायम् छतमि |
| पाकस्वसिंहि सपि: पयसा सह पाँचवेंि |
| कल्लैं भृतिक्षुजस्यलक्ष्ययार्थनंदनंि |
| उद्धोभविक्रमकावशास्त्रविवेचपत्रकरि |
| तायन्यविलसौर्द्धार्मिकदण्डवाय पञ्चविनि |
| नितायातिरतुं द्यादास्तिशिशु ‘सुधारायम् |
| पितशं कार्यं च गुजां च सर्वेदं हलीमकोशम् |
| वे पाणि: कौशिकता रोगा राजपिर्वकालायम् |
| सान् सहावासायम् तथ्यमानं नितायि:नि |

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The document contains a list of formulae attributed to Hārīta, with their authors, books, and pages from the *Bheṣujakalpa-Saubhagiḥ*. Each formula is listed in a tabular format with columns for formula, author, book, and page numbers. The text is a translation or transcription of Sanskrit medical formulations commonly used in ancient Indian medicine. The entries are organized by formula number, starting with Kaṭuka and ending with Kaṭchu Rākṣasa. Each formula is referenced to a specific page in a volume, indicating its place in the broader context of the medical text.
3. Daśāṅga Butter.

श्यातारु वी दमाः धृतम्
यावविक वचालकविभागक्तीर्थिनिशिनिष्टम्
संपादिने स्त्रीरकविशिष्यतं चाषामीनं
पथां पवित्तेदमाः दलच चौजालकारकम्
तपके वातमुख श्रमिक्षोषणरापहस्
कात्यायिकाचिच्छरे दमाः सम्बन्धत।

4. Lašuna Butter.

गुज्जे द्राक्षराशनमहतम्
लघुलघु गुलार गुलार निसुष्ण च
tदानवः पचसुल्कस्त्राक्षस्यं विपाचवैन्
पादाने क्षतम्य लघुतं रसे तथा
दाक्षिणायनसुरसुकाजस्वतं ददात्केः
सापविनिप्रमाणवर्ण्योषधीयक्येः
वर्णलोकस्वभिक्षवस्तवसंपर्वक्येः
स्वावमितसंवः कल्याणं गुणश्रेष्ठाना
वर्णोपरि उद्वीमेयोद्विविधानानानानाना
वातश्च भारमायायात्मनू धनमित्वदापोषिताः

5. Nārācaka Butter.

श्यातारु जि नारायण धृतम्
चितकं विफला दलीं विष्ठता काप्स्यकारिकः
कृः हृदीरं विक्रमनि चतम् दशमसुचलिते
एकशेषं च वर्णं हृतस्य कुडः पंचमः
चतुर्दश तोषिन्व चौग्रम्यश्च वाहिनी
तस्म वाले पितृवाच्चो प्लामविशिष्टं नरः


7. Ávartakt Butter.

कामलायं द्राक्षात्मकादयं घतत्।
पिट्ठा गोकुनिकायसु पलावशत वसादपेत्।
पुरांसरिद्रवः प्रक्षं पचवत्वीरि चाषुः।
कामलावाष्ट्रीगार्शिक्षकवासारिविषयम्॥


द्राक्षातां समाधरे विपश्चमुलायं घतत्।
ढे पाठमूल्ये अघ्नातमिकस्व समालं विवकस्युह मूलम्।
करणवीणं विशेषां गुड्डोविशेषमूलं सदनित्कां च॥
पाठं सभागी सुष्मी सनीला सरोष्षिः पपक्षीमिकां च।
प्रश्लु प्रथक् पश्चानं जलसं त्रोषि पपितचतुरुषशिवम्॥
घरं विपश् सुष्कायकल् निहास शीतं सहलोदरणि।


द्राक्षात्मकों द्राक्षायं घतत्।

draśṭvā: संसिद्धं प्रश्नं पालास्य क्षत्रवणम्।
पचिकोमयं गुर्ज्रं पादश्रेष्ठं तनं च॥
पालिकं स्थापात्यं पिल्ले कुष्ठापलयम्।
प्रदाय सर्वविश: प्रक्षं पचेतु चीरस्वरूपम्।
सिद्धं शीते पलावशत मकंदाय: प्रदायेित।
एवद्वाख्यतं नाम चीरचुरुदम् कृष्णन्दवथम्॥
बालकिष्क्षदृश्यविशिष्टकान्तिमकान्ति।
पदरं रक्षितं च इवाम्बारस्यवथम्॥

11. Maha Nila Butter.

गलानं घततम्।
काकाला सदनित्यं समुद्रस्व श्वाकस्वयमितां-
शेषत्त्व विजमादकाण्डयुत:। काकालामामित्य॥
12. Kacchū Rākṣasa Oil.

कच्छु राक्षसा तीलः

सन:मिलान्त कार्यों स ग्रामाकर्षण चिन्तु जन्म च।

कच्छुराक्षसार्थ प्रयोग कर्त्त्वेत।

सन:प्रारंभिक भाषा
KŚĀRAPĀṆI.

Kśārapāṇi was also one of the six disciples of Punarvasu Ātreya. He was the author of a medical treatise—the Kśārapāṇi Tantra. He is quoted by Śrīkaṇṭha Datta in Vyākhyāmadhukoṣa and Vyākhyākṣumāvali, by Śivadāsa in Tattva Candrikā and by Candrāṇa in Cikitsākalikāvivṛti and by Cakrapāṇi Datta in Tattva Candrikā and Carakatalattva Prodīpikā, Ayurveda Dipikā.

Perhaps he was identical with the ancient author Kśārapāṇi (Oxf. 310 a, 358 a).

1. In Vyākhyā Madhukoṣa.

1. Ārāmathināyukam—

जड़हामी नरं पञ्चामीघोगासी सुभात् निर्ययः।
चभरं वसिष्ठानां मोही दलि न संशयः॥ p. 219.

Śoṭha Nidāna.

2. In Vyākhyā Kusumāvali.

1. यदािः चीरपाणि:—

यावकालं न सुनि: खाद्राती खप्रायाधीपितादाः।
ततोष्ठमाः तत्त्वां दियास्त्रो विद्यायते॥ p. 112.

2. यदािः चाः(ची)पाणि:—महाहंधरीरि नि:सह्याल: पिपिलोमोविलैहार चे वा प्रत्येकं विरिकार्यभिति।

उज्ज्जन् ः—

विविध: स नातोयोश परमित्रयथा कस्तः॥
सुतिताक्षरो रथः प्रवरी वहुताधि॥ p. 806.

3. In Tattva Candrikā.

1. Ārāmathināyukā—

द्रौपदयं यथं: सन्तु क्रम चक्राविहरिष्ठ॥ p. 97.
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2. यदाह चारपादि—

पियत्यासरकृ थ़ा त्राचा भूतरं भवारा मृथु।
कृष्णकार्ष्ट्र सुसृष्टी कृष्ण; पियत्यासकारकारित॥ p. 100.

3. यदाह चारपादि—

शापकाभानु जीर्णयात् कृष्ण वटवलेक्षरम्।
ताभं काष्ठं; पियत्यासं सुसृष्टिनां तथा।
विनङ्गपदवं कृष्ण सिद्ध समुदातम॥ p. 105.


1. तथा च चारपादि—

मिष्टिक वसन्त चीत्रप्रहाद्यर्विवितम्॥
स्त्रानव: यद्य श्रामावी दस्त: संवधाराभाग:॥
विश्वल लघुस्थे मृथु त: संवधारलस्य।
तापादाय सिद्धार्थु सविचारार्य धिखायवनम्॥
उपरायवेणो भिन्निधिर्वा सत्तुष्टयम्॥
वषोदि तु सिद्धार्थु सविचारविधियत्वनम्॥
आौ शादानविचार्य तस्य वर्णयनवम्॥
शापेऽविश्वल शादानविचार्य सीता दानपत्र:॥
शादाने तु जनाख्यो हस्तादानी दिवाकरः॥
वधलात योगेश्वरु: भिन्निधिर्वायम्॥
श्रव्यो नित्यैश्वर्यतत्त्वबालेक्षराणनु रसाय:॥
रुद्रो श्रव्यावाचा तिरीणाक्षरातु चिपु॥
विश्वल विवजन्य बोधो सदा सिद्धस्य स्वरूपः॥
सीमसाधारस्वः विश्वल नित्याध्वेद्राणु॥
श्रव्यावाचायत्वमुरानु चतुरु चिपु॥
बलं च वबस्तवं सीमाधानामहतु॥
हेमने श्रव्याभाषा यीयो वषोदि चायरस।
शरद बसुरुयोऽध्याक बलं श्रव्यावाच्छिन्नं सतम॥
तथा खरसामित्र बा मैलिकायान्ति च क्रमात्।
पितादयति कोपे शालिलिकामातिरिक्त।
पितां वयःसु शरदि प्रकृति पार्थिव याति देशमेव।
श्रेष्ठ याति च पिन्धा वयःप्रेमशास्त्रमेव।
शिरिरिे च वस्त्रो च श्रीयो चैत्र कालस म।
श्रीपणरोपसूर्ये भानुस्त्र विश्वासमेव।
विवेकशते रसोत्साहा: श्रीशा संदीपवर्णि च।
व्याख्यात्विवाकायके भवन्वायी यत्सति।
व्यासाद सृष्टि पिन्धाप्रपन्नादान्त्रकुयाति।
श्रीदासकेस्वर्ण्वात्तु तद्य शरदि कुयाति।
श्रेष्ठव्रतिन्तिं पिन्धं प्रभुं याति देशमेव।
वायुवृष्णं याति जारणं भाव बलते।
विवेकशते हि समसु देशमेव शूस चतुर्मा:।
श्रीशा संदीपवर्ण: श्राद्वाकाभवन्ति च।
पिन्धं भामिति तथैव वात् वायु: श्रीषा च शृविते।
स वायु: शिरिरिे कोपेष याति श्रीष्णय: कामेन।
कृतं संचिता: श्रीषा शिरिरिुपित न कुयाति।
आहारैयाव शुक्लिन्तं दीपायोपबर्णविवेकते।
बस्मानं रक्षिष्णानात्तु प्रभुं याति माहरतः।
तथंतापराबिलिनय तदा श्रीः प्रकृति।
श्री वस्त्रो श्रीपणरोपसूर्ये भानुस्त्रविश्वासमेव।
श्रीयो चैत्रचन्द्रवर्ण: 'संवानी सदृशं' निर्देश न।
विवेकशते रसो श्रीयो हरसामित्रां कुटुंबो न तद्विते।
श्रापव कुटु पवनन्ते रुपसारीकाव्याय रविति।
तथास्मात् श्रीं याति माहरत्योपबर्णविवेकते।
श्रीशा संदीपवर्ण: श्राद्वाकाभवन्ति।
कृतं प्रकृति प्रस्मानु संवानी शूस चतुर्मा:।
2. तथा च चारपाथि:—
यथा ददहनूँय सद्वे संधार्मी काप्रि मात्स यदि।
तथापि द्राव्यप्रज्ञिन् तत्कास्मि विनियोजितेत्। p. 144.

3. तथा च चारपाथि:—
शिलाजतुमस्त्र सद्व्य काव्यमदद्युः कर्तिः।
पादावशिष्यत् तत्सूत्र तथ्यन् कौशी विनियितं। p. 185.

5. In Ayurveda Dipikā.

The following formulē are attributed to Kṣārapāṇī—

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<td>2. Nīla Butter</td>
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1. Vilvādyā Butter.

चारपाथि: दीपकनि विलादं तूलम्।
बिल्के पादास्मया चाव्य यवानी सैयवं विब्रम्।
पव्यकोऽस समरस्वं चारेरैविश्वन्तर पवित्र।
द्राभा चतुर्दशैव शहसास्रविवक्षन्त।
सर्वांश्रीवितािगुवंशं सर्वापेक्ष।

नीलचुर्णम्

महिष्या: काकसाथ्य वायुसाय तुषा: प्रथक्।
लोचचूर्णांकार्श वायुत्का तिपाला सवेत्॥
भविष्यविदि: वा घ्र.: मूर्तिः: दीर्घाभाषिकः:।
सर्वेदमक्तु पुष्पो न कर्मवादप्रयोगः।॥
वैधवाकृतिकाम्यत्रोहीदात्रांकलिनिः।
श्रवणमाकवः: पाराबतपदुपीतः॥
परं खितापरं संस्त्रीये नाम दूसरं प्रयत्॥
कालाणि हनि सर्वाधिकरपालस्थायिनामः॥
पत्रक नीलचुर्ण चारपायिनेन लोचासाय स च लिखितमिति॥
Vṛddha Parāśara or Parāśara I.

Vṛddha Parāśara or Parāśara the Elder was a son of the sage Śakti and grandson of Vasiṣṭha Ṛṣi. Adṛśyaṇṭi was his mother. He married Satyavatī and was the father of Vyāsa.

—Agni Purāṇa.

He learned Viṣṇu Purāṇa from Pulastya and described it before Maitreya Muni. To avenge the sad death of his father by the Rākṣasas, he killed many of them in a sacrifice. Pulastya intervened and the Rākṣasas were saved from further molestation.

He is the reputed author of the Parāśara Saṁhitā which is quoted as an authority in the Kaliyuga on questions of conduct and usage to be observed by the Hindus. The Parāśara Saṁhitā has been printed in Calcutta, Bombay and in many other places.

He is mentioned in the Kāśyapa Saṁhitā to be one of the eight original authors of medical texts in ancient time.

—Kāśyapa Saṁhitā.
TABLE OF TEACHERS AND DISCIPLES OF VEDIC STUDIES. (Srimad Bhāgavat, Skandha XII, Ch. VI and VII).

Vedavyāsa

Paila (Vahṛca-Rk)l

Vaiśāmpayana (Nigama-Yayus)

Jaimini (Sama-chandoga)

Sumantu (Atharvāṅgirasi)

Indrapramatī

Māṇḍūkēya (son)

Bāskala

Pathya

Vedadesīrā

Kabandha

Sākalya (son)

Devamitra

Saubhari

Vātsya

Mudgala

Sāliya

Gokhalya

Sīśira

Jāṭākarma

Bālāka

Paila

Jāvata

Viraja

Bāskali (son)

Bodhīya Yājñavalkya Paraśara Agnimitra

(Brahma Yālakhilya Sahaḥhitā)

Adhvaryyu Caraka Yājñavalkya (Taittirīya)

Bālāyani

Bhajya

Kāśāra

Kārpa (Vājasani)

Mahīyandina (Vājasani)

Sumantu (son) Sukarmā

Sunvān (son)

Hiraṇyānabha Pausyaṇji Avantya

Kṛta

Logākṣi Lāṅgali Kulya Kuśida Kukṣi (Māṅgali)

Shauklāyani Brahmabali Madana Pippalīyana (Modoṣa)
PARĀŚARA II.

The sage Parāśara was one of the disciples of Punarvasu Ātreya. He wrote a treatise on general medicine Parāśara Samhitā which is not available now. He is, however, quoted by Śivadāsa, Vījaya Rākṣita and Śrīkantha Datta. His name is mentioned in the Sāṭra Sthāna (Ch. XVII, 21) of Vāgbhaṭa I. In the Hastī Ayurveda by Pālakāpya his name occurs in the list of sages who were invited by Romapāda to learn the science of treatment of elephants.

1. In Vyākhyā Kusumāvalī.

1. पराशरेन्द्रास्त्रहस्नः—

स्वरीत स्वप्रसुखा वा दिनायो भीमवेश्वरः

क्षुटी वधानतः: स्त्राध्विनिलोपभाषदा II p. 13.

2. तथा च पराशरः—

परिबिष्कृता कुशीलिषा धनपदेन तवच्छिन्ता

भक्तरिवे न शारवशाः परिवहारारजन्वेवता II p. 78.

3. यदाच पराशरः—

निर्वाचवेष्ठकेन च निष्प रीयव मुड्वरुडः

प्रवाचिकेति सा ख्याता कौशिकशाराक्तु स: II p. 81

2. In Nibandha Sarṣagraha.

1. पराशरस्वरूपसिद्धस्य समावसंहुनाहयः—

आतुर्मद्वायेन्द्र दर्श दधिधारिकाशिि

निमिन्दौष्ट्रस्यायिः काल: सा साया परिव्रौहिण्याः II

तत्थ पराशरस्य सूक्तिकश्युष्मण्र्यं वर्तमसिद्धितम् p. 116.
2. तथा च पराष्टरः—
निस्मृतस्त प्रमाणानु प्रख्य पादोपरं भूतसः।
सम्यं प्रख्युद्रिष्टं हीनच्छ कुब्रवःसः॥ p. 1183

3. In Tattva Candraika.

1. See 3 V. K. V., p. 45.

4. In Cikitsākalikāṭīkā.

1. See 2 Nī. S., p. 76.

5. In Āyurveda Dīpīkā.

1. तथा च इ पराष्टरः—
शाश्वरोपभोगविद्यानु च: रसवं तद्वयिन्द्रः रक्तवं चतुर्विन्द्रः साजस्ताः शेवं श्रेयस्य लक्षिणम् शम्वरि पद्मादिपुष्पम् समी भयतो द्विअं शरीरविन्यासां सिद्धितां। किन्तु रसायनाः: रक्तधातुप्रथम परिषेधां वयस्वचित्रादिन्तनवधृःवेवैत। p. 503.

2. तथा च इ पराष्टरः—
सूलः गुर्दर्श यशोर्षेष मिहास्थ प्रतिविदित।
सवेः यशोर्षेष इह च सूक्ष्मान प्राधायिता॥ p. 651.

Books:

1. Parāśara Sarinhiṣṭā: not available.

2. Takrakalpa: a treatise on the use of whey as a medicine. This work is attributed to Parāśara

MS.—Bik. MSS. 1438.

Begins:

यद्यं केवलं तथा सरिष्टि निववां च.
किं गुष्यं तदस्य वीर्षिः किं वीर्षिः वर्षत तस्याम्॥
किष्मताकालं च यस्य किं सरिष्टि प्रमाणं प्रस्वते।

Ends:

तत्स्वयं गरी निववस्तानं परिवर्त्यत।
मेयज्ञ दित्यांकर व्यावां मिष्टानं एषां।
The following formulæ are ascribed to Parāśara:—

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1. **Parāśara Ghṛta.**

Parāśarātmī.

वद्धक्षालागुप्तापपचमसूतिचन्तान पंचेत।

श्रेष्ठापायानभभागेन तत्व पात पंचेत तम।

धातुविंदरीन्द्रकसमिपते पपायानभभागेन।

सुपिष्ठतीवदिकधर्म रायारभवत।

सबैमां राजयचाति सुमुख्यति शीलितम।

2. **Amṛtādamṛta Rasonapiṇḍa.**

अयाद्याद्यात्यः।

चुंस च चोनपिंडमथाभिधितिस्वागत।

पंद्रहज्ञानन्दशृंगाति सम्बन्धन तत्कथायां।

विविधमध्यमान चुंसकामसुद्दार्य कमातुतुस्मित्वाति।

विकालिनि च तातचावल्क्यवाच सुदर्शोद्धात।

शतपुष्पयाजपिपिद्यधातुधातवान् वावान्त कृष्णमुद्य।

स्मृतिक्षणियवानि द्राचा सेिखा समौरकियत।

सूदाश्रिति सिवं सिवि सौरवरोमसक च चातुर्दश।

पवसंतितिनि जला ब्रह्मचर्यायेनात्मितम।
भाविष्य धामचारणी समन्दर्विद्वत्सिण कलरचः।
वज्रयम तदनु सिर्व मुखिषबक्षण तथा मुंगनवे।
लक्षम्य लाक्षिकर्कुपूर्वक वाणिज्यषुपूण।
सुखोक्तो काल नरः ख्यादिहिपलीलित्रं पिण्डम्॥
शब्दे स्वाधिकोल्लाघीम दर्पित धिवरसौरं विधेयम्।
अभितारात्मारायणं रक्षनपिण्डः पराशरेष्ठः॥

तपतिष्ठेषु तत्र भगवन्मर्मयुविस्वादिश्चलिश्च नानां।
श्रावणः न श्रासी भोजरं वाक्यात्॥
जलविष्यविज्ञानं च तिमिनावनिवर्णं धनबम्।
ममन्ति सर्वविकाराभतरोंशिष्यांपैवेषोष्णितान्॥
CHAPTER XV.

VRDDHA SUŚRUTA OR SUŚRUTA I.

Suśruta, the elder, is so called in contradistinction to Suśruta II or the redactor of the original Sānūṣruta Tantra. This original treatise was afterwards recast by the celebrated Buddhist chemist, Nāgārjuna and received the name of Suśruta Saṁhitā. The commentators sometimes refer to the treatise of Suśruta, the elder, so it is possible that the original treatise was available to them.

For an account of the Sānūṣruta Tantra, the original treatise of Suśruta, we have no reliable source of information. We cannot isolate the Sānūṣruta Tantra from the Suśruta Saṁhitā. But we are certain that the original Sānūṣruta Tantra was a different work, as the quotations from it in the commentaries are not to be found in the Suśruta Saṁhitā.


"The next treatise on Hindu Medicine is the Suśruta Saṁhitā. Suśruta was the son of the sage Viśvāmitra,"

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1 Mahābhārata, Anuśāsana Parva, Ch. IV; Gauṇḍa Purāṇa, Ch. 139, Vs. 8-11.

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Ibid., VI. lxvi.

Ibid., VI. xxviii.
a contemporary of Rāma. He learned the Science of Medicine from Divodāsa, surnamed Dhanvantari, king of Benares, at his Himalayan retreat. According to Suśruta, Divodāsa was the incarnation of Dhanvantari, the celebrated physician of the gods in heaven, and he first propounded the Art of Healing in this world.¹ Suśruta represented the Surgical School while Caraka was preeminently a Physician in practice.

As regards the authorship of the book, opinions differ. To Suśruta, Dhanvantari addressed his lectures on Major Surgery,² which he reproduced in this work. But in the opening lines of the book, salutation is offered to Brahmā, Dakśa, Aśvins, Indra, Dhanvantari, Suśruta and others.³ This shows that Suśruta cannot be the author of the work or at least of the work in its present shape, for no author can offer salutation to himself. By “the others” are no doubt meant the notable surgeons who practised and taught the Science of Surgery and who were either contemporary with or posterior to Suśruta. Possibly the original Suśruta Saṁhitā had been recast and the redactor could appropriately offer a salutation to the original author and to other surgeons who flourished before him. There is also an Indian medical tradition, noted in Dallānaśārīrya’s Commentary, which assigns the improved and supple-

¹ चन्द्राकृतां भगवनसरसर्वप्रविष्टगधर्मप्रहितमाशमध्यं कामिश्राणि दियोदाधि
धर्मार्शि पश्चादसर्वप्रविष्टगधर्मार्शि कामिश्राणि दियोदाधि
Suśruta Saṁhitā, I. i.

² चन्द्राकृतां किस्मतामतिमतः सत्तुः। भक्षणक स्वेदांमिव शालाशानमूलः
क्षतियपदितव भग्यानमतिमतः। सत्तुः। भक्षणकस्कर्तानां भवन्मिवान
समीच्छ सुसुभीत भग्यानः प्रकटा।
Ibid, I. i.

³ नंसी भक्षणकाविष्कारार्थितिरसम्बन्धतिबः।
Ibid, I. i.
mented edition of Sūrūta’s original work to Nāgārjuna, the celebrated Buddhist chemist, who is said to have been a contemporary of the king Sātavāhana.

In the third chapter, Sūrūta enumerates the subjects described by him,—the chapter forming an index of the book. Therein he mentions the five principal divisions of his book and says that the Uttara Tantra or the Supplement would be described afterwards. ³ Now the fact that the sixth part was appended to the work as a Supplement or Uttara Tantra (i.e., after treatise) clearly shows that it was written afterwards by another surgeon and added to the original treatise. If the original Sūrūta wished to have six divisions of his book, he would have mentioned it clearly in the index and would not have, after stating that his book consisted of five parts, added that “the Supplement would be described afterwards,” ⁴ which seems to be an interpolation of the

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¹ विनायक नियोगायन, तत्वेव प्रतिसंख्य इत्यादि की आवश्यकता।
² दलाना से सावरुक्ति से सुधित।
³ दलाना के राम नियोगायन, तत्वेव प्रतिसंख्य इत्यादि।
⁴ दलाना के राम नियोगायन, तत्वेव प्रतिसंख्य इत्यादि।

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1. Dallaṇa’s Commentary to Sūraṇa, I. i.
2. See also Dr. Cordier’s Recentes Decouvertes, pp. 12-13.
Supplementor to pass his edition as the original work of the author. Again at the end of the fifth section, there is a passage describing the importance of the Ayurveda, which was meant as the conclusion of the book by the author. It is to be noted that at the end of no other sections do we find a similar passage. He also writes: "Thus one hundred and twenty chapters are described," but adds: "The other diseases shall be described in the Uttara Tantra": the latter part no doubt is an interpolation of the Supplementor. Moreover, in the opening lines which serve as a preface to the sixth part, the authority quoted for the diseases of the eye is Nimi, the king Janaka of Mithilā and not Dhanvantari. But in the first chapter of the first section, it is described that the sages wanted Dhanvantari to teach them Śalya Tantra or Major Surgery only and he consented to

1 विभिन्नस्मायमनमोत्तरतुला विभागशः।
दुहिद्वागनिलिङ्गमन्निद्राभास्वम्बिकावयभोरी॥
समातलावे दानामखलालारुव च॥
तथा दंडकलाज भितलादपि दीर्घिनाम्।
वाक्षशुशास्त्रं विष्णारातृ पूजितताकां दीर्घिव्र॥
विधिकिरियापुष्पतमो न शिपिदरपि सुषुचु।
वाषेरिद्र्यग्रामारात्योविषयिस्वयुः हौ॥
घारिलवा तु विमला भद्रम परस्परप्रस्तुम।
उत्तरास्साध्याद् रेन्द्र प्रेयवं च मोदते॥

Suśruta Samhitā, V. viii.

श्रवणानं दति श्रिभुवदन्तमयभवः।
वत्सास्ति बहुधा संवसलिङ्गद्विमानिति॥
द्वालीतृ प्रवस्यास्ति तबमुनिरवस्मण।
विद्वेयोपदिग्यस्य यथ रोगमः प्रवास्याचा॥
शास्त्रभाषामिहिता विदेशारिपतीतिः॥

Ibid, VI. i.
their request. And this subject he treated in detail in the five sections of the book. In the Supplement, on the other hand, are described the other branches of the science such as Minor Surgery, Inner Medicine, etc. Probably this part was added afterwards to give completeness to the treatise; and the original Suśruta was called Vṛddha or the Old by the commentators to distinguish him from the Supplemen tor.

Suśruta's work is specially important to us as having two whole chapters (vii and viii of Section I) devoted to the descriptions of Surgical Instruments and one whole chapter (xxv of Section I) to the principles of Surgical Operations.

The age of Suśruta is also involved in obscurity. Nothing can be ascertained from the fact that he was a son of Viśvāmitra, for the age in which the latter lived is not known to us. But he must have flourished during the Vedic Age as many Vedic Hymns are ascribed to him. In the Mahābhārata, Suśruta is mentioned as one of the sons of Viśvāmitra and in the Suśruta Samhitā the author is often described as his son. The age of the great epic has, with good reasons, been fixed at 1000 B.C. So Suśruta must have flourished much earlier. The latest limit which we can assign to Suśruta is 600 B.C. as "there are indications in the Śatapatha Brāhmaṇa, a secondary Vedic work, that the author of it was acquainted with the doctrines of Suśruta" as regards the Osteology. "The exact date of that work is not known, but it is with

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1 Viśvāmitra is the gotra name; so the simple name may either refer to the great Viśvāmitra or to his descendants.

2 श्यामायणीच गायनेत्व ज्ञातिः सुख्तशराय—

* * * * *

विभाषिणावलिः: सत्य सुधारी ब्रह्मवादिन: II

Mahābhārata, Anuśāsana Parva, Ch. IV,
good reason referred to the sixth century B.C." Again in the *Atharva Veda*, in the tenth book, there is a hymn on the creation of man in which the skeleton is described according to Átreya and Suśruta. "The large portion of it (Books I to XVIII) indeed admittedly belongs to a much earlier period, possibly as early as about 1000 B.C.; and the hymn in question is included in this older portion." This shows that Suśruta could not have flourished later than 1000 B.C.

Again in the *Hasti-Āyurveda*, a book on the *Treatment of Elephants* by Pālakāpya, we find the surgical instruments described after the manner of Suśruta. Pālakāpya lived as a veterinary surgeon in the court of Romapāda, King of Anγa, which had as its capital the famous town of Campā, identified with the modern town of Bhāgalpur. King Romapāda was contemporary with King Daśaratha, the father of Rāma, the hero of *Ramāyaṇa*. Here we have a corroborative evidence of the age of Suśruta.

Susruta is mentioned in the *Vārttikas* of Kātyāyana who flourished during the fourth century B.C.

In an article, *Midwifery in India*, contributed to the *Indian Medical Record*, 1924, I pointed out the uncertainty about the dates of the ancient authors as follows:

The uncertainty about the dates of the medical authors in Ancient India is well known. Opinions differ

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3 See also *Rāmāyaṇa*, i, 11, 13-20; *Mahābhārata*, iii, 110, 10008-9; *Bhāgavat*, ix, 23, 7-10.
as to the time of their existence within wide limits. Let us take the example of Suśruta. Haas considered Suśruta to have flourished in the 12th century A.D. Wilson thought that Suśruta and Caraka lived in the 10th century; and this view was adopted by the Editors of Pharmacographia Indica (p. 354). Lancelaux in his Treatise on Syphilis, Vol. I, p. 9, remarked that Suśrutā, the Hippocratic treatise on Indian medicine, was written about the year 400 A.D. Macdonell concluded that Suśruta lived not later than the 4th century (History of Sanskrit Literature, Appendix, p. 436). Liétard (Lettres historiques sur l'état de la médecine chez les Hindous, Paris, 1863) traced the origin of the Āyurveda of Suśruta to the beginning of the Christian era. In his Lectures on Surgery Bilroth says: "The Āyurveda ("Book of the art of life") is as regards medicine, the most important work in Sanscrit, was composed by Susruta; this work most probably first appeared in the time of the Roman Emperor Augustus" (Vol. I, p. 4). Hessler in his Latin translation of Suśruta Samhitā assigned the appearance of the work to a remote period of Indian history—the heroic age of India—the beginning of which is lost in the immensity of time, and the end of which is known to be about 1000 B.C. In the Twentieth Century Practice of Medicine, Vol. XVIII, p. 621, Suśruta is said to have flourished many centuries before Christ, the exact date being unknown; but as there was reference to Ātreya’s description of the seven varieties of Leprosy, there could be no doubt that the work was composed before 600 B.C., for the disease was well known to Indians and the Chinese at that period. Hoernle (Osteology of the Hindus, Introduction, p. 8) considered his date to be 600 B.C., and possibly earlier. In my work, 'The Surgical Instruments of the Hindus,' I expressed the
opinion that Suśruta could not have flourished later than 1000 B. C. Naturally I felt a little surprised as Dr. Das maintained that Suśruta lived in the 5th century A. D. I enquired about his authority for such a statement even after the recent contributions on the subject, and I succeeded in hitting upon his original. If we compare the two passages quoted below we would find that Das omitted the qualifying words of Neuberger, and has thus got the date 5th century for Suśruta—a conclusion very different from that of Neuberger.

Neuberger writes: “The most renowned representative of the medical literature of India are Charaka, Susrutá, Vagbhata—the ancient trio...........Charaka probably lived about the commencement of the Christian era; Susruta, was in the fifth century A. D., looked upon as an author of a far distant past; and as regards Vagbhata his genuine work..................can hardly have originated later than the seventh century A.D.”—History of Medicine, Vol. I, p. 47.

Das says: “The most renowned representative of the literary monument are the ancient trio—Caraka, Susruta, and Vagabhatta. Caraka probably lived about the commencement of the Christian era, Susruta during the fifth, and Vagabhatta, not later than the seventh century A.D.”—Indian Medical Record, pp. 40-42, 1924.

On a comparison of the two passages, quoted above, it would be found that Das omitted the qualifying words (the italics are ours) of Neuberger and thus concluded that Suśruta lived during the fifth century A. D., but the conclusion, it must be stated, was very different from, and was not warranted by, the statement of Neuberger.
Haas marks two periods in the development of Hindu medicine:

1. Earlier period: The Caraka period. This period extends down to the arrival of the Arabs in India who brought with them the knowledge of Greek medicines. To this period belong the treatises which are no longer identifiable.

II. Later period:
   (a) Early: Vāgbhaṭa's Aśṭāṅga Hṛdaya and
   (b) Suśruta—12th Century?

"That neither of the two works now known as Charaka and the Susruta can be accepted as ancient and original compositions, has been clearly shown by Dr. E. Haas in his two essays in the Journal of the German Oriental Society (Vol. XXX, p. 617 and Vol. XXXI, p. 647). The Susruta, especially would seem to be a comparatively modern compilation, somewhat loosely and unscientifically put together in the manner of the Puranas," J. A. S. B., LXI, p. 146.

Dr. Haas' theory of the origin of the work is that Suśruta is the Indian adaptation of the Arabic name Suqrat (سُقرت) which is a confusion with Buqrat (بقرت) the Arabic corruption of Greek Hippokrates. Kāśī is an adaptation of the Island of Cos (Kios) known to the Arabs as the native land of Hippokrates. See Haas' Essay on the Origin of Hindu Medicine, Zeitsch d. D. Morg. Ges. XXX, p. 617 seq.

But such views however cannot be maintained. Kāśī is not the place where Hindu medical science took its origin, Dhanvantari lectured on the science in his Himalayan retreat. The name Suśruta occurs in the Bower MS., the date of which has been fixed at the 4th century A.D. (See J. A. S. B., Vol. LX, Part I.) The Book Suśruta was

Redaction.—We have alluded to Nāgārjuna,\(^1\) the Buddhist chemist, as the redactor of the *Suśruta Saṁhitā*. He is said to have been a contemporary of King Kanishka that is about the first century B.C.

Another revision was undertaken by Candrata, the son of Tisaṭa, the author of *Cikitsā-kalikā*. He revised the text which must have fallen then into a state of corruption. The probable date of Candrata is the ninth century A.D.\(^2\)

There is no doubt of the tradition that Suśruta’s work was redacted, for the author could not write such a passage as follows: “The surgical treatises of Aupadhena, Aurabhra, Suśruta and Pauṣkalāvata form the basis of other treatises on the subject.”\(^3\)

There is a shorter recension of the book, *Laṅgu Suśruta* (*MS. Phēh, 2*), and another *MS.* of an epitome of the treatise is known (*Suśrutasaṅra, MS. Radh, 23*).

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\(^1\) Possibly more than one Nāgārjuna appeared in ancient India as a chemist. Alberuni says: “He lived nearly a hundred years before our time” (*India*, I. P. 189). *Rājarāṇaṅgini* places him in the 3rd century B.C. (I, Vs. 172-173). The modern scholars are of opinion that the founder of the Mahāyāna system lived in the first century A.D.

\(^2\) Hoernle’s *Osteology*, p. 100.

\(^3\) वीपचेन्दनीरसं वीरुत्सं पीषलावतम्।

श्रीवामिण महात्ततपाणि सूचायतानि सिद्धंशेत्॥

*Suśruta Saṁhitā*, I, iv.
Commentaries—
1. Cakrapāñjīdatta—Bhānumati—1060 A.D.
2. Gayadāsa \( \{ \text{Nyāya Candrīkā} \} \) or Pañjikā—11th century A.D.
5. Madhava.
7. Dallāṇaścāryya—Nibandha Samgraha—12th century A.D.
8. Ubhārta (Kashmir)—12th or 13th century A.D.

Editions.—Saṃrūtasamhitā has been edited by—
5. Virasvāmī, Madras.

Translation.—This book has been translated into English in part only by U. C. Datta 1883, A. Chaṭṭopādhyāy 1891, Hoerule 1897, Calcutta, in the Bibliotheca Indica.

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1 Hist. of Indian Medicine, Vol. I, Introduction, pp. 31-33.
It has been translated into Latin by Hessler and into German by Vellurs. An English translation has been published by Kaviraj K. L. Bhishagratna, Calcutta, 1907-11.

The book was translated into Arabic before the end of the eighth century A.D. It is called "Kitab-Shawshoon-al-Hindi" and also mentioned as "Kitab-i-Susrud" or Book Suruta by Ibn Abillsaibial. Rhazes often quotes Sarad as an authority in Surgery.¹

The following quotations are said to have been taken from the treatise of Suśruta I:—

1. In Vyākhyākumāvalī.

1. ब्रह्मातुः नै वेदित्वम् यतुः तोष्यं दर्शितम्। तदाभ—
   शतीहासुपकारात्मकदनमायोताभिमः।
   बलाहाकृतिवचारवचावलस्यताभिमः।
   संपिडः हिं गुष्य तीर्थ तीर्थ तीर्थवेलुङ्गम॥
   पुजा कल्य विभानवं भुवातालोलस्यम्॥ p. 98,

2. In Nibandha Svāngraha.

1. केषित्रद ब्रह्मातुःकृतम्—
   गुष्य विवेकं वकं नामाधारी ब्यावति।
   सिद्धगुड़ल चवशुः क्वसमाय क्षेत्रम्॥
   तस्यमामविकाः सिद्धगुड़लालववम्।
   वनपीतकल्लव पक्वीलस्यक्षेत्रम्॥ p. 1430.

¹ "His next description is from an author named Sarad whom he frequently quotes in other parts of his work."²

Adam’s Commentary on Paulus Aginetta, VI, xii."
2. चष्म सीखने तन्येश्वर समस्यार्थ प्रेमका रोगा: श्रीविनाशकरियनि।
हीनालिकुश: वारिण चन्द्र: जुतादयोद्धनि।
चतुर्थी प्रज्ञाविहित: पशु मोनितहितिश्च।
दीयघातकालिनैं वालिंशु चयाहितिः।
हे स्वीक्षण विद्वान गार्म्विक विचार साधवी बलचयः।
भद शीक्षा: षडःगुण विभिन्नितय विषमादिकम्।
आर्य मिथिभो विषयमनिशार्च तथा विधा।
दलित वधुपलामका: सुस्मानेन दमिते।
आमपकासाधी श्रीविन षडःभिन्नितेऽवृत्त।
लगृहिरभिरामायुस्मारसयुनेवै।
सुते चैवैकासाध्यां गता समापिका दश।
चतुर्थोऽवधिः वाते भः भारिष्ठापतानकः।
पदाचार्यैं च तन्माध्य मन्यालाभार्यैश्वर्यात्मकः।
ख्यातेऽवधिः सह विश्वास्य धरः: त्रैमुः कुपुरवचकः।
खर्म पापात्त नामाप्रवृत्तेऽवधिः: अधिकः पाददांहुः।
पादस्य च मातुर सुकुमारिनिग्रहः।
शुद्धाभाषन वहांहौसब जयमाकृतिः पद् तथा।
भन्त्रिकृषि चतुर्धी वामसये: पशु भगवदः।
स्मायामदेश कुदानी विजयासनि पुनस्तिथा।
प्रभुदा विन्दति: मोहा: पिल्लिका नाम तथ्या।
जगा वा मृदुरभी: सुखदावली तत्प्रबतः।
वास्ता विद्वान: षडः विजिते: शाखा ताहाया।
विसारणाःशब्दात्वें पव गर्व च।
शन्य: थम बैका वादपवी सत्यार्थ्यहस्तस्।
साखास्त्राय पशु षडः परिक्षिति।
शचारीवार्ताः दन्तमूलितु दश पव च।
षडः दन्तैकृ विद्वानां पव तालूनांवनि।
साखः चालादास भ्री यावलार: शरणा गदा।
प्रथं सुरंसहस्तिरिति स्वानि वितीयके।
प्रिज्ञाविनिंदितका विषयति परक्षेरियतः।
व्र्द्धा सुश्रुता अरु सुश्रुता I

चलारोऽध्वनिर्देशः प्रैक्षा भापातान पराक्षः
मद्यादिक्षारणं नैमसिदाधासाः
नासिदेशः सुनिर्देशं मारोऽसुतं मारतः
शयने नदीरुमविशाक्ष्यं मस्कर्षणं यः
आश्वाशं सत्तभवः श्रीमः पव प्रकरिष्यातः
कण्यापाप्यामयः पव शौचशुष्क चतुष्कं
वाचरं च नव प्रीक्षा व्यपेत्ति दश पव च
गद्येष्वप्रभावश्चैव वेवः कार्यमृ तु
पव वस्तिक्षेत्रस्त चलारः पीड़िते हहातः
एकादश द्रव्यकः सम वस्तिक्षेत्राः
शलारंशतवार्यं कैश्ती व्याप्तिसः
कीर्ता वातादितः पव पव चातुर्द्धतः
क्रो इत्या कार्यावातश्वासमहिलिः च
हिते व्याज्ञादेशीय पवः सर्व समाशः
एवं विदकहितस्थाने वहीद्यानविषयाः

वादिकविभिषणं विन सनिबिर्विषयाः
वेगः सुः शाबरं दलवकरस्वलिनिः विशे
राजभिकरसाः प्रथयोंस सम सतं च
सूखिकालिंबाशी समवेगा अस्लकृष्णा
तद्वाचतुःशत्स्हातैः कीर्तानाः विषयाविनाम्
सत सुभारिंशुदुर्यं कक्षांस नवतब्यः

लबस्तल्यायः प्रीक्षा वम लाल्यावतिभीतः
शहवाने दलवक्ष्यं चलारोऽनद पञ्चामः
स्वर्यायः सरदथ सटिना यात्रेवं वतु
शास्त्री तह नवस्त्रलानितिः पट्टसत्तिः ब्य ताः
कामसः विनिर्देशस्वा दासनिभीति स्वप्नः
एकवत् एदव ग्राह्यातः सतातः वयाव पश्चातः
द्वितं तदः विनिर्देशः परं बलाकड़शाचिति
भाषाविवर्त्तं परं पद्याक्षरिण्यावदम्
3. In *Vyākhyāmadhukṣaṇa*.

1. यथा दुष्टा: कर्तुलित्रकायः यथार्थम् सखाक्षिण ज्ञाताममभिसंहितं सर्वं लघु लगादित्विति संग्रहाती हस्तसूचवादित्वनम्। p. 18.

2. तीर्थांशायस्यापि पुष्पोऽभी गमररस्याऽभिस्यागुरसिन्धि हस्तसूची: पदार्थाभी ज्ञाताममाभिसंहितं। p. 27.

3. पञ्चायापिंक्षाः हस्तसूचवादित्वनम्: स यदाः

चर्हरात्याक्ष्मकायः ज्ञाताम स्थः प्रयदति।

तत्त्वानावधं प्राप्तं ज्ञातं प्रवद्धितं विवरम्बनम्॥
Vṛddha Suśruta or Suśruta I 587

Kaphaśānavatibhairvaṇī vaśāsāyāṃ kāriṇāṃ hi.
Sattvānāṃ prakṛtvād vaśāṃ caturdhānaṃ samśāyaṃ kāṇāṃ. || p. 31.

4. Tadācaḥ vṛddhasyāmān—
Shād, śvītāntvaḥ svaḥ vaśātaḥ tiṣṇāntaḥśeṣaḥ.

4. In Tatvā Candrikā.


5. In Bhāva Prakāsa.

1. Cādha vṛddhasyāmān—
Pīvātā vārī śaṅkājaḥ maṅgaḥ sudaḥ śaṅkaśeṣaḥ.
Vājanāṃ kūpamābhūtāṃ chāmāṃ śīśaṃ śhīvātāṃ tvātāṃ. ||
Vaśāvāmeśa vāmāṃśaṃ vāpaḥ śrīyāṃ śhālavanādīvindāṃ.
Paraśārāṃ vyāchāyaḥ kāpoḥ pravāyaḥ vijñāyaḥ vīrāyaḥ vīrāyaḥ vīrāyaḥ apy.
Vāmāṃ pātāḥ śāvāntyaḥ śīśaṃśeṣaṃ vīrāyaḥ vīrāyaḥ.

Vṛddha Suśruta is also quoted in the Tṛṭarāṇanda.
(Ms.—W. P. 290).

Beginning of Suśruta Saṁhitā.

Suśruta is said to have composed his famous work in Benares. He gives a different account as to the origin of medicines. It is thus narrated:—

Once upon a time Aupadhenava, Vaitaraṇa, Aurabhra, Puṣkalābata, Karabīryya, Gopura Rakṣita, Suśruta and other sages approached Lord Dhanvantari, the King of Benares, surnamed Dibodāsa, 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 a pleasure to meet you here. O my dear students! you are well versed in many sciences and 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 Sātya 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; so representing us Suśruta will suggest our doubts and difficulties. We shall hear you attentively.” He said, “Be it so.”

“My dear Suśruta, 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 Āyu 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 Dakṣa 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 object soon and it treats of the practical uses of surgical instruments, caustic and cantery. By its practice we may acquire fame, and piety here, and secure heaven after death. First of all Brahmā 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 shall for the good of all men lecture on this science to those who want to learn it.”

In the third chapter, Suśruta writes an index of his book. It has five principal divisions as follows:

I. Sūtrasthāna: consisting of 46 chapters, deals with the general surgical diseases.

II. Nidāna: consisting of 16 chapters, deals with pathology of surgical diseases.

III. Śarīrasthāna: consisting of 10 chapters, treats principally of anatomy of the human body.

IV. Kalpasthāna: consisting of 8 chapters, treats of poison.

V. Cikitsāsthāna: consisting of 34 chapters, contains the treatment of diseases.

VI. Besides these, another division is appended to this work as a supplement called Uttara Tantra (An after-treatise). This is mentioned with the above five divisions where the author says that Uttara Tantra would be described.

In the original Saunārta Tantra, the eight sections of the book were as follows:—

1. Sūtrasthana.
2. Dwitiyasthāna.
3. Cikitsāsthanā.
5. Śālākya.
6. Kumāra Tantra
8. Bhūtavidyā.
### Analysis of Contents of the Sūrūta Saṃhitā.

**Book 1.**

*Sūtra Sthāna.*

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<td>III</td>
<td>On the contents of this work.</td>
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<td>V</td>
<td>On the requisites or necessary articles for surgical practice.</td>
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<td>On the humours, called Vāyu, Pitta, Kapha and the constituent tissues and the excretion of the body.</td>
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<td>XIX</td>
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Chapter. | Subject.
---|---
XX. | On salutary and insalutary articles of diet and the winds with reference to their influence on health.
XXI. | On the humours of the body and the origin of inflammation.
XXII. | Signs of inflammation in different organs and character of the discharge from them.
XXIII. | Prognosis of inflammation.
XXIV. | Classification of diseases.
XXV. | Eight different forms of surgical treatment.
XXVI. | Symptoms of foreign bodies (Śalya).
XXVII. | Treatment of Śalya or foreign bodies.
XXVIII. | Unfavourable or fatal symptoms of inflammation.
XXIX. | On the prognostication of diseases from consideration of the character of the messengers sent by the patient to call the physician and from dreams.
XXX. | On prognosis from consideration of the state of the five senses.
XXXI. | On certain unfavourable symptoms or signs of impending death.
XXXII. | The same subject continued; other signs of impending death.
XXXIII. | On incurable diseases.
XXXIV. | On the preservation of the lives of kings and the four essentials of medical treatment.
XXXV. | On prognosis from clinical observations of the age, sex, vigour and the nature of complaint, etc., of the patient.
Chapter.

XXXVI. Treatment of inflammation by miscellaneous formulae for local applications.

XXXVII. On the properties of soil with reference to the drugs produced in it.

XXXVIII. On classification of drugs.

XXXIX. On evacuants and alteratives drugs.

XL. On drugs and their tastes, properties, forces and effects after digestion of medicines.

XLI. On dominant properties of medicines with reference to their physical characters.

XLII. On properties and classification of medicines with reference to the six tastes (rasas).

XLIII. On Emetics.

XLIV. On Purgatives.

XLV. On water, milk, urine, wine and other liquid substances.

XLVI. On the properties of various articles of diet and drink.

These are the forty-six chapters of the first book called Sūtra Sthāna or the First Principles, because this book is the beginning and foundation of medical science and in it are explained the meanings of technical terms and the classification of medicines, etc.

Book II.

Nidāna Sthāna.

Chapter.

I. On diseases of the nervous system.

II. On haemorrhoids.

III. On calculus in the bladder.
Chapter. Subject.

IV. On fistula-in-ano.
V. On diseases of the skin.
VI. On urinary disorders.
VII. Abdominal tumours and dropsy.
VIII. On mal-presentations of the foetus during labour or difficult labour.
IX. On deep-seated or internal abscess.
X. On Erysipelas, sinus and diseases of the breast.
XI. On glandular enlargement, tumours and bronchocele.
XII. On enlargement of the scrotum, venereal disease and elephantiasis.
XIII. On minor diseases.
XIV. On sores on the penis caused by the application of an insect called Śūka with the object of enlarging the organ.
XV. On fracture and dislocations.
XVI. On diseases of the mouth.

This book is called Nidāna Sthāna or Section on Pathology because it treats of the causes and symptoms of diseases.

Book III.

Śarīra Sthāna.

Chapter. Subject.

I. On the theory of the creation of man and the human soul.
II. On the semen and the menses and the means of purifying them.
III. On generation and pregnancy.
IV Description of the foetus.
V. On anatomy of the human body.

VI. On the vital parts of the body.

VII. On the description of Śirā or the vascular system.

VIII. On venesection.

IX. On description of Dhamani (arteries, nerves and ducts).

X. On the management of pregnancy and parturition, and the treatment of infants.

These ten chapters have been explained in Śarīra Sthāna or Section on Anatomy by Dhanvantari to enable physicians and devotees to obtain a knowledge of the constitution of the human body.

Book IV.

Cikitsā Sthāna.

I. On the two kinds of inflamed ulcers.

II. On the symptoms and treatment of wounds.

III. On treatment of fractures and dislocations.

IV. On the general treatment of diseases due to deranged vālā (chiefly diseases of the nervous system).

V. On the treatment of the major diseases of the nervous system.

VI. On the treatment of hæmorrhoids.

VII. On the treatment of stone in the bladder and on lithotomy.

VIII. On treatment of Fistula-in-ano.

IX. On treatment of skin diseases.

X. On treatment of major diseases of skin.
Chapter.  Subject.

XI.  On treatment of urinary disorders.

XII.  On treatment of eruptions on the skin due to morbid secretion of urine.

XIII.  On treatment of diabetes.

XIV.  On treatment of abdominal enlargements and ascites.

XV.  On treatment of mal-presentations of the foetus in complex labour.

XVI.  On treatment of deep-seated and internal abscesses.

XVII.  On treatment of erysipelas, sinus and diseases of mammary glands.

XVIII.  On treatment of granular affections, tumours and bronchocele.

XIX.  On treatment of the enlargement of the scrotum and diseases of the penis.

XX.  On treatment of minor diseases.

XXI.  On treatment of sores on the penis called Šukaroga.

XXII.  On treatment of diseases of the mouth.

XXIII.  On symptoms and treatment of different varieties of swellings.

XXIV.  On general rules for the prevention of diseases.

XXV.  On treatment of diseases by miscellaneous formulæ.

XXVI.  On treatment of increasing the strength and virile power in weak persons. Aphrodisiacs.

XXVII.  On Rasāyana or tonic treatment for the prevention of diseases and decay. Elixirs.

XXVIII.  On the means of strengthening the memory and prolonging life.
Chapter. Subject.

XXXIX. On the use of Soma-rasa as a preventive of natural diseases.

XXX. On the eighteen drugs for prevention of disease. Mahausadhi or Pain-killer.

XXXI. On the use of medicated oils.

XXXII. On medicated baths for inducing perspiration. Diaphoretics.

XXXIII. On emetics and purgatives.

XXXIV. On treatment of diseases caused by improper use of emetics and purgatives.

XXXV. On the classification and use of syringes for enemas.

XXXVI. On treatment of disorders caused by misuse of syringes or clysters.

XXXVII. On enemata of decoctions in oil and on injection into the bladder through urethra.

XXXVIII. On enemas of decoction in water, etc.

XXXIX. On the treatment of patients after the use of enemas, purgatives, etc.

XL. On inhalations, medicated snuffs and gargles.

These forty chapters have been described in the book called Chikitsa Sthana or the Section on Therapeutics.

Book V.

Kalpa Sthana.

Chapter. Subject.

I. On the protection of food and drink from poison.

II. On vegetable and mineral poisons.
Chapter. Subject.

III. On animal poisons.
IV. On snake-bites.
V. On treatment of snake-bites.
VI. On the bites of rats, dogs and jackals.
VII. On the preparation of some antidotes and treatment with sounds of a drum.
VIII. On insect-bites and their treatment.

These are the eight chapters of the Kalpa Sthāna or Section on Toxicology.

Book VI.

Uttara Tantra.

Chapter. Subject.

I. On the eye and its diseases.
II. On diseases occurring at the joinings of the different membranes of the eye.
III. On diseases of the eye-lids.
IV. On diseases of the conjunctiva or sclerotica of the eye.
V. On diseases of the black part of the eye or cornea.
VI. On diseases involving the entire eye-ball.
VII. On diseases of the lens, cataract amaurosis, etc.
VIII. On classification and treatment of eye diseases.
IX. On treatment of ophthalmia caused by the derangement of the Pāla.
X. On treatment of ophthalmia caused by derangement of bile.
Chapter. 

XI. On treatment of ophtalmia caused by derangement of phlegm.

XII. On treatment of ophtalmia caused by deranged blood.

XIII. On scarification in eye diseases.

XIV. On the treatment of eye diseases requiring incisions.

XV. On the treatment of eye diseases requiring excision, as removal of pterygium, tumours, etc.

XVI. On treatment of inverted eye-lashes and eye-lids.

XVII. On treatment of diseases of the lens, etc.

XVIII. On the different external applications to the eyes.

XIX. On the treatment of wounds and injuries to the eyes.

XX. On diseases of the ears.

XXI. On treatment of diseases of the ears.

XXII. On diseases of the nose.

XXIII. On treatment of diseases of the nose.

XXIV. On symptoms and treatment of catarrh of the nose or coryza.

XXV. On diseases of the head.

XXVI. On treatment of diseases of the head.

Here ends the Śālakya Tāntra or Treatise on Minor Surgery in twenty-six chapters.

XXVII. On the symptoms caused by the nine grahas or evil spirits affecting children.

XXVIII. On the treatment of an attack of Skanda-graha.
Chapter. Subject.

XXIX. Treatment of an attack of Skanda-Apasmāra-graha.

XXX. Treatment of an attack of Śakuni-graha.

XXXI. Treatment of an attack of Revati-graha.

XXXII. Treatment of an attack of Putanā-graha.

XXXIII. Treatment of an attack of Andha-Putanā-graha.

XXXIV. Treatment of an attack of Śīta-Putanā-graha.

XXXV. Treatment of an attack of Mandikā-graha.

XXXVI. Treatment of an attack of Naigamesa-graha.

XXXVII. On the origin of these nine grabhas or seizures.

XXXVIII. Symptoms and treatment of diseases of the female genitals.

Here ends the Kaumāra-bṛjīva Tantra or Treatise on the Management of Children in twelve chapters.

XXXIX. On treatment of fever.

XL. On treatment of diarrhoea.

XLI. On treatment of consumption.

XLII. Treatment of Gulma (tumours in pelvis) and Śūla or severe pain in the abdomen.

XLIII. Symptoms and treatment of diseases of the heart.

XLIV. Symptoms and treatment of Anæmia and jaundice.

XLV. Symptoms and treatment of hæmorrhage from the internal organs. (Raktapitta).
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<td>LVI.</td>
<td>Visūcikā or cholera and its treatment.</td>
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<td>LVII.</td>
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Here ends the *Kāya cikitsā* or *Treatment of Body* in twenty-one chapters.

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<td>LXI.</td>
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<td>LXII.</td>
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Here ends the *Bhūta-Vidyā Tantra* or the *Science of Demoniacism* in three chapters.

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<th>LXIII.</th>
<th>On the combination of the six tastes of material objects.</th>
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<td>LXIV.</td>
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Chapter.

LXV. Tantrayukti or some rules of grammar.
The technical terms.

LXVI. On the various combinations of the humours in their derangements.

These four chapters serve as embellishments of this treatise.

Here ends the Uttarā Tantra or the Supplementary Treatise.

Mss. of Suśruta Samhitā:—
G. O. M. L. Vol. XXIII, No. 1301.
Tanjore Cat. 171, I. I. p. 63, Ayurveda.
Cop. 103.
C. P. B. 6606-7.
C. S. C. 98-100.

Ms. of Laghu Suśruta:—
Phep. 2.

Ms. of Suśruta Sāra:—
Radh. 33.

Vṛddha Suśruta is quoted in Todarānanda (W. P. 290), Sarvāṅga-Sundari, Vyākhyā-Madhukoṣa, Vyākhyākusumā-vali, and Nivandha-Saṅgraha.
AUPADHENAVA.

His work is called *Aupadhenava Tantra*. This work is not available now. But his treatise and the treatises composed by Aurabhra, Suśruta and Puṣkalāvata were considered as of special merit and to have formed the basis of later compilations on Surgery.

श्रीपधेनवस्मृति सौभु तं पीठाकावतम्।
श्रीयान्त महावतनां शुखवनातां निद्रिष्टो श्रीत्॥

Suśruta *Samhitā*, I. IV.

Dallaṇa comments—

श्रीयान्त कर्जीयोगीपुरस्चितप्रभुतिप्रक्ष्यवतमन्नां कष्टरिष्यं तन्त्रायामिन्नवस्तु लाला्। भवे तु श्रीयान्त कर्जीयाधिपतिवीतां महावतनां सये श्रीपधेनवादितनां शुखवनातां नूष्णि मुखायतवले मूखाणि प्रधानान्नीति व्यवहारयति।

*Nvandha-Sarngraha*, I. IV.
AURABHRA.

His work is called Aurabhra Tantra. This work is not available now. That both Aupadhenava and Aurabhra were proficient in the science and art of surgery, we learn also from Cikitsākalikā Vinīti, p. 117.

सुखुतत्या: सुखुत भादी शेषं भीरपेन्नेवर्मुक्षकालतादीनां शक्ततनिविदा नै तथा। भाग्मेकक्षतिति; भाग्मि वैद्यकशास्त्र त एव एकक्षतिति; परिषत्वा तति।

But as quotations are not found in the commentaries of the original text-books, possibly their treatises were not available to medieval annotators of medical texts.
PUŚKALĀVATA.

In the Suśruta Samhitā, I, iv, the science and practice of surgery is said to have been regularly described first in the works of Aupadhenava, Aurabhra, Suśruta and Puṣkalāvata. These are the earliest writers on surgery of the Ancient Hindus. These treatises except Suśruta’s Compendium are not available to us now. We know of their books from the quotations cited in the commentaries.

Puṣkalāvata is quoted—

1. In Tattra-Candrikā.

1. तत्त्रतः सताभिनवः, तद्वा पुष्कलावते—
   चाचसरावः तत्त्वम् र्वादि।
   —Ivaracikitsā, p. 10.

2. In Bhānumatī.

1. चतएव चीक्षावतेःपुष्कलावत्—
   चाचार्यस्य परंत्यां तद्ृषनां राखितं रजालं प्रतिपाद्ये।
   I. xv.

3. In Āyurveda-Dīpikā.

1. यदुः पुष्करावते—
   चाचसरावः तत्त्वम् च वर्मादर्शीनीविषयः।
   मथो च वादवरावः तु पुराणम् दशरम् ॥ p. 409.

2. तथा दि पुष्करावतः—
   यीवावंचण्डान्तद्रहुपादरकः करारस्यम्।
   त्रीपदेशां मांसमेदद्याव वियादिति ॥ p. 480.

3. चत्र दि पुष्करावते—
   न शोधयति चहीणासमामोहीदिशस्यविषयः।
   समीकरोति विश्वासो तत्त्वां भमश्चाद्य। ॥ p. 540.
KARAVĪRYA.

He wrote a treatise on surgery in very early times. He was a disciple of Dhanvantari. We are certain that both Karabīrya and Gopura Rakṣita are authors of treatises on surgery, for in explaining

शेषाव्यय संज्ञानाय, in the Subruta Samhitā

Dallaṇa says:

शेषाव्यय कारवीर्याच्य पुराणित-प्रभुत-प्रणोदित-संज्ञानायाः।

Nivandha-Samgraha.

Karavīrya is quoted in Vyākhyā-Madhukoṣa.

1. तत्र' इति कारवीर्याच्यायेः—

बन्द्रकौ: विकिरिवत्यांनौर्वैतरितादिराजिबिः।

धातुं वेषवाराणु-मध्वाचीरीयम् वैवितु।

V. M. K., p. 50, Atisāra-Nidānam.
GOPURA RAKŠITA.

Some consider Gopura and Rakṣita to be the names of two surgeons, who were disciples of Dhanvantari.

चन्द्रे तु गोपुररचित्ती दृष्टि नामाद्यं मन्यन्ति॥

Dallana, I. 1.

But the commentators when they cite the name always write "गोपुररचित्ती" and never "गोपुररचिति" thus indicating that a single individual is referred to.

He is quoted in the Tattva-Candrika, p. 30:

वदाष गोपुररचिति:—पशिकादिवे मानित यात्रा कुर्षी मंवेत्॥

गृहि द्रवाद्रव्योपापि तुष्य मानं प्रवक्तिसौतम्॥

विवर्ण कुक्षादी तु गृहामानान्त द्रव्यमी भ॥

आत्रस्य चाल्मायंलाज्य एवमवत्त तत्समन्त॥

Jvaradwikara, Daśamūla-ṣaṭpalaka Ghṛta.
VAITARANA

Vaitarana was a disciple of Dhanvantari. That he was a surgeon we know from the quotation in the *Nibandha Savngraha* in the chapter on the extraction of stone.

1. In *Nibandha-Savngraha*.

   1. तथा च बैतरणः—
      भगवानः िण्या वसिष्ठं गभाष्याभिता।
      गभाष्ययथ वसिष्ठ मद्याधीतःसमाधिति॥
      वसिष्ठभाग समुद्रभ भवनमाज्ञारोऽयुः।
      िण्यां वैद्यन तासं वितमवनं दीपकः॥ p. 915.

2. In *Tattva-Candrikā*.

   1. उज्जवः बैतरणः—
      सञ्जयश्वत निष्णां प्राप्य लेपणस्त निबित्तन।
      चीरपिथः प्रलेपनस्त हिला प्रत्यावस' तथा॥ p. 228.

3. In *Cakradatta*.

   1. चय बैतरणविलि—
      पश्यायितकर्षुन्कर्षेरश्रीगुरुस्म्यः समुद्रमोहः।
      तेषुविरोधेव विलि: युक्तायास्वास्तवः॥
      बैतरणं चारुकमुंको चापियैः पर्तीयते।
      दशि बैतरणविलि:॥ p. 392.
CHAPTER XIV

CARAKA.

Origin of the Caraka Samhita.—In the Caraka Samhita we find that Brahmas taught Daksha the science of medicine; Daksha became the preceptor of the Asvin twins; they in their turn became the teachers of Indra and Indra imparted this knowledge to Bharadvaja who was sent by a conclave of sages to learn the art for the welfare of the human race.1 Bharadvaja had Punarvasu, Atreya and others as disciples. Atreya’s students were Agnivesa, Bhela, Jatukarna, Parashara, Harita and Kasarapani, all of whom became celebrated as authors of Treatises on Medicine; the Caraka Samhita being a revised and improved edition of the treatise of Agnivesa, which was declared to be the best production.2 Caraka did not, however, redact the whole book;—the

1 दीर्घश्चक्तिविभग्नित्वमन्नत्वो भर्तहम त्यागमात्।
क्रमसूत्रस्य तद्वा भर्तहमसूत्रस्य।
ब्रह्मादि यथा प्रोक्तमात्रत्वं देव प्रजापति।
जयादि विविधलगड्विनां तु पुनःस्तद्॥
अन्निभ्यो भगवानेन शर्यः प्रतिपद्देह श्रेयस्मां।
वा भिक्तेऽति भर्तहमसूत्रस्मां पुष्पमात्॥

2 Caraka Samhita, I. i, p. 1.

चर चैव चिरागः पुष्पामुख्यवेदः पुराणस्वायः।
मिष्याभिः दस्यानम् चंदः सर्वभूतात्तुकाम्यः।
भैरविभिषेकशेषसंग्रहान्तुकोऽप्रायः।
धारितम्: चापार्शिव नागयुगामुनीकेशः।
बुद्धिविश्विविभावीद्वितीयादासवेशः।
तत्त्वस्य जनाः प्रयत्नमिवविषी वरीयासववः।
last forty-four chapters\(^1\) were edited by Dr̥habala,\(^2\) a native of Pañcanadapura, long supposed to refer to the Punjab (the land of five rivers) but at present identified with a town in Kashmir by Dr. Hoernle.\(^3\) Two other works, the treatises of Bhela and Hārīta, are still extant; the former existing in manuscript in the Tanjore Library\(^4\) and the latter as printed text by Kavirajas K. C. Sen and B. L. Sen of Calcutta.\(^5\)

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\(^1\) For a discussion on the part added by Dr̥habala, see Hoernle’s *Studies in Ancient Indian Medicine*, *J. R. A. S.*, 1908, pp. 997-1002. Also see pp. 11-15 in the *Vanavasadh-darpana*. Vol. I. by Kaviraja Birajā Charan Gupta, 1908.


\(^3\) See Burnell’s *Tanjore Catalogue*, No. 10773 of Sanskrit MSS., p. 63. See pp. 532-541.

\(^4\) It is doubtful whether the Hārīta Saṁhitā is the genuine work of the Reśi Hārīta. The printed text refers to Caraka, Suśruta and even Vāgbhaṭa, who were decidedly posterior to Hārīta. See *Foot-note* 3, p. 610.
Age of Caraka.—Now as regards the age of Caraka, there is great divergence of opinions. The Indians generally believe him to be a Rṣi of great antiquity while the European scholars try to connect him with historical events of more modern times. Sylvain Levi has recently discovered in the Chinese Translation of the Buddhist Tripiṭaka that Caraka was the Court Physician of the Indo-Seythian King Kaniṣka, in the first century A.D.¹ But the following objections are to be met with before his conclusions can be accepted as proved:—

1. The age of Kaniṣka is not yet settled, the probable limits of his reign being from the first century B.C. to the second century A.D.² Moreover in the Buddhist Tripiṭaka referred to, the name of Caraka is simply mentioned as the Court Physician of the King Kaniṣka but there is nothing to identify him with the author of the book. The same name, found in different places, does by no means signify the same person.

2. The time assigned to Caraka by the Indian medical tradition is of great antiquity. With regard to the chronological position of the three old authors, he is mentioned as anterior to Suśruta and Vāgbhata I.³

¹ See Journal Asiatique, July to December, 1896, pp. 444-484, and January to June, 1897, pp. 5 to 42; also Indian Antiquary, Vol. XXXII, 1903, p. 382, and Vienna Oriental Journal, Vol. XI, p. 164.
² See V. A. Smith’s Early History of India, pp. 225-26.
³ Dr. Fleet in J. R. A. S., 1906, p. 979.

चरक: सुशुचिन्त्र व वाग्भटय तथापि; ि
सुशुचिन्त्र संहितावाद्यासिक एव दुनि युगी ॥
भवि, कन्तु वैद्य त्यापि सुभक्षी मतः; ि
कल्पी वाग्भटगळा च गरिमाग्रप्रभवति।
Hārīta Sāṁhītā, Parisūṭādhyāya.
3. Dr. Rāy has pointed out that the name Caraka is patronymic in the Veda. It is quite possible that a much later namesake of his is referred to by the *Tripiṭaka*, just as we know that more than one Vāgbhaṭa appeared as successful physicians. Again we have evidence that eminent physicians in later times were called Caraka by way of compliment and so Vāgbhaṭa was called Caraka of Sindh or Sindhicara.

4. Pāṇini wrote special Sūtras for the Agniveṣas and the Carakas. These names must have been famous before Pāṇini’s time otherwise he would not have written special Sūtras for them. Prof. Goldstücker has conclusively proved that Pāṇini could not have flourished later than the sixth century B. C.

5. Patañjali wrote a commentary on Caraka. He flourished during the second century B. C. Both Cakrapāṇidatta and Bhoja allude to him as the redactor of *Caraka Saṃhitā*. So Caraka must have flourished long before him, for unless his work was regarded as a standard work of authority, Patañjali would not have

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2 कठचरकालुक्। Pāṇini, 4. 3. 107.

गमादिभो यषुः। * * * अन्त्रित्वम् * * * पराशरः जातकाृः। * *


4 भातोनाम अनुसविन वस्तुततस्य कार्त्तिकेन निश्चयवान्, रामाद्विधाद्विष्कान्तिकान्, नाभयाथायः । स त्रिति चरके पतलशिंधः।

Quoted in *Laghunāṉjaṇī* of Nāgēśa Bhaṭṭa (Rāy).

5 पतलशिंधानुभा-अनुभाष्य-चरकप्रतिसंथकातः।

मनोबाक्ष-कायदीशाधाराः हन्नि सहितियः नमः।

* Vide salutation in the *Āyurvedārthodāpiṇī*. 
taken so much pain to write notes on the book, and still more for issuing a redaction.

6. The internal evidence of the book itself speaks against such an assumption. There is no salutation to any deity at the beginning of the book,—a custom invariably found to be observed in the more modern compilations. There is complete absence of Paurānic theology in the Caraka Saṃhītā, nor is there any reference to Sākya Muni and his religion. Kaniṣkasa was a great patron of Buddhism, and it might naturally be expected from the Court Physician of the King to describe the charitable hospitals which we know from the edicts of Aśoka, to have flourished in every quarter of India. On the contrary we find description of a hospital as reserved for rich men only at their own houses. Those gods and goddesses that figure so prominently in the Purāṇas were unknown during his time.¹ Beef was not then, apparently, a forbidden

¹ No doubt the names of Lakṣmi, Kṛṣṇa and Vāsudeva occur in Cikitsita-Sthānam, Chapter XXV, but it should be remembered that they occur in the Supplement added by Drīhabalasa in later times.

Caraka Saṃhītā, VI. xxv.
food, for it is spoken of as an article of diet that should not be indulged daily,\(^1\) nor should it be used in excessive quantity as it is mentioned as a cause of the disease, Vāta-Rakta or leprosy.\(^2\)

The style of the book is antiquated and decidedly savours that of the Brāhmaṇas. Nyāya and Vaiśeṣika systems occur in the text,\(^3\) and so probably the book was written long before the compilation of these Sūtras.

*Editions.*—The book had undergone several editions.

1. It was edited by Jībānanda Vidyāsāgar, Calcutta, in 1877 and 1896 (2nd Ed.).

And we find that the antidote to poison called महामधुरसिस्त्र is said to have been told by Tryambaka (Siva) to Vaiśravaṇa (Kuvera):

चतुर्दशं 'ैसात्मराज्यात्मराupti वदाति।

_Caraka Samhita_, VI, xxv.

Also we find the name of Kārttikeya mentioned in Sec. IV, ch. viii.

प्रसुध्र ललितनिपिंदकक्रिया गुणानि।

कार्तिकिकित तत्त्व कार्तिकेयाभिषेकितमसिद्धि॥

But Kṛṣṇa and Vaiśravaṇa are mentioned in Pāṇini as demigods, having many adherents who formed a class. “वासुदेवाः नामात् तु नूः” Pāṇini, 4. 3. 98. Again the passage may be an interpolation of a subsequent Vaiśravaṇa Vaidya:

So Vṛṣadhvaj is also mentioned in Drājhabala’s _Supplement_, as a god to be worshipped during the preparation of some medicines:

प्रज्ञाविवेकपत्तिनिर्गतम्: सिद्ध’ सिद्धनिवेदकनान्तर गदाधारुपरिवर्धनः

संज्ञाविवेकमेंतो धौह ह’ विभागनागारामकान्ति। शुभात्वतायांगंविलि गमवत्त॥

_Ibid_, VIII, xii.

\(^1\) कृष्णाभिषेक किष्णादि श्रीकार च श्रीधरमिष्कम्।

Mahaśāyauḥ दधि च श्रीकार यावकात् न श्रीकारित॥

_Ibid_, I, v.

\(^2\) कुलायुतिस्तत्तोषितकस्मिनु॥

द्वारामुखोद्वैप्रयत्नकेवलचन्द्रविलि॥

_Ibid_, VI, xxix.

\(^3\) _Vide_ Caraka Samhita, III. viii.
2. By Gaṅgādhar Kaviratna, Berhampur, 1879.
3. By Gupta, Calcutta, 1897.
4. Text with commentary by Cakrapānidatta, Calcutta, 1892-93.
5. By Jāsodānandana Sarkār, with Bengali translation (Bangabusi Edition), 1894.
7. Caraka Saṃhitā with Bengali translation by Satischandra Kavibhūṣāna, Calcutta, 1311 B.S.

Translations.—Caraka was translated from Sanskrit into Arabic in the beginning of the eighth century and his name “Sharaka Indianus” occurs in the Latin translations of Avicenna, Rhazes and Serapion. “A translation of the Karaka1 from Sanskrit into Persian and from Persian into Arabic is mentioned in the Fihrst, (finished 987 A.D.). It is likewise mentioned by Albērūnī2; the translation is said to have been made for the Barmekides.”3 Albērūnī’s chief source on medicine was “Caraka, in the Arabic Edition of Ali Ibn Zain, from Trabaristan.”4 It had been translated into English by A.C. Kaviratna, Calcutta, 1920 A.D.

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1 Proceedings of the As. Soc., Bengal, 1870, September.
2 Reinaud, Memoire sur l’Inde, p. 316.
4 Sachau’s Preface to India, p. xi.
The commentators of the Caraka and their Commentaries.—

1. Patañjali—2nd century B.C.—His commentary is not available.
2. Īśānadeva.
3. Hariścandra or Śrī Hari Candra¹—1111 A.D. 
   *Ms.—Oxf. 187b., G. O. M. L. 13092.*
4. Vyāpya Candra.
5. Vakula.
6. Ācārya Bhīmadatta.
8. Naradatta.
10. Jaijjaṭa or Jejjajaṭa.
12. Cakrapāṇidatta’s commentary²: Āyurveda-Dīpikā
   or Caraka Tātparya Tīkā—1060 A. D.

¹ A commentary written by Hariścandra is referred to in the Sanskrit Slokas narrating the genealogy of Maheśvara, the author of Viśvaprakāśa and Śāhasāṅkacarita, who flourished during the reign of Śāhasāṅka, king of Gazipur in 1033 Saka (1111 A.D. Wilson).

² See Caraka Saṃhitā with Cakrapāṇidatta’s Commentary, by Kavirāja Harināth Viṣārada, Calcutta, 1895, and by Vidyābhūṣan Vāman Kesheo Dātār, Bombay, 1922.
13. Śivadāsa Sen. His commentary is called Caraka-tattva-pradipikā.


Begins:—

श्रीमधुकरसङ्कोचीति: परिभाषाः पूर्वसूचार्य्यो यः।
संवारदीपायपुनः पुराण भिष्करसः भिषक्षेण नमावः॥

* * *

वाच विद्वान् बुधिकर(म)करोदिविण विच्छिन्न यत्।
तत् बन्द्रे चरकाविशिष्ठायाः वाच्यातत्त्वोपायम्॥

इत्यथार्थसः तदन्त्र प्रश्नप्रतिति तथात्त्विनि नाकत्यां च नाभकम्।

नवा भरहान्न्यालिनंदनं तथात्त्वप्रस्तारः सुनीलिनि॥

सुभिति द्वितीयसम्म विपरिताः (य ?) प्रकाशिताः च यथा चकार स:।

कार्ताकारानां (च) गुर्ति प्रमाणः (?): परिच्छेद कुमः: चरकस्य पञ्जिका:॥

Colophon:—

इत्यादिश्यसंबिन्दुसंचितनिपाताय चरकपञ्जिकायां द्रोहस्यानि भेय: इति चतुर्थीयोऽन्तः प्रस्तोतिः

दीर्घार्थिनियोऽन्तः प्रथमथियायः।


17. Vaidyardatnā Jogindranath Sen. His commentary is known as Upaskāra. It is in course of publication. Calcutta, 1920.

For an account of these commentators, see their life-history. Only the six last-named commentaries are known
to exist; the works of the previous authors are known only from quotations.

**Caraka’s works.—**

1. **Caraka Saṁhitā.**

2. Besides his redaction of the *Agniveṣa Tantra*, Caraka is said to have composed a Commentary on the treatise of Agniveṣa—*Agniveṣa likā*. *Ms.*—S. B. 284.

3. *Krṣṇa Veda Tikā.*—Caraka, as the author of commentary on *Krṣṇa Yayurveda*, is quoted in *Ms.*—Oxf. 187 b. See also G. O. M. L. 13092.

We learn from the **Caraka Saṁhitā** that the *Agniveṣa Tantra* was redacted by Caraka. He explained fully what was brief and obscure in the original treatise, and curtailed what was superfluous. Thus the *Tantra* was practically re-written.

*विषारयति लेखोऽधं संचिपिपणितविश्लेषरसः*।
*संख्यां कुहिते तत्त्वः पुराणे च पुनः वभः*॥
*चतुर्वैतससमिद्ध चर्केशतत्त्वदिविना*।
*संख्यमेव तत्त्व संख्यमेव विभावेनोपलब्धः*॥

**Caraka Saṁhitā**, VIII, xii.

Besides the *Agnivesa Tantra*, Caraka consulted the works of all the disciples of Ātreya. But Caraka did not redact the entire work; the last seventeen chapters of the *Cikitsā*, the *Siddhi* and the *Kalpaśthānas* were redacted by Dṛḍhāvala of Pañcanadapura:—

*पद्मनुःश्रव्यायं तत्त्वादेवविबधिः*॥
*परं अग्निश्रव्यायं हिन्दुली जातां*।
*पञ्चमौधवो विद्वानां*॥
*कल्याणेवविविष्यं विशिष्यां वशीश्वरम*॥
*सत्यदीपोपाध्यायविष्णुक्षेत्रपुरुषः*॥

**Caraka Saṁhitā**, VIII, xii.
Caraka is said to have been the son of Viśuddha, a learned muni, who flourished during the Vedie period. Some believe him to be a native of Benares. But the term vīra may not be the name of any sāgra—it simply means “of pure character.”

In another account, Caraka is said to have been an incarnation of Śeṣa—the serpent-god with a thousand heads—who is supposed to be the depository of all sciences, especially of medicine. Serpents were the ornaments of Śiva, from whom the Science of Medicine is supposed by some to have originated. “Serpents were sacred to Æsculapius, the Grecian god of the medical art because they were symbols of renovation and were believed to have the power of discovering the healing herbs.” (Smith.)
According to Biruni ("India" translated by E. Sacebau, Vol. I, pp. 158-9; cf. Reinaud re Geog. sur l'Inde, p. 316), Caraka, i.e., the intelligent one, was at that time believed to be only another designation of Agniveśa.

The name of Caraka—a Rākṣasa occurs in the Māhābhārata (Sāntiparva, Chs. 35-36).

In the Śrīmaad Bhāgavat, XII, Ch. vi, Caraka is mentioned as one of the sages, who are said to have been propagators of the Vedas. (See Table of Teachers and Disciples of Vedic studies, p. 567).

Caraka is described in the Chinese Buddhist Chronicles as the family-physician of the Indo-Scythian King Kaniśka who reigned about the first century A. D. He is said to have attended at a difficult child-birth of the Queen.

But Caraka is a family name, and the Kapiṣṭhala Caraka is the name of an old Caraka School of Vedic times.

Mss. of Caraka Sāṁhitā—


I. O.—2637, p. 928.
Caraka Sutram—B. 4, 222,
C. P. B. Cat.—1640-43.
C. S. C.—17-22; 105.
A. S. B.—
<table>
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<td>52.</td>
<td>Maimatayāni and others.</td>
</tr>
<tr>
<td>53.</td>
<td>Brahmā.</td>
</tr>
<tr>
<td>54.</td>
<td>Dakṣa.</td>
</tr>
<tr>
<td>55.</td>
<td>Aśvins.</td>
</tr>
<tr>
<td>56.</td>
<td>Indra.</td>
</tr>
<tr>
<td>57.</td>
<td>Agniveśa.</td>
</tr>
<tr>
<td>58.</td>
<td>Bhela.</td>
</tr>
<tr>
<td>59.</td>
<td>Jatukarna.</td>
</tr>
<tr>
<td>60.</td>
<td>Parāśara.</td>
</tr>
<tr>
<td>61.</td>
<td>Hārīta.</td>
</tr>
</tbody>
</table>
64. Rājarṣi Vāryovid, 67. Asita Gotama.
       King of Kāśi, 68. Drdhaśāla.
65. Rājarṣi Vāmaka.

Gods and Goddesses mentioned:—

2. Indra.                                       7. Kṛṣṇa.
5. Viṣṇu.
DRĐHAVALA

Caraka did not redact the whole of the Agniveśa Tantra;—the last 41 chapters, i.e., 17 chapters of the Cikitsita, 12 chapters of the Kalpa and 12 chapters of the Siddhishṭāna, were completed by Drđhavala.

Caraka Saṃhitā, VIII. xii.

Drđhavala was an inhabitant of Pañcanadapura. Now the question arises where is Pañcanadapura. The word literally means "the land of five rivers." And as such, claims have been put forward for four different localities:—

(1) It is generally identified with the Punjab (lit. Pañca-Āp or Land of five Waters).

(2) (पञ्च+नदी+च)—

(च) पञ्चनदीचुवृद्धविशेषः। पञ्चाव श्रति दारिंभाय। तस्य नामानांम्—

वान्नकः। मदर्देशः। ता नदी चरणा—शताद् १, विपाशा २, दुरावती ३,

चन्द्रभागा ४, बिरस्त ५। श्रति पुराणम्। पञ्चानां नदीनां समाहारे हँसी।

Śabdakalpadruma.

But Hoernle says—"The usual identification of Pancanada with the Punjab is untenable; for Drđhabala clearly indicates a locality (pura), not a country as his home."

(Hoernle's Osteology. Intro., p. 3, f. n. 1.)
(2) Gaṅgādhara identifies Pañcanadapura with Benares in his Jalpa-Kalpataru.

Pañcanada Tirtha is one of the names applied to the city of Benares or Kāsi. It means the Sacred place of pilgrimage where five rivers or Pañca Gaṅgā or five Ganges meet. The five rivers are Kiranā, Dhūtapāpā, Sarasvatī, Gaṅgā and Jamunā.

किरणा धूतपापा च पुष्पातीया सरस्वती।
भर्तरा च यमुना चैवप्रथ नदीयत हीनिमत:॥
भरत पद्मावते नाम तीर्थे वैलिकविज्ञातम:॥

Kāsi khaṇḍa, IX, 114-15.

Kāsi is described as a “pura.” It is called Śivapuri (see Haima koṣa). So Pañcanadapura may refer to Benares.

(3) Hoernle remarks: “In India the confluence of streams is apt to be treated as a sacred place of pilgrimage (tīrtha); and there are there several such places called Panchanada. Anciently one of them appears to have existed in Kashmir, near the confluence of the rivers Jhelam (Vitastā) and Sindhu. Its place is indicated by the modern village of Pantzinör (lit., five channels), which lies close to what was the original site of that confluence, before its removal to its present site, in the latter half of the ninth century, in the reign of King Avantivarman. It was this Kashmirian Panchanada, which probably was the home of Drṇhavala.” In the footnote he adds “See Dr. Stein’s Translation of the Rāj Tarāṅgini, Ch. IV, 248, V. 66ff.; also his account of the removal of the confluence, Vol. II, pp. 239 ff., 419 ff.”

(4) Hoernle continues: “Dr. Cordier, in his Récentes Découvertes, identifies it with ‘Panjpur’ au nord d’Attock, Pañjab,’ on the authority, as he has informed me privately
(letter of January, 13, 1905) of 'an Indian Nagri map lithographed in Benares' and of 'the Indian Post Office Guide.' I am afraid he has been misled by his authorities. Dr. Stein, whom I asked to verify on the spot, writes to me (letter of March 1, 1905) that there is no Panjpur in the region of Attock, nor in the 'latest edition of the Indian Postal Guide.' There is, however, an isolated ridge known as Panjpūr, or 'Hill of the Five Pirs,' in the Yusufzai Plain, NNW. of Attock, a Muhammadan place of pilgrimage. This appears to have caused the confusion; but between Panjpūr and Panchanadpur there can obviously be no connexion. See also my article on the 'Authorship of the Charaka Samhita' in the Archiv für die Geschichte der Medizin, 1907."—Hoernle's Osteology, Introduction, f. n. 1, p. 3.

Now though all agreed that the last seventeen chapters of the Cikitsita Sthāna were redacted by Držhavala, it was difficult to decide which amongst the thirty chapters of the Cikitsita Sthāna belonged to Držhavala, for they stood differently in the various texts. Take for example the Caraka Samhītā as printed in Nirmaya Sindhu Press and as in the Berhampore edition of Gaṅgādhara. The arrangement of the chapters differ in the two editions thus:
<table>
<thead>
<tr>
<th>X</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rasäyana.</td>
<td>1. Rasäyana.</td>
</tr>
<tr>
<td>2. Väjíkaraṇa.</td>
<td>2. Väjíkaraṇa.</td>
</tr>
<tr>
<td>4. Raktapitta</td>
<td>4. Raktapitta</td>
</tr>
<tr>
<td>5. Gulma</td>
<td>5. Gulma</td>
</tr>
<tr>
<td>6. Meha</td>
<td>6. Meha</td>
</tr>
<tr>
<td>8. Śoṣa</td>
<td>8. Śoṣa</td>
</tr>
<tr>
<td>10. Atisāra</td>
<td>10. Apasmāra</td>
</tr>
<tr>
<td>12. Madātyaya</td>
<td>12. Sotha</td>
</tr>
<tr>
<td>15. Apasmāra</td>
<td>15. Grahaṇī</td>
</tr>
<tr>
<td>17. Sotha</td>
<td>17. Śūśa</td>
</tr>
<tr>
<td>18. Udara</td>
<td>18. Kāśa</td>
</tr>
<tr>
<td>19. Grahaṇī</td>
<td>19. Atisāra</td>
</tr>
<tr>
<td>20. Pāṇḍu</td>
<td>20. Charddi</td>
</tr>
<tr>
<td>22. Kāśa</td>
<td>22. Tṛṣṇā</td>
</tr>
<tr>
<td>23. Charddi</td>
<td>23. Viśa</td>
</tr>
<tr>
<td>24. Tṛṣṇā</td>
<td>24. Madātyaya</td>
</tr>
<tr>
<td>25. Viśa</td>
<td>25. Dvibraṇīya</td>
</tr>
<tr>
<td>26. Trimarmmiya</td>
<td>26. Trimarmmiya</td>
</tr>
<tr>
<td>27. Uruṣtambha</td>
<td>27. Uruṣtambha</td>
</tr>
<tr>
<td>28. Vātavyādhi</td>
<td>28. Vātavyādhi</td>
</tr>
<tr>
<td>29. Vātarakta</td>
<td>29. Vātarakta</td>
</tr>
<tr>
<td>30. Yonivyāpāt</td>
<td>30. Yonivyāpāt</td>
</tr>
</tbody>
</table>
Thus we see that—

Both agree:

(1) Chapters 1 to 8 are by Caraka,
(2) Chapters 26 to 30 are by Dr̥ḍhavala,
(3) 19 to 25 of \(X=15\) to 18, 20, 22 and 23 of \(Y\) are by Dr̥ḍhavala.

They disagree:

<table>
<thead>
<tr>
<th>X</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. Arśa Cikitsā</td>
<td></td>
</tr>
<tr>
<td>10. Atisāra &quot; &quot;</td>
<td>of X.</td>
</tr>
<tr>
<td>11. Visarpa &quot; &quot;</td>
<td>Caraka</td>
</tr>
<tr>
<td>12. Madātyaya, &quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>13. Dvibraṇīya, &quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>9. Unmāda &quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>10. Apasmāra &quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>11. Kṣata &quot; &quot;</td>
<td>Dr̥ḍhavala</td>
</tr>
<tr>
<td>12. Śotha &quot; &quot;</td>
<td>Caraka</td>
</tr>
<tr>
<td>13. Udara &quot; &quot;</td>
<td></td>
</tr>
</tbody>
</table>

So really the editors disagree as regards these ten chapters. To decide which of these were redacted by Caraka and which by Dr̥ḍhavala, different views have been put forward:—

Birajā Ch. Sengupta’s views: He says that he can decide the authorship of a chapter by considering the quotations by the commentators from Caraka and Dr̥ḍhavala respectively. Now Caraka may mean either the author Carakācārya or his book, the Caraka Saṁhitā. By Caraka Saṁhitā he means of course the redaction of Agniveśa Tantra by Caraka as completed by Dr̥ḍhavala. Now he finds that where Caraka is quoted by the commentators, he is mentioned with the following case-endings: nominative, instrumental, genitive and
locative. The word Caraka in the locative refers to the book **Caraka Samhitā**. The 28th chapter, *Pātavyādhi Cikitsā* is admitted by all to have been written by Drāhavala. Vijaya Rakṣita admits it in quotations from the **Caraka Samhitā** in his commentary on *Pātavyādhi*:

"यद्विषित दृष्टि दद्वलख मद्यं","यद्विषेन यद्विषि श्रेयं हृदेष्यप्रागुः पृथ्वैर्म् भानस्यभक्षायस्यः शहिरायामिनी पतिली","यद्विषि दद्वलख चाहि तथ्यस्य सूखाण् वा केवलसः स्वात तद्दिती तस्, etc.

but again writes in the same chapter

"चर्कालखाखाल","तान चर्कालखाखाल समान्यिना"

That is to say, the word Caraka here occurs in the locative. So also when he finds Caraka in the genitive, it means the book and does not refer to the author; for again Vijaya Rakṣita admits *Hikkā Kāśa* to have been written by Drāhavala

"यद्विषि दद्वलखः कस्यताताभकारिती विशृष्टानसुहि"

But he again quotes Caraka’s readings

"चर्कालखाखाल तु अपेतान् ना प्राप्तिः स हि जस्यमुखास्वततिगती प्राप्तिः"

The formula for the **Mūlakadāya Oil** occurs in Drāhavala’s *Pātavyādhicikitsā* but Śivadāsa describes it by *चर्कालख*, *i.e.*, in the book **Caraka Samhitā**. Thus we are sure that the Caraka in the genitive and locative case endings refers to the book **Caraka Samhitā** and not to the author.

But the case is quite different when the word Caraka is used in the nominative and the instrumental. Then the word refers to the author Carakācārya. This he finds so universally followed in the quotations that he thinks that if the word Caraka in the nominative or instrumental rarely occurs in chapters which are admittedly written by Drāhavala, we may be sure that the mistake is due to the scribe. In the **Vyākhyā Kusumāvalī** a quotation
occurs from the Siddhisthāna of the Caraka Samhitā. This section is admitted on all hands to be the work of Dr̥ghavala and so he writes

“दुर्मिलं हर्कवश्यन”

but shortly afterwards, quotes from the Caraka Samhitā:

यदां चरकाचार्यः

Here Carakācārya in the nominative is a mistake of the scribe. By this crucial test he decides as follows:

1. Arṣa Cikitsā: In Vijaya Rakṣita's commentary we find a quotation from this chapter

यदां चरकः—“शिब्रेव सारव याबद्धिष्मं सर्वपदेः सव, "पिलोलानासामिकवने याबद्धिष्मं सङ्गव राजात्। सव शिब्रेव, दशीलभक्षण,” “यदां—स एव अयुधिकश्च नाम जावा।”

Here the word Caraka occurs in the nominative case, so the author is referred to. Therefore the arrangement in X (Bombay Edition) is correct.

2. Atisāra Cikitsā: Vijaya Rakṣita in his Vyākhyā Madhukosa quotes from this chapter

“यदां चरकः—चतुष्ठयगमाविविधतिवानात्।”

and he never quotes from this chapter in Dr̥ghavala's name. So Carakācārya is the author of this chapter and the arrangement in X is no doubt correct.

3. Visarpa Cikitsā: Vijaya Rakṣita quotes from this chapter and uses the name Caraka in the locative; and so it may refer to the book Caraka Samhitā. But Sivadāsa uses the word in the nominative:

यदां चरकः—

“चतुष्ठयगमाविविधतिवानात्।
कृत्यवर्गं देवदासवद्याद्यालनं भिषक्षं।”

So the author Caraka is referred to; and again the arrangement in X is correct.
4. *Madātyaya*: Vijaya Rakṣita in *Vyākhyā Madhukoṣa* quotes Caraka in the nominative:

> तथापि चरकः—“प्राचार्यमाधवाणी सक्षमाणि व्यवस्थितः ।
> यथाप्रिष्ठम सत्त्वायैवेदं प्रक्षिप्तविज्ञानम्॥”

So Carakācārya is the author of this chapter and the arrangements in X is correct.

5. *Dvibraṇīya*: The commentators have not quoted from this chapter under Caraka either in the nominative or instrumental. So we are not certain about the authorship of Caraka here.

6. *Udara Cikitsā*: Vijaya Rakṣita quotes from this chapter under Caraka in the instrumental:

> ‘यस्तवशिक्षारोज्य सद्गीतामि: प्रायीपखिक्षधामामि जीवदर्शनम्’

So Caraka is proved to be the author; and the arrangement in Y seems to be correct. But here the surgical treatment of the abdominal diseases is detailed according to Suśruta. So at least this part must have been redacted by Dr̥ḍhavaḷa who is decidedly posterior to Suśruta. Caraka is known to be anterior to Dhanvantari, the teacher of Suśruta. So Dr̥ḍhavaḷa is possibly the author; and the arrangement in X is in accordance with the view of the decided posteriority of Dr̥ḍhavaḷa to Suśruta.

7, 8, 9 and 10: The commentators have never quoted from these chapters—*Unmāda, Apeṇāra, Kṣata, Sōtha*—under Caraka in the nominative or the instrumental. So we cannot decide the authorship of these chapters positively; or we may say that Dr̥ḍhavaḷa is the author of these chapters if we accept that Caraka redacted chapters on *Arka, Atiśāra, Visarpa, Madātyaya,* and *Udara* and these complete the 13 chapters which are the works of Caraka.

His conclusion is that the arrangement of the chapters in X is correct, subject to an interchange of position of *Dvibraṇīya* and *Udara*.
The Age of Drāghavala.

It is very difficult to decide the age of Drāghavala. Different views have been put forward as to the chronology of Drāghavala, Vāgbhata I, Vāgbhata II, and Mādhava.

Hoernle's opinion: He thinks that Mādhava is anterior to Drāghavala, and to support this view he points out two proofs:

(a) Susruta II mentions 76 eye-diseases

Vāgbhata I " 94 "
Mādhava " 78 "
(76 of Susruta II + 2 diseases of eye-lashes).
Vāgbhata II " 94 eye-diseases (adopts Vāgbhata I's list)
Drāghavala " 96 eye-diseases.

This total number is obtained by Drāghavala in this way: 94 (Vāgbhata I's list) + 2 (Mādhava's new diseases of eye-lashes) = 96.

So Mādhava is anterior to Drāghavala.

(b) Vijaya Rakṣita in Vyākhyā-Madhukoṣa notices several passages cited by Mādhava from Caraka's compendium, where the Kashmir recension differs from the recension quoted by Mādhava. The inference is that Mādhava cites the passages as written by Caraka himself; that the Kashmir recension was not known to him; and that in fact, that recension was not yet in existence. But as the Kashmir Recension is the work of the Kashmir physician Drāghavala, it follows that Drāghavala is posterior to Mādhava.

In considering the proof (a) he has pointed out that
the number 'ninety-six' occurs "in Caraka Samhitā, Cikitsita Sthāna, ch. xxvi, verse 222 (Jīv., p. 761). The edition published by the two Sens reads seventy-six (p. 884, l. 4); but this is a mere reprint from Gaṅgādhar's Berhampore edition (p. 575), for which there is no known manuscript authority. It appears to be an 'emendation' of Gaṅgādhar himself. All existing MSS. read ninety-six; e.g., Tübingen MSS. No. 458, fol. 632a, l. 2; and No. 459, fol. 216b, l. 5; India Office MSS. No. 335, fol. 419b, l. 1, and No. 359, fol. 153a, l. 7; Deccan College MSS., No. 925, fol. 334a, l. 6."—Hoernle's Osteology, Foot note 2, p. 18.

The reading in Gaṅgādhar's edition is—

स्वाभिष्ट ब्राह्मणि स सत्त्रिपालात् शचरक्षकतिनिवेदनादतानं सिद्धत्।

while the reading in the Jīvānanda's edition is—

स्वाभिष्ट ब्राह्मणि स सत्त्रिपालात् नवामयं शचरक्षकतिनिवेदनादतानं

Mādhava counts seventy-eight diseases of the eye, as in diseases of the eye-lids he counts two more diseases than the number described by Suśruta II, i.e., he counts twenty-three instead of twenty-one: the two new diseases described being Kūṅcana and Pākṣma śātana. So "the memorial verses, as commonly printed in Mādhava's Nidāna, giving a total of seventy-six, are spurious and false. Jīvānanda's edition gives them at the end (p. 347), but Uday Chand Dutt's edition at the beginning (p. 220) of the chapters on diseases of the eye. Moreover, they do not agree with Mādhava's own text; for they omit the two diseases of eye-lashes (Pākṣma-kopa and Pākṣma-śāta) [I have pointed out that the two diseases are Kūṅcana and Pākṣma-śātana and not Pākṣma-kopa and Pākṣma-śāta] mentioned by Mādhava at the end of the last of these chapters (Jīv., p. 347, verses 22, 23; U. C. Dutt, p. 236). Adding these two diseases, the total
becomes seventy-eight.” (Hoernle’s Osteology, p. 18, f. n. 1.) The commentator Śrīkāṭha Datta knew this fact for he writes in his comments on Kuṭcana:

कुचनं कुक्षापि तन्वथ भाधवकरणानि न सीतुं लेन सुखीतकः। 
एषसति न हीयते एवं वस्मायेदपि प्रवापति नीडवाम्॥

The memorial verse of Mādhava is—

नव सम्भवत्यानां वम जानकर्णिः। 
शून्यभागी दशीकय चलयः। 
महान्यायः समाधेह दिति ज्ञाना। 
वाहनानि हि समाध्याति रोगिनि परस्मार्थी॥

Now Hoernle contends that Drūḍhavala must have copied the ninety-four diseases described by Vāgbhaṭa and added the two new diseases described by Mādhava.

Bendal says: “Drūḍhabala’s age, it is difficult, to settle. But I will hazard a conjecture that he wrote when the last Hindu Dynasty was reigning in the Punjab.”

Bendal’s Preface to Nepal Catalogue, p. xxi.

In Vijaya Raksita’s commentary Vyākhyā-Madhukoṣa, XXII, 5, II, 1, 2 (p. 147, Jiv. Ed.; p. 144, C. K. Das’s Ed.), there is a remark which suggests the inference that Mādhava was posterior to Drūḍhavala:

चक द्रव्यते भार्त, etc.—नन्तु पापाशयणा द्रव्य प्रशा, पुनर्ध्वर, गुणदिशात् 
इत्यदि राजानां रूपं वर्णम्। 
द्वारापि द्रव्यम् द्रव्य तदर्शवलय तं तं य शायण द्रव्यम्। 
वायुविन्द्रपूर्वोच्छास्ते सक्कविन्द्रपर्यं द्वारार्थोः॥—Vātavyādhi Nidāna.

This clearly shows that Mādhava quotes the signs and symptoms of stone from two authorities, Drūḍvabala and Suśruta. [See Caraka Saṁhitā, VI, xxviii, verse 24, Jiv. Ed., p. 773.]

But Hoernle suggests that “the intention of such statements is not onensively chronological but doctrinal.”
"It should be observed that the object of Vijaya Rakṣita is not to make a chronological, but an exegetical statement. The chronological implication may not have been intended by him, even assuming that in the thirteenth century the exact chronological relation of Mādhava to Drṣṭhabala was still within the knowledge of medical writers."


The Authorship of the Caraka Samhitā.

We have noted that Agniveṣa wrote a treatise on medicine, which he is said to have learned from the sage Punarvasu Ātreya. Caraka next redacted the Agniveṣa Tantra up to the thirteenth chapter of the section on treatment. The last seventeen chapters of that section, the Kalpa Sthāna and the Siddhi Sthāna were completed by Drṣṭhabala.

Now are we sure that the first five sections and the thirteen chapters of the sixth section do not contain any emendation from authors other than Agniveṣa and Caraka. We have shown before that both Agniveṣa and Caraka flourished during the Vedic time. We are not certain as to whether Caraka did or did not redact the whole book. We are only told that the last forty-one chapters of the Caraka Samhitā were not available when Drṣṭhabala wrote

अधिनू समद्दशायाः कल्यकार्यः एव च ॥

नासादनलिपिविभाषात्सनिष्ठ चरकसुलभे ॥

It is quite possible that Caraka redacted the whole work but the last forty-one chapters became lost afterwards. This shows that the interval of time that elapsed between Caraka and Drṣṭhabala must have occupied many centuries.

Again even in portions that undoubtedly belong to Caraka as author, we find emendations of other writers.
In the *Vimāna Sthāna*, Chapter VIII, p. 213, on the initiation of disciples, Dhanvantari has been saluted thus:

> आदि समन्विती स्थानम भवतारं प्रजापतिस्वरूपी जन्यमणी द्वारा ज्योतिषमायामृतः।

In the *Cikitsita Sthāna*, Chapter V, p. 368, on the treatment of tumours, the existence of the Dhanvantari School of surgery is admitted:

> ततैव पिधिते युद्ध संपर्क गुजमदिशितः।
> तत्र शत्रुशास्त्रमधिकार; क्रियाविधि।
> बधानं ज्ञतोग्यं वैधोहणरीपि॥

and in *Śārīra Sthāna*, Chapter V, p. 277, on the extraction of a dead foetus, a surgeon’s help is advised for the patient:

> द्वेषचं लघुग वित्त्वं वस्त्रगच्छन विद्याम्।
> तता गर्भमश्य नष्टमणंण ज्ञातं
> संस्मरणमिति वारीकारः।
> परिहारकर्माणि शक्यं
> इत्यत्तर्कर्माणि॥

In the *Śūtra Sthāna*, Ch. XI, p. 49, both kinds of treatment,—medical and surgical,—are recommended:

> प्रथो रौगं सहस्यं वायुवाहनाधिपः वा।
> कर्मण्या लभते शर्मा शल्यप्रमहितं वा॥

In the chapter on treatment of piles, the merits of both the forms of treatment are discussed and preference is given to the medical treatment:

> तत्ततार्किकि शल्येषु कर्मं हितमयम्॥
> दारः चारेषु पायंते दास्यं तथाभिना॥
> अभ्यर्थतत्ततन्त्रोपि धोषता इत्यभिध्याः॥
> क्रियात्मकित्वं सम्भवं भृंशलः सुदारः॥
> पुंःस्म्यपःत्वं श्रवतुः वैतनितायाः॥
> आद्वारं दारम्यं गुलं व्यायाम रज्ज्यात्विनिता॥
> पुनःवैरैवं द्रष्टान्तं स्वदीदी महाभो गुरुभा च।
> शरणं वा भवेच्छ शर्मचाराप्रतिनिविष्टमात्॥
DRĐHAVALA

In the Cikitsa Sthāna, Ch. XXVI, p. 574, ninety-six diseases of the eye are mentioned; but for the curious who wants a detailed account, the author refers him to books on surgery:

सच्चार्थ शुपार्थि तु संप्रेषातात्त निधानमया सध्वतित्वं शेषात्।
तेषांभित्वांशिष्यमयामिदमहाशास्त्रगतं शिक्षितंशः।
पराधिकारी तु न विभारीः।श्लोकिति तेनाद्वनमः।प्रयासः॥

Again in the Cikitsa Sthāna, Ch. XXVI, p. 571, the pathology of diseases of the mouth is said to be well described in works on surgery:

शाश्वकतृक विशिष्ठानि तेथौ निमित्तानात्सतित्वमालिनि।

The above two quotations occur in the portion written by Drţiḥavala, from which we may conclude that Drţiḥavala wrote also the previous passages in which reference is made to treatises on surgery.

From such passages it becomes evident that some author, well-versed in the surgical writings of Suśruta, Aupadhenava, Pauśkalāvata, Aurabhra and other surgeons of the Dhanvantari School, must have redacted the Caraka Samhitā. Caraka could not be the author of these passages, for he flourished long before Suśruta. This unknown redactor was possibly Drţiḥavala. He also admitted that he consulted works of different authors in his complimentary text:

कलां बहुतवस्तिन्यो विशेषास्य ज्ञानस्य।
सहस्राध्यपाड्ध्यायिन्याधिकार्यपुस्तः॥

Siddhi Sthāna, XII, p. 708.

Thus we find that Drţiḥavala not only completed the
last forty-one chapters, left unfinished by Caraka, but he re-edited the entire book.

Again in the last forty-one chapters, which are undoubtedly known to be the work of Dr̥ģhavala, we find interpolations of authors who flourished subsequent to Dr̥ģhevala. In Asṭāṅga Hṛdaya Samhitā, Vāgbhaṭa II, in one of the concluding verses, “refers to the very insufficient character of the information on the diseases of the eye to be found in Caraka’s compendium as compared with that given in Susruta’s compendium:—

यदि चरकसमवीति तद्भवं सुस्तुवादि
प्रथिष्टदितवदानां नामसाशिविपि बादः ||

Asṭāṅga Hṛdaya Samhitā, Uttara Sthāna,

Arunḍatīya comments on it:—

सुस्तुवादि प्रथिष्टदितवदानां चक्षुमिबिविविदितादिभानां रोगानां भूवं संज्ञा-
सातावायवेचिपि बादः: किन्तु श्रेतुलचाषोपकरक्षणानमित्र: प्रथिपि सङ्क्षारः: ॥

i.e., “If you read the Caraka Samhitā you will know the diseases of the eye by name, but will not be acquainted with their etiology, symptomatology and treatment.”

But in the Caraka Samhitā, as we find it now, the treatment of diseases of the eye is described; this could not have been the state of the book when Vāgbhaṭa II wrote, for otherwise he would not have complained of the insufficiency in the chapter on eye-diseases.

It must, however, be remembered that Vāgbhaṭa’s complaints concern only with the description of the diseases and not as regards their treatment. Even in the Caraka Samhitā there is still scarcely any description of the diseases of the eye; only their total number ninety-six is mentioned, referring the curious to other works on surgery or their pathology, symptoms, causes,
etc. So Vāgbhaṭa’s reference proves nothing as regards interpolations in Drḍhavala’s work: it simply proves that Vāgbhaṭa II was acquainted with Drḍhavala’s compilation of Caraka’s compendium; i.e., Drḍhavala is anterior to Vāgbhaṭa II.

“The early commentators of the eleventh and thirteenth centuries (e.g., Chakrapāṇi Datta and Vijaya Rakṣita) often refer to a Kashmirian Recension (Kāśmirā pāṭha) when commenting on passages of the earlier portion of the Compendium, i.e., the portion written by Charaka himself. The probability is that in all these cases the reference is to Drḍhavala’s Revision of Charaka’s work; for in references to the concluding portion of the Compendium, Drḍhavala, as a rule, is quoted by name as its author.” (Osteology, p. 2.) This view is based on the assumption that Paucanadapur, the home of Drḍhavala was in Kashmir. But Hoernle also thinks Caraka to be a ‘Kashmir physician.’ (See Osteology, p. 2.) So it is natural for the commentators to refer to Caraka’s edition of the earlier part of the work as the Kāśmirā Recension. This theory also is based upon a conjecture for we know nothing of the birthplace of Caraka. Again the Kāśmirā Recension might have been the work a Kāśmirā physician whose name is lost to us, and possibly he was a different individual altogether, neither Caraka nor Drḍhavala.

MSS. of the Caraka Saṁhitā.—Besides the MSS. mentioned in p. 619, the following MSS. are known:—

I. O.—2637-2643.
Dietz, A. M.—pp. 127-128, 137, 143.
Nepal Cat.—1648—(1183 A.D.).
Bik. MSS.—1390.
B.—4, 222.
Caraka is quoted in—

Aṣṭāṅga Samgraha.
Aṣṭāṅga Hṛdaya Samhita.
Mādhava Nidāna.
Siddhayoga.
Cikitsāsāra Samgraha (G.O.M.L. 13045).
Cakradatta.
Bhāva Prakāśa.
Cikitsākalikā and in the commentaries.

Analysis of the Caraka Samhita.

I. Sūtra Sthāna : Consisting of thirty chapters. It deals with the general synopsis of the science of medicine.

A. Bheṣaja Catuṣka : ... The four chapters on drugs.

1. Dirghajīvitiya ... On longevity.

2. Apāmārga taṇḍulīya ... On gruels containing Apāmārga (Achyranthes aspera) and other drugs.

3. Aragvadhiya ... On ointments containing Aragvadha (Cassia-fistula) and other drugs.

4. Saḍvirecanaśatāsritiya ... On six-hundred purgatives.

B. Svasthyavratta Catuṣka ... The four chapters on Hygiene.

5. Mātrāsītiya ... On proper regimen, and personal hygiene.
6. Tasyāṣitiya  On diet, etc., according to seasons.


8. Indriyopakramanīya  . . . On the organs of sense.

C. Nirddeśa catuṣṭa: The four chapters on indications.


10. Mahācatuspāda  . . . On the four major pillars — Drugs, etc., and their 16 qualities or guṇa.


12. Vātakalakalīya  . . . On Vāta, its six qualities, etc.

D. Kalpanā catuṣṭa: The four chapters on measures.


E. *Roga catuśka*: The four chapters on diseases.

17. Kiyantah-sirasīya ... On diseases of head and heart.

18. Trisothīya ... On the three varieties of swelling.

19. Aśṭodariya ... On eight abdominal diseases and other forms of diseases.

20. Mahārogadhyāya ... On major diseases.

F. *Vojana catuśka*: The four chapters on combination of circumstances.

21. Aśṭau-ninditiya ... On the eight kinds of undesirable types of men.

22. Laṅghana-vṛmhaṇīya ... On the modes of changing constitution (alternatives).

23. Santarpanīya ... On diseases caused by excesses in diet, etc.

24. Vidhiśoṇitiya ... On diseases caused by impure blood.

G. *Annapūna catuśka*: The four chapters on food and drink.

25. Yajjaḥpuruṣīya ... On the origin of diseases.

26. Ātreyabhadrakāpyīya - On the discussion about *Rasa* or *Taste* among Ātreyā, Kāpya, and others.
27. Annapāna-vidhi ... On food and drink.
28. Vividhaśitapitīya ... On different kinds of diet, and their effects.
29. Daśapraṇāyatanīya ... On the ten seats of life.

II. Nidānasthāna.—Consists of eight chapters. It treats of Pathology of diseases.
1. Sarvajvara nidāna ... Pathology of Fevers.
2. Raktapitta " ... " Hemorrhage.
3. Gulma " ... " Tumours.
4. Prameba " ... " Urinary diseases.
5. Kuṣṭha " ... " Leprosy, and skin diseases.
6. Śoṣa " ... " Phthisis.
7. Unmāda " ... " Insanity.
8. Apasmāra " ... " Epilepsy, hysteria.

III. Vīmānasthāna: Eight chapters. It treats about the Doṣa: Chemistry and Physiology.
1. Rasa vimāna ... On taste (Rasa).
2. Trividhakukṣāya " ... On the three divisions of stomach.
3. Janapadoddhvaṁsaniya " ... On epidemics,—the cause of desolation in towns.
4. Tribidharogaviśeṣa vijñāniya " ... On the three means of diagnosis.
5. Sroto " ... On the canals, vessels, etc.
6. Rogānīka ... On prognosis.
7. Vyādhitarūpīya vimāna ... On two kinds of diseased persons, two kinds of physicians and twenty kinds of worms.

8. Rogabhiṣagjitīya ..., ... On Selection of text books, teachers, students, mode of teaching, methods of argument, etc.

IV. Sārīrasthāna: Eight chapters: It treats of Anatomy and Physiology.


2. Atulyagotriya ..., ... On reproduction. The man belongs to a family different from that of the woman.


5. Puruṣavivicaaya ..., ... On the comparison of man with external world. Cause of existence and its cessation, etc.
7. Sarīrāśarākhya " ... On anatomy.
8. Jātisūtriya " ... On midwifery.

V Indriyasthāna: Twelve chapters. It treats of Prognosis.

1. Varṇasvarīya indriya ... On examination of colour, voice, etc.
2. Puṣpataka " ... On symptoms of approaching death due to derangement of smell and taste.
3. Parimarśaṇīya " ... On fatal symptoms due to abnormal state of the sense of touch.
4. Indriyāṇīka " ... On fatal symptoms produced by abnormal vision.
5. Pūrvarūpīya " ... On the premonitory signs of death, and on dreams.
6. Kātamānisarīriya " ... On patients beyond the sphere of treatment.
7. Pannarūpīya " ... On signs of death from shadow.
8. Avākṣirasīla " ... On fatal signs from inverted shadow, etc.
9. Yasyasyāvanimittiyā indriya... On fatal signs in phthisis and other diseases.

10. Sadyamaraṇīya " ... On symptoms of immediate death.

11. Aṇujyotiya " ... On signs due to deranged mind and digestive fire.

12. Gomayaacūrṇīya " ... On dirt on head. Prognosis from messengers.


1. Rasāyana pāda ... On longevity and methods of attaining it.

(a) Abhayāmalakiya ... On six formulæ containing Abhayā (Chebulic myrobalan) and Āmalaki (Emblic myrobalan).

(b) Prāṇakāmiya ... On seventeen formulæ fit for men who are anxious for long life.

(c) Karapracitiya ... On sixteen formulæ of Siddha Rasāyana.

(d) Āyurvedasamutthāniya ... Origin and progress of the science of life or Āyurveda.
2. Vājikaranapāda ... On aphrodisiacs.

(a) Saṃyogaśaramūliya ... On fifteen prescriptions containing śaramūla (roots of Saccharum sara) to increase semen.

(b) Āsiktakṣṭrīya ... On eight prescriptions which form milky products to increase virile power.

(c) Māsaparṇatṛtiya ... On fifteen formulae to increase strength and virility in which milk from cows fed on Māsapaṇḍi (Teramnus labialis) enters as an ingredient.

(d) Pumān-jātabalādika ... On twelve aphrodisiac formulae.

Chapters 1 and 2 are grouped in some MSS. (see I. O. 2637-2643) as forming a separate section or sthāna.

3. Jvara eikitsitaṁ...Treatment of Fevers.
4. Rakta-pitta " " Haemorrhage.
5. Gulma " " Tumours.
7. Kuṣṭha " " Leprosy.
8. Rājajākṣma cikitsitam...Treatment of Phthisis.

9. Unmāda
   Insanity.
10. Apasmāra
    Epilepsy.
11. Kṣatakṣaṇa
    Galloping phthisis and emaciation.

12. Svayathu
    Anasarca.
13. Udara
    Abdominal diseases.
14. Arśa
    Piles, or haemorrhoids.

15. Grahanīdoṣa
    Chronic diarrhoea.
16. Pāndu roga
    Anaemia.
17. Hikkā śvāsa
    Hiccough, Asthma.
18. Kāsa
    Cough.
19. Atisāra
    Diarrhoea.
20. Charddi
    Vomiting.
21. Visarpa
    Erysipelas.
22. Triśṇā
    Thirst.
23. Viṣa
    Poisoning.
24. Madātyaya
    Delirium tremens.
25. Dvivraṇiya
    Two kinds of wounds.
26. Trimarmmiya
    Diseases of three vital parts,—bladder, heart and head.

27. Úrustambha
    Paraplegia.
28. Vātavyādhi
    Nervous diseases.
29. Vātaraṅka
    Leprosy.
30. Yonivyāpat
    Diseases of female generative organs, as vagina, etc.
VII Kalpa sthāna: Twelve chapters. It describes groups of medicines chiefly used for vomiting and purgation.

1. Madana Kalpa ... On emesis and purgation by madana (Randia dumetorum) group—133 formulæ.

2. Jīmūta „ ... On jīmūta group (Andropogon serratus)—39 formulæ.

3. Ikṣvāku „ ... On Ikṣvāku (Lageñaria vulgaris)—45 formulæ.

4. Dhāmārgava „ ... On Dhāmārgava (Luffa Egyptica)—60 formulæ.

5. Vatsaka „ ... On Vatsaka (Holarrhena antidysenterica) — 18 formulæ.

6. Kṛtavedhana „ ... On Kṛtavedhana (Luffa acutangula)—60 formulæ.

7. Syāmātrivṛt „ ... On Trivṛt (Ipomoea turpethum)—110 formulæ.

8. Caturaṅgula „ ... On Caturaṅgula (Cassia fistula)—12 formulæ.

9. Tilvaka „ ... On Tilvaka (Symplocos racemosa)—16 formulæ.

10. Mahāvṛkṣa „ ... On Mahāvṛkṣa (Euphorbia nerrifolia)—20 formulæ.
11. SaptalŚ Saṅkhini Kalpa ... On Saṅkhini (Xanthium strumarium) and (SaptalŚ (Origaeum vulgari̇s))—78 formulæ.

12. DantiDravantī " ... On Danti and Dravantī (Balispernum montanum)—48 formulæ.


1. Kalpanā Siddhi ... On the five acts, twelve questions about them and their answers.

2. Paṅcacaromiya " ... On the indications and contra-indications of the five acts.

3. Vastiṣṭūriya " ... On the use of rectal clysters.

4. Snehavyāpādikā " ... On the use of Snehavastī or oleaginous medicines to be used as enema. Their dangers and treatment.

5. Netravastivyāpādikā " ... On the defects of the tubes and leather bags of the clysters, the dangers of their use and their remedy.

6. Vamanavirecanavyāpat " ... On the dangers of insufficient emesis and purgation, and their treatment,

8. Prāṣṭrayogikā On the measure and composition of the rectal injections which differ in various diseases.

9. Trimārmmīya " ... On the three vital parts: head, heart and bladder, their injuries, diseases, and treatment; Uttaravasti or urethral, vaginal, and uterine injections: medicated snuffs, etc.

10. Vasti " ... On thirty-six formulae for elysters.

11. Phalamātrā " ... On the superiority of jīmūla for emesis; the elysters for animals; the cause of diseases due to occupation.

12. Uttara Vāstī " ... On the nutrient and useful enemas; their number; 216 formulae. Treatment of complications.

The division of the Caraka Samhitā as shown in the analysis agrees so far with the statement of Madhusūdana in his Prasthānaveda (Ind. Stud., I, p. 9) where he says that Ayurveda as finally redacted by Caraka consists of eight sthānas or sections.
In the *Proceedings of the Asiatic Society of Bengal* for 1870, pp. 284 ff., an analysis of the contents of the *Caraka Samhitā* is given.—

**Notes on Caraka Samhitā.**

*By Dr. Mahendra Lal Sircar.*

(Abstract.)

"Caraka Sanhitā has not yet been examined by scholars either of Europe or America. The account of Charaka in Boehmlein and Roth’s Dictionary publishing at St. Petersberg is taken from the *Sabdakalpadruma*, in which we have a fabulous account of the author, taken from *Bhaba Prakasa*, a very modern work on Medicine.

It appears, there is a MS. in Wilson’s Collection, about which Dr. Roth writes to Mr. Hœrnle, Professor, Jaynārāyan College, Benares, as I learn from a letter from the former to Babu Rājendra Lāla Mitra, who did me the honour of referring to me on the subject, and very kindly sent me Mr. H.’s letter to him.

According to Dr. Roth, there are 11 parts or sections in the Caraka of Wilson’s Collection, which are called *Sthānas*.

Now in the MSS. in my possession, one of which is a careful transcript from a very old and reliable MS. in possession of one of the Kavirājas of Berhampore, made (purposely for myself) under the order of the late Rājā Prasanna Nārāyana Deva Bāhādur, as well as in other MSS. in possession of other Kavirājas, which I have seen, there are eight parts or sections or *Sthānas*. Dr. Wise, the only European writer who gives any correct account of Charaka, mentions only eight parts or *Sthānas*, the names of which exactly correspond with those in our MSS. Besides, the additional parts mentioned by Dr. Roth are but *adhyāyas* of one or other of the eight *Sthānas*. 
All our MSS., thus agreeing, I conclude, the original Charaka Sanhitā consists of eight Sthānas or Sections. The following list shows the names of these sections, and the number of the chapters or adhyāyas they severally contain:

1. सुताद्यां 30 स्थायां
2. निदास्यां 8
3. विस्मास्यां 8
4. शारीरस्यां 8
5. द्रव्ययां 12
6. चिकित्सयां 10
7. कर्मयां 12
8. विद्यायां 12

Charaka is not the original author of the work which goes by his name. That author was Agnivesha, who, along with five other Rishis, Bhela, Jatukarna, Parāsara, Hārita, and Kshāripāni, received instruction from Bharadvāja, who himself was taught by Indra. Indra had received the science from the twins Ashvini Kumāras; Ashvini Kumāras from Prajāpati, to whom the science (Āyurveda) was revealed by Brahma, the supreme creator.

But Charaka does not pretend to the authorship of the work. At the end of every sthāna, nay at the end of each Chapter or Adhyāya, we have the admission:

चप्प्रसत्ताते तन्त्रेष्क चर्कप्रतिलिपि हूँ

from which it appears that he gives the authorship to Agnivesha, and takes credit to himself only for revision and correction.

In the fabulous account of Charaka in Bhabaprakasha, quoted in Rājā Rādhā Kānta’s Sabdakalpadruma, and alluded to above, he is said to have compiled from the
works of the six disciples of Bharadvaaja. This is very probable, but he does not say so himself.

As to the antiquity of the work, it is impossible to fix the date when it flowed from the lips of Atreya, or issued from the pen of Agnivesha, and edited by Charaka. All that we can say, at the present stage of our enquiry, is, that it seems to be anterior to Sushruta, the only other ancient Hindu work on medicine extant. Sushruta calls himself the son of Vishva Mitra, who was the contemporary of Rama, and claims to have derived his knowledge of medicine from Dhanwantari. Now, Dhanwantari is a mythological personage, but the Dhanwantari from whom Sushruta received instruction in Ayurveda was he who was called Dibodasa and was king of Kasi, which is now our modern Benares. It is singular that neither of these works makes any allusion to the other. Both make Ayurveda of divine origin, and they agree in tracing this origin from above downwards as far as Indra. But after that they diverge. Charaka, as we have seen, makes Bharadvaaja derive his knowledge from Indra, whereas Sushruta makes it Dhanwantari. We are inclined to think Sushruta to be a later work, inasmuch as his preceptor is a later personage than Bharadvaaja.

Besides the above, we have other grounds for believing Sushruta to be a later work. Though not so full and copious, it is more systematic and more logical in its classifications than Charaka. It is more precise and accurate in its anatomy. Sushruta does not make any mention of beef as an article of diet, which Charaka does. Hence, Sushruta could not have flourished at an age when beef was still an article of food. Again, both Bagbhatta, and Misrabhava, the author of Bhabaprakasha, by far the most ancient of the modern class of medical writers, both these authors, we say, agree in giving
priority and superiority to Ātreya (or Bharadvāja), the preceptor of Agnivesha, the author of the work which now goes by the name of Charaka.

Hence, if we take Sushruta to have flourished about the time of Rāma, the illustrious contemporary of his father Vishvā Mitra, we must claim for Charaka a date anterior to that of Sushruta.

But Charaka could not have flourished in the pre-Paurānic age, inasmuch as Indra is called in the work, बलाइतार (the slayer of a demon called Bala, mentioned only in some of the Purāṇas).

Such being the antiquity of Charaka Sanhitā, it must possess very unusual interest, not only for the historian of medicine, but no less for the philologist and the historian in general, and the philosopher. As for its value in a medical point of view, this is not the place to dilate upon it. This much, however, I must say, that its pathology apart, I have found it to contain excellent and sound remarks on therapeutics, dietetics, and hygiene.

The history of any period should now be deemed incomplete, unless we had an insight into the nature of the diseases which prevailed in that period. In this point of view, we have no doubt, the study of Charaka would throw much light on the history of the time in which it was written. From it, we shall be able, in a great measure, to decipher the mental characteristics, the various occupations, the mode of living, and various other circumstances, connected with life and its preservation which prevailed in that age.”

In R. C. Dutt’s *Civilisation in Ancient India*, Vol. II, p. 252, we find a synopsis of the contents of the eight Ṣṭhānas of the Caraka’s compendium.
Translation:—
An English translation was once undertaken by Dr. Mahendra Lal Sarkar, M.D., of Calcutta and a few pages of it were printed in the *Calcutta Journal of Medicine*, but no progress was made. See also page 614.

The origin of medicine as narrated by Caraka.

Brahmā taught Dakṣa the science of medicine. Dakṣa taught the two Aśvins; they, in their turn, taught Indra, and Indra taught sage Bharadvāja. As diseases became prevalent, it became inconvenient for the sages to practise austerities, to observe fasts, to continue studies, to perform ceremonies, and to acquire a long life. So the pious sages, for the good of the human race, assembled one day on the Himālayan mountain. Among the sages present were,—Aṅgirā, Jamadagni, Vasīṣṭha, Kaśyapa, Bṛṛgu, Ātreya, Gautama, Śāṅkhya, Pulastya, Nārada, Asita, Agastyā, Vāmadēva, Mārkaṇḍeya, Åśvalāyana, Parikṣiṭ, Bhikṣu Ātreya, Bharadvāja, Kapīṇjala, Viśvāmitra, Āśvarathya, Bhārgava, Cyavana, Abhijit, Gārgya, Sāndilya, Kaundinya, Vārkiṇī, Devala, Gālabā Śāṅkṛtya, Vaijavāpi, Kuśika, Vādarāyaṇa, Vaijīsa, Saraloma, Kāpya, Kātyāyana, Kaṅkāyana, Kaikeśaya, Dhaumya, Marici, Kaśyapa, Sarkarākṣa, Hiranyākṣa, Lokākṣa, Pāṇgi, Saunaka, Sākuneya, Maitreya, Maimatāyani, Vaikhānasa, and Vālakhilya sages and others. All of them were versed in theology and were the very source of peace and ordinances, and were shining with lusture by dint of their austerities.

They began to argue that good health was the chief means of attaining virtue, riches, pleasure and emancipation; the diseases of the body destroy the above aims of life, and kill the living beings. As diseases have appeared
in this world, as adversary, they said, "Let us find out a remedy for the emergency."

Then they meditated over the matter and came to the conclusion that Indra alone could rescue them out of this difficulty, if he would determine the remedial agents for the diseases.

They asked among themselves, "Who will go to Indra to learn the science of life?" Bharadvāja volunteered his services and the sages approved him as the fittest person among them for the work.

Bharadvāja, having reached the house of Indra, saw the great hero blazing among the Gods like fire. Offering benediction to Indra, he informed him about the proposal of the sages, and said, "O King of the Gods! terrible diseases have appeared on earth. Please point out their remedies."

Lord Indra having heard the pious intention of Bharadvāja taught him concisely the science in all its parts. Bharadvāja, in his turn, became the teacher of the other sages who had deputed him, and with the knowledge of the science thus acquired, they lived long in health and happiness.

Punarvasu, the son of Atri, taught his six disciples, Agniveśa, Bhela, Jatukarṇa, Parāśara, Hārīta and Kaśārapāṇi. Each of them wrote treatises on medicine; the Caraka Saṃhitā being a revised edition of the treatise written by Agniveśa,—the Agniveśa Tautra.
CHAPTER XVII

BHIKṢU ĀTREYA

Bhikṣu Ātreya was a Buddhist by religion and so must have flourished after Buddha. He was the reputed teacher of Jivaka, who is said to have been the physician to Buddha, Baudhā Saṅgha and the King Vimbisāra. He was Professor of Medicine at the University of Taxila, where Ayurveda was taught. He was famous in Gāndhāra. He wrote the Atri Saṅhitā. The European scholars identify him with Ātreya Punarvasu, the teacher of Agnivesa and others, but without any valid reason. This view has however found currency, for Dr. S. C. Vidyābhūṣaṇa in his Buddhadeva, p. 221, echoes the same opinion.

The question may, however, be asked "How is it that Bhikṣu Ātreya is said to have been one of the ancient sages who introduced the Science of Medicine in India?" We must not attach any chronological importance to such myths as we find in the Caraka Saṅhitā. We do not know the real author of this portion as the Agnivesa Tantra has been redacted by Caraka and Drīḍhavala and perhaps by others. If we find the names of sages associated in a medical controversy, we must not take it as a historical proof of their contemporaneity. Drīḍhavala edited and completed the latter part of Agnivesa Tantra which was left unfinished by Caraka, but we find at the end of each chapter of Drīḍhavala

“...”

“Agnivesa’s Treatise as redacted by Caraka.” In the Bhāva Prakūṭa, we find the description and treatment...
of Syphilis for the first time, and thus it was undoubtedly never known to the ancients. Bhāvamīśra, however, refers the treatment of the disease to the old sages:

"प्राचार्यवत: पुरा:"

"So said the sages in by-gone times."

The opinion of Bhikṣu Ātreya is quoted in the Caraka Sāṁhitā, I, xxv, where he is said to have discussed on the origin of diseases and expressed his opinion:

वधति भिन्नवतिष्ठो न ज्ञापति: ।
प्रज्ञाहिन्देही सततं दु:खितवधादसाधुवत ॥
कालकालायु सुच: कालाधितत्व चामया: ।
जनस्तम् कालवर्ग च सर्वं कालः सुलब्धवर्गम् ॥

"The ever-kind God cannot be the cause of sorrow or disease in his subjects. I think that both men and diseases are produced by Time. The whole world is dependent on Time; therefore Time is the sole cause."

Punanrvasu Ātreya was a different sage; it would be at once proved from the fact that the above opinion of Bhikṣu Ātreya was not approved by Punanrvasu Ātreya who next explained the cause of disease to be simply unwholesome food.

वेयासेव सह भ्रातां सम्पत्त सववियवरस ।
तेयासेव विपधाभीन विविधान समुदीर्युष्ट ॥

* * * *

वधव भवानाचेती:—हिताहितारीपयोऽ एक एव पुष्पविधाभिजितम् भवति।
अहिताहितारीपयोऽ: पुनब्धविपलिनितमितम् ॥

"Those factors which by their combination produce happiness in men, cause disease by their misuse."

Lord Ātreya said, "The use of good food is the cause of happiness in men; the use of unwholesome food is the cause of diseases."
Hippocrates, it would be interesting to note, held practically the same view in the causation of disease. In one of the Hippocratic Treatises—"On the Nature of Man," Adams refers to the view that "diseases in general are occasioned either by," the food we eat, or the air we breathe, those which prevail epidemically being produced by the latter cause. All sudden changes of diet are held to be attended with danger, and to be avoided.


Books:

1. Atri Samhita.—A treatise on medicine well-known in the Punjab, is as old as the Caraka Samhita. Atri is also a famous author of Law Books.

Atreya in Navanitaka.

The following formulae are attributed to Atreya—

1. Laguda Cūrṇa ... vs. 35-37.
2. Sārdula ... " " 71-75a.
3. Amṛtaprāśa ghṛṭa ... " 108-19a.
4. Mahākalyāṇaka ... " 126b-32.
5. Balū taila ... " 261-76.
6. A mutilated formula, prose ... " 7:5.

1. Laguda Cūrṇam.

Bower M.S. Part II, vs. 35-37, p. 28.
1. The Laguḍa Powder.

Take equal parts of three aerids, Tiṅtarihini (*Pieror-rhiza liurroa*), bārley corns, Chiretta, and Satakrotor-Yava (seeds of *Holarrhena antidysenterica*), two parts of plumbago-root, and sixteen parts of the bark of Kuṭaja (*Holarrhena antidysenterica*), powder the whole very finely, make into a bolus with half a pala of treacle, and drink it with cold water. This is a remedy against fever, morbid secretion of urine, swelling, loss of appetite, unhealthy menses, abdominal tumours, and morbid pallor. Whatever other diseases there are, due to derangement of the bile and phlegm, and greatly weakening the patient, all these are cured by the exhibition of this powder, which is a most excellent composition of Ātreya, known as Laguḍa. P. 82.

2. Sārdūla-Cūrjām.

शाङ्कुलचूकैभ |

हिंसनभागीभिन्नद्विवायादिवागिभस्व |

विर्मपिवुषितन्तवाच्चु मार्गि चतुर्गाढम |

यवानिकामपवाग्गा ब्रकुष्ठा चाभ्या भावहृ |

चिरकसमुमिच्छतुः वल्मीकिज्ञानिकार्येन |

एतस्याः करस्य मुखायत्वप्रसयता |

मदीनवातन्त्रैलच्चन्तः द्यादर्दशीतकेन स |

गुप्तां रीपणीयव अचातः हललासनम् |

कामसासरन्त्वस्य स्थानालासनासनम् |

भाविन्वितं सुखं नाशा मण्डालमुखपदे |

Vs. 71-756, p. 30.
2. The Sārdūla Powder.

Take one part of Asafūtida and two parts of Vacha (Acorus Calamus); add three parts of vidr-salt, four parts of ginger, five parts of lovage, six parts of Chebulic myrobalan, and seven parts of plumbago-root, and make the whole into fine powder. When finely powdered, it may be taken with clear spirits of rice, or with some other intoxicating liquor, or simply with warm water. This powder cures abdominal tumours, promotes the appetite, relieves piles, severe abdominal pains, cough, asthma and costiveness. It is a most excellent powder, composed by Ātreya and known by the name of Sārdūla (or ‘plumbago-root’). P. 86.

3. Amṛtaprāśa Butter.

अम्रतप्राश नाम छतम् ।

श्रमयश्चं प्रणवं रसयनं वलिनिग्रं नुशाम् ।
अम्रतप्राश नामा सर्पिकताः प्रवस्थानम् ॥
आमयश्चं प्रणवं चौरवाणां पर्ववर्षाय ।
प्रशासनं चौरसं हि चतुष चौरसं तद्ध ॥
प्रशासनं प्रणवं सर्वं छतम् ददाय भारद्वाज ।
लक्षणं नामं शुष्कं: इति: प्रदेशम्: प्रमाणेन ॥
सप्तमक्षरं सर्वं बिदारिगमं तथा प्यवशान ।
सदा सृजता सन्तानं सहस्त्रिकां विश्रविशाश ॥
हे मंगीस्यस्त्रोतां भवार्देण सुदारामापणं ।
श्रव्यमथामुगता चौराण रक्तवर्धिकमभागान ॥
वर्षमं कारुपं वदरास्त्रिधि कूडपर्वश्चिता कूडसम्बु ॥
स्त्रोतितितियुक्तां निकोषकाणां भागान्वेमु ॥
एतलं भावं परिपूर्णं स्थापितं साहास ।
शीतलेन्द्रे ददायशन: प्रसं सुपुरुतं ॥
3. The Amṛta-Prāśa Clarified Butter.

I will now describe the ambrosia-like elixir, which increases the strength of men, the so-called Amṛta-prāśa (or Food of the Immortals), a most noble kind of clarified butter. Take one prastha each of the juice of emblic myrobalan, Kṣiravidārī (Ipomoea digitata) and sugar-cane, and similarly of the milk of a heifer one prastha and add one well-measured prastha of fresh clarified butter. Throw in, also, pastes made of one half pala each of the following drugs: Riśabhaka, Riddhi, liquorice, Viḍārigandhā (Desmodium gangeticum), Payasyā (Gynandropsis pentaphylla), Sahadevā (Sida rhomboidea), Anantā (Hemidesmus indicus), Madhūlikā (Bassia latifolia) and Viśvadeva (Sida spinosa), both Medā, Riśhyaprotī (Sida cordifolia), Satāyati (Asparagus racemosus), Mудgapaṛṇi (Phaseolus trilobus) and Māshapāṛṇi (Teramnus labialis), Śrāvanī (Sphaeranthus indicus), cowhage and Vīrā (Uraria lagopodioides). Further add one kudava each of raisins, dates, jujubes, and half as much each of walnuts, Tinduka (Diospyros embryopteris) and Nikochaka (Alangium deca-petalum). Having boiled and strained the whole, let it
stand in a clean vessel, and when it has cooled, add one prastha of well-clarified honey, and sixteen pala of choice powdered white sugar.

Then take one half pala of black pepper and one pala of small cardamoms, powder them finely, and having sprinkled them over the whole, stir it with a ladle. Of this preparation a dose suited to the patient's power of digestion may be administered, and when it is digested, rice-milk, together with the broth of the flesh of land animals, may be given. This Amṛtaprāśa is an excellent preparation for increasing the strength and colour of men; it may be given in cases of weakness induced by consumption or ulcers, also to the old, the feeble and the young, also to those who are suffering from fainting, asthma, and hiccup. This preparation of clarified butter, being a composition of Ātreyā's is famed under the name of Amṛta (or 'ambrosia'). P. 90.


Mahākalyāṇaka ḥrdaya

şiśvarṣamāyākṣa vīrā cākunāsā śrṇuśācyāpi
śuḥpaśaṁ kṣaṇa-paśaṁśaṁ śrīdāva cāhāntaṁ
mahāśaṁ ṣūtraṅgaṁ tatha cākunāśā c
abhīṣṭaṁ kṣaṇaṁ śuḥpaśaṁ yadhā kākūḍaḥ
paśaṁ kṣaṇa-paśaṁśaṁ śrīdāva vahitaṁ
cīṁslaṁ mahācālaṁ tathāvau guṇḍaṁ

Mahākalyāṇaka ḥrdaya

परं नित्यं च पूर्णं नित्यं पिविल्पनिविद्रविनायगम्
परं तत्तदर्शं पिन्यं चत्तकां च नायवेत्
महाकल्याणकं सति नभीश्चरिणाय
समवेति समवेति समवेति समवेति

Vs. 1276-132, p. 33.

Take Jivaka and Riśavaka, Virā (Uraria lagopo-
dioide), Kākanāśa (Leea hirta), and leaf-stalk of the
lotus, also Mudgaparṇi (Phaseolus trilobus), Māsapa-
ṛṇi (Teramnus labialis), Ṛḍḍhi and Medā, further Mahāsahā
(Gomphrena globosa), Kṣudrasahā (Citrulhus Colocynthis),
and Kakoḍi, Abhiruparṇi (Asparagus racemosus), Hamsa-
padi (Vitis pedata), Zedoary, and seeds of cowhage,
nutmeg, dates, raisins, mango, and emblc myrobalan,
long pepper, ginger, treacle and sugar. A paste made of
all these should be put in milk, together with clarified
butter, and when boiled and strained, it may be drunk
as a remedy against many diseases. It cures cough due
to derangement of the air or phlegm, or to ulceration. The
Mahākalyāṇaka (or ‘the most efficacious’) clarified butter
is a cure of many diseases, and is a preparation of Ātreya’s
who taught it to the Mahātman Agastya. Pp. 91-92.

5. Balā Oil.

वलातिलम्

वलातिलम् प्रवक्ष्यामि वातरोगनिवारयेन

शब्दम् वायुगोऽनम् गम्भर्ये द्रव्यम्

वलातिलम् खत্ত् नूतनां ग्रह्यं पञ्चवर्तं भवेत्

मुख्यां देखिष्ट्छु पञ्चवर्तं देखिष्ट्छु

प्रश्च्छ एक वर्तमान अव्यक्तमैव वायुणकः

वलातिलम् खत्त् पञ्चवर्तं भवेत्

कषायिणः देखिष्ट्छु[ सेम् ] देखिष्ट्छु

द्वि महान च श्रवणां तथविषयते

इतिमहामहामाधिनम् श्रावणयोगिनः पण्डितः

[×] □ [×] □[—] [—] न [□× × □——]पण्डितः
5. A Bālā Oil.

I will describe the oil which is prepared with Bālā (Sida cordifolia) and is a cure for nervous diseases. It is an approved composition of Ātreya, and for barren women an excellent predisponent to conception. Take one hundred pala of dry roots of Bālā (Sida cordifolia),
twenty-five pala of Gújúchí (*Tinospora cordifolia*), and ten pala of Rásná (*Vanda Roxburghii*), and having washed and crushed them, boil them in one hundred ághaka of rain-water, till the whole is reduced to one ághaka. With this decoction boil one ághaka each of (sweet) oil, curds with whey, śukta, and juice of sugar-cane, and one half that quantity (*i.e.*, half an ághaka) of goat’s milk, boiling the whole over a gentle fire. Put in also pastes made of one pala each of the following powdered drugs: roots of Bálá (*Sida cordifolia*) and Atibálá (*Sida rhombifolia*), Sarálá (*Pinus longifolia*), deodor, Musta (*Cyperus rotundus*), liquorice, madder, Tagará (*Tabarnamontana coronaria*), Padmaka (*Prunus Puddum*), aloe-wood, Hareṣu (*Piper aurantiacum*), cardamoms, Vyāghranakha (*Unguis odoratus*), Kesara (*Mesua ferrea*), Surasa (*Ocimum sanctum*), Zedoary, Mudgapaṟṇī (*Phaseolus trilocus*), Māṣapaṟṇī (*Teramum labialis*), and both Jivaka and Rīṣavaka. When the decoction is found to be done, take it down at once from the fire, and throw into it a paste made of cinnamon-leaves. It should now be strained, and after it has become clear, it should be stored in a clean vessel. Then it may be administered as it may suit the patient’s disease and strength of digestion. It may be administered in the form of a liniment, an errhine, a potion, an oily enema, or in one’s foods, or as an injection into the ears, or as a clyster by the anus or by the urethra. Whether it be consumption or cough or asthma or fever, or whether it be fainting or vomiting or weakness or loss of colour, or whether it be swellings, diseases of the semen, abdominal tumours, spleen, scrotal enlargements, chronic diarrhoea, consumption, heat in the head, epilepsy, and emprosthotonos,—all these evils are cured by this oil. All derangements of air, whether they affect the skin or the marrow, or the arteries or the sinews, or whatever else they may
affect, they are all relieved through it; there is no doubt whatever about this. At the time of menstruation it may be given to women when they had bathed their head. A barren woman by its habitual use predisposes herself to conception. It may be given to improve bad colour, avert bad luck, and increase one’s muscular and sensorial powers. It is altogether an auspicious oil. Pp. 104-5.

6. सन्दर्शिताः: परिहारः चतुर्वतः च ब्रह्मचर्यासिखाः भगवानविवः।
Prose 715, p. 58.

6. Formula for Tonic.

Counselling with reference to the acquisition of health and strength, the blessed Ātreya said: "caution in diet is of three-fold, but abstinence from sexual intercourse is of four-fold value." P. 142.
SÄMBAVYA

Sämbavya is the name of a Maharshi or great sage, who with others,—Ātreya, Hārīta, Parāśara, Bhela, Garga, Suśruta, Vasiṣṭha, Karāla, and Kāpya,—used to roam about, in company of one another, enquiring into the tastes, properties, forms, powers and names of all medicinal plants, on the Himalaya mountain. (Bower MS. 1, v. 8, p. 11).


In the Kāśyapa Śrādhya, we find Kṛtasambhava as one of the eight authors who wrote original treatises on medicine. Each of the treatises was considered valuable like a Veda.

The eight original writers were Kāśyapa, Kauśika, Vyāsa, Vasiṣṭha, Kṛtasambhava, Parāśara, Bharadvāja, and Mārkaṇḍeya.

Nowhere do we find any mention of Sämbavya as an author of a medical treatise.
SUPRABHA

Suprabha does not appear to be known as a physician outside Navanītaka. (See Hoernle, I.A., February, 1914, p. lviii; J.R.A.S. 1893, p. 327.) He is described there as a royal sage, the self-controlled Suprabha who composed in Āryā verse—the Havushā Enema.—

* * * राजाधीराक्रमानुप्रमादापीड़म: *
हुयावतिः तां ने निःश्रुत सुखोपभेज्ज्यताम् ||
प्राकः प्रस्हृतः प्रत्येकः प्रवचनः प्रस्तः ।
हुयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावच्चणयावch

The Havushā Enema.

The Havushā enema which the royal sage, the self-controlled Suprabha, has composed in Āryā-verses,—explain to me the preparation, the most productive of comfort. Make a mixture of havush, castor-plant seeds, carbonate of potash, water, and rock-salt, of the following quantities respectively, a prasṛita, a prasṛita, a prastha, a prastha, and half a pala; but the salt should be withheld till all the water is evaporated; when the boiling is finished,
strain the mixture, and stir it up with the salt in clarified butter. To men who care above all for comfort, whose vigour is departed, who suffer of constipation of the faeces, this enema should be administered all at once in a tepid state. Food in moderation should be taken at proper times, and all indulgence avoided, but no avoidance of any particular food is needed. It is a preparation which promotes good spirits, digestion, vigour, strength, virile power, and long life.—Bower MS., pp. 140-141.

In the Introductory chapter of the Hasti Ayurveda, King Romapāda is said to have invited a number of sages to learn the science of treatment of elephants, and in the list (see Vol. II, p. 424) we find Suparvaṇa as one of the sages who came to Campā. But we know nothing about the identity of the two sages Suprabha and Suparvaṇa.
VĀḌVALI.

Vāḍvali is "one of the ancient Hindu physicians; otherwise unknown. A certain Vāḍvali is mentioned in the second Vairāṭika of Katyāyana to Pāṇini 6, 3, 109 (see Kielhorn's edition of the Mahābhāṣya, Vol. III, p. 174), who, therefore, must have lived a considerable time before Christ."—Footnote 132, Bower Ms., p. 109. The mention of Pāṇini of a patronymic Vāḍvali (see note 168, on p. 109) points to a very early date" (Hoernle, I. A., Feb. 1914, p. lviii). The Mūlaka oil is ascribed to Vāḍvali in the Bower Manuscript.

मूलक-सैलम्।

उपशरामालमाहीदर्शसमूलक-रघुनाम्।

वेलवदरोद्वरां रोपाभावमकंगी देवान्।

राखा राखारामा रघुकं समसीयं पुचमसम्।

यानासकरपमानं ब्राह्मणविदकंगी देवान्।

एतद्वैदमलं गवं पुरीधर्म श्रमं साधम्।

चप्पल वसिदेयं यथासिदेयं तथा सेवम्।

एतहोज्ञ्ञां चाहुरायिस्यं कामतं वल्लितु च दैवम्।

दीर्घोदेदयं चायं शा० वातयित्वं चायं च।

चप्पलस्तुतसूबं यीदोढोढोंचायः वातिः।

एतचुवं पर्यं विशेषार्थि कैलिस्वीमसं।

रघुनामं वाङ्कलिनमा प्रशीं स नामं विलं सूचकतेलमाहुः।

पुंशाधु दुर्दिनंपीवितानं मायाणं च दैवं प्रभारिचित। दैविः।

Bower Ms., vs. 319-24; p. 42.
Another Mūlaka Oil.

Take one prastha each of curd, vinegar of rice, vinegar of māsha (*Phaseolus Roxburghii*), juice of the sugar-cane, juice of radishes, (sweet) oil, and vinegar of jujubes, also one part (*i.e.*, one pala) each of the following seven drugs: Rāsnā (*Vanda Roxburghii*), Bālā (*Sida cordifolia*), Aśvagandhā (*Withania somnifera*), liquorice, ginger, deodar, syonāka (*Oroxylum indicum*). Boil this Amṛita ('ambrosial') preparation, slowly over a fire of cow-dung, then remove and place it aside, to be used according as it may be most beneficial. They say that (according to the nature of the disease) it may be taken with one's food or administered as an errhine or an enema. In the case of enlargements of the abdomen due to the derangement of the humours, and of rheumatism of the limbs, it should be administered as a liniment, also in the case of sciatica, abdominal tumours due to derangement of the air, disorders of the womb, and pressure of the air downwards. It is also said to be beneficial in the case of colic and spleen. It is a tonic medicine composed by Vāḍvali, and is known by the name of Mūlaka (or 'radish') oil. It may be administered to men suffering from loss of their virile power, and to women desirous of offspring. (*Bower MS.*, pp. 108-9.)

The only other mention of him at present known occurs in the *Kalyāṇa-kūraka*, a medical treatise written by an unknown author at the court of the Eastern Chālukya King Viṣṇuvardhana. But there were five kings of the same name. Viṣṇuvardhana I reigned eighteen years from his installation as Yuvarāja in 615 A.D. He became independent sovereign of Vengi, and founded the Eastern branch of the Chālukya family in 630 A.D. Viṣṇuvardhana II, son of Indra Bhaṭṭāraka, reigned from 663-672 A.D.
BODHISATTVA

We are not certain as to who was Bodhisattva. It is not improbable that the venerable Buddha was so called. Lord Buddha is credited with many miraculous cures and in later times, many remedies were ascribed to him. In Sahet Mahet or Sravasti, “to the north-east of the monastery of Jetavana, and therefore to the north of the pillars, there was a stūpa built on the spot where Buddha had washed the hands and feet of a sick monk and had cured his sickness.” (Archæological Report, Vol. I, 1862-65, p. 341). “The legend attached to this spot (A holy place in Sahet Mahet called the “Wood of the Recovered Eyes”) is sufficiently marvellous. Five hundred brigands having been blinded by order of King Prasenajita, attracted the commiseration of Buddha, who restored their sight. The five hundred men who had thus recovered their eyesight, threw away their staves, or, according to Fa Hian, planted them in the ground, when they immediately took root, and grew to be a large grove, which was called the “Wood of the Recovered Eyes.”

In the Kangyur, in Tibetan and Sanskrit (900 A. D.), there is said to be a treatise on medicine, the Sūtra, by Sākya Muni, founded on the Snārta Ayurveda Sāstra.

“Sākya Munee was born in the year 598 B.C. He was descended from a princely Aryan family, who ruled over part of modern Oudh and was of the Kshettrya, or warrior caste. He was well educated, and until his
twenty-eighth year lived at his father's court. Becoming however disgusted with the licentiousness and frivolity which prevailed, unable to obtain religious consolation from the ceremonials or preachings of the Brähmins, and deeply affected by the sin and sorrow which existed in the world, he suddenly quitted his family, and betook himself to the abode of certain holy Brähmins, celebrated for their learning and austere rigour of their lives, in order to discover the true way to salvation. They did not, however, satisfy him; and he left them for entire seclusion, from which he did not emerge until he had arranged and perfected the principles of his new doctrine. After that, Boodh, or the Enlightened, as Sakya Munee now styled himself, wandered from place to place, preaching his own tenets, defying the Brähmins, vanquishing them in arguments, and obtaining a great number of disciples........ His death occurred in 543 B.C.......... The main features of his creed were the subduing evil desire by contemplation, the practice of benevolence and charity, as means of overcoming earthly sin and sorrow, and obtaining a final reward by rest and absorption into the divine essence after death.”

Meadows Taylor, History of India, pp. 44-45.

Buddha is said to have been in the Tuṣīta heaven before his birth. He felt pity for the distressed world below and he resolved to deliver it from “the ocean of misery which throws up sickness as its foam, tossing with the waves of the old age, and rushing with the dreadful onflow of death.”

The formula of Śimhyamṛta butter is attributed to Bodhisattva by Cakrapāṇi Datta in the Cakradatta, p. 62:
Sivadāsa in commenting on Bodhisatva says:

"Bodhisattva is the name of a certain sage, others identify him with Lokanātha."

The opinion of Saugata is quoted in the Nivandha samgraha by Dallanācārya

p. 1760.
KĀSYAPA THE YOUNGER

(6TH CENTURY B. C.)

Kāśyapa is a historical person, a contemporary of the venerable Buddha and the famous physician Jīvaka. Both Kāśyapa and Jīvaka are referred to have been skilful children’s doctor. The formulae quoted from Kāśyapa in the Navaṇītaka refer to children’s diseases. The Sanskrit originals of the formulae have already been printed under Kāśyapa, the Elder, Vol. I, pp. 183-185. Hoernle’s translation of the formulae are quoted here from the Bower Manuscript.

The Kāśyapas were three brothers who were fire-worshippers in the vedic form and had high reputation as hermits and philosophers. Gautama converted them at Uruvela. The example of the eldest brother Uruvela Kāśyapa was followed by the King Seniya Bimbisāra, who declared himself an adherent of Buddha.

There were many Kāśyapas, mentioned in Sanskrit literature, who are said to have studied the science of medicine. In the Mahābhārata, Ādiparva, Chapter 42, we find Kāśyapa Dhanvantari, a Brahmin proficient in toxicology and ophiology.

Once King Parikṣit went to hunt in a forest. He aimed at a deer, but the prey eluded his pursuit. He lost his way and became much exhausted and very thirsty. He found a man whom he asked for information about the deer. Getting no reply, the king became annoyed, and, as he did not know him to be a sage absorbed in meditation, twined round his neck a dead snake as a garland. Parikṣit was cursed by sage Śrīṅgī, son of the
silent sage Samīka, in retaliation to this gratuitous insult to his father, that the king would die within a period of seven days, due to a bite by the snake-king Takṣaka.

On the seventieth day as Takṣaka, dressed as a Brahmin, was going to kill Parikṣit, he met with Kāśyapa on the way and learnt from him that Kāśyapa's object was to treat Parikṣit after the snake-bite and thus save his life. Takṣaka challenged him to save a tree, which was just then reduced to ashes by his venom. Kāśyapa by his charms, mantras and medicine, restored the tree to life. There was a man on the tree who was reduced to ashes and was thus again brought to life. Takṣaka induced Kāśyapa to go home by presents and money. Kāśyapa by meditation came to know of the inevitable death of the king and went away.

Takṣaka contracted his body and entered into a fruit which was presented to the king. As he ate it, Takṣaka assumed his form, clung round his neck and killed him.

The Kāśyapa pills.

I

In the case of .......... the physician should repeatedly administer one pill to the child.

II

In cases of acute diarrhoea of children, the physician should give to them a pill. He should give it in honey mixed with rice water, and it should be made with the juice of Parūshaka (Grewia Asiatica) and with sugar and honey.
To a child attacked with vomiting, a physician should give a pill. It should be made with the juice of Guḍūchī (*Tinospora cordifolia*) and with sugar and honey; or it may be administered *made* with a clarified infusion of roasted iron-filings, and mixed with sugar and honey. Then *the child* will obtain ease.

In the case of diarrhoea, due to *disordered* blood, the physician should give to the child a pill, made with the juice of the Paṅcavalka (or set of five barks), or with rice-water, mixed with sugar and honey. Or it may be made with the blood of a hare, or of an antelope, or a deer, mixed with honey.

In the case of retention of discharges, the physician should give to the child a pill made with molasses *diluted with* water or the juice of the three myrobalans.

In the case of fetid diarrhoea, the physician should give to the child a pill made with whey, or with tamarind juice.

In the case of gravel, stone, strangury, and morbid secretion of urine, the doctor should give to the child a pill, made with honey and clear spirits of rice; or it may be given, *made* with suitable medicated liquor. The *child* will then obtain relief; so says Kāṣyapa. By this
means worms that live in the intestines will be quickly expelled; relief will be given to headache, and vomiting will be checked. If the child’s anus is infested with worms, let it be smeared with the pill; then he will obtain relief: such is the dictum of Kāśyapa.

VIII

In the case of unrecognised diseases let the physician give a pill together with tepid water, such as is a remedy against all diseases. With due regard to the welfare of the patient, a doctor should adopt various kinds of treatment; and having regard to the strength or weakness of the children, and to the time and season, he should apply the five-fold treatment to their wet-nurses, that is to say, the two kinds of purgatives, emetics, and the two kinds of oily enemas.

IX

All the case of gripes the physician should give a pill to the child, made with pig’s excrement and rice-water, and he should give with it a draught of sugar and honey. On drinking it, the child will obtain ease: such is the dictum of Kāśyapa.

X

In cases of hiccough, asthma and cough, the physician should give a pill, made with citron or with sanchal-salt and spices.

XI

To a child which is troubled with worms, the physician should give a pill, made with pomegranate-water, and honey, or with clear spirits of rice. He may also give
errhines, linctuses, and spiced vegetable dishes, also a gruel may be given as light food.

XII

In the case of severe jaundice or other kinds of morbid pallor, and of swellings, the physician should give a pill, made with a decoction of Pīlu (Salvadora persica).

XIII

In the case of diphtheria, inflammation of the palate, goitre, and ranula, the physician should give a pill in a pulverised state, and he should lance the gums. In this way the child’s teeth grow with ease, and its swelling is reduced; its diseases also are relieved, and it returns to health.

XIV

In the case of ringworm, different skin-diseases, leucoderma, eczema, psoriasis, and in short in all diseases which have their seat in the skin, the physician should give a pill, made with powders of Kampilya (Mallotus philippinensis) and Gušlikā (Abrus precatorius), and rubbed into a paste with mustard-oil. With this paste he should plaster the patient, and douche him with cow’s urine in a tepid state, or with the juice of Khadira (Acacia catechu), or with a decoction of nim. Then the patient will become well.
To a child which is attacked by any morbid change in its appearance, by the Pūtanā demon, or by any other demoniac possession, the physician should give a pill made with goat's urine, or he should plaster it with the pill powdered and made into a paste with the urine. Then any demoniac possession, very violent though it be, will be relieved.

XVI

In the case of severe pains in the side, the physician should give a pill to the child, made with the juice of Kulattha (*Dolichos uniflorus*), or with the broth of meat. Depuratory remedies also should be administered to the wet-nurses. This will relieve any violent disorder of the humours, and the child will quickly recover strength and colour.

*Bower Manuscript*, pp. 170-72.
JIVAKA.

(6th Century B. C.)

Jivaka was the well-known physician of Buddha’s time. He was appointed to undertake medical attendance, not on the king and his women only, but also on the venerable Buddha and his Order. In the Mahāvagga, he is said to be the son of Salāvatī, the courtesan of Vesāli. As regards his birth, he is said to be an illegitimate son of Prince Abhaya and grandson of King Bimbisāra according to one version while according to another he was an illegitimate son of King Bimbisāra himself and a younger brother of Prince Abhaya. The boy was forsaken by the mother and Prince Abhaya brought him up in the royal palace, and so he was called Komarebhakka (Kumarena Posapito). The etymology of the term is fanciful, as the title Komarabhṛtya (Pali, Komrabhacca) or “Children’s doctor,” which clearly indicates him as having been particularly skilful in paediatrics, is derived from one of the eight divisions of the science of medicine—Kaumārabṛtya, and it really means “Master of the Kaumārabṛtya Science.” He learned the science of medicine from a world-renowned physician, Ātreyya, at Takṣaśilā. He studied there for seven years, and satisfied his teacher. Many wonderful cures are related of him. He set out for Rājagṛha at Sāketa (Oudh), he cured the Ṣetṭhi’s wife who had been suffering for seven years from a disease in the head by once giving her medicine through the nose, and thus earned a good deal of money. He reached Rājagṛha, cured the Magadha
king Seniya Bimbisāra of a fistula by one anointing, and was appointed physician to the king and his seraglio, and the Buddha fraternity of Bhikṣus with the Buddha at its head. Next he performed a cranial operation on a Śeṭṭhi at Rājaṅgha. He ordered the Śeṭṭhi “to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms out (of the wound) and showed them to the people. He closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve,” and enjoined perfect rest for three weeks.

Next he performed a laparotomy on a Śeṭṭhi’s son at Benares: he tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. His next patient was King Paggota (of Uggene) who was suffering from jaundice, and who was soon cured of his malady. He thus earned a fortune by his marvellous cures and he helped the Bhikṣus with his riches. Jīvaka is referred to in the “Sūtra of the Fruit of Asceticism” as inducing Ajātaśatru to visit Buddha. Tradition assigns him to the court of King Ajātaśatru and makes him a contemporary and friend of Buddha.

The following formulae are ascribed to Jīvaka:—

1. In the Bower MS. the following formula for diseases of children occurs:—

भार्गी धविष्णवी पाठा पवशा मधुमा शष्य ।
श्री विजयका विविज्ञवी रति द्वारां जीवकः ॥

Verse 1081, pp. 74-75.

“Bhārgī (Cl erodendron siphonanthus), long pepper, Pāṭhā (Stephania hermandifolia), Payasyā (Gynandropsis
pentaephylla), together with honey, may be used as a linctus against emesis due to deranged phlegm. So says Jivaka."

Bower MS. II, p. 176.

2. In the Cakradatta, Saureśvara Ghṛta is ascribed to Jivaka. Śivādāsa explains Jivaka as

जीवक रहस्यति, खाँच क: || p. 226.

Saureśvara Butter.

सीरेश्वरस्यम्

सरसी देशकाराय स्वकल्फलोत्तर तथा ||

लोकानाथ सरसासि स्वरकाराय स्ववकारम् ||

चन्द्रिका पियात्तिदूत गुरुत्रदुक्काश वचा ||

युवायस्य पात्र च श्रीयो वाल्लदारकम् ||

कल्याण वास्तुमूर्तिः तापस्यां वियागवेत् ||

दशस्मूलकारविभागाय धातुयुपद्वेषं च ||

दक्षिणमुखस्तुतिः प्रस्त च प्रयक्तयुपकरणः||

पक्र शालुटं सात्तात् पितेत बाले करणयु पिवि: ||

श्रीपद कपालालोकं मांसरकारितिस्वत: ||

मेदासितस्य पितीस्यं इन्द्रायनं न संयोगः ||

अपस्यं गुंधोभावं स्ववकारम् तथापतिः ||

नामवेद इतिहाद वयस्य ग्रुद्रायं च ||

परसाधिकारं डर्त्त कीटकिरितानामस्य: ||

चतुरैशां नाम श्रीपदं डस्ति शीवितस्य: ||

जीवकेन्द्र नातं श्रीदीनागीरविनायनम् ||

3. Another formula, ascribed to Jivaka, is quoted by commentators,—

द्राचा दुरालभा क्रंचा तुमा काल्लेकं जया ||

एषा द्राक्षांचि पुष्पांचि शोध्यक्षमसारिषा ||
In the *Sumangala vilasini* (the commentary in the *Digha Nikaya* of the Sutta Pitaka), written by Buddhaghosa, we find interesting material for the study of the life of Buddha and his contemporaries. It contains the story of Jivaka but shows a popular version of it. It differs from the accounts as preserved in more reliable sources.

Jivaka is referred to in the *Sutra of the Fruit of Asceticism* as inducing Ajatasatru to visit Buddha. "The Sutra relates how king Ajatasatru of Magadha in the 'Lotus night,' that is in the full moon of October, the time when lotus blooms, is sitting in the open air, surrounded by his nobles on the flat roof of his palace. 'Then,' as it is recorded in that text, 'the king of Magadha, Ajatasatru, the son of the Videha princess, uttered this exclamation: 'Fair in sooth is this moonlight night, lovely in sooth is this moonlight night, grand in sooth is this moonlight night, heart-enchanting in sooth is this moonlight night, happy omens in sooth give this moonlight night. What Samana or what Brahma shall I go to hear, that my soul may be cheered when I hear him?'. One counsellor names this and another that teacher; but Jivaka, the king's physician, sits on in silence. Then the king of Magadha, the Ajatasatru, the son of Videha, spake to Jivaka Komarabhacca: 'Why art thou silent, friend Jivaka?' 'Sire, in my mango grove he resteth, the exalted, holy, supreme Buddha, with a great band of disciples, with 300 monks. Of him, the exalted Gotama, there spreadeth through the world loudly praise in these terms: He, the Exalted One, is the holy, supreme Buddha, the wise, the learned, the blessed, who knoweth the universe, the highest, who tameth man like
an ox, the teacher of gods and men, the exalted Buddha. Sire, go to hear him, the Exalted One; perchance, if thou hearest him, the Exalted One, thy soul, O sire, may be refreshed—and the king orders elephants to be prepared for himself and queens, and the royal procession moves with burning torches on the moonlight night through the gate of Rājagaha to Jivaka’s mango grove, where Buddha is said to have held with the king the famous discourse ‘On the Fruits of Aestheticism’ at the end of which the king joined the church as a lay member!”

Oldenburg’s Buddha, p. 147.

For an account of the life of Jivaka, we have quoted from—

Mahāvagga, Ch. VIII, Transl. S.B.E., Part II, p. 171.
Hardy’s Manual of Buddhism, Ch. VII, of. 20, p. 244.
Schiefner’s Tibetan Tales, Ch. VI, pp. 92-109.
Oldenburg’s Buddha, p. 147.

In the Tibetan Tales, translated by Schiefner from the Tibetan of the Kah-gyur into German, and from it done into English by Ralston, Jivaka is said to be an illegitimate son of King Bimbisāra. Jivaka’s mother left the boy concealed in a chest before the gate of the royal palace.

“When it was opened a boy was seen inside it. The king asked if the child was alive or dead. He was told that it was alive. Then the king recognised the seal and the robe, and he made over the child to Prince Abhaya. The prince brought him up, and as the king had asked if he was alive, and as Prince Abhaya had looked after his maintenance, the boy received the name of Jivaka Kumārabhaṇḍa.
When Jivaka had grown up, he was sitting one day conversing with Abhaya. Abhaya said that it was incumbent on them to learn some craft, whereby they might gain their bread later on.

* * * * *

Jivaka also, having seen a white-clad physician, surrounded by several men clad in white, entering the king’s palace, asked who that was.

‘He is a physician,’ was the reply.

‘What does he do?’

‘He cures.’

‘What does he earn?’

‘When he cures a patient he receives his fee; but if the patient dies, he receives nothing, for nothing is given.’

Thereupon Jivaka resolved to study the healing art. He went to his father and said, ‘O king, allow me to study the healing art.’

‘O son, you are a king’s son. What do you want to do with the healing art?’

‘O king, kings’ sons are in the habit of learning all arts.’

‘In that case, O son, learn this art.’

So Jivaka began to study the healing art.

When he had studied it well, but had not as yet learnt how to open skulls, he had recourse to the king of physicians, Ātreya in Takshaśiśā, of whom he had heard that he understood the art of skull-opening. Going to the king, he told him that he was about to journey to Takshaśiśā.

‘What for?’

‘The king of physicians, Ātreya, lives there, who understands the art of opening the skull. It is in order to learn that art that I wish to go there.’

‘Do you desire, O son, to make a living thereby?’
‘O king, a man must either not study the art of healing at all, or he must study it thoroughly.’

‘In that case, O son, go thither.’

The king wrote a letter to king Pushkarasārin, saying, ‘My son is going to Ātreya in order to study the healing art. Provide him with all things which he may require.’

In the course of time Jīvaka arrived at Takshaśilā, and Pushkarasārin, after reading the letter, handed him over to Ātreya, to whom he gave orders to instruct in the healing art the prince who had come there on his account. When Ātreya began to teach him, Jīvaka mastered everything excellently at the slightest intimation. Now Ātreya was wont, when he visited a patient, to take a young Brahman along with him. One day he took Jīvaka also, gave him directions to administer such and such remedies, and then went away. Jīvaka thought, ‘In the present case the master has made a mistake. If the patient takes this medicine, he will die this very day. As the remedy which the master has prescribed is not good, I will contrive an expedient.’ So he left the house along with Ātreya, and said when he came back again, ‘The doctor has told me not to give the medicine which he has prescribed but such and such a remedy.’ When the patient had been treated in this way, he became better. The next time Ātreya visited the patient, after asking how he was getting on, he gave directions that the same medicine should be given to him on the following day. Being asked whether he meant the medicine which he had prescribed first or that which he had afterwards ordered, he said, ‘What did I prescribe first, and what afterwards?’

He was told, ‘You prescribed the one when you were present here; about the other you gave orders to Jīvaka.’ He said to himself, ‘I made a mistake. Jīvaka is
endowed with great insight.' Then he said that the medicine which Jivaka had prescribed was to be given.

Ātreya became well pleased with Jivaka, and took him along with him wherever he went. The Brahmans' sons said, 'O teacher, you are well pleased with him because he is a king's son, and you bestow instruction upon him, but none upon us.' He replied, 'That is not the case. Jivaka possesses great intelligence, and he is able to comprehend intuitively whatever I indicate to him.' They said, 'O teacher, how do you know this?' He said to the Brahmans' sons, 'Go and ask the price of various commodities, you of such a one, you of such another.' And having so spoken he sent them off to the market. He also gave orders to Jivaka to ask the price of a certain article. The Brahmans' sons did as they were bid. Jivaka did likewise. But then he said to himself, 'Suppose the master asks the prices of other wares, what shall I be able to reply? I will make myself acquainted with the prices of other commodities as well.' When they had all returned to their teacher, they rendered an account of those things which they had been ordered to do. Then Ātreya began to ask the price of articles which he had not mentioned, saying, 'O Brahman's son, what does this or that commodity cost?' He whom he questioned replied that he did not know. In like manner did the others make reply when he questioned them. But Jivaka, when he was asked, told him the price of every kind of goods.

'O Brahmans' sons,' said Ātreya, 'have ye heard?'

'We have heard.'

'Behold, this is the reason why I said that Jivaka, as he is possessed of remarkable insight, intuitively comprehends any matter on a slight intimation being given to him. I will give you yet another proof of this,'
Then he said to his pupils, 'Go to the pine-hill, and fetch from it that which is no remedy.' They went thither, and each of them brought away that which he thought was no remedy. But Jivaka reflected that there is scarcely anything which is not a remedy, so he brought away only a knot from a reed and a morsel of stone. Halfway back he met a herd-girl, who was carrying a jug of curdled milk and a leavening pot, and who was intending to go to Atreyā, as she was suffering greatly with her eyes. Jivaka asked her where she was going. When she had told him, he showed her a remedy which was near at hand. She applied it, and was cured at once. Full of joy thereat she said, 'Take this pot and this jug of curdled milk.' He accepted the pot, but he gave her back the jug of curdled milk. Then he went on his way carrying the pot.

Now the Brahmins' sons saw some elephant tracks in the middle of the road, and took to inspecting them. When Jivaka came up with them, he asked what those marks were. 'Footprints of an elephant,' they replied. He said, 'Those are the footprints of an elephant, not male but female, blind of the right eye, and about to bring forth young to-day. On it a woman was riding. She too is blind of the right eye, and she will bear a son to-day.'

When they had all returned to Atreyā, each of them showed what he had brought away with him. Atreyā said, 'O Brahmins' sons, all these things are remedies. This one is of use in such and such an illness, and the others in other illnesses.' When Jivaka was asked what he had brought, he said, 'O teacher, all things are remedies; there exists nothing which is not a remedy. However, I have brought with me the knot of a reed, a morsel of stone, and a leavening pot.'
'Of what use are these things?'

'If a man is stung by a scorpion, he can be fumigated with the reed knot and healed with the leavening pot, and with the morsel of stone can a pot of curdled milk be broken at harvest-time.'

Ātreya laughed. The Brahmans' sons thought that the teacher was displeased with him, so they said, 'O teacher, do you suppose that is all? We saw the track of an elephant in the middle of the road, and Jīvaka declared that the track was that of a female elephant, blind of the right eye and big with young, and that it will bring forth a young elephant to-day; and also that a woman had been seated upon it, who was also pregnant and blind of the right eye, and who will give birth to-day to a son.'

Ātreya asked, 'O Jīvaka, is this true?'

'Yes, O teacher.'

'How did you know whether the footprints were those of a male or of a female elephant?'

'O teacher,' replied Jīvaka, 'how could I, who was brought up in a royal family, help knowing that? The footprints of a male elephant are round, those of a female elephant are oblong.'

'How did you know that she was blind of the right eye?'

'Because she had eaten the grass which grew on the left side only.'

'How did you know that she is big with young?'

'Because she had pressed hard with her feet.'

'How did you know that she will give birth to a male foal?'

'Because she pressed hardest on the right side.'

'How did you know that a woman had been riding on the elephant?'
'From her track on the road when she alighted.'

'How did you know that she was blind of the right eye?'

'Because as she walked she plucked the flowers which grew on the left side only.'

'How did you know that she was with child?'

'Because the heels of her feet had made the deepest impression. All this is so, but if the teacher does not believe me, let him send one of the Brahman's sons to the inn.'

Ātreya sent some of them there, and all turned out to be just as Jivaka had said. Then Ātreya said to the Brahman's sons, 'O Brahman's sons, have ye comprehended? After such a fashion is Jivaka's intelligence remarkable.'

Jivaka had learnt the whole art of healing, with the exception of the operation of skull-opening. Now a man who was afflicted by a cerebral malady came to Ātreya and asked him to treat him. Ātreya replied that the man must dig a pit that day and provide it with dung, and that next day he would take the case in hand. When Jivaka heard this, he went to him and said, 'O friend, all that I have learnt have I learnt for the benefit of mankind. As I have not yet learnt the operation of skull-opening, hide me away so that I may see how you perform it.' Ātreya promised to do so, and showed him a place to hide in.

When Ātreya came, he placed the man in the pit, opened his skull, and was about to seize the reptile with his pincers, when Jivaka cried out, 'O teacher, be not hasty in seizing it; otherwise this son of a good family might die to-day.'

'Are you there, Jivaka?' asked Ātreya.

'Yes, teacher,' he replied.
‘How then ought I to seize the reptile?’

‘O teacher, warm the pincers and touch its back therewith. Then, if the reptile draws its arms and feet together, give it a toss out.’

When all this had been done the man was cured.

Then Ātreya said, ‘O Jivaka, go and bathe, and then come to me. As I am much pleased, I will communicate to you after what fashion the skull is opened.’

Jivaka bathed, and Ātreya showed him after what fashion the skull ought to be opened. Then Ātreya said, O Jivaka, as I earn my bread thereby, do not practise the art in this country.’

‘O teacher, I will act accordingly.’

With these words Jivaka paid his respects to Ātreya. Then he went to king Pushkarasārin, and informed him that, as he had now learnt the art of healing, he was about to take his departure.

Now there were in the borderland at that time some enemies of Pushkarasārin named Pāṇḍavas. Then said the king, ‘O Jivaka, my enemies the Pāṇḍavas are in the borderland; bring them to discomfiture by the force of your intelligence, and afterwards come back here. Then will we proceed after the fashion of the world.’ Jivaka promised to do so. As soon as a fourfold army had been equipped, he set out, discomfited the Pāṇḍavas of the borderland, took hostages and tribute from them, and then, having returned safely, handed over to the king what he had taken. The king was greatly pleased, and bestowed presents on Jivaka, as Jivaka did on Ātreya.

Jivaka journeyed by degrees to Bhadramkara, and having arrived in that city, spent the summer there. After learning there the Śāstra, ‘Language of all Creatures,’ he departed from Bhadramkara. Seeing a man carrying a load of wood to the city, of whom nothing was
left but skin and bone, and the whole of whose body was dropping sweat, he said to him, 'O friend, how came you into such a plight?' The man replied, 'I know not. But I have got into this state since I began to carry this load.' Jivaka carefully inspected the wood, and said, 'Friend, will you sell this wood?'

'Yes!'

'For how much money?'

'For five hundred Kārabānas.'

Jivaka bought the wood, and when he had examined it, he discovered the gem which brings all beings to belief. The virtue of the gem is of this kind: when it is placed before an invalid, it illuminates him as a lamp lights up all the objects in a house, and so reveals the nature of his malady.

When Jivaka had gradually made his way to the Udumbara land, he found there a man who was measuring with a measure, and who, when he had finished measuring, inflicted a wound upon his head with the measure. When Jivaka saw this, he asked him why he behaved in that way.

'My head itches greatly.'

'Come here and I will look at it.'

The man lay down and Jivaka examined his head. Then he laid on the man's head the gem which brings all beings to belief, and it immediately became manifest that there was a centipede inside. Thereupon Jivaka said, 'O man, there is a centipede inside your head.' The man touched his feet and said, 'Cure me.' Jivaka promised to do so, but he thought, 'I will act according to the words of the teacher.' So he said, 'O man, dig a pit to-day and have dung in readiness. I will take your case in hand to-morrow.' The man touched his feet and went away. Next day Jivaka placed the man
in the pit, opened the skull with the proper instrument, touched the back of the centipede with the heated pincers, and then, when the centipede drew its arms and feet together, he seized it with the pincers and pulled it out. Thereupon the patient recovered. The man gave Jivaka five hundred Kārshāpaṇas, which he sent to Ātreya.

After this Jivaka came to the Rohitaka land. A householder had died there who had possessed a park with beautiful flowers, fruits, and water, and who, as he had been excessively fond of the garden, had been born again there among the demons. When his son became master of the house, he appointed a certain man to watch over the park. The watchman, however, was killed by that demon, as was also a second watchman, after which the son of the deceased householder abandoned the park. Thereupon a dropsical man, whom all the doctors had given up, came to that park and took up his quarters there for the night, thinking that it would not much matter if the demon were to kill him. Now it happened that Jivaka also spent the night in this park. The demon began to threaten the dropsical man. Then stepped forward the Dropsy and said, 'As I have already taken possession of this man, wherefore do you threaten him? Is there no one here who will fumigate you with the smoke of goats' hair? That would make you fly twelve yojanas away?' The demon replied, 'Is there no one here to give you radish-seed pounded and beaten up in butter? Thereby would you be broken to pieces.' Jivaka heard all this, and next morning he visited the householder, and asked him why he had abandoned the park which was so rich in flowers, fruits, and water. The householder told him all that had occurred. Then said Jivaka, 'O householder, fumigate the park with the smoke of goats' hair. Then will the demon fly twelve
yojanas away.' The householder did so, and the demon flew twelve yojanas away. This householder also gave five hundred Karshapañas to Jivaka, who sent them as before to Ātreya.

Afterwards Jivaka asked the dropsical man why he abode in the demon-haunted park. The man told him everything that had occurred. Jivaka said to him, 'Swallow radish-seed pounded and beaten up in butter, and you will recover.' The man took the remedy and recovered his health. This man also gave five hundred Karshapañas to Jivaka, who, as before, sent them to Ātreya.

Jivaka gradually made his way to Mathurā, where he rested under a tree outside the city. Now it had come to pass there that a wrestler was smitten by an antagonist, and his bowels were displaced, so that he died and was carried out to be buried. A vulture and her little ones had their nest on a tree, and one young vulture said, 'Mother, give us flesh.' She replied, 'Children, where is flesh to be found?' The young birds said, 'Mother, as that Malla who was smitten in wrestling is dead and has been carried out, flesh is to be found there where he is.'

'O children, the king of doctors, Jivaka, had come here, and will set him to rights again.'

'Mother, in what manner will he set him to rights?'

'By applying a certain powder to his bowels.'

Jivaka overheard all this. So he arose and went to where the corpse was, and inquired, saying, 'Honoured sirs, whom have ye here?'

'A man who died after being struck down while wrestling,' was the reply.

'Lay him down that I may look at him,' said Jivaka.

The dead man was laid down, and Jivaka placed on
his head the gem which brings to belief. Perceiving that
the man's entrails had been displaced, he blew some powder
into the body through a hollow reed, and as soon as the
powder had reached the entrails the man recovered. This
man also gave five hundred Karshaapanas to Jivaka, who,
as before, sent them to Atreyay.

Now there was in Mathura a householder who had a
wife of consummate youth and beauty, whom he loved
exceedingly. After his death he was born again as a
reptile in the lower part of his wife's body .... When
she heard that the physician Jivaka had arrived she went
to see him, and said that she was ill, and that he must
treat her .... He ordered her to lay aside her garments,
and then he expelled the worm in the way in which, as
will presently be described, he got rid of the centipede
which had crept into a man's ear. Whereupon the patient
recovered. As her desires were enhanced by passion,
she made overtures to him, but he shut his ears and
said, "You seem to me like a Rakshasi. I, who have
cured you, am contented with having done so." She also
gave him five hundred Karshaapanas, which likewise he
sent to Atreyay.

After this Jivaka went on by degrees and reached the
shore of the river Yamuna. There he saw a corpse which,
when the fish twitched the sinews of its heels, opened its
eyes and smiled. Observing all this, he became aware of
the connection which exists between the sinews and the
rest of the body.

Having gradually made his way to Vaisali, he found
there a wrestler the ball of whose eye protruded in conse-
quence of a blow from a fist. Jivaka paid him a visit,
pulled the sinews of his heel, and restored the eye to its
right place. This man also gave him five hundred Kar-
shaapanas, which he gave to Abhaya's mother.
At Vaiśāli there lived a man into whose ear a centipede had crept, and had therein given birth to seven hundred young ones. Tormented by his pains in the ear, this man went to Jivaka and intreated him to cure him. Jivaka said to himself, 'Hitherto I have acted in accordance with my teacher's instructions, but now I will act according to my own intelligence.' He said to the man, 'Go and make a hut out of foliage, carpet it with blue stuff, place a drum underneath, and make the ground warm.' The man provided everything as he was told. Then Jivaka made the man lie down, sprinkled the ground with water, and beat the drum. Thereupon the centipede, thinking that the summer was come, crept out. Then Jivaka placed a piece of meat on the ear. The reptile turned back, but presently came out again with its young ones, and they all laid hold of the piece of meat. Whereupon Jivaka flung it into the flesh-pot, and the man recovered his health. He gave Jivaka five hundred Kārshāpaṇas, and Jivaka gave them to Abhaya's mother.

After a time Jivaka came to Rājagṛha, and King Bimbisāra, hearing of his arrival, ordered Prince Ajātaśatru to go out to meet his elder brother. The prince set out on the way. But when Jivaka heard that Prince Ajātaśatru was coming to meet him, he reflected that if he consented to this reception, Ajātaśatru, when he became king, might do him some harm. So he turned back, and entered the city by another gate.

On another occasion, when Jivaka was strolling along surrounded by a great crowd, a Brahman who was afflicted with an eye disease accosted him, and begged him to prescribe a remedy. He replied angrily, 'Sprinkle the eye with ashes.' The man, who was of a simple nature, did as he was told, and he became well.
Another man, also afflicted with an eye disease, was on his way to visit Jivaka, when the Brahman saw him and asked him where he was going. When the man had told him, the Brahman said, 'What need have you of Jivaka? Do what he told me to do.' The man gave heed to the words of the Brahman, sprinkled his eye with ashes, and became blind.

At another time, a tumour formed on the crown of King Bimbisāra's head. He ordered his ministers to summon the physicians. The ministers did so, and the king told the physicians to treat the tumour. They said, 'O king, as the great physician Jivaka is here, why should we deal with it?' So the king ordered Jivaka to be summoned. When he had been introduced, the king asked him to undertake the case. He consented to do so, on the condition that he should be allowed to give the king his bath. Then he anointed the tumour with myrobalan and with ripening substances, and he poured over it five hundred jugs of water in which such substances had been infused. When it was ripe he secretly touched it with a razor and squeezed it out. Then he applied healing remedies, and poured over it five hundred jugs of water in which such substances had been infused. Whereupon the wound healed so completely that the skin and the hair were perfectly even. When the king's bath was finished, he said that Jivaka was now to begin the operation. Jivaka replied, 'O king, be pleased to partake of food.' When the king had eaten, he again called upon Jivaka to proceed. 'O king said Jivaka, 'the operation has been performed.' The king would not believe this, but when he felt with his hand, he could not find the place where the hurt had been. Moreover, when he took a mirror and looked in it, he could see nothing. He asked his wife, but neither
could she find the place where the hurt had been. The king was greatly astonished, and he said to his ministers, 'Honoured sirs, appoint Jivaka king of the physicians.' But the man who had become blind said, 'O king, is it from love towards your son or on account of his knowledge of things that you give him this appointment?' The king replied, 'On account of his knowledge of things.' The blind man said, 'However this may be, he has not cured me.' Jivaka said, 'O man, I have never seen you before; how, then, could I have cured you?' The blind man replied, 'That is true; but he to whom you did prescribe a remedy taught me what to do.'

'What did he teach you to do?'

'Such and such things.'

'Your nature and that man's nature are different,' said Jivaka. 'Now do this and that, and you will be made whole.'

The man acted accordingly and was made whole. Then he said, 'O king, be pleased to let Jivaka be appointed king of the physicians.' So Jivaka was seated upon an elephant, and with great pomp was installed king of the physicians.

There lived in Rājagṛha a householder who suffered from a swelling of the glands, and had been given up by all the physicians. He resolved to go to Jivaka. If he could be cured by him, well and good; if not, then he was ready to die. He came to Jivaka and entreated him to cure him. Jivaka said that the remedies which his case required were hard to find. Thus the man thought, 'As even Jivaka has given me up, what is there for me to do? As my time has come, I will die of my own accord.' So he went away to the cemetery. Now a corpse was being burnt there,
and an ichneumon and a lizard, which were fighting with one another, fell into the fire. Being tormented by hunger, he devoured them both. Then he drank some rain-water which he found in the cemetery, and afterwards he betook himself to a cattle-shed in the neighbourhood of the cemetery, where he fed upon kudrava porridge and sour milk mixed with butter. Thereupon the tumour gave way, and he, after it had discharged upwards and downwards, was restored to health.

At another time Vaidehi suffered from a tumour in the groin. She communicated the fact to the king, who ordered Jivaka to cure his stepmother. Jivaka undertook the case, prepared a poultice, and asked her to sit down upon it. After examining the poultice on which she had sat, he perceived where the diseased spot was. Then he applied maturing means, and when he saw that the tumour was ripe, he concealed a lancet in the poultice, and gave directions to the queen-mother as to how she was to sit down upon it and rise up again. She acted accordingly, and the tumour gave way as soon as it was pricked by the lancet. He then caused it to be washed with bitter water mixed with healing substances, and applied healing substances to it, after which she became well.

Jivaka went to the king, who asked him if he had healed his stepmother. He replied that he had done so.

"But you have not looked upon her without her clothing?"

"No."

"How then did you manage?"

When Jivaka had described what he had contrived, the king marvelled greatly, and gave orders to the ministers to install Jivaka a second time as king of the physicians.
But the man with the swelling of the glands, to whom Jivaka had said that it would be difficult to find a remedy for his ailment, asked the king whether he had ordered Jivaka to be installed as king of the physicians out of love for his son or on account of that son's knowledge of things. The king replied, 'On account of his knowledge.'

'However this may be, he has not cured me.'

'O man,' said Jivaka, 'I did not undertake your case. I merely said that it would be difficult to find you a remedy.'

'What is the remedy in my case?' asked the man.

'If on the fourteenth day of the waxing moon,' replied Jivaka, 'a fair-haired man dies and is burnt at the cemetery; and if at that time an ichneumon and a lizard are fighting with one another and fall into the fire; and if you eat both of them, and then drink of the water of the rain poured down by Mahesvara on the cemetery; and if you afterwards partake of kodrava porridge and curdled milk mixed with butter, in that case you will recover. It was because I thought of all this that I told you that the remedy would be a difficult one to find.'

Then the man said, 'Your knowledge is excellent, for these are the very things of which I have partaken.' And he joyfully exclaimed, 'O king, as Jivaka deserves to be king of the physicians, let him be appointed to that office.'

And so Jivaka was for the second time installed as king of the physicians.

At the time when Ajātaśatru, impelled by Devadatta, the friend of vice, deprived of his life his father, the lawful king, he fell ill with an internal tumour. He called upon the physicians to cure him. They replied,
'O king, as your elder brother is here, Jivaka, the king of the physicians, wherefore should we cure you?' So the king told his ministers to call in Jivaka. This was done, and the king charged him to remove the tumour, which he undertook to do.

Jivaka reflected that the tumour might yield to one of two influences, either that of excessive joy or that of excessive wrath. And that as it would be impossible to arouse excessive joy within so sinful a man, it would be necessary at all risks to excite in him excessive wrath. So he told the king that he could heal him, provided that the king would feed on Prince Udajibhadra's flesh.

When the king heard this he became furious, and cried, 'Very good! I have killed my father, and you want to put Udajibhadra to death. Then if I die of this complaint you will be king.'

Jivaka replied, 'Such are the means of effecting a cure; in no other way can I restore you to health.'

When the king had given his consent, Jivaka brought Prince Udajibhadra before the king, robed in all stately array, and said, 'O king, take pains to look well at Prince Udajibhadra, for after this you will not be able to see him again.' Having thus exhibited him, he took him to his own house and there he hid him away.

He then went to the cemetery of Sitavana in search of human flesh. There was no lack of corpses there, and from one of these corpses he took some flesh and carried it away with him. This he prepared with the most excellent materials, and then he served it up to the king at dinner-time. When king Ajatasatru had received the bowl of flesh-broth, and was preparing to partake of it, Jivaka seized it, hit him over the head with it, and said to him, 'O evil-doer, you have taken the life of
your own father, and now you want to feed on the flesh of your own son.'

The king cried in his wrath, 'If this be so, why have you put him to death?'

As he thus broke out in anger, his tumour gave way, and discharged upwards and downwards, its contents coming to light mixed with blood from the wound. When the king saw that, he fell fainting to the ground. But after he had been sprinkled with water he came to himself, and then, when he had bathed and partaken of strengthening nourishment, he recovered his health.

After that, Jivaka brought before the king Prince Udayabhadra arrayed in all state, and touched the king's feet and said, 'O king, here stands Prince Udayabhadra. I would not deprive an ant of its life, not to speak of the prince. But as it was only by this contrivance that the king's life could be saved, therefore did I contrive it.' The king marvelled greatly, and gave orders to his ministers to install Jivaka for the third time as the king of the physicians. The ministers set him upon an elephant and with great pomp installed him for the third time as king of the physicians.'

_Tibetan Tales_, pp. 92-109.

_The Story of Jivaka as narrated in the Mahāvagga._

"EIGHTH KANDHAKA.

(The Dress of the Bhikkus.)

4. And the courtesan Sālavatī, when the child in her womb had reached maturity, gave birth to a boy. And the courtesan Sālavatī gave orders to her maidservant (saying), 'Go my girl, put this boy into an old winnowing basket, take him away, and throw him away
on a dust-heap.' The servant accepted this order of the courtezan Sâlavatî (by saying), 'Yes, Madam,' put that boy into an old winnowing basket, took him away, and threw him away on a dust-heap.

At that time a royal prince, Abhaya by name, went betimes to attend upon the king, and saw that boy, around whom crows were gathering. When he saw that, he asked the people: 'What is that, my good Sîrs, around which the crows are gathering?'

'It is a boy, Your Highness.'

'Is he alive, Sîrs?'

'He is alive, Your Highness.'

'Well, my good Sîrs, bring that boy to our palace and give him to the nurses to nourish him!'

And those people accepted that order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' brought that boy to the palace of the royal prince Abhaya, and gave him to the nurses (saying), 'Nourish (this boy).'

Because (the people had said about this boy to Abhaya), 'He is alive' (g î v a t i), they gave him the name of Gîvaka; because he had been caused to be nourished by the royal prince (kumāreṇa posāpito), they gave him the name of Komāraka.

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1 This 'royal prince Abhaya' (Abhaya Kumāra) is mentioned by the Gainas under the name of Abhayakumāra as the son of Seniya, i.e., Bimbisāra. See Jacobi, Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. XXXIV, p. 187.

2 The word which we have translated, 'Your Highness' (d eva, it. 'God') is the same which is used by all persons except by Samanas addressing a king.

3 Evidently the redactors of this passage referred the first part of the compound Komāraka to the royal prince (Kumāra) Abhaya, and intended Komāraka to be understood as 'a person whose life is supported by a royal prince.' So also the name
5 And ere long Gīvaka Komārabhakkā came to the years of discretion. And Gīvaka Komārabhakkā went to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'Who is my mother, Your Highness, and who is my father.'

'I do not know your mother, my good Gīvaka, but I am your father, for I have had you nourished.'

Now Gīvaka Komārabhakkā thought: 'In these royal families it is not easy to find one's livelihood without knowing an art. What if I were to learn an art.'

6. At that time there lived at Takkasilā (Tākṣila) a world-renowned physician. And Gīvaka Komārabhakkā without asking leave of the royal prince Abhaya set out for Takkasilā. Wandering from place to place he came to Takkasilā and to the place where that physician was. Having approached him he said to that physician, 'I wish to learn your art, doctor.'

'Well, friend Gīvaka, learn it.'

And Gīvaka Komārabhakkā learnt much, and learnt easily, and understood well, and did not forget what he had learnt. And when seven years have elapsed, Gīvaka Komārabhakkā thought: 'I learn much, and learn easily, and I understand well, and I do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

Kumara-Kassapa is explained in the Gātaka commentary (Rh. D., Buddhist Birth Stories, p. 204). The true meaning of the name, however, appears to have been different, for in Sanskrit Kūmārabhrītyā and Kūmārabhrītya are technical terms for the part of the medical science which comprises the treatment of infants (see Wise, Commentary on the Hindu System of Medicine, p. 3). We believe, therefore, that this surname Komārabhakkā really means, 'Master of the Kūmārabhrītya Science.'
7. And Gīvaka Komārabhaṭṭa went to the place where that physician was; having approached him he said to that physician: 'I learn much, doctor, and I learn easily; I understand well, and do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

'Very well, my dear Gīvaka, take this spade, and seek round about Takkasīlā a yogana on every side, and whatever (plant) you see which is not medicinal, bring it to me.'

Gīvaka Komārabhaṭṭa accepted this order of that physician (saying), 'Yes, doctor,' took a spade, and went around about Takkasīlā a yogana on every side, but he did not see anything that was not medicinal. Then Gīvaka Komārabhaṭṭa went to the place where that physician was; having approached him he said to that physician: 'I have been seeking, doctor, all around Takkasīlā a yogana on every side, but I have not seen anything that is not medicinal.'

(The physician replied), 'You have done your learning, my good Gīvaka; this will do for acquiring your livelihood.' Speaking thus he gave to Gīvaka Komārabhaṭṭa a little (money) for his journey (home).

8. And Gīvaka Komārabhaṭṭa took that little money, given to him for his journey, and set out for Rājagaha. And on the way at Sāketa that little money of Gīvaka Komārabhaṭṭa was spent. Now Gīvaka Komārabhaṭṭa thought: 'These ways are wild, and there is but little water and little food; it is difficult to travel here without money for the journey. What if I were to try to get some money for my journey.'

At that time the Setṭhi's ¹ wife at Sāketa had been suffering for seven years from disease in the head; many

¹ See the note at p. I, 7, 1.
very great and world-renowned physicians came, but they could not restore her to health; they received much gold, and went away.

And Givaka Komārabhakkha, when he had entered Sāketa, asked the people: 'Who is sick here, my good Sirs? Whom shall I cure?'

'That Setthi's wife, doctor, has been suffering for seven years from a disease in the head; go, doctor, and cure that Setthi's wife.'

9. Then Givaka Komārabhakkha went to the house of that householder, the Setthi; and when he had reached it, he gave orders to the door-keeper (saying), 'Go, my good door-keeper, and tell the Setthi's wife: 'A physician has come in, Madam, who wants to see you.'

That door-keeper accepted this order of Givaka Komārabhakkha (saying), 'Yes, doctor,' went to the place where the Setthi's wife was, and having approached her, he said to the Setthi's wife: 'A physician has come in, Madam, who wants to see you.'

'What sort of man is that physician, my good door-keeper?'

'He is a young man, Madam.'

'Nay, my good door-keeper, what can a young physician help me? Many very great and world-renowned physicians have come and have not been able to restore me to health; they have received much gold, and have gone away.'

10. Thus that door-keeper went to Givaka Komārabhakkha; having approached him he said to Givaka Komārabhakkha: 'The Setthi's wife has said, doctor: Nay, my good door-keeper (&C. as in §9).'

(Givaka replied), 'Go, my good door-keeper, and tell the Setthi's wife: "The physician, Madam, says: 'Do not give me anything beforehand, Madam; when you
shall have been restored to health, then you may give me what you like."

The door-keeper accepted this order of Givaka Komarabhakka (saying), 'Yes, doctor,' went to the place where the Setthi's wife was, and having approached her he said to the Setthi's wife: 'The physician, Madam, says (&c., as above).'

'Well, my good door-keeper, let the physician enter.'

The door-keeper accepted this order of the Setthi's wife (saying), 'Yes, Madam,' went to the place where Givaka Komarabhakka was, and having approached him he said to Givaka Komarabhakka: 'The Setthi's wife calls you doctor.'

11. Then Givaka Komarabhakka went to the place where the Setthi's wife was; having approached her, and having carefully observed the change in the appearance of the Setthi's wife, he said to the Setthi's wife: 'We want one pasata ¹ of ghee, Madam.' Then the Setthi's wife ordered one pasata of ghee to be given to Givaka Komarabhakka. And Givaka Komarabhakka boiled up that pasata of ghee with various drugs, ordered the Setthi's wife to lie down on her back in the bed, and gave it her through her nose. And the butter given through the nose came out through the mouth. And the Setthi's wife spat it out into the spitoon, and told the maidservant: 'Come, my girl, take this ghee up with a piece of cotton.'

¹ *pasata* or *praśrita* ('handful') is said by the Sanskrit lexicographers to be equal to two *palaś*. About the *pala*, which according to the ghee measure (*ghṛitapramāṇa*) of Magadha was the thirty-second part of a *prastha*, see the Atharvā-parisāhta 35, 3, ap. Weber, Ueber den Vedakalender namens Jyotisham, p. 82. Compare also Rh. D., 'Ancient Coins and Measures of Ceylon,' pp. 18, 19.
12. Then Gīvaka Komārabhakka thought: 'It is astonishing how niggardly this housewife is, in that she has this ghee, which ought to be thrown away, taken up with a piece of cotton. I have given her many highly precious drugs. What sort of fee will she give me?'

And the Šetthi's wife, when she observed the change of demeanour in Gīvaka Komārabhakka, said to Gīvaka Komārabhakka 'Why are you perplexed, doctor?'

'I thought: "It is astonishing, &c."'

'Householders like us, doctor, know why to economize, thus; this ghee will do for the servants or workmen to anoint their feet with, or it can be poured into the lamp. Be not perplexed, doctor, you will not lose your fee.'

13. And Gīvaka Komārabhakka drove away the disease in the head which the Šetthi's wife had had for seven years, by once giving her medicine through the nose. Then the Šetthi's wife, who had been restored to health, gave four thousand (kāhāpawas) to Gīvaka Komārabhakka; her son (thinking), 'My mother stands there restored,' gave him four thousand; her daughter-in-law, (thinking), 'My mother-in-law, stands there restored,' gave him four thousand; the Šetthi, the householder, (thinking), 'My wife stands there restored,' gave him four thousand and a man-servant and a maid-servant and a coach with horses.

Then Gīvaka Komārabhakka took these sixteen thousand (kāhāpawas) and the man-servant, the maid-servant, and the coach with the horses, and set out for Rāgagaha. In due course he came to Rāgagaha, and to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'This, Your Highness, (have I received for) the first work I have
done, sixteen thousand and a man-servant and a maid-
servant and a coach with horses; may Your Highness
accept this as payment for my bringing up.

'Nay, my dear Gīvaka, keep it, but do not get a
dwelling for yourself elsewhere than in our residence.'

Gīvaka Komārabhakka accepted this order of the
royal prince Abhaya (saying), 'Yes, Your Highness,' and
got himself a dwelling in the residence of the royal
prince Abhaya.

14. At that time the Magadha king Seniya
Bimbisāra suffered from a fistula; his garments were
stained with blood. When the queens saw that, they
ridiculed (the king, and said): 'His Majesty is having
his courses. His Majesty will bring forth!' The king
was annoyed at that. And the Magadha king Seniya
Bimbisāra said to the royal prince Abhaya: 'I am
suffering, my dear Abhaya, from such a disease that
my garments are stained with blood; and the queens,
when they see it, ridicule (me by saying), "His Majesty
is &c." Pray, my dear Abhaya, find a physician for
me, able to cure me.'

'This excellent young physician of ours, Sire, Gīvaka,
he will cure Your Majesty.'

'Then pray, my dear Abhaya, give orders to the
physician Gīvaka, and he shall cure me.'

15. Then the royal prince Abhaya gave orders to
Gīvaka Komārabhakka (saying), 'Go, my dear Gīvaka,
and cure the king.'

Gīvaka Komārabhakka accepted this order of the
royal prince Abhaya (by saying), 'Yes, Your Highness,'
took some medicament in his nail, and went to the
place where the Magadha king Seniya Bimbisāra was.
Having approached him, he said to the Magadha king
Seniya Bimbisāra: 'Let us see your disease, Your
Majesty.' And Gīvaka Komārabhakkha healed the fistula of the Magadha king Seniya Bimbisāra by one anointing.

Then the Magadha king Seniya Bimbisāra, having been restored to health, ordered his five hundred wives to put on all their ornaments; then he ordered them to take their ornaments off and to make a heap of them, and he said to Gīvaka Komārabhakkha: 'All these ornaments, my dear Gīvaka, of my five hundred wives shall be thine.'

'Nay, Sire, may Your Majesty remember my office.'

'Very well, my dear Gīvaka, you can wait upon me and my seraglio and the fraternity of Bhikkhus with the Buddha at its head.'

Gīvaka Komārabhakkha accepted this order of the Magadha king Seniya Bimbisāra (by saying), 'Yes, Your Majesty.'

16. At that time the Setthi at Rāgagaha had been suffering for seven years from a disease in the head. Many very great and world-renowned physicians came, and were not able to restore him to health; they received much gold and went away. And a prognostication had been made by the physicians to him, to wit: Some of the physicians said: 'The Setthi, the householder, will die on the fifth day; other physicians said: 'The Setthi, the householder, will die on the seventh day.'

Now (a certain) Rāgagaha merchant thought: 'This Setthi, this householder, does good service both to the king and to the merchants' guild. Now the physicians have made prognostication to him (&c., as above). There is Gīvaka, the royal physician, an excellent young doctor. What if we were to ask the king for his physician Gīvaka to cure the Setthi, the householder?'

17. And the Rāgagaha merchant went to the place where the Magadha king Seniya Bimbisāra was; having
approached him, he said to the Magadha king Seniya Bimbisâra: 'That Setthi, Sire, that householder, does good service both to Your Majesty and to the merchants' guild. Now the physicians have made prognostication to him, &c. May it please Your Majesty to order the physician Gîvaka to cure the Setthi, the householder.'

Then the Magadha king Seniya Bimbisâra gave orders to Gîvaka Komârabhabaka (saying), 'Go, my dear Gîvaka, and cure the Setthi, the householder.'

Gîvaka Komârabhabaka accepted this order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty,' went to the place where the Setthi, the householder, was, and having approached him, and having carefully observed the change in his appearance, he said to the Setthi, the householder: 'If I restore you to health, my good householder, what fee will you give me?'

'All that I possess shall be yours, doctor, and I will be your slave.'

18. 'Well, my good householder, will you be able to lie down on one side for seven months?'

'I shall be able, doctor, to lie down on one side for seven months.'

'And will you be able, my good householder, to lie down on the other side for seven months?'

'I shall be able, doctor, to lie down on the other side for seven months.'

'And will you be able, my good householder, to lie down on your back for seven months?'

'I shall be able, doctor, to lie down on my back for seven months.'

Then Gîvaka Komârabhabaka ordered the Setthi, the householder, to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms
out (of the wound), and showed them to the people (saying), 'See, Sirs, these two worms, a small one and a big one. The doctors who said, 'On the fifth day the Sethī, the householder, will die,' have seen this big worm, and how it would penetrate on the fifth day to the brain of the Sethī, the householder, and that when it had penetrated to the brain, the Sethī, the householder, would die. Those doctors have seen it quite rightly. And the doctors who said, 'On the seventh day the Sethī, the householder, will die,' have seen this small worm, and how it would penetrate on the seventh day to the brain of the Sethī, the householder, and that when it had penetrated to the brain, the Sethī, the householder would die. Those doctors have seen it quite rightly.' (Speaking thus) he closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve.

19. And when seven days had elapsed, the Sethī, the householder, said to Gīvaka Komārabhākkha: 'I am not able, doctor, to lie down on one side for seven months.'

'Did you not tell me, my good householder: 'I shall be able, doctor, to lie down on one side for seven months?'

'It is true, doctor, I told you so indeed, but I shall die (if I do); I cannot lie down on one side for seven months.'

'Well, my good householder, then you must lie down on the other side for seven months.'

And when seven days had elapsed, the Sethī, the householder, said to Gīvaka Komārabhākkha: 'I am not able, doctor, to lie down on the other side for seven months.

'Did you not tell me, &c.?'

'It is true, doctor, I told you so indeed, &c.'

'Well, my good householder, then you must lie down on your back for seven months.'
And when seven days had elapsed, the Setthi, the householder, said to Gīvaka Komārabhakkha: 'I am not able, doctor, to lie down on my back for seven months.'

'Did you not tell me, &c.?'

'It is true, doctor, I told you so indeed, &c.'

20. 'If I had not spoken thus to you, my good householder, you would not have lain down even so long a time. But I knew beforehand, "After three times seven days the setthi, the householder, will be restored to health." Arise my good householder, you are restored; look to it what fee you give me.'

'All that I possess shall be yours, doctor, and I will be your slave.'

'Nay, my good householder, do not give me all that you possess, and do not be my slave; give one hundred thousand (Kāhāpanas) to the king, and one hundred thousand to me.'

Then the Setthi, the householder, having regained his health, gave a hundred thousand (Kāhāpanas) to the king, and a hundred thousand to Gīvaka Komārabhakkha.

21. At that time the son of the Setthi at Benares, who used to amuse himself by tumbling (m o k k h a k i k â') brought upon himself an entanglement of his intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook,

1 M o k k h a k i k â is explained in a passage quoted by Childers sub voce and taken from the Suttaṅgala Viñāśinī on the 4th Magghima Sila. (Compare Rb. D., 'Buddhist Suttas from the Pāli,' p. 193.) The passage from Buddhaghosa is however not devoid of ambiguity. He says: 'M o k k h a k i k â is the feat of turning over and over. One gets hold of a staff in the air, and places his head on the ground; turning himself upside down. This is what is meant (by the word m o k k h a k i k â). It is not clear whether the performer suspends himself by his feet from a horizontal bar fixed at a height above the
nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the veins stood out upon his skin.

Now the Setthi of Benares thought: 'My son is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. What if I were to go to Rāgagaha and to ask the king for his physician Gīvaka to cure my son.'

And the Setthi of Benares went to Rāgagaha and repaired to the place where the Magadha king Seniya Bimbisāra was; having approached him, he said to the Magadha king Seniya Bimbisāra: 'My son, Your Majesty, is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above down to:) and the veins stand out upon his skin. May it please Your Majesty to order the physician Gīvaka to cure my son.'

22. Then the Magadha king Seniya Bimbisāra gave orders to Gīvaka Komārabhālka (saying), 'Go, my dear Gīvaka; go to Benares, and cure the Setthi's son at Benares.'

Gīvaka Komārabhālka accepted this order of the Magadha king Seniya Bimbisāra (by saying), 'Yes, Your Majesty,' went to Benares, and repaired to the place where the son of the Benares Setthi was; having approached him, and having carefully observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, ground; or whether he turns a sommersault, holding at the same time a stick in his hands. The latter seems more in accordance with the phrase, 'holding a stick in the air' (ākāsa dandaṃ gabetvā) and with the phrase 'turning over and over' (Samparivattanam).
drew the twisted intestines out, and showed them to his wife (saying), 'Look here what the disease was, from which your husband was suffering. This is the reason why he neither can digest the rice-milk which he drinks, nor can digest the food of which he partakes, nor is able to ease himself in the regular way, and why he has grown lean, and looks disfigured and discoloured, and (why his complexion has become) more and more yellow, and the veins have stood out upon his skin.' (Speaking thus), he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. And before long the Benares Setthi's son regained his health.

Then the Setthi of Benares (saying to himself), 'My son stands here restored to health,' gave sixteen thousand (kāhāpazas) to Gīvaka Komārabhaṅka. And Gīvaka Komārabhaṅka took those sixteen thousand (kāhāpazas), and went back again to Rāgagaha.

23. At that time king Paggota (of Uggeni) was suffering from jaundice. Many very great and world-renowned physicians came and were not able to restore him to health; they received much gold and went away. Then king Paggota sent a messenger to the Magadha king Seniya Bimbisāra (with the following message): 'I am suffering from such and such a disease; pray, Your Majesty, give orders to the physician Gīvaka; he

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1 This passage in which king Paggota is represented as addressing king Bimbisāra by the respectful expression 'deva' may in our opinion be brought forward against Professor Jacobi's conjecture (Zeitschrift der Deutschen Morgen. Gesellschaft, Vol. XXXIV, p. 188), that Bimbisāra was merely a feudal chief under the supreme rule of king Paggota. The Pitaka texts are always very exact in the selection of the terms of respect in which the different persons address each other.
will cure me.' Then the Magadha king Seniya Bimbisāra gave orders to Gīvaka Komārabhaṅka (saying), 'Go my dear Gīvaka; go to Uggenī, and cure king Paggota.'

Gīvaka Komārabhaṅka accepted this order of the Magadha king Seniya Bimbisāra (by saying), 'Yes, Your Majesty,' went to Uggenī and to the place where king Paggota was, and having approached him, and having carefully observed the change in his appearance, he said to king Paggota:

24. 'I will boil up some ghee, Sire, which Your Majesty must drink.'

'Nay, my good Gīvaka; do what you can for restoring me without giving me ghee; I have an aversion and a distaste for ghee.'

Then Gīvaka Komārabhaṅka thought: 'The disease of this king is such a one that it cannot be cured without ghee. What if I were to boil up ghee so that it takes the colour, the smell, and the taste of an astringent decoction.' ¹

Then Gīvaka Komārabhaṅka boiled some ghee with various drugs so as to give it the colour, the smell, and the taste of an astringent decoction. And Gīvaka Komārabhaṅka thought: 'When this king shall have taken the butter and digested it, it will make him vomit. This king is cruel, he might have me killed. What if I were to take leave beforehand.' And Gīvaka Komārabhaṅka went to the place where king Paggota was, having approached him he said to king Paggota:

25. 'We physicians, Sire, draw out roots and gather medical drugs at such an hour as this. May it please Your Majesty to send the following order to the (royal)

¹ See, about the decoctions used in medicine, vi, 4.
stables, and to the gate (of the town): "Let Gīvaka ride out on what animal he likes; let him leave (the town) by what gate he likes; let him leave at what hour he likes; let him enter again at what hour he likes."

And king Paggota sent the following order to the (royal) stables and to the gates (of the town): 'Let Gīvaka ride out on what animal he likes, &c.'

At that time king Paggota had a she-elephant, called Bhaddavatikâ, which could travel fifty yoganas (in one day). And Gīvaka Komārabhakkā gave the ghee to king Paggota (saying), 'May Your Majesty drink this decoction.' Then, having made king Paggota drink the ghee, Gīvaka Komārabhakkā went to the elephant stable, and hasted away from the town on the she-elephant Bhaddavatikâ.

26. And when king Paggota had drunk that ghee and was digesting it, it made him vomit. Then king Paggota said to his attendants: 'That wicked Gīvaka, my good Sirs, has given me ghee to drink. Go, my good Sirs, and seek the physician Gīvakā.'

(The attendants answered), 'He has run away from the town on the she-elephant Bhaddavatikâ.'

At that time king Paggota had a slave, Kâka by name, who could travel sixty yoganas (in one day), who had been begotten by a non-human being. To this slave Kâka, king Paggota gave the order: 'Go, my good Kâka, and call the physician Gīvaka back (saying): 'The king orders you to return, doctor.' But those physicians, my good Kâka, are cunning people; do not accept anything from him.'

27. And the slave Kâka overtook Gīvaka Komārabhakkā on his way, at Kosambî when he was taking his breakfast. And the slave Kâka said to Gīvaka Komārabhakkā: 'The king orders you to return, doctor.'
(Gīvaka replied), 'Wait, my good Kāka, until we have taken our meal; here, my good Kāka, eat.'

(Kāka said), 'Nay, doctor, the king has told me, 'Those physicians, my good Kāka, are cunning people; do not accept anything from him.'"

At that time Gīvaka Komārabhakka, who had cut off some drug with his nail, was eating an emblie myrobalan fruit and drinking water. And Gīvaka Komārabhakka said to the slave Kāka: 'Here, my good Kāka, eat of this myrobalan fruit and take some water.'

28. Then the slave Kāka thought: 'This physician eats the myrobalan and drinks the water; there cannot be any harm in it.' So he ate half of the myrobalan and drank some water. And that half myrobalan which (Gīvaka) had given him to eat, opened his bowels on the spot.

Then the slave Kāka said to Gīvaka Komārabhakka: 'Can my life be saved, doctor?'

(Gīvaka replied), 'Be not afraid; my good Kāka, you will be quite well. But the king is cruel; that king might have me killed; therefore do I not return.'

Speaking thus he handed over to Kāka the she-elephant Bhaddvatikā and set out for Rājagaha. Having reached Rājagaha in due course, he went to the place where the Magadha king Seniya Bimbisāra was; having approached him he told the whole thing to the Magadha king Bimbisāra.

(Bimbisāra said), 'You have done right, my good Gīvaka, that you have not returned; that king is cruel; he might have had you killed.'

29. And king Paggota, being restored to health, sent a messenger to Gīvaka Komārabhakka (with this message), 'May Gīvaka come to me; I will grant him a boon.'

(Gīvaka replied), 'Nay, Sir, may His Majesty remember my office.'
At that time king Paśgōta had a suit of Siveyyaka cloth,¹ which was the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths, and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. And king Paśgōta sent this suit of Siveyyaka cloth to Gīvaka Komārabhakkā. Then Gīvaka Komārabhakkā thought: 'This suit of Siveyyaka cloth which king Paśgōta has sent me, is the best and the most excellent (etc., down to:) and of many hundred thousand suits of cloth. Nobody else is worthy to receive it but He the blessed, perfect Arahath-Buddha, or the Magadha king Seniya Bimbisāra.'

30. At that time a disturbance had befallen the humors of the Blessed One’s body. And the Blessed One said to the venerable Ānanda: 'A disturbance, Ānanda, has befallen the humors of the Tathāgata's body; the Tathāgata wishes to take a purgative.' Then the venerable Ānanda went to the place where Gīvaka Komārabhakkā was; having approached him he said to Gīvaka Komārabhakkā:

'My good Gīvaka, a disturbance has befallen the humors of the Tathāgata’s body; the Tathāgata wishes to take a purgative.'

¹ Buddhaghosa gives two explanations of Siveyyakam dussayugam. 'Either Siveyyaka cloth means the cloth used in the Uttarakuru country for veiling the dead bodies when they are brought to the burying-ground (sivathikā). (A certain kind of birds take the bodies to the Himavat mountains in order to eat them, and throw the cloths away. When eremites find them there, they bring them to the king.) Or Siveyyaka cloth means a cloth woven from yarn which skilful women in the Sivi country spin.' No doubt the latter explication is the right one,
(Gīvaka replied), 'Well venerable Ānanda, you ought to rub the Blessed One’s body with fat for a few days.'

And the venerable Ānanda, having rubbed the Blessed One’s body with fat for some days, went to the place where Gīvaka Komārabhākka was; having approached him he said to Gīvaka Komārabhākka: 'I have rubbed, my good Gīvaka, the Tathāgata’s body with fat; do you now what you think fit.'

31. Then Gīvaka Komārabhākka thought: 'It is not becoming that I should give a strong purgative to the Blessed One.' (Thinking thus), he imbued three handfuls of blue lotuses with various drugs and went therewith to the place where the Blessed One was; having approached him he offered one handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this first handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the second handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this second handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the third handful of lotuses; 'that will purge the Blessed One ten times. Thus the Blessed One will have purged full thirty times.' And Gīvaka Komārabhākka, having given to the Blessed One a purgative for full thirty times, bowed down before the Blessed One, and passed round him with his right side towards him, and went away.

32. And Gīvaka Komārabhākka, when he was out of doors, thought: 'I have given indeed to the Blessed One a purgative for full thirty times, but as the humors of the Tathāgata’s body are disturbed, it will not purge the Blessed One full thirty times; it will purge the Blessed One only twenty-nine times. But the Blessed One, having purged, will take a bath; the bath will
purge the Blessed One once; thus the Blessed One will be purged full thirty times.'

And the Blessed One, who understood by the power of his mind this reflection of Gīvaka Komārabhakkha, said to the venerable Ānanda: 'Gīvaka Komārabhakkha, Ānanda, when he was out of doors, has thought: "I have given indeed (&c., as above down to:) thus the Blessed One will be purged full thirty times." Well Ānanda, get warm water ready.'

The venerable Ānanda accepted this order of the Blessed One (saying), 'Yes, Lord,' and got warm water ready.

33. And Gīvaka Komārabhakkha went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him; sitting near him Gīvaka Komārabhakkha said to the Blessed One: 'Lord, has the Blessed One purged?' (Buddha replied), 'I have purged, Gīvaka.' (Gīvaka said), 'When I was out of doors, Lord, I thought: "I have given indeed &c." Lord, may the Blessed One take a bath, may the Happy One take a bath.' Then the Blessed One bathed in that warm water; the bath purged the Blessed One once; thus the Blessed One was purged full thirty times.

And Gīvaka Komārabhakkha said to the Blessed One: 'Lord, until the Blessed One's body is completely restored, you had better abstain from liquid food.' And ere long the Blessed One's body was completely restored.

34. Then Gīvaka Komārabhakkha took that suit of Śiveyyaka cloth and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, Gīvaka Komārabhakkha said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (Buddha
replied), 'The Tathāgatas, Gīvaka, are above granting boons (before they know what they are).' (Gīvaka said), 'Lord, it is a proper and unobjectionable demand.'—'Speak, Gīvaka.'

'Lord, the Blessed One wears only paṃsukūlā robes (robes made of rags taken from a dust heap or a cemetery\(^1\)), and so does the fraternity of Bhikkhus. Now, Lord, this suit of Sīvēyyaka cloth has been sent to me by king Paṭigota, which is the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth and of many hundred thousand suits of cloth. Lord, may the Blessed One accept from me this suit of Sīvēyyaka cloth, and may he allow to the fraternity of Bhikkhus to wear lay robes.'\(^2\)

The Blessed One accepted this suit of Sīvēyyaka cloth. And the Blessed One taught, incited, animated, and gladdened Gīvaka Komārabhakkha by religious discourse. And Gīvaka Komārabhakkha, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

35. And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to wear lay robes. He who likes may wear paṃsukūlā; he who likes may

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\(^1\) Bhuddhaghosa: 'To the Blessed One during the twenty years from his Sambodhi till this story happened no one had presented a lay robe.

\(^2\) Gāhapati Kīvara may be translated also, as Buddhaghosa explains it, 'a robe presented by lay people.'
accept lay robes. Whether you are pleased with the one or with the other sort of robes, I approve it.'

Now the people at Rājagaha heard, 'The Blessed One has allowed Bhikkhus to wear lay robes.' Then those people became glad and delighted (because they thought), 'Now we will bestow gifts (on the Bhikkhus) and acquire merit by good works, since the Blessed One has allowed the Bhikkhus to wear lay robes.' And in one day many thousands of robes were presented at Rājagaha (to the Bhikkhus).

And the people in the country heard, 'The Blessed One has allowed the Bhikkhus to wear lay robes.' Then those people became glad (as above down to:) And in one day many thousands of robes were presented through the country also (to the Bhikkhus).

36. At that time the Samgha had received a mantle. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to wear a mantle.'
They had got a silk mantle.

'I allow you, O Bhikkhus, to wear a silk mantle.'
They had got a fleecy counterpane.

'I allow you, O Bhikkhus, to use a fleecy counterpane.'

End of the first Bhānavaṇāra.

2

At that time the king of Kasi sent to Gīvaka Komārabhaṇka a woollen garment made half of Benares

1 Itaritarā ('the one or the other') clearly refers to the two sorts of robes mentioned before, not, as Childers (s.v., itaritaro) understands it, to whether the robes are good or bad. Compare also Chapter 3, § 2.

2 See Abhidhāna pp. V. 312.

3 Buddhaghosa: 'This king was Pasenadi's brother, the same father's son.' He appears to have been a sub-king of Pasenadi,
cloth... Then Gīvaka Komārabhakkha took that woollen garment made half of Benares cloth and went to the place where the Blessed One was; having approached him, and respectfully saluted the Blessed One, he sat down near him. Sitting near him, Gīvaka Komārabhakkha said to the Blessed One: 'Lord this woollen garment made half of Benares cloth... has been sent to me by the king of Kāsi. May the Blessed One, Lord, accept this woollen garment, which, may be to me a long time for a good and a blessing.' The Blessed One accepted that woollen garment.

And the Blessed One taught (etc., as in chap. I, § 34, down to :) and went away.

And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus :

'I allow you, O Bhikkhus, to use woollen garments.'


*The History of Jīvaka, who administered Medicine to Buddha.*

"When Bimsara, king of Rajagaha, heard of the fame of Ambapāli, the chief courtezan of Wisālā, he

for in the Lohikka-Sutta it is stated that Pasenadi’s rule extended both over Kāsi and Kosalā (‘Rāgā Pasenadi Kosalo Kāsikosalam agghāvasiti’).

*Our translation of* a d d h a kāsiya m kambalam *is merely conjectural. Buddhaghosa has the following note: ‘A d d h a kāsiya m*, here Kāsi means one thousand; a thing that is worth one thousand, is called Kāsiya. This garment was worth five hundred; therefore it is called a d d h a kāsiya a. And for the same reason it is said, upaddhakasiyam khamamānam.’ Perhaps Vikāsiya m at VI, 15, 5, may have some connection with the word used here.

See last note.
became envious of the glory that by her means flowed to the Lichawi princes, as in this his own city was inferior to Visālā. He therefore commanded that all the beautiful women in the neighbourhood should be collected, that the most beautiful of them all might be chosen; and the choice fell upon the princess Sālāwati. The king then levied for her a tax upon the city of 200,000 masurans, to which he himself added another 100,000 and made over to her many gardens, and buildings, and immense wealth. The price of her embrace was appointed to be 2,000 masurans, being twice the amount received by Ambapāli. She thus became the principal courtesan of Rajagaha, and like the banner of the city, was known to all.

After some time she became pregnant, by Abhaya, the son of Bimsara; but the prince was not made acquainted with the circumstance. It was the custom of the courtesans not to make known that they were pregnant; and when the child was born, if it was a girl, she was brought up in private, but if it was a boy, he was taken to the forest and exposed. When anyone came to the dwelling of Sālāwati, her attendants made known that she was sick, and thus she concealed her condition for the space of nine months. The child of which she was delivered was a boy, who was taken privately to a certain place in the forest, according to the usual custom. In due time the princess again anointed herself, and made her appearance in public, as if nothing had happened. On the day on which the child was taken to the forest, Abhaya went to the same place to walk, when his attention was attracted by a number of crows near a piece of flesh; they did not peck at it with their bills, but looked at it as if in kindness, without doing it any harm. The prince enquired what was the reason of this
appearance, and was told that the crows were hovering round an infant, that had been thrown into a hole. He then asked whether it was alive or dead, and was informed that it was alive. It was because the infant was in that birth to enter the path sōvān, that his life was thus preserved. When the prince saw it, he pitied it, from the force of parental affection, though he knew not that it was his own child; and commanding it to be taken to the palace, he appointed it a nurse and proper attendants. From having been told that it was alive, he called it Jīvaka, he who lives.¹

When Jīvaka, who was also called Komārabhacha, was seven or eight years of age, he was playing with the other princes in the hall, and they reproached him with having no mother. Ashamed, he went to Abhaya, and asked who was his mother; but he smiled and said, 'I am your father, who was your mother I know not; I found you exposed in the forest, and rescued you.' Then Jīvaka reflected, when he heard this circumstance related, that he would receive no inheritance from relationship; so he resolved that he would learn some science, and then by his attainments he might be able to acquire both relatives and wealth. Again he considered the character of the eighteen sciences and the sixty-four arts, and determined that he would study the art of medicine, that he might be called doctor, and be respected, and attain to eminence. With this intention he went to Taksalā,² and applied to a learned professor to receive

¹ The history of Jīvaka is inserted at greater length than that of the other disciples of Gotama, as it is of greater interest, and illustrates the state of medical science in that early age.

² In almost numberless instances, Taksalā, or Takshalā, is represented as a collegiate city. It is most probably the Taxila of the Greeks, which was situated, according to Strabo, between the
him into his school. The professor asked him who he was; and as he thought that if he told the whole truth it would put him to shame, he replied that he was the son of Abhayā, and the grandson of Bimsara, king of Rajagaha. When he said that he wished to learn medicine, the professor asked what was the amount of the wages he had brought; and he replied, 'I have come away by stealth from my parents; and therefore have not brought anything with me; but I will remain with you as a servant, if you will teach me.' The professor saw that there was some appearance of merit about him, and agreed to teach him though from other pupils he received a thousand māsurans. At this moment the throne of Sekra trembled, as Jīwaka had been acquiring merit through a kap-laksha, and was soon to administer medicine to Gotama Buddha. The déwa resolved that as he was to become the physician of Buddha, he would himself be his teacher; and for this purpose he came to the earth, entered the mouth of the professor, and inspired him with the wisdom he needed to teach his pupil in the most excellent manner. At once Jīwaka perceived that what the professor asked, and thought, and said, proceeded from a déwa, and not from a man; and he soon discovered that he could give relief in many cases where his teacher was not able. There are diseases that are mortal, and others that are not mortal, and about all these he was taught by Sekra for the space of seven years. With any other teacher he could not have learnt the same things in sixteen years. Then Jīwaka asked his preceptor when his education

Indus and Hydaspes, and is represented as being extensive and well-governed. The Hindu legends state that Taksha, the son of Bharata, reigned in Gandhāra, his capital city being Takshasālā.
would be completed; and the old man, in order to try his skill, told him that he must go out of one of the gates of the city, and examine the ground around for the space of sixteen miles, during four days, after which he was to bring him all the roots, flowers, barks, and fruits he could discover that were useless in medicine. Jívaka did so; but on his return informed the professor that he had met with no substance that was not in some way or other of benefit; there was no such thing upon earth. The teacher, on receiving this reply, told him that there was no one in the world that could instruct him further, and Sekra departed from his mouth. As he knew that his pupil had been taught by a wisdom that was divine, he gave him sufficient for his maintenance during three or four days, and sent people to accompany him to his own city.

In the course of his journey Jívaka arrived at Sāketu, where he remained a little time to refresh himself. At that time the wife of one of the principal citizens had a violent pain in her head, from which she had suffered seven years. Many learned physicians had promised to cure her, but they only took her substance, and did not afford her a moment's relief. Jívaka having heard of her situation, sent to inform her that a learned doctor was at her gate; but when she learnt his age, she said, 'What can a little child do, when the cleverest physicians in Jambudwīpa have failed? Tell him that if he is hungry, we will supply him with rice; or if it is something else that he wants, let him receive it, and be gone.' On hearing this, Jívaka replied, 'Science is neither old nor young; wisdom does not come from age alone; what has the lady to do with my age, or how does this affect my ability? I will not go away until the headache is entirely cured; if I fail, no harm will be done; I will ask for nothing until my skill is clearly proved.'
The lady was pleased with the manner in which he spoke, and commanded him to be called; after which she offered him a seat, and said, 'My son, can you give me relief for a single day, for it is seven years since I was able to sleep.' Jiwaka promised to give her instant relief, and requested that a little butter might be boiled, on receiving which he poured from his hand a quantity of medicine into her nose, half of which went to her brain and the other half to her mouth. The part that went to her mouth, she spat out; but the husband told the servants to take it up with some cotton. When Jiwaka saw this, he thought to himself, 'If these people are so niggardly that they take up even that which has fallen to the ground in spittle, I fear there is no chance of my receiving any great reward.' The lady guessed his thoughts, and told him that it was done, not on account of their covetousness, but from the preciousness of the medicine; as, if it remained on the ground it would benefit no one; but if taken up it might cure some other disease. She then informed her husband that her headache had all gone, and that Jiwaka was the cause of her recovery. For this the attendants praised him, and the noble, the lady, their child, and their relatives, each gave him 4,000 nila-karshas, with chariots, and other gifts in abundance. With this wealth he went to Rajagaha, and told the prince he had brought him a first offering for the trouble he had had in bringing him up. But Abhaya replied that he had recently found out that he was his own son, by the courtezan Sâlswati, and that he had brought him up, not for a recompense, but from paternal affection. He also gave him permission to build a residence near his own palace, and to partake of his wealth.

At this time Bimsara was troubled with a fistula-in-ano, which sometimes caused his robe to be spotted,
and exposed him to the ridicule of the queens. As the king was greatly ashamed on this account, he consulted the most renowned physicians in every part of Jambudwipa, but they could afford him no relief; so he one day called Abhaya, and asked if he knew of any other person that it would be well to consult. The prince recommended that his own son should be sent for; and when he came, Bimsara took him into a private apartment, and made known to him the nature of his complaint. Jīwaka had taken a little medicine in his finger-nail, with which he anointed this fistula; in an instant the pain was gone, and the disease vanished, but in what way the king could not discover. Bimsara now thought that if Jīwaka was a good man, it was right that he should be honoured, but that if he was a bad man, it would be necessary to put him away; he was so exceedingly clever, that his presence would either be a great benefit or a great evil. To try him, he called his 500 queens, and after telling them of the wonderful cure that had been effected, he informed them that they might reward the physician in any way they thought proper. They therefore brought immense numbers of the richest robes, and presented them to Jīwaka. Abhaya and the nobles who were present, when they saw what was done, secretly wished that he would not receive them; and as he himself was wiser

1 By some of the ancient nations, the medical profession was held in high esteem. The Egyptian surgeons were thought to excel all others in the exercise of their art. The surgeon Demokedes received from the citizens of Aegina one talent, about £383 sterling, for remaining with them one year. Two years afterwards Polykrates of Samos, offered him two talents. When he had cured Darius, that king sent him to the harem to visit his wives. Being introduced as the man who had saved the king’s life, the grateful Sultanas each gave him a saucer full of golden coins.—Herod. iii. 130. Grote’s Greece, IV. 341.
than any of them, he replied, 'It is not proper that I, who am only a subject, should receive garments that belong to the king; I want them not; only grant me your protection and favour, and I require no more.' The king returned to the queens their present, greatly praising Jíwaka; and appointing him the annual produce of many gardens and villages, he became his friend.

There was in Rajagaha a rich nobleman who had a pain in his head, like the cutting of a knife. Two medical men came to visit him, but they could do nothing for him; one said that he would die in five days, and the other in seven. The king was much concerned on receiving this intelligence, as the death of the noble would be a great misfortune to the city; and he requested Jíwaka to see him, who, when he had made the necessary examination, said that there were two worms in his head, one large and the other small; the large worm would cause his death in seven days, and the smaller in five. 'Of the two physicians,' he proceeded, 'one saw the large worm only, and the other only the smaller one; but I will free you from danger in three days, though there is no other person in the world who could do the same.' The noble, trembling from the fear of death, told him that he would give him all his property, and would become his servant, if he saved his life. Jíwaka promised to cure him, if he would grant him one request and told him not to be afraid. The request was, that without removing from the same place, he would lie seven months on his back, seven months on his right side, and seven inonths on his left side, in all twenty-one months;¹ and

¹ If the medical men among the Jews treated their patients in a similar manner, the command given by God to Ezekiel, iv. 5 to lie on his left side 390 days, and on his right side 40 days, would appear less strange.
Jīwaka said further, 'If I give you pain, you must not attribute it to me as a crime, but must give me permission thus to afflict you; parents and teachers chastise their children, that they may be made obedient; and physicians afflict their patients for their benefit, that by this means they may free them from disease.' He then took the noble into an upper room, sat behind him, and taking a very sharp instrument, opened his skull; and setting aside the three sutures, he seized the two worms that were gnawing his brain with a forceps, and extracted them entire. One was the worm that would have killed him in five days, and the other in seven. He then closed up the wound in such a manner that not a single hair was displaced. He had made his patient promise to remain in one place twenty-one months; and under the hands of any other physician this would have been necessary, but he now declared that in twenty-one days he would be perfectly well, and no longer a detention would be required. The noble offered him in return an immensity of treasure, but he was not willing to receive it; he only took a lac of treasure from the king and another from the noble, with a few other things. The fame of Jīwaka now became everywhere known, like the banner of Jambudwīpa.

There was a nobleman in Benares, who in his youth, whilst in the act of leaping, twisted one of his intestines into a knot, on which account he was not able to pass any solid food, and could only eat a little

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1 The ancients had arrived at very great perfection in the making of surgical instruments, as may be seen in many Egyptian paintings. The instruments found in a house at Pompeii, supposed to have belonged to a surgeon, have a great resemblance to those in use at the present day.
at a time, just enough to save life; his body gradually became like a piece of dry wood, and oil might be poured into the holes that presented themselves between his bones, and kept there as in a vessel. From all parts of Jambudwipa physicians came, so that the door of his mansion was beset by them continually; but they all declared, on seeing him, that they were unable to assist him. Then the father of the noble, who had heard of the fame of Jiwaka, took a rich present to Rajagaha, which he presented to Bimsara, and requested that he might receive the assistance of the renowned physician. At the request of the king, he went to Benares; and on being introduced to the noble, he asked him at once if he felt any symptoms as if his intestines were in a knot, and if it first came on when he was leaping or taking violent exercise. On being answered in the affirmative, he said that he could cure him, and putting everybody out of the room but the noble’s wife, he bolted the door, then bound his patient to a pillar that he might not move, covered his face, bound him with a cloth, and taking a sharp instrument without the noble’s being aware of what was going on, ripped open the skin of his abdomen, took out his intestines, just showed the lady in what way the knot was twisted, and then replaced them in a proper manner. After this he rubbed some ointment on the place, freed the noble from the pillar, put him in bed, gave him a drink of rice gruel, and in three days he was able to rise, and was as well as ever. The noble presented him as his fee 16,000 masurans, with horses, chariots, cattle, and slaves in abundance, and with these he returned to Rajagaha, as in grand procession. From all countries the people came to him, and requested his assistance as if they were asking for a divine elixir, or the water of immortality.
JIVAKA

At that time Chandapprajota, king of Udeni, who had the jaundice, sent messengers to Bimsara, with royal gifts, requesting the aid of Jiwaka, but he several times refused to go.

This king had an unconquerable aversion to oil. He could not bear to have it in his food, nor to be anointed with it, nor to have it in the lamps by which his palace was lighted. They were therefore trimmed with malakada (tallow?). It was because his father was a scorpion, that this aversion arose. His mother accidentally imbibed the scorpion’s emission, by means of which she conceived; but the child she brought forth was of a most cruel disposition, and was therefore called Chandapprajota. It was on account of his aversion to oil, that Jiwaka was unwilling to go to Udeni, as it was not possible to cure him without using it in the preparation of the medicine. Other messengers, with greater gifts succeeded the first, and at last Jiwaka was prevailed upon by Bimsara to go, as Chandapprajota was his friend. When the great physician had seen the king, it occurred to him that he might endeavour to give the medicine by stealth; were he to administer it openly, it might cause both his own destruction and that of the king. He therefore informed him that he could effect the cure of his disease; but there was one thing that he must mention to the

Ujjayani or Oujein, a city so called in Malava, formerly the capital of Vikramāditya. It is one of the seven sacred cities of the Hindus and the first meridian of their geographers: the modern Oujein is about a mile south of the ancient city.

—Wilson’s Sanskrit Dictionary

2 The messengers made their first application to the king; and Naaman acted in a similar manner when he received a letter, not for Elisha, who was to heal him, but for the king of Israel.—2 Kings V. 5.
monarch, which was, that doctors are unwilling to make known to others the ingredients of which their medicines are composed; it would be necessary for him to collect all that he required with his own hand, and therefore the king must give directions that he be permitted to pass through any of the gates of the palace whenever he might choose.

Chandapprajota had four celebrated modes of conveyance. 1. A chariot called Oppanika, drawn by slaves, that would go in one day 60 yojanas, and return. 2. An elephant called Nálagiri, that in one day would go 100 yojanas, and return. 3. A mule called Mudakesi, that in one day would go 120 yojanas, and return. 4. A horse called Telekarnnika, that would go the same distance. In a former birth the king was a poor man, who was accustomed to carry the alms-bowl of a certain Pasé-Budha, more expeditiously than any other person; and on this account he was afterwards born of high or royal families and had the swiftest vehicles to convey him from place to place. When the king heard the request of Jiwaka, he gave him permission to use any of the royal modes of conveyance, and to pass out of the palace gates any hour of the day. Of this permission he availed himself, and went hither and thither at his will; now in this conveyance and then in that; so that the wonder of the citizens was greatly excited. One day he brought home an abundance of medicine, which he boiled in oil and poured into a dish. He then told the king that it was exceedingly powerful, so that it would be requisite for him to take it at once, without tasting it, or the virtue would be gone. The king stopped his nose with one hand, and with the other put the medicine into his mouth. At this moment Jiwaka, after informing the attendants what to give the king, went to the elephant.
hall, and mounting the elephant Baddrawati, set off towards Rajagaha like the wind. After going fifty yojanas, he arrived at Kosambæ, where he remained a little to refresh himself, as he knew that the king had no army that could come so quickly; and that if any one came it would be either the slave, the elephant Nālāgiri, the mule, or the horse, but that the elephant he had brought was five times swifter than any other animal.

When the king took the medicine, he knew instantly that he had swallowed oil; and in a rage he commanded that Jīwaka should be impaled; but the nobles informed him that he had fled away upon the elephant Baddrawati. He then sent for the slave Oppanika, and told him that if he would pursue the physician and bring him back he should receive a great reward. In an instant the slave was at Kosambæ, and told Jīwaka that he must return with him to the palace; but he said that he was hungry, and must have something to eat, and requested Oppanika to join him at his meal. As the slave refused, he gave him part of a fruit, in which he had previously put something from the tip of his finger; but when he had eaten about half of it, he fainted away, and Jīwaka was left to finish his repast at his leisure. After a little time he gave the elephant some water to drink, and going to the slave, enquired why he did not take him to the king; but Oppanika said that he would go with Jīwaka to any part of the world, and become his servant, if he would restore him. The physician laughed, and told him to eat the other half of the fruit; but he said that from eating the former he was now unable to lift up his head, and if he ate any more he should certainly die outright. Jīwaka told him that he had never at any time

1 This city is mentioned in the Rāmāyāna and the Purāṇa.
taken life, and that this was the first time he had gone so far as to render any one unable to hold up his head. The slave then ate the other half of the fruit, and was in an instant well, like a man awaking out of a dream. Jīwaka delivered to him the elephant, and told him to return to Udeni, as by that time the king would be perfectly recovered from his disease; and he himself went on his way to Rajagaha, on arriving at which he informed Bimsara of all that had taken place.

It was after these events, that Jīwaka administered medicine to Budha, in the perfume of a flower; and it was because, in many previous births, he had wished for this opportunity, that he received his unexampled skill; it was the reward of his merit.

In this way was the medicine given. On a certain occasion, when Budha was sick, it was thought that if he were to take a little opening medicine he would be better; and accordingly Ananda went to Jīwaka to inform him that the teacher of the world was indisposed. On receiving this information, Jīwaka, who thought that the time to which he had so long looked forward had arrived, went to the wihāra, as Budha was at that time residing near Rajagaha. After making the proper enquiries, he discovered that there were three causes of the disease; and in order to remove them he prepared three lotus flowers, into each of which he put a quantity of medicine. The flowers were then given to Budha at three separate times, and by smelling at them his bowels were moved ten times by each flower. By means of the first flower

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5. By the ancients great efficacy was ascribed to perfumes. It is said of Democritus that being aware of his approaching end, but desirous to prolong his life beyond the festival of Ceres, he held hot bread to his nose, by means of which his wish was accomplished.
the first cause of disease passed away; and by the other two the second and third causes were removed.

When this event was known to the faithful, persons from sixteen kelas of different tribes brought food of a kind proper for an invalid, each one according to his ability. But as Mugalan knew that it was requisite that food of the most delicate kind it was possible to provide should be procured, he looked with his divine eyes to see where it could be found, when he discovered that Sona, of the city of Champá, in Jambudwipa, had in his possession a kind of rice that would be better adapted for the sage than any other in the world.

The parents of Sona were exceedingly rich, as they had thousands of houses surmounted by towers in the city, and possessed in addition 90,000 villages. From his childhood, Sona never put his foot to the ground. Why? Upon the sole of his foot was a row of red hairs turning towards the right, like the flowers painted upon a drum, and appearing as if made by a vermilion pencil. It was because his parents saw this sign of greatness that they did not allow him to step on the ground; and they gave him many attendants. Greatly were the people of Jambudwipa astonished when they heard of this remarkable appearance; they went in numbers to see it, like the pilgrims who visit the srí-pāda, or impression of Budha's foot, upon Samanælla, in the island

1 Founded by Champapuri, a city of which traces still remain in the vicinity of Bhagalpur. It is the capital of Anga. Fa Hian says that in following the course of the Ganges, there was upon the southern bank, the extensive kingdom of Tchen pho. The monasteries he saw appeared to be inhabited by priests. Hsuan Tsang describes the city as being about thirteen miles in circumference; the country was fertile, and the climate warm. There were about ten monasteries, for the most part in ruin, with not more than 300 priests, whilst there were twenty temples belonging to the heterodox fraternity.
of Ceylon. Sona resided in the upper story of a tower, surrounded by magnificent curtains, so that he could not even see the ground. His servants were never beaten, as in the families of other nobles, and yet were they all obedient. How was this? When any of them did wrong, Sona said that he would put his foot to the ground if they were punished; and as all were afraid lest in this way they should cause the loss of so much merit, they were as attentive as if they had been coerced by being maimed, or their heads had been pounded by a hammer, or other severe modes of punishment had been used. In a former birth Sona erected a vihāra for a Pasé-Budha, who one day hurt his foot when he was walking, after which he provided him with a costly carpet upon which to walk. It was through the merit of this act, that he received in the present birth so great a distinction. And now as to the rice. There was a large field surrounded by a high fence, and covered by a network of hair. It was irrigated by water in which sandalwood, camphor, and all kinds of fragrant substances had been steeped, so that their smell was imparted to the ground, the grain, and even to the husbandmen. At the harvest, the grain was cut, not with a sickle, but by the nails of the reapers. The rice was stored in a granary made of sandalwood; first there was a layer of fragrant substances a cubit high, and then a layer of rice, and so on in succession. This granary was built in the most compact manner, and was not open until three years after it had been closed; and at that time, when the doors were thrown open, the perfume spread through the whole city, and every one knew whence it proceeded. Afterwards, as much was taken out every day as sufficed for the wants of the noble's family. When undergoing the usual preparation, it was pounded in a mortar of sandalwood, and
the grains resembled pearls. The husks were carefully preserved, and after being ground, were used by the people for the perfuming of their bodies. The rice was put in new vessels that had been purified seven or eight times, and when boiled the fuel was of some fragrant wood. This rice was received by Sona because in the former birth he had faithfully fed a Pasé-Budha.

When Mugalan perceived in what part of the world the rice was to be procured, he took his alms-bowl in his hand, and went through the air from Rajagaha to Champā, where he remained standing, near the house of Sona, like a blue mountain covered by a cloud. The noble saw him, and filled his bowl with most excellent rice; but when Mugalan received it, he said he had come to procure it for Budha, who had that day taken medicine. Then Sona told him to eat what was in the bowl, and he would have it washed, and re-filled. The priest returned to Rajagaha in the same way as he left it, and presented the bowl to the illustrious sage. The king, Bimsara, also had food prepared, which he took to the wihāra; but when he saw the rice that Mugalan had brought he enquired whether it had been procured in the dwelling of Sekra, or in Uturukuru, as it was impossible that it could have been grown in the world of men. Budha allowed him to taste of it, and told him it was from his own city of Champā, where a noble ate it every day. The king afterwards visited the noble, who in turn came to Rajagaha, when he saw Budha, and entered the path sōvān. Sona became a priest.

On the same day, Jīwaka presented a beautiful garment to Budha, which he himself had received as a present from one of his royal patients. It was a divine garment procured from the kalpa-tree in Uturukuru. One of the birds that take the dead bodies to the Yugandhara
rocks to feed upon the flesh, in passing over a portion of the forest of Himála that belonged to Chandapprajota, let two of the robes fall, when they were found by an archer, and brought to the king; and the king, in gratitude for the benefit he had received in being restored to health, sent them to Jívaka. Budha reflected, that if the priests received robes of this costly description, they would be in danger from thieves; and he intimated the danger to Ananda. In consequence, Ananda cut them into thirty pieces, which he sewed together in five divisions, so that when the robe was completed, it resembled the patches in a rice-field divided by embankments. The sage was pleased when he saw this contrivance, and ordained a law that his priests should only have three robes, and that they should always be composed of thirty pieces of cloth.

Jívaka entered the path sowān, after hearing a discourse delivered by Budha; and as he wished to see the teacher thrice every day, but was unable to go so far as Weluwanārāma he built a wihāra in his own garden, and invited Budha to make it his residence. These things occurred in the twentieth year after the reception of the Budhaship."

Hardy’s *A Manual of Buddhism*, pp. 244-257.

Jívaka learnt the science of medicine from his teacher Ātreya at Takṣaśila. The name ‘Ātreya’ became very popular as the name of a physician in Ancient India, just as in the medieval times the name ‘Vāgbhata’ was a synonymous term for a skilful physician. In the *Kuśa Jātaka* when Kuśa went to the kingdom of his father-in-law, where his wife went away due to his ugliness to bring her back to his house, he assumed many pseudonames and tried to approach his wife and propitiate her by his valour and accomplishments in arts.
'He next went to a doctor who said "Who are you?"
'A doctor's son.'
'What is your name,'
'Ātreya.'

The king's daughter fell ill with a disease of the brain, and the doctor could of himself do nothing to cure it. As he sat one day absorbed in thought on that account, Kuśa said to him 'Master, why are you so pensive.'

'The king's daughter is attacked by a disease of the brain, and I can do nothing to cure it.'
'I will go and cure her.'

So Kuśa went to visit her. When she saw him she thought, 'Where can this demon have come from?' But she reflected that if she said that aloud he would not cure her, so she determined not to do so till he had cured her. When she became well she cried out, 'Piśācha! Piśācha!' Whereupon he fled."


"To the north-east of the city (the old town of king Bimbisāra) in a crooked defile (the physician) Jivaka erected a _vihāra_ in the garden of Ambapālī and invited Buddha and his 1250 disciples to receive her religious offerings. The ruins still exist. Within the city all is desolate and without inhabitants."


"To the north-east of this fiery ditch of Srīgupta (Shingmi), at a bend of the city (Rājagriha), is a _Stūpa_; this is where Jivaka (Shi-fo-kia, the great physician built a preaching-hall for Buddha. All round the walls he planted flowers and fruit trees. The traces of the foundation-walls and the decayed roots of the trees are still visible. Tathāgata, when he was in this world, often
stopped here. By the side of this place are the remains of the house of Jivaka, and the hollow of an old well also exists there still."


For an account of the life of Jivaka, extensive quotations from the reliable sources of information have been inserted here, as Jivaka is the only physician of ancient India, of whom we know anything for certain. In this account we find for the first time reports of cases treated by the great physician. There is no doubt some exaggeration in the reports but considering that we find those reports in non-medical books, we must be prepared to accept them as the popular versions of the reports of cases treated by the physician. These reports are undoubtedly the earliest records of case-taking in the world.
PÂRVVATAKA AND BANDHAKA.

Along with Jivaka, two other physicians are mentioned by Dallanaścārya as specialists in the diseases of children, namely, Pârvvataka and Bandhaka.

पार्ववतकां जीववमोक्षपम्यिति: कुमारवाच्षयतः कुमारवस्थानयः।

Nivandha Samgraha, VI. i. p. 1301.

There were also other physicians proficient as children’s doctor as the word ‘Prabhṛṭi’ प्रभृति ‘and others’ indicates. Nothing is however known of them except the reference quoted above that they were authors of Kaumārabhṛṭya Tantras or Treatises on Diseases of Children. Cakrapāṇidatta in his Bhānumatī, or commentary on the Suśruta Samhitā quotes readings from the Kaumārabhṛṭya Tantra but does not specify the author.
MĀṆĪBHADRA.

"He is a well-known figure in Buddhist tradition. He is a Mahā-yakṣa or prince of Yakṣas, and is famous for his kindly disposition to people in trouble. He is equally well-known to Jain and Brahmanic tradition."

The following formulae are ascribed to Māṇibhadra:

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1. Māṇibhadra Taila.

माणिभद्र तैलम्।

× × × × उत्ताकायन भजायकमकतायम्।
पादशिरे जले तविन तविन तविन तविन तविन तविन।
विष्णुतिविष्णुविन पेयारिण पलम्। निपित्।
एकामं पितामहं सावरं शतापितवं।
तथाशैव तु चाहार्मुपपच्च समाचारेत।
षट्वदभ स्मायाधि गुरुः। श्रेष्ठवाचारिव।
माणिभद्रो दस्तींनु योग एव सुबंधित।
काष्ठावदां चिंचो भविष्यव भविष्यव।
× × × × तविन तविन तविन तविन।

Bower MS. III, Vs. 10-14, p. 182.
Translation:

1. An oil by Māṇibhadra: "Having boiled three hundred pala of Bhallātaka (Seemcarpus Amarcordium) and... ...in water, till the whole is reduced to one quarter of its original quantity, throw into it one pala each of pastes of powdered...Vishā (Aconitum ferox) and Ativishā (Aconitum heterophyllum). This oil the patient should drink for one month in doses suited to his constitution. After digesting it, he may take food in suitable quantities. By the steadfast use of this oil, he will overcome the eighteen skin-diseases just as Buddha did the various kinds of moral disfigurements. This prescription, as a remedy for skin-diseases, was given by Māṇibhadra, out of compassion and tenderness of heart, to a monk who was on the point of death. A patient whose nose and fingers have rotted away, will be restored by this oil, just as the moon, when delivered from Rāhu’s grasp fully re-appears to sight."

Bower MS., p. 186.

2. Māṇibhadra Modaka:

This is a prescription ascribed to Māṇibhadra, in Aṣṭāṅga Hṛdaya Samhitā IV. 19, 416 (vv. 31, 32) but it is not an oil, but (apparently) a linctus and its ingredients are quite different. This is the Māṇibhadra Modaka.

Māṇibhadra Modaka.

माणिक्षमणिकमे |
क्रं देवम् नामक-कायीरामयम्-
शेष-श्रीक-नमःस्वरूपानां रुक्मानी ।
सिंहै बीमं प्राइ चची सुचीर्- 
सिंहाश: माणिक्षमणिकम् किश्यम् ॥

Māṇibhadra Vaṭāka.

G. N., I, p. 108.

4. Viḍaṅgasārādyā guṭikā.

Viḍaṅgasārā dyā guṭikā:

G. N., I, p. 108.
MAHÂVAGGA.

SIXTH KHANDHAKA.

(On Medicaments.)

An analysis of its contents:—

1. Disease of the hot season.—Symptoms: lean, rough, ill-favoured, yellow and even yellower, prominent veins in limbs.

   Remedy: Five medicaments: Ghee, butter, oil, honey, molasses to be used both at the right time (but as they could not digest), also at other times.

2. Sanction to use the fat of bears, of fish, of alligators, of swine and of asses, to be partaken of with oil as medicine, if received, cooked and mixed at the right time.

3. Sanction to use roots as medicine:—turmeric, ginger, orris root, white orris root, ativiśa, black hellibore, uśra root, bhaddamuthaka, and other roots, either as hard, or soft, or as flour, if necessary. Peśaṇa śīlā and peśaṇa puṭa or Pestle and mortar. Udukhalā and muṣāla or Grind stone and muller.

4. Sanction to use astringent decoctions as medicine:—the nimba (Azadirachta Indica), the kuṭaja (Wrightia antidysenterica), the pakkava (a kind of creeper), the nattamāla (Pongamia glabra).

5. Sanction to use the leaves as medicine:—the leaves of nimba, of the kuṭaja, of the paṭola, of the tulasī, kappāśika (cotton), etc.

6. Sanction to use fruits as medicine:—the Vilanga, pippala, maricha, peppers, haritakas, vibhītaka and āmalaka myrobalans, and gotha fruits.
7. Sanction to use various kinds of gum as medicine:—
bhīṅgu, bhīṅgu lae, sipālikā, lāka, lakapatti, lakapanī, sajjulasa (sarjarasa—resin), etc.

8. Sanction to use various kinds of salt as medicine:—
sea-salt, black-salt, rock salt, kitchen salt, red salt, etc.

9. Disease of thick scab.—Sanction to use chunam as medicine for itch, or boils, or a discharge, or scabs, or whose body is ill-smelling; and for the healthy, the use of dry dung, clay and colouring matter, and the use of pestle and mortar.

10. Sanction to use sifted chunam as medicine,—
chunam seive, cloth seive.

For diseases not human.—the use of raw flesh and of
blood of swine.

11. Disease of the eyes.—Sanction to use eye oint-
ments:—black collyrium, rasa ointment, sota ointment,
geruka and kapalla. Perfumes such as sandal wood ṭagara,
black anusari, kaliya and bhaddamuthaka.

12. Sanction of the use of a box for ointments as
pulverised ointments in pots and saucers became sprinkled
over with herb-powders and dust.

Materials for a box.—Prohibition of gold and silver
boxes, and sanction of boxes with lid made of bone, or ivory,
or horn, or of the nala reed, or of bamboo, or of wood, or of
lae, or of the shells of fruit, or of bronze, or of the centre
of the chankshell. It was allowed to have lids and to sew
the boxes on with thread.

Fingers were used to rub ointment to the eye and the
eyes were hurt. Ointment sticks or holders were allowed,
not of gold or silver, but of materials noted above. Cases
for ointment sticks, and bags with a shoulder strap for
ointment box were allowed.
13. **Headache.**

**Remedy.**—Use of oil on head, *nose-spoons* and *double nose-spoons* for running of nose, not of gold or silver but of the materials noted above, were allowed. Drugs were spread on a wick, and they sniffed up the aroma but as their throats got hurt, *aroma pipes* of the above materials, and not of gold or silver, with lids on, a *bag* for the pipes, and a *double bag* to prevent their rubbing against one another, with shoulder straps were provided.

14. **Wind in the stomach.**

**Remedy.**—Decoction of oil, strong drinks were allowed in the oil but not so strong as to cause intoxication. Neither the colour, nor the smell, nor the taste of the strong drink shall be sensible. The oil decoctions were to be kept in three kinds of *pots*, bronze pots, wooden pots and shells of fruits.

**Rheumatism.**

**Remedy.**—Sweating by the use of herbs. Steam bath, hemp water, hot baths in medicated waters.

**Intermittent ague.**

**Remedy.**—Blood-letting; the use of a horn.

**Blistered Feet.**

**Remedy.**—Ointment; Lotions.

**Boils.**

**Remedy.**—Opening by a lancet; decoctions of astringent herbs; *sesamum salve*; compresses. Bandages, mustard powder to allay itching; fumigation; use of lance to cut off proud flesh; fine rags steeped in oil.

**Snake-bite.**

**Remedy.**—Use of four kinds of filth,—dung, wine, ashes and clay.

**Poison.**

**Remedy.**—Use of emetic as decoction of dung.
Ghara-dinnaka disease.—A disease from the use of a philtre to bring another into one’s power.

Remedy.—A decoction of soil turned up by the plough.

Constipation.—

Remedy.—A decoction of the ashes of burnt rice.

Jaundice.—

Remedy.—A decoction made with cow’s urine.

Skin disease.—

Remedy.—Anointing the body with perfumes.

Superfluity of humours.—

Remedy.—A purgative; clarified gruel; artificial and natural juice; use of meat broths.

15. Collection of five kinds of medicine—Ghee, butter, oil, honey and molasses and their storage for seven days was allowed.

End of the first Bhanavara on the Law of medicine.

16. Prohibition of adulteration of molasses with flour and cane-dust, except in such a quantity as to make it firm.

Allowed the use of kidney beans growing out of a dung heap though they grow ready ripe.

Wind in the stomach.—

Remedy.—Salt sour gruel; it is to be mixed with water as a beverage for a healthy man.

17. Wind in the stomach.—

Remedy.—Tekatula gruel or gruel containing three pungent substances, as ginger and two kinds of pepper.

18. Fresh tila seeds and fresh honey allowed to be taken.

19. Food once refused may be taken if still offered before meal time.

20. Fever.—

Remedy.—Edible lotus stalks of various kinds.
During scarcity it was allowed to eat things growing in woods and ponds.

21. Sanction to eat fruit which has not yet any seeds had in it, or which has no more seed in it.

22. Fistula.—

Remedy.—Ākāsa-gotta, a physician, lanced it. As the physician made fun of it, the Lord Buddha declared surgical operations on that part of the body indecent and not allowable, as the skin there is tender, the wound is difficult to treat, the knife is difficult to guide.

Claster.—

No surgical operation is to be performed within a distance of two inches round the anus, and a claster is not to be used.

23. After a purgative, broth was required. As Suppiyā could not procure meat, she took a knife, cut a piece of flesh from her thigh, and gave it to her maidservant (saying), ‘Go, my girl, and get the strength out of it. In such and such a Vihāra is a sick Bhikkhu; give it to that (Bhikkhu)’” who drank it.

The Blessed one saw Suppiyā, and at once her great wound was healed up and there was good skin grown with the tiny hairs thereon.

Prohibition of the use of human flesh.—

The Venerable Buddha ordained.—

“Let no one, O Bhikkhus, eat man’s flesh, and let no one eat meat without having enquired (what it is).”

In a similar way the use of flesh of elephant, or of horse, or of dog, or of serpents, or of lion, or of hyena, was interdicted.

24. A Brahman presented rice-milk and honey-lumps to the Buddha fraternity for food. The Blessed One said—“Tenfold is the merit attached to rice-milk. He
who gives rice-milk, gives life; he gives colour; he gives joy; he gives strength; he gives readiness of mind; rice-milk when it is drunk removes hunger; dispels thirst; sets right the humours of the body; purifies the bladder; and promotes the digestion.” As medicine the Perfect One has praised it.

He allowed the Bhikkhus to partake of rice-milk and honey-lumps.

25. One day the Bhikkhus ate ‘rice pudding made with milk’ in the morning and could not eat at a minister’s house where every kind of food including sweets and meat was provided. Buddha ordered “Let no one, when he is invited to one place, partake of solid rice-milk with other persons.”

26. Sugar was allowed to be taken as much as the Bhikkhus liked.

“Whatsoever is subject to the condition of origination is subject also to the condition of cessation.”

27. He allowed to the sick the eating of sugar, and to the healthy the drinking of sugar-water.

28. Fivefold is the loss of evil-doer; and fivefold is the gain of well-doer.

**Loss of Evil-doer.**

1. Poverty due to sloth.
2. Evil reports abroad.
3. He enters society shyly and confused.
4. Anxiety at death.
5. Reborn after death into a state of woe.

**Gain of Well-doer.**

1. Rich through industry.
2. Good reports.
4. Dies without anxiety.
5. Reborn in a happy state.

29. The four Noble Truths—of Suffering, of the Cause of suffering, of the Cessation of suffering and of the Path leading to cessation of suffering. By the knowledge of the four truths, the craving for existence is rooted out; that which leads to renewed existence is destroyed; and there is no more birth.

30. The gift of Ambāpāli grove to Buddha and his fraternity when they finished their meal at her grove.
Conversion of Siha, the general-in-chief.

31. "Let no one knowingly eat meat (of an animal) killed for that purpose. I prescribe that fish is pure to you in three cases: if you do not see, if you have not heard, if you do not suspect (that it has been caught specially to be given to you)."

32. In time of scarcity the Blessed One allowed certain kinds of foods. But during the time when harvest is good, the Bhikkhus are ordered not to eat food kept indoors, or cooked indoors, or cooked of his own accord; nor to take things (to eat) which they have picked up.

"And you are not, after you have once finished eating and have refused food still offered — to eat food brought from within or received before meal-time, or found in the woods or pools."

33. Sanction for a drug-store.—

Drugs collected for the use of the Bhikkhus should not be put out of doors. Vermins ate them and thieves carried them away. The Blessed One allowed a duly chosen Kappiya-bhūmi to keep drugs in. A Kappiya-bhūmi may be of four kinds, one that has become so by proclamation, an ox-stall, a building belonging to laymen, and a duly chosen one.
43. The story of Mendaka, the house-holder, his wife and his son who possessed miraculous power.

"I allow you, O Bhikkhus, the five products of the cow:—milk, curds, ghee, butter-milk, and butter. These are, O Bhikkhus, desert ways, waterless, and foodless, where it is not easy to travel without supplies for the journey. I allow you, O Bhikkhus, to provide yourselves with supplies for a journey:—rice for him who wants rice, beans for him who wants beans (mugga and mãsha), salt for him who wants salt, molasses for him who wants molasses, oil for him who wants oil, ghee for him who wants ghee. There are, O Bhikkhus, faithful and converted men who deposit gold with a kappiya-kdraka, saying, 'Provide what is allowable for this Bhikkhu.' I allow you, O Bhikkhus, to accept what is allowable. But I do not say by that, O Bhikkhus, that you may, on any pretext whatsoever, accept or seek for gold."

35. "I allow you, O Bhikkhus, eight kinds of drinkable things; mango-syrup, and jambu-syrup, and plantain-syrup, and moka-syrup, and honey, and grape-juice, and syrup made from the edible root of the water-lily, and pharusa-syrup (Grewia Asiatica). I allow you, O Bhikkhus, the juice of all fruits, except the juice prepared from corn. I allow you, O Bhikkhus, drinks prepared from all leaves, except drinks prepared from pot-herbs. I allow you, O Bhikkhus, drinks prepared from all flowers, except liquorica juice. I allow you, O Bhikkhus, the use of the juice of the sugarcane."

36. "I allow you all kinds of pot-herbs, and all kinds of meal."

37. "One who has gone forth ought not to instigate others to an unlawful act," as preparation of conjey.

38. Solid foods in the shape of fruits were allowed.
39. Seedlings belonging to private person and the \textit{Samgha} grown upon the grounds of the \textit{Samgha} and private person respectively, should be given to the private owner a part.

40. “Food that may be eaten up to the first watch of the night, or food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus, when mixed with food that ought to be eaten before noon on the same day,—up till noon-time, and it is not lawful after noon-time. Food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus, when it has been mixed with food that may be eaten up to the first watch of the night,—up till the first watch of the night, and is not lawful after the first watch of the night. Food that may be eaten at any time during life is lawful, O Bhikkhus,—when it has been mixed with food that may be eaten at any time within seven days,—at any time within seven days, and is not lawful beyond seven days.”

\textit{Here Ends the Sixth Khandhaka on Medicaments.}

\textit{Sacred Books of the East, Vol. XVII.}


**Vyādi.**

*(5th Century B.C.)*

Vyādi is the name of a physician who flourished in ancient times. He is mentioned as a teacher of Chemistry or *Rasavidyā* in the *Rasaratna-Samuccaya*.

Vyādi is well-known to us as the grammarian who flourished after Pāṇini. That he was posterior to Pāṇini will be evident from the genealogy noted below:

<table>
<thead>
<tr>
<th>Dakṣa</th>
<th>Dakṣi</th>
<th>Dakṣi (youngest son)</th>
<th>Pāṇini</th>
<th>0</th>
<th>0</th>
<th>Dakṣāyaṇa (Vyādi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakṣi (eldest daughter)</td>
<td>Pāṇini</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

क्याँ सर्वपराशिर्सा दाचीपुजन्य पाणिनि: |

—*Kārikā of Patañjali*.

दाची ज दाचायमय दाची |

—*Kāśikā Vyāli*.

शास्त्रपंजी-पाणिनीय-व्याक्रण-वीरमयी: |

—*Patañjali*.

In the *Śabdakalpadruma* he is described as a lexicographer. He is said to be the son of Nandini and an inhabitant of Vindhya.
VYĀDI

Vyādi is said to be an authority on the chemistry of gems. He flourished after Pāṇini and before Nāgārjuna and may be placed in the 5th century B.C. Vyādi is quoted in Rāma Rāja’s Rasaratna-Pradīpa.

A quotation from Vyādi—

कलायिनिपत्तः प्रोक्त: सतीजी वर्णको सत: ।
हरिषर कष्टका जीवित कु व्यादि:  । गति भरत: ॥
ĀLAMBĀYANA

Ālambāyana is the name of a physician who flourished in ancient times. Nothing is known about him except that he is quoted by some of the commentators. Śrīkanṭha Datta has quoted him as an authority on toxicology in his Viṣanidāna or Pathology of Poisoning. He is also quoted by him in his Vyākhya-kusumāvali and by Aruṇa Datta in the Vyākhya-madhukosa, in chapters on the treatment of poison.

1. In Vyākhya-kusumāvali.

1. तथा चाहुःकाव्यम्—

संक्ष्पा सप्त इलाम्यं पुष्चेव वस्तु च सामक्षिकः।
स दश्यततः सप्तों हिषिष्ठूर्धतापि च॥
तत्संक्षमतिः विय देना नैव विषाधते।
अवसावधितीयानां नास्यसार्यं ज्ञातानान्म॥

Viṣādhikāra, p. 512.

2. In Vyākhya-madhukosa.

1. तदुल्लालभावः—

नेति रसं चत्वारदशं शताचाचितं राजिसा।
लोकावर्ष शीताविचारविचार विषाधिः॥

Viṣanidāna, p. 398.

2. तदुल्लालभावः—

स्वदित्व इष्टा जीतानि तविन्म् पकायतं मते।

Ibid, p. 400.

3. In Nibandha Sarhgraaha.

1. तथा वालभावः—

ब्रह्मचार पुरुषाण न्यौलस्या दंगाभिन्यं पतनी हि सूबिकाण्डं पञ्चविष्मिति।

Kalpastrīhāna, VI, p. 1262.
LĀDYĀYANA.

Lādyāyana is the name of a physician who is said to have been well-versed in Agada Tantra or Toxicology. He is quoted by Dallanaśārya as an authority on the classification of insects.

"Lādyāyana appears to have made a special study of the classification of kītās (Insects and Reptiles) and is quoted by Dallana as a great authority on the subject.

The various forms (षप) of the kītās are to be distinguished from one another by peculiarities in the following marks:

1. Dottings and markings,
2. wings,
3. pedal appendages,
4. mouth, with antennæ or nipper (मुखसन्धिः—Dalvana),
5. claws,
6. sharp, pointed hairs or filaments,
7. stings in the tail,
8. hymenopterous characters (ढंधिः: पचरोमभि: ),
9. humming or other noise,
10. size,
11. structure of the body,
12. sexual organs (that is how I interpret linga here) and
12. poison and its action on bodies.

Cf. कटुभि: बिन्दुसन्धाभि: पचि: पादुपन्धिनिधि:।
पल्लि: कटकसन्धि: संजिधिः: पचरोमभि:।
श्लेष: प्रभाशि: संख्यानेतिपि शापी यदीयरि:।
विशवीयृयाय कौटाराम चपषां विभार्यति॥

(Quoted from Lādyāyana by Dalvana, Kalpasthāna, Chap. VIII).”

Seal.—The Positive Sciences of the Ancient Hindus,
pp. 200-01.
तथा कैषिवतकौट्ट विशिष्टाकृतिवर्णादिभिस्मादुक्तो एव लिखयाने।

प्रजापतिसेवितं य: युः काशीनान्तरोभ:।
शित: शर्कुनिरस्त: क्षेत्रमूर्भनिव भूत:।
विरिक्षाभो महाभीत: सप्तचासाधितीौदः।
खच्छरी गुरुमुक्त: कौण्डिलक: वर्णसंहृत:।
कं रस्युपवर्णाभ: सप्तचासाधितीौदः।
कुर्मयुक्तिव: कौट: कोण्डमारः वर्णित:।
कात्यायिनिवर्णाभ: तेवर्णवर्णिविषित:।
चुदृकी चालिसद्वस्तो भाजते निधि चालिसवत्।
कौट: स खण्डीत द्वार्की द्रश्योपापि दृष्ट:।
द्रश्यावः तेवर्णवर्णाभ: सप्तचास खंडः खरः।
स सु वे सम्भूकी नाम खलस: सम्भवल:।
चूर्णार्थी दीर्घनिम्न दक्षालाको वदवः।
हच्छाली दलविष्णु: ककलास्वर्णस्वरूपः।
चन्द्राम: ककलासीनक्षान्ति दन्तः विकस्यक्ष: ॥

p. 1280-81.
CHAPTER XVIII.

Kharanāda and Khāranādi.

We know nothing about Kharanāda except that he is quoted in the following books as an authority, by Vijaya Rakṣita, Arunadatta, and other commentators. Hemādrī has quoted from Khāranādi. It may refer to Kharanāda or to his son.

I. In Vṛākhyā-Kusumāvalī.

1. तथाप खरनादिः—
विपली-विपलीमूलवचयविषयकनागम्।
कीर्तिमानीप्यविलासकौशलविषयकंप्रसंविषयम्॥ p. 38.

2. रसिरथि हितं: स्नेघः चम्फामध्य लम्बोत्तनम्।

II. In Vṛākhyā-Madhukoṣa.

1. तदुर्ल खरनादिन्—
भर: पूर्व समीक्षा येपरमसत्पकादयः।
चलारां नम्ब्रतो हितसे विश्वमयरां॥ p. 29.

2. श्रति ब्रह्मविद्र: प्राणीय न्यायवहितीं विचि:।
तत्: परं पाथन्यथा ममन्यथ ज्विरे हितं॥
खरनादवचनम यूँवदायांतिपादवं द्रश्यम्॥ p. 40.

III. In Tattva-Candrikā.

1. निःस्तवता निरामायज्ञवादम्। श्रति खरनादवाकेन। p. 10.


3. तथा खरनादिनापि—
कन्याकृत्वं त्यायात विभित्वं वा ज्ञाति नै||
तत्सत्त्वादात्माभिराती व्यक्तपञ्चरैः॥ p. 31.
IV. In Sarvāṅga-Sundarī.

1. खरगानिा चोजम—
गयं च दोसात्मको चीर मग्याच पयवः पयः।
ययोश्च च दोसात्मा नित्यामाहिमेः।
आशाल्यापुत्रेण चर्मोऽनां यथोतरम्।
पयो गुह्तरं बहो यथा तार्णां प्रभुवति॥ I, p. 97.

2. खरगानिा च चीरसा ग्रहे दुःखः स्वर्गः ज्ञान मनविशिष्टा।
विना तु वनिताश्यामामभिः निःससतं पयः।
'पृथ्वीदृङ्खच चीरकिर्मितमालाहुत' घर्तस्॥

3. खरगानिा चोजम—
स्त्रामुरलं प्रतं विविषदुर्यांश्चिवं।
तथा घर्तसमें सारं गुरु बलावतं पयः॥

4. खरगानिा चोजम—
धारीशत् सर्वेशं: चीरात: प्रतं गुह्तरं भवेदेः॥ p. 100.

5. खरगानिा गुजम्—
द्राघादीनां त तथा च सामाने गुणक्षमर्षी।
तथा खात्स्वादिपि चीराइहादीनां विशेषाद। p. 107.

6. खरगानिाधुजम्—
मायामान्यामालवच्चेऽऽक्षिणी रसः॥

7. खरगानिाधुजम्—
मृत्युस्वामि फलं सुवचति। p. 158.

8. खरगानिाध्याय—
लक्ष्मादृश्यात् गंधर्व कुरंती वातप्रकोपनी॥ p. 162.

9. खरगानिा चोजम्—
सैष्यसं सारं पाकं सीवर्ष्णमध्यिनं।
पूर्वो दूसरे गुणोत्तकमाइष्यां चेष्यां यथोतरम्॥ p. 166.
10. खरनादिनीयनम्—
चतुद्वायी लागसरुणस्यविद्याश्रयो विन्दुस्ति।
उत्तरकुस्वलंमहालक्ष्यमेवदानवस्तिय:।
विन्दुस्तीति तु मुखांचो न विमुखश्रवयमिति।
स्वाद्यमपि मीतालाखण्ड वायिति महामहयवम्।
जन्तति हसताथयिपि मुखाभाबस्यन्येवः।
त एव दीव नन्दाय व विन्दुस्तीविन्दुस्ती॥ p. 209.

11. खरनादि चिन्हम्—
कदृशं लवबन्धस वा पूरबमासारामारेत्।
शाहारे मघुरी सचि गुष्ठ विद्धथ जीवितः॥ p. 211.

12. खरनादि चिन्हम्—
मैलो गृङ्गोत्री स्त्रीयं कृती पाण्डुरेणपिनि।
शीतावतिसारी मन्दापिः पानीं मन्दांपारेत्।
शीतापदपनवाविद्वेषापाण्डवयास्मादित्वं न च।
चतुर्धिः रूपापकाशकावयववदिति न च।
निरशी चीत्वेदि स न पेवं वारिष मीलवम॥ p. 213.

13. खरनादिनायकम्—
भवस्वतः शेषविव्रेतं वक्राश्यायिनि च।
सत्सार्श्च भिष्या दैयं गुष्ठ विवेचनम॥ p. 278.

14. खरनादिनपुक्तम्—
विविधे वनमे वशे पेशवादीनां विग्रहम।
निर्दृशिः विशो मध्ये शारीरकः कार्यायिः॥ p. 351.

15. तथा चिन्हम्—
प्रभुक्तदित्य तथा चेळी विन्दुस्तिविपदात॥ p. 360.

16. खरनादिनायकम्—
विविधे शेषविद्वे सहस्याविकास्म।
शेषविद्वेषं सन्नावाइ विकाष्ठिकम॥
या विभागमयने मर्यादा कार्यिका भेदतु।
इं कार्यिके सौमिरतीवालारितवालारि।
खासु उपकरणांतु सूचना नवस्था शब्दत।
सर्थे लघुकिताकु दयाकर तुहततिनिषिकसू।
सेनाकु विषमचनने दृष्टे साह दादासरु लमू।
काँडंभुषणविनछदु' जैभनस्याशाखः।
विषमचनने शुद्धें शादाश्वसन्धु लमू।
काँडंभुषणतीनाण्यस्वरुं विद्वःसुमनु—p. 361.

17. यदृच्छ खरनािंदिन—

वधामें वितिप्न से दखाईपत्र भेदतु।
प्रयागते दितीयं या बतीयं या प्रदाययतु।
श चेतनवसंचाब वसात जिथियं विज्ञात।
पिपासमुचारधारारुरुलकसबैवेपु।
सुवाचपरिवृत्तिका: मायमयसंस्क्रिका:।
कायासु धागाला: छिन्ने दण्ड चयपसंभाविका:।
पूर्व साबूसमाभिः पायापाभिः छोधें समानयितु।
छोधें प्रयागते च खादातवासिकी विधि:॥ p. 377.

18. खरनािङ्गेिवमवादिन—

न च निःसङ्कृतवृह नितारामचारेशु।
पिरादिपि हि पचले सविशेषत ज्वरे मतिः।
स्नितातिवनिच चामतादि च लकमु।
तथातु तद्वभ्यं हतं निरामेिवपंिशीत।॥ II. p, 210.

19. खरनािङ्गेिपासकम—

दसिधि: ससैय: सामारसखोतििविलिकारिदु:।
विषु यमीवेदेशी: सनाती जायले क्वः॥ p. 211.

तथा तत्संबिव विषमभारे गनितम—

"वायुमित्रोहस" इत्यादि यादव "विलालविलियवस्तु दीर्घारां संप्र्यसंते" यति।
तथा तत्वेव चित्रकम्——
मुख्यतः यथाकालं वीणं कालं प्रस्थते।
तथा कालशास्त्र स्वप: कालं ज्ञानकरी भवेत्॥ p. 211.

20. तथा च खर्नादस धम्मः——
युक्ते शाक्तविशेषः ब्रह्मा प्राणाम् वियोजयति। III, p. 221

21. खर्नादसभित्वम——
वादः कुञ्जः कार्य रहस्यिं नादाय पिक्षितम्।
गुणं क्रृत्यायः * * * । p. 310.

22. खर्नादसपुरुषम——
०लापुष्पमं सिद्धि छवं यशोधरं रजः। p. 343.

23. खर्नादसपुरुषम——
पिवेदकां सदिः सा च चाः प्रेयतेऽवज्जरे। IV, p. 9.

24. तथा च खर्नादिदरपदीनम——
सहुद्वीपी घनः कायः सख्मस्थविः जुलम्। p. 12.

25. खर्नादिधारकम——
पटलं सप्तरथं मिथः कविहारकं विज्ञकम्।
शाकं पप्पतकं खातः * * । p. 24.

26. खर्नादिद्वितीयम——
पिताः पितां दृश्यते यां सांसं गंगां तिलान्धि।
यात्रानुप्रेरिताय विश्रवमय्यक्षमाधिष्ठयम्।
सांसं प्रक्षाः शाक्तिः सत्येः सत्येः योजिताः॥

तत्त्वोऽपि——
शब्देर्विनिर्दिशं बिरूक्ताँ-वर्निक्तः-वर्णक्तः-कुकुटः।
गुणशालां विवेकः सुरत सीपद्रवे ज्ञे रे॥ p. 47.
1. खरगान्दायुक्तम्

इति यहुँविधिमः प्रीती नवव्यवहरणी विधिः।
तत: परं पाषणीयं शस्मणियं अवरे हितम्। II, p. 35.
ततो ज्वरस्थे कर्षणीयमित्रः:

_Cf. V. M. K., 2._

2. See _V. M. K., 1._ II, p. 186.


_Formulae attributed to Khāranāda:—_

3. Laśuna Butter " p. 23.

1. _Kācisādyā Oil._

कासिसायथ-तैलम्।

कासीसों खाकलीकुरु। गळ्की कथा च संभवम्।
सन्ती अश्रामर्ष विडळांबि च कीप्रकः।
कंकी कौघातकीवीजम् इमादा इतिकालिकम्।
कासी: कादीवितशैलं तत:। प्रक्ष्ण विपाधयेत्।
सुखाकपयसी द्यायप्रत्यः धिप्पिष पद्मवस्तिम।
चतुर्दश म गांव सूत्वं द्ववा समकद प्रसाधयेत्।
कारितो खरगादन्त तैलन्तिर्विनायत्म।

खारतृ वानवथेऽवंस्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्...
2. **Kumārakalyāṇaka Ghṛta from Kharanāḍa.**

क्षरनादान् कुमारकल्याणक ् च ।

हिंदुपुष्पिः ह ् न ब्राह्मी कुड़ि विफलवया सह ।

द्राष्टा सम्बन्धा श्रीली जीवकी जीवको लब्ध ।

शरी दुरालभा विल द्राष्टां सुरसा सिरा ।

सुकृ दुकारमुल्लं च सुकृता पिपली अलम ।

पाठा श्रवणगतिविषय विगुप्त द्राष्ट काय ।

मधुकुपः कुड़े ् वदरे वंशोजना ।

कलशैष्णो समाखुणां चतुर्जीरचतुर्त्तलं ।

कथके कान्तकायां साधवेलीयदेवते ।

एतत्कुमारकल्याणं श्रवणं सुखविद्यम ।

बलपरवकरं धवनं युक्तरिवृचिकारकम ।

काव्यासबंधकावलीयकस्नानकदापदम ।

सर्ववालामवहर स्थानादुरपत्तम ।

रसायनसिद्ध सेवों विशेषाः नायनानाभि ।

3. **Laśuna Ghṛta from Kharanāḍa.**

क्षरनादाचूळे लशनः पततम ।

प्रस्त लघुत्रीजनः कान्तकायामध्ये च ।

आठकपत्रस्यं च अज्ञद्रोणी विपाकः ।

द्राष्टाया गीतन्यायथ कुड़ं चाल मिश्रयत ।

तत्र द्वाहुप्रस्तं बीचीरप्रस्वर्भवं ।

लघुनकः पितड़न्य पलन निष्कमया वोजवेत ।

आठकपपावार्ता पेतियल्या पलन तथा ।

एतत्तवबिद्यम चिक्ते ् सिद्धं पृष्टसखानि वा ।

दिपलं शक्रृष्णारुषं जीर्षर्धकुड़े ।

लक्ष्मीग्राम पलाधि हि तत्परे खजसुभिक्षितम् ।
निद्रायाजनेशनेश्वरे काव्यरूपे राजसत्तीपि वा।
एकायायोगिनं सप्तरिषिन्हूँ धार्शिन्हूं अपोहिति॥
कामं नामं ज्वरं गुर्गा कालं वस्तं मोचकं।
हंसीं पदेशं दूलं च चत्वरीष्णि प्रह्लोदरम्॥
जीवनं दुहर्तं हर्षं पाणुः-वधयुतानाशनम्॥
KARĀLA BHĀṬṬA

Karāla is mentioned as an authority in the diseases of the eye by Dallana in his Nibandha Sāṅgraha:—

निभिमण्डित्विन्भरोग:। करालभाष-श्रीनवादिप्रणवीता:।


Karāla is quoted by Vṛṇḍa, Vaṅgasena and other authors.

1. In Vyākhyā-kusumāvalī.
   1. करालेष्वरुः—
      वंशावलिकालम्त्र सूच राजीश चार्धविकी।
      परिश्रैल सज: शारीर करण्यो: पूरणेभिमक्। p. 437.

2. कराँकै केवलपलचन्वैव एतसाधनस्थोलारू; तद्यथा—सपिप्रांतार्थो: सिद्ध नवध्वारौध्य पञ्चमिः।
      प्रतिशाये प्रयाणवन्ति संपाद(व) माक्तोढ़व्र॥ p. 445.

2. In Vaṅgasena.

Karāla is quoted in the Vaṅgasena; see p. 588.

3. In Vyākhyā-madhukoha.
   1. बदाह—
      कराल: चरवार्तिकछोन्मोचवानिचचाम्।
      बदाहां सार्वजो वाताच्छुष्पपाकान्तः वदेत॥ p. 340.
CAKṢUŚYENĀ.

Cakṣusyena is quoted as an authority in Vyākhyā-madhunakṣa by Śrīkaṇṭha Datta, in the treatment of diseases of the eyes. He is also quoted in the Cākṣuṭākalikā-vivṛti, a commentary by Candrāte on the Cākṣuṭākalikā, a compilation by his father Tiṣāṭācārya. In the Vaṅgasena, Cakṣusyena is also cited as an authority.

1. In Vyākhyā-madhunakoṣa.

1. अपरिक्रियकारां तत्तपिमिद्ति निविद्यशिद्कित। तदेव चचूषेषाभिमिधां
विद्यायः। प. 364।

2. चचूषेष चोषषषी: शिरा; इघाः—
उष्मषषी: शिरा वाघु: प्रविष्ट चाचाचतिष्ट।
स्यथ्र चालवेकृमि निभेष: स ग निभेषत।। प. 365।

3. चचूषेषौद्वातः—
स्त्रीप्रक्खल्लभितात्राद्वात् दंडकं शषषा।
विभ्रं संजायति सङ्क: सिरारिय: चालावः।
वातपितामहे लिङ्ग आविन्यं तत लघृष्ट।। प. 370।

2. In Cākṣuṭākalikā-vivṛti.

1. तथा चीरं चचूषेषेन—
“सूयातूरा प्रदेश” प्रत्य—
प्रचारति लघृष्टं तम्—
नदीप्रज्ञानाय: पथोपलाध्ययुः।
प्रसर्कस्तयकस्यज्ञायिनिचिन्तित्॥
वराहविध्वञ्चस्तीरोपिज्ञितसङ्कुः।
प्रमूनन्दुण्डुण्ड्यो नानासंस्करित्वरित्॥
2. चुमुङ्ङः बालम्भस्य बलासत्वे जितेदीकारणः।

3. चुमुङ्ङः संपरीतीवर्म बलासत्वे।

4. की जाक्ष्मल्लभमिष्टीवर्म महत्त्वे बलासत्वे।
5 तस्य वमनस्य उत्सामवःस्य प्रकृतिस्य उच्चाकर्षणस्य वल्यानपूर्वकः।
वमने चांदःवेगः। खुर्टी पिचाला उच्चः।
एक्षी गाम्याधयः वेगवन्यार्भवः मयाः।
प्रज्वलिताद्यस्मिन् प्रकृतिविपय्यत।

6. तत्त्वा च चचुण्येश्वः—
एकाला चार्यः। खेंडः सुक्का प्रस्कर्त्यं पिवेन।
सुक्का विरातं पर्यतः पिवेतं संयोगं नं।

7 तस्य च लोकः चचुण्येश्वनिग्रहः।
प्रमाणोद्वर्तं विन्यासः। तदिधर्मः उच्चः।
दुर्वेद्विजः। प्रस्त्री महोपाध्यायाः।
वमने च विरेते च तथा श्रीविल्लचन्द्रेष्य।

8. खेंडः हिन्दुः-चतुर्विन्यासः।
पिचानितचहरं केःसं वाषोपचयमयेंस्यान्तः।

9. तत्त्वा च चचुण्येश्वः—
पिन्ची त्रिषु तु बिनिर्दित्ती संशयारिजती तु वक्षी।
पर्वतान्त्रिकः कफः। द्द्यवाग्यं निद्रीव्यः।
तदोऽसः सामायायिषैव प्रयक्तं न तु भेषजः।
कायाः विरुध्विन्यासः।

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10 तथा च चचुःपिष्ठः:-
चतुर्ग्रामायास्य, पचिल्लाङ्गायं पादादशियं कविते तु वैयम्।
वें वाल्क्वे व्याप्तमं तु वल्क्वं वेण वाल्क्वायोरोणि चतुर्गुणं खातं।
वच्छ प्रमाणं तु न कौण्डित व्याङ्ग व्रमणा व्रमणा विधानमिति॥ p 223.

3. In Vanāgoseṇa.

He is quoted as an authority. See p. 447.
SÄTYAKI.

Sätýaki as a medical author is quoted by Dallana, Vijaya Raksita and Śrīkaṇṭha Datta.

Sätýaki is quoted in—

1. Vyākhyā-kusumāvalī.
   1. भाषा च साहित्यं—
      वसुन्दरी नायिकीलीयं प्रात्याबधि चन्द्रास्यां,
      वर्षास्वनि सत्यां हृदये शिरिरे तथा।
      पिन्दोपत्यंस्वाभावं पूर्वारो च सम्भवे॥ p. 451.

2. Nibanītha-svāngraha.
   1. अभ-साहित्यक्रमस्तीपां मतावतीमन॥ p. 1813.
   2. अभ-साहित्यक्रमस्तीपां मतावतीमन रत्नाकृत्तं पिन्दं स्वाभावस्वाभावम्।
      तथा च रागकथनप्रमाणेः साहित्यं—
      पिन्दोपक्रियाप्पान्यां चित्रिताः चरिताः। एक एव भृत्य परिसरस्यी
      रूपोपरिमाणस्य समूद्र तिथिर्याः। रागश्रोतव वाचास्या। एव एव
      विचित्त्रश्रुण्यानांवर्षाकारी विलनाः। सत्यां हृदये तिथिर्याः प्रयत्नीतियपत्तनगताः साधनाः। द्वीपरिप
      पन्नगताः रागाय्याः वाचास्याः सम्भवं तदा यथाभासं। p. 1380.
   3. अभ्यतितेल्यादि। खँड्मिति। विकारिकारकबिद्वास्य। भवाभावं लक्ष्यं वा
      साहित्य-क्विदेशशीताः॥ p. 1414.
   4. भार्यक्रमशिक्षितो भिष्मकाव्यम्। भवाभावं तत्त्वं पतित।। p. 1487.

3. Vyākhyā-madbhūkṣa.
   1. यदाह साहित्यं—
      एवंमेव तु भविष्यते भवाः। पीकास्यमिति।
      राजापिणीमिति। पीता द्रव्य।। p. 349.
2. तथा हि सार्वज्ञिः—

वर्तमानं पल्लवं प्रातः तिमिरं वापि सापेति।

अरागिन तिमिरं साध्यमार्थं पल्लवमानस्तिमम्।

क्रृष्णं धर्मश्रीं पल्लवं दर्शनं धर्मस्थले हि p. 349.

3. पचः सार्वज्ञिः—

विम्बोपरिहारं यो परिवर्ती विनायते।

सीतली नमश्रीं नाम रीम्: दोपमसुङ्क्ष ि p. 366.

4. सार्वज्ञिन्द्राहं—

विष्णुं पापिताभिद्र यवरं विप्रकृष्टभाएहुँ।

विष्णुमालित जानीदायों दुःखितकृतं विद्रोहकम् p. 366.

5. सार्वज्ञिना नाडः: चिरं सदर्मं नवमवर्धितत्त्वाधिना वायलसमं दर्शितम्।

p. 378.

6. चिररोगसम्भवं च सार्वज्ञिः: चिरं: अथशीस्ते—

चालुप्रति वर्तमानं चापि सूचकां विस्तरमि सापि पिपलिका वा।

क्रमं: विए: कम्प्ति धूषंतीव सूचकां प्रवक्तपथ सुभाव विन्द्र।

संज्ञानणूणां जनविहीं तथार्तं भावत्वत्वाधि चिद्मस।

स्त्रीलिङ्गमि संकीर्त्य दश्यक हृदें: स्वर्णसृष्टिः संस्मितप्रसंस:।

तिसि हि रात्रिः मैं स जातु जीवं श्रीस्रीकां पवित्रवर्णं रोगम्। p. 378.
PATAÑJALI.

(Second Century B. C.)

Patañjali is well-known as the famous author of Mahābhāṣya—the celebrated commentary on the aphorisms of Pāṇini and the Vārttikas of Kātyāyana. He lived in the second century B. C. (See Goldstücker's Pāṇini, p. 234; Professor Bhandārkar, Indian Antiquary, 1872, pp. 299-302). His mother was Goṇikā (सीणिकायती भाषाकार त्वाय: 1, 4, 51, Nāgoji Bhaṭṭa). His birth-place was Gonarddiya, the modern Gouia; and so he was styled as Gonarddiya (1, 1, 21 मौनिलिवस्ताहः केवः—भाषाकारकलाशः नागीनी भरः—मौनिलिवस्ताह आचरे। See Indian Antiquary, Vol. II, p. 70).

1. As a medical author he is said to have written a commentary on or redacted the Caraka Samhitā.

(Quoted in Lahgu Mānjuṣā of Nāgoji Bhaṭṭa.)

पात्रजल-महाभाष्य-चरकप्रतिसंक्ष्रेणः।
भगिवाद-काव्यद्वाराणि चतवेदेषाऽपि नमः।

(Fide salutation in Ayurvedārtha-dīpikā.)

2. Patañjali’s Commentary on, or redaction of Caraka Samhitā is not available now. He is however quoted by Sivadasa in Tattva-Candrika many times, and especially as an authority on Lauhaśāstra or the “Science of Iron.”

पत्विन विधानचवाह ब्रह्माकारी।
तीर्थपालन्त बहादुरेष वेष्यवादालीलव।
मदिर्विश्वात्विष्ट धनवन्तारी-पत्नशी।
इवाधित्वे स्वल्पवी रामाण्डीपकारणः। p. 351.
Bhoja in his *Nyāyavārttika*, speaks of Patañjali, as a physician both to the mind and to the body.

During the performance of the *Śautri* of the *Mahābhāṣya*, the student is directed to invariably chant the following verse, at the first opening of the book for the day—

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बैशीन वित्त्वम पद्मन नाचां मलं शरीरस पु दैषकके।
बोधपाकरीतं सं प्रवर्ष सुगीर्णां पतञ्जलि प्राज्ञिकतानलीकिप्तः॥
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**Bhoja**: *Nyāyavārttika*, quoted by Śivarāma, the commentator of *Vāsavadatta*.

The couplet means—

‘I bow with folded hands to Patañjali, who purified the mind of its impurities by (writing a work on) Yoga, the voice of its impurities by his Grammar (*Mahābhāṣya*), the physical body of its impurities by his work on Medicine, and who was superior to all the sages (of his time).’

**Baṣyachārya**—*The Age of Patañjali*, p. 13.

In the footnote 3 in the same page we find:

‘Bhojadeva followed the example of Patañjali, by writing like him three works on three subjects. On Yoga, we have his *Rājamārtandā*, a commentary on Patañjali’s *Yogasūtras*; on Grammar, *Śabdaprakāśikā*; and on Medicine, *Rājamārgāṇaka*.’

**Caraka and Patañjali.**—Some scholars whose opinion is entitled to respect, consider Patañjali and Caraka to be identical personages. According to Bhāvamīśra, Caraka is an incarnation of Śeṣa, the great serpent king who holds the universe on his head (see Vol. III, p. 618). There is also a similar Indian tradition, that Patañjali is an incarnation of Śeṣa, the serpent king, and this view is substantiated by Rāmacandra in his *Patañjala-carita*. Tho *Mahābhāṣya* is also therefore known as *Phani-bhāṣya*. 
Koṇḍabhaṭṭa in his Vaibhāṣaka-bhūṣaṇa, Kār. I, writes 

Patañjali is so called because he is said to have fallen, in the form of a snake, from the abhāji of a female ascetic, Gopīkā of Gonardda, while performing her daily worship. Then he assumed the form of a Brahmin boy, who by the grace of Śiva, later composed the Mahābhāṣya.

3. Yoga-sūtra.—The Yoga system is said to have been systematised by Patañjali.

‘The Mokṣa (salvation) as taught in the Yoga system of Patañjali is also connected with alchemy’ (Ray). ‘The author (Patañjali) adds to the three parts of the path of liberation a fourth one of an illusory nature, called Rasāyana, consisting of alchemistic tricks with various drugs, intended to realise things which by nature are impossible.’ (Alberuni’s India, I, p. 80). The “Philosophy of Mercury” finds a place in the Saddarśana-samuccaya by Mādhavācārya as a path leading to salvation.

4. “The great metallurgist Patañjali, in his treatise on Metallurgy (जीत्याप्त) gave elaborate directions for many metallurgic and chemical processes, especially the preparation of the metallic salts, alloys, and amalgams, and the extraction, purification, and assaying of metals. Probably it was Patañjali who discovered the use of the mixtures called Viḍas, which contained aqua regia or other mineral acids in potentia. Unfortunately Patañjali’s magnumopus appears to have been lost, but extracts from it are frequently found in mediæval works on medicine and Rasāyana which leave no doubt as to its remarkable scientific value.”

(Seal, The Positive Sciences of the Ancient Hindus, p 68.)

\[\text{त्वति श्रीपतञ्जलिकृती वातस्कन्धे उद्घेशः वचनः परीचात्वायामिवमिवः घ्नाताम्} \]

6. *Siddhāntasaṅgīvalī*: Another colophon attributes this work to *Patañjali*: *(ibid)*.

\[\text{त्वति श्रीपतञ्जलिकृती सिद्धांतसाङ्गिवायाम् वैचक्रमविनिग्रहः समासम्} \]

*Cf.* Stein MSS.

**Patañjali and Nāgārjuna.**—"The metallurgist Nāgārjuna advanced the knowledge of chemical compounds by his preparations of mercury. The Harshaacharita, in the seventh century, relates a fable concerning this Nāgārjuna, and speaks of him as a friend and contemporary of Śātavahana. The relative priority of *Patañjali* and Nāgārjuna is a vexed question in the history of metallurgy. That Nāgārjuna’s *Lohaśāstra* was earlier than the final redaction of *Patañjali* will appear from the following circumstances:—

(1) Chakradatta in his summary of Nāgārjuna mentions that the chemical process of testing pure iron must be repeated twice before it can be regarded as decisive, whereas Sivädāsa Sen’s extract from *Patañjali* shows that the latter directed the process to be repeated seven times; (2) *Patañjali* in the *Abhraka-vidhi* (mica operation) adds mercury, which in this particular operation is wanting in Nāgārjuna’s recipe (*Cf.* Chakradatta, and *Patañjali* as reported in the *Yogaratnakara-samuchchaya*); and (3) Nāgārjuna is quoted in the earlier compilations, *Patañjali* in the later."

*(Seal, *The Positive Sciences of the Ancient Hindus*, pp. 63-4.)*
The Age of Patañjali.—As regards the age of Patañjali opinions differ. The Western orientalists regard him as an author who lived after Buddha. But the Sanskrit pandits consider his Yoga-sūtra to have been composed before the birth of Buddha. Pandit N. Baṣyachārya in his work, The Age of Patañjali (Adyar Library Series, No. 1) has given his reasons for considering Patañjali as a sage who flourished long before Buddha as Vyāsa has referred to the Yoga system. But this reference must not be taken for the Yoga-sūtra of Patañjali. The practice of Yoga existed before Patañjali; he merely systematised the system in his Yoga-sūtra. The name of Patañjali is not of unfrequent occurrence in Sanskrit literature and naturally confusion arises as to the conclusion about the age of the author.

We have evidence that the age of Patañjali, could not be placed later than 150 B. C.—

I. Internal evidence—

(a) Under the aphorism of Pāṇini 3, 2, 123, Patañjali in his Mahābhāṣya has cited by way of examples रेख पुष्यितं वाचायाम्। (Bhāndārkar, I. A., Vol. I, p. 301) and thus hints that the performance of a religious rite by Puṣyamitra was an event that took place during the lifetime of Patañjali; and under the Vārttika of Kātyāyana, two more examples are given पुष्यितसम्भवं च चन्द्रवर्षसम्भवं।, these examples tend to prove that Patañjali was a contemporary of Puṣyamitra (195-142 B.C.), the founder of the Śuṅga dynasty, and that he was acquainted with the existence of the empire of Candragupta and the Mauryas (Pāṇini, 5, 3, 99).

(b) The following texts चक्रवर्तिनञ्: साक्षितम् (M. B., Vol. III, p. 119) and चक्रवर्तिनी माधविकान् (3, 2, 111, अनवरर्ति
II. External evidence—

(a) Bhartṛhari, the celebrated author of Vākyapadiya is said to have written a commentary or Tīkā on Mahābhāṣya. The date of Bhartṛhari, may approximately be fixed during the early fifties of the seventh century, from the records of the Chinese pilgrim I’tsing. The Mahābhāṣya gradually ceased to be studied in course of time when Candrācārya and Vasurāta (the tutor of Bhartṛhari), at the instance of King Abhimanyu of Kashmir, as recorded in the Rājatarangini, revived its study and restored it to its former dignity.

Bhartṛhari calls Patañjali a Ṛṣi, a Bhāgavat; these respectful terms require at least many centuries for an author to be mentioned as an ārṣa or sacred personage. Centuries must have elapsed for the study of Mahābhāṣya in his Vākyapadiya.

Patañjali is quoted in—

1. Tattva-Candrikā.

1. तत्त्वां पात्रबृणि—

2. उत्तरं हि पात्रबृणि—
   कपाल्पिनीलाप्रया दैवाध्यव महीत्वे |
   पतिता दानवाङ्गव प्रदेशार्थापि साहया: !!

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3. यदाह पतञ्जलि:-
दिव्यं दारं समादय वीरकर्णम् समाचारेऽत् ।
यदि दिव्याकलाभास्यति ध्यायस्यध: ॥
भारीयं नर्यशालायानां ॥ सब्नेन पूजवेत् ॥ p. 351.

4. उत्ते छ पातत्रस्वि—
कार्य पर्यूषितं कला बलं द्वारं चतुर्दश: ॥
परस्परधिपि च दारभो निषेदो व्यभिचारी ।
श्लोकश्चारणलि च ततो व्यभिचारकस्वि ॥ p. 351.

5. उत्ताहं पतञ्जलिवाकर्ष यथा—
एवम् न विभक्तां: प्रबृत्ति मार्शिके च ।
मार्शिकावेशु मृगारं कुन्ती जा चालितां ।
मार्शिकप्रचारयुक्तं जीवाधीन धीमता ॥ p. 352.

6. उत्ताहं पातत्रस्वि यथा—
दिव्याकर्षीत्रितिर्घुरारपारमित्य भयस्य ।
उच्छीरस्तं लिप्तं वीरं शुरु लिप्तं: परिवर्जे इति ॥
ततोद्रुकेति: लघं समन्दरपीडितं यथा ।
उद्वृत्तं विफलालिं ध्वेस्वयं श्रेष्ठं: श्रेष्ठं: ॥ p. 352.

7. उत्ते छ पतञ्जलिहि—
पद्मभिः प्रहर्षेऽव: पुष्पोक्स्यो तुधे: ॥ p. 354.

8. उत्ते छ पतञ्जलि—
मार्शिकां पुष्पोत्स च भाविकान्तु विनायकस्य ।
प्रमत्त्व सहस्यम् क्वायात्तु सदा हितमन: सुचि: ॥
पद्म एव भवेद्रं विस्वाफलादी व्यास: ॥ p. 355.
9. पात्रधर्मे तु अपरिवर्तितपि पराक्रमसम्—
तावताहौ परेतीर्यो यावहस्वेष गीत्यतम्।
समुद्रं जायते अर्थं न निर्मितिः सचिवः।
अक्षुः लिङ्घा निधुतनु यदा चूँचे लोकालः।
तदा सिद्धं विज्ञानीयानि ज्ञानविशारदः।
वर्तितो वर्तितो वर्तितस्वलभम् उद्दितिः।
साधारण्य यथैर्च चित्तं विद्यायिनःकामः।
मन्दिरानुसरतः जीवनलोकलयतचन्द्रम।
अनुमानेन तत्त्वं खरस्मुनित्वलयचषम्॥ p. 355.

10. यदाहं पात्रधर्मि—
अवतर्थं बनाकृतं तत्र द्रति। p. 355.

11. तदुत्तराः पात्रधर्मि—
द्रति सुख्यक्षिप्याय: स्वाद दिगुणा चौषदानकिया॥ p. 360.
KAPILAVALA.

Kapilavala is the name of an ancient physician, who is quoted by Vāgbhaṭa in the Astāṅga Samgraha, I, xx, and by Indu in his commentary Saṅilekha where he is mentioned with veneration as Ācārya.

He is quoted in the Vaṅgasena and by Śrikanṭha Datta in his Vyākhyā-kusumāvalī, the commentary on Vṛnda’s Siddhāyoga, and in the Āyurveda-dīpikā or the commentary on the Caraka Saṅhitā by Cakrapāṇi Datta.

Kapilavala is quoted in the following books:

1. In the Astāṅga Samgraha.

1. कापिलवलस्यं तत्त्ववाचार्यं रससत्ती निदिर्दैत्यं
   कादुश्चलवर्भं पितां स्वाखलवर्भं: कक्षः।
   कषायतितित्तकुशी साक्षान्त टीकामानवः: II I, p. 152.

2. In the Saṅilekha.

1. आचार्यं-कापिलवलस्यं रससत्तीश्वर निदिर्दैत्यं। न तु शीतादिविनालार-शास्त्रीयपूजयः। तत: कापिलवलस्य वाहः कादुश्च संदिग्धम पलवि।…………—दृश्यि
   कापिलवलस्तं दश्यिला, etc.।

3. In the Vyākhyā-kusumāvalī.

1. यदाह कापिलवः
   सत्ती सरसस नस्ति सत्ती दीपांव्राहयेत्।
   द्रव्यमप्य वियन्त्रीय निदिर्दै। सातुराश्च:। II p. 629.

4. In the Vaṅgasena.

See p. 50. (Jiva. Edition.)
KAPILAVALA

5. In the Āyurveda-dīpikā.

1. चतएव कपिलवचनविद्यमिपि प्रक्ष्यते । p. 50.
   See V. K. V., 1.

2. हतः: पूर्वपचछ कपिलमति, ते रिं “रसतम्भावे संपततमभावे” इत्यादि- 
   वचनवेन युष्म्यतिरितिद्वयसिति ब्रह्मते । p. 129.

6. In the Cikitsākalikā-vivṛti.

1. कपिलवचनविद्यमाणां—
   पार्थ जरं कार्य वाहयेत्यासितमां 
   चतुर्गुणवेन तेनापि पादकवः छत्रं पथेत् ॥ p. 228.
SIMHAGUTPA.

Simhagupta was an inhabitant of Sindh. He was the father of Vāgbhaṭa I, the author of Astāṅga Sarangkha. In the Fājikaraṇa-vidhi of the Uttar-sthāna, Vāgbhaṭa thus describes his genealogy—

भिषमवरी वाग्मट्टं वन्मुन्मेव
पितामही नामपरीभिः वसा ।
सुविभवस्य च सिंहवःसा
सजायदि सिम्बुद्ध लाभजनम।

Astāṅga Sarangkha, VI, p. 480.

सिम्हागुप्ता was held in high esteem by his son Vāgbhaṭa, who regarded him as a higher being than his Guru Avalokita—

समविगम्य गुरोच्चविन्दिकिवादे
गुष्ठराविः पितुः प्रतिमां सदा ।
सुविभवस्यामासविविधिसानवः
सुविभवित्वाचविवासविनिषयः\n
Astāṅga Sarangkha, VI, p. 480.

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समविगम्य गुरोच्चविन्दिकिवादे
गुष्ठराविः पितुः प्रतिमां सदा ।
सुविभवस्यामासविविधिसानवः
सुविभवित्वाचविवासविनिषयः\n
Astāṅga Sarangkha, VI, p. 480.

Sābilekhā.
In the *Gadanigraha*, Vol. I, p. 232, we find a formula Khadira-gutikā, ascribed to Simhagupta.

Khadira-gutikā.

खदिर-गुटिका।

पदार्थविकारयुक्तक्रमेन
तुल्यांशकैः श्रवणलिखितपि।
खवः समः स्खारखदिरस्य धारः
सार्कुदियास्तिकाधिवाचिता:॥
वञ्चमार्गा गुटिका विधिया-
सः स्विता दल्लि कपामुखम्।
हिदार्माद्विशिष्टिनांनांथ
रोगानुश्नानू खलु भाष्य जातानु॥
सुताबहैमृसहितां पूर्वकां मच्चवधातः॥
नाचा खदिरवालिका सणतियेन सिंहगुप्ते॥
VĀGBHAṬA I.

The next author of celebrity whose work is still extant is Vāgbhaṭa I or Vāgbhaṭa the elder, the author of Aṣṭāṅga Samgraha (i.e., Compilation of the Octopartite Science). In later times, a namesake of his wrote another work called Aṣṭāṅga Hṛdaya Sāmhitā (or The Best Compendium, i.e. the Heart, of the Octopartite Science). In the Uttara Sthāna, Vāgbhaṭa the younger distinctly states that his Compendium is based on the Compilation of Vāgbhaṭa the elder.¹

As regards the age of Vāgbhaṭa the elder, there is the same uncertainty as with his predecessors. We are however sure that he is posterior to Caraka and Suśruta for he refers to these writers by name.²

The chronological relation of the three early authors is described in a popular couplet that Ātreyā, Suśruta and Vāgbhaṭa were the three great medical authors for the three Yugas—the Tretā, Dvāpara and Kali respectively.³ They are known as the Vyāhha Trayī or the

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¹ चत्तापत्त्वक्षमहोदयमननमन होऽपत्त्वयसबहमावताराष्ट्याः।

तथादनवपलवससम्बन्धं श्रीवर्यमेददृढङ्गमयं ध्यायीत सत्यम्।

Aṣṭāṅga Hṛdaya Sāmhitā, Uttara Sthāna, Ch. XI, v. 82.


³ चरकः सुभ्रस्वयव वाग्मट्य तथापरः।

सूक्ष्माय संख्यिता बायालिखिता एव दुः सुगः।

अभिभु: कृतपदी कृतदी सापरे सुसुभैन्त सत:।

कलिका वाग्मटनामा व गरिसाप गहयति।

Hārīta Sāmhitā, Pariśiṣṭādhyāya.
Old Triad. This medical tradition goes much against the conclusion of Dr. Hoernle that Vāgbhaṭa I must have flourished early in the seventh century A.D. One of the reasons put forward by him is the fact, that "the Buddhist pilgrim I'Tsing, who resided ten years in the Nalanda University (in Bihar) from about 675-686 A.D. states in his Records of Buddhist Practices that the eight arts (i.e., the branches of medicine) formerly existed in eight books but lately a man epitomised them and made them on one bundle (or book)." ¹ Professor Jolly understands by it the Suṣruta Saṁhitā, while Dr. Hoernle points out with more reason that it refers to Vāgbhaṭa I's work, the Aṣṭāṅga Saṁgraha (i.e., the Compilation of the Octopartite Science) and rules out Suṣruta by the word "lately." ² But the description that I'Tsing gives of the contents of the book does not warrant any reference to either. Moreover, he has not given any reason why Vāgbhaṭa II's book Aṣṭāṅga Hṛdaya Saṁhitā (the Heart of the Octopartite Science) might not be alluded to by I'Tsing. Dr. Hoernle, however, rules him out by date for "he cannot be placed earlier than the eighth century"—an assertion unsupported by any evidence whatsoever. All that he has proved is that "Accordingly it is probable that all these three medical writers (Mādhava, Dṛḍhabala and Vāgbhaṭa II) come in the period from the 7th to the 9th century A.D. ³ at no very great interval from one another," and this proof is based on the age of Vāgbhaṭa I as suggested by I'Tsing's

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¹ I'Tsing: Records of the Buddhist Religion. Transl. by Professor Takakusu, p. 128.
² J. R. A. S., 1907, p. 413.
³ Hoernle, Osteology, Introduction, p. 16.
remarks. Thus he has taken for granted what he is required to prove. He has shown that Suśruta is anterior to Vāgbhaṭa I; and Vāgbhaṭa II is posterior to him. But in trying to prove that Vāgbhaṭa I lived in the seventh century he cannot assume that Vāgbhaṭa II lived in the eighth. Another evidence adduced in support of his conclusion is the fact that the non-medical version of the list of bones of the human body as contained in the Law-book of Yājñavalkya presupposes earlier uncorrupted forms of lists of bones both in Caraka and Suśruta, and “the corrupt recension, traditionally handed down, must have come into existence at a later date,” that is to say, between the date of Yājñavalkya (350 A. D.) and Vāgbhaṭa I, the latter of whom is proved to have copied from the corrupt recensions of Caraka and Suśruta. Thus the older recensions still existed in the fourth century A. D. and if we add to it the interval of time necessary for the texts to have fallen into a state of corruption, we get the early seventh century A. D. for Vāgbhaṭa I. But we must remember that there is nothing to prevent us from supposing that Vāgbhaṭa I lived before Yājñavalkya. There might have been two recensions of the texts available during Yājñavalkya’s time, one corrupted, and it might or might not have been the work of Vāgbhaṭa I and another true version which was availed of by the sage Yājñavalkya. And similar events have happened, as has been pointed out by Dr. Hoernle himself, in our own generation. Gaṅgādhar’s recension of Caraka is a corrupted form of the text, while the recension given in Jibānanda’s edition is the traditional text of Caraka. No critic would, I think, jump into the conclusion that Gaṅgādhar lived three or four centuries after Jibānanda. Again if it be true, as he contends, that Suśruta was redacted by
Vāgbhāṭa I, we could easily imagine that Yājñavalkya copied his list of bones from the original Suśruta and not from the redaction of Vāgbhāṭa I. So we see that the age assigned to Vāgbhāṭa I, i.e. the seventh century A. D., cannot be accepted as proved. Dr. Hoernle also says: "It should, however, be understood that these conclusions regarding the date and authorship of Vāgbhāṭa I, are not put forward as established fact."

Let us recapitulate the objections that can be urged against the conclusion that Vāgbhāṭa I lived in the seventh century A. D.—

1. Vāgbhāṭa I is believed by the Indian medical men to have flourished long before the Christian era. By some, he is connected with the court of Yudhīśthira but his name is nowhere mentioned in the Mahābhārata. Ātreya, Suśruta and Vāgbhāṭa are described as the Old Triad or Vṛddha Trayī and they were the authorities for the Tretā, Duṇḍara and Kali Yugas respectively. It is curious to observe that Dr. Hoernle, in arguing against the conclusion of Prof. Jolly that Suśruta is meant by I'Tsing, takes advantage of this Indian medical tradition that Suśruta flourished during pre-historic times, but does not mention the same tradition with regard to Vāgbhāṭa I, which goes against his own conclusion. On the other hand, the same objection does not apply against Vāgbhāṭa II.

2. The name of Vāgbhāṭa I's book, Compendium of the Octopartite Science, no doubt, agrees very well with the description of I'Tsing that "lately a man collected them into one bundle." But Vāgbhāṭa II's book "The Best Compendium of the Octopartite Science" is equally suggestive, though Dr. Hoernle says: "It cannot prevail by the side of the more suggestive name of the rival work of Vāgbhāṭa the elder."
3. Again in arguing against Prof. Jolly, Dr. Hoernle has attached much importance to the word "lately" by which Suśruta is ruled out of date. Admitting the validity of such reasoning, it does not follow that by the word "lately" I'Tsing meant any contemporary author or any one who preceded him by a short period only. To comprehend the meaning of the sentence we must understand the word "lately" in connection with the word "formerly" used before.¹ Now the sentence "The science of medicine formerly existed in eight books" no doubt refers to the division of Āyurveda into eight parts by Brahmā and to the treatises on the different branches of Medicine by Agniveśa, Suśruta and others. These treatises are believed to be of remote antiquity and so any later compilation may be spoken of recent in comparison with the old treatises of known ages. Thus the word "lately" may refer either to Vāgbhaṭa I or Vāgbhaṭa II, but the latter author's claim for the honour becomes reasonable considering his decided posteriority to the former and so coming within the limit of the time suggested by the word "lately."

4. Again I'Tsing refers to a book which was recognised as the standard throughout India. This may refer either to Vāgbhaṭa I or II. But if Vāgbhaṭa I's book occupied such a position at the time of I'Tsing, it becomes difficult to imagine why Vāgbhaṭa II should write another work principally based on the work of Vāgbhaṭa I after the lapse of a century or so. Moreover, we find at the present time, that Vāgbhaṭa II's book, Aśṭāṅga Ḥydaya Sāṁhitā, has a wider popularity than the book Aśṭāṅga Saṁgraha of Vāgbhaṭa I. The former has been printed many times and is widely read by the students,—

so much so that Vāgbhaṭa is generally known as the author of the Āśṭāṅga Hṛdaya Saṃhitā.

5. Moreover, the Arabian physician Rhazes, who is said to have lived in the ninth century (882 A.D.) in treating of the property of ginger, the common plantain or musa and other drugs, quoted from an Indian writer, whom he calls Sindaxar or Sindicara.¹ Royle says: "But in the article De Allio another Indian author is quoted, whom I have not been able yet to trace out—Ait Sindifar (in another place written 'Diril Sindichar') indianus valet contra Ventositatem." This Sindicara is identified with Vāgbhaṭa II of Sindh who was in his time known as a second Caraka or Cara the syllable "ka" making no difference, as in words like "bāla" and "bālaka," both meaning a child.² We know that Vāgbhaṭa's Āśṭāṅga Hṛdaya Saṃhitā was one of the medical works translated by the order of Caliphs in the eighth century.³

6. The translations of the Caraka, the Suśruta and the Vāgbhaṭa occur in the Tibetan Tanjur.⁴ "George Huth,⁵ who has recently critically examined the contents of the Tanjur, concludes that the most recent date at which it can be placed is the 8th century A.D."⁶

So I cannot avoid the conclusion that of the three authors, Suśruta, Vāgbhaṭa I and II, to which I'Tsing's remarks may refer, the last has probably the best claim to that reference and the date assigned to Vāgbhaṭa I may well suit Vāgbhaṭa II, i.e., "as late as the early 7th

¹ Antiquity of Hindu Medicine, p. 38.
² History of Aryan Medical Science, p. 196.
century A.D.,”¹ and possibly still earlier.² Again it is impossible for us to say whether I’Tsing’s remarks may not appropriately refer to other authors whose works are lost to us.

Mention should also be made of the fact pointed out by Dr. Cordier that Vāgbhaṭa is mentioned in the Rājatarāṅgiṇī and his date is fixed there as 1196-1218 A. D.³

But the name of Vāgbhaṭa does not occur in Stein’s edition of Rājatarāṅgiṇī, which is no doubt the most reliable, and so we can easily dismiss this view as untenable.

MSS. : G. O. M. L., Madras, XII, No. 13070.

Editions—1. Vāgbhaṭa I’s book Aṣṭāṅga Sāṅgraha has been printed in Bombay.

2. The book has been printed with its commentary, Śāsilēkā by Indu in three volumes by T. Rudra Pārasava Sarmā.

Commentary —

1. चटाँगसंवह्य-वाण्या—Aṣṭāṅga Sāṅgraha-Vyākhyā.


In this incomplete M.S., mention is made of Hariścandra’s Commentary on Caraka Sāṅhitā:

¹ Hoernle’s Osteology, Intro., p. 10.
² Dr. Kunte places him “at least as early as the second century before Christ,” vide his Intro. to Vāgbhaṭa’s Aṣṭāṅga Hṛdaya Sāṅhitā.
³ सिंहगुप्तल: परमवीरी वाग्भटाचार्ये: काँस्तीनरमरपति-जयसिंहस्य प्राय-पालनसम्बंधे (खृ: प्राच-सांस्कृतिका, शक ११९४-४५) वर्णमान चात्रीत।

Quoted in Cordier’s Vāgbhaṭa et L’Aṣṭāṅga Hṛdaya Sāṅhitā, 1896.

See Intro. to the Vaidyakasabdasindhu by Kaviraj Umeścandra Gupta, 1894.
2. शाळिल्ला—Saśilekha by Indu.—Commentary on Aṣṭāṅga Sāṅgraha. Edited and published by T. Rudra Pāraśava Ṣarmā at the cost and help of H. H. Mahāraja Rama Varma Deva. To be had of Mangalodayam Company, Ltd., Post Trichur, Cochin State.

3. चट्टाक्षरसंग्रह, Aṣṭāṅganighanṭuh.

MS.—No. 13256. चट्टाक्षरसंग्रहः, चामुटीकायारितः।

Aṣṭāṅganighanṭuh with Telegu Meaning.

Pages, 46. Lines, 6 on a page.

Beginning:

सङ्ग्रहाय नमस्त्वा द्रव्यां गुणमंजितस्।
एष्टाक्षरहीर्ज्ञानां निषेध्यतुभियते॥

विददारी गणवर्धिना ह्यामेव्वचनकः।
वस्त्री पलवर्धिनी विददारी ग्रेडङ्गव्रकः॥

पर्याय लाभ्यमासांस्थिुद्रां समवेशस्तकः।
जग्मकालवैग्रहः भाष्यो वासनाशनः॥

रत्नरूपी वितर्तव्या व्यायामः व्याप्रत्येकः।
नकासुदंकालविद्विविकायिकःधुपः॥

End:

प्रयूङ्ग प्रसुम नामो पुष्पं च प्रसुम खूङ्गतोः।
वंशराखो गुणसंयुक्तं यथे पलवसदार्तमः॥
Analysis of the Contents of the Āṣṭāṅga Samgraha.

I. Sūtrasthānaṁ—

1. Āyuṣkāmīyāḥ ... ... On longevity and methods of attaining it.

2. Śiṣyopanayanīyāḥ ... ... On the initiation of students.

3. Dinacaryā ... ... On the daily observations.

4. Ṛtucaryyā ... ... On the seasonal observations

5. Rogānuptpādanīyāḥ ... ... On the origin of diseases.

6. Dravadravya Vijñānīyāḥ ... On liquid substances.

7. Annasvarūpa Vijñānīyāḥ ... On food,—the different kinds of rice, meat, herbs and fruits; their measures and properties.
8. Annasamrakṣanīyah ... On the protection of food-stuffs from poisoning; characteristics of poisoned food and their treatment. Precautions to be observed by kings.

9. Viruddhānna Vijñānīyah ... On the incompatibility in the food-stuffs.

10. Annapānavidhiḥ ... On food and drink.

11. Mātrāśitiyaḥ ... On proper regimen and personal hygiene.

12. Dvibidhauṣadha Vijñānīyah On the two kinds of drugs; their sub-divisions.

13. Agrasaṃgrahah ... On good and bad things;—their number.

14. Sādhanādisaṃgrahah ... On the group of emetic drugs to be used as correctives as Madana (Randia dumetorum).

15. Mahākaśyasaṃgrahah ... On the group of the great astringent drugs known as jīvaniya (life-giving) as Jīvantī.

16. Vividha-gaṇasaṃgrahah ... On the collection of the various groups (25) of drugs as Vidārīyādi, etc.
17. Dravyādivijñānīyaḥ ... On the composition, taste, strength, qualities, and action of medicinal substances.

18. Rasabhediyaḥ ... On the different varieties of Rasa (tastes).

19. Doṣādivijñānīyaḥ ... On the doṣas (vāyu, pitta and kapha) and their derangements.

20. Doṣabhediyaḥ ... On the different kinds of the doṣas, their seats, etc.

21. Doṣapakramanīyaḥ ... On the derangements of the doṣas and their cure.

22. Rogabhediyaḥ ... On diseases, and their varieties and nature.

23. Bheṣajāvacaranaṃyaḥ ... On the examination of the sick, their medicines, their nature, habitat, etc.

24. Dvividhopakramanaṃyaḥ ... On the two principles of treatment,—increase (Vṛmhana) and decrease (Laghana).

25. Snehavidhiḥ ... On oleaginous remedies, and their application.

26. Svedavidhiḥ ... On diaphoresis.

27. Suddhirvamaṇaṇivirecanavidhiḥ On correctives, emetics and purgatives.

28. Vastividhiḥ ... On oysters.

29. Nasyavidhiḥ ... On snuffs.

30. Dhūmavidhiḥ ... On fumigation.
VĀGBHATA I

31. Gandusavidhiḥ ... On gargles.
32. Aṣcyotanavidhiḥ ... On the eye-drops.
33. Tarpanavidhiḥ ... On the treatment of eye-diseases by soothing applications.
34. Yantrabidhiḥ ... On the blunt instruments and appliances.
35. Jalaukāvacaraṇīyaḥ ... On leeches and their application.
36. Śirāvedhavidhiḥ ... On venesection.
37. Salyāpaharaṇavidhiḥ ... On the extraction of foreign bodies.
38. Śastrakarmavidhiḥ ... On the sharp or cutting instruments and practical training in surgical operations.
39. Kṣārakarmavidhiḥ ... On caustics, their preparation and uses.
40. Agnikarmavidhiḥ ... On the actual cautery; its uses.

II. Śārīraḥ— ... On Anatomy of the human body.
1. Putrakāmīyaḥ ... On the generation of a son.
2. Garbhavakrāntīyaḥ ... On the anatomy of pregnancy and the foetus.
3. Garbhāvacaraṇīyaḥ ... On the management of pregnancy.
4. Garbhavyāpat ... On difficult labour and diseases of pregnancy.
5. Aṅgavibbhāgaḥ ... On anatomy of the human body.
6. Siravibbhāgaḥ ... On the vascular system.
7. Marmavibhāgaḥ ... On the vital parts of the body.
8. Prakṛtibhedīyaḥ ... On the nature of man; the different types of men and their characteristics.
9. Vikṛtaṅgavijnānīyaḥ ... On the abnormal characters.
10. Vikṛtehitavijnānīyaḥ ... On prognosis from shadows, etc.
11. Vikṛtāmayavijnānīyaḥ ... On prognosis from complications of diseases.
12. Dūḍādīvijnānīyaḥ ... On messengers.

III. Nidānaṁ— ... 
1. Sarvaroga Nidānaṁ ... On pathology of all diseases.
2. Jvara , , ... On pathology of fever.
3. Raktapitta , , ... On pathology of hæmorrhage.
4. Svāsahidhma , , ... On pathology of asthma.
5. Yakṣmādi , , ... On pathology of phthisis.
6. Madātyaya , , ... On pathology of delirium tremens.
7. Arśo , , ... On pathology of piles or hæmorrhoids.
8. Atisāra , , ... On pathology of diarrhoea.
9. Mūtrāghāta , , ... On pathology of retention of urine.
10. Prameha , , ... On the pathology of morbid urinary secretions and diabetes.
11. Vidradhyādi Nidānaṃ ... On pathology of morbid deep-seated abscess.
12. Udara ″ ... On pathology of morbid abdominal diseases.
13. Paṇḍuroga ″ ... On pathology of morbid anæmia.
14. Kuṣṭha ″ ... On pathology of morbid leprosy and other diseases of the skin.
15. Vātavyādhi ″ ... On pathology of morbid diseases of nervous system.
16. Vataśoñita ″ ... On pathology of morbid leprosy.

IV. Cikitsitaṃ— ... Treatment of diseases.
1. Jvara Cikitsitaṃ ... On treatment of fever.
2. Jīrṇajvara ″ ... On treatment of chronic fever.
3. Raktapitta ″ ... On treatment of hæmorrhage.
4. Kāsa ″ ... On treatment of cough.
5. Kṣatakṣayakāsa ″ ... On treatment of consumption (ulcer, emaciation and cough).
6. Svāsa ″ ... On treatment of asthma.
7. Yakṣa ″ ... On treatment of tuberculosis.
8. Cehardyādi ″ ... On treatment of vomiting.
9. Madātyaya ″ ... On treatment of delirium tremens.
10. Arṣaḥ ″ ... On treatment of hæmorrhoids.
11. Atisāra Cikitsatam ... On treatment of diarrhoea.
15. Vidradhvṛddhi " ... On treatment of abscess, hernia, hydrocele, etc.
17. Udara " ... On treatment of abdominal diseases.
18. Pāṇḍuroga " ... On treatment of anaemia.
19. Sopha " ... On treatment of inflammation and swelling.
20. Visarpa " ... On treatment of erysipelas.
22. Svitra " ... On treatment of leuccoderma.
23. Vātavyādhi " ... On treatment of diseases of the nervous system.
24. Vātāsopita " ... On treatment of leprosy.
V. Kalpasthānam— ... On emesis and purga-
tion.
1. Vamanakalpaḥ ... On emesis.
2. Virecanakalpaḥ ... On purgation.
3. Vamanavirecanavyāpatsiddhi-
kalpaḥ ... On the dangers of eme-
sis and purgation and their treatment.
4. Vastikalpaḥ ... ... On clysters and for-
mulae for them.
5. Siddhavastikalpaḥ ... On some approved
formulae for clysters
and their composition.
6. Vastivyāpatsiddhikalpaḥ ... On the complications of
vasti,—their symp-
toms and treatment.
7. Anuvāsanavyāpatsiddhikalpaḥ On the complications of
the Anuvāsana vasti
or oleaginous enema,
and their remedies.
8. Bheṣajakalpaḥ ... On vegetable drugs, and their collection.

VI. Uttarasthānam— ... Appendix.
1. Vālopcaranīyaḥ ... On the management of
children.
2. Vālāmayapratiṣedhaḥ ... Treatment of diseases of
children.
3. Vālagrahavijñānīyaḥ ... On the demoniacal sei-
zures of children.
4. Vālagrahapratiṣedhaḥ ... Treatment of seizures of
children.
5. Snānavidhīḥ ... On baths.
6. Pratyekagrahāpratisheddhaḥ... Treatment of each graha or superhuman influences.

7. Bhūtavijnānīyah... On the bhūtas or superhuman agencies.

8. Bhūtapratisheddhaḥ... Treatment of diseases caused by bhūtas.


10. Apasmārapratisheddhaḥ... On the treatment of epilepsy.

11. Vartmarogavijnānīyah... On the diseases of eye-lids.

12. Vartmarogapratisheddhaḥ... Treatment of diseases of eye-lids.

13. Sandhisītāsitarogavijnānīyah... On diseases of the joinings of the eye.

14. Sandhisītāsitarogapratisheddhaḥ... On treatment of diseases of the joinings of the eye.

15. Drṣṭirogavijnānīyah... On diseases of the pupil and of the crystalline lens.

16. Timirapratisheddhaḥ... On treatment of loss of vision.

17. Līṅganāsapratisheddhaḥ... On treatment of blindness.

18. Sarvākṣirogavijnānīyah... On diseases of eyes in general.

19. Abhiṣyandapratisheddhaḥ... On treatment of ophthalmia.
22. " " -pratiṣedhah ... On the treatment of diseases of ears.
23. Nāsārogavijñāṇīyah ... On diseases of nose.
25. Mukharogavijñāṇīyah ... On diseases of mouth.
27. Sīrorogavijñāṇīyah ... On diseases of head.
28. Sīrorogapraṇiṣedhah ... On the treatment of diseases of head.
29. Vraṇavidhaktivijñāṇīyah ... On ulcers.
30. " " -pratiṣedhah ... On the treatment of ulcers.
31. Sadyavraṇa- " " ... On the treatment of wounds.
32. Bhāṅga- " " ... On the treatment of fracture.
34. Granthyādīvijñāṇīyah ... On glandular enlargements.
35. " -pratiṣedhah ... On the treatment of glandular enlargements.
36. Kṣudrarogavijñāṇīyah ... On minor diseases.
37. Kṣudrarogapratīṣedhaḥ ... On the treatment of minor diseases.

38. Guhyarogavijñāniyāḥ ... On diseases of the organs of generation.


40. Viṣa " ... On the treatment of poisoning.

41. Sarpādamśtrāvijñāniyāḥ On snake-bite, etc.

42. " " -pratīṣedhaḥ On the treatment of snake-bite, etc.

43. Kīṭa- " ... On the treatment of insect-bite.

44. Lūtā- " ... On the treatment of spider-bite.

45. Pratyekalūtā- " ... On the treatment of spider-bite in detail.

46. Mūṣikālarka- " ... On the treatment of mouse-bite.

47. Viṣopadrava- " ... On the complications of poisons and their treatment.

48. Viṣopayogyāḥ... ... On the antidotes.

49. Rasāyanaavidhiḥ ... On longevity and the methods of attaining it.

50. Vājikaraṇavidhiḥ ... On rejuvenation and the use of aphrodisiacs to promote virile power.
Authors quoted by Vāgbhata in the Aṣṭāṅgasaṁgraha.

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<td>Dhanvantari.</td>
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<td>Śatakāraṭu.</td>
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<td>Punarvasu.</td>
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<td>Bharadvāja.</td>
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<td>Nimi.</td>
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<td>Kāśyapa.</td>
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<td>Atharvan.</td>
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<td>Avalokita.</td>
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<td>Khāṇḍavadvāha.</td>
<td>Māṇḍavya.</td>
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<td>Gautama.</td>
<td>Kṛṣṇātreya.</td>
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PSEUDO-HĀRĪTA OR HĀRĪTA II.

The Hārīta Samhīta as printed in Calcutta is said to have been written by Hārīta, the disciple of Ātreyā. But this author Hārīta cannot be identified with the ancient sage Hārīta, one of the six disciples of Ātreyā Punarvasu. This ancient sage Hārīta was anterior to Caraka and Vāgbhaṭa, but in the printed edition those authors are quoted by name:—

चरकः सुभृतैैव याम्भटय तथापरः।
सुख्लाय संहिता वाचापितस एव युने युमि॥

चावं; कतंयुणि बैधो द्यापरे सुस्तीती मतः।
कली याम्भटनामाः च मरिमाव प्रहयते॥

Hārīta Samhīta, p. 349.

Cakrapāṇī Datta in his commentary on Caraka Samhīta has quoted the beginning and end of the passages describing the teaching of Āyurveda:—

शक्तदेशमीतिवन्म प्रयादिनामः पुनरसंपत्तिः।
बिसूम्ब विग्राहोजनम्। चावावियादि-
पद्ययां विद्यः समस्यवः। चावावियाद चारीत ऋवि; चिकिन।

But in the printed edition there is no description of the early teachers of Āyurveda. In the printed edition Ātreyā is said to have composed five original treatises on medicine, consisting of 24,000, 12,000, 6,000, 3,000, and 500 stanzas, respectively—

चावावियादियखल्क मदयोक्ता पादसंहिता।
तथा बादमसंहसा तितोक्ता संहिता मता॥

दत्तकम् युमुखङ्कल्क चतुर्थी सिम्बिरेव च।
पञ्चमी दिक्यखल्कः प्रोक्तकाः पञ्चम यंहिता॥

Hārīta Samhīta, p. 2.
He then condensed the science in the present treatise, as told by Ātreya and written by Hārīta. But in the Caraka Saṃhitā, Ātreya is never referred to as the author of five treatises on medicine. In the printed edition we do not find the following quotations:

Āyurvedadīpikā: Nos. 1, 2, and 3;

Vyākhyāmadhukosa: 2 and 9.

Carakatattva-pradīpikā (Even the qualities of goat's flesh are not mentioned in the Calcutta ed.).

But we find the following quotations verbatim in the printed text:

Vyākhyākumāvalī: 1. (See p. 37).

2. (In an altered form in p. 136).

Editions—

There are two editions of the book—


Analysis of Hārīta Saṃhitā.

Edition I—

The printed edition of the Hārīta Saṃhitā consists of six divisions as follows:

I. Pruthama sthāna or the First part.—It consists of twelve chapters dealing with the qualities of physician, seasons, and hygienic principles.

II. Devīya sthāna or the Second part.—It consists of seven chapters and treats of the prognosis of diseases as indicated by dreams, messengers, stars, etc.
III. Cikitsāta sthāna or on Treatment of diseases.—It consists of fifty-seven chapters in which the treatment of the various diseases is prescribed.

IV. Kalpa sthāna—It consists of four chapters and treats of medicinal agents, Haritaki, etc.

V. Sūtra sthāna or on general considerations.—It consists of six chapters and treats of weight and measures, enema, venesection, leeches, etc.

VI. Śārīra sthāna or the chapter on Anatomy.—It consists of a single chapter and describes the anatomy of the human body.

Pariśīṣṭādhyāya or Appendix.—It describes the original writers on medicine.

I. Prathama sthāna.—

Section I.—Annapānaka. Food and drink.

1. Vaidyagunāvarṇana or Śāstrapathana-vidhi. Qualities of a doctor and methods of study.
2. Cikitsā-Saṁgraha ... Eight divisions of the science.
3. Śiṣyavidhāna ... Initiation of disciples.
4. Rūtucaryā ... The Seasons.
5. Doṣa-Prakopa ... The ages and classes of men.
   The Air.
6. Rasāyana ... The six kinds of Rasa or Tastes.
7. Toya-Varga ... The Waters.
8. Kṣīra-Varga ... The Milk.
9. Mūtra-Varga ... The Urine.
   Ikṣu-Varga ... The Cane-sugar.
   Māṇḍa-Varga ... The Gruel.
   Yūṣa-Varga ... The Decoctions.
   Taila-Varga ... The Oils.
10. Anna-Vidhi ... On Rice and Vegetables.
11. Madhu, Surā and
   Māṁsa Varga ... On Honey, Wine and Flesh.
12. Bhojana Varga ... The different kinds of food.

II. Dvitīya sthāna.—

Section II.—Ariṣṭa. On Omens.

1. Pāpadośa-Pratikāra... Cause of disease; remedy for sins.
2. Svapnādhyāya ... On dreams.
3. Svasthāriṣṭa-Vyādhyāriṣṭa... Symptoms of approaching death.
   Pañcendriya-Vikāra. Perverted sensation.
5. Homavidhi ... Homa ceremony.
6. Dūta-Parīkṣā ... The messenger.
7. Śakuna ... Good and bad omens from the sight of animals.


1. Bheṣaja-Parijñāna ... Knowledge of drugs, and diseases.
3. Atisāra- " ... " Dysentery and Diarrhoea.
4. Gulma- " ... " Tumours (abdominal).
5. Kṛmi- " ... " Worms.
6. Mandāgni- " ... " Indigestion.
7. Arocaka- " ... " Loss of appetite.
8. Śūla- " ... " Colic pain, Gastralgia.
9. Paṇḍu- Cikitsā ... Treatment of Anæmia.
11. Raktapitta- " " Hæmorrhage.
12. Arśa Roga- " " Piles.
15. Mūrechā- " " Fainting.
17. Madātyaya- " " Delirium Tremens.
18. Dāha- " " Burning sensation of the body.
19. Apasmāra- " " Epilepsy.
20. Unmāda Nidāna ... Pathology of Insanity.
21. Vāta-Vyādhi-, ... Treatment of Nervous Diseases—Tetanus, Hemiplegia, Facial Paralysis, etc.
22. Āmavāta- " " Rheumatism.
23. Grdhraśi- " " Gout.
24. Vātarakta- " " Leprosy.
26. Śopha- " " Swelling.
27. Jalodara- " " Dropsy.
28. Prameha- " " Urethral discharges.
29. Mūtrakrechra- " " Strangury.
30. Mūtra Roga- " " Urinary diseases.
32. Vṛṣaṇā-Vridhti- " " Elephantiasis of Serotum.
33. Visarpa-Cikitsā  ...  Treatment of Erysipelas.
34. Upasarga-  "  "  "  Measles  and  Small-Pox.
35. Vraṇa-  "  "  "  Wound.
36. Śīlapadārbuda-  "  "  "  Elephantiasis of  foot,  and  tumours.
37. Lūṭāganḍamāla-  "  "  "  Serofulous  Glands.
38. Kuṣṭha-  "  "  "  Leprosy.
39. Śiroroga-  "  "  "  Diseases of head.
40. Bhrūdośa-  "  "  "  Diseases of Eye-brow.
41. Nāśāroga-  "  "  "  Diseases of Nose.
42. Indralupta-  "  "  "  Baldness.
43. Karṇaroga-  "  "  "  Diseases of Ears.
44. Netraroga-  "  "  "  "  Eyes.
45. Mukharoga-  "  "  "  "  Mouth.
46. Vājīkaraṇa-  "  Treatment to promote virile  power.
47. Bandhyopakrama  "  ...  Treatment of Sterility.
48. Garbhopacāra  ...  Hygiene of pregnancy.
49. Calitagarbha-  "  "  Treatment of threatening  Abortion.
50. Garbhopadrava  "  ...  Treatment of complications of  pregnancy.
51. Mūḍhagarbha  "  "  "  Dead Fœtus.
52. Sutikopacāra  "  "  "  Puerperal  diseases.
58. Bāla-  "  "  "  Pædiatrics.
54. Bhūta-Vidyā  ...  Demonology.
55. Viṣatantra  ...  Toxicology.
56. Bhagna-  "  "  Treatment of Fractures.
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57. Agnidagdha-Cikitsā Treatment of Burns.

IV. Kalpa sthāna—On groups of drugs.

1. Haritaki kalpa ... " Terminalia chebula, Retz.
2. Triphala- " " The three myrobalans, Chebulic, Emblic and Bellaric.
3. Rasona- " " Allium sativum, Linn.

V. Sūtra sthāna—On General considerations.

1. Tulāmānavidhi ... " Measures and weights.
2. Tailapāka ... " Preparation of oils.
3. Nirūhavastikarma ... " Rectal Injections, elysters.
4. Svedanavidhi ... " Fomentations.
5. Raktāvacana ... " Bleeding.
6. Jalankāvidhi ... " Leeches.

VI. Śārīra sthāna ... " Anatomy,

1. Sarirādhyāya ... " Feces and its parts.

Paribhāṣādhyāya ... Appendix.
Total—88 Chapters.

In the Edition No. 2, we find the chapters in the six sections as follows:—

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<td>II.</td>
<td>9</td>
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<td>III.</td>
<td>58</td>
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<td>V.</td>
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<td>VI.</td>
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Total ... 102

There is an analysis of Hārīta Samhitā by Prof. Goldstücker in Mrs. Manning’s Ancient and Medieval
India, pp. 339-42. An analysis also occurs in Dietz, A. M., p. 159. Goldstücker’s analysis is as follows:—

“We will turn now to such information as we are to obtain from ancient works in Sanskrit; and here it seems probable, that the oldest existing treatise on medicine is that ascribed to a son of the Vedic saint, Atri, and hence called the Atreya-Sanhitā. This work has not been translated into English; but I am favoured by a Sanskrit scholar with notes, from which the following abstract is condensed.

Chapters 1 to 3 may be considered as a general introduction.

Chapter 1 relates the meeting of Atreya 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. Atreya explains that the Ayur-Veda, 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 comprised within 1,500 slokas (or verses).

Chapter 2 shows the general division of his work into six books, and gives their names. In conclusion, it states the eight constituent parts of the Ayur-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.

Chapter 4 treats on the physical influence of soil and season; on age and temper, and on the influence of the winds.

Chapter 5 enumerates the six tastes: as sweet,
astringent, bitter, sour, salt, and pungent; and influence of each on the human body.

Chapter 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 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.

Chapter 7 discusses the physical and medical properties of milk,—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.

Chapter 8 continues this subject.

Chapter 9 treats on the medicinal qualities of sugar-cane, and of preparations from it.

Chapter 10 on sour gruel.

Chapters 11 and 12 on infusions prepared from rice, barley, and other grains.

Chapter 13 on oils prepared from tila, flax, the castor-oil plant, and others.

Chapters 14, 15, 16, also treat on the medical properties of rice, and various kinds of grain.

Chapter 17 discusses four kinds of pot-herbs, according to their leaves, flowers, fruits, and bulbous roots.

Chapter 18 is on sweet fruits,—as mangoes, rose-apples, pomegranates, myrobalans, citrons, grapes, and the fruits of carissa, coriander, and of the Mimusops elengi.

Chapter 19 treats on four kinds of spirituous liquor, as made from molasses, honey, meal, and nogweed.
Chapter 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.

Chapter 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 Atreya’s work, called Arishtaka, consists of eight chapters.

Chapter 1 treats on the moral causes of diseases. 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, when a man kills a king, with consumption.

Chapter 2 is on dreams.

The subject of the six remaining chapters appears to be lucky and unlucky symptoms and forebodings.

The third division of this work is called Chikitsita, 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 four kinds, returning at an interval of one day, three days, four days, or at some longer interval.

Much is said of diarrhoea, dysentery, and allied diseases. Indigestion is described as flatulency, caused apparently by over-eating; and accompanied by sleeplessness, pains in the limbs, burning of the throat, etc. The eighth chapter is devoted to the sound and unsound condition of the digestive fire (Agni) of the stomach. The tenth 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.”

MSS. of Ḥārīta Saṁhitā or Ātreya Saṁhitā.—

I. O.—2648.
A. M.—P. 159.
L.—1770.
Bik. MSS.—1398.
C. S. C.—104.

Bik. MSS. 1398: The codex contains the chapter on Anatomy. It begins differently from the printed edition:—

Beginning:—

नामित्यमसुमुत्रम् त्वाराविष्णीर्जायते:।

सुधिन गहते न जानानि परं मौद्यने मोहिते।

पुनः प्रविष्य नामीयपर्वं नारायणस्य च।

भव सुप्रसादाय विद्वीकित्वं * * *॥

यथा विद्वेशः कुन्दकाव्यी न यथा भुजायुः सम्भवन्तः।

यथा विद्वेशः युष्णकरणस्य वरिष्ठे भिषज्य मद्धिः।॥

End:—

इति श्रीमंडलवर्ग चतुर्वेदविभवते शास्त्रोपर्यं शास्त्रविभागयः नाम समासम्।

Both in I. O. 2648 and L. 1770, salutation is offered to Śiva at the beginning of the book as follows:—

नमः स्वयं सुकलसुश्कलाविशिष्टिः

भानान्तस्ते परमेष्ठिः।

रामाविष्णूपर्यं द्वयं श्राप|

श्रीमं तपाविपर्यं विमुखाविष्ठम्॥
The medical authors mentioned in the *Hārīta*

<table>
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<tr>
<th>Author</th>
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<th>Work</th>
</tr>
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<td>Vāgbhaṭa.</td>
<td>Parāśara.</td>
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<td>Gārgī.</td>
<td>Hārīta.</td>
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<tr>
<td>Dhanvantari</td>
<td>Mārkaṇḍeya.</td>
<td>Kṣaṇapāṇi.</td>
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NĀGĀRJUNA

(First Century B. C.)

Nāgārjuna was a Buddhist alchemist of great fame. He was born a Brāhmaṇa but became a convert afterwards to Buddhism. He is one of the celebrated teachers elevated to Bodhisattvaship and is the alleged founder of the Mahāyāna System and its introducer in Tibet. "He was born at Vidarbha (modern Berar) in Mahākośala (vide Huen Thsang's Travels in Beal's Buddhist Records of the Western World, Vol. II, Bk. VIII, p. 97; Bk. X, p. 210; Watter's "On Yuan Chwang," Vol. II, pp. 201-202; and Wassiljew quoted by Scheifner in the Geschichte des Buddhismus, p. 301) during the reign of King Sadvāha or Sātavāha (see Beal's Buddhist Records of the Western World, Vol. II, p. 209; Dr. Bhandarkar's Early History of the Deccan, 2nd Ed., pp. 25-37) of the Andhra Dynasty which ruled over Kaliṅga and the northern portion of the Madras presidency, and built the famous Amarāvatī Stūpa (vide Sewell's Lists of Antiquity in Madras, Vol. II, pp. 141-146). He passed many of his days in meditation in a cave-dwelling of the Śrīparvata that bordered on the river Kṛṣṇā. He was a pupil of Saraha and is said to have converted a powerful king, named Bhojadeva to Buddhism." He was at once a poet, a philosopher, a physician and an author of great ability.

He had a celebrated disciple named Deva (or Āryadeva), who, according to Lāmā Tārānātha (vide Lāmā Tārānātha's Geschichte des Buddhismus, von Scheifner, pp. 83-86 and 93) resided for a long time in the University of Nālandā as a Paṇḍita.
NĀGĀRJUNA

“A legend relates that he (Nāgārjuna) was skilled in magic, and was able thereby to prolong his own and a Southern Indian king’s life indefinitely. This caused great grief to the mother of the heir-apparent, who instigated her son to ask Nāgārjuna for his own head. Nāgārjuna complied with the request and cut his own head off with a blade of Kuśa grass, nothing else having the power to injure him.”—Monier Williams, *Buddhism*, p. 196.

*His date.*—The latest date that can be assigned to Nāgārjuna is 401 A. D., when his biography was translated into Chinese by Kumārajīva. (*Bun. Nanjio’s Cat.*, App. I, No. 3). Nāgārjuna is said to have flourished 400 years after the Nirvāṇa of Buddha, i. e., in 33 B.C. (*vide* f. n. 1. to Dr. S. C. Vidyābhusan’s *Indian Logic*, p. 69). But as he was one of the early patrons or founders of the Nālandā University (*vide* Tārānātha’s *Geschichte des Buddhismus*, von Schiefner, pp. 66, 69-73) he could not have flourished at such an early date, as Nālandā was a mere village when Fa Hian came to India in 399 A. D. (*vide* Beal’s *Travels of Fa Hian and Sungyun*, p. 111). He is said by Huen Thsang to have lived about 400 years after the death of Gautama (Beal’s *Buddhist Records*, Vol. II, p. 212). Beal places him between A. D. 166 and 200. Wassiljew considers him a wholly mythical personage. According to Lāma Tārānātha he was a contemporary of King Nemi Candra, who reigned about 300 A. D. Of the Sātavāhanas, Yajña-Śri Sātakarni reigned about 172-200 A. D. He was perhaps contemporary to Nāgārjuna, as according to Huen Thsang, he was patronized by a king of the So-to-po-ho (Satpahana?) family. A Tibetan life of Nāgārjuna, fourth Buddhist patriarch in succession to Pārśa, states that he travelled widely in Southern India,
converted Muñja, king of Odivisa (Orissa), and erected Vihāras there and elsewhere; also that he surrounded the great shrine of Dhanyakatāka with a railing. His patriarchal rule is said to have lasted sixty or sixty-two years (Mabel Duff: Chronology of India, p. 24).

Tārānātha wrote his History of Buddhism at the beginning of the seventh century A.D. and is full of anachronism. According to Rāja-Taraṅgini, Nāgārjuna flourished 150 years after Śākyasimha’s asceticism in 375 to 225 B.C., and he was a contemporary of King Kaṇiśka.

Lassen assigns A.D. 23 as the date of Nāgārjuna during the reign of Kaṇiśka. Fleet maintains B.C. 57 and V. Smith 120 A.D.

Bhāṇḍārkara fixes c. 278 A.D., as the age of Kaṇiśka, Rāy 150 A.D. He was contemporary to Śātavāhana who ruled over Deccan from 75 B.C. to 218 A.D. Śātavāhana was a family name. But he is mentioned by Alberuni as “a native of the fort Dāihek, near Somnath…….. He lived nearly a 100 years before our time.” (India, I, p. 189.) So he cannot be removed far from the 8th or the 9th century A.D. Possibly there were two Nāgārjunas, the alchemist and the founder of the Mādhyamika philosophy. The information of Alberuni was second-hand—“the valley of the Kabul river and the Punjab are all that Alberuni has seen of India” (Sachau). Nāgārjuna the alchemist is universally regarded as the inventor of distillation and calcination. The author of
NĀGĀRJUNA

Rasaratna-Samuccaya invokes him in the opening lines. So do Rasendra-Cintāmaṇi and Cakrapāṇi Datta in the Rasāyanādīhikāra. Vīṇa and Cakra Datta allude to him as the introducer of Kajjvalī (black sulphide of antimony). Dallana makes him the redactor of the Sūrūta Saṁhitā:

यत यत परोसि नियोग्यतः तस्वै धर्मसङ्कल्पः स्वतांविशिष्टः
प्रतिसंस्कृताः पूर्व नागार्जुन एव ||

Nibandhasaṁgraha, I.

Nāgārjuna’s works.—The principal medical books attributed to Nāgārjuna are:

1. Lauha-Śāstra: The Science of Iron:

नागार्जुनी सुनीत्री: शास्त्रं वल्लोकशास्त्रलिखितम्॥

Cakradatta, p. 347.

See also Rasendra-Cintāmaṇi, Ch. IX, p. 52.

लौहः पाक्षपुष्णा नागार्जुनविधमिषितम्॥

Rasendra-Cintāmaṇi, p. 55.

Again

सुलिखितशास्त्रपत्रं बलवः, etc.

Cakradatta, p. 360.

सुलिखित स तथा सुविद्यासाधनः:

Tattva-candrikā, p. 860.

2. Rasa-Ratnākara: A Brāhmaṇie and Buddhistic alchemical Tantra ascribed to Nāgārjuna.


Kakṣapuṭa or Siddhaśamudra is a Tantra on the attainment of supernatural powers and on the means of causing death by imprecation, etc., containing 1,800 ślokas, by Siddhanāgārjuna, noticed by Dr. R. Mitra in No. 256 of his Notices. The codex under notice is less by one pataśa or chapter than his, but the codex noticed in the India Office Catalogue, No 2616, p. 911, Part IV, exactly corresponds with this.

Beginning: 

End: 

Colophon: 

In the Rasarupalākara.
श्रीनागर्जुन उवाच—

शापं शापं महामायं तुष्टिः भक्तवत्सलः।
कच्चायमि न सन्देश्चक्षुया परिप्रथाताम्॥
क्लीपविशिष्टमायं तथा कालं ज्ञ्यंसमम्॥

शलानां भोजनार्थं साधिता वदयिष्ठी।
हादस्यनि च वयःपि महास्वातः सङ्गीती मथा॥
तत्त्वाक्षरोद्वारां दिव्या वाणी मथा सुता॥

श्रीवद्यविषुवाच—

शापं शापं महामायं

विविधप्राच्यं भो विहात ततः सवं प्रददयाम॥

श्रीनागर्जुन उवाच—

यदि तुष्टिः सँविग्निता भक्तिवत्सली।
दुःसंर्गें बिपु बोकंकु रससंबं ददसं से॥

श्रीलिखितन उवाच—

सुवयंधवमात्रारं कुमारी मदसंदर्शी।
निविदिता मधामा मे आज्जेऽकु देवि दीयताम॥

श्रीवद्यविषुवाच—

शापं शापं महामायं महादेश्यायानक।
साधवान्नि न सदेहि युधकुलिन्य साधवंक।
पुनर्यथ वस्त्वायति साधवेण्य यथा क्रतम॥
प्सिपस्योधीन चिंत्रेऽसं सुतं सुसाधितम॥
विख्यातायं नामं यथायांकाखं क्रतम॥

शान्तं विभिन्नाभिमं गुष्टपारं यथाभुतम॥
तदचं सम्रास्वायति साधसंस्थयाविभि॥
साधविशेषमनाः प्राणं निरालम्बं डडढ़तात॥
कुलीना: पापशीलाय साधवलिन कितेन्द्रिया॥
HISTORY OF INDIAN MEDICINE

“Having made salutation to all the Buddhas, free from the taint of sins, I shall now deliver the Kakṣaputra tantrtram for the benefit of suffering humanity.

[The most important part, from an historical point of view, is the dialogue between Nāgārjuna, King Sālivāhana and Ratuaghoṣa.]

Nāgārjuna, whose end (salvation) had been attained, benevolent towards all living creatures, blessed with all favours, residing on mount Śrīśaila, before him stood Ratnaghoṣa with folded arms, saying: “Be pleased to communicate to me knowledge on chemical operations,”

Nāgārjuna said:—

Well done! well done! I am pleased with your devotion and shall convey to you all that you want to know, namely remedies for warding off wrinkles, grey
hair, and other signs of old age. Mineral preparations act with equal efficacy on the metal as on the body (human system).

* * * * *

For the benefit of living beings I went through all manner of penances for twelve tedious years and worshipped the Goddess Yakṣīṇī presiding over the Ficus religiosus. Then I heard an oracle.

Nāgārjuna said:—

O Goddess! if thou art propitiated, be pleased to communicate to me the rare knowledge of the fixation of mercury.

* * * * *

Sālivāhana said:—

I have dedicated to thee, O Goddess! treasures of gold and gems, now I await thy instructions.

The Goddess said:—

Well done! well done! O wise ruler! I shall speak to you of chemical operations performed by Māṇḍavya............ A disciple should be intelligent, devoted to work, sinless and master of his passions.

The apparatus known as kośṭhi, mouth blow-pipe, cow-dung, substantial wood (as fuel), a pair of bellows, iron plates * * having collected all these, chemical operations are to be performed.

* * * * *

Ratnaghoṣa said:—

Having prepared with great care “the powder of projection” which transforms a ten million times its weight of the base metal into gold.

Nāgārjuna said:—

I shall convey to you what has been experimented upon by Sākāṇḍa (?).”

Trans. by Rāy.—Hindu Chemistry,
4 Arogya-Mañjari.

5. Yogasāra: He is said to have written a treatise called Yogasāra. See Nepal Cat. XXII, Preface, p. 235, No. 1137, in leaf No. 106:

Yogasāra is mentioned in the Vaṅgasena and in I. O. 2698, 2699 we find "Nagarjuna is mentioned as the author of Yogasāra, which is perhaps the same work as the Yogaratnāvali." But the remark is not necessary, for we find a MS. of Yogasāra in Nepal Cat.


7. Ratīśāstra: This book is in the form of a dialogue between Nāgārjuna and Tunḍi on the science of love.

Beginning:

किर्तिक्यायै नाम पूराणीं तापिः महान्।
शान्ती द्रातीलो लिताम् च नियतः: मययतः: या:चि:॥

End: द्रति तेन कर्तिनं विराह यत् पर्तं वापिस्ववर।
गुला जैवं विचारायाय रतिशाखे शान्तेन भव॥

Colophon:

द्रति श्रीकिर्तिक्ष्मान्वित्चति रतिश्चायो रतिशाखे नागान्तुभिचिंतवृद्धी
नारीभाविष्यभिपप्यद्वांक एकादशयाद्: समाहिः। द्रति रतिशाखः: समाह:॥

This book has been printed in Calcutta and Bombay.

8. Rasakacechapatām: "A treatise on the purification of mercury and on the preparation of different kinds of mercurial powders and medicines. The author is Nāgēśa or Nāgārjuna who speaks of a Gannirāja of Bhāradvāja Gotra and Vaikhanāsasūtra. The author gives in the beginning a list of the names of the medical works consulted by him."
MSS: R. 13192.

Beginning:

जगमाण्यं सर्वजिवादीयंं महामृतं राजसिन्दुरसङ्गम।
जगविविधतं तमानन्दपूर्वं जगवर्तमं सर्वजिवादीयं।

* * *

इतिपरमसमाधं कुमारीं कामरुपियं।
वैवीकवर्तं देवंं शारदं चादियोगिनी।
आयाये लगदावराय वकिल(५) व्रजविक्रितं।
याः विकाषमुद्रावतं सं मुरं द्वादश्में।
तत्तः धनवार्य-वायसं पीवूं वर्तं यभम्।

व्यविन्यागालःं चैव गीविन्दं सीकावरकम्।

* * *

गीतमं रावराय ं रसकलं रसार्यदन।
रसिन्दुं महं चैव रसविशं रसायतम।
भवनीसतसिंं ं च काकचक्ष्येरीमतम।
रसरावराष्ट्रं सचं बर्तोमतम।

* * *

जिनेऽत्रसमं राजस्मातरस्त्रीपितकम्।
वंशः रसाश्राष्ठिः हट(ड) लोकविताक वै॥
भार्षाज-समुद्रपत्नीं विज्ञप्तिः॥
गमिनारे भूवं वायसं वैवासपदाहितः॥
तस्य राजस्वतवादीं देवबिज्ञपरायणः॥

* * *

रसराजविद्ध चैव गायकेष्वलिंविद्धम्॥
वापीकूण्डलाकारं सवरं नीतामकस्र॥
कवियाटेर चैव सुमिष्ठकितवस्य।
शत नामानि सतानि दीप्तिकामि संतम।
सकलं यथा सूतरि सिष्यकल्लि यथा पुनः॥

* * *

इन्द्रगीरिकं कार्यं दस्तं शयं तथा॥
ऋग्भं यों न जानीति समस्या निरंकुक॥
The following authors and books are quoted:

Bhavānisuta Soma  Rājamṛgāṇika
Carpaṭī  Rasendramaṅgala
Dhanvantari  Rasasiddha
Govinda  Rasāṃṭa
Kākacanḍeśvara  Rasadīpikā
Jinendrasyaṃṛta  Rasaratnākara
Nāgārjuna  Svacchanda
Rasarāja  Siddhātmasadeva
Rasasattva  Vyāsa
Rasāṛṇava  Vyāli


For the latest researches in the medical literature of Nāgārjuna, see Dr. Palmyr Cordier's "Introduction AL'Etude des Traites Medicaux Sanseritas" printed in Hanoi, 1903.

Besides the medical works mentioned above Nāgārjuna wrote authoritative books on Mādhyaṃika philosophy.
1. Mādhyaṃika-kārikā.—The first work of Mādhyaṃika philosophy.
2. Yukti-śaṭṭikā-kārikā or sixty memorial verses on argumentation.
3. Vīgraḥa-Vyavartanī-kārikā or memorial verses on conquering disputes.
4. Vīgraḥa-Vyavartanī-Vṛtti or a commentary on the above book.

On Ethics—
1. Prajñā daṇḍa.—Or Tree of Wisdom. It is a Sanskrit ethical work by Nāgārjuna. A metrical transla-
tion of it in Tibetan She-rab-dongbu, edited by Major W. L. Campbell, C.I.E., has been published by the Calcutta University with an English version of the Tibetan text and translation being printed on opposite pages.

On Tantra——


Nāgārjuna is quoted by the later authors:

1. In Vākyākhyā-Kusumāvalī.

2. Nāgārjuna in Sādhanāmālaṇa quoted:

3. In Nibandha-Savingraha.

4. In Tattva-Chandrikā.

1. Chārioṣaṭaṣṭīyāṁ Nāgārjunān Kālaṁ——

1. In Vyākhya-Madhunkoṣa.

1. चारोमयमहाया नागार्जुनं कलां——

चारोमयम हिविष्ठतामुत्तमति कालचा न भक्तिमुः

खश्चत्वदन्तव सनिश्चि स्त्रा कलां भितितीर्थम्।

मदायीशरसे तु लक्षणमित तपदिविड्ये इतने

हस्ताक्षार-सुच्छेतनादि च भवित ् सन्तानमयाचक्षुभिमिति।

p. 68.
5. In *Rasendra-Cintāmaṇī*.

1. चच तिघेक्पातन-विधिः—

   घटे रसिनिलिय सलर घटसहः।
   तिघेक्पातन खं दर्वा चला तबंद्ब रोधियत सूक्ष्मः।
   रसायन व्याप्तिर्विशेषः व्याक्रू सती जप्त वित्रेत्।
   तिघेक्पातनसिद्धों चित्तै नागर्जुन नाथिन्यः॥ p. 10.


   रसकमेदा:।
   दिशिनी रस्यः प्रोक्तः कारवेयस दृढः॥
   सम्पादक परः प्रोक्तः प्रथमविधादिदिश॥
   सर्वभीतां विनिशः पिनाकेव विविषाण:॥
   नागर्जुननेन कार्यमी विनायक गेभरसांकसै:॥
   हरी वेनायकसन्नी तुलसिपवलसः॥
   तेन सर्वभूमी वित्तिकतिता नाथ साधन:॥ p. 52.

Formula attributed to Nāgārjuna:—

<table>
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This prescription was written on a stone slab in Pātaliputra (Patna) for the public.

नागार्जुनेन विस्मयो विनायकपाटिष्ठको॥

or

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<th>Caturdaśāṅgi varti</th>
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<td>3. Viśveśvara Rasa</td>
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<td>4.</td>
<td>Abhra Vaśikā</td>
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<td>V. R. R. S.</td>
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<td>5.</td>
<td>Rasābhra Vaṭi</td>
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<td>6.</td>
<td>Nāgārjunābhra</td>
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<td>7.</td>
<td>Brhat Pāṇiyabhakta Guṭikā</td>
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<td>Mṛta-sañjīvant Guṭikā</td>
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<td>11.</td>
<td>Siddha Rasa</td>
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<td>12.</td>
<td>Nāgārjunī Guṭikā (second)</td>
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<td>13.</td>
<td>Haridrākhaṇḍa</td>
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<td>14.</td>
<td>Kṛmbhadrā Vaṭi</td>
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<td>15.</td>
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<td>16.</td>
<td>Ghoḍācolī Rasa</td>
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</tr>
</tbody>
</table>

1. Nāgārjuna-Vartī.

श्रीनागार्जुन-वर्षी: 1

चिक्कलाभोषिसमूह-वधितत्त्व रसाध्यानम्।
प्रदीपकल जननात्र लोकं तामसः चतुर्दश।ः 2
वदिष्ठाताति सम्पूर्णा वर्षीः कायम् नभोज्वला।
नामान्नेन लिखिता साहि पातिपुदक।

नामिनी तिकिरावर्ष प्रत्यायां तथेशा।
स्वः प्रक्रिये साधेन सिद्धा विजयत स्वम्।
किंग्रावतसेवाय पिल्पपुषपकरसः।

कषणाङ्गद्रोतीन्द्र चाक्रदन्तिमिः अपेत।
विरसचंदेन्त नेते वसामूलेष्व मञ्चुता।
उल्लोधयवकृष्णे रसादन्नाधिकारि।

प्रकाशो भाववर्त कुश कर्तुकरोऽदिष्ठि।

deśadvābānabhaṁ pimpamah paśānāṁ c

वत्सा चात्मिक्षा चेव चरित्रे देव सुरवर्षा।

एतत् समयसम्बन्धं कर्त्तवकवच च।

पिंडाः च गुड़ेकाः हळाः वदसखिमाः तुः।

एकैका तां समुद्राः रूमी रूपि प्रकृति च प्रवेसः।

वचन बारिषा पीता शान्तिरिप्रजीववेत्।

अष्टीसि हर्षि तदशः गुड़मवै निविष्टः।

अनुदर्भन लोकेन लदोण्य खसिराङ्ग।

सुकक्षत्तु तोहेन होमं तेवरस्युत।

येवभरसुर्याङ्गः सर्व्यवासांनािनि।

मातुलुङ-रविनाथ सदा: श्रद्धा विश्वा।

कपिलसिन्धुकाशा रसेन सह नियता।

विषाधि हर्षि सत्वाणि पानासनाप्रोक्तः।

गोसङ्गदर्शस्रुङ्गः इनाहं कुशालिन सुवेत्।

श्यामा कणाशस्थिता जलोदसांनािनि।

भाष्यस्य गणनति सुकृतोपरि भिषिता।

अस्तीरिति छवेशु महनाश्च चालयेत्।

लेखमाणिः नारीशाः सवः: प्रदर्शनािनि।

व्यवहारि तथा दूते चयामि धन्यवादिषु।

समाज्ञिः नरीं चेनां चिन्हं विजयाविशु यात्।

3. Viśvesvara Rasa.

विशेषस्यः।

घरसुसाकाशराष्ट्र तालं गम्भीर कर्पसः।

सेषयकी वचा गृही मागों पथा च साक्षम्।
नागर्जुना

धान्यक महं वेगुल्यः पप्पौत्रायास्वविन्यः।

सध्य मार्गाः विहृतृतौ चायः कन्ऱपितमसदायः।

रसी विचित्त्री नाम प्रीती नामागुणिनः च।

काकाचीरसं चानु सेववेन युतं विन्यतु॥

4. Abhra-Vaṭṭikā.

धनविनायकः।

अथ गुरुस्तुलस गम्भीराभकस्य च।

प्रश्नोऽवैक्षण्डलु याहर्ष सदयुक्तिश्व।

तत: कलशिकां कला अयोध्यौ महापीयत्।

कैशराजसं भक्ता निर्मुद्दायिनिकस्यं च।

श्रीसुभुदनरक्षाय जयमाय: सरसं तथा।

समुखृतक्षाय: सरसं तथा महाकान्तस्य च।

श्रीतापराजितायाय सरसं पराष्ट्रस्वम्।

दारार्द्रस्तुत्प्रव विधिम: कृष्णिका भिक्ष।

रघुतुम्भः प्रदाताय चूर्ण सरिष्मकः।

दृश्यं रसार्धामिश्रुच चूर्णं तदाभिष्मकः।

गृहः शिलामयी पाणे घर्ष्योऽयं म्ययः।

श्रीमातपस्त्रोगाद वटिक्षा कार्येऽद्भिकः।

कलायपरिमाणस्तु खादियाराय स्वयमः।

हस्ता वस्त्रांगितः यथा स्वाध्यात्मकः।

हहि कारं चाय ब्रह्मा बायसं भासं भवस्य ब्रजः।

परं वाजीकरं: देहि वर्णनांगितिंवर्धकः।

वः च वावासारी च स्विद्वत्ते एव प्रयोगराद्।

नातं: परतं: देहि विद्यार्थसरस्यानात।

भेलोऽधि मध्ये पाणे नात्तं नियमं: कार्नितु।

दृष्टि चावम्यन्त मद्यं प्राह नागार्जुनी सुविनः॥
5. Rasābhra-Vaṭī.


भग्नां दशमणां च धान्यं कूजेरककयम् । ।
चलिभुद्दाधामजी लोहितं रक्तस्तीतयम् ।
कर्मराजवाटारिवायसुद्धिकारयम् ।
कुष्ठस्वच्छस्वरूपी च भृषोपितं गुरुभेष्यम् ।
मुहर्त्वतस्मादिहती भट्टीकेरकनणसे ।
भगोपकलासुलब्ध धार्मिकारणेनः नांदी ।
तेजोवती गधजी च नीलिमोलाःपुरुषक् ।
करिकणोपलाभस्त्राणस्वरूपी शतार्कौ ।
स्पृहद्वा कुरास्मूलं राजानं भृषकेशयी ।
हस्तदारकस्मापी विन्दुसुविवाहधा ।
दक्षिणेतुपलं व्रजकं सुद्रेश्वरमार्करी ।
तागीमुखश्रिष्णदार्खयार्कृणां हदनिका ।
कर्मभावं तु संगीतामितिवानु पुडङ्क पुडङ्क ।
एकापनीकरं कृष्णभक्तं पत्तारंकमार्क ।
आय भजंक्षीयिनीव स्वपनविधं दिनमयम् ।
शुष्कचूर्विकरं पथातं पुष्येदिगमाधिना ।
मानाधिवर्षकालानां भजवार्दिकारसि ॥
पवं दयायो वीरकृ ददिपलया यथाक्रमम् ।
पराधीकरं सवं गुरुं पुष्येदात्रामालयो ॥
पात्राईपलं गहं गगनकं पवलयः ।
सर्वधिीकरं द्वां पीवेरेरां कारुणा ।
श्यायकभित्तायेश वर्धका; कारवेर्षिवृकु ।
गुदीतवं मचविलवं च नारं चातुरं पवं; पिंपित ॥
नागालंकान सुनिनां निर्मितां हितकारिता ॥
सर्वरोगश्री बैठा गुड़िका चातुरोपणम् ॥
अनेन वहेते पुष्टेदिगम्यं जायते ।
सर्वरोगा विनन्तिः महाभीर्जयराजयः ॥
अष्टकिणं च गुरुं बहिः नागवेदिपि ।
कामस्त पाण्डुरीशब वशीष्कृतनामनम् ॥
8. Mūlikābandhana.

सूलिकावलयम्।

यद्रु सुभाजिताम् है सूतकं च विवर्त्तम्।
क्षरसूलिकेभवत् वास्तोऽन्वयम्।
वचनमुपि ततः कार्यं सहृदयं संस्कीकृता।
क्षरसूलिकेभवत् कल्यं न परिश्रिपिता।
सूलिकाबधु मुक्तम् सुक्तैः भाष्यर्थीवम्।
वामाधिभ्यमिन्तः सम्पूर्णकीर्त्व: प्रजायते।
स्थानोंतः परिश्राय रससौर्य समुचितेः।
वर्तमानं ध्यति वक्रे विषयप्रतिनिधिनः।
सूलिकावलयेऽविशेष सूलिकावलयाऽपरः।
सूलिकावलयेऽण्व स्वर्णकीर्तिनाथिनः।
सूलिकावलयां सर्वं कतर्न नामाज्ञानादिभिः।
सूलिकावलयां श्रीम स्वर्णकीर्तिकरं सदा।


नामाज्ञेनी गुशाका।

वद्रु कार्यानसः खण्डः गुशालुत्पादः कालमा।
रूपसामकर्षणं छन्ति गुशार्ग सामविषयं।
10. Mṛta-sañjīvani Guṭikā.
वत्सस्रीवनी गुटिका॥

रसराजपलगभकसुरतितः पीतभ्रभमरिचियः

वाक्रीवितयासर्वचु मुटिका: कायार्थ चचकामः॥
एका देया प्रथम विद्वीवविकल्स सूचितस्तापि

चन्द्रा सुभीतपरः प्रहरादनादपरा नैव॥

जीवितं व्यतिपिण् पुष्पभजदीपावनिवितनङ्क्रायुः॥

सीतागामुनगिदिता गुटिका वत्सस्रीवनी खाता॥

11. Siddha Rasa.
सिद्धरसः॥

नागाज्ञेन संविद्वे रसस रसाकु हि

देशी सिद्धरी खाती देशालोककरी परी॥

रसश रसालो देवानिरसस्ती जाति

देशालोकस्तित्रिधार्षिय तस्म न संहयः॥

प्रज्ञवः कपरः कुर्यासातिनं सातिन्व विशेषः॥

तासाच्छोचः प्रयोऽन यावदाननिविवजीतः॥


हरिर्दा विश्वप्रवासी विपलको वरिचनि च॥

भद्रसुच विद्वानानि समस्व विश्वभेयनम्॥

एतानि समभावानि कागमुवेषणां पीयोति

कोवार्षिका गुटी कायापर्वः नागाज्ञेनीति च॥

वारिष्ट तिमिरं हसि मधुना पटवं तथा।

रावणं चक्राणं नारीदुःधिनं पुषपकसू॥

गवां मूःवेश्य पिन्दां काशिकिन च कामलाम

उमीरससंसुजः विं वन्धिकांसम्बसू॥
13. Haridrākhaṇḍa.

परिचालकः

संस्कर्य्य परिभाषकः प्रकाशमादिः यथा

तद्विशुचि विलया धृति कृत्वसिंहितम्

प्रख्यातं रजसीच्छुषे दस्य सांपस्य समाश्रये

यदा दार्बारकेशः शास्त्र तद्भवं चूष्मान्माचिप्ते

चिन्तकं विपुलं सुमसं विज्ञ रक्षकीर्तम्

यमानीवबिल्लयम् निर्गुः कृर्तवेन च

पादकिः कृत्रकृत्र शारिरवाहयास्त्रे

पलायनं योधः विहिलं सर्वं करः

धरितं सीमाराजीः च प्रकयन्तु विकान्तम्

टती साध्यं भजनेचीतिवारुपिणिन्द्रे

किंचिंढः किंतुश्चितवानु नायवेद्यत्र संस्कर्

दुष्ट्रकर्म कृत्व नायकरोपकर्मम्

पीतपंचं विद्विस्वं ददुः चर्च्यं तथा

अज्ञोऽसे केषालं गुरुः भक्युः विनयाधेर

खलुपृक्षिया श्रीव बलीपिलिनाधारः

हरिद्राकठपालसंव चृवव्याविनिकुटसं

साधिना सहितकामी सः प्राम्य नायकांशभो मुनि

15. Laghusiddhaḥbraka.

बलविम्बाञ्चकम्

साधनं-सम्मान्वादर्दं वियोधितम्

कृष्णको विनिविविच गतवचनं समविनितम्

सदेवैनापि कृत्वेन मायेविद्विकतम्

द्रवीत्वर्मं नायस्तेषत् सांगचरय प्रयतं

द्रवितं सिद्धी रस्त्रायं लस्विनिधानाकन्म सः

बहुतरि रसनीवर्यशं सङ्खितः प्रमाणे


ढोडाचीलीरसः।

पारदं टक्करं गञ्जं विधं श्रोचं फलवयम् ।
तालं च चं रवं पलं चापि तल्लमम् ॥
मद्ययदु ष्टमीति भावता तृ दिशता ।
गुणामाधां वटों जला च्हायायं शोषितं चुषणः ॥
प्रणविरर्दां चारं वटीकं यवतात् ।
उधोन वारण्यं रूली कारे बासं च यष्ठि च ॥
ढोडाचीलीरसं विख्यातं नामं नामाञ्चुविदितः ॥

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Intro. a l’histor. du Buddh. Ind., p. 508.

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S. C. Vidyābhūṣaṇa, Indian Logic, Medieval School, pp. 68-70.
Appendix.

CHAPTER XIX.

Ṛṣyaśṛṅga.

Ṛṣyaśṛṅga was the son of Vibhaṇḍaka Muni. He never met with any human being except his father even when he attained his manhood. The king of Aṅga wanted him to perform a sacrifice for procuring rain as for twelve years there was no rain in his kingdom. He sent beautiful prostitutes to Vibhaṇḍaka’s hermitage and they succeeded in enticing him away. Rain poured over Aṅga in torrents. He married Śāntā, daughter of King Romapāda. He next officiated as a priest in a sacrifice for a son, “Patreṣṭiyajña,” performed by King Daśaratha, the effect of which was the birth of four sons, Rāma, bharata, Lakṣmana and Śatrughna. This legend is recorded not only in the Rāmāyaṇa, but also in the Purāṇs,—the Padma Purāṇa, the Skanda Purāṇa and elsewhere.

Ṛṣyaśṛṅga is said to be one of the compilers of chemical treatise in the Rasaratnasamuccaya. He is said to have related Dāśarathīya Tantra or Vedārtha-saṅgraha, originally proclaimed by Rāma, the son of King Daśaratha, to a large assemblage of Ṛṣis who used occasionally to meet at his Siddhāśrama.

MS.—C. S. C. Tantra, p. 36.
RAMACANDRA.

Daśaratha, the king of Ayodhya had three wives, Kauśalyā, Kaikeyī, and Sumitrā who became mothers of his four sons,—Rāma, Bharata, Laksmaṇa and Śatrughna respectively. Rāma was married to Sītā, daughter of Janaka, the king of Videha. Feeling the approach of old age, the king determined to make Rāma his heir-apparent. Every one was pleased except Kaikeyī, who requested Daśaratha to fulfil her choice of two boons, which he promised her before, viz., to appoint her son Bharata, his successor, and to banish Rāma for fourteen years. Rāma prepared to obey his father's command as his highest duty. Rāma with Sītā and Laksmaṇa, who accompanied him in his exile, entered the wild forest of Daṇḍaka in the Deccan. Daśaratha overwhelmed with sorrow soon died. Bharata who lived with the parents of his mother, was summoned to the throne. Indignant at her mother's conduct, he went to the forest in order to bring back his eldest brother to Ayodhya. Rāma received him well but declined to return home as he wished to fulfil his vow of exile. Bharata returned to Ayodhya with Rāma's shoes which he kept up on the throne and held the royal umbrella over them.

The Rākṣasas of Daṇḍaka forest often molested the pious sages who lived there. Rāma killed many demons. Rāvana, the king of Ceylon, determined on revenge, turned Mārīca, one of his followers, into a golden deer which appeared before Sītā. She, from curiosity, requested Rāma for the deer. He followed the animal; Laksmaṇa was also ordered by her to go to help Rāma. Rāvana in the guise of an ascetic carried Sītā off by force,
killing the vulture Jātāyu who opposed him. Rāma searched for her in vain. He concluded a solemn alliance with Hanumat and Sugrīva, the chiefs of the monkeys. He killed Bālī and placed Sugrīva on his throne. Hanumat crossed the ocean to the island of Ceylon and found out Śītā in a grove. A bridge was built across the ocean. Rāma collected an army with Suṣeṇa as the army-surgeon. He led his army to Ceylon, killed Rāvana and won back his wife. She proved her purity by the ordeal of fire. Rāma returned to Ayodhyā and reigned as a noble king.

But the common people considered the ordeal of fire to be a myth. Rāma had no other alternative but to banish his wife to the hermitage of Vālmiki. Here she gave birth to twins Lava and Kuśa. Rāma desired to perform the Āsvamedha sacrifice. But as he did not marry again and as he knew Śītā to be pure, he set up a golden statue of her. Lava and Kuśa held the sacrificial horse and Rāmā had to fight with them, whom he soon recognised as his sons. The sacrifice was concluded. Vālmiki spoke of the purity of Śītā in an assembly but the people still demanded a proof by the ordeal of fire. She appeared before the assembly, but proud of her chastity, she requested her mother earth to gape and give her a resting place. Thus she disappeared amid lamentations. Rāma and his brothers in fulfilment of another vow gave up their lives in the river Jamunā or Sarayū.

Mr. Bhudevachandra Mukerjee attributes to king Rāmacandra the authorship of two treatises: Chemistry. He identifies Rāmacandra with Dhuṇḍhuk-nath, a corruption of Daṇḍakanātha or Lord of Daṇḍaka forest, a name appropriately given to Rāmacandra when he lived in the Daṇḍaka forest during his exile. The book Rāmarājya, he informs us, distinctly refers to
Rāmacandra of Ayodhyā, the son of Daśaratha, who learnt Rasaridyā from such great sages as Kālanātha and Lakṣmīśvara. Mr. Mukerjee quotes passages to show that “the gold of the golden image of Sītā” was manufactured by the chemist king himself.

In the Rāmāyaṇa we find a reference to the golden image of his wife—

कालीनं सम पर्वं च दीपावलय सांत्वकं कर्णिष्ठ ।
(Rāmāyaṇa, Uttarākāṇḍa, Ch. 104.)

But here we have been informed “how this gold was obtained.”

निज कमले तुष्यमण्डिपिन्थ पठीवि वह ।

He further informs us that Rāmarājīya is quoted in Rasaratna-samuccaya and Bhāvaprakāśa and quotes a couplet from Bhāvaprakāśa.

श्योरित्वमुदयो योगिन्द्रः: क्रियद्वृत्तं लोहमार्गः ।
कथ्यते रामराजेन कृत्तिप्रलिप्यायः ॥

“The true process of incinerating the metals, as experienced by the great yogis, is now described by king Rāmachandra who learnt it, out of curiosity, form these yogis.”

1. He translates “रामराजेन” by “king Rāmachandra.”

King Rāmacandra is never written as Rāmarāja. His identification of Rāmaraja with Rāmacandra, the famous king of Ayodhyā, rests upon a variant reading of लिखित in the list of chemists, mentioned in the Rasaratna-samuccaya,—लिखितमश्रव घातकः—“Rāvana and his killer Rāma.”

In the foot-note he remarks—“The chemist according to the first reading is Rāmachandra. He is ‘Visharada’ according to the second. In view of other evidences showing that King Rāmachandra was a distinguished chemist, we have accepted the first reading.”
His other evidences are—

2. The identity of Ḍhunḍukanātha and Daṇḍakanātha or Rāmacandra.

3. Quotation from the Rāmarājya.

4. The mention of Rāmacandra as the author of Rasendracintāmanī.

Now let us take these evidences one by one.—

1. The reading सवेश्याच चतुर्दश: is not found in any of the MSS. consulted by us and other scholars. Ray quotes from Benares and Kashmir MSS. and finds the reading to be वेश्य विभारद: (Hist. of Hindu Chemistry, Vol. I, Sanskrit Texts, p. 12). Mm. Gaṇanātha Sena also quotes from his MS. वेश्य-विभारद: (see Pravachārīm, p. 39). In the printed editions of the book—the Poona and Bengal editions—we find the same reading.

2. The names Ḍhunḍukanātha and Daṇḍakanātha are not identical. Daṇḍakanātha is a descriptive epithet, and it may refer to other kings.

4. Rasendracintāmanī.—The authorship of the work is ascribed to Ḍhunḍukanātha, the disciple of Kālanātha, in some MSS. and to Rāmacandra Guha in the other MSS. In MS. I. O. 2758, it begins thus

रहनी वृक्षधर-श्रीरामस्नातकों रसेन्द्रबिन्नामिववसायमार्यमखुम् etc.

In I. O. 1432, the Colophon is:

चतुर्दशनदाृत्रविलयं तत्र रसेण्ड्रबिन्नामि रसेण्ड्रभिन्नामान्यप्रकरणे मािशािवतारी नाम प्रभान्नायः ||

But in the printed editions we find

रहनी णाँझाखिंश-श्रीरामस्नातकाण्यों रसेण्ड्रबिन्नामिववसायमार्यमखुम् etc.

Again the author of the Rasendracintāmanī is also known as Rāmacandra Bhaṭṭa, who is identified with the poet, the author of Rādhāvinoda. Rasapūrijāta is also ascribed to him.
In no MS. have we found "Rāmacandra, son of king Daśaratha."

3. The book Rāmarājīya.—Mr. Mukerjee is in possession of this unique MS. by king Ramacandra, son of Daśaratha, the king of Ayodhya. We are not aware of the existence of such a book. We know of a work known as Rāmarājīyam of Rāma Rāya, the king of Vijayanagar. But Mr. Mukerjee assures us that in the MS. in his possession, in the preface of Rāmarājīya, it has been clearly stated that it is "composed by King Rāmacandra of Ayodhya, son of Daśaratha, who learnt Rasa-Vidyā (metallic chemistry) from such great sages as Kālanātha and Lakṣmīśvara" (p. 66).

In the Svarṇa Tantra or Suvarṇa Tantra we find that Sri Rāma enquires from Iśvara the methods of manufacture of gold from base metals. (See Rāy, History of Hindu Chemistry, Sanskrit Texts, Vol. II, pp. 147-152.) This on doubt seems to support the statement made in the Rāmarājīya that the gold of the golden image of Śītā was manufactured by King Rāmacandra himself (निश्चलक-सुवृष्टिचित-पदाविपलह;)

But this Rāma of the Svarṇa Tantra refers to Paraśu-Rāma.

Now who is Rāmarāja?

(i) Rāma Rāya, the Regent of Emperor Sadāsiva, became the Emperor of Vijayanagara when Sadāsiva was reported to have died. "Rām Rāya is also known as Rāmrāj by the Mahomedan chroniclers. Towards the latter part of his reign Rāma Rāya handed over to his brothers all the Government affairs and devoted himself to music and literature. 'Seated within this palace (Ratna Kūta),’ says Rāmayāmālya; ‘spent his time in the midst of scholars versed in literature, music and other arts,’ (S. K. Aiyangar, Sources, p. 190.) Accordingly a grant
of Venkaṭa II, 1589, informs us that Rāma Rāya nad
a great pleasure in music on the Viṇā and singing (Ep.
Carm., XII, Cy. 39). With these years probably is
associated the trip of Rāma Rāya with his Guru
Tatācārya, the son of Śrīnivāsa, to the fortress of Chandragiri, to spend some days in that sacred retirement dedicated
to the study of the śāstras (S. K. Aiyangar, o. e., p.
202). This time of leisure in the last years of Rāma
Rāya is also mentioned in the Memoirs of Manuchi one
century later; ‘after this diversion,’ says he, ‘he led a
happy-life, without attending to Government or taking
any notice of what went on’ (Manuchi, Storia de Mogor,

Mr. Mukerjee remarks, “No other King of the name
of Rāma than King Rāma of Ajodhya had an occasion to
associate himself closely with the great yogis, who always
live in the forests.” P. 67. Here we find that Rāmarāja
of Vijaynagar is an honourable exception.

(ii) We know of another Rāmarāja, the author of
Rasaratna-Pradīpa, a celebrated book on Chemistry. It
is to this Rāmarāja, we think, the references in the
Rasaratnasamuccaya and the Bhāvaprakāśa allude.

Rasaratna-pradīpa (or dīpa).

Bhāndārkar reports—

The author belonged to the line of the Ṭaka princes
of Kāshṭhā. A genealogy is given. It commences with
Harichandra. Harichandra’s son was Sādhāraṇa.
Sādhāraṇa had three sons: Lakṣhmanasiṁha, Sahajapāla
and Madana. The eldest Lakṣhmanasiṁha is not referred
as having been on the throne. In this family was born king
Ratnapāla and his son was Rāmarāja. The present work
was written at the desire of King Sādhāraṇa. This must
be some other Sādhāraṇa than the one mentioned above,
probably an elder brother of Rāmarāja. The author gives us a list of works consulted in verses identical with those in Rasarājalahkṣāmi (Oxford 321 a, drṣṭvemam, etc.), with Kākachāṇḍ for Karkachāṇḍ, Saṁsriti for Suśruta and Śaṅkyāgamaṇḍ for Śaktagamaṇḍ. The last Tāka prince of Kāśṭhā known hitherto has been Madanapāla. The present work gives the names of two more princes in that line after him. But how many rulers there were between Madanapāla and the first of these two is not stated."


The genealogy of Rāmarāja may be conveniently shown thus:

```
| Haricandra       |
| Sādhāraṇa        |
|                  |
|                  |
| Lakṣmaṇa Simha   |
| Sahajapāla      |
| Madana           |
| (author of Madanavinoda) |
| Ratnapāla       |
| Rāmrāja         |
| (who wrote at the request of Sādhāraṇa) |
```

रसरब्ध्रेणि

यथावासीविकारसभ्रात्रपृः काय्यातित नाम नगरी यशुमातातां।
यथा नरेन्द्रतलवी दरिच्छनामा द्वास्मयेष्ककसुद: विचित्रीय ब्रह्म ॥४॥
यथावासाः विचित्रत्तत्त्वं ध्यायति प्रसिद्धः। साधारणी रश्मि भिन्नितित्तत्त्वस्येन: ।
विस्तारन्यम् समवें जगतेरिधियं चं ग्रहतं । पुरावश्यकरोत्तपातां ॥
यथावासाः स्वेतेः विद्वृतां जगत्तित्त व्यायम(न)श्व सन्तिति जय्यासिंहनामा ।
श्रव्विविज्ञांकुत्तारग(भ)पुकारिनिनां वर्षा विलोचनयुगे चhdrवे विद्वां ॥५॥
MSS. of Rasaratnapradaśpa.—Ulwar. Cat. 425.

Thus we may conclude that Rāmarāja was an officer in the service of Sādhrāna, king of Kāśṭhā or Kuch. His date may approximately be fixed at 1350 A. D. In my History of Indian Medicine I have mentioned the names of many sages and physicians who flourished in India in ancient times, and I have collected proofs from Indian sources. But such proofs were not of such a character as to force me to conclude that such personages were actually the physicians identified by me. King Rāmacandra of Oudh might have been a good chemist but authentic evidence is not forthcoming to establish its certainty.
SUŠEŅA.

Sušena was father of Tārā, the wife of Vālt, king of the monkeys of Deccan. He was also one of the kings of the monkey tribe. He was a good warrior and was well-versed in the science of medicine. After the death of Vālt, he became the Surgeon-General of Rāma’s army during his war with Rāvana. When Lakṣmaṇa fell senseless in his war with Rāvana, he advised Hanumān to fetch Viśalyakarani (lit.—that which frees the body from mischief by foreign bodies) and therewith rendered the prince conscious.

Puṣṭhānau kavhitī vīrhī vīr jāmabhava tva

Dhāmani mahāyādānavāy śanti

Vimukhiṣṭakaraṇī nātha sa-vān-karaṇī transparent

Sāṃjñjīvākaraṇī vīr सचञ्चाली सहीपथिम्

Rāmāyana, Yuddhakānda, Ch. 102.

Sa-sacchāravāya viśvaḥ: parivīrodaya

Vimukhiṣṭakaraṇī: śahamudrīrtya śahīdevatā

Ibid.

Sušena is the name of a physician in the list of sages versed in the science of medicine as described in the Devi-purāṇa, Chapter 110.

Bhaddāmanu vṛthā vyāsatirollide sukritasaṃ

Upākṣaṇaḥ vṛthā bhethadāvyānti vdc: śuchita

Kaprīhare śaṃkutvān vṛthāḥ kṛsabhaṁ

Sahālā nishālī (nīrhī) bhṛtī: puṣṭhī harti
In the list, we find the following names:—Kapila, Hemakukṣi, Varuṇa, Mekhalā, Niṣadha, Rudra, Dundubhi, Pulaha, Hari, Yajana, Śāmaka, Indu, Kāśika, Janaka, Vapu, Hema, Sumālī, Dīpti, Bhānu, Karṇa, Prabhākapi, Susena, Mahimā, Piṅga, Brahmā, Dakṣa, Aśvins, Vṛtraḥā and Atri.
ÄSTIKA

Ästika was the son of Jaratkāru Muni, who, to procreate a son, married Manasā Devi (also called Jaratkāru), sister of the snake-king Vasuki and daughter of Kadru and Kaśyapa. As she became pregnant, he knew that a snake-child was in her womb. He pronounced the word 'Ästi'—'there he is'—and went away to practise austerities. So the boy was called Ästika. When king Janamejaya celebrated the Sarpa-gajīa or Snake-killing Ceremony to avenge the death of his father King Pariksita, the sage Ästika interfered and succeeded in inducing the king to stop the sacrifice and thus saved the lives of the snake Takṣaka and his race. He helped the king to perform the Aśvamedha Ceremony or Horse-sacrifice as a sign of his suzerainty.

He is quoted as an authority in the Agadatantra or Treatment of Poisons, especially of the snakes, and it is still customary to recite a couplet in Sanskrit in which his mother's name occurs to avert the danger from snake-bite.

Formula :-

1. Astikanāma Agada.

\[ भाषीकथनामागदद् \]
\[ सम्भासां च वर्तमान गुणम् स्मृति- \\
\[ वर्णदलवम् वहरीक्षयं च \]

108
Cikitsākalikā, p. 249.

Cikitsākalikātikā, p. 249
YĀJṆAVALKYA.

Yājñavalkya Muni is the disciple of Vaiśampāyana. He is well-known as the author of the Yājñavalkya Sāṁhitā—a treatise on Dharmashastra or Code of Law. He is also known as Brahmarātri, Jogeśa (Hemacandra), and Jogiśvara (Mitākṣara).

He officiated as Hotṛ, a priest in the Rājasūya sacrifice performed by King Yudhiṣṭhira at Hastināpura.

It is said that he declined to officiate as the chief priest in a sacrifice begun by his Guru to get rid of the sin committed by killing a Brāhmaṇa; consequently he had to vomit the Vedas which he learnt from his preceptor. The Vedas were vomitted out and the sages present devoured them in the shape of Tittira birds.

Formulae.—The formulae ascribed to Yājñavalkya:

<table>
<thead>
<tr>
<th>Formulae</th>
<th>Author</th>
<th>Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vijapāradīyaṅghṛta</td>
<td>Yājñavalkya</td>
<td>Vaṅgasena</td>
<td>414</td>
</tr>
<tr>
<td>or Vijapāradīya.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
VÁTSYÁYANA

Vátsyáyana is the name of an ancient sage who is also known as Mandanága, Pakśila and Svámi (Trikándaí shyá).  

वात्स्यायण: (पु.) सुनिबिशिष्ट:। तत्तपर्यायः—मण्डनाग: २, पक्षिल: १, स्वामी ४  
\[ त्: नित: निकात्त्रीशिष्ट:।। \]

"Vátsyáyana is another old authority. The name occurs in Pánini 4. 1. 73, and probably the author of the Kámasástra was meant as some of his rules refer to terms chiefly used in the latter. The text has come down to us almost undefiled, showing its great popularity among our ancestors, which is also clear from its commentaries and reference by Dánd, Vámana and other great writers."
—Barua’s Amarakoṣa, Preface, xiii.

Vátsyáyana is quoted in the Vyákhyá-madhukoṣa.

His works—

1. Kámasástra.—It is known as Vátsyáyana Sútra.

Mss. of the Vátsyáyana Sútra—

D. C. S.—3909—11.
C. P. B.—756—77 (Kámaśástra), 758 (Kámasástra).

वात्स्यायनपुस्तकौ।

Adhikaraṇa, complete; in the 2nd Adhikaraṇa 1 to 3 Adhyáyaás complete, 4th incomplete.

By Vátsyáyana.

This is a well-known work on Kámaśástra.

Beginning.—

धन्योमश्रविष्मी मण्ड: शास्पे प्रकृतस्तत्। तत्त्वमश्वैववीद्वेगह्यमविवेद्वेगश्चैवनभिः।  
आपतितिः प्रजावध्य ताध्यां स्वतंत्रिनिश्चनं निःवेद्वेगसां शास्त्रस्मयनां शत-
शास्त्र संबंधः तिवे श्रीप्रतिपिनः। विवाससूचीः। नागारकुमः(ः)

वस्त्रयायनः।
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There is a commentary on the work—Vātsyāyana-sūtra-vyākhyānam by one Bhāskara-Nṛsiṁha-āstrīn, a resident of Benares.

MS.—R. No. 3912.


Vātsyāyana-sūtra : with commentary.


Complete 7 Adhikaraṇas only.

The commentary is by one Bhāskara-Nṛsiṁha-āstrīn, a resident of Benares.
Beginning:

दुःखिः प्रीतिकालेनुयुक्तिलक्षणिरदानाकामाघारा-
मायायोजनातपरस्परधनुग्रहनमिद्याविद्विषे मि।
दुभावेतिनिषयमार्गमोदिवर्णीचाचिह्याना-
मायार्थावृक्षाःनुममहाभाष्टिस्ततु नितरां कामालार्यनवऽ॥
श्रीसिद्धेऽविरत तावकाक्षितमुपनी कालिन्द्रपालितते
कवादिकुशोति कवीश्वरनिषिकेशासनाध्यायिनि।
धामीदामीशिखरिति विन्ताजनः सेषाधिनानायी
निबंध श्रीयुक्तजस्ति चित्रमृतजी दुआनिः तथाहि प्रमुः॥
बक्षीपरि बालक्षात् बालकायम् नामम् कामशाब्य वः।
चक्रं चक्षरं कन्ने वन्दाक्षंसदासस्॥
धमंघोपरि विलसनकलभ्यस्: पुरः॥
धक्कलमस्तिष्ठः: पुष्पार्यंशेष आयुष्मूः त्वः॥
एकादशं रजनीशविवस नितादिनी राजस्त्वैः वन्नी।
श्रीवासिणि वाल्लक्षणमुख्यालं श्रावणस्य भाषि स कामराजः॥
चमन्दानन्दस्तूलिंहदायकथुर्वः॥
श्चराणाज राजस्मन्तर राजते राजपुलितः॥
श्रीमवर्मादेवसिद्ध कमळकायमऽक्षायतः।
श्रीराजालकायादेवसुधृत्तिर्मान्तिचाहातः॥
श्रीकाशयः नरसिंहास्विकिन्मि कन्दपंचामणी: (शि:)
श्रीवासिणि नवमस्वतिहिन्यलिंहामिया लिख्यते॥
श्रीमवर्माकरंशवार्तिनिविन्न स्तुतश्वेदशस्ति-
श्रीताव्यः (वा)गमकायायमात्रकसुधीरकविशवावदानः।
पूज्याधिकारायः (स)कावः (वि)सुतात्म्या शुर्षिदभुधः।
श्रीवासिणि नवमस्वतिहिन्यलिंहामिया करति त्रहातः॥
* *
श्रीवासिणि वीरमसुधीरकविशवावदानतामिग्रही-
पुंजाल्लकायम प्रवतीचयः (तात् म)काव्यं समानीयामक्षिपि वा
ह्रितं काव्यं कन्ठस्य (रकः)विप्रिष्ठ्र त्राप्रि महदुधि
चत्रा मा मधुकप्तं समनमथारसं समेतनात॥
HISTORY OF INDIAN MEDICINE

शीमक्ष्मद्रामचन्द्रदयवा बाधी समासादायप
श्रीवास्तवसाहित्यानिंदितरया प्रसीम्यंतातिबिरमति
बसरारायानपर शापित विश्वासव्याप्तबाह्य ताकायान्तेवित्त्रां भाषणं
सन्तोषदश्च न दिनम्
बुधवरी निधानस वदने वचः स्वरूपांद्रीसि या
राजसर्वसाधिभोगिणे गंगर्षितमु साधिकारसा चिदान
रसगुणस्मालसाधायः प्रकारपर्यंताभिः प्रजाः (कु प्रमाणे)भित्ता
सप्नुष्ठ्सा बीकेण्डभिक्रमसे सधारणालोचितः
अयो रामणापुंसकापि हेतुः समग्राः (का)ही खण्डनविलकणः कामः
अभावारणान्निपाण स्त्रीतात् प्रातानन्दः काम सूँ: पुरुषः
चेम—
"भमारिदानमेह "

c
भस्मवनालमकायः श्रीनाथदासाध्वकरमिरिकाजयया सचिविविकाज परम-
पुष्चवाष्ट्सत्ता निर्माशालाक तस्करपालं भविष्यायात्ता न भमारिदानेत्र याग्म
धातवोरिष्टिव संहितोपकरायातः खाद्यपाठिष्टिय संहितारिहित तत्तां भविष्यायां
श्रीनाथदासाध्वकराय सत्यमय्यात्तितततत्ता व पवनयु योगवारुपालाविश्वकर
परिधीतलदीनामकर्मीण वायुनू विचितार्वांक श्रीनाथदासाध्वकरायमालाविश्वकर
विशिष्टायेय भविष्यारचा निश्चितेन दृष्टिवेय भविष्यारांतुरूपां च सूस्त्रवन सादः षटपुष्चवाष्ट्स
निर्देशिता
तथ धर्मविनाशिकायमेवत्तकलास्वामिता भवः; यागादिज्ञानपूवलमित ह्रामाकारादृः
राजसर्वदासाध्वकरान्तेवित्त्रां योगादिकसेवायमेवत्तकलास्वामिता
प्रकारकारककारककारककारककारककारककारक
नाधीतान्नर्णसमयवस्तुमेवत्तकलास्वामिता
प्रकारकारककारककारककारककारककारककारक
बुधवरी निधानसे विश्वायAMES निर्देशकलविश्वाय
अपकारकारककारक

End:
संदेहार्जचारणः परिणं च समाचिती विद्विंशद बीकेण्डभिक्रमसे न रागाधिबिनी संविधिः
लोकार्जणां लोकोक्षबाबारयाः साधुविकार्यः साधुविकार
रागाधिबिनी रागाधिबिनी
अनेन रागादितियमय्यमालाविश्वमोक्षेत्रां विशिष्यातः
राजसर्वदासाध्वकरान्तेवित्त्रां योगादिकसेवायमेवत्तकलास्वामिता
योगादिज्ञानपूवलमित ह्रामाकारादृः

वस्त्रशास्त्रमय्यत्तकलास्वामिता
वायस्यायणा 863

कोकर्षिन्नी लोकभाषियोऽकर्षिन्नी द्रति यावत्। भिन्तिन्द्रयः इन्द्रियालम्पः

चतुरः चालोने द्रति यावत्।

नदेशत्रकुशली विद्वानः धर्मांशरावत्कथक्षणः।

ताति रागाभवः कामी प्रयुक्तः प्रस्थितः॥

धर्मावर्तोऽकास्त तुतैं प्रवलेक्षणः जानन्तृ कशः

विवासिन्नाः धर्मावशाने चतुराभवः ऐवः

कामी तदद्धुः प्रयुक्तः सर्वः धर्मांसः

वा न प्रस्थितः न भवति, हिं तु तातः धर्मावशान्तः

धर्मांकामाने संधपुण्यान्तः सर्वः(अ)मुः ते शाष्टत्वचित्॥

Colophon :

द्रति श्रृवक्षिपत्वात्मानान्तरनमीकश्रीकायोगरनिवासिभास्याक्षरसंज्ञाश्रितमिल्कित

वाख्यायनीकामसुपुश्चरी श्रीपालिनिविदि सताधिकारशृविन्तीयोः॥

नदेशत्रन्वायशं विहितविक्रमशः चित्राय योगः॥ शालिदद्रपुरुषः॥ सधान्वेदयणिविदि सताधिकारशृवितम्॥

महाकालसंज्ञाशृवित शास्त्राद्रे०पदेशाकाश्यात्॥

वाख्यायनशुद्धानि श्रीमुनि चुष्ट्यावंद्रावः यात्रानि॥

काशीम् ब्रह्म दुर्मूलाविद्यात्तृधर्माणि तथा॥

वासिम् व्याकृते कुटेकर्तिन मीमांसिते बौद्धाश्वम्॥

पानः काव्यायं तथा परिवितः काममाने चेति गाम्॥

यमो वक्ताति तर्कात् प्रश्यते नौ वार्तितिविचारः॥

चन्द्रितद्रवभाषाध्यायप्राणिनी बनीयोपितिविधिनु विशेषिविचारारी॥

सुन्दरुः मनोगच्छास्यानुभूषणः प्रभृते दयाति बुधायात्म संधीदयनु॥

नुस्त्रि इतिविसर्षयं विचित्तिता: पाषाणपन्निकः

तत्कामः कात्वोऽत्तर रक्षिका: पस्यवस्य भस्मः॥

यद्या विद्वासिनीमकालितचित्रे०प्रृतियो

विशेषः क्रात्तिकारकः क्रात्तिहितः कव्यायाः तथाति॥

प्राङ्गिनोः कविभिः ज्ञाता: करिच्चन नयमः प्रश्यतः॥

कार्याः कार्यान सार्वेन क्रात्तिविदा यमो मया नौ रतः॥

किंतु प्रीतनसेनितवज्ज्वते सम्रीरादीश्रेणी

प्रीविधिः स द्रापितवायदपः कव्याया प्रीतातम॥

109
The work of Vātsyāyana has been translated into English, French, and German.


English translation of Vātsyāyana.

Lamairessa.—French translation of Vātsyāyana.


*Ms.*—D. C. S. 3725.

Colophon:

इति वास्यायनजी वायसाधि नवमोदयायः खमामः ||
BHIMASENA.

Bhimasena is well-known to all as the second brother of the Pāṇḍavas. He was the strongest of all and killed Duryyodhana in a battle of clubs. In the thirteenth year of exile of the Pāṇḍavas, they lived in disguise as servants of Vīrāṅa, King of the Matsyas. There Bhimasena served as the chief cook of the royal household as he was well versed in the science of cooking (Ṣūpaśāstra) and assumed the name Ballabha.

भीमसेन चवाच —

पीरगवी तुषारींहि बलबी नामो भारत।
उपस्थापणं राजांं विराटमिति से मदिः।
मुपानमं करिष्यामि कुश्तीतबि मद्यपानसि।
कःतपुराणां शास्त्रं व्यञ्जनानि सुनिष्टिते।
तान्यभविभिव मिति सुजनवर्धसि।
चाहिस्यामि दाहां निष्चयन्नतिनिधित्वपि च।
यथो ध्यविपुलं कर्मा राजा संतोषयते स मथु।
षमानुष्णा कृद्दिशानि कर्मां भारत।
राजस्थान परिवेशं संस्कर्तं मं यथा द्रव्यम्।
मस्त्याश्रयं राजानां भविष्यामिनि तत्तद्रोः।
प्रिया या बलिमो राजस्थं उपभाग या महावता।
विविधायाय बलिः मथा नियमेऽपिति तानपि।
पि च कृद्दिशिन्निं यथि समाजेऽणि निरौष्ट्यका।
तानां नित्यनियमम रतिः तथा पिविधयसि।
न लेतानं युध्यामनानं ये इंद्रिश्वासमि कायवन।
एष तानु पातिशाचानि यथा यास्तलि न द्रव्यम्।
भारातिको नीविकठां दुप्पणां निरौष्ट्यक।
पांसं युधिष्ठिरस्वाभिमि वस्त्यामि प्रक्षः।
To Bhīmasena is ascribed the following book—

*Supaṣāstra.*

*D. C. S. 13381. Sūpaśāstra, Kṣaṇḍikākāśita.*

**Supaṣāstram : with Kanarese meaning.**


A treatise bearing on cookery. The work is attributed to Bhīmasena. Foll. 12 to the end are written in Kanarese language.

**Beginning :**

विवश्चसु पाण्यमूलविराटानियरो पुरा पवनपुषः।

षोष पितः प्रवाहाःःसमिः सूप...........॥

* * *

प्रशस्तं दुःसितिं फलाः घृतकपयोऽपितमिनहः (?)।

दृष्टिविपरीतं क नववीरतारामेव तत्तविभुवसारपुपकारणं च ॥

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

* * *

मित्रसुवज्ज चूल्लेः सदिः पानं फलम्।

हृतं शामाचार्यं पञ्चपलमौदशरलचा॥

* * *

पकः कपियं लब्धं असुभावती विक्तसि।

शालामूलस्य चूल्लेऽपकं फलं च हृतं शाल।

* * *

**End :**

कृतं सुमन्तसु: सचारोपकारी सारं विवारं रसवीरविपकङ्करोगस्।

राजानिष्ठकस्तोषयद्यपूर्वः.........ए दास चक्रार च घुप्तस्वः॥
MĀṆḌAVYA.

Māṇḍavya is the name of an ancient physician who is quoted in the list of teachers in Rasavidyā or chemical knowledge in the Rasaratna Samuccaya.

Nāgarjuna also quotes him in his Rasaratnākara.

And again—

Hiś name occurs in the list of sages who were invited by Romapāda to learn the science of treatment of elephants as narrated in the introductory chapter of Pālakāpyā.
He flourished at least many centuries before Nāgārjuna as he is mentioned in the Ḥasti-Āyurveda.

In the Rasaratnākara there is a discussion of some chemical processes in the form of a dialogue between Ratnaghoṣa and Māndavya, and Śālivāhana and Nāgārjuna. See pp. 826-28.

End of Vol. III.
Vaidyaka = India
Medicina = India
Gandhi = Medicina

1976

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