

AN ANONYMOUS TREATISE ON PATHYĀPATHYA

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The subject of *Pathyāpathya* (medical dietetics) has received very little attention though it has been a very important branch of Indian Medicine. In ancient Samhitās of Āyurveda it has been dealt with general medicine but it seems that separate treatises were written quite late. Śivadāsa Sena (15th cent. A. D.) is the first commentator to have quoted such text. The *Yogarātnākara* (17th cent. A. D.) has borrowed the material from a text known as *Pathyāpathyavinīścaya*. Thus the date of the text has been fixed as 16th cent. A. D. In the present paper the material of the text has been analysed and has been put up in classified way. The text printed about a century back has been compared and collated with the other two mss. obtained from Poona and Jammu. There is no uniformity in author's name and as such it is difficult to decide, nevertheless, on the basis of a ms. from Varanasi the claim of Śivadāsa seems to be stronger. The date and residence of the author (in Bengal) also support this hypothesis.

Pathyapathya (consideration on wholesome and unwholesome items) is an important feature of Ayurvedic Medicine and has been dealt with from early times. Caraka (CS) defines *pathya* as that which does not affect the channels (body and mind) while *apathya* is opposite of that¹. Both *pathya* and *apathya* as do's and don't's have been mentioned in context of treatment of respective diseases as *pathyāpathya* was deemed as an integral part of medicine. That is why *pathya* is also said as one of the synonyms of *cikitsita*². In spite of this, there was no any separate treatise on *pathyāpathya* in ancient times. Gradually it attained more prominence and drew attention of scholars and physicians. Lolimbarāja (17th cent. A. D.) observed to this extent that if *pathya* is observed what is the need of other remedies, on the contrary, if it is not observed what remedies would do³?

This was the period when separate texts dealing with *pathyāpathya* were written. Both physicians and patients became conscious to this which prompted the authors to compose treatises on the subject. Broadly *pathyāpathya*, as *upaśaya-anupasaya*, cover the entire areas of *auśadha* (diet), *anna* (diet) and *vihāra*⁴ (activities) while, in restricted sense, it is concerned with diet and activities only.

In order to preserve health, it was necessary to know about the properties of different food items and activities. There was a growing consciousness about it and to fulfil this need⁵, texts were written by the authors. The *Dravyaguṇasahgraha* of Cakrapānidatta (CP), *Vaidyāvataṃsa* of Lolimbarāja, *Dravyaguṇasataka* of Trimalla Bhatta and the *Rājavallabhanighaṇṭu* of Rājavallabha which deal with this aspect come under this category. On the other hand, with curative end in view, treatises were composed mentioning wholesome and unwholesome items disease-wise. Thus the literature on *pathyāpathya* can be divided into two categories — preventive and curative. Treatises of the former category, as they described properties and actions without reference to particular diseases, are included in *Dravyaguṇa* while those of the other category come under *pathyāpathya* proper.

PATHYĀPATHYAVINIŚCAYA

Now a book, from my father's collections, entitled as *Pathyāpathya-viniścaya* (PV) is before me. It is published from Khemaraj Shrikrishnadas, Bombay in Samvat 1953 (1896 A.D.). In the inner title page Dwivedi Pandit Kesavaprasad Sharma is mentioned as the author of the book (...*Śarmanā viracitaḥ*) who also expanded it with materials from different sources and translated into Hindi. Further he has furnished some more information in the introductory Hindi verses. There he says that he was Head Pandit in Sanskrit in the Government school at Agra and completed the Hindi translation of the book *Pathyāpathya* in Samvat 1932 (1875 A.D.) for the benefit of the people. Thus, from his own statement, it is clear that he did not compose the text but only translated it into Hindi.

In the beginning, there is a detailed enumeration of the contents in Hindi covering five pages. Then the text begins continuing upto p. 101 where it ends with the colophon '*Samāpto'yam pathyāpathyaviniścayagranthaḥ*'. Thereafter the additional material starts ending on p. 136 which contains *pathyapathya* in *vāta*, *pitta* and *kapha*; different seasons, definition of *dīpana*, *pacana* etc., digestion of food and formation of *dhatus* and some dietetic preparations useful in diseases. Out of this the Sanskrit verses describing *pathyapathya* in *tridoṣa* and six seasons were composed by Pandit Sharma himself as stated by him on p. 114 while other materials are evidently borrowed as such from other texts.

INTRODUCTORY VERSES

The text proper contains ten introductory verses, the first one being salutation to Lord Śiva. The author then says that he has composed the book *Pathyāpathyaviniścaya* after consulting a number of Āyurvedic treatises for medical treatment of the diseased. He further emphasises that in all cases the physician should decide carefully the three things — *nidāna* (etiology), *pathya* (wholesome items) and *apathya* (unwholesome items). At the first instance, etiological factors should be avoided and then the patient should be asked to abstain from the unwholesome items using only the wholesome ones. Advocating the importance of *pathya*, he adds that disease is alleviated only by using wholesome items without any drug; on the contrary,

even a lot of medicine can't do if *pathya* is not observed. At the end, it is said that the *pathya* should be decided by the physician after considering *doṣa*, *dūṣya*, place, time, suitability, psychic condition, strength, age, constitution, drug, digestive power and food.

ORDER OF THE CHAPTERS

The subject matter is arranged according to diseases beginning with *jvara* and ending with *viṣaroga* covering totally in 62 chapters. The order of the chapters is as in the Cakradatta (CD) with minor modifications as follows:

1. The chapter on *hikkā* and *śvāsa* is bifurcated.
2. Both *udāvarta* and *ānāha* are covered in one chapter.
3. *Plīhayakṛccikitsā* is not separated from *udara*.
4. *Vṛddhibradhna* of CD is *vardhmavṛddhi* here.
5. In CD *vraṇasoṭha* and *nāḍivraṇa* are dealt with in two chapters while in PV all *vraṇasoṭha*, *vraṇa*, *sadyovraṇa* and *nāḍivraṇa* are in one chapter.
6. *Visarpa* and *visphoṭaka* are bifurcated in PV.
7. In CD women's diseases are dealt in three chapters entitled as *asṛḡdaracikitsā*, *yonivyāpaccikitsā* and *strīrogacikitsā* while in PV they are as *strīroga*, *garbhini* and *sūtikā*.

In every disease *pathya* and then *apathya* is described in terms of *auśadha*, *anna* and *vihāra*.

TEXTUAL CRITICISM

It was found that a large number of manuscripts (mss.) exist in libraries almost all over the country and abroad which indicates the popularity of the work. There are seven mss. alone in the Banaras Hindu University Library⁶. On going through the available mss. and their descriptions in catalogues, it was revealed that the same text is given different titles as *Pathyāpathyanighaṇṭu* and *Pathyāpathyanirṇaya*. In addition to these, the Check-list⁷ records three more — *Pathyāpathyādhikāra*, *Pathyāpathyasarvarogādhikāra* and *Pathyāpathyavarga*. 'Adhikāra', in fact, denotes chapters and as such are mentioned in colophons of the chapters in most of the mss. 'Pathyāpathyavidhi' is also found in colophons of the chapters in a number of mss. The ms. of the Jammu Library⁸ has got the title page 'Pathyāpathyam' and in the last colophon as 'pathyāpathyākhyā grantha'. But looking to the introductory verse of the text there is not the least doubt that the actual title of the work is 'Pathyāpathyavinīścaya'.

For collation of the readings of the printed text (A) I utilised two other mss. - one from Poona⁹ (B) and the other from Jammu¹⁰ (C). In (A) too, there are mentioned in footnotes variants here and there which indicates that more than one mss. were used in preparing the text. The following table would provide a glimpse of the textual variations:-

- 1.4 *vaidalamāhiṣam^A, vaidalamāhiṣam^{B,C}.*
1.8 *kūrdana^A, chardana^{B,C}*
1.13 *auśadhigandhaviṣaje kuryāt karmaprasādhanam^A ośadhigandhaje karma kuryāt pittaprasadanam^{B,C}*
2.4 *navarambhāphalam puṣpam^A, navarambhāpuṣpaphalam^{B,C}*
2.10 *sarāṇi sakalāni^{A,C}, sarāṇi ca phalāni^B*
4.7 *Bastikarma hyasrhmokṣam^A, prācyāvantyaparāntottha^B, snehapānamasrhmokṣam^C*
4.10 *kalahan^{A,C}, kadalam^B*
5.11 *sarvaśā'ukam^A, sarvamālukam^{B,C}*
5.12 *modakam^A, moratam^{B,C}*
6.2 *tālisa^A, nāḍica^B, nālīca^C*
6.4 *kṣārā^A, sārā^{B,C}*
7.5 *nāgabhasma^A, lohabhasma^{B,C}*
9.7 *viṣamāsanāñca^{A,C}, viṣamāsanāñca^B*
9.9 *viruddhādhyāsanāni^A, viruddhānyāsanāni^{B,C}*
10.1 *samaśanam^A, samoṣitāh^{B,C}*
11.4 *pauskaramuṣṇavāri^{A,C}, pauskaramūlavāri^B*
11.5 *kañṭhayūpa^A kañṭhakūpa^{B,C}*
11.6 *Kāmarodha^A Kāsarodha^{B,C}*
11.7 *Vāto'mbupānam^A, vāto'nupānam^{B,C}*
12.6 *pāyūrdhvam^A, pādayoh^{B,C}*
13.4 *āmram^A āmlam^B āmam^C*
14.1 *yathābālam^{A,B}, yathāmālam^C*
15.6 *trikapārśvaprṣṭhe^A, hṛdayopariṣṭāt^B, triyavopariṣṭāt^C*
15.7 *dhūmapānam^A, snehapānam^B, snehanañca^C*
15.8 *rambhā^A, lambām^{B,C}*
16.9 *kaṭu striyam^A, kaṭutrayam^B, kaṭutrikam^C*
17.4 *mṛdūni tīkṣṇāni^A, duṣṭāni tīkṣṇāni^B, mṛdūni tiktāni^C*
17.7 *asaṃsmṛtiḥ^A, śramah śrutih^B, śramah smṛtiḥ^C*
20.1 *sneho^{A,C}, svedo^B*
20.2 *bhayapradānāni ca harṣaṇāni^A bhakṣyāṇi dānāni ca gharṣaṇāni^{B,C} damo^A, vadho^{B,C}*
20.9 *bhūtānāmanurūpamiṣṭacaranam^A bhūtānāmadhipasya viṣṭapapateh.^{B,C}*
22.19 *ādhmānino^{A,B}, vāspānila^C*
23.6 *dhattūro^{A,B}, pattūro^{B,C}*
24.3 *pattūro^A, dhattūro^{B,C}*
24.4 *sthūlasyākramaṇāni ca^A, snānam cankramaṇāni ca^{B,C}*
25.5 *nāgaram^A, jāgaram^{B,C}*
27.6 *trividham^A, vividham^{B,C}*
27.13 *tālīsakam^A, nālīsākam^B, nāḍīsākam^C*

- 29.1 *sneho^A, svedo^{B,C}*
 30.2 *bastih^A, vāntih^{B,C}*
 31.4 *vyavayam^A, vyāyāmam^{B,C}*
 32.2 *kūṣmāṇḍaphalam kaṣerukam^A, kūṣmāṇḍaphalāni taṇḍul^{B,C}*
 33.4 *pattūra^{A,C}, dhattūra^B*
 33.6 *sadāsanam^{A,B}, sukhāsanam^C*
 35.1 *sitā^A, peyā^{B,C}*
 35.8 *śamīdhānyam^{A,C}, śimbidhānyam^B*
 35.9 *viṣṭambhasambhave^{A,B}, chidrasamudbhave^C*
 38.4 *manibandhārdhe^A, manibandhādho^{B,C}*
 40.5 *pathyāpathyam^A, yathāvastham^{B,C}*
 41.5 *cocam^A, mocam^{B,C}*
 41.8 *yathākramam^A, yathābalam^B, yathāmalam^C*
 42.3 *vajraparṇī^{A,B}, vajravallī^C*
 44.1 *paripātanam^A, paripātanam^B, parisarpaṇam^C*
 45.1 *yama^A, yava^{B,C}*
 46.9 *vyavāyam^{A,B}, kaṣāyam^C*
 47.2 *mūlakapotikā^{A,C}, mūlamupodikā^B*
 47.5 *koṣṭhāmāyodarda^{A,B}, koṭhāmāyodarda^C*
 48.5 *ajādugdham^A, avidugdham^{B,C}*
 48.6 *martyam^A, madyam^{B,C}*
 51.3 *śoṣe^A, śeṣe^{B,C}*
 53.5 *gurvabhīṣyandikāni^A, gurvabhīṣyandakāri^{B,C}*
 54.4 *vyavāyam^{A,B}, vyāyāmam^C*
 55.1 *dhūmaśchardih^{A,B}, chardirlepaḥ^C*
 55.6 *bhūśayyāñca prayatnena^A, tṛṣām śayyāñca yatnena^B bhṛṣam śayyāñca yatnena^C*
 56.7 *kūrdana^A, chardana^{B,C}*
 59.6 *śraddhā^{A,C}, svapna^B*
 59.10 *panguḥ^A, pāṇḍuḥ^{B,C}*
 62.1 *rūṣaṇam^A, jāgaraḥ^{B,C}*
 62.2 *utkartanam^A, udvartanam^{B,C}*

Besides, many verses existing in A are not found in B and C. For instance, there are two verses in A, after the chapter on *vātavyādhi*, about *pathyāpathya* with regard to the use of *guggulu*, which are absent in B and C. In fact, the position of these verses out of the chapter itself proves its redundancy. Similarly, the first half of the verse no. 7 in ch. 34 of A is absent in B and C. The first verse of the *apathyā* of ch. 36 and 46 in A is not found in B and C. The last colophons in them also differ. They are as follows:

Samāpto'yam pathyāpathyavinīścayagranthaḥ^A
Iti pathyāpathyanighaṇṭa samāptam^B
Iti śrī pathyāpathyākṣa (khyā?) granthaḥ samāptaḥ^C

The ms. B in almost all cases reads *dhattūra* instead of '*pattūra*' and '*śimbī*' in place of '*śamī*' but the former seems to be untenable as *dhattūra* does not fit in the

context of vegetables. The reading 'lohabhasma' of B and C is more appropriate than 'nāgabhasma' of A in *pāṇḍuroga* (anaemia). The reading 'āmam kapittham' of C (13.4) seems to be reasonable on the authority of the *Carakasamhitā* which describes unripe *kapittha* as the most unwholesome for throat¹¹.

ANALYSIS OF THE MATERIAL

As said earlier, *pathya* includes *auśadha*, *anna* and *vihāra* and as such the material of the text may be analysed into three broad headings and further sub-headings as follows:

1. Auśadha (Therapeutic measures)

(a) Therapeutic techniques -

(1) Pañcakarma

pañcakarma (the five evacutive measures) e.g., emesis, purgation, unctuous enema, non-unctuous anema and snuffing along with the two preparatory measures — *snehana* (unction) and *svedana* (sudation) are mentioned in both the groups, wholesome and unwholesome, in respective diseases. There is also *śirobasti* and *tailadroni* (22.2)

(2) Raktamoksana (Blood-letting)

Blood-letting is frequently recommended in a number of diseases such as epilepsy (21.2), *vātavyādhi* (22.14), *vātarakta* (23.2), *gulma* (28.1), *śoṭha* (36.1), *vardhma-vṛddhi* (37.1), *galagaṇḍa-gaṇḍamālā* (38.1), *ślīpada* (39.1), *vidradhi* (40.1), *vraṇaśoṭha* (41.1), *bhagandara* (43.1), *upadaṃśa* (44.1), *śūkadoṣa* (45.1), *kuṣṭha* (46.1), *śītapitta* (47.1), *visarpa* (49.1), *masūrikā* (51.1), *mukharoga* (53.1), *karṇaroga* (54.1), *nāsāroga* (55.1), *netraroga* (56.1), *śīroroga* (57.1), *viṣaroga* (62.1).

In some diseases, specific sites and techniques of bloodletting are prescribed such as in *svarabheda* (13.1) venesection in forehead (*bhālasirāvedhaḥ*), in *vātarakta* (23.2) blood-letting by needles, leeches, horns and gourd, in *gulma* (28.1) venesection in arm (*bāhuśirāvyadhaḥ*), in *plīhodara* (35.4) venesection in left fore-arms, in *vardhma-vṛddhi* (37.3) venesection in arm, in *galagaṇḍa* (38.4) cutting of two sublingual veins, in *ślīpada* (39.3) - venesection above ankle, below ankle and at the root of the toe in *vāta*, *pitta* and *kapha* respectively and in *upadaṃśa* (44.1) venesection in the middle of penis and application of leeches are recommended.

(3) *Agnikarma* (Cauterization)

Cauterization is recommended in the following diseases:

1. *Atisāra* — Cautery is to be applied two fingers below navel in a semicircular way and also at the root of the spinal column (2.7)
2. *Grahaṅtiroga* — as above (3.4).
3. *Pāṇḍuroga* — Cauterization in joints of feet, two fingers below navel, forehead, root of hands, middle of breast and armpits (7.6).
4. *Śvāsa* — Burn is to be effected by heated iron rod in sides of chest, middle fingers of hands and throat-pit (11.5).
5. *Hikkā* — A piece of *haridrā* is heated on lamp and applied above anus and two fingers above navel (12.6).
6. *Chhardi* — Cauterization is performed in navel, sacral region, sides and back (15.6).
7. *Udararoga* (*vastreṇa samveṣṭanamagnikarma*) (35.3).
8. *Vardhmavṛddhiroga* — cautery is to be applied in inguinal region both sides in a semicircular way (37.3).
9. *Galagaṇḍa-gaṇḍamālā* — (*Agnikarma kṣārayogaḥ*) (38.1).
10. *Bhagandara* (*tathā kṣārāgnikarma ca*) (43.1).

(4) *Surgical operation*

Surgical operation is recommended in *gulma* (28.1), *aśmarī* (32.2), *udara* (*baddha* and *kṣata*) (35.4), *pakva vidradhi* (40.3) and *bhagandara* (43.1). Fixation of the part is also prescribed in *bhagna* (42.1).

(5) *Some specific measuers*

Some measures presumably current in traditional practice are also recorded. The following are some of the instances:

1. In excessive sweating rubbing of the powder of parched horsegram¹² (1.3).
2. Intake of camel's urine, milk and ghee in piles (4.4).

3. Application of *himavālukā* (ice-bag) is recommended in diseases having heat and burning sensation (8.10, 14.4, 17.6, 19.7, 30.6, 40.4, 45.3).
4. Smelling of earth burnt and then sprinkled with water to check hiccough (12.6).
5. In fainting nostrils and mouth are to be closed to revive consciousness (17.3).
6. In *vātarakta* the affected parts are to be sprinkled with sheep milk (23.2).
7. *Pāyuvarti* (suppository) is to be applied in rectum in *āmavata* (25.1) and *sūla* (26.1). There is also ancient *phalavarti* (27.1, 5).
9. Intake of burnt fruit of brinjal to reduce obesity (34.3).
10. Intake of old ghee in *galagaṇḍa* (38.2).
11. Application of mud-plaster on the part in fracture (42.1).
12. In *masūrikā*, for washing of eyes cold water processed with *gavedhuka* and *madhuka* or oyster-shell water is to be used. Application of cowdung ash (on pustules) is also recommended (51.2-3).
13. In nasal disorders covering the head firmly with turban (55.1).

(b) Drugs

A number of drugs have been mentioned in the context of different diseases. The following are the important ones:

1. *Vijayā* - It is mentioned as wholesome in *atisāra* (2.5) and *grahaṇiroga* (3.2). Evidently it is *bhaṅgā* (*Cannabis sativa* Linn.).
2. *Ahiphena* (opium) used in the above diseases (2.6, 3.3).
3. *Jātīphala* (2.6, 3.3, 15.4).
4. *Aruṇā* (2.5, 3.3).
5. *Girimallikā* (kuṭaja) - (2.6, 3.3).
6. *Mṛgamada* (*kastūrī*) (2.10, 3.8, 9.4).
8. *Methī*¹³ (5.8).
9. *Pauṣkara* (10.4, 11.4, 12.3). In 9.3 '*pauṣkara*' seems to be lotus seed as it is in the context of fruits.
10. *Kuṣṭha* (26.3, 57.3).
11. *Kṛṣṇatulasī* (12.3).

12. *Kaṅkola* (14.4).
13. *Nāgakeśara* (15.4).
14. *Śatāhvā* (16.6).
15. *Vacā* (21.4).
16. *Prasāriṇi* (22.10, 23.6).
17. *Somavallī* (23.7).
18. *Brāhmī* (20.5, 21.4).
19. *Maṇḍūkaparnī* (62.5).
20. *Kumārī*¹⁴ (30.5, 56.4, 57.3).
21. *Pāṣānabheda* (32.2).
22. *Khadira* (33.5).
23. *Guggulu* (34.3, 36.5, 38.3).
24. *Katukā* (36.4). *Katukāphala* (41.5) seems to be fruit of *kaṭuka* (*latākastūrī*) as it is in the context of fruits and vegetables.
25. *Vajravallī*¹⁵ (42.3).
26. *Kumkuma* (46.5).
27. *Karañjadvaya* (46.5).
28. *Śirīṣa* (49.3).
29. *Jyotiṣmatī* (50.2).
30. *Bhr̥ṅgarāja* (36.5).
31. *Bhallātaka* (36.5)
32. *Lākṣā*¹⁶ (42.3, 49.3).
33. *Śilājatu* (34.5, 36.5, 38.3).
34. *Lauhabhasma* (7.5). 'Āyasa' seems to be the same (34.3, 35.2, 36.5)
35. *Suvarnacūrṇa* (*bhasma*) - (20.5, 62.9)

Castor oil is used profusely (26.3, 27.2, 28.4, 29.3, 35.2, 36.4, 37.1, 39.2) which indicates its prevalence.

2. Anna (diet)

Old rice is mostly recommended. Apart from common cereals and pulses, there are fruits and vegetables which draw the attention of readers. Among fruits are *drākṣā* (1.7), *dāḍīma* (1.7), *rasāla* (2.9), *badara* (14.4), *pakva kapittha* (1.7, 2.5, 14.4), *kālinda* (1.23, 8.6, 7.8), *jambū* (2.4), *bilva* (2.5), *bhavya* (2.4), *vikānkata* (14.4), ripe palm fruit (6.3, 8.4, 9.3), *prācīnāmalaka* (62.6). The top portion of areca nut, date-palm, coconut and palm trees was also eaten (30.5, 31.3, 33.5).

There is a word '*laladambu*' (1.23, 5.5, 8.12, 16.4) which is quite baffling. In 1.23 the variant is '*naladambu*'. In 8.12 and 16.4 also B reads '*naladambu*' and

'*naladāmbu*. In other context '*naladāmbu*' is clearly read (12.3, 14.4, 22.9). The Hindi comm. of A also interprets it as '*khasa*' which is *nalada* (*uśīra*). On this basis it may be taken as '*khasa*-water but in that case too it should be '*naladāmbu*' and not '*naladambu*'. Moreover, in 5.5, though B reads '*naladambu*', it seems to be some vegetable because of the context (where it is flanked by *vṛntāka* and *karkoṭa*). In *Vaidyakaśabdasindhu* (VSS) *laladambu*, if in masculine gender, denotes a particular flower ((*puṣpabheda*) and *limpāka* (*jambīra*) while in neuter gender, it denotes a particular type of water. *Naladambu* is separately inserted and interpreted, in masculine gender, as *nimbavṛkṣa*. It can't be *jambīra* as the latter is read separately in 5.5 and 16.4. At the former place A gives its variant as '*laladambujam*'. On that basis *laladambu* may be taken, in the context of vegetables, as seed-chamber of lotus and in other places as *naladāmbu* (*khasa*-water).

Among vegetables *śāliñca* is the most prevalent one (5.4, 26.2, 35.2, 38.3, 40.4, 41.4, 44.2, 47.2, 51.3). Then come *vetrāgra* (1.6, 5.4, 38.3), *kañcaṭa* (2.5, 3.3, 8.4), *mahārdraka* (2.4, 5.5, 8.4, 30.5, 31.2), *sunīṣannaka* (5.6, 10.4, 23.5, 24.2, 41.4, 54.1, 62.5), *vṛddha kūsmāṇḍa* (5.4, 7.2, 8.4, 17.5, 20.5, 21.4), *nādicadala* (6.2), *vārtāka* (7.3, 10.3, 11.3), flowers and fruits of banana (2.4, 3.2, 8.4, 16.3, 48.3), *mūlakapotikā* (1.6, 10.3, 11.3), *hīlamocikā* (46.3, 48.3) and *upodikā* (2.9, 9.3, 10.8). *Āśādhaphala* (1.6, 20.11, 21.7, 41.3, 45.2, 46.3, 50.3) seems to be *karkāru* which also is mentioned once (14.3) as it bears fruits in rainy season. The word '*āśādhaphala*' is quite peculiar to the text as it is not found in any other *nighaṇṭu* or *koṣa* (to my knowledge). As has been said, *śāliñca* is the most widely used item which has also been mentioned by the words '*pattūra*' (24.2, 25.2, 28.4, 33.4, 42.2, 43.2, 56.4) and '*matsyākṣī*' (7.2).

Among non-vegetarian dishes, meat of various animals is mentioned along with numerous types of fish which are elaborated in detail (14.2).

A word '*payahpeṭī*' is mentioned several times (16.6, 19.3, 21.5, 22.11) which is, according to Hindi translation, a preparation of milk but according to VSS as *nārikela* (coconut) on the basis of *Paryāyamuktavali*.

3. Vihāra (activities and behaviour)

Vihāra is also important to be observed along with diet and drugs. Bath, sexual intercourse, exertion, day-sleep, facing wind and walking are mentioned as unwholesome in acute fever (1.4). Anger is to be avoided in fever (1.4). and raktapitta (8.11). In anorexia anger, greed, fear, and anxiety are to be avoided (14.6). Thus *vihāra* carries both physical movements and psychic emotions which play great role in health and disease.

AUTHOR AND HIS PLACE

There is no mention of the author in A or any other ms. either in introductory verses or colophons. In one of the mss. at B.H.U., Varanasi (item no.80) Śivadāsa is said as

the author in the colophon at the end of the text¹⁷. Jaipur mss. record Mādhavakara in one and Dakṣarūpa in the other¹⁸ but as these names do not appear uniformly in more than one ms, it is difficult to arrive at any conclusion. It is also possible that they might be different from our text. There is also one *pathyāpathyavinīścaya* by Viśvanātha Sena, physician to Pratāpa Rudra Gajapati, the king of Orissa¹⁹. That also might be some different work as this name as author does not appear in other mss. As mostly the mss. are anonymous it is difficult to decide the name of the author of the present text.

As regards place of the author, it is almost certain that, whoever he might be, he belonged to Bengal as most of vegetables and fruits mentioned in different diseases are prevalent in Bengal such as *śālīñca*, *sunīṣannaka*, *hīlamocikā*, *kaḍali-puṣpa*, *tālapāla*, *kañcaṭa*, *mahārdraka*, *nāḍīca*, etc.²⁰ All these items are described in detail in the *nighaṅṭus* written by Bengali authors²¹.

DATE

Like the author's name, the date of the composition of the text has not been recorded anywhere. However, it can be inferred on the basis of certain landmarks.

1. Some clue, in this respect, may be available in the order of the chapters. The arrangement of material in different chapters beginning from *jvara* and ending in *viṣaroga* was initiated by Mādhavakara in his *Rugvinīścaya* (*RV*) which was followed by later authors of medical texts. Vṛnda in his *Siddhayoga* has stated explicitly that he followed the order as adopted in *RV*²² though with some minor modifications. Some of the new syndromes he adjusted within the previous pattern such as *vardhma* under *vṛddhi* and *snāyuka* under *visphoṭa* while in other cases bifurcated the chapters such as *śūla-parināmasūla*, *udāvarta-ānāha* and *udara-śothodara*. Diseases of women are described in *RV* in seven small chapters which have been condensed into three only by Vṛnda. CP followed Vṛnda's order again with certain modifications such as instead of *śothodara* he allotted a chapter on *plīhayakṛccikitsā* and deleted the chapter on *vraṇa*. The most significant change done by him is the mention of *bradhna* along with *vṛddhi* in the title of the chapter. The present text follows CD in this respect making minor modifications here and there such as bifurcation of *hikkā* and *śvāsa* and inclusion of *garbhīñī* and *prasūtā* along with *stṛiroga* thus maintaining the number (three) of the chapters on women's diseases. Thus, in all probability, it seems that PV has followed CD (11th cent. A.D.) and thus is posterior to it.
2. *Vijayā* (*bhangā*) and *ahipheṇa* are used in PV in the context of *atisāra* and *grahāñī*. These drugs are not found in Āyurvedic texts before 11th or 12th cent. A.D.²³ and as such the date of PV is definitely after 12th cent. A.D. The presence of the drugs like *methī*, *kumātī* and *asthisamhāra* also confirm it.
3. Among the mss. of PV so far reviewed no one goes before 17th cent. A.D.. The oldest ms., coming to my notice, is of Bodleian Library, Oxford dated sam 1735 (1678 A.D.)²⁴.

4. No commentator upto Śivadāsa Sena (15th cent. A.D.) has quoted PV. Surprisingly the *Yogarātnākara* (YR) (17th cent. A.D.) has borrowed it ad verbatim²⁵ from the very beginning not sparing even the introductory verses containing the title of the text as '*Pathyāpathyaviniścaya*²⁶ which rejects the possibility of posteriority of PV. Moreover, The *Bhāvaprakāśa* (BP) has also quoted PV's verses²⁷, though not extensively as YR., in certain contexts without naming it. Most of the verses are, no doubt, found in CD as well but some of them such as the verse from PV in *krimiroga* is found in BP with slight change in words.
5. The use of the words '*laladambu*', '*naladambu*' and '*payahpeṭi*' also point to its later date as these, according to VSS, are recorded in *Jaṭādharaḥkoṣa*, *Bhūriprayoga* and *Paryāyamuktāvalī* which are quite recent works.²⁸

Thus it can be concluded that the present text was most probably composed before Bhāvamiśra (16th cent. A.D.) but after śivadāsa Sena (15th cent. A.D.). Considering these evidences, it may also be probable that śivadāsa (Sena) was the author of PV as written in the colophon of one of the mss.²⁹ This is further confirmed by the fact that the author belonged to Bengal.

SOURCES OF PV

It is difficult to find out all the sources of PV but it appears, as the author himself states, that he has collected material from various treatises. CS was the earliest source of which a number of verses are found in PV. CD was, of course, the other main source. The *pathyāpathya* in *jvara*, *atisāra*, *arśa*, *śūla*, *gulma*, *śoṭha*, *bhagandara* and *bhagna* seems to be taken by PV from CD but the entire subject was planned originally and advanced mostly on the basis of traditional practices.

NOTES AND REFERENCES

¹*Carakasamhitā* SU.25.45 (*pathyam patho'napetam yad yaccoktam manasaḥ priyam*), '*manahśarīrānupaghāti pathyam*' iti *pathyalakṣaṇam--Āyurvedadīpikā* on the above.

²Ibid. Ci.1.1.3.

³Lolimarāja: *Vaidyājīvanam* 1.1 (*pathye sati gadārtasya kimauśadhanīṣevanaiḥ*)

⁴Mādhavakara: *Mādhavanidānam* 1.8-9

⁵Cakrapānidatta: *Dravyagunah* 1.1

⁶Sharma P.V. (ed.): *A Descriptive Catalogue of Manuscripts on Āyurveda*, Banaras Hindu University, Varanasi, 1984, item nos. 80-86.

⁷Rama Rao B. (Comp.): *A Check-list of Sanskrit Medical Manuscripts in India*, C.C.R.I.M.&H., New Delhi, 1972, pp.42-43 (items 554-561).

⁸*Pathyāpathya*, a ms. preserved in sh. Raghunath M.M.S. Library, Jammu. A photostat copy of the same was supplied by the DPD Library, C.C.R.A.S., New Delhi for which the author is thankful to them.

⁹Sharma H.D. (comp.): *Descriptive Catalogue of the Government Collections of Manuscripts*, vol.XVI, pt. 1 (*vaidyaka*), B.O.R.I., Poona, 1939, pp.143-48 (item nos. 120-25). The author is thankful to Director, B.O.R.I., Poona for supplying a photostat copy of the ms. It completes in 35 folios.

¹⁰It completes in 25 folios. See item 8.

¹¹CS. SU. 25.40

¹²Cf. Cakrapānidatta: *Cakradatta* 1.192

- ¹³ *Methī* is not found in old texts. See Bapalal Vaidya's article *Aśvabalā and Methī in Yādava-smṛtigrantha*, Calcutta, 1961, pp.II. 108-14. It is described in the *Bhāvaprakāsanighantu* (1.93-95).
- ¹⁴ *Kumārī* also is of later introduction. See my '*Āyurveda kā vajñānika Itihāsa* (AVI), Varanasi, 1981, p.362
- ¹⁵ Its popular name is *asthisamhāra*. It is not described in *Dhanvantarinighantu* and *Rājanighantu*. *Bhāvaprakāśa* (3.226-29) describes it in detail.
- ¹⁶ Cf. CD.49.8-9
- ¹⁷ *Iti śrī śivaddāviracite sarvaroge pathyāpathyādhikarāḥ sampūrṇah*.
- ¹⁸ Bahura, Gopal, Narayan: *Literary Heritage of the Rulers of Amber and Jaipur*, Jaipur, 1976, p.55. out of the six mss. on *pathyāpathya* three (nos. 2033, 2105 and 2555) are accredited to Madhavkara while one (no. 2529) are anonymous.
- ¹⁹ Sharma, P.V.: *AVI*, p.344
- ²⁰ Ramkrishna Paramahansa. a famous saint from Bengal, praises *hīlamocikā* like anything. See *Ramkrishna-vacanāmṛta* (Hindi version), 1988 (7th ed.), Nagpur, Vol. II, pp.605,610
- ²¹ See Chakrapānidatta's *Dravyaguna*, Rājavallabha's *Rājavallabhanighantu*; also *Bhāratiya Banausadhi* by K.P. Biswas, Calcutta, 1950 and *Cirañjība banausadhi* by Shivakali Bhattacharya, Calcutta, vols. I-VII, 1976-84.
- ²² Vrnda; *Vrndaśādhava*, Anandāśram, Poona, 1943 (2nd ed), 1.2 (*Samlikhyate gadaviniścayajakramena*).
- ²³ Sharma, P.V.: *AVI*, 1981, pp.359, 373
G.J Meulenbeld; The search for clues to the chronology of Sanskrit medical texts as illustrated by the history of bhaṅgā (*Cannabis sativa* Linn.), Studien zur Indologie Und Iranistik, Heft 15, Reinbek, 1989, pp.59-70.
- ²⁴ Wujastyk, D.: *Āyurvedic Mss. in the British Isles*. Paper presented in IASTAM conference, Surabaya (Indonesia), 1984. There is also another ms. dated sam. 1925 (1868 A.D.). See also his paper 'Sanskrit Āyurvedic Manuscripts' in *J.E.A.S.*, Vol.1(1990), p.99.
- ²⁵ *Yogarātnākara*, Anandāśrama, Poona, 1932 (4th ed.), pp.109 (*jvara*), 120 (*atisāra*), 127(*grahaṇī*), 134(*arśa*), 146(*krmi*). 151(*pāṇḍu-kāmalā*), 202(*chardi*), 241(*vātavyādhi*), 252(*āmavāta*), 356(*visphota*), 361(*Masūrīkā*).
- ²⁶ *Ibid.*, p.109 (*Ālokya vaidyatantrāṇi yatnādeṣa nibadhyate. vyadhītānām cikitsārtham pathyāpathyaviniścayah*).
- ²⁷ Bhāvamiśra; *Bhāvaprakāśa*, pt. II, Varanasi, 1980 (5th ed.), pp. 67(*arśa*), 321(*vātarakta*), 331(*sūla*), 493(*bhagna*), 576(*bhagandara*), 513(*upadamśa*).
- ²⁸ Vogel, Claus: *Indian Lexicography*, Fasc. 4, vol. V of 'A History of Indian Literature' ed. by Jan Gonda, Wiesbaden, 1971 p.374.
Umeśacandra Gupta: *Vaidyakaśabdasindhu*, Varanasi, 1983, Eng. introduction p.8.
- ²⁹ In one the mss. (item no.81) of B.H.U., '*Śiva*.' is written on every folio on the right side corner while on the left side top is 'Pa.Pa.' or '*pathya*.'. Here it may be imagined that '*śiva*' means Śivadāsa but it is risky to take decision on this basis as in another ms. (item no. 82) there itself, at the same place, '*Rāma*' is written upto folio 20 and thereafter '*Śiva*' which indicates that these are only names of gods.