

Indian Journal of History of Science, 32 (4), 1997

LOLIMBARĀJA AND HIS CONTRIBUTION TO MEDICINE

NIRMAL SAXENA*

(Received 22 July, 1996; after revision 10 June, 1997)

Lolimbarāja made important contribution to medicine. His *Vaidya Jivana* and *Camatkāra Cintāmaṇi* are well known. He has not been correctly identified. An attempt has been made for identification.

Key Words : Camatkāra Cintāmaṇi, Lolimbāra Vaidya Jivana, Vaidya Vataṁsa

One of the most renowned authors, Lolimbarāja has been contemporary of *Trinalla Bhaṭṭa* (*Yogataraṅgiṅī* - Middle of the 7th Century AD) and *Nayana Śekhara* (*Yogaratnākara* - 1676 AD), but he has surpassed these renowned physicians on account of his fundamentalism, brevity and preciseness regarding medical treatment. He has given more importance to simple and practically utilized drugs in common life unlike others, viz; *Narahari* (*Rājanighaṅṭu* - 17th Century AD), *Trimalla Bhaṭṭa* (*Dravya-guṇasāstrosloki* - Middle of the 17th Century AD), *Madanapāla Nighaṅṭu* - 1374 AD etc., the authors of several above mentioned Nighaṅṭus (pharmaceutical collections).

Lolimbarāja was son of Pt. Diwākara Josī, the renowned personality in the court of King Harihara. He belonged to village Junnar in Pune. He had attained unprecedented poetic aptitude by worshipping Goddess Saptasrīṅgi (Durgā) at Saptasrīṅha in Nasik Dist. He was married to Murāsā, daughter of a Muhammadan Subedar. Later on, he named his wife Ratnakalā, as per customs and tradition of his family. This Ratnakalā was a great scholar, whose identity is well discerned in *Vaidya Jivana* and *Camatkāra Cintāmaṇi*. These are poetic and dramatic dialogues in which Ratnakalā has been personified as the most beautiful lady of the universe (*Trailokya Sundarī*) Period of Lolimbārāja is determined from 1538 to 1608 AD.

HIS WORKS

Vaidyāvataṁsa (*Laghunighaṅṭu* - a short pharmaceutical collection) is his first sanskrit creation. It described day to day use of medicines in its collection. Prayers in prologue and epilogue and description of wheat (*Triticum sativum* Lam - Fam. *Gramineae*), mango (*Mangifera indica* Linn - Fam. *Anacardiaceae*), Carilla Fruit and Bitter Gourd (*Momordica charantia* Linn - Fam. *Cucurbitaceae*) and butter has made this book most fascinating.

Vaidya Jivana of Lolimbarāja delineates upon how to diagnose and cure the following diseases for which a few important formulae are given below.

*M-47, Indira Nagar Extn., Vikas Pradhikaran Colony, Rae Bareli-229001.

Chapter I deals with the treatment of fevers incorporating the decoction of *Pīyūṣādi* in the treatment of *Vāta* fever (1/16), decoction of *Pañcabhadra* in the treatment of fever excited by *Vāta* and *Pitta* (1/18), decoction by *Pitta Papadā* in the treatment of fever excited by *pitta*, (1/19), decoction of *Lohitacandanādi* in the treatment of fever due to excitement of *Pitta* and *Kapha* (1/23). In the remedy of internal burning sensation of the body, use of *Dhānyalūma* (1/33), *Śṛṅgayādi* confection in the treatment of fever excited by *Kapha* and accompanied with Asthma and Bronchitis (1/35), decoction of *Vāsādi* in intermitent fever with rise of temperature once a day (1/51), use of long pepper in the treatment of intermitent fever (1/65) and fumigations to remove fever (1/69).

Chapter II includes the treatment of Diarrhoea and Sprue mentioning the decoction of *Amytādi* in the treatment of fevers accompanied by diarrhoea (2/1), powder of Indrādi in Acute diarrhoea (2/8), powder of Sārivā to increase the digestive fire (2/10), decoction of bark of Pomegranate and bark of *Kurci* in bloody diarrhoea (2/13), powder of *Candrakālā* in anemia, fever etc. (2/21) and powder of *Citrakādi* in Sprue (2/24).

Chapter III describes the treatment of Dyspnoea and Cough -Bronchitis-Pertusis etc. suggesting the decoction of *Bṛhat-pañcamūli* in the treatment of Dyspnoea and Cough (Bronchitis or pertusis) (3/1), effect of keeping beleric Myrobalans in mouth in Dyspnoea and Cough-Bronchitis-Pertusis (3/12), decoction of *Rāsuādi* mixed with castor-seed oil in Rheumatism (3/19), Collyrium of *Dolichas biflorus* Linn in the diseases of the eye (3/21), use of long pepper with the fluid of cowdung in curing blindness at night (Night blindness) (3/25), use of *Neem* and *Eraṇḍa* seed in vaginal pain (3/31), use of powder of *Taṇḍulīyādi* in Vaginal diseases like Leucorrhoea (3/35), decoction of *Dhānyādi* in diseases after delivery and use of two powders to cure vomiting of the children and vomiting of milk during the time of teething (3/38).

Chapter IV narrates the treatment of Phthisis or consumption prescribing the use of Malabar nut in Phthisis (4/2), decoction of *Bhūnimbādi* in acidity (Dyspepsia) and Ulcer in alimentary canal (4/8). In Dyspepsia, *Ilingvaṣṭaka* and *Vṛkṣamlādi* powder (4/23), decoction of *Adūṣādi* and *Pāṣāṇabhedādi* in difficulty in micturition-strangury and Retention of Urine (4/35) and face beautifying ointment to remove the infections of the (small pimples with red heads) skin due to sweat (4/37).

Chapter V deals with the use of *Madhuyasṭī* (Mulethī) absorbed with honey and clarified butter as aphrodisiacs (5/2), powder of *Śatāvartī* to enhance the virile power to nourish the enfeebled vital seed-to increase the semen (5/5), *Pañcāmṛta Parpaṭī* in sprue (5/13-14) and *Vilāsini Vallabha Rasa*-to retain the semen during the sexual intercourse (5/16-17).

Some formulae innovated by Lolimbarāja :

Lavangādi gives protection to Cough, Bronchitis or Pertusis.

Cloves, Black pepper, skin of Beleric Myrobalans, all taken in equal quantities, are powdered and is mixed with Black Catechu equal to the total quantity of the above three—all are nicely powered, macerated with the decoction of bark of *Acacia arabica* Willd and rolled into pills. This pill, kept in the mouth and allowed to dissolve, relieves all varieties of cough within eight ghaṭīs. (*Vaidya Jīvana*-3/7).

Collyrium of sprouts of Drum Stick relieves all types of diseases of the eye.

Expressed juice of sprouts (newly appeared leaves) of Drum Stick Tree mixed with honey. This juice, put into the eyes, is effective in curing all types of eye diseases.

(*Vaidya Jīvana* 3/22)

SNUFFS TO REMOVE JAUNDICE

Juice of Bristly Luffa fruit is administered as snuffs. It alleviates Jaundice.

(*Vaidya Jīvana* 3/28)

USE OF MALABAR NUT IN PHTHISIS

Extract or decoction of powder of the Malabar nut alleviates Phthisis

(*Vaidya Jīvana* 4/2)

Camatkāra Cintāmaṇi of Lolimbarāja includes the treatment of *Atisāra* (Diarrhoeas), *Apsmāra* (Epilepsy), *Amlapitta* (Acidity of stomach-Ulcer in alimentary canal), *Arocaka* (Anorexia), *Aśamarī* (Calculi), *Arsā* (Piles), *Avraṇa śukla* (Scars in the eyes-Corneal opacities (Coats) *Āma vāta* (Rheumatism), *Urustambha* (Stiffness of the leg), *Kaṣṭhārasava* (Abnormal Delivery), *Kāmalā* (Jaundice), *Kāsa* (Various types of Cough—acute and chronic Bronchitis and Bronchiectasis), *Kṛmi* (Worms), *Kṛsātā* (to become lean or emaciated-feebleness), *kṣaya* (Phthisis - Consumption-tuberculosis), *Gaṇḍamāla* (Scrofula), *Gulma* (Abdominal tumors), *Grahaṇī* (Sprue), *Chardi* (Vomiting and Nausea), *Jvara* (Fever), *Tandrā* (Drowsiness), *Danta Roga* (Diseases of teeth), *Dāruṇka* (Pityriasis Capitals-Seborrhoea), *Dugdhālpātā* (Scarcity of Lactation), *Dhanuṣṭambha* (Tetanus), *Naktāddhya* (Nightblindness-Nyctalopia), *Napunsakatā* (Impotency), *Netra Roga* (Diseases of eye), *Parināma Śūla* (Pain generally in the abdomen (Peptic ulcer), *Pradara* (Leucorrhoea), *Prameha* (Polyuria or diabetes), *Prasūti Roga* (Post-natal diseases), *Pāṇḍu Roga* (Anaemia), *Pāmā* (Eczema), *Pārsva śūla* (Pain generally in the part of the body below the arm pit or in the region of the ribs), *Plīhā* (Splenic enlargement), *Bālātisāra* (infantile diarrhoea), *Bhagandara* (Fistula-in-Ano), *Bhrama Roga* (Dizziness or Vertigo or Giddiness), *Mandāgni* (Dyspepsia), *Yoni śūla* (Vaginal pain), *Raktātisāra* (Bloody diarrhoea-Ulcerative Colitis), *Rajah Kṛcchra* (obstruction in menstrual discharge-difficult menstruation), *Vandhyā-Roga* (Sterility), *Vamana* (Vomiting and Nausea), *Vraṇa* (Ulcers), *Vātarakta* (Rheumatism-inflammation of joints), *Vidradhi* (Abscess), *Viśucikā*

(Cholera), *Viṣavikāra* (Treatment of Poison), *Śvāsa Roga* (Asthma), *Śīraḥ sūla* (Headache), *Śvitra Roga* (Leucoderma), *Śoṭha Roga* (Oedema), *Stana Pīḍā* (Pain in the breasts), *Stanya Śodhana* (To purify the lacteal secretion of women), *Sūtikā Roga* (Diseases after delivery), *Sthaulya Roga* (Obesity), *Halimaka* (Chlorosis), *Hikkā* (Hiccough) and *Hṛdaya Roga* (Diseases of the Heart).

The aforesaid scientific information, from the works of Lolimbarāja, proves that he was one of the most renowned physicians of the late medieval period of Indian medicine.

HISTORICAL BACKGROUND

Period of Lolimbarāja

It is an established fact that the ancient poets had not mentioned their name or any other information about themselves in the text. Hence many of the present day scholars, both Indians and Europeans, have been consistently attempting to identify Lolimbarāja but no body has, so far, come to a conclusion. All these views are, "the most feasible assumptions" only.

At first, the opinion of Lakṣmaṇa Ramchandra Pāṅgārakara is significant. He has fixed the time of Lolimbarāja, between 1500 to 1570 *Sālivāhan Śaka*.¹ It can be termed as between 1578 to 1648 AD.

Another scholar Shri Vināyaka Lakṣmaṇa Bhave has stated the compilation date of *Vaidya Jīvana* as 1555 Śaka in his treatise.²

P.K. Gode, after quoting an almanac table of seven manuscripts of *Vaidya Jīvana* preserved at Bhandārakar Oriental Research Institute, remarks that he has seen after examining the above description given in the list of manuscripts that 1766 AD is the oldest date.³

But this date of manuscript is not helpful in assigning the period of treatise of Lolimbarāja. There is a commentary on it by Rudra Bhaṭṭ, mentioned in catalogue of Ujjain Manuscripts. Its date is 1728 Śaka.

European scholar Keilhorn quotes the two mss. of *Vaidya Jīvana* having two variant dates.⁴ The former one is dated as 1810 c (Samvat) = 1753 AD while the latter, commented on by Gyāndeva or Dāmodara, is of 1669 C (Samvat) = 1612 AD. If the 1612 AD of *Vaidya Jīvana* is taken to be correct, it positively corroborates the date of mss. as 1608 AD, suggested by Bühler.

However, the combined survey of the two dates compels us to place *Vaidya Jīvana* earlier to 1600 AD.

Atrideo, the eminent Ayurvedic historian observes and informs that an old ms. of *Yogatarāṅgiṇī* transcribed in 1733 c (*Śākābda*), was available to him.⁵

He, further, adds stating that another ms. of this work, copied in 1498 (*Śākābda*) = 1576 AD. was seen by Jolly. Thus, it is correct to place him in the beginning of 16th century AD.

In this context, it is very important that Trimalla Bhaṭṭa has mentioned the names of the authors of those treatises from where he has borrowed the various formulae in his treatise *Yogatarāṅgiṇī*. Among them, the name of Lolimbarāja occurs there.⁶ It proves that Lolimbarāja was earlier to Trimalla Bhaṭṭa and his treatises had attained the sufficient popularity during the period of Trimalla Bhaṭṭa's *Yogatarāṅgiṇī*. Therefore, there is no hesitation in accepting the period of Lolimbarāja before 1576 AD.

So the most appropriate date of Lolimbarāja is between 1539 AD. to 1608 AD.

CONTROVERSY ABOUT LOLIMBARĀJA

When there had been three Kālidāsas according to Rājśekhara, then P.K. Gode's opinion about several Lolimbarāja is not amazing at all. So some of the arguments made by P.K. Gode are being presented here :

Lolimbarāja I

1. The author of *Harivilāsa*.
2. *Harivilāsa* was composed in 1583 AD. The verse determining the period of *Harivilāsa Kāvya* is found in the two transcribed copies. One of them is transcribed in 1622 AD.
3. The author mentions himself as a *Kavi Nāyaka*-(A prominent poet of the Lolimbarāja in traditional style of writing). In every chapter (*Sarga*) he says that he has composed this treatise by the order of King "Harihara."
4. Manuscript of *Harivilāsa Kāvya* bear the following dates :-
 - (i) 1622 AD. No. 204-1879-80 c
 - (ii) 1624 AD. No. 78-1871-72 c
5. There is no information at all about the author in the *Harivilāsa Kāvya* itself except the name of Lolimbarāja. The poet has painted himself as *Ratnakalā ramaya* in the verses 96 and 97., but both are doubtful.
6. Verse No. 96 and 97 included in the published books are suspicious. Because all the eight transcribed copies do not mention these verses.

7. There is no evidence available that the author of *Harivilāsa Kāvya* belongs to Mahārāstra (a province of India).

Lolimbarāja II

1. Composed the following treatises.
 - (i) *Vaidya Jīvana*.
 - (ii) *Vaidyāvataṃsa*.
 - (iii) *Camatkāra Cintāmaṇi*.
 - (iv) *Ratnakalā Carita* and other treatises of Marāṭhi language.
2. The manuscripts of this author bear the following dates :
 - (i) 1608 AD - Manuscripts of *Vaidya Jīvana*.
 - (ii) 1613 AD - Dāmodara Commentary on *Vaidya Jīvana*.
 - (iii) 1674 AD - Harināth Commentary on *Vaidya Jīvana*.
 - (iv) 1766 AD - Rudra Bhaṭṭa Commentary on *Vaidya Jīvana*.
 - (v) 1651 AD - Manuscript of *Ratnakalā Carita* (I.O.M.S.)
3. Parentage of the author is also stated as Divākara Pandita sūnu (son) in both *Ratnakalā Carita* and *Vaidya Jīvana*.
4. *Vaidya Jīvana*, *Vaidyāvataṃsa*, *Camatkāra Cintāmaṇi* nowhere mention about patronage of Harihara. There arise many suspicions from the quoted word *Hari* in *Harivilāsa Kāvya* of Lolimbarāja I.
5. *Ratnakalā* has been regarded to be a wife of Lolimbarāja in *Ratnakalā Carita* and *Vaidya Jīvana*. It is also mentioned in some compositions of Marāṭhi language i.e. in Lolimbarāja Ākhayāna. Our poet Lolimbarāja is called here by the name of "Kavipātasāha" - the emperor of poets. The poet addresses himself *kavipātasāha* and *kavikulasultāna* in *Vaidyāvataṃsa* (B 155). It proved that he was in the royal court of some Mohammadan ruler.
6. The second verse of *Vaidya Jīvana* describes about *Saptasṛṅga* (probably it may be the northern part of Nāsika). This author belongs to Mahārāstra (a western province of India) according to this evidence. Rudrabhaṭṭa, a renowned commentator of *Vaidya Jīvana* mentions it as '*saptasṛṅgākhyah parvataḥ*' (Page 3 of the manuscript of (1895-98).⁷

CRITICISM

The hypotheses as Lolimbarāja I&II, made out by Gode, are to be refuted on sound reasonings. We shall touch his third view first of all.⁸

If Lolimbarāja has degnified himself as '*Kavi Nāyaka* (distinguished poet) in *Harivilāsa kāvya*, why he is not justified in proposing the various epithets like *uttansah kavitāvatām*

in *Vaidya Jivana*.⁹ *Kavipātsāh* in *Vaidyāvataṃsa*.¹⁰ *Sarsa Vacanṅumfainyakkṛtaḥ Kalpavṛkṣa* in *Ratnakalā Carita*¹¹ and *Kavinṛpa* in *Vaidyaka Kāvya*.¹² Can any scholar argue that the above epithets are not correct and carry the meanings of the word “*kavināyaka*?”

Thus after examining the aforesaid facts, it can be concluded that only one Lolimbarāja was the author of the above treatises.

There can be found some influence of contemporary society in the treatises of Lolimbarāja. As we see some quoted Persian word like, ‘*Sultān*’ and ‘*Pātasāha*.’ The above words denote that Mughal army was attacking on Deccan, which was ruled by the Sultan of Bijapur. The rulers of Bijapur Kingdom had established themselves many centuries earlier than the great Maratha king Shivaji.

Thus, the emergence of Lolimbarāja was the result of a composite culture which was developing during Mughal period in India. Lolimbarāja a traditional Hindu Brahmana of western India, having erudite knowledge of Āyurveda composed his treatises popularly known as *Vaidya Jivana*, *Camatkāra Cintāmani* and *Vaidyāvataṃsa* after being married with an extremely charming daughter of a Mohammedan Subedar of Bijapur Sultan. Therefore, the treatises of Lolimbarāja have reserved a prominent place among the other books of Āyurveda. Because the formulae mentioned in the treatises were prepared from simple and practically utilized drugs in common life. The limited ingredients are used in the formulae of treatises of Lolimbarāja. Alongwith this the substitution of common and easily obtainable drugs have made the treatises of Lolimbarāja very useful for the medical practitioners of Āyurveda.

REFERENCES

1. “गाना काल शक 1500 से 1570 असा दंस्ते” *History of Marāṭhi Literature*; second part, P. 604.
2. *Maharashtra Sārasvata*, Second ed. P. 170. Published in 1919.
3. *Studies in Indian Literary History*. Vol. III, P. 93
4. C.P.Manuscripts, Nagpur 1874, page 221 Ms. No. 74. *Vaidya Jivana* with Commentary No. 1810 and Ms. 75 Gyānadeva or Dāmodara Commentary C. 1669 (Samvat).
5. *Ayurveda kā Vrihat Itihāsa*, P. 304, Atrideo Vidyālankar. *Uttar Pradesh*. First Edition, 1960.
6. *Yogatarāṅgiṇi*. P. 164, V. 28.
7. (Lolimbarāja I, Lolimbarāja II) *Studies in Indian Literary History* Vol.II, P.K.Gode. “Lolimbarāja aur unkā Kāvya” P. 94-95.
8. Lolimbarāja I, Serial No. 3, page 94, *Studies in Indian Literary History*, Vol. II, P.K.Gode. Bhārtiya Vidya Bhawan, Bombay.
9. *Vaidya Jivana*, 5/21.
10. *Vaidyāvataṃsa*, v. 2 & 169.
11. *Ratnakalā Carita*, v. 1.
12. *Vaidyaka Kāvya*, v. 1.