

**Institute of Distance and Open Learning
Gauhati University**

**M.A. in Sanskrit
1st Semester**

**Paper III
SMṚTI And ÂYURVEDA**



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September, 2012

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Acknowledgement

The Institute of Distance and Open Learning, Gauhati University duly acknowledges the financial assistance from the Distance Education Council, IGNOU, New Delhi, for preparation of this material.

Block Introduction

This block deals with two major works of Sanskrit literature viz the *Manusamhita* and the *Bhaisajyaratnâvalī*. The *Manusamhita*, also called *Manavadharmasastra*, belongs to the category of Smṛti literature. It stands as a monumental work, furnishing the important codes of conduct of the Indian society that grew up on the basis of the vedic norms and postulates. Starting from the divine theory of creation of the world, the society as a whole, the origin of the state and kingship, the rules and regulations to be followed by people at every stage, the infliction of punishment on the refusal of maintenance of law and order of the society – is incorporated in the book. The seventh chapter of the book named *Râjadharmah*, prescribed as the text here, particularly deals with the origin of the concept of kingship and the duties of the rulers towards the society. It starts with the discussion on the divine origin of the king and narrates the powers of the king in the society, the concept of punishment and its strength and so on and so forth. This chapter provides us with the information on various administrative policies and programmes prevalent in the society of ancient India. The second book i.e. the *Bhaisajyaratnâvalī* deals with the different domains of Āyurveda i.e. the science of medicine of ancient India. This book furnishes various data on causes and remedies of different types of human diseases, their nature, types and effects of these ailments and specially the list of things to be avoided during such attacks. This book can be regarded as a connection between various ideas of Ayurveda of ancient India and its modern development. Thus, the *Bhaisajyaratnâvalī* is being prescribed in almost all the ayurvedic institutions of India, presently and it is used as a handbook for many ayurvedic practitioners. First chapter of this book named *Arurvedavataprakaranam* dealing with the historical and mythical background of Āyurveda and the third chapter, named *Misravigaparakaranam* dealing with the concept of *cikitsa* i.e. treatment, *vaidya* i.e. practitioners etc. are prescribed here as the text. Both these chapters are very important for the beginners in this field. The units in this block are arranged in the following way:

Unit 1 : Dharmacāstra (History)

Unit 2 : Mānava Dharmacāstra/Manusmṛiti

Unit 3 : Manusmṛiti: Chapter VIII, Râjadharma

Unit 4 : Introduction to Ancient Indian Medicine

Unit 5 : *Bhaisajyaratnâvalī*: A General Idea

Unit 6 : *Bhaisajyaratnâvalī* : The Text

Unit 1

DHARMAŚĀSTRĀ (HISTORY)

Contents :

- 1.1 Introduction :
- 1.2 Objectives
- 1.3 Meaning of DHARMA
- 1.4 Sources of DHARMA
- 1.5 When were the DHARMAŚĀSTRĀS first composed
- 1.6 Different DHARMAŚĀSTRĀS.
- 1.7 Summing up
- 1.8 Sample questions.

1.1 Introduction :

The word Dharmaśāstra is often understood as 'Law-literature'. But the connotation and scope of this science is more extensive than what is meant by 'Law'. It includes 'religion, custom and usage' too. The oldest manuals of Dharma are the Dharmaśāstra originated in the closest association with Ved ānga-Kalpa i.e., the literature of rituals.

1.2 Objectives :

- This section will help one to understand the broad meaning of Dharmaśāstra.
- Meaning of Dharma
- Sources of Dharma
- When Dharmaśāstras are first composed
- About principal Dharmasūtras

1.3 Meaning of DHARMA :

The general meaning of the word Dharma is the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of the one of the castes, as a person in a particular stage of life. It corresponds to the teachings contained in the *Taittirīya*

Upaniṣad (1.11) “speak the truth, practise (your own) dharma” and so on. *Śrīmad Bhagavad Gītā* also says ‘svadharme nidhana śreyah’. The word is employed in this sense in the Dharmasāstra literature. The *Manusmṛti* (1.2) tells us that the sages requested Manu to impart instruction in the dharmas of all the varṇas. The *Yājñavalkya Smṛti* (1.1) employs it in the same sense. In the *Tantrasāstra* also we are told that the Dharmasāstras are concerned with imparting instructions in the dharmas of varṇas and śramas. There are five kinds of Dharma viz, varṇadharmā, śramadharmā, varṇaśramadharmā, naimittika dharma and guṇadharmā (duty of a crowned king, whether Kṣatriya or not, to protect). Mitākṣarā on *Yājñavalkya* adds a sixth one to this list, viz, sādharma – duties common to all men (including even caṇḍālas), such as *ahiṃsā*, and quotes a vedic passage in support of it – *na hi syāt sarvāṇi bhūtāni*.

Kauṭilya (1.3.13) prescribes for all men – *ahiṃsā, satya, śauca, anasūyā, anṛṣamsaya* and *kṣamā*. This is the acceptable sense of the word dharma. *Manusmṛti* (in II.1) gives the general definition of dharma– ‘know Dharma to be that which is practised by the learned that lead a moral life, that are free from hatred and partiality and that is accepted by their hearts (i.e, conscience).

1.4 Sources of Dharma :



The *Gautama Dharmasāstra* says that *Veda* is the source of Dharma and tradition and practice of those. (Vedo dharmam ālam, tadvidiṣca dharmam I.1-2)

Āpastamba and *Vaśiṣṭha Dharmasāstras* regard Vedas and tradition and practice of those rules. *Manusmṛti* lays down five different sources of Dharma, viz, (a) The whole *Veda* is the source of Dharma. (b) tradition and practice of those that know it (*Veda*). (c) usages of virtuous men and self satisfaction (Vedokhilo dharmam la smṛtiśīle ca tadvidiṣca, ca raścaiva sādharmaṇa manastustivera ca. *Manu* II.6). *Yājñavalkya* regards the Vedas, traditional lore, usages of good men, what is agreeable to ones self satisfaction and desire born of due deliberation– this is traditionally recognized as the source of dharma. So the Vedas, Smṛtis and customs are the principal sources of Dharma.

1.5 When Dharmasāstras are first composed.

In the technical schools of Dharmasāstras, there originated the metrical *Dharmasāstras* or Smṛtis. The extant Dharmasāstras of Gautama, Baudhāyana and Āpastamba belonging to the period between 600 to 300 B.C. speak of Dharmasāstras. Gautama refers to *Manu* in one place and

Ācāryas in many places. Thus it may be proved that Dharmasūtras existed prior to Yaska or at least prior to the period of 600 to 300 and in the 2nd century B.C. and they had attained a position of supreme authority in regulating the conduct of men. Besides the Dharmasūtras, the two epics and the Puranas have played a great role in the development of the Dharmasūtra. The Mahābhārata is regarded as the fifth source of Dharma.

The word *dharmasūtra* is conceived as the 'law-literature' in general. This class of literature was originally known as Dharmasūtra. They sprang up from the Vedānga-Kalpa and it is fully manifested in the Dharmasūtra. Hence they are neither mere collection of rules nor pure lectures on jurisprudence; but they, with predilection deals with religious duties of men. They form the constituent elements of Vedic and religious literature. These old manuals had sprang up in the Vedic schools and were written by Brahmanas, priests and scholars for the purpose of imparting instructions. Those are not written as codes for practical use in courts of Law. It mainly deals with the rules regulating daily usage and duties in respect of devotion to Gods. Besides containing rules on duties and rights of husbandman (farmer), Brahmanas, kings, ascetics, and holy men, leading a retired life in forest, it contained lectures on cosmology, cosmogony and eschatology, family laws, legal proceedings, and civil and criminal laws (*Vyavahāra*). The Dharmasūtras are written in the Śāstra style. However, almost all the Dharmasūtras contain some verses written in the Anustubh-śloka metre.

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1.6 The Dharmasūtras

Originally, many of the *Dharmasūtras* formed part of the Kalpasūtra and were studied in distinct *sūtracāraṇas*. Some of the extant *dharmasūtras* show in unmistakable terms that they presuppose the Gṛhyasūtra of the *cāraṇa* to which they belong (*cāraṇa* = branch of a particular Veda). The *dharmasūtras* belonging to all *sūtracāraṇas* have not come down to us. The *Tantravṛtika* of Kumārilabhaṭṭa contains very interesting observation on this points. It informs us that *Gautama (dharmasūtra)* and *Gobhila (gṛhyasūtra)* were studied by the *Chandogas* (Śāmvēdins), *Vasiṣṭha (dharmasūtra)* by the Ṛgvedins, the *dharmasūtra* of Sankhalikhita by the followers of Vājasaneyi Samhita and the *Sūtras* of Āpastamba and Baudhayana by the followers of the Tattiriya Sākhā. The *Tantravṛtika* (P.179) establishes it as a *siddhānta* (on Jaimini 1.3.11) that all the *dharma* and *Gṛhyasūtras* are authoritative for all Aryan people.

The Dharmasūtras were closely connected with the Gṛhyasūtras in subjects and topics. Most of the Gṛhyasūtra treat of sacred domestic fire, the divisions of Gṛhya-sacrifices, the regular morning and evening oblations, sacrifices on new and full moon, sacrifices of cooked food, annual sacrifices, marriage, *pūmsavasa*, *jātakarma*, *upanayana*, and other *samskāras*, rules for students

and *snataka* and holidays, *śrāddha* offerings, *Madhūparka*. In most cases the Gr̥hyasūtras confine themselves principally to the various events of domestic life; they rarely give rules about the conduct of men, their rights, duties and responsibilities.

1.6. (a) Dharmasūtra of Gautama :

It appears that the oldest of all the *dharmasūtras* that have come down to us is that of Gautama or Gautama school, the Gautama Dharmasūtra. This dharmasūtra is specially studied by the followers of Śāṃveda and actually it belongs to the R̥ṇyānīya school. The commentary on the *Caranavyūha* tells us that Gautama was one of the nine-subdivisions of the R̥ṇyānīya school of Śāṃveda. The *Gobhilagr̥hya* (III.10.6) which belongs to the Śāṃveda cites Gautama as an authority.

The *Gautama Dharmasūtra* appears to have been held in high esteem by Kumarila, as in his *Tantravartika* he quotes or clearly refers to *Gautama Dharmasūtra* at least a dozen times. Not only Kumarila, but Dharmakīrti, an earlier famous writer on Logic and Philosophy, appears to suggest in his *Nyāyavindu* that Gautama was chief among the exponents of Dharmasūtra.

According to Haradatta, this dharmasūtra has 28 chapters. The Calcutta edition adds one chapter on *Karmavipākā* after chapter 19. The following are briefly the contents of the *Gautamadharmaśāstra*.

- (1) Sources of dharma, rules about interpretation of texts, time of *upanayana* for the varṇas, the appropriate girdle, deer skin, cloth and staff. For each *varṇa*, rules about *śauca* and *ācamana*, method of approaching the teacher.
- (2) rules about those not invested with sacred thread, rules for the brahmacārin, control of pupil, period of study.
- (3) the four *āśramas*, the duty of *brahmacārin*, *bhikṣu* and *vaikhānasa*.
- (4) rules about the householder, marriage, age at time of marriage, sub-castes.
- (5) rules about intercourse on marriage, the five great daily sacrifices—the reward of gifts, *madhūparka*, method of honouring the guests of different castes;
- (6) rules about showing respect to parents, relatives (male and female) and teachers, rules of the road.
- (7) rules about the avocations of a brahmana, avocation for him in distress, what articles a brahmana could not sell or deal in.
- (8) the forty *Sanskāras* and the eight spiritual qualities (such as *daya*, forbearance, etc.)

- (9) The observances for a *snātaka* and house-holder,
- (10) The peculiar duties of four castes, the responsibilities of the king, taxation, sources of ownership, treasure-trove, guardianship of minors wealth.
- (11) *Rājadharmā*, qualities of the kings *purohita*.
- (12) Punishment for libel, abuse, assault, hurt, adultery and rape, theft in the case of several *varṇas* and rules about money lending and adverse possession, special privileges of brahmanas as to punishment, payment of debts, deposits.
- (13) Rules about witnesses falsehoods when excusable.
- (14) Rules of impurity on birth and death.
- (15) Śrīddha of five kinds.
- (16) *Upākarma*, period of vedic study in the year, holidays and occasion for them.
- (17) Rules about foods for brahmanas.
- (18) Duties of women, *niyoga* and its conditions, discussions about the son born of *niyoga*.
- (19) Causes and occasions of *prāyaścitta*.
- (20) Abandoning a sinner.
- (21) Sinners of various grades.
- (22) *Prāyaścittas* for various sins.
- (23) *Prāyaścitta* for drinking.
- (24) Secret *prāyaścittas* for *mahatpātakas* and *upapātakas*.
- (25) *Kṛcca* and *Alīkṛcca* penances.
- (26) *Cāndrāyana* penances.
- (27) Partition, *stridhana*, reunion, twelve kinds of son, inheritance.

1.6.(b) Baudhāyana Dharmasūtra :

Baudhayāna is a teacher of the Kṛṣṇayajurveda. A complete set of the Baudhāyanasūtras has not yet been recovered and has not been carefully preserved as the sūtras of Apastamba and Hiraṇyakeśin. In the Dharmasūtra Baudhāyana himself is cited as an authority several times (e.g. 1.4.15 and 24.III.5.8, 6.20)

The contents of the *Baudhāyana Dharmasūtra* are as follows:

Prasna (1) Sources of Dharma, who are *Śiṣṭas*, *Parisad*, different practices

of Northern and Southern India, countries where śīstas reside, and where mixed castes reside, *prāyaścitta* for visiting countries of the later type. (2) Studenthood for 48, 24 or 12 years, time of *Upanayana*, and the girdle, skin, staff appropriate to each caste, duties of brahmacarin, eulogy of *brahmacarya*. (3) The duties of the *snātaka*, who has completed his studies and observances but has not yet married. (4) Directions about carrying the earthen jar (in the case of *snātaka*). (5) Bodily and mental *sauca*, purification of various substances, impurity on birth and death, meaning of *sapiṇḍa* as *sakulya*, rules of inheritance, purification on touching a corpse or women in her menses or on dog bite, what flesh and food was allowed and forbidden. (6) Purification from the point of view of sacrifice, purification of others, ground, grass, fuel, vessels and articles used in sacrifice. (7) Rules about the importance of sacrifice, of the utensils of sacrifice, priests, the sacrificer and his wife, ghee, cooked offerings, the victim, *soma* and fires. (8) The four *varṇas* and the sub-castes. (9) Mixed castes, (10) The duties of Kings, the five great sins and punishment for them, punishment for killing birds, witnesses. (11) The eight forms of marriage, holidays. *Prasna* II. contains— (1) *prāyaścitta* for *brahmahatyā* etc. *brahmacāri* violating rules, (2) Partition of heritage, (3) The daily duties of the householders, (4) *Sandhyā*, (5) Rules for *ācamana*, bathing etc, (6) Five great daily *yajñas*, (7) regulation about dinner, (8) *Śrīddha*, (9) eulogy of sons, (10) rules about *Sanyasa*. *Prasana*, III. (1) Modes of subsistence for the two kinds of householders— *Śālina* and *Yājāvāra*, (2) the means of sustenance called *sannivartani*. (3) duties of the forest hermit and his livelihood. (4) *prāyaścitta* (5) method of reciting *aghamarsana* (6) the ritual of *prasrtayavaka* (7) Purificatory *homa* called *Kusmāṇḍa* (8) the penance called *cāndrāyana* (9) recital of *Veda* without taking food (10) Theories about purification for sin, purifying sins. There is fourth *praśna* also but critics opine that this *praśna* most probably is an interpolation. (*History of Dharmasāstra*, Vol I, part I by P.V. Kane. P.42). It is opined that the *Dharmasāstra* of Baudhāyana is not concise.

1.6.3 Dharmasūtra of Āpastamba :

Āpastambīya *Dharmasāstra* forms a constituent part of a big *Sāstra*-work, the *Āpastambīya Kalpasāstra*, belonging to a South Indian school of the *Kṛṣṇa Yajurveda*. It could not have been compiled later than the 5th or the 4th century B.C. This *Dharmasāstra* is preserved in its original form. This *Dharmasāstra* is considered as a later one to the *Gautama Dharmasāstra*. This *Dharmasāstra* has been edited several times in the *Bombay Sanskrit Series* with large extracts from *Haradatta's* commentary called *Ujjvalā*.

The *Āpastamba Kalpasāstra* of the *Taiṭṭirīya Sākhā* of the *Black Yajurveda* is divided into 30 *praśna*. According to *Buhler*, the first 24 *praśna* contain the

treatment of *Śrauta* sacrifices, the 25th contain *paribhāsas*, *pravarakhaṇḍa* and *Hautraka* prayers to be recited by Hotṛ priests; 26th and 27th *prasnas* constitute the *Gṛhyasūtra*, the 28th and 29th *Dharmasūtra* and 30th *praśna* is *Sulvasūtra*.

Contents of the *Āpastambiya Dharmasūtra* are more or less similar to that of *Baudhāyana*. The *Dharmasūtra* is written in a more concise and compact style than that of *Baudhāyana* and has more archaic and un-paninian forms than any other extant *Dharmasūtra*.

The *Dharmasūtra* stands in a peculiar relation to the *Pṛvamaṃsa*. It is the only *Dharmasūtra* that contains many of the technical terms and doctrines of the *Mīmāṃsā*. He prefers Vedic text to *Smṛti*, whenever conflict arises regarding the preference of the two.

Vasiṣṭha Dharmasūtra :

Sage *Vasistha* is regarded as the author of *Vasistha Dharmasūtra*. The contents of this *Dharmasūtra* are: (1) Definition of *Dharma*, a *brahmana* can marry a girl of any higher castes, the king was to regulate the conduct of people and to take sixth part of wealth as a tax and so on and so forth.

The *Vasistha Dharmasūtra* resembles in several respects the other *Dharmasūtras* described above. It contains almost the same subjects and is similarly composed in prose interspersed with verses. Its style is like the *Gautamadharmaśūtra* and has many *śūtras* identical with the later.

Viṣṇudharmasūtra :

In the introductory and the concluding chapters it is said that the work is a revelation made by God *Viṣṇu*, and the entire work is presented in the form of a dialogue between *Viṣṇu* and Goddess *Earth*. The basic stock of the work is an old *Dharmasūtra* of the *Kathaka* school of the *Kṛṣṇa Yajurveda*. It contains one hundred chapters with 100 hundred topics. This *Dharmasūtra* somehow resembles the *Vasistha Dharmasūtra*.

This work has a few chapters (*viz.*, 3 and 5 on *ṛjā dharma* and punishment; 15 and 16 on the rules about the twelve sons and the mixed castes, and 21 and 22 on funeral rites) which are comparatively old and stand on a level with the *Śūtras* of *Gautama* and *Āpastamba*.

Vaikhānasa Dharmasūtra :

Vaikhānasa Dharmasūtra by *Vaikhānasa* is an authority on the duties of *Vānaprasthas*. *Manu*, *Gautama*, *Baudhāyana* and *Vasistha* mention

Vaikhānasa. It has four *praśnas*. It describes four kinds of brahmacārins four kinds of householders— *Vārtā-vṛtti*, *Sālina*, *Yāyāvāra*, and *Ghoracārika*; two kinds of V naprasthas— *Sapatnika* and *apatnika* with their further sub-divisions, and four kinds of *Sanyāsins*.

Auśanasa Dharmasūtra :

It is in seven chapters and deals with mainly the duties of four castes. It refers to Vasistha, Harita, Saunaka and Gautama. This dharmas tra is supposed to have dealt with all topics – *ācāra*, *vyavahāra* and *prāyaścitta*.

Summing up :

The Dharmas tra represent the oldest phase of Dharma literature of which we have more talk about religious duties and manner of worship than about secular duties. For example, in the Āpastambiya Dharmas tra, the section dealing with pure jurisprudence covers almost only about one-seventeenth part of the whole work. However, Dharmas tras are the forerunner of the metrical Dharmas tra or Smṛtis.

In these technical schools of Dharma, Smṛtis or Dharmas tra are originated. The works of this type are not written in the aphoristic s tra-style, but in a metrical form. The didactical poetry, the gnomic poetry had been one of the main sources of Dharmas tra. A large number of ślokas, that contain moral lessons or legal doctrine in the form aphoristic epigrams, are found in epical poems, particularly in the *Mahābhārata*. For this reason epic (*itihāsa*) is often called the fifth source of Dharma.

Sample questions :

- (1) What is the acceptable sense of the word Dharma?
- (2) General definition of Dharma by Manu.
- (3) Short notes on different Dharmas tras.

References/Suggested Readings :

- (1) History of Dharmas tra, by P.V. Kane. Vol I. Part I
- (2) History of Indian literature, Vol.III, M.Winternitz
- (3) The Cultural Heritage of India Vol.II.

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Unit 2

Mānavaharmaśāstra/Manusmṛti

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2.1 Introduction :

Side by side with the lately composed Dharmasūtras, metrical Dharmasāstras were also composed with the growing demand for new provisions in the matters of Dharma, religious and secular. Numerous such Śāstras were composed but only a few like Manu and Yājñavalkya may specially be mentioned.

The Manusmṛti is the earliest and most authoritative among the extant metrical works on Dharma. There is no other work that had such a great fame and

considered to be so authoritative in the field of Smṛti literature. Manu has been considered not only as the progenitor of mankind, but also as the founder of all social customs and orders. It is already stated in the Veda that – “all that Manu has said is medicine” (*manuravadat tad bheṣajam*). This smṛti is said to have a divine origin. In the first chapter, it is said that this code of law is a work of Brahman, the creator Himself. Brahman revealed it to his son Manu. Manu fashions this work. It has many masterly commentaries like those of Medhātithi, Govindarāja and Kulluka Bhatta. The extant work is a version compiled by Bhṛgu, one of the disciples of Manu.

Yājñavalkya smṛti is next to *Manusmṛti* in importance and it has three *Kāndas* on *ācāra*, *Vyavahāra* and *Prāyaścitta*. Though it agrees with Manu in many points, but disagrees in important topics like *niyoga*, inheritance, and gambling. It has three important commentaries of which *Mit kṣar* is the best and most critical and authoritative.

2.2 Objectives

In this unit a detailed account of Manusmṛti is given. At the end of this unit you will be able to know about –

- the detail contents of Manusmṛti
- the importance of Manusmṛti
- place of women in the Manusmṛti
- Date of Manusmṛti

2.3 Contents of Manusmṛti :

A good range of subjects are dealt with by Manu. It consists of twelve sections or chapters.

2.3.1 Chapter I

The first chapter contains an introduction in the style of the *Mahābhārata* and of the puranas. The great sages approach Manu and request him to reveal to them the holy laws of different castes. Manu agrees and begins with a discourse on the creation. This is an intricate discourse on the creation, that is begun by Manu and continued by Bhṛgu. The epochs of time (*yuga*) and the difference in dharmas according to them, the four classes of men, and the differences in their respective Dharma are also discussed. It also gives a list of the topics to be subsequently dealt with in the work.

2.3.2 Chapter II

In this chapter main subject matter of the Manusmṛti begins. Here four sources

and grounds or proofs of Dharma, the person for whom this dharma holds good, and the area where it prevails are put for discussion. After dealing with these general questions, the text proceeds to describe the dharmas as applicable to each of the four classes, Brahmana, Kṣatriya, Vaiśya and Śūdra. Of these the Brahmanas (*dvija*) are considered first and foremost one. Sacraments (*Samskāras*) are described for them in relation to the four stages of life (*āśramas*). This chapter takes us through the *Samskāras* beginning with birth and going upto study in the establishment of the teacher, i.e., upto the end of the first stage called *brahmacarya* (Studentship). Characteristics of *Ācārya*, *Upādhyāya*, *Guru*, *Ṛtviḡ*, etc. Superiority of *Ācārya*, a child can be *Ācārya*, students should be treated with sweet words, superiority of studying Veda, rules of a brahmacarin, not to listen the abuse about preceptor, about teacher, his son, wife etc. Three kinds of *Brahmacārin*, *Sandhyopāsana*, *trivargaṣṭhanam*, etc.

2.3.3 Chapter III

In chapter III, the householder's life, which is the second stage, is taken up. Eight kinds of marriage is discussed and of these eight kinds, *brāhmvivāha* is praised. About married life, daily and periodical observances of a householder, the vital character and the important social role of the householder, his five daily *yajñas*, or sacrifices (viz, study and teaching of scripture, proposition of the means, adoration of the Gods by oblation in the fire, reception of guests and gratification of (other living beings) and the periodic *Śrāddhas* are described.

2.3.4 Chapter IV

In chapter four also householder's life is described in detail, some relating to Dharmas already mentioned, and enjoining some further dharmas, relating to the ways of earning livelihood. Moreover some rules relating to personal habits and details of daily routine and principles of character and conduct.

2.3.5 Chapter V

This chapter opens with the discussion on proper food. It forbids some foods like milk of a cow which has a newborn calf and becomes solid when boiled. Here it is suggested that *lasya* and *annadoṣa* can bring calamity to a person's life. Next topic dealt with is the death and funeral ceremonies, and also pollution and purificatory ceremonies. The last section of this chapter speaks of women (wives and widows) and their special *dharma*. Manu opines that service to husband is the *yajña* for a women (V.155) definition of *Sāddhvī Strī* (166) is also given.

2.3.6 Chapter VI

Chapter VI is devoted to a description of the two further stages of men, i.e, the

Vānaprastha and *Sanyāsa* denoting life of retirement in forests and complete renunciation, having spiritual realization as their purpose. The pursuit of the spiritual aim and resignation by one who continues to be in the household life is also dealt with at the end of the chapter.

2.3.7 Chapter VII

This chapter contains discussion on the duties and qualities of a king (*Rājadharma*). The *Rājadharma* includes not only king's qualities and equipment, but also the art of statecraft in peace and war. Ministers and council, diplomacy, messengers, army, fort, war, conquest, treatment of the conquered administration of villages, communities, merchants, collection of revenue, punishment, clearance of anti-social elements, etc. (*Kaṇṭakasōdhana*)

2.3.8 Chapter VIII

Chapter VIII deals with administration of justice and describes legal procedure in respect of the eighteen titles of civil and criminal disputes, judges, evidence, offences and punishment. Disputes are classified under 18 heads. (i.e., *aṣṭādaśa mārgena nibandhāni (vyavahāra) kāryāni*). These eighteen topics are the following : (1) Laws regarding debt, (2) pledges and deposits, (3) sale without ownership, (4) dispute about joint companies, (5) nullification of gift, (6) non-clearance of wages, and emoluments, (7) breach of contract, (8) investigation in cases of sales and purchases, (10) boundary disputes, (11) real injury, (12) Verbal injury, (13) theft, (14) violence (robbery, etc.), (15) sex-offences, (16) marriage-rules (duties of husband and wife) (17) laws of partition, and inheritance, and (18) gambling and betting.

2.3.9 Chapter IX

This chapter deals in detail about women, particularly from the standpoint of Law, their *dharmas*, duties expected of and towards them and their importance regarding progeny and the family, and also about property, inheritance, and partition, which arise in the family. The later part of the chapter speaks of other matters coming under the administration of justice, like debts, gambling, contracts between the employer and the employed, and theft. After touching upon some of the other *rājadharmas* left over, the chapter concludes with a brief description of *dharmas* of the *Vaiśyas* and the *Sūdras*.

2.3.10 Chapter X

It deals with mixed castes (*varnasa kara*) and describes the usual profession of the three castes and emergency laws (*āpaddharma*). In the case of the four classes and their ordained duties, confusion may occur due to extraordinary

development of a private or public nature; *dharmas* permissible under such emergencies (*āpāddharma*) are therefore dealt with.

2.3.11 Chapter XI

The main subject of chapter XI is different kinds of sins, major and minor and their expiations (*prāyaścittas*). Purifications regarding ritualistic and other omissions are also dealt with. In addition to these topics there are some rules about gift and sacrifices and a classification of sins, omissions and commissions.

2.3.12 Chapter XII

This chapter deals with the consequences in future life, of nobles and ignoble acts in respect of future rebirth. This is followed by the concluding stanzas containing philosophical reflections on the journey of the soul and on the means of attainment of the supreme bliss (mokṣa). So, like the chapter I, this chapter also is strongly influenced by the Sākhya principles that is mixed with the teachings of Yoga and Vedānta.

2.4 Importance of Manusmṛti or Manusāhita :

Samhitā is a collection of codes (सम् + धा + कृ कर्मणि). मनोः संहिता, षष्ठीतत्। The epithet by transference means the book containing collections of codes of Manu. स्मृतिविशेषात् स्त्रीलिङ्गम्। प्रातिपादिकार्थे प्रथमा।

2.4.1 Popularity of Manusmṛti :

Manusāhita is very popular, as it is not sectarian. It endorses universal views of customs and religion for the Aryan race. Like other *Samhitākāras*, he does not embody sectarian or Pauranic worship of idols. This *Smṛti* rather neglects Vedic rites and sacrifices and speaks of *Brahman* (supreme soul) as the highest one and the goal of man. This position places Manu in a higher level than other authors of *Dharmasāstra*.

2.4.2 Uniqueness :

There are two level of *Dharma*, one is lower and the other is higher. The higher *Dharma* is more meritorious and fruitfull to lower *Dharma*. This *Dharma* is equal to *Satya* and *Satya* is equal to *Ahimsā*. (non-violence). This is reflected in the following verse.

SATYAM BRUYĀT PRIYAM BRUYĀT NA BRUYĀT SATYAM APRIYAM/
PRIYAÑCA NĀNṚTAM BRUYĀT EṢA DHARMAḤ SANĀTANAḤ/ II.224.

Dharma is also a positive concept. The enunciation of the highest possible ideal, viz, self realizations and soul emancipation, as the goal of *dharma*, further gives a person the longest possible course of progress and ascent to strive for.

2.4.3 Literary value of the Manusmṛti

The language of this *Samhitā* is simple. The *Manusmṛti* can be read more like a didactic poem rather than a dull text book. Even in the purely technical sections we often find pictures and similies and a highly polished language. That proves that the author's objective was to write a book that would be valuable from the literary point of view as well. For example, in connection with *Rajadharma* it is stated that a King should realize taxes little by little as a leech or calf or bee sucks blood, milk and honey. Such verses testify also to the author's power of observation.

2.4.4 Philosophy and Science

In the account of creation, the author reveals his knowledge of philosophy. In this connection, the description of creatures shows his knowledge of biology. He also gives a scientific account of Botany. That the plant kingdom bears life, perhaps for the first time, stated by Manu in the famous line— अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥

And the first half of the verse is— तमसा बहुरूपेण वेष्टिताः कर्महेतुना । (I.49)

2.4.5 Place of women :

The position of women is rather anomalous in this work. At one place Manu provides (III.56) that Gods are pleased when women are honoured. Again it is stated that the mother is more honorable than a thousand fathers (II.145). The family in which women suffers, is ruined (III.59)

A line from the text, however, is frequently cited viz, *na strī svātantryam arhati* (women is not fit for freedom). In the ideology of Manu and Dharmas' tra, the home and the family constitute the bed-rock of society and woman is the person on whom the stability and sanctity of the home and household life rest. The wife is the home, not the structure : *na gṛham gṛhamity huḥ, gṛhiṇī gṛhamucyate*. Manu and other Indian thinkers had also a conception of women according to which they did not like women to be exposed to the rough and unprotected, independent life, and in this spirit, it is said by Manu that a woman should always be taken care of by someone-by her father in her girlhood, by her husband in her youth, by her son in her old age, and that she should not be left to herself. He opines that there is no difference between the housewife and the goddess of fortune; both illumine the home and are to be adored as such (IX.26) *striyaḥ śriyaśca geheṣu na viśeṣo 'sti kaścana* so on and so forth.

2.5 Date of Manusmṛti :

It is ascertained that extant *Manusmṛti* is the result of several redactions. Therefore, it is difficult to ascertain when the nucleus originated and the work took its present shape.

The lower terminus of the date of the extant *Manusmṛti* can be determined. As some verses from *Manu* were quoted by Kumārila Bhaṭṭa and Śākarācārya in their works it can be said that *Manu* came long before 7th century A.D.

The upper terminus is difficult to determine compared with the *Yājñavalkyaśmṛti*, the *Manusmṛti* lays down the rules of legal procedure in an incomplete manner. For example, definitions of legal terms are almost absent in *Manu*. Whereas these are frequent in *Yājñavalkya*. *Manu* does not bother with widows' rights while *Yājñavalkya* accords to her the first place among the successors of a sonless man. Here it may be concluded that *Manu*'s work preceded that of *Yājñavalkya* who may be placed in the 3rd century A.D.

Manu mentions (X.44) the tribes of Yavana, Kamboja, Śaka, Palhava and Cina. The Medas and Andhras are also mentioned (X.48). From this it can be inferred that the *Manusmṛti* can not be much earlier than the 3rd century B.C.

Jayaswal thinks that the Brahmanas enjoyed the greatest privilege under the Sungas, particularly Puṣyamitra which is advocated by *Manu* that one who knows the Vedas deserves the rank of the Commander in chief leadership in the Government, etc.

Taking all evidences into consideration Buhler concludes that the present *Manusmṛti* was composed between the 2nd century B.C. and the 2nd century A.D.

2.6 Summing up

In this unit you are acquainted with the *Manusmṛti* with its contents and date. You also able to know about the importance of *Manusmṛti* with its popularity, uniqueness, Literary value etc.

2.7 Suggested reading

Shastri, J. L. : *Manusmṛti* with Kullakabhatta, Motilal Banarasisidass, Delhi.

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Unit III

MANUSMṚTI : CHAPTER-VII, RĀJADHARMA

Contents :

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Contents of Chapter-VII
 - 3.3.1 Origin and Competency of Kings
 - 3.3.2 Emissaries
 - 3.3.3 King's duty as Ksatriya
 - 3.3.4 Realisation of annual Revenues
- 3.4 Circle of twelve kings
- 3.5 Position of Kings in the circle
- 3.6 Six means of polity
- 3.7 Summing up
- 3.8 Suggested readings

ॐ

3.1 Introduction :

It is found in the *Mahabhārata* that people protected each other by their *Satvaguna* during the days of yore (सत्ययुग). But, gradually people became greedy and anarchy prevailed everywhere. So to control such situation God created the king. The same concept is found in the *Manusmṛti* also. In the seventh chapter, Manu depicts that the Lord created the king to stop anarchy and protect all the creatures. Lord created king extracting the eternal concentrated parts of Indra, Varuṇa, Yama, S rya, Agni, V yu, Candra and Kubera – the eight *dikp las* so that by majesty he (king) overpowers all (VII,3,4,5). So as a preamble, Manu depicts the *dharma* of a Kṣatriya in the very first chapter as–

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥ 1.89

Thus Manu says that a king is born to rule over others. So, to make his fitness well assured he should be self restrained, well versed in Vedas, Logic, Vedanta, Politics and Agriculture; such a king indeed is a fit person to rule his subjects. He must forgo objects of senses, specially of the senses of anger and passion. These may destroy king's reason and mentality. The king must be humble to all and reverent to the old learned ones. The king also should see that his ministers are qualified and honest. Otherwise, (दुष्टमन्त्रियुक्तराजा) anarchy and dissension prevail

in the kingdom.

Apart from the ministers, faithful officers, specially the emissaries and spies bring prosperi to a kingdom. A king is called *cāreksaṇa* (चारेक्षण) and दूतमुख. For protection a king should live in a healthy and wealthy city provided with suitable forts.

The king should subdivide his entire kingdom into several villages with a Governor in each of them. In this way, seated in his own capital, the king will conduct administration and keep all informations through his deputies. The king is also to make arrangements for revenues, taxes, on business of all kinds. Thus with due diligence to the various measures of polity (e.g, साम, दान, भेद, दण्ड), the king should always look for victory and shall ever remain vigilant to the welfare of his kingdom.

3.2 Objectives

After go through this unit you will be able to learn about –

- contents of Rājadharmā
- origin and competency of kings
- King's Priest
- King's & ministers
- bribery to be punished
- six means of polity

3.3 Contents of Chapter-VII

To protect and extend one's kingdom Manu discusses the duties of a king in chapter VII in detail. Contents of chapter VII may be summarized as follows :

- (1) Origin and competency of kings.
- (2) Origin of दण्ड (administration) and its proper use.
- (3) Kings humility, education, self control by controlling own's fault, outcome of greed and anger.
- (4) King's ministers and officers with whom the king should consult about four उपायs and six *guṇas*.
- (5) *Dūta*, country and forts.
- (6) Queens
- (7) King's priest
- (8) About taxes.
- (9) About facing battle etc.
- (10) persons not to be killed in war.

- (11) King's highest gift. (97)
- (12) King's horses, elephants etc. his enterprise, candidness with ministers.
- (13) King's *arthacintā*.
- (14) Protection of the kingdom : engagement of deputies in kingdom : of revenue-officers-and so on.
- (15) Bribery to be punished.
- (16) Taxes in all business.
- (17) Kings timely strictness and leniency (140)
- (18) Consultation with ministers–punishing thieves
- (19) Secrecy in counsels– time for council and so on.
- (20) Thought on धर्म, अर्थ and काम and so on sending of envoys. The six policies– nature of enemy– expedition to enemy's kingdom– examining army– oppressing enemies– war to be resorted to when all other measures fail.
- (21) Brahmanas, Gods, etc. to be propitiated after victory– realization of taxes herein.
- (22) About शत्रु, मित्र, उदासीन etc.
- (23) Thinking of means in times of distress.
- (24) King's food– its examination– kings विहार, his observances of daily religious rights and excercises, his preservation of health.

A brief discussion on each topic follows :

3.3.1 Origin and competency of kings

Protection of all the *varṇas* is Kṣatriya's duty. So Manu considers a Kṣatriya, who is well educated, fit to control his senses should be installed as a king after proper initiation according to the Vedic rites. A king is supposed to be the combination of the strength of all Gods of eight directions. So, even though he is a young man, he should not be disregarded, because king's anger may perish a person along with his family and property. Because a king is all powerful. So everyone should follow the rules and laws established by the king. Because the king issues some mandatory orders to be carried out by his subjects to keep peace, he also circulates some reasonable prohibitions for his subjects from doing some works which may bring disorder in the kingdom.

Creation of दण्डनीति :

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।

ब्रह्मतेजोमयं दण्डमसृजत् पूर्वमीश्वरः ॥

The Íśvara created दण्डनीति for king's administration or polity which will save all, which is the *Dharma* itself and like Brahma's own son and full of divine power.

And for the fear of punishment all the moveable and immovable living beings could enjoy in this world. (सर्वाणि भूतानि स्यावराणि चराणि च), Punishment goes to the wrong doers, only considering the place, time, offender's power.

Danḍa is regarded as the king, a judge and everything else. And thus proper legal procedure (दण्ड) is like the representative of the rites of the four *āśramas*. So it is said that दण्ड (justice) governs all the subjects. It protects all even in their sleep. So *Danḍa* (justice) is called *Dharma*.

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।

दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥ (18)

But a king should be careful in proper use of दण्ड. Because a proper use of justice pleases all subjects and improper use destroys all things. Also, if the king is not alert in using दण्ड then *mātsyanyāya* will prevail i.e., to say if the criminals are not punished, the strong would attack the weak ones. There would be imbalance in the society.

Honest and pure men are rare in society. So, दण्ड is essential. All the world is fit for enjoyment through fear of justice only. Even the Gods, demons, Gandharvas, Rakshasas, birds and serpents being subdued by Justice and help in king's enjoyment. Otherwise, a complete opposite scene will prevail. Justice is presided over by a deity, who destroys sin. This deity's colour is imagined as brown and her eyes as red. The king who wield justice is really said as wise, and considerate. By proper use of दण्ड a king can attain three पुरुषार्थ viz, धर्म, अर्थ and काम. On the other hand, a passionate and low-hearted king is destroyed by the दण्ड itself. Kings of untrained mind cannot use दण्ड because of its veritable effulgence (सुमहतेजत्वात्) So, a virtuous and intelligent king, who works according to Śāstras and helped by ministers can rule a kingdom properly.

King's Education and attitude in Government :

The king should learn the three Vedas from the teachers who are well versed in the three Vedas, should learn politics which is ever useful to him and also should learn Metaphysics, Upanisads, and agriculture from experienced men.

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।

आन्विक्षिकीं चात्मविद्यां बातारम्भांश्च लोकतः ॥(43)

[Fox explanation Kulluka's comm. is to be consulted].

The king should learn to control his senses, avoid anger and lust (V.45) because *lust* leads to destruction of wealth and religion and *anger* leads one to bereft of good health.

Ten vices born of passion (कामजदोषः) are : hunting, dice, day-dreaming, slandering, woman, liquor, dancing, song, playing of drum and wandering aimlessly. And

eight vices born out of anger are : faultfinding, outrage, malice, hatred, spite, harshness of speech, non payment of dues and punishment. *Lobha* (greed) is the root of all these vices and so the king should avoid लोभ carefully.

The king should honour *brāhmaṇa*, who are learned and well-versed in the lores of the three Vedas. The king should always serve the old in age and penances, king's modesty is very essential for his survival. Otherwise he may perish like Veṇa, Nahuṣa, Paijavana, and Nimi. And he may rise like Pṛthu, Manu, Kubera and Visv mitra if he is honest.

Ministers

Kings should select good ministers : seven or eight well tested ministers should be selected. They should be कुलक्रमागता faithful by hereditary, versed in politics, valorous, adept in weapons, etc.

मौलान् शास्त्रविदः शुराल्लद्धलक्षान् कुलोद्भवान् ।

सचिवान् साप्त चाष्टौ च प्रकुर्वीत परीक्षितान् ॥ (54)

King should consult with his ministers about *Sandhi* (conciliation), विग्रह (war), stability in justice, wealth etc. along with the production of crops, protection and distribution of money. The king should consult with ministers separately and considering the individual opinions he should do his own good in all the affairs.

तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् । ā

समस्तानां च काय्येषु विद्ध्यद्धितमात्मनः ॥ (57)

Among the ministers, the king should consult secret *mantras* containing the six policies of conciliation, war, etc. with honoured and learned Brahman ministers. Having confided in that Brahman minister the king should always do his royal duties. Then after planning with that minister he should proceed with his works. (58)

[In modern times also king has to manage state affairs in consulting with ministers in Parliament. Among the ministers too, some selected few have the valued privilege of enjoying secret consultation (परमन्त्रम्) with the king Emperor.]

The King should appoint other ministers also other than the Brahmanas of pure conduct, wise, engrossed in own duties, rightly collector of wealth and well tested.

Number of ministers and their special duties :

The king should engage as many as ministers who are expert, vigilant and wise whereby all his duties are well conducted. Among those ministers, those who are valorous, experts, born of noble family and pure as well, should be entrusted with places of incomes, as gold-mines, paddy stores etc. And the timid should be in charge of

harem etc.

तेषामर्थे नियुञ्जित सुरान् दक्षान् कुलोद्गतान् ।

शुचीनाकरकर्मान्ते भीरुनन्तर्निवेशने ॥ (62)

3.3.2 Emissaries (दूत) :

दूतं चैव प्रकुर्वीत सर्वं शास्त्रविशारदम् ।

इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्गतम् ॥ (63)

The king should appoint emissaries versed in all the *Śāstras*, and political principles, born of a high family, and pious (pure), expert in understanding various movements and expressions of the people (इङ्गिताकारचेष्टज्ञ).

The *Dūta*, who is faithful, pious, expert, of good memory, of good physique, fearless and prolific right speaker and *deśa-k lavit* (having knowledge of time and place) is praised by all.

As the regimental staff constituted with elephants, horses etc. depend on the commander in chief, civility depends on *Danḍa*, *Kośa* and *Rāstra* depends on the king, and *Sandhi* and *Vigraha* depends on the दूत. The *Dūta* can unite the disunited, separate the united, and thus the *dūta* can do these things in other's kingdom. Because the *Dūta* can detect the rival's affairs from the movements and behaviour of servants of rival king. And king will do the needfull so that he may not suffer.

Kings Capital :

जाङ्गलं शस्यसम्पन्नमार्य्यप्रायमनाबिलम् ।

रम्यमानतसामन्तं स्वाजीद्यं देशमावशेत् ॥ (68)

The king should reside in a *Jāngaladeśa* abounding in pious men, free of diseases and other calamities, beautiful, having obedient subjects, having plenty of crops and full facilities of livelihood. [*Jāngaladeśa* is a province which is free from flood, having thin forests, free of heavy storm, having sufficient sunshine and full of crops.]

King's capital, where he lives, must be within a fort (दुर्ग). Fort is of six kinds viz, *Dhanva durga* (fort with desert on all sides), or महीदुर्ग (fort with brick-ramparts around, or अपदुर्ग (with water all around. or वार्धदुर्ग (surrounded by thorny plants) or च्छिरिदुर्ग (fort in an uphill) or नृदुर्ग (protected by infantry, horses and elephants). Among all these *durgas*, *Giridurga* is considered as best because of its various advantages like insurmountable by enemies easily and a king is well protected here.

That fort should be rich in weapons, money, crops, carriers, brahmanas, craftsmen,

grass and water. King should have his own residence there constructed with sufficient space and rooms, with protection by ramparts, with white washes on and with tanks and that it should be pleasurable in all the seasons.(76)

Collection of annual revenues :

The King should appoint such an honest and faithful minister for realising annual revenues like corps, etc from his own kingdom so that he may treat his subjects like a father to his sons. (V.80). He also should appoint officers for supervision of various departments. Manu advises kings to honour *brahmanas*, and give donations to them, because the result of such donations is imperishable.

3.3.3 King's duties as a Kṣatriya :

As a protector of subjects the King should not desist from battle if summoned by an enemy, be he a stronger or equal.

संग्रामेष्वनिवर्तित्वं प्रजानां चैव पालनम् ।

शुश्रूषा ब्राह्मणानां च राज्ञां श्रेयस्करं परम् ॥ (87)

Non retreat in battles, protection of subjects and service to Brahmana– these are the highest goods for a King. Because a Kṣatriya king does not fear to die in the battlefield. Because it is said that death in battlefield leads to heaven. Manu suggests that dangerous weapons should not be used in the fighting. The King should not kill persons in the battle field like those who alighted from the car, eunuch (नपुंसक), बद्धञ्जलीं (who prays) with hair nots loosened, the seated, one who says 'I am yours', the sleeping, one whose armour is gone, the naked, the weaponless, non-fighters but observer of fight, those who engaged in fight with others, (परेण समागतम् अन्येन युध्यमानम्) one with broken weapons, (आयुधव्यसनप्राप्तं), the distressed, the severely injured, the timid and the retreaters. (91-93)

Four fold puruṣ rtha for attaining wealth :

अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।

रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निःक्षिपेत् ॥

एतच्चतुर्विधं विद्यात् पुरुषार्थप्रयोजनम् ।

अस्य नित्यमनुष्ठानं सम्यक् कुर्यादतन्द्रितः ॥ (99-100)

The King should hanker after unacquired wealth, should try to safeguard the acquired wealth, and he must increase the preserved wealth and should give the increased (by trade etc.) money to the needy ones. These are beneficial and leads to heaven and happiness. So, the King should perform these without idleness.(अनलसः) The King must always be ready for warfare, should manifest

his valour, he should conceal his counsel, and should find out enemy's loopholes. (101) He should bring all under control by means of *danḍa*. He should behave with his ministers like friends and study through spies if there be any enemy among the officers.

How a King should behave?

वकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत् ।

बृकवच्चालुम्पेत शशवच्च विनिष्पतेत् ॥ (106)

The King should think of wealth (intently and secretly) like a crane, he must attack others (valourously) like a lion, he will destroy enemies (with sudden attacks) like a leopard, and he must escape from enemy's clutches as unaware as a hare. (consult Kulluka)

[(1) As the crane thinks with concentration for catching a fish of restless character, so the King should in secret think of wealth in the form taking well-protected enemy's country. (2) As a lion attacks a huge tusker to kill, so a King of meagre force, being attacked by a stronger one should attack to kill enemy with all his might. (3) As a leopard kills even a protected cattle through sudden attack due to carelessness of the cowherd, so the king should kill by getting some loop-hole of the enemy though protected within a fort. (4) As a hare escapes by oblique jumps though surrounded by fowlers eager to kill it, so the King though himself weak, being surrounded by a strong enemy's, should escape and resort to another kinder King by throwing dust on the enemies eyes.]

Use of साम, दान, भेद and दण्ड :

The King who conquered his enemy king and become victorious, should control his enemies by four kinds of measures viz, साम, (conciliation) दान (gift), भेद (dissension) and दण्ड (fight). And if the former three *upāyas* fail then the King should resort to *Danḍa* (fight). However, learned (*paṇḍita*) considers the first (साम) and the fourth (दण्ड) as best measures for expanding one's kingdom. (109)

3.3.4 Realisation of annual Revenues

The king should arrange for accruing revenues from various sources, so that the treasury of the kingdom becomes strong. However, the king is suggested to realise revenues in such a way that the sources should not suffer. It is said –

यथाल्पाल्पमदन्त्याद्यं वार्योकोवत्सषट्पदाः ।

तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः ॥ (129)

As the leeches, the calves and the bees suck their food little by little, so the king should realise annual revenues from his kingdom little by little. Revenue for surplus

gold and cattle should be one fiftieth part (पञ्चशब्दाग) and from paddy (धान्य) either sixth, eighth or twelfth part depending on the output (deducting) the labour charge etc.). One sixth of the gain on the trees, meat, honey, butter, scents, herbs, metals, flowers, roots, fruits, leaves, vegetables, grasses (पत्रशाक्तृणा), skins, pulses, earthen wares, and on all articles of stone, (13-32). There should not be any taxes from a Brahmana versed in the *Vedas*. In cases of cooks, blacksmiths, and servants etc, that live by labour, should work one day in every month in the king's residence.

Secrecy in counsel (मन्त्रणा) :

The King can enjoy the earth, though devoid of wealth, whose counsel cannot be known by others. So he should hold counsel (with ministers) in slope or plain of a mountain, or entering a secluded place or in a solitary forest.

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।

अरण्ये निःशलाके वा मन्त्रयेदविभावितः ॥

He should drive away the birds like parrot etc. and also the people like dullards, dumb, blind, deaf, old ones, women, diseased and deformed and also the *mlecchas* during counsel, because all these may divulge secrets. (149-50), counsel should be held at mid-day or mid-night with ministers or alone.

3.4 Circle of twelve Kings

Political thinkers in ancient India thought of a circle of Kings in monarchical system. Among those twelve kings विजिगीषु is said to be the principal one. In front of विजिगीषु there is stated to be an अरि of the former, next to him is मित्र and the next is अरिमित्र, मित्रमित्रम् and अरिमित्रम्. To the rear of the विजिगीषु there are पार्श्विग्राहः, आक्रन्द, पार्श्विग्राहासारः and आक्रन्दसार. Besides these eight kings there are four kings who are considered as the mainstays of the circle of kings. Those are विजिगीषु, मध्यम, उदासीन and अरि. These twelve types of king constitutes the राजमण्डल.

(a) A मध्यम is one whose lands are immediately adjoining to those of the अरि and the विजिगीषु and he is of such strength as to depend on the favour of these two when united but able to kill both if not united.

(b) A उदासीन King is one who can depend on the strength of विजिगीषु and मध्यम when united, but can kill them both when disunited. Thus it appears that a उदासीन is of superior strength to the मध्यम.

मध्यमस्य प्रचारं च विजिगीषोश्च चेष्टितम् ।

उदासीनप्रचारं च शत्रोश्चैव प्रयत्नतः ॥ (155)

So, the king should very carefully think on the movements of a middle king (one between अरि and the विजिगीषु), on the doing of the विजिगीषु, on those of neutral

(उदासीन) and on that of the enemy (अरि) as well.

एताः प्रकृतयोर्मूलं मण्डलस्य समासतः ।

अष्टौ चान्याः समाख्याता द्वादशैव तु ताः स्मृताः ॥ (157)

3.5 Position of Kings in the Circle

The enemy and his followers as immediately after the ambitious (विजिगीषु) king and again immediately after the enemy there is friendly king, beyond these two there is the neutral (उदासीन) king. The king must control all these kings of the circle either by the measures of conciliation, gift, dissention or war, applied separately or conjointly or by the policy of peace.

[अरिमित्रमरेर्मित्रं मित्रमित्रमतः परम् ।

तथारिमित्रञ्च विजिगीषुः पुरःस्थिताः ॥

पाष्णिग्राहः स्मृतः पश्चादाक्रन्दस्तत् ।

परम आसारावनयोश्चैव विजिगीषुस्तु मण्डलम् ॥

अरेस्तु मण्डलम् अरेस्तु मण्डल विजिगीषोस्तु मध्यमो भूमानन्तरः ।

अनुग्रहे संहतयोः सामर्थो व्यस्तयोर्वधे ॥

मण्डलाद्दहिरेताषामुदासीना वलाधिकाः ।

अनुग्रहे संहतानां क्यस्तनाञ्च वधे प्रभुः ॥

नीतिसार of कामन्दक]

These twelve kings in the circle constitute a string like a necklace having a common aim, whoever attains the supreme position of a leader at any time becomes, for the time, the central gem of this necklace, Manu suggests that a king should study the doings etc, of this whole circle of kings and should win them over by साम, दान भेद or दण्ड applied jointly or separately.

3.6 Six means of polity : (षड्गुण्य)

सन्धिं च विग्रहंचैव यानमासनमेव च

द्वैधीभावं संश्रयं च षड्गुणाश्चिन्तयेत् सदा ॥ 190

The king should always think of the six means of peace, war, march, armed, neutrality, division of army for achieving end, and alliance (considering one's own power). Manu says that all these *gunas* are of two kinds each. (ज्ञेया द्विलक्षणः) (162-163). He also explains these divisions in detail.

3.7 Summing up

From this unit you have now gathered some idea about the subject matters of Rājadharmā. Here, you have acquainted with the contents of the chapter-VII of Manusm̄hitā. You also able to get some idea about the origin and competency of kings, king's duty, six means of polity etc.

3.8 Suggested Readings

Jha, Ganganath : (ed. & Tr.) Manusm̄rti, Motilal Banarasisidass, Delhi.

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Unit- 4

Introduction to Ancient Indian Medicine

- 1.1. Objectives
- 1.2. Background.
- 1.3. Beginning of the concept of Medicine in India
- 1.4. Scope of Āyurveda.
- 1.5. Different Works on Ancient Indian Medicine
- 1.6. Summing up
- 1.7. Glossary
- 1.8. References and Suggested Readings.

1.1 Objectives :

The purpose of this unit is to help you to

- recount the origin and development of the science of Indian medicine
- define the term Āyurveda exhaustively
- relate various facts related to Āyurveda
- evaluate the importance of the Atharvaveda in this context
- trace various works on ancient Indian medicine and their importance.

1.2. Background :

India is famous for a rich heritage of medicinal science and its practice. Like many other branches of knowledge, the origin of medicine in India is also attached to a divine story. It is believed that this branch of knowledge started from Brahmā- the lord of creation and then it was handed down to various sages and scholars generation by generation through the ages. The particular term used for ancient Indian medicinal science and treatment is Āyurveda and though this branch has a very ancient origin it still bears its importance and utility not only in modern India but also through the other parts of the globe. It is worthwhile to remember here that the science of Indian medicine was not only concerned with the causes and the process of treatment of the physical ailments, it also relates the ways and means of attaining a peaceful life without any disease either mental or physical. So the ancient Indian medical science establishes a very healthy pattern of lifestyle pertaining to a disease free body synchronizing with a stress less mind. The way of life which one should follow to keep oneself free from physical and mental afflictions is elaborately

discussed in the works of ancient Indian medicine. The concept of ayurvedic treatment has received much importance in the present world because in the life of the busy society of modern world which creates constant stress and strain, easily leaves a heavy scar in the physical and mental domain of almost all human being in every dimension. So it is high time to fight against stress and strain both physically and mentally in every section of the day to day life. Moreover, the medicine used in the ayurvedic treatment does not have any side effect. So people are becoming more interested and accustomed to the ayurvedic way of treating the ailments not only in India but also in the nook and corners of the world. As India can take pride of being one of the premiere countries in using the ayurvedic concept of treating diseases from very ancient time, it is important and necessary to get a glimpse of the early history of this branch of knowledge and the rich heritage connected therein which can charm the mind of the student of this field even after the passage of thousand and thousand years back.

1.3 Beginning of the concept of Medicine in India :

As you have been informed earlier, it is believed that the science of medicine and its practice in India is supposed to have a divine origin. According to the tradition, Brahmaa is called the originator of this branch of knowledge. Gods like Indra, after receiving the knowledge of this field, brought it in the mortal world. This branch of knowledge was used for the benefit of the people of this world. Different stories about the origin of the medicinal science in India are found from different sources. In the *Bhaisajyaratnaa valī*, it is said that Brahmaa after recollecting the knowledge of Āyurveda within himself delivered it to Prajapati who again percolated the knowledge to twin gods *Aszvinau*. Then Indra received the knowledge from the twin gods and delivered the same to sages like Ātreya, Naarada, Añgira etc.. From these sages Agnivesza and others could learn the science and that stage onwards, the composition of separate collection of medicinal works started in this world. There is another trend of story regarding the origin of medicinal science in India. In the *Brahmavaivartapuraa ña* it is said that Brahmaa after exposing the real meaning of the *Rgveda*, *Saa maveda*, *Yajurveda* and *Atharvaveda*, gifted the morals of the Āyurveda to his disciple Bhaaskara and Bhaaskara after acquiring that knowledge from his preceptor, composed a work on the subject studied, which is unfortunately not available now. In this puranic work, Āyurveda is regarded as the Fifth Veda and this concept of delivering the status of a Veda to Āyurveda conspicuously proves that in India, from the very beginning, Āyurveda was considered as a very important branch of knowledge. Moreover, this work also mentions Āyurveda as the science of treatment i.e. *cikitsaa tatattvavijñāa nam* and a list of the names of the ancient physicians is also furnished here. This branch of knowledge is also called *vaidyasastra* i.e. the scripture of the doctors. The important fact about the ancient medicinal science in India is that it is accepted to be a subsidiary part of the *Atharvaveda* where a substantial amount of information regarding Āyurveda can be traced. The *bhaisajyasūktāa ni* of the *Atharvaveda* speak about the medicine prescribed for

various diseases seen in ancient India. The *aa yuṣyaa ni sūktaa ni* which are also available in the *Atharvaveda* in a scattered manner, assert the ways and means of running a good and healthy life. In the *Atharvaveda* we come across the verses dealing with the treatment of hydropath i.e. the process of treatment of the diseases with the help of water, the use of medicinal plants, the good ways of lifestyle that one should follow at the time of various ailments and many other issues related to diseases and their treatment along with some supernatural phenomena. This can obviously be taken as the early stage of medical ideas in India. Though the *Atharvaveda* is included in the periphery of the Veda, yet this monumental work of ancient India along with many other subject, most of which are not available in other three vedas, discusses various ailments, their sub varieties, their symptoms, the ways of treatment for these diseases, the norms to be followed during the time of ailments and many other issues related to this field. The interesting fact is that in most of the cases, the *Atharvaveda* offers different mantras which are to be chanted to get rid of the ailments, and these verses appear in this work in the same way as the mantras of the other vedas. In this work we also come across the verses where many diseases are described as demons and subsequently mantras are seen to be applied to keep oneself safe from the attack of these enemies. It is also worth mentioning that though in the *Atharvaveda* various references of elements regarding diseases and their treatment prevalent in ancient India are notified, the *Rgveda* which is considered to be the oldest literary document of India also refers to the twin gods (*As zvinau*) as the healer of diseases of the gods. These twin gods are often referred to as the divine physicians in many places of the vedic verses. The *Rkveda* itself states that the prominent physicians were mostly related to the *Atharvaveda*. The *Rgveda* furnishes the fact that in its contemporary period the physicians had to call out the patients. These and such other references prove that even at the age of the *Rgveda* India was aware of the ways and means of treatment of various physical ailments and it obviously indicates even the existence of medicinal practice as an established profession. In the *Szatapathabrahmaṇa*, which comes under the jurisdiction of the *Suklayajurveda*, the reference of the study of anatomy is found. Scholars are of opinion that this concept started along with the slaughtering of animals at the time of various sacrifices in the garb of the act of offering to make the Gods happy and satisfied. The vedic era also furnishes documents of the reference of embryology and hygiene. The reference to different rites and rituals in various verses and passages of the vedic works, which were performed during the period of pregnancy, mainly with a view to getting a male child as well as for the benefit of the child in the womb along with the mother, points out to some extent, the existence of the study of embryology though in a crude form. These and such other references can be regarded as the part of early stages of Indian medicinal science. In the puranic era we also find various references about different diseases and in some places even the mode of treatment of the concerned diseases. Though the subject matter of the purāṇas as depicted in their definitions does not directly include the study of *Āyurveda*, yet purāṇas being the store house of every type of knowledge, tell about in many context, different issues regarding

various ailments of the people, the ways of treatment and sometimes even the causes of such diseases. The *Gaḍurapurā ṇa* while discussing the context of creation of various things of the world, has also referred to the creation of herbs etc. from Brahmaa, the supreme creator of the universe. The *Matsyapurā ṇa* incorporates innumerable references of the subject matter related to Āyurveda. The *Carakasa hitā* and the *Sus zrutasa hitā* are also treated as the two important sources of the early medicinal practices prevailed in ancient India. The reference of Āyurveda is also found in the Fifth *ucchvaasa* of the *Harṣacarita* of B ṇa in connection with the description of the ailing father of Harṣa. From the historical point of view, the existence of Āyurveda can be traced in the pre-Aryan period and some scholars are of opinion that the pre-Aryan and Indo-Aryan ideas on Āyurveda are projected in a systematic manner in the works and treatises of later period. The existence of medical practices and some ideas on hygiene are traced in the excavations found at Mohenjodaro and Harappa. Again after noticing some similarities between the subject matter of the *Sus zrutasa hitā* and the rules of Hippocrates, some occidental scholars try to establish the fact that Indian medicinal science got their way of existence with the help of the ideas of the Greeks. This view cannot be supported as Pythagoras who is regarded as the father of medicine in ancient Greek world is thought to be influenced by various ideas and ideals of Buddhist philosophy. It is also true that the whole world could get the kernel of ancient Indian medicine through the Arabic, Persian and Latin translation of the *Carakasa hitā* and the *Sus zrutasa hit* done in much later period. So if we go for searching the root and origination of medicinal practices of India, we will have to start from the pre-vedic era and come to the vedic works and then proceed through different treatises composed in various period and in doing so one can also mark the stages of development along with variations of ideas of this branch of knowledge. Some scholars are in support to divide the history of Āyurveda in India into four different stages viz. (i) the period of origin or *devakā la*, (ii) the period of compilation or *sa hitā kaa la*, (iii) the period of epitomes or *sa grahakaā la* and (iv) the period of decline which can be termed as *dhva sakaā la*. The first period includes the germinated ideas of Āyurveda which are supported by the reference of the works like *Brahmasa hitā*, *Praj patisa hitā*, *Aszvisa hitā* and *Balabhitsa hitā* which unfortunately remain with us only by names. The second period includes the compilations of the works of the ancient teachers and scholars of Āyurveda in the form of treatises like *Agnives zatantra* of Agnivesza, *Carakasa hitā*, *Sus zrutasa hitā*, *Bhelasa hitā*, *Haar itasa hitā*, *Paraas zarasa hitā* etc. The third period or the period of epitomes is fixed on the basis of the saṁgrahas which are the epitomes or the summaries of the earlier texts, e.g. *Aṣṭaa gasa graha* of Vaagbhata I, *Aṣṭaa gahrdaya* of Vaagbhata II, *Godanigraha* of Sodhala, *Siddhiyoga* of Vṛnda, *Ṣaar gadharasa hitā* of Saar gadhara, *Cikitsaa saā rasa graha* of Vaṅgasena and *Yogaratanā kara* and *Bhāa vaprakā s za* of Bhavamis zra. Some of the partial works of this kind are *Rugvinis zcaya* or *Maadhavanid na* of Maadhavakara, *Arkaprakā s za* of Raavaṇa, *Cikitsaa saā rasa graha* of Cakrapaṇidatta etc. The fourth period i.e.

the period of decline of Āyurveda came up with the post sāgraha period and it was accelerated by various reasons both social and political. It is to be noted here that this division of the period of various stages of Āyurveda in India is a related one and there cannot be any strong mark of demarcation to map the boundaries of the periods rigidly. It is also true however, that there are various stray ingredients relating to the medicinal practices of ancient India in different field which, if judged properly, can also provide substantial matter in the field of Āyurveda. But it is also true that ancient medical ideas of India were in many places seen to be mixed up with and sometimes messed up with many supernatural beliefs and practices. So it is the duty of a researcher in this field to collect the actual facts of the medicinal ideas of ancient India after sieving the superfluous elements and judge those with proper introspection. Otherwise the wrong notion of mixing the concepts of Āyurveda with those of magic and supernatural activities will still continue to exist and this will lead to many misunderstanding and misconception in this field. Besides, this branch of knowledge in India has also suffered a lot in the hands of untrained physicians who are not different from the so called quacks and who, taking the advantages of the illiteracy of the native people, are exploiting them in highest order. Nevertheless, it is not improper to say that the knowledge of Āyurveda which has its beginning in the pre Aryan or Indo- Aryan period, got a momentum in ancient India during the time of the Vedas and it was expanded to different parts of the world during different period of history, where sometimes this field of knowledge was improvised and upgraded with the implementation of various native ideas and facts through experiments and maturity.



Step to Consider

1. **R̥gveda:** In the *R̥gveda* the twin god Aśvinau are often referred to as the physicians. cf. *bhiṣajau* (1.116.16) . The *R̥gveda* refers to the physicians of the Atharvan, *tasmaā dakṣinaā satyavicakṣa ā dhattama dasrabhiṣaj tharv n* (1.116, 16). The *R̥gveda* also supports the view that at that time the physicians had to call out the patients for rendering treatment towards them, *rutam bhiṣak* (9.112)
2. **Atharvaveda:** In the *Atharvaveda* treatment of diseases through hydrotherapy is stated clearly many a time. cf. *pa id va u bheṣajīr po amivacatanīh/ ā po viśvasya bheṣajīstaste kṛṇvantu bheṣajam //* (6th *k ṛṇā*, 10th *amuv ka*, 5th *s kta*, 3rd verse). This Veda also furnishes the reference of the diseases like tuberculosis. cf. *yakṣmo yo asminn viṣṭastamu devā avīvaran* (6.9.2.1).
3. **Sātapathabrāhmaṇa:** The reference to the twin gods Aśvinau as the physicians of deities is found in this brahmanic work. cf. *aśvinau vai dev n m bhiṣajau* (12.7.2.3) This Brāhmaṇa puts forward the reference of the study of anatomy also. Here we find the reference of thirteen ribs on both the side of the body which are called *parśu*. cf. *trayodaś ny ḥ parsavastrayodas ny ḥ p rsve trinave tasm t p rsve trinavaḥ* (12. 2.4.13)

4. *Brahmavaivartapurāṇa*: This work exhibits references about the divine origin of Āyurveda. cf. *ṛgyajuhśā maa tharvāa khyān dr̥ṣtvāa vedāa nprajāa patih̄ / vicintya teśāa martham caivāa yurvedam cakaā ra saḥ / / (Brahmakāa ṇḍa. ch 16. v. no. 9)*. The reference of calling Āyurveda as the Fifth Veda runs as *kṛtvāa tu pañcamānvedāmbhāa skaraā ya dadau vibhuḥ / ... etc. (Brahmakāa ṇḍa. ch 16. v no. 10)*. This field of study was treated as a science in this work and the reference of a good number of physicians earning fame is also found here. This Puraṇa shows us a long list in this regard along with its exposition on the definition of a physician called *vaidya*. In this context this work establishes a very powerful statement that physicians are in no way to enhance the span of one's life *na vaidyaḥ prabhurāa yuśaḥ (Brahmakāa ṇḍa. ch 16. v no. 25)*. This work also incorporates the existence of various human diseases like *pāa ṇḍu* (i.e. Jaundice), *kuṣṭha* (i.e. Leprosy) etc. and states clearly that high fever was the cause of all types of diseases, cf. *janakaḥ sarvarogaā ṇāa m durvāa ro daa ruṇaḥ jvaraḥ (Brahmakāa ṇḍa. ch 16, v no. 27)*. One of the interesting statements regarding healthy life reflected in this great work is that here we also find the ways to stay away from old age . cf. *nityam̄ bhū kte sam̄yamī yo jaraā taṁ nopagacchati (Brahmakāa ṇḍa, ch. 16, v no. 45)*

5. *Matsyapurāṇa*: This famous *Purāṇa* gives us different ideas regarding various diseases and the treatment of those ailments. A detailed discussion on the *ośadhi* or medicinal plants is incorporated in the verse no. 23 up to the end of the chapter 217th of this book. Treatment of wounds is also found in the introductory verses of the 219th chapter of this Purāṇa. Cf. *nara śāstrahatam̄ praā pto na tasya maraṇam̄ bhavet / kalmaā śavenunāa tatra janayettu vibhāa vasum // (v no. 4)*. The treatment of burn injury is stated in this work in connection with the description of the duties of a king. Cf. *saā mudrasaindhavayavāa vidyuddagdhāa ca mṛttikāa / tayāa nuliptam̄ yadvēśma nāa gninaāa dahyate nṛpaḥ (ch. 219, v no. 7)*. The treatment of ailments like gout or arthritis has also been incorporated in this purana . Cf. *digdham̄ nirviśataā meti gaa tram̄ sarvaviśāa rditam / (ch. 217, v no. 21)*.

6. *Garuḍapurāṇa*: In this work the 164th chapter exhibits a detail discussion on the issues which are directly connected with Āyurveda. Here we find the utterance of almost all types of diseases detected in ancient India. Again in this work sage Ātreya is referred to as an earlier prophet in this field. cf. *sarvaroganid na ca vakṣye suśruta tattvataḥ / aa treyāa dyairmunivarairyathāa p rvamudir tam // (164.1)*. In the same chapter of the work, the divine origin of herbs and medicine is also incorporated.

7. *Bhaiṣajyaratnā valī*: This book clearly states about the divine origin of Āyurveda. cf. *brahmaā smṛtvāa 'yuśo vedamprajāa patimajigrahat / so 'śvinau tau sahasraā kṣam so 'triputraā dikāa n munin / te 'gniveśāa dikaṁste tu pṛthak tantraā ṇi tenire // Āyurvedāa vataā raprakaraṇam. verse no.8.*

SAQ

Write a note on the references of the materials of Āyurveda available in various purāṇas. (100 words)

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.....
.....

Bring out some vedic references on ancient Indian medicine. (30 words)

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

1.5 Scope of Āyurveda

The term Āyurveda has a very wide scope in the context of Indian medicinal field. In Indian tradition it is also referred as *Vaidyaśāstra* i.e. the scripture of the physicians. It is often recorded as an *upāṅga* or subsidiary part of the *Atharvaveda* as this Veda, as stated earlier in the present unit, furnishes ample examples and sufficient references of the existence of the study of treatment of diseases and medicine used for it in the early period of Indian history. Suśruta, the famous surgeon of ancient India has termed Āyurveda as an subsidiary branch of the *Atharvaveda* in the 1st chapter of the *Sūtraśāhāna* part of his *Saṁhitā*. Patañjali, the great ancient scholar of India mentions the existence of *Vaidyaka* i.e. the medical practitioner along with the reference of *Aśvaghaṇa* and *Itihāsa*, *Purāṇa* and *Vākyānukāya*. This also stands as a strong proof of antiquity of Indian medical study and its practices. Etymologically this term consists of two words viz. *āyur* and *veda*. The meaning of the term *āyur* is the span of life whereas the word *veda* is used to signify knowledge. Thus the composite meaning of the term Āyurveda is the knowledge that enhances the span of life. It is important to note that though the primary meaning of the term Āyurveda is the knowledge that is used for prolonging the span of life, but it encompasses the knowledge of the whole field of medical issues prevailed and practised in India in ancient period. The term *āyur* is very much significant in the context of Indian medicinal field. Various scholars at different point of time have notified their divergent views on the concept of the term *āyur* along with its scope and it is common in almost all the opinions that this particular term bears a philosophical ideology which sometimes transcends the material life and appears to be attached with spiritual mission. Thus the holistic approach to describe the term *āyur* in ancient Indian works also leads to put emphasis on the spiritual side of the treatment of various ailments by correlating the importance of mental health in this regard. Let us now

Āyurveda show that the scope of this field of study was not only vast in area, it also tried to cover up almost all the branches related to human ailments and the ways of their treatment. Moreover, these classification also establishes the fact of compartmentalization of various subjects related to Indian medicine. The earlier doctors even did various types of surgeries with minimum facilities available and in doing this they had to take the help of indigenous substances found in a natural way. So it is obvious that the concept of naturopathy was developed vis a vis the primitive ways and means used in the Āyurveda for curing various diseases. The scope of Āyurveda can be grouped under the following heads: (a) cosmological and ontological speculations about the intrinsic relationship between matter and life, (b) biological theories related to embryo, body, life, soul, and rules of genetics, (c) theories related to physiology and pathology, (d) food, (e) rules for good health and longevity, (f) diseases, their causes and treatment, (g) poisons and antidotes and (h) ethics. It is important to note here that there was a strong philosophical base behind the concept of treatment of diseases referred to in Āyurveda of ancient India. This was mainly related to the physical and metaphysical ideas about matter and life. The concept of cosmogony in the *Suśrutasamhita* was based on the *Saa m̄khyā* theory related to *Puruṣa* and *Prakṛti*. Another important point to be noted here is that in the discussions related to the subjects of Ayurveda, three types of argumentations were accepted. Those are (a) *vāda* which denotes any type of academic discussion for arriving at a justified conclusion, (b) *jalpa* which refers to a dispute in which a person who is wrong tries to put forward the defense by unfair means and (c) *vitaṇḍā* which relates a dispute in which one tries to find fault in opponent's view but cannot offer any alternative solution. Thus the term Āyurveda which denotes the ancient Indian science for treatment of diseases is considered as a complete field or branch of knowledge that includes almost all the issues of medical science and as a result of its wide nature this field of study is still working with full force in and around our country. There are many places in India where in modern days also people are completely dependent on Āyurveda for the treatment of their ailments and diseases and they still can boast of their good health and strong mental power. This branch of knowledge has attained sufficient importance in foreign countries also. People in many places are constructing ayurvedic villages for providing the treatment of ailments by following indigenous ways and natural means. The importance of Āyurveda is also felt as it uses indigenous medicine which are mainly extracted from various medicinal plants and shrubs as well as follows the means of naturopathy.

SAQ

What is the meaning of the term *yuh* according to the ancient Indian scriptures? (40 words)

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.....
.....

Why *yurveda* was given the status of the Fifth Veda? (50 words)

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

What are the main points of discussion in *yurveda* ? (70 words)

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

Check Your Progress



1. Name some earlier Indian scriptures where the reference of doctors or medicine is found.
2. What is the etymological meaning of the term *Āyurveda*?
3. Relate the wider meaning of the term *yuh*.
4. Give the names of some ancient sages who are considered to be the pioneer in the field of Indian medicine.
5. Which God is connected with the beginning of the practice of Indian medicine?
6. Which school of philosophy was followed by the ancient scholars of *Āyurveda* in the context of creation ?

1.5 Different Works on Ancient Indian Medicine

India can be proud of its medicinal works from ancient time. The treatises based on this subject can be classified on the basis of their antiquity because many of those are recorded only in later works and some are found with distorted and incomplete form. Some works of Indian medicine are again found with changes

rendered by later scholars of this field. It has already been stated that the earliest part of Indian medicine started with the works like *Brahmasa hitā*, *Prajāpatisa hitā*, *Aśvisa hitā* and *Balabhitsa hitā* which are unfortunately lost and they are surviving only by the reference of their names in other works. Next come the compilation works the most of which also go with the name *sa hitā* and this includes the works like *Carakasa hitā*, *Suśrutasa hitā*, *Hār tasa hitā*, *Agniveśatantra*, *Paraśarasa hitā* and *Bhelasa hitā*. These works are regarded as the ancient books of Āyurveda as the earlier works are not available at present time. There are some works on Āyurveda which are regarded as the books of later period by scholars of the concerned field e.g. *Aṣṭa gasa graha* of Vāgbhaṭa I, *Aṣṭa gahr̥daya* of Vāgbhaṭa II, *Rugviniścaya* of Mādhavakara, *Siddhiyoga* of Vṛṇḍa, *Yogasāra* and *Yogaśataka* of Nāgārjuna, *Cikitsākalikā* of Tisata, *Bhāvaprkaśa* of Bhāvamiśra, *Cikitsāsārasa graha* of Cakrapāṇidatta etc. The work *Bhaiṣajyaratn val* which is based on the subject matter incorporated in earlier saṁhitās is regarded as a book of Āyurveda of much later period. This book is included in the curriculum of various courses of Āyurveda in different universities. Besides these Āyurvedic treatises, we also come across two other types of works which are also connected to the ancient Indian medical science. These are the Rasagranthas and the Nighantus. Apart from the original works on Āyurveda the commentaries and exposition on various original works also attract attention in this regard. Though these supplementary works are based on the message and theories established in the original works, sometimes many independent ideas and observations are seen to be reflected in these works. Some of the renowned works on Āyurveda are discussed below.

1.5.1 Ancient works on Āyurveda :

(a) *Carakasa hit*

The most famous and authentic work on early Indian medical science is said to be the *Carakasa hit*. Caraka who is considered as the most renowned specialist on ancient Indian medicine is said to be the author of this famous work. As the name of Caraka is found with the king Kaniṣka as his family physician, his probable time is fixed to be the 1st century A.D. It is very much important to note here that the subject matter of the book is conceived from the *tantra* or *sa hitā* composed by the great sage Agniveśa and later Caraka, in his *Sa hit* has enlarged and refined it with the help of his own observation and exposition in various direction. Caraka, himself has declared in the introductory part of this work that *tantrasya kartā prathamagniveśo yato bhavat (s trasth na 1.32)*. As story goes, Agniveśa was a resourceful disciple of Punarvasu Ātreya and he is the first one to establish the advices received from his preceptor in a *tantra* form and Caraka afterwards puts forwards his own explanations and opinions which were based on his own observations and experiences. So now what we receive under the heading of the *Carakasa hit* is primarily an

amalgamation of ideas on ancient Indian medicine established by various sages and scholarly persons and which is extended and improvised in a specific form by Caraka the great man in this field. Moreover, this work also bears extensive contribution of Dṛḍhabala another scholarly name found in this direction. Some chapters of the present *Carakasa hit* are ascribed to Dṛḍhabala. One must know that the name Caraka enrolls with ambiguity as confusion arises on the issue whether it is a proper name of a person or it is just an epithet (from the root *car* to roam or to wander) originated from the wandering nature of the person connected to the process of writing the work *Carakasa hit*. Whatever may be the etymological meaning or the derivation of the term Caraka, the work *Carakasa hit* always shines with its own magnanimity and valuable contribution not only in the field of early Indian medicine but also in the arena of medical study which still continues world wide. The subject matter of this important treatise is divided into eight sthanas viz. *s trasth na* or *ślokasth na*, *nid nasth na*, *vim nasth na*, *śar rasthana*, *indriyasth na*, *cikits sth na*, *kalpasth na* and *siddhisth na*. Among these the first *sth na* has thirty chapters, the second one bears eight chapters, *vim nasth na* has eight chapters, *szarīrasth na* has eight chapters, *indriyasth na* contains twelve chapters, *cikitsasth na* consists of thirty chapters, *kalpasth na* has twelve chapters and the last *sth na* i.e the *siddhisth na* contains twelve chapters. Thus the *Carakasa hit* as available in the present form has 120 chapters altogether. Many commentaries have been composed on this work of which some are well acclaimed in the society. The importance of the *Carakasaa hit* can be assessed from the fact that this work was translated into Persian and Arabic many years ago.

(b) *Suśrutasa hit*

Another monumental work on ancient Indian medicine is the *Suśrutasa hit*. It is ascribed to Suśruta the famous physician of ancient India. But the matter of regret in connection with this work is that like the *Carakasa hit*, this work also is not available in its original form. The opinion of different scholars show that the *Suśrutasa hit* available at present is nothing but the amalgamation of issues related to Āyurveda established at different time by various scholars of this field. The name of Suśruta is attached along with those of Ātreya and H r ta in the Bower Manuscript establishing his connection in the field of early Indian medicine. From the documents available so far the probable time of Suśruta is fixed to be 2nd to 3rd century A.D. It is very important to note that the present form of the *Suśrutasa hit* is not composed solely by Suśruta. History says that it is rather, expanded and refined by N g rjuna who was obviously a scholar in this field. The chapter division of this work runs as (i) *S trasth na*, (ii) *Nid nasth na*, (iii) *Śar rasth na*, (iv) *Cikits sth na*, (v) *Kalpasth na* and the (vi) *Uttaratantra* which according to various scholars is an interpolation. This work, as also the case in the *Carakasa hit* starts with the discussion on the divine origin of Āyurveda. King Divod sa of Varanasi is named here as the

teacher of Suśruta. In the *Sūtrasthāna* Suśruta deals with some general questions and relates the name of the physician of gods i.e. Dhanvantari. The second chapter deals with various issues of pathology. The *Sārasthāna* is on anatomy and embryology while the fourth chapter deals with the ways and means of treatment. The *Kalpasthāna* is on toxicology and the last chapter can be treated as a supplement of the whole work. In this part various ophthalmic diseases are dealt with and many topics which are not discussed in earlier parts are treated here with great care. This work obviously points out the fact that Suśruta was a great surgeon of extraordinary talent and he deals in detail with surgery. One important point to be noted here is that Suśruta has put great importance to the qualities both of the body and the mind to be achieved by the student who is initiated for becoming the future physician. Moreover, Suśruta has shown in his book a developed idea on human anatomy for which he was regarded as an authority in this field. It can undoubtedly be asserted that the *Suśrutasa hit* first furnishes a systematic way of arranging various experiences of the earlier surgeons and it has collected in a methodical way the so forth scattered facts of early Indian medical science. Suśruta can be claimed as the surgeon par excellence. There is an anonymous saying in this context establishing the relative mastery of Caraka and Suśruta. *śarīre suśrutah śreṣṭhaḥ carakastu cikitsite* which means Suśruta was the best in the field of anatomy where as Caraka the best in therapeutics.

(c) *Bhelasa hit*

This is comparatively a less known work in the field of Āyurveda in comparison either to the *Carakasa hit* or the *Suśrutasa hit*. From the point of view of style of writing and language as well as subject matter, scholars are almost unanimous to place it in a lower rank. There are mainly some verses and a very little number of prose portion available in this work. The subject matter is almost same with that of the *Carakasa hit*.

1.5.2 Later Works on Āyurveda

(a) *Aṣṭā gasa graha* and *Aṣṭā gahrdayasa hit*

The two works *Aṣṭā gasa graha* or the Compilation of eight parts and the *Aṣṭā gahrdayasa hit* or Compendium of the essential of the eight parts are ascribed to two Vagbhatas though sometimes it creates confusion as both these scholars belonged to the same lineage. The junior Vaagbhāta is supposed to be the grandson of the elder one who was also known as Vṛddhavaagbhāta. The elder Vaagbhāta was the son of Sinhagupta. As it is clear from the title of the two books, the later Vaagbhāta has taken substantial portion of the subject matter from the work of the earlier one. The contents of the two works are based on the eight fold division of the subject matter of ancient Indian medicine viz. major surgery (*śalya*), minor surgery (*śīlkyā*), healing of diseases (*kṛyācikitsā*), demonology (*bhṛtavidyā*), Infant diseases (*kaumrabhṛtya*), toxicology

(*agadatantra*), elixirs (*ras yana*) and aphrodisiacs (*v jikarana*). These works are very useful and the study on these works still reveals many a subtle ideas on early Indian medicine. As the references of Caraka and Suśruta are found in these two works in a bulk, these two works are certainly later than those two saṁhitaas. There is a popular saying that if one completes the content of the *Aṣṭ ngasa graha* the study on other two saṁhitaas composed by Caraka and Suszruta is meaningless. Again the study of this work is necessary for understanding the meaning of the contents of the *Carakasa hit* and *Suśrutasa hit* viz.
aṣṭ gasa grahe j ate vr̥th pr ktantrayoḥ śramah /
aṣṭ gasa grahe'j ate vr̥th pr ktantrayoḥ śramah //

(b) Other Works

Apart from the *aṣṭ gasa graha* and the *Aṣṭ gahr̥dayasa graha*, there are some later works on Indian Medicine some of which are mentioned earlier. M dhavakara’s (son of Indukara) *Rugviniścaya* deals mainly with pathology, Vṛndadeva’s *Siddhiyoga* or *Vṛndam dhava*, a book written in ninth century A.D. deals mainly with the treatment of diseases with the help of prescriptive measures, Cakrap ṇidatta’s *Cikits s rasa graha* deals mainly with therapeutics. Va gasena’s *Cikits s rasa graha*, N g rjuna’s *Yogas ra* and *Yogaśataka*, Govindad sa’s *Bhaiṣajyaratn val* etc. have also their own status and importance in the field of early Indian medicine.



<p>SAQ</p> <p>Write short notes on <i>Carakasa hit</i> , <i>Suśrutasa hit</i> and <i>Aṣṭ gasa graha</i> (100 words each)</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>Assess the place of the <i>Carakasa hit</i> and that of the <i>Suśrutasa hit</i> in the world of Indian medicine.(80wordseach)</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>

Check Your Progress

7. Who are the writers connected with the present *Carakasa hit* ?
8. Which names are assigned as the composer of the present *Suśrutasa hit* ?
9. According to the tradition which king of ancient India is attached to Caraka?
10. What are the chapters in which the *Carakasa hit* is divided?
11. What is the eight fold divisions of the contents of *Āyurveda*?
12. Who is the writer of the work *Aṣṭ gasa graha*?
13. What is the name of the work of Cakrapañidatta's work?
14. Who is the writer of the *Bhaiṣajyaratn val* ?

1.6 Summing Up

The unit above on Ancient Indian Medicine gives you an account of the topic in an elaborate manner. This topic is meant to help you in understanding the early stages of Indian medicine. You have come to know about the idea of divine origin of *Āyurveda* and the names of the sages connected with the process of development of this branch of knowledge. This unit also makes you aware of the contribution of the ancient scholars of *Āyurveda* like Caraka, Suśruta, V ḡbhaṭa and others. At the end of the reading of this unit you will surely acknowledge that the origin of *Āyurveda* or Indian medicine was not a spurious development but it has its own history and a sequence and it started, though in a crude form in the remote era of the pre Aryan period and took a negotiable form during the Vedas when most of the part of the world was encircled with the gulf of ignorance and illiteracy. This is a unit that again furnishes the basic matters with which *Āyurveda* dealt. But as you will have to go through the prescribed portion of the book *Bhaiṣajyaratn val* which will be discussed through the next two units, any excerpts from any of the text of *Āyurveda* has not been incorporated here. It is expected that the basic idea of the concept of *yuh* as well as that of *Āyurveda* written in the present unit will surely help you understand the topics of the next two units.

1.7 Glossary

1. *yuh*: The span of life
2. *veda*: Knowledge, the four holy works of Hinduism viz. *R̥gveda*, *Saamaveda*, *Yajurveda* and *Atharvaveda*.
3. *sa hit* : A collection

4. *purāṇa* : A particular form of Sanskrit composition where creation of the world etc. are furnished along with many mythical stories and narration.

5. *bhīṣak*: Physician

6. *bhesaja*: Medicinal

7. *yakṣm* : Tuberculosis

8. *parśu*: Rib

9. *vaidya*: Physician

10. *vaidyaka*: Physician

11. *bhaiṣajya*: Related to medicine.

12. Cosmogony: The Science concerned with the origin of the universe.

1.8 Probable Questions

- (a) Explain the meaning of the term *yuh* in the context of ancient Indian medicine (100 words).
- (b) Write a note on the scope of Āyurveda. (250 words)
- (c) Discuss in your own words the topics with which ancient Indian medicine dealt. (150 words)
- (d) State about the purāṇas where the subject matter related to Āyurveda is explained (150 words)
- (e) Write a note on the important works of ancient Indian medicine (200 words)

1.9 Suggested Readings

1. Ṛgveda etd. by Paritosh Thakur
2. Atharvaveda etd. by Sri Bijanbihari Goswami
3. Carakas hit with the Introduction of Sri Satyanarayana Sastri
4. Su rutasa hit etd. by Kunja Lal Bhisagratna
5. History of Sanskrit Literature written by Macdonell
6. History of Classical Sanskrit Literature written by Gaurinath Sastri
7. History of Sanskrit Literature written by A.B.Keith
8. Bhaiṣajyaratn val etd. By Sri Rajesvaradattasastri Ayurvedasastracarya
9. The Cultural Heritage of India (vol. VI) etd. By Priyadarajan Ray & S.N. Sen

Unit-5

Bhaiṣajyaratnāval : A General Idea

Contents :

- 2.1 Objectives
- 2.2 Background
- 2.3 Title of the book
 - 2.3.1 Construction
 - 2.3.2 Significance
- 2.4 The Author
- 2.5 Contents
- 2.6 Importance
- 2.7 Summing up
- 2.8 Glossary
- 2.9 Probable Questions
- 2.10 Suggested Reading

2.1 Objectives



The purpose of this unit is to help you to

- trace the meaning of the title of the book
- know about the author of the book
- get an idea of the contents of the work
- evaluate the importance of the book

2.2 Background

It is already clear to you from the earlier unit that ancient Indian medical science has a continuous history and background and many works related to this subject were composed at different time. You are also aware of the fact that the idea of Āyurveda can be traced in the literary works of vedic period and many Puraāṇas contain detailed discussion on various issues of ancient Indian medicine. Moreover, the concept of treatment and hygiene can be traced in the pre-Aryan period. The present unit will discuss specifically the famous work *Bhaiṣajyaratnāvalī*—which is considered to be an authoritative work on Āyurveda. This book has covered the important issues of Āyurveda and being a work of much later period, this book contains many developed ideas and information. So it is very much necessary to get an overall idea on this work. The present unit will also

furnish an exposition on the title of the work. Besides, this unit will present out a brief discussion on the contents of the book and it will also establish the importance of the *Bhaiṣajyaratn valī* in the world of ancient Indian medicine.

2.3 Title of the Book

It is common in almost all ancient works of Sanskrit that the title in every case remains highly suggestive and it bears a very close connection with the composer's view that he wants to establish in the concerned work. In case of the title *Bhaiṣajyaratn valī*, the same norm is applicable and the construction of the word will also signify the gravity of the subject matter. Here, the construction of the word as well as the significance of the term are discussed which will help you to understand the greatness of the subject matter of the book.

2.3.1 Construction

The title *Bhaiṣajyaratn val* evokes a considerably deep meaning and it bears grave significance in connection with the subject matter of the text. The term *Bhaiṣajyaratn val* is an amalgamation of two words i.e. *bhaiṣajya* and *ratn val*. The word *bhaiṣajya* has been originated from *bhiṣaj* or *bhiṣaja*. The root *bhiṣaj* is used to mean treatment. In the commentary of S yañ c rya on the line *sa haiten pi bhiṣajyeta (Śatapathabr hmaṇa 5.2.4.10)* it is mentioned clearly “*bhiṣaj cikits y m*”. So the term *bhaiṣajya* relates the meaning of healing efficacy which has been given substantial importance in India from time immemorial. In the *Kaus'ikas tra* also the reference of the term *bhaiṣajya* is found in the sense of peace related activity which is said to be used to get rid of the attack from diseases. The second term of the title *Bhaiṣajyaratn val* is *ratn val* which means a garland studded with jewels. The term *ratna* though primarily means jewel of any kind but it signifies excellence in the group, the meaning supported by the popular saying *j tau j tau yadutkrṣtam tadratnamiti kathyate*. Thus the meaning of the composite term *Bhaiṣajyaratn val* comes out to be a collection of excellent remedial measures used for removing physical and mental ailments.

2.3.2 Significance

As in the case of other works of Sanskrit, the etymological meaning of the title *Bhaiṣajyaratn val* has a deep connection as well as symmetry with the contents of the work. In this work the author Govindad sa has amalgamated a detailed discussion on various ailments and has shown the remedial measures to be taken during the time of affliction. The writer here tries to gather the causes and symptoms of almost all types of physical and mental ailments prevalent at the contemporary period and the most important feature of this work is that the writer has asserted a detailed procedure of the treatment of all those diseases in an exhaustive manner.

Moreover, almost in every chapter the author has enclosed the list of things to be taken and to be avoided by the patient. So from the view point of a person of the modern age, the writer has engraved here the jewels in the form of early medicine some of which are still in practice. Here lies the significance of the title of the book. The book with exclusive enumeration of the remedial measures for getting relief from the attacks of different types of diseases prevalent in human society can obviously bear a synchronisation with the title *Bhaiṣajyaratn valī*. Thus the book really appears to be a work of bejeweled garland in the form of medicine and treatment measures. So it can be said that the title *Bhaiṣajyaratn valī* remains as a symbol of great suggestion and it is very much compatible to throw light on the importance of the work concerned. Moreover, this title can assert the importance of the work of Govindadāsa in the arena of Indian aboriginal medicine. So the title can be called a suitable and an apt one in consideration with the present context.

SAQ

Write down the construction of the title of the work *Bhaiṣajyaratn valī*. (sixty words)

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Relate the significance of the title *Bhaiṣajyaratn valī* (fifty words)

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2.4 The Author

You have come to know that the author of the book *Bhaiṣajyaratn valī* is Bhaiṣajyaratn Govindadāsa. Following the Indian tradition, Govindadāsa also does not furnish any data in his work about his life and time. So there is hardly any information that can offer any idea about the personal life of this great scholar. It can be inferred that as Govindadāsa has written the valuable book *Bhaiṣajyaratn valī* which can be used as a *materia medica* of Indian therapeutics, he must have authoritative knowledge in ancient Indian medical science. Moreover, as the work furnishes exposition on various issues of Āyurveda on the basis of the *Carakasa hit*, the *Susrutasa hit* and other earlier works, it can easily be inferred that before composing this work of great importance, Govindadāsa had gone through all the available works on Āyurveda. The way

of treating the diseases, as it is available in the *Bhaiṣajyaratn valī* simply establishes the fact that Govindadāsa himself must be a great ayurvedic scholar. From the very first verse of the book, where lord Gaṇeśa is worshipped, it can be inferred that Govindadāsa was a devotee of Gaṇeśa. It is to be remembered here that the *Bhaiṣajyaratn valī* is later enlarged and edited by another scholar of Āyurveda Bhiṣagratna Sri Brahmaśāka karmisra who, by doing this job, has also proved his commendable knowledge in the field of Āyurveda.

2.5 Contents

The *Bhaiṣajyaratn valī* is a voluminous work with all the possible elements of therapeutics. There are altogether 109 chapters called prakaraṇas in this work. Each chapter contains a particular subject matter and the subtitle of the chapter is made on the basis of the main topic of discussion forwarded therein. The introductory chapter starts with an eulogy of lord Gaṇeśa and then the writer passes to narrate the story behind the advent of the ancient stalwarts of Āyurveda like Indra, Dhanvantari, Ātreya and the like. For your information and an over all idea, the subject matter of the first twenty five chapters of this work is discussed here briefly one by one.

1. *Āyurvedavat raprakaraṇam*: In this chapter Govindadāsa states about the advent of the ancient scholars of Āyurveda in this world starting from Brahmā and he completes his narration with the name of Vāgbhaṭa.

2. *Sodhanam ranaprakaraṇam*: In this chapter our author gives a detail discussion on the ways of purification of various elements like metals, stones, different seeds etc.

3. *Miṣṭi ravargaprakaraṇam*: In this chapter Govindadāsa deals with the topics like the types of ailments, the duties of a physician, advice for immediate treatment, the characteristics of treatment, the required sequence of treatment etc.

4. *Paribhāṣā prakaraṇam*: In this chapter the author discusses the different units of measurement as well as the technical terms like *triphalā*, *trikatu*, *caturusana*, *catur mla*, *pa calavaṇa*, *pa camūla*, *pa cagavya*, *saḍusana*, different types of mixture, the time fixed for extracting different medicinal plants etc.

5. *Jvaracikitsā prakaraṇam*: This is the longest chapter of the *Bhaiṣajyaratn valī* and the author here narrates elaborately the process of treatment of various types of fever, the things which should be avoided during the time of such fevers, the things the consumption of which are prescribed during fever, the symptoms of fever, different types of fever, different ways of preparing various decoction (*kvātha*) suitable for the treatment of particular diseases, various ways of preparing electuary (*avalehaka*), process of making different medicines for the treatment of different types of fever etc.

6. *Jvara tisa racikitsa prakaraṇam*: This chapter deals with the treatment of disease called *jvara tisa ra* i.e. fever along with dysentery and a detail account of various types of decoction prescribed for controlling this disease.

7. *Atisa racikitsa prakaraṇam*: In this chapter Govindad sa shows various types of dysentery like amoebic dysentery, bacillary dysentery etc., separate means of treatment and the things to be taken as well as to be avoided by the patient during this disease.

8. *Grahaṇīrogacikits prakaraṇam* : In this chapter the author of the *Bhaisajyaratnavali* offers a detail discussion on the disease called diarrhea and its treatment, the medicine to be taken and diet to be followed during the attack of this disease.

9. *Ars zarogacikits prakaraṇam*: This chapter states about the disease called piles, its causes, treatment, the prescription of ointment for application and the things the use of which is prohibited during this disease.

10. *Agnim ndy dicikits prakaraṇam*: This *prakaraṇa* deals with the disease called dyspepsia or slowness of digestion. Digestion is the root of healthiness and so according to the *Bhaisajyaratn vali* one should always remain careful about the digestion process of one's body. This chapter of the book clearly states the treatment for the diseases arising out of stomach problem and indigestion, the things to be taken during this problem and also the list of things prohibited for the patient in this disease.

11. *Krimirogacikits prakaraṇam*: This chapter deals with the problems created from worms. The author gives here the types of worms found in human body, the way of treatment of such problem, the indigenous medicine to be taken and the chart of prohibited things.

12. *P ṇdurogacikits prakaraṇam*: This chapter offers a detailed discussion on Jaundice, its treatment, the things to be taken to control this disease and also the chart of things to be discarded by a human being during this disease.

13. *Raktapittacikits prakaraṇam*: This *prakaraṇa* speaks about the disease known as bile blood i.e. disturbance of blood caused by bile. This disease causes spontaneous hemorrhage from the mouth or nose. Bhiṣagratna Govindad sa has offered in this chapter the treatment process of this disease, the list of things to be taken and to be avoided by the patient.

14. *R jayakṣm cikits prakaraṇam*: This chapter speaks about the symptoms and process of treatment of the disease called tuberculosis. The author specifically notified here that at the very beginning of this disease, the treatment of fever etc. is necessary and then one should proceed towards the treatment of the main disease. In this chapter we also find the chart of things to be taken as well as to be discarded by the patient.

15. *K sacikits prakaraṇam*: In this chapter the author establishes the treatment process of different types of cough and the list of things to be taken as well as to be discarded in this disease.

16. *Hikkas zv sacikits prakaraṇam*: This *prakaraṇa* deals with hiccup i.e. the problem of stertorous breathing, its treatment and the list of things to be taken and the list of things to be discarded during the ailment.

17. *Svaravedacikits* : This chapter deals with the ailment of voice break. This ailment may be due to cough, fat, wind and bile. This chapter like the other *prakaraṇas* speaks about the way of treating this disease, the things prescribed for having and also the list of things to be avoided.

18. *Arocaakicikits prakaraṇam*: This chapter deals with the common disease called loss of appetite. It clearly points out the four divisions of loss of appetite as this may be caused by wind, bile, cough and mental disorder. In this chapter we come across a detailed discussion on the divisions of the said disease and the course of action to be followed during the time of this disease. The writer also puts forward the list of things to be taken as well as to be avoided at the end of the chapter.

19. *Chardirogacikits prakaraṇam*: This chapter deals with the most common disease i.e. cold which is also commonly called as running nose. This disease is said to be aggravated by cough and bile. So to get a control over this disease one must take care that the body remains free from the problem of cough and bile. This chapter again shows the course of action to be followed in the process of medication and the list of things to be taken as well as avoided is also attached at the end of the chapter.

20. *Trṣṇ rogacikits prakaraṇam*: This *prakaraṇa* speaks about the disease of morbid thirst. This disease may be due to wind, bile and also wound etc. For every type of this disease there is a separate way of treatment and the author has furnished a detailed treatment plan in this chapter along with the list of things to be taken and avoided during the disease.

21. *Murch rogacikits prakaraṇam*: This chapter deals with the treatment of the disease called convulsion. This ailment makes one senseless every now and then. Basically three types of convulsion are discussed in this chapter which are caused either by the problem of blood or because of the consumption of liquor or it can be caused by the use of poison. The author of the present work has dealt with all these types of convulsion and he specifically mentions the treatment policy of each category. Moreover the lists of things that must be taken and the things which should be avoided during this ailment are also furnished in this chapter.

22. *Mad tyayacikits prakaraṇam*: This chapter deals with the disorder resulting from intoxication. The treatment for removing the hang over arising out of the consumption of alcohol is discussed in a detailed way in this chapter. It is noted here that the problem of intoxication may be due to wind, bile, cough and because of the consumption of betel nut etc. and the treatment of each category is incorporated in a specific manner. In each case it is seen that the use of the substance which bears the opposite character removes the impact of intoxication. Like other chapters, the writer has specifically mentioned the things to be taken and avoided during this problem in the last part of the present chapter.

23.D *harogacikits prakaraṇam*: This chapter deals with the ailments coming out of cauterizing or burning sensation. This disease facilitates internal heat and fever and a systematic process is to be followed to fight against this problem. The treatment of this ailment involves the use of things that generates coolness in the body. In this chapter also the writer has shown the list of things which are beneficial as well as the things which are injurious to the patients in this disease.

24. *Unm dacikits prakaraṇam*: This chapter deals with the treatment of mental disorder. According to the *Bhaiṣajyaratn val* , this mental problem may be due to wind, bile and cough and there are three separate ways of treating these categories of the disorder. The main aim of the treatment of this ailment is to keep balance of the mind. This chapter, like the earlier ones also states about the things that should be taken and discarded during this ailment.

25. *Apasm racikits prakaraṇam*: This chapter discusses the treatment policy of epilepsy which can be caused by wind, bile and cough. In all these cases the ways of treatment are different and the writer of the *Bhaiṣajyaratn val* prescribes different types of ointments for application to get rid of the attack of such disease. Like previous chapters, this particular chapter also offers a list of the things to be taken and to be avoided by the patient.

SAQ

Give a summary of the subject matter of the first fifteen chapters of the *Bhaiṣajyaratn valī*. (150 words).

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Name the diseases which are discussed in the sixteenth to twenty-fifth chapter of the *Bhaiṣajyaratn valī*. (100 words).

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2.6 Importance

The book *Bhaiṣajyaratn val* can undoubtedly be regarded as an outstanding contribution to the world of Āyurveda. It is true that the subject matter of the book is derived from the works of the earlier stalwarts of Āyurveda like Caraka, Su ruta, Vaagbhāṭa and others. but the credit of the systematic presentation of the

contents must be given to our author. The author himself says in the introductory part of the book that the *Bhaiṣajyaratn val* owes its origin to earlier renowned works of Āyurveda and the present work has been originated from the ocean like contents of previous works. cf. *n n granth mahabdhilabdhasagunaa m bhaiṣajyaratn valim* (1.3). Again about the aim of the composition of the present work the writer Govindad sa declares that it was meant for the delight of the true physicians *sadbhiṣaj m mude vitanute*(1.3). These statements of the author prove that though he knew that the contents of the book would not completely be a new one yet it will provide assistance to the good doctors. So it can be assumed that this book was basically written as a hand book of the authentic physicians in the field of Āyurveda.

The most important point about this book is that it has discussed almost all the diseases detected so far by earlier physicians and every discussion is followed by the ways of treatment therein. Moreover, in almost all the cases the author has furnished a list of diet beneficial or hurtful for the particular disease which has put an additional value to the subject discussed. Govindad sa in this work has shown how the three elements viz. wind , bile and cough cause most of the diseases in human body. It is important to note here that though this book is not divided in parts, it deals with psychiatry and also gynecology as well. In the context of treating mental disorder, Govindad sa specifically mentions the ways to be followed to keep the mind free from discomfort and anxiety and to regain memory *manah pras dam pnoti smṛtim samj am ca bindati* (24.3). Another important feature of this work is that in the second chapter which is named as *odhanam raṇaparakaraṇam* we find the ways and means of purification of the substances used as medicine in different diseases and in the fourth chapter which is named as *paribh ṣ prakaraṇa* the author has incorporated the meanings of almost all the technical terms used in the ayurvedic way of treating a disease e.g. *triphal , trimada, trikatu, caturusana, pa c mla, kṣirivrṣa, aṣṭavarga* etc. Moreover, in the last part of the book, the writer has added an appendix consisting of three chapters where he has specifically discussed the diseases related to bile and cough one by one in an elaborated manner. The third chapter of the appendix deals with what is called *anubh tayoga* and this chapter is added for the benefit of the practitioners. It is said in the beginning of this chapter *ath nubh taye yogah sṣr r jesvarasṣ striṇ m/pratna n tanasṣca te sarve likhyante bhiṣaj m mude* // This appendix as a whole has added an extra value to this work. So it can undoubtedly be said that as a work of therapeutics the *Bhaiṣajyaratn val* of Govindad sa can be kept at a place of high acclamation. It is also worth mentioning that the great scholar of Āyurveda Bhiṣagratna Sṣri Govindad sa has not only dealt with *rasacikits* or the treatment through the juice of plants, he has also treated the other forms of treatment which are done with decoction (*kv tha*), aromatic powder (*c rṇa*), liquor (*sava*) etc. in the same manner. This has made the work more resourceful and effective in the world of physicians of Āyurveda. It is referred to be studied in almost all branches of Āyurveda throughout India. So it can be opined that in the context

of the subject matter though the work is based on the earlier treatises of Āyurveda, the systematic way of presentation of the various means of treatment in different diseases, the prescription of things to be followed and also those to be avoided in each of the disease are the writer's own employment and for this Sri Govindadāsa should achieve the proper credit and respect in the world of later physicians of Āyurveda. At present this work really remains as one of the important hand books of Āyurveda.

Know Your Progress

1. Who is the writer of the work *Bhaiṣajyaratnāvalī* ?
2. What is the meaning of the term *Bhaiṣajyaratnāvalī* ?
3. What is the term used for chapters in the *Bhaiṣajyaratnāvalī* ?
4. How many chapters are there in the *Bhaiṣajyaratnāvalī* ?
5. Write down a specialty of the work *Bhaiṣajyaratnāvalī* .
6. How do you know that the subject matter of the book *Bhaiṣajyaratnāvalī* has been taken from earlier works of Āyurveda?
7. What do you find in the last part of the work and what is discussed there?

2.7 Summing up



The unit above on *Bhaiṣajyaratnāvalī* furnishes an account of the topic elaborately. This unit will help you in estimating the work of Govindadāsa in the arena of therapeutics of Āyurveda. You have come to know that the subject matter of the present work is not completely new but as the writer himself has incorporated in the introductory part of the book, the topics here are selected and discussed elaborately for the benefit of the practitioners of Āyurveda. The style of writing is very simple and the content is exhaustive. Almost all the diseases have been taken into consideration and the ways of treatment along with the list of things to be taken as well as to be avoided by the patient are conspicuously mentioned at the end of almost all the chapters. Because of the excessive volume of the work, the content of only first twenty five chapters is noted here just for giving an idea. The significance of the title will make you think that though Govindadāsa arose as a scholar in the field of Āyurveda at a much later period, he has followed the tradition of Sanskrit work in selecting the title of his book. It can be inferred that the study of the present unit will surely make one capable of assessing the importance of the exclusive work *Bhaiṣajyaratnāvalī* . This will not only attract the students of Sanskrit but the fascinating ideas incorporated in this book may offer solutions to the queries of many learners coming from other fields also. The present unit again will prepare you to understand the subject matter of the next unit as well.

2.8 Glossary

1. <i>avat ra</i>	: Incarnation
2. <i>paribh s</i>	: Technical term
3. <i>atis ra</i>	: dysentery
4. <i>m tis ra</i>	: amoebic dysentery
5. <i>pitt tis ra</i>	: bacillary dysentery
6. <i>grahaṇi</i>	: diarrhoea
7. <i>arsza</i>	: piles
8. <i>agnim ndya</i>	: slow digestion
9. <i>kṛmi</i>	: worms
10. <i>p ṇḍu</i>	: jaundice
11. <i>raktapitta</i>	: disturbance of blood caused by bile
12. <i>yakṣm</i>	: tuberculosis
13. <i>k sa</i>	: cough
14. <i>murcch</i>	: senseless
15. <i>mad tyaya</i>	: disorder due to intoxication.

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2.9. Probable Questions

1. Write a note on the significance of the title *Bhaiṣajyaratn valī*. (200 words)
2. Give a summary of the prescribed portions of the *Bhaiṣajyaratn valī* which is incorporated in the present unit (250 words)
3. Estimate the importance of the book *Bhaiṣajyaratn valī*. (200 words)
4. Note down some features of the work *Bhaiṣajyaratn valī*. (200 words)

2.10. Suggested Reading

Bhaiṣajyaratn valī, text with commentary.

Unit-6

Bhaiṣajyaratnā valī : The Text

Contents :

- 3.1 Objectives
- 3.2 Background
- 3.3 Summary of the first chapter.
- 3.4 Summary of the third chapter
- 3.5 Translation
 - 3.5.1 Chapter I
 - 3.5.2 Chapter III
- 3.6 Explanations
 - 3.6.1 Chapter I
 - 3.6.2 Chapter III.
- 3.7 Elucidation
 - 3.7.1 Chapter I
 - 3.7.2 Chapter III
- 3.8 Summing up
- 3.9 Probable Questions ॐ
- 3.10 Appendix (The Prescribed Text)

3.1. Objectives

The purpose of this unit is to help you to

- get the idea of the text of the prescribed portions of the *Bhaiṣajyaratnāvalī*
- to get acquainted with the English translation of the important portion from the text
- identify the important lines of the text
- to know how to write the explanations of the important statements
- get introduced to the procedures of writing elucidation of apparently difficult yet meaningful statements.

3.2. Background

After going through two earlier units related to Āyurveda and the *Bhaiṣajyaratnā valī* respectively, it can easily be assumed that you have gathered

an overall knowledge of the science of medicine practised in early India as well as on the *Bhaisajyaratn valī*, the book as a whole. The present unit will offer the descriptive analysis of the prescribed text. Among 109 chapters of this book only the first and the third chapters are chosen as your text. The first and the third chapter, as you have already come to know, are called the *Āyurvedavat raprakaraṇam* and the *Miszravargaparakaraṇam* respectively. From the previous chapter it is clear to you that the *Āyurvedavat raprakaraṇam* describes the stories and beliefs related to the advent of the stalwarts of early Indian medicine and it is established here as in the case of other works of Āyurveda, that these scholarly persons had received the status of divine incarnations in connection with Āyurveda. The third chapter discusses the meaning of healthiness (*rogya*), disease (*vy dhi*), varieties of diseases, characteristic features of treatment, definition of a physician, the duties of a physician etc. It is very much important to clarify the fact here that though these two chapters are not directly connected to the therapeutical issues related to Āyurveda, yet these two can generate the basic knowledge of the concerned field and with the help of these two portions a student of your standard will get the privilege to be acquainted with the basic philosophy and norms behind the policy of treatment of the diseases in the ayurvedic way. So the study of these two chapters is very much relevant and it will surely take you one step further in the concerned field.

3.3 Summary of the First Chapter

This chapter consists of ninety eight (98) verses and as the title runs, it tells in detail, the beginning of the practice of Āyurveda in this world along with the traditional beliefs connected with the origin of various ancient scholars in this field. As a customary norm this chapter begins with an auspicious verse eulogizing Lord Gaṇeśa. The author, Szrīgovindad sa says in the introductory verse that the pair of lotus like feet of the god having a face of the elephant king i.e. Gaṇeśa, who is the cause behind the successful completion of work, (the pair of feet) which is eminent with the arrays of rays reflected from the numerous jewels studded in the crown of the lord of Gods (Indra) who is respectful with devotion, always gets victory. Then after saluting Sziva and P rvatī and also lord Viṣṇu in the next couple of verses, the author points out the mission of composing his work and he is confident that even if the work would not be desirable by the renowned scholars of Āyurveda, it would definitely be useful to the young learners. Then the author directly proceeds towards the subject matter of the book and he starts with the definition of Āyurveda. According to the *Bhaisajyaratn valī*, the authoritative scholars call that scripture as Āyurveda in which the span of life, the conditions favourable or injurious to it, the cause of diseases and its treatment are discussed. As man gets longer span of life as well as acquires knowledge of the span of life of others through this knowledge, so it is called Āyurveda by the great sages. Then the stages of the origin and development of Āyurveda are narrated in this chapter. It is said that Brahm after recollecting the knowledge of the span of life advised it to lord Praj pati and it went to twin god Asvinau

from Prajapati, then from Aszvinau the knowledge came down to Indra and it then passed to sages like Ātreya and others, from this sage, then Agnivesza and others got this knowledge and ultimately they composed separate treatises on Āyurveda and those became famous in this world. It is also said that the Supreme lord Brahmā extracting the main part of the Atharvaveda composed an easy book on the present subject which consisted of one lac verses and it came down by the name *Brahmasa hit* and He taught Dakṣa the knowledge of Āyurveda and the latter learnt Āyurveda along with its parts and ancillary portions. From Dakṣa, the twin gods Aszvinau learnt it and they composed their own treatise on it named *Aszvin kum rasa hit*. The story relates that when Lord Brahmā was beheaded by angry Bhairava, these twin gods offered necessary treatment and subsequently joined Brahmā's head in a perfect manner for which they got permission to take part in the sacrifices. Moreover, after the battle between gods and demons, Aszvinau instantly offered medical treatment and the injured gods got relief soon. These twin gods again offered treatment even to Indra when he was suffering from the tremor of his hand, to Moon when it fell down from the abode of Soma, to Pṣan when he suffered from tooth problem, to Bhaga when his eye became bad and to Szaszi when he was suffering from tuberculosis. Cyavana, a sensuous descendent of the family of Bhṛgu, when after losing his youth and vigour due to old age wanted to get back his lost strength underwent treatment from Aszvinau and received the desirable effect. The story found in the first chapter of the *Bhaiṣajyaratn valī* incorporates that Indra after observing all these and many other good jobs of the twin gods, asked them to teach him Āyurveda. Subsequently Aszvinau taught him whatever knowledge on Āyurveda they gathered so far and Indra after receiving the knowledge in this field, disseminated it to many sages like Ātreya and others. The story again tells that once Ātreya being unable to bear the sufferings and agony of the mortals, arising out of the attack of the disease, arrived at the place of Indra and reported him to share with him the knowledge of Āyurveda along with its parts and ancillary portions and the sage after the completion of the study composed a work under his name i.e. *treyasa hit* for the benefit of the inhabitants of this world. Thereafter the sages like Agnivesza, Bheḍa, Jitkarna, Paraszara, Kṣirapāni and Hṛita learnt the lessons of Āyurveda from Ātreya with the help of the book *treyasa hit*. Agnivesza was the first to write a book on Āyurveda and then other sages like Bheḍa and so on also composed books separately which could make Ātreya very happy and satisfied.

The author then proceeds to a different story. It relates that once the sages like Bharadvaja, Aṅgīrṣa, Garga, Marīci and the like coming from the surrounding areas of the Himalaya gathered in a place and held a meeting on the issues related to health and they unanimously accepted the priority of health in every walk of life through the stages of attaining the puruṣarthas i.e. *dharma, artha, kama and mokṣa*. But health is always exposed to different types of diseases and physical ailments destroy mental peace, happiness and also the strength of the body. So the sages gathered there approached the sage Bharadvaja to request

him to get the knowledge of Āyurveda from Indra. Accordingly the sage went to Indra and the king of Gods after listening to the words of the sages from Bharadv̄ja accepted the proposal and taught him Āyurveda extensively. It is believed that the sage Bharadv̄ja received the knowledge of Āyurveda in the core of his heart and as a result of that he remained free from any disease and lived a long life very peacefully. The other sages too, after getting the knowledge of Āyurveda from Bharadv̄ja lived a long and healthy life.

In the last part of the chapter, the author of the *Bhaiṣajyaratnāvalī* speaks about the story related to the birth of Caraka, Dhanvantari, Susruta and Vagbhata who in all ancient works are regarded as the stalwarts of ancient Indian medicine. It is said here that at the time of the protection of the Vedas by lord Viṣṇu in the form of Fish incarnation, Śeṣa the serpent also got the Vedas and he subsequently received Āyurveda as a part of the Atharvaveda. Once Śeṣa came to the earth just like a spy (*cara*) to observe the activities of the world and got very much hurt at the sight of the mortals afflicted by various diseases. He afterwards took birth in this world as a son of the sage Visuddha- knower of the Vedas and the ancillary scriptures and dedicated his life to advocate the ways and means of Āyurveda among the human being to get rid of the attack of the diseases and affliction. As he came to this earth as a spy without being identified by any one, he came to be known as Caraka in this world. He became the famous physician. Caraka remained immortal with the help of his magnum opus the *Carakasaṁhitā*. Next comes the story of another scholar of ancient Indian medicine i.e. Dhanvantari. This god was once asked by Indra to come to the earth and try to eradicate the diseases which make the human life always miserable. Having learnt the chronicles of Āyurveda from Indra himself, Dhanvantari took birth in the house of a *kṣatriya* king in Kasi and came to be known as Divodāsa in this world. He was later made the king of Kasi and became famous through his treatise which he used to teach the people for the eradication of diseases. Then comes the story of another renowned physician of ancient India Susruta by name. According to the story Susruta was the son of Visvāmitra and to follow his father's advice he went to Kasi to learn Āyurveda from Dhanvantari who was the king there and named as Divodāsa. Susruta with many others got the knowledge of Āyurveda from Divodāsa and he, among all the disciples of Divodāsa was the first to compose an independent work on Āyurveda. As this work was very well heard (*susruta*) in this world so the author himself came to be known as Susruta. Lastly we get the story of Vagbhata in the first chapter of the *Bhaiṣajyaratnāvalī*. It is said by our author that after Susruta there arrived another great man of Āyurveda in this world called Vagbhata who in intelligence was like Dhanvantari and who was given the status of the important physician in the kingdom of Yudhisthira, the eldest of the Pāṇḍavas. For the benefit of the people of this world, he composed the immortal work *Aṣṭāṅghaṛdayasaṁhitā* which projects the kernel of the works of Caraka, Susruta etc. and which has been regarded as a treasure of Āyurveda in this world.

SAQ

Write a note on Āyurveda. (150 words)

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Write a note on Caraka and Dhanvantari. (200 words)

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Asses the subtitle of the first chapter of the *Bhaiṣajyaratnāvalī*. (100 words)

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3.4 Summary of the Third chapter

This chapter as you know named as *Mis zravargaprakaraṇam* consists of fifty (50) verses and deals with many topics like nature of human disease, its types, its remedy, the characteristics and duties of a true physician etc. This chapter starts with a very important observation of life which relates that the main cause to attain the four goals of human life i.e. *dharma, artha, kama and mokṣa* is a body free from any disease and ailments curtails the delight in life and it disrupts the smooth running of the life force. Here the author had made a twofold division of human diseases viz. physical like fever, leprosy etc. and mental like loosing of mental balance etc. When there remains a balance among the three basic humours (*doṣa*) i.e. wind (*vāta*), bile (*pitta*) and phlegm (*kapha*) it is the state of good health but if the balance is disturbed or lost it initiates ailment and that state is regarded as disease in human body. Broadly human diseases are classified into two heads viz. curable and incurable and these two are again subdivided into two types each. The curable diseases are: (i) easily curable and (ii) curable through difficulties whereas incurable diseases are (i) that remains dormant after using medicine and (ii) that which is not curable with the help of medicine also. This

chapter also highlights the existence of diseases originated from sin of human being as well as the diseases coming out of action performed by a person during his life circle. This division is basically made in connection with the origin of those ailments. The diseases originating from sin (papaja) is curable through the help of medicines etc. but the diseases coming out of action can never be uprooted. The present chapter clearly tells about the inevitability of death in one's life. After discussing the classification of death, the author passes on to relate the duties of a physician and the conditions not conducive to treatment. In connection with this topic the author also points out the undertaking of the process of treatment instantly otherwise the delay in treatment may bring many complexities. Thereafter the author speaks on the feature of treatment, its varieties and the success attained through proper treatment. It is said that the process by which the three ingredients i.e. wind, bile and phlegm get their own natural balance is called treatment(*cikitsa*). The process of treatment is of three types viz. demonic, human and divine. It is instructed in this chapter that one should not take the medicine prescribed by any one who does not fall under the category of *dvija* i.e. one who gets his rebirth after the completion of his learning in the field of Āyurveda as the system does not permit the son of a physician to be a medical practitioner only because of his birth in the family of a doctor. After these we come across the discussion on the qualities of a doctor as well as of medicines, the qualities of a nurse and also the qualities of the patient. A physician must have extensive knowledge of Āyurveda along with the proficiency in the allied topics like grammar, literature, astrology etc. and he must have a clean personality in connection with his mind, words and body. An ignorant physician who starts his job without knowing the disease, though may have extensive knowledge on medicine never achieves success. On the other hand one who has the knowledge of the disease and has the full command on the process of treatment is always regarded as an authentic physician. The doctor who does not have the knowledge of the scriptures or books can be compared with the messenger of death and he is considered as the god of death in a human form. A doctor who wears unclean clothes, utters harsh words or behaves rudely, who is shrewd and boastful, stays with low graded people and visits the house of the patients without being called, never gets respect even if he appears to be equal to Dhanvantari the divine physician. The present chapter then narrates the result of the treatment of Āyurveda in a detailed way and it comes to an end with the announcement of precaution that the known medicine prescribed by a physician is effective like nectar whereas the unknown medicine given to a patient by a quack may act as poison in the body.

SAQ

Note down the qualities of a good physician (100 words).

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Write a note on the concept of disease and its varieties (100 words).

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3.5 Translation

You have already come to know that there are altogether one hundred forty eight (148) verses of the text *Bhaisajyaratn val* are chosen as your prescribed portion. The meaning of the textual portion becomes easier to learn with the help of English translation. So for your convenience the translation of some important verses are forwarded in this part.

॥

3.5.1 Chapter I

1. Verse no.6.

अनेन पुरुषो यस्मादायुर्विन्दति वेत्ति च ।
तस्मान्मुनिवरैरेष आयुर्वेद इति स्मृतः ॥

As by this, man gets long life and knows it, so it is called Āyurveda by the great sages.

2. Verse no.9

विधाताऽथर्वसर्वस्वमायुर्वेदं प्रकाशयन् ।
स्वनाम्ना संहितां चक्रे लक्षश्लोकमयीमृजुम् ॥

The lord (1Brahm) while expressing the kernel of the Atharvaveda composed the easy treatise (collection) with one lakh verses under his name.

3. Verse no.12

दक्षादधीत्य दस्रौ वितनुतः संहितां स्वीयाम् ।
सकलचिकित्सकलोकप्रतिपत्तिविवृद्धये धन्याम् ॥

Two Aszvikum ras after learning (Āyurveda) composed their own praise worthy compilation (on it) to heighten the expertise of all the physicians.

4. Verse no.14.

देवासुररणे देवा दैत्यैर्ये सक्षताः कृताः ।

अक्षतास्ते कृताः सद्यो दस्त्राभ्यामद्भुतं महत् ॥

In the battle between gods and demons the divinities who were made injurious by the demons were immediately recovered by two Asvins in great astonishment (of the onlookers)

5. Verse no.20.

नासत्यौ सत्यसन्धेन शक्रेण किल याचितौ ।

आयुर्वेदं यथाऽधीतं ददतुः शतमन्यवे ॥

Then being prayed by the truth searcher Śakra (Indra), the two Aszvins gave the performer of hundred sacrifice (Indra, the knowledge of) Āyurveda in the same way as it was learnt.

6. Verse no. 25.

आयुर्वेदं पठिष्यामि नैरुज्याय शरीरिणाम् ।

इति निश्चित्य गतवानात्रेयस्त्रिदशालयम् ॥

I will study Āyurveda for curing (the ailment of) the embodied being (human being). Thus decided Ātreya went to the abode of Lord Indra.

7. Verse no.28.

शक्रस्तु तं निरीक्ष्यैव त्यक्तसिंहासनः स्थितः ।

तमग्रे पूजयामास भृशं भूरितपःकृशम् ॥

Śakra as soon as saw him (Ātreya), stood up leaving his throne (and), at the very beginning he worshipped him (he) who became extremely thin due to the practice of excessive penance.

8. Verse no.31.

व्याधिभिर्व्यथिता लोकाः शोकाकुलितचेतसः ।

भूतले सन्ति सन्तापं तेषां हन्तुं कृपां कुरु ॥

People in this world remain pain stricken by the diseases and they are with their hearts distressed by grief. To get rid of their sorrow you show pity (on them).

9. Verse no.33.

मुनीन्द्र इन्द्रतः साङ्गमायुर्वेदमधीत्य सः ।

अभिनन्द्य तमाशीर्भिराजगाम पुनर्महीम् ॥

He, the greatest sage (Ātreya) after learning Āyurveda along with its ancillary parts from Indra and congratulating him with blessings again came back to the earth.

10. Verse no.35.

ततोऽग्निवेशं भेडञ्च जातूकर्णं पराशरम् ।
क्षीरपाणिञ्च हारीतमायुर्वेदमपाठ यत् ॥

Then (he i.e. Ātreya) taught (the knowledge of) Āyurveda to Agnive a, also to Bheḍa, J t karna, Par ara, Ks rap ñi and H r ta .

11. Vrese no.55.

व्याधयो हि समुत्पन्नाः सर्वप्राणिभयङ्कराः ।
तेषां प्रशमनोपायं यथावद्वक्तुमर्हसि ॥

Diseases have been originated as a threat to all living beings. You are to tell according to the measures to propitiate those.

12. Verse no.58.

तेनायुः सुचिरं लेभे भरद्वाजो निरामयम् ।
अन्यानपि मुनीश्चक्रे नीरुजः सुचिरायुषः ॥

By it, Bharadv ja got long and disease free span of life and also (he) made other sages free from diseases and obtainer of quite a long life.

13. Verse no. 66.

यतश्चर इवायातो न ज्ञातः केनचिद्यतः ।
तस्माच्चरकनाम्नाऽसौ ख्यातश्च क्षितिमण्डले ॥

As he came as a spy and (also)without the knowledge of anyone, so he became famous by the name Caraka in this world.

14. Verse no. 69.

तेषां तन्त्राणि संस्कृत्य समाहृत्य विपश्चिता ।
चरकेणात्मनो नाम्ना ग्रन्थोऽयं चरकः कृतः ॥

Studying and refining their works, the Carakasa hit , the book in his own name, was composed by the scholar Caraka.

15. Verse no.71.

तान्दृष्ट्वा हृदयं तस्य दयया परिपीडितम् ।
दयाऽऽर्द्रहृदयः शक्रो धन्वन्तरिमुवाच ह ॥

Noticing them his (Indra's) heart, because of his kindness, got suffered and Śakra with his heart heavy with kindness told this to Dhanvantari.

16. Verse no.74.

तस्मात्त्वं पृथिवीं याहि काशीमध्ये नृपो भव ।
प्रतीकाराय रोगाणामायुर्वेदं प्रकाशय ॥

For that you go to the earth and be the king in Kasi. To fight with the diseases you manifest (the knowledge of) Āyurveda.

17. Verse no.90.

अङ्गीकृत्य वचस्तेषां नृपतिस्तानुपादिशत् ।
व्याख्यातं तेन ते यत्नाज्जगृहुर्मुनयो मुदा ॥

Granting their words the king (Divod sa) advised them (on Āyurveda). Those sages received carefully and delightedly what was explained (to them).

18. Verse no.93.

सुश्रुतेन कृतं तन्त्रं सुश्रुतं बहुभिर्यतः ।
तस्मात्तत्सुश्रुतं नाम्ना विख्यातं क्षितिमण्डले ॥

As because the book which was composed by Su ruta became well heard (renowned) by many , so it became famous in the world by the name Suszruta (Suszrutasam hit).

19. Verse no. 94.

ततो व्यतीते समये तु वाग्मढः सद्द्वैद्यवन्द्यो विदुषां वरेण्यः ।
प्रादुर्बभूवावनिमण्डले श्रीधन्वन्तरेः साम्यमधिश्रयन् सन् ॥

Then with the passage of time V gbhāṭa, (who was) worshipped by the renowned physicians, (who was) best among the scholars, took birth in this world who attained equality with Śr Dhanvantari.

20. Verse no.98.

प्रदर्शितं तत्र महच्च कौशलंचिकित्सिते कर्मणि वाग्मढेन ।
तथाऽपि सर्वं जगदेतदेवाधिकं बभूवोपकृतं यथार्थम् ॥

Great tricks (of Āyurveda) in the field of therapeutics were exhibited by V gbhāṭa by which this whole world became truly very much benefited.

SAQ

Write down the English translation of any five verses of the first chapter of the *Bhaiṣajyaratn val* .

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3.5.2 Chapter III

1. Verse no 2.

व्याधयो द्विविधाः प्रोक्ताः शारीरा मानसास्तथा ।

शारीरा ज्वरकुष्ठाद्या, उन्मादाद्या मनोभवाः ॥

Diseases are said to be of two types, physical as well as mental. Fever, leprosy etc. are physical (diseases) and insanity etc. are those originated from the mind.

2. Verse no.4.

साध्योऽसाध्य इति व्याधिर्द्विधा तौ तु पुनर्द्विधा ।

सुखसाध्यः कृच्छ्रसाध्यो याप्यो यश्चाप्रतिक्रियः ॥

Curable and incurable are the two categories of diseases and these two again are divided into two heads each. (The first category can be) (i) easily curable and (ii) curable with difficulties and (the varieties of the second category are) (i) controlled for the time being and(ii) completely incurable.

3. Verse no.6.

याप्याः केचित् प्रकृत्यैव केचिद्याप्या उपेक्षया ।

प्रकृत्याव्याधयोऽसाध्याः केचित् केचिदुपेक्षया ॥

Some diseases are temporarily controllable by nature and some become such due to negligence. (Similarly) some diseases are completely incurable by nature and some turned to be such due to negligence.

4. Verse no. 10.

एकोत्तरं मृत्युशतमस्मिन् देहे प्रतिष्ठितम् ।

तत्रैकः कालसंयुक्तः शेषास्त्वागन्तवः स्मृताः ॥

In this body (or in the lifetime) there are one hundred and one types of death. Among those one is the timely one and others are known as sudden.

5. Verse no.15.

व्याधेस्तत्त्वपरिज्ञानं वेदनायाश्च निग्रहः ।

एतद्वैद्यस्य वैद्यत्वं न वैद्यः प्रभुरायुषः ॥

To know the practicality of the disease exhaustively and (subsequently) to heal the suffering – this is the real characteristics of a physician, the doctor is not the master of the span of life.

6. Verse no.22.

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः ।

सा चिकित्सा विकाराणां कर्म तद्विषजां मतम् ॥

By which activities the ingredients (wind, bile and phlegm) attain natural condition in the body, that is called treatment of diseases and it is regarded as the work of a physician.

7. Verse no.24.

क्वचिद्धर्मः क्वचिन्मैत्री क्वचिदर्थः क्वचिद् यशः ।

कर्माभ्यासः क्वचिच्चापि चिकित्सा नास्ति निष्फला ॥

(Through treatment the doctor can attain) somewhere righteous activity, somewhere friendship, somewhere money, somewhere fame and somewhere again the expertise in work (field of treatment), (thus the process of) treatment never becomes useless.

8. Verse no. 36.

यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक् ।

अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया ॥

The physician who without knowing the disease starts the process of treatment, even though he knows how to prescribe medicine, getting success (for him) is accidental.

9. verse no.37.

यस्तु रोगाविशेषज्ञः सर्वभेषज्यकोविदः ।

साध्यासाध्याविधानज्ञस्तस्य सिद्धिः करे स्थिता ॥

(The physician) who, however, is expert in (detecting) the disease, (who is) the knower of all medicines, (who is) the specialist in the prescription of curable and incurable (disease)—his success stays in the hand.

10. Verse no.39.

शास्त्रं गुरुमुखोद्गीर्णमादायोपास्य चासकृत् ।

यः कर्म कुरुते वैद्यः स वैद्योऽन्ये तु तस्कराः ॥

That physician is a physician in the true sense who after taking the knowledge of the scriptures (i.e. Āyurveda, coming out) from the mouth of the preceptor and practising it more than once (i.e. many times) does his work, others are thieves only.

11. Verse no. 40.

अविज्ञाय तु शास्त्राणि भेषजं कुरुते भिषक् ।
यम एव स विज्ञेयो मर्त्यानां मर्त्यरूपधृक् ॥

One who without knowing the scriptures (i.e. without studying the books of Āyurveda) prescribes medicines (to the patient) should be known as Yama (the God of death) of the people of this world in the form of a human being.

12. Verse no.43.

अप्येकं नीरुजं कृत्वा जनं यादृशतादृशम् ।
आयुर्वेदप्रसादेन किं न दत्तं भवेद् भुवि ॥

By making recovered even a single patient (from ailments) anyway, what is not offered (by the physician) with the help of Āyurveda to this world? (i.e. everything is offered) .

13. Verse no.47.

चिकित्सितशरीरं यो न निष्क्रीणाति दुर्मर्तिः ।
स यत् करोति सुकृतं तत्सर्वं भिषगश्नुते ॥

The ill intentioned person who does not pay the debt (arising in the process) of treatment to the physician , all the good deeds he performs is achieved by the physician (the fruit goes to the physician).

SAQ

Translate into English any five verse of the third chapter of the *Bhaiṣajyaratn valī*.

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3.6 Explanation

After going through the previous portion of this unit it can be assumed that you have got an idea of the importance of the prescribed chapters in particular and the book *Bhaiṣajyaratn valī* , in general. There are many verses in both the chapters which deal, directly or indirectly with the topics related to Āyurveda. It is very important to know that some verses of both the chapters contain many

issues related to Āyurveda which requires explanation. So this part is attached here. It is to be remembered here that the explanations which will be furnished here are samples only. With the help of these samples you can explain on your own the other verses also.

3.6.1 Chapter I

1. Verse no.5

आयुर्हिताहितं व्याधेर्निदानं शमनं तथा ।

विद्यते यत्र विद्वद्भिः स आयुर्वेद उच्यते ॥

This *szloka* has been extracted from the first chapter of the book *Bhaiṣajyaratn val* composed by Śr Govindad sa a scholar of ancient Indian medicine. Here the writer furnishes the definition of Āyurveda in his own words.

Āyurveda deals with the complete process of treatment of diseases in an indigenous way which comes down generation by generation in Indian society. Govindad sa has composed the *Bhaiṣajyaratn val* after going between the lines the works of earlier scholars like Caraka and Su ruta which are found in a revised form and this has enriched his work as a whole. Following his predecessors, Govindad sa also before going to the main topics of Āyurveda, has furnished the definition of this field of study. According to him, as it is reflected in the present verse, the scholars treat that scripture as Āyurveda where the issues beneficial to the span of life as well as the things injurious to health, the cause of diseases and the measures to be taken for the healing of those are discussed. It is important to note in this connection that Caraka, the renowned physician of early India has incorporated an almost same definition of Āyurveda in his compilation. According to Caraka

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् । मानञ्च तच्च यत्रोक्तमायुर्वेदःस उच्यते ।

So it is clear that Āyurveda is the science of medicine. It deals with the prescription of things which bring positive effect on human health and it also points out the substances as well as activities that tells upon the health. This field of study exclusively identifies the cause of diseases and subsequently it finds out the treatment for healing those with the application of proper medicine. The nomenclature “Āyurveda” tallies with this definition.

2. Verse no. 10

ततः प्रजापतिं दक्षं दक्षं सकलकर्मसु ।

विधिधीनीरधिः साङ्गमायुर्वेदमुपादिशत् ॥

This verse has been taken from the work *Bhaiṣajyaratn val* composed by Śr Govindad sa. Through this *sloka* the author incorporates a stage of the development of Āyurveda in this world.

It is believed that the knowledge of Āyurveda was first expressed by the supreme lord Brahm . In many puranic works also Brahm is related as the founder of early Indian medicine. So staying on the same platform, Govindad sa also says that lord Brahm has expressed the knowledge of Āyurveda after extracting the kernel from the Atharvaveda and thereafter He Himself composed a work on the same subject under his name which comprised one lac verses and which was very easy in style. Thus this verse stays in concomitance with the theory of the divine origin of Āyurveda. Whatever be the version of the modern scholar, the orthodox view reflects that like other things in this world, the knowledge of Āyurveda was also handed down to the human world from the supreme lord Brahma who is regarded as the creator of this universe as a whole. It is interesting that according to this theory the first book on Āyurveda on earth was the *Brahmasa hit* , which unfortunately remains as traceless. From this verse it is clear that the author Govindad sa accepts that Āyurveda was a part of the *Atharvaveda* , an opinion which can be supported by many verses taken from different Puranas. From this verse it is also prominent that Govindad sa supported the supernatural theory behind the creation of Āyurveda. Caraka also referred to Āyurveda in the *Carakasa hit* as one which is beginning less and eternal. Cf. सोऽयमायुर्वेदः शाश्वतो निर्दिश्यतेऽनादित्वात् ।

3. Verse no.16.

विशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च ।

शशिनो राजयक्ष्माऽभूदश्विभ्यां ते चिकित्सिताः ॥

This *szloka* is an excerpt from the first chapter of the *Bhaisajyaratn val* of Sr Govindad sa. Here the author establishes the expertise of the twin god in case of therapy.

Two Aszvins- the twin gods were regarded as the divine physicians .Even in the Rgveda these two gods are referred to as the doctors in the heaven many a time. In the lineage of the scholars of Āyurveda, these twin gods had occupied an important place. The author Govindad sa, following the tradition, speaks of through this verse the expertise shown by these two gods in the process of healing various diseases of different divinities. The verse relates that when god P an was suffering from tooth problem, the god Bhaga got his eyes pierced and Saszi- the moon was suffering from the severe tuberculosis, these twin gods offered them treatment and they all came out with full recovery. Such was the specialty of these gods in case of medical treatment. So it is believed that Aszvinau who offered their successful treatment to the ailing gods received the knowledge of Āyurveda from Dakṣa and they composed their own compilation for the betterment and development of all the physicians in this world.

4. Verse no.47

धर्मार्थकाममोक्षाणां मूलमुक्तं कलेवरम् ।

तच्च सर्वार्थसंसिद्धयै भवेद्यदि निरामयम् ॥

This verse has been taken from the first chapter of the *Bhaiṣajyaratn val* of Śrī Govindadāsa. Here the author relates the versions of the sages who came suddenly and thronged at the sideways of the Himalayas to discuss the matter related to the physical ailments and how to get recovery from those.

It is said in the book that the sages like Bharadvāja, Angiras, Garga and so on. Once came together at a near by place of the Himalayas and started their discussion on the issues of Āyurveda. All of them were of same opinion that the root of the four fold purpose of life viz. *dharma, artha, kṛma* and *mokṣa* is the body. That fourfold purpose can be served only if the body remains fit and disease free. It is said in almost all the Indian scriptures that *dharma, artha, kṛma* and *mokṣa* form the *caturvarga* in human life. That means good activities, earning of necessary wealth through legal way, fulfillment of desire through a modest path and renunciation are the four goals fixed for a human being. But this *caturvarga* can be achieved only with the help of a healthy body. If the body remains strong and stout one can perform his duties in a smooth way but the exactly opposite situation occurs if the body is attacked by the diseases. So a healthy body is always needed to go forward. It is rightly said by Kālidāsa in the *Kum rasambhavam*, ‘*śarāṃ dyam khalu dharmas dhanam.*’

5. Verse no.48.

तपः स्वाध्यायधर्माणां ब्रह्मचर्यव्रतायुषाम् ।

हर्त्तरः प्रसृता रोगा यत्र तत्र च सर्वतः ॥

The context is same as before. It is said in the *Bhaiṣajyaratn val* that the sages like Bharadvāja, Angiras, Garga etc. once came together at a near by place of the Himalayas and started their discussion on the issues of Ayurveda. The sages staying together held a meeting and expressed that diseases were the destroyer of penance as well as of the study of the Vedas. Performance of penance and the study of the Vedas were given the top most priority in the ancient Indian society. These two were considered to be the most important duties of a male. These works used to pave the path to attain the four fold goal of human life. But to get all these, one needs a completely disease free life. The physical ailments can snatch away all strength anytime anywhere and make one deprived of doing one’s obligatory duties. A healthy body is always required even to perform the works prescribed in the scriptures. So the sages were very much anxious in this regard and they were penetrating in the issue that how to remain free from the attack of the diseases. In this context the above verse is incorporated.

SAQ

On the basis of the explanation shown above try to explain any two verses from the first chapter (You will get the text in the appendix).

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3.5.2. Chapter III

1. Verse no.1.

धर्मार्थकाममोक्षणामारोग्यं मूलमुत्तमम् ।

रोगास्तस्यापहर्त्तारः श्रेयसो जीवितस्य च ॥

This *sloka* has been extracted from the third chapter called *Miszravargaprakaraṇam* of *Bhaiṣajyaratn val* written by Śr Govindad sa. Here the author relates the superiority of healthiness and simultaneously he condemns the diseases.

It is accepted by all that a healthy life is the root of all happiness. It enables one to perform all the duties in life. Moreover, it paves the way to achieve the four fold purpose of a human being. So the author says here that diseaselessness is the root of *dharma*- the good way of life, *artha*- the earning of necessary wealth through a legitimate way, *k ma*- the fulfillment of righteous desire and *mokṣa*-renunciation from this material world. More clearly we can say that a person whose body is free from any type of ailment can only strive for attaining his goals of life. On the contrary, ailment, be it physical or mental, always stays as the obstacle of good health and the serenity of life. It is said by the great poet K lid sa in his *Kum rasambhavam,* ' *szar ram dyam khalu dharmas dhanam*' which means the body should be given the priority before starting any vow or penance. The inner meaning of this verse is to attain the specific goals of life one must try to remain healthy in all respect. This verse reflects the same idea as related by the verses no 47 and 48 of the first chapter.

2. Verse no.3.

दोषाणां साम्यमारोग्यं वैषम्यं व्याधिरुच्यते ।

सुखसंज्ञकमारोग्यं विकारो दुःखमेव वा ॥

This *sloka* has been extracted from the third *prakaraṇa* named *Miszravargaprakaraṇam* of the *Bhaiṣajyaratn val* composed by Śr Govindad sa. Through this verse the author has furnished the status of disease as well as good health in human life.

According to Govindad sa the body of a human being remains free from diseases if there lies the equilibrium of the three humours viz. wind, bile and phlegm. On the other hand if the stage of this equilibrium is disrupted and the balance is lost, it turns to be the stage of disease. According to the *Bhaiṣajyaratn val* human body remains in the good condition only when the elements called wind, bile and phlegm remain in a balanced condition and if any one of these basic ingredients turns to be higher or lower in comparison to their own volume, the body loses its equilibrium and it is regarded as the stage of ailment. It is obvious that *rogya* or the stage of healthiness always remains as what is called happiness and diseases are equated with sufferings only. Thus it can be said that the state of the body and mind when they are free from any disease remains as the source of delight. It is

because only with a healthy body one can enjoy the desired things of this life. Again a body with disease only causes agony and suffering. It brings pangs and sorrow and withdraws the mind from any type of enjoyment. The etymology of the term *vyadhi* supports that it is the source of all types of sufferings. Cf. *vividham duḥkham dadhat ti vy dhih*.

3. Verse no. 8.

यथाशास्त्रविनिर्णीतो यथाव्याधिचिकित्सितः ।

न शमं याति यो व्याधिः स ज्ञेयः कर्मजो बुधैः ॥

This verse has been taken from the third chapter of the *Bhaiṣajyaratn val* which is attributed to the renowned scholar of Āyurveda Śr Govindad sa. Here the author explains the characteristic feature of the diseases which are believed to be originated from the work done by a person in his life.

Indian tradition considers some diseases as originating from the activities performed either in this birth or in the previous birth. Broadly the diseases are grouped under two heads viz. curable and incurable. Again the first group is subdivided into two heads which are easily curable and curable with difficulties and the two subdivisions of the second group are, one which can be controlled for sometime and the other which can no way be cured. But all these types can be put together into two categories viz. one originating from sin and the other arising out of one's action. Between these two types the former gets cured by the use of medicines etc. where as the later never heals. So the author of the *Bhaiṣajyaratn val* states that the diseases which is no way subjugated even after all types of treatment prescribed in the authoritative works of Āyurveda are called by the specialists as coming out of one's action . A similar idea is projected in the *Aṣṭ gāṣā graha* of V gbhāṭa 'y ti n szeṣat m rogaḥ karmaja niyat yuṣaḥ / prapa tanniva viṣkambhairdh ryate 'tr turo hitaiḥ //

4. Verse no.11.

ये त्विहागन्तवः प्रोक्तास्ते प्रशाम्यन्ति भेषजैः ।

जपहोमप्रदानैश्च कालमृत्युर्नशाम्यति ॥

This verse is quoted here from the third chapter of the *Bhaiṣajyaratn val* of Śr Govindad sa. Here the writer speaks on the topic of death in human life.

According to the author death of human being is of two types. The first type is the stipulated end of life and the second one is the sudden expiry of life. The first one is the fixed one and it is determined when the foetus remains in the mother's womb only. But the sudden expiry is of one hundred types and Govindad sa says that these can be subjugated with the help of proper treatment at proper time and also by muttering prayer and offerings on fire etc. That means the sudden types of death can be controlled by treatment and by performing religious activities. But the other one which is fixed and permanent can no way be treated. It is inevitable and everybody has to face this end as birth and death are the two

most natural phenomena of the world. The scriptures announce this in many ways. It is said ' *j tasya hi dhruvo mrtyur dhruvam janma mṛtasya ca*. Thus the intention of the speaker here is that a human being starting from his birth from the mother's womb till his end of life in this earth faces one hundred and one situation of losing his life force. Among these the hundred situations which are termed as sudden can be taken under the control of treatment and medication. Also by doing religious activities one can get rid of such situations where as no one can escape the fixed end of life and it is nature's law that who is born in this earth will have to die one day. Neither a physician nor any activity in this world has the power to conquer the attack of the natural death.

5. Verse no.19.

जातमात्रश्चिकित्स्यस्तु नोपेक्ष्योऽल्पतया गदः ।

वह्निशस्त्रविषैस्तुल्यः स्वल्पोऽपि विकरोत्यसौ ॥

This verse has been extracted from the *Mis zravargaprakaraṇam* of the *Bhaiṣajyaratn val* composed by Śr Govindad sa. Here the writer establishes the necessity of instant medication for any disease.

According to Govindad sa a patient attacked by any disease must be treated with proper medication immediately. If someone thinks that nothing will happen and thus takes the situation lightly, it may turn to a fatal one and can destroy the life in no time. The author here says that in such situation the disease which appears to be light and as a result does not receive proper care either from the patient or from the members of his family, may turn out to be disastrous like fire, weapons or poison. As a very tiny spark of fire may change into horrifying flames and can be the destroyer of everything, as a weapon though appears to be very small and light but afterwards can take the life instantly and as poison, though small in quantity may damage all parts of the body, in the same way any disease, however negligible it looks, if not taken care of immediately with the help of physicians and proper medicines, can destroy the life force in no time by being incurable and permanent.

6. Verse no.27.

विद्यासमाप्तावार्षं वा ब्राह्मं वा भिषजं ध्रुवम् ।

सत्त्वमाविशति ज्ञानात्तेन वैद्यो द्विजः स्मृतः ॥

This *szloka* has been taken from the third chapter of the *Bhaiṣajyaratn val* of Śr Govindad sa. The author here relates how the status of a brahmin is attained by the physician of Āyurveda.

It is said in the present work that after completing the course of a physician in the field of Āyurveda one gets a new birth and attains his second caste. More clearly it can be said that as soon as one completes the course of study of physician, pure and brahmanic intellect and thought come to his mind immediately. With that the person is treated as a *dvija* or *br hmaṇa* in the society. Thus it is found that

the physician in early Indian society were treated as knowledgeable person and they used to hold the place of higher caste. The important point to be noted here is that in the society of the period referred to the context, the caste system was not totally connected with one's birth. Because it is clearly stated by Govindad sa that the son of a physician was not considered as a physician only because he took birth in the family of a doctor. Rather, one used to attain the status of upper caste after the completion of his study in the field of Āyurveda. This establishes the fact that at that time a place of high honour was dedicated to the physician in the society.

7. Verse no. 50.

यथा विषं यथा शस्त्रं यथाऽग्निरशनिर्यथा ।

तथौषधमविज्ञातं विज्ञातममृतं यथा ॥

This is the last verse of the third chapter of the *Bhaisajyaratn val* of Śr Govindad sa. The author, here points out how the medicines work positively and otherwise when prescribed by a proper person and a quack respectively.

The duty of a physician is to take care of the patient and diagnose his disease properly and finally starts medication to make him fully recovered from the clutch of the ailment. While prescribing the medicines one should always be very careful because any unknown medicine can spoil the life of the patient immediately. Here the writer compares such medicines with poison, weapon, fire and thunder. It is because the unknown medicine or the medicine used by a quack who does not have the knowledge of treatment, may act like poison in the body. As poison after entering the body causes senselessness etc. improper medicines, in the same way, can snatch away the sense of the patient. Such medicines can also create the effect of a weapon in the body. As a weapon pierces the body and causes unbearable pain etc. in human body, wrong medicines can bring such a situation in the life of the patient. Again as fire creates wound, burning sensation etc. in the body, medicines prescribed by a wrong person also bring these effects over the body of the patient. Moreover, these medicines may spoil the main parts of the body viz. the heart, brain etc. as that is done by thunder and subsequently kills the patient. On the other hand, the proper medicine prescribed by a true physician remains like nectar in human life by assuring long and healthy life. Therefore, one should be very much careful in selecting the physician while attacked by any disease however small it is.

SAQ

Explain the verses no 18, 32, 44 of the third chapter of the *Bhaiṣajyaratn val* (200 words each)

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3.6. Elucidation

This part of the unit will help you to know the procedure of writing elucidation on important line from the prescribed text. The elucidation does not require the context. It is the presentation of the main theme of the particular portion in an enlarged way. The writer often presents deep ideas in a very brief manner. The purpose of elucidation is to take out the idea and flash it in an expanded manner. Some important elucidations are furnished here for your help.

3.6.1 Chapter I

1. तथाऽपि नव्या नव्यानामानुकूल्यं विधास्यति (verse no.4)

The idea behind this statement of the author is that Govindad sa has composed his *Bhaiṣajyaratn val* for the benefit of the posterior generation and also for the group of people who are directly connected to Āyurveda. But he is a bit apprehensive about the utility of the present work. It is generally accepted that so long a work does not get proper feed back or positive comments from the people of the concerned field, the author remains in a fix. This idea is nicely projected by Mah kavi K lid sa in the introductory part of the *Abhij na akuntalam* where he says, “*aa paritoṣ dviduṣ m na s dhu manye prayogavij nam*”. So our author is also in an uncertain situation whether his work would be appreciated or not. But he is confident up to some extent because he is definite that if the work is not palatable or appreciated by the scholars of this field, it would definitely be adorned by the learners of the concerned skill. Because of its easy style and presentation, the *Bhaiṣajyaratn val* will certainly attain acceptance in the society of the beginners in the field of Āyurveda even if it may not be appreciated by the renowned scholars. There lies the satisfaction of the author.

2. एतेषां दुःखतो दुःखं ममापि हृदयेऽधिकम्। (verse no.24)

The feelings of the sage Ātreya have been projected here. Ātreya the sage was a very kind hearted person. The pangs of affliction coming out of the attack by diseases in the human society made him disturbed. He was very much anxious about finding the way to eradicate this type of suffering of the mortals. So to find

out the way how to fight against the clutches of the diseases, Ātreya, the great sage, started roaming place to place. He was very much perturbed in the matter that the mortals succumb to the attack of the diseases and this always creates a havoc in the human society. The sage being very kind in nature, could not confine himself in his place. So he is in search of the preventive measures for this. There were many other persons in the society. All of them were not like Ātreya. But it is his nature of kindheartedness that took him forward in his mission. Thus the softness and belongingness of the sage is projected through this expression of the author.

3. रोगाः काश्यकरा बलक्षयकरा देहस्य चेष्टाहरादुष्टा इन्द्रियशक्तिसंक्षयकराः सर्वाङ्गपीडाकरा ।
(verse no 49)

This line states the characteristics of a human disease. A disease makes one thin by reducing the weight. It minimizes the strength of the body. It restricts the power of physical activities and it destroys the strength of the sense organs. A disease also creates pain in all parts of the body. These are the general features of the so called disease. The body being the root of all good activities and the source of attaining four fold goal of life, should be free from any type of disease or ailment. If by chance the body is attacked by a disease, it loses weight, strength, tendency to undertake physical work, the power of eyes, ears etc. Simultaneously the body gets pain everywhere. So a disease should be treated with proper care and medicine from the very beginning. Otherwise it will spoil the life.

4. आयुर्वेदं पठस्व त्वं लोकोपकृतिहेतवे । (verse no.83)

Suszruta the son of Viszva mitra was once asked by his father to go to Kasi and meet the king out there. The king Divodasa was a scholar of Āyurveda and he was often compared with Dhanvantari, the physician with divine power, because of his expertise in the field of early Indian medicine. Viszva mitra advised Suszruta to learn the knowledge of Āyurveda from Divodasa for the benefit of the people of the world. Āyurveda is always considered as the science of curing human diseases. A disease spoils all the good things of life. One turns to be crippled by the attack of a disease. So Viszva mitra wants that his son would learn the use of medicine and treatment so that he can give service to the mankind of the world. Suszruta, the worthy son, according to his father's advice learnt Āyurveda and became famous in the world for his extraordinary contribution in this field.

3.6.2Chapter III

1. व्याधयो द्विविधाः प्रोक्राः शारीरा मानसास्तथा । (verse no.2)

According to the doctrine of Āyurveda human diseases are of two types viz. physical and mental. Disease like fever, leprosy etc are called physical ailments where as the diseases like loss of mental balance etc. are called mental ailment. It is to be noted here that the disease in general, attacks both the body and mind. With any type of disease human being loses the strength of both the body and the mind. Even then the diseases which directly attack the body first and subsequently make the mind weak are called physical diseases. On the other hand, the diseases which directly attack the mind first and then make the parts of the body weak are called mental ailments.. Due to the intake of improper and imbalanced food etc.

the equilibrium of the three basic ingredients of the body i.e. wind, bile and phlegm is lost and the body is attacked by the physical disease. On the other hand, due to the imbalance in the emotions and the like, the mind is attacked by diseases and these are known as mental diseases. The mental diseases also can evolve out of the wrong use of the basic qualities like *rajas* and *tamah*.

2. एतानुपाचरन् वैद्यो बहून् दोषानवाप्नुयात् । (verse no.17)

There are some established rules of treating a patient in the works of Āyurveda. Āyurveda always tries to identify the bad patients. The patients who behaves in his own way, who is in the death bed, whose organs are not working properly, who keeps enmity with others, who hates the physician and does not have any respect for them, who is , fearful and who does not follow the prescription - should not be treated by the physicians. Because by treating such patients, a physician gets bad name in the society. It is always very difficult to treat the patient with the faults and shortcomings as pointed out above. So any service rendered to them brings failure only. For this it is advised in the Āyurveda that the physicians should not undertake any such patient for treatment.

3. तावच्चिकित्सा कर्तव्या कालस्य कुटिला गतिः । (verse no 18.)

In the other works of Āyurveda as well as in the *Bhaisajyaratn val* , it is advised that the physician should continue his treatment and the family members of the patient also try to continue the treatment process even if one seems to die soon. It is because the path of time is not straight. No one knows when and how time can change the course of the disease. So the patient who is thought to die today for a disease in which medicines are not responding, may get a new life after some days. So only on the basis of the outer appearance, the condition of the patient should not be decided. Moreover, the decision should not be rigid also. The physician and also the people surrounding the patient should always be aware of the fact that there remains the scope of betterment every time and in this case they should try whatever they can till the last. In this regard we must also remember that death always comes according to the wish of God. So the duty of the human performer is to put his everything up to the last breathing of the patient.

4. पञ्च वैद्या न पूज्यन्ते धन्वन्तरिसमा अपि । (verse no.41)

The doctor or the physician in Āyurveda must have some special qualities. These are regarded as the essential qualities and one who does not have those can not be regarded as a physician in the true sense of the term. So it is said by the author of the *Bhaisajyaratn val* that the physicians who are dirty in their attire, rough in behaviour, shrewd and proud, stay with the low graded people and come without being invited for implementing treatment should not be considered to be a physician even if they are equal to Dhanvantari the divine doctor, in treatment. So the physicians had to follow some norms. Cleanliness, use of sweet words, being simple and innocent, living in a standard place and to wait for call from the family of the patient are the basic requirements which are expected from a physician. In absence of any of these qualities, the physician does not fall under the category of a real physician. He may have the expertise in the process of treatment but that is not at all counted in the absence of the basic qualities.

5. प्रयाति ब्रह्मसदनं कुलसप्तकसंयुतः (verse no.46)

The first and foremost duty of a physician is to take care of the patient. It is the basic duty of a medical practitioner. The doctor is just like a god to the patient because only he can save the life of the patient by giving proper care and necessary medicine .in due time. Thus it is said that by curing the disease even of a single patient with the help of useful medicine and thus saving the life of the ailing person, a physician goes to heaven after death along with his seven generation. It is to be added here that the entrance into heaven by a mortal is always shown to be the highest goal of human life in holy works and all religious and good activities are prescribed in the scriptures only for achieving this goal. Imparting effective treatment and making the patient free from the pangs of the disease a physician performs his work to the fullest extent and this leads him to the path of achieving the highest honour of getting his place in heaven along with his seven generation.

3.7 Summing Up

This unit on the textual portion of the *Bhaiṣajyaratn val* makes you acquainted with the prescribed portion chosen for your curriculum. It makes you familiar with the summary of both the chapters and translation of some important verses. This unit also shows how to write the explanation of the verses from the text as well as to elucidate the inner idea of important statement. The summaries of the chapters will make you understand the subject matter with which those deal. This will help you to make answers in the examination. Moreover, after going through this unit you will get the idea why particularly these two chapters (ch.I and ch.III) have been chosen for the course. The first chapter is purely introductory in nature which is important to assess the significance of the *Bhaiṣajyaratn val* itself and the third chapter speaks on various issues particularly related to the works and duty of a physician, which still has its relevance and significance in the present scenario of the field of health and medicine. You will find the text in the Appendix at the end of this unit.

3.8 Probable Question

1. Give the summary of the first chapter of the *Bhaiṣajyaratn val* showing the significance of the subtitle.
2. Write down the summary of the third chapter of the *Bhaiṣajyaratn val* .
3. Translate into English indicated verses.
4. Explain the notified verses .
5. Elucidate the idea contained in the specified statement

3.9 Suggested Readings

Bhaiṣajyaratn val , Chowkhamba Publication, Varanasi

