

## Medicine and Health in the Srishtikhanda of Padmapurana

B. RAMA RAO \*

### Names of sages :

Srishtikhanda in course of its content elaboration, refers to some of the names of sages which are also found in medical literature or which are related to the science of medicine (Ayurveda) as authors, propagators or physicians. Angiras, Kashyapa, Atri, Marichi, Bharadwaja, Dalbhya, Sushena, Daksha and Nimi are the names mentioned. The group of Atri, Pulastya, Vasistha, Pulaha and Kratu is common in *srishtikhanda*. Out of these, Kashyapa, Angiras, Atri, Pulastya, Pulaha and Kratu occur several times. Angiras, Marichi, Daksha, Atri, Vasistha are among the nine *brahmas* (progenitors). Dalbhya is mentioned as a great *yogi* and sage, who performed powerful penance. The word Jatukarna, which occurs only at one place appears as an adjective to the name of the great sage Vedavyasa, the significance implied therein being not known. Jatukarna was one of the six disciples of Atreya.

### Ashwins :

Ashwins, the Vedic celestial physicians, are mentioned among the devotees who attended the sacrifice of Daksha while narrating the Suryavamsha (the geneology starting from the Sun). It is mentioned that Ashwins were born to Samjna through the Sun, when they mated in the form of horses. The Pushkara forest, a holy place, is said to be inhabited by several gods and sages and also by Ashwins. Ashwins were also among the gods who accompanied the army in the war with demon Taraka. Ashwins, Moon and Sun are said to be unconquerable in the three worlds. The greatness of cow is eulogised by describing that abodes of several gods are assigned to different regions of the body of the cow as predominant. The ears of the cow are mentioned as predominant seats of Ashwins.

The churning of the ocean of milk and the emergence of Lord Dhanwantari is briefly mentioned in the 4th chapter. The episode runs that on the advice of Vishnu, the *devatas*, along with the *daityas*, started churning the ocean of milk, using the *mandara* mountain as the churning stick and Vasuki as the rope. Before starting churning, they brought and dropped all the *oshadhis* (herbs) in the ocean of milk, which was as white as the clouds of *sharadritu* (two months period between the rainy and winter seasons). As the churning went on, *parijata* tree, Lakshmi and the great poison emerged out of the ocean. Lastly Dhanwantari, clad in white, holding a *kamandalu* (a water-pot) full of *amrita* emerged from the ocean of milk. All of them became satisfied with the sight of the Lord of the Physicians.

Other Puranas mention that, Abjadeva emerged from the ocean of milk, but here Dhanwantari himself is mentioned as Vaidyaraja (King of Physicians).

In another place, it is mentioned that incarnation of several gods alongwith Vishnu took place into this world and Dhanwantari is also among them.

### Surya :

An innovatory *stotra* (prayer hymn) to Surya with eighteen *shlokas* and a terminal note of *phalashruti* eulogising effects and virtues of it appears in the 48th chapter. One of the verses runs thus .

“O! Lord of the Gods ! Those people, whose body and limbs are suffering from *dadru*, *kustha*, *pitika* etc and whose skin is *sirna*, nails are diseased, and whose hair are fallen, also become immediately young with good complexion when they bow at your feet”.

This indicates the healing power of the Sun in several diseases, particularly those that are mentioned. Cure of leprosy and other skin diseases is traditionally attributed to the Sun god and several legends and references are also found in other *puranas* and literature.

The 80th chapter is devoted to the description of the greatness of Sun. Chanting his *mantra* and worshipping him is said to bestow relief from all diseases, like fevers, skin disorders, consumption, urinary calculus and painful micturition. The *mulamantra*-basic or fundamental *mantra*-of Sun is given and its chanting is said to relieve all diseases. By drinking regularly the *suryavarta* water (heliotropic water) one gets relief from all diseases. This, alongwith *katu taila* (mustard oil) can be used as *nasya* (nasal insufflation) also.

Kumara (Skanda) is the destroyer of *roga* (disease) and *shoka* (sorrow).

### War Medicine :

Devas were defeated by the *rakshasas* on one occasion. and on the advice of Shiva, worshipped Lord Ganesha and with his blessings again went for battle with the *rakshasas*. Brihaspati, the preceptor and counsellor of the gods chanted the *mritasanjivanividya* (the *mantra* that restores life) and also the divine and highly effective *vishalyakarani*. It is said that Lord Dhanwantari, the physician of gods who possessed the speed of mind, moved round the battle field enthusiastically, administering medicines. There, in the fierce battle field, the *devas*, who fell dead were regaining life with their wounds healed and were fighting again with greater vigour and energy.

### Diseases :

Samjna was the wife of Sun god and had three sons—Tvashtri, Manu and Yama. Samjna, finding herself unable to withstand the intensity of thermo-luminosity of Sun god, created Chhaya (shadow), a replica of her, to duplicate for her and sent her to serve her husband and bring up the children. The husband and children believed Chhaya to be Samjna. Chhaya also had one son and one daughter. Yama, the son of Samjna observed that there was some difference in her treatment of the children and

kicked her with his right leg. At this Chhaya cursed that his leg would be infested by *krimis* (worms). Later, Sun brought relief by granting that the worms would be eaten away by chicken. The import of this interesting episode requires investigation and interpretation.

Later, the unbearable thermoluminosity of Sun was reduced, except of the legs with the evolution of three powerful weapons—Chakra for Vishnu, Trishula for Shiva and Vajra for Indra. The word *charana* or *pada* which means leg, also denotes the rays of the Sun and it is due to this that one can not see the feet (rays) of Sun. It is a sin to stretch one's legs towards Sun (or eastern direction while sleeping) and the sinner, who does this leads a cursed life and suffers from *kushtha*, which is identified with misery.

A person who kills a *vipra* is inflicted with *raurava* type of suffering in the hell for a long time and later made to be born as hen or as some other lower animal, or in a lower caste afflicted with poverty and abdominal pain. One who lifts his leg towards a *brahmana*, suffers from *slipada*, (elephantiasis) lameness, *mandajangha* or *khandapada* or from paralysis. By uttering harsh or bad foul words, one gets afflicted by the eight kinds of *kushthas* viz. *vicharchika*, *dadru*, *mandala*, *shukti*, *sidhma*, *kala*, *shukla*, and *aruna*. Of these *kala*, *shukla* and *aruna* are the only three that are *kushthas*. Only very great sinners are afflicted with these; the disease spreads among the human beings, by contamination and contact and hence one should avoid a person suffering from *kushtha* even from a long distance and if one touches he should take bath.

Those who perform sinful acts like setting ablaze dwellings, administering poison, stealing money, killing a person while he is asleep, snatching away lands and other's wives (by evil means), are the greatest sinners known as *Atatayins*. The inclusion of the act of administering poison in the *atatayins* shows the importance attached to it. *Atatayins* can be killed by any one, due to the gravity of the sin (crime) committed. Does this implore the recognition of dangerousness and unsuccessfulness of treatment often resulting in death?

During Kaliyuga, the age of *adharma*, there was a village called Vijnatrimedura. In that village one pious and virtuous *brahmana* was performing sacrifice by offering *ajya* i.e. ghee in the sacred fire. He suddenly developed severe *mutrakrichhra* (urge to micturate) and had to leave the sacrificial fire, leaving a maid-servant to look after it. Due to the negligence of the maid-servant a dog comes and eats away the ghee meant for sacrificial offering. Out of fear, the maid-servant fills the vessel with her own urine, which was later offered by the *brahmana* in sacrifice. This offering produced gold, by which the *brahmana* becomes mad over wealth and starts a lavish, sinful and evil life.

While eulogising, it is said that the country blessed by Lord Vishnu and Shiva, would be devoid of *adhis* (mental agony) and *vyadhis* (diseases) and eye-diseases, diseases of the head, pain of *pitta* origin, fistula (*bhagandara*), *apasmara*, *vishuchika*, and *abhi-*

*charas*. The mention of these diseases suggests of possible prevalence of them and the inclusion of *vishuchika* is also significant. It is also possible that the names of the diseases enumerated may have been randomly selected from the diseases of more severe nature.

### Health and regimen :

The importance of food is stressed very elaborately. It is said that the pain of hunger is more than the pain caused by the weapons—*shakti*, *khadga*, *chakra*, *tomara*, and *dhanush* (bow) etc and also by the diseases, *shvasa*, *kushtha*, *kshaya*, *asthila*, *jvara*, *apasmara* and *shula*. The mention of these diseases indicates that these were the diseases which caused utmost suffering to human beings. When a man is suffering from hunger, all his *nadis* dry up by the digestive fire like the water on the surface of the earth by the heat of the sun. The senses of the hungry person lose their ability to function and the person performs immoral acts.

Elsewhere it is also said that food is the main foundation for all the living beings.

The story of Rama going to the forest and spending some time in Pushkaratirtha is narrated. There Rama performed one *vrata* (vow or religious observance) known as *Kayashodhana*. Unfortunately no details are given. Literally the word means “cleansing and purification (by evacuation) of the body”. This may be a periodical thorough check up intended to eliminate the abnormally increased *doshas* and restoring normalcy by adopting procedures such as vomiting, purgation, blood letting and others and by observing strict dietetic measures and such other activities conducive in this regard during the period.

During the reign of Prithu all the subjects were well and none suffered from disease. While dealing with the procedure of offering to the *pitrus* (manes), some articles are prohibited from offering and others are recommended. Those that are recommended for the offering include meat of *khadgamriga*, *syamaka*, *yava*, *nivara*, *mudga*, *ikshu*, *sweta pushpa* (white-coloured flowers) and fruits, *masha*, *shashtika*, *gokshira*, *madhu* and *ghrita*. *Masura*, *shana*, *nishpava*, *rajamasha*, *kulutha*, *padma*, *bilva*, *arka*, *dhatura*, *paribhadra*, *atarushaka*, milk of *mesha* and *aja*, *kodrava*, *varata*, *kapitha*, *madhuka* and *atasi* are prohibited. In a *vrata* to be performed on the second day of *sravana* month, the person is advised to ingest food devoid of oil, salt and *kshara* in the night. In another related *vrata* the performer is to be on milk diet during night.

*Ashvatha*, *vata*, *udumbara*, *nandisha*, *jambu*, and *bilva* - the twigs (sticks) of these trees in *seriatum* are preferable for brushing teeth during each of the two months period of the year commencing with the month of *margashiras*.

On getting up in the morning, one should touch (or see) a cow, ghee, honey, mustard seeds, or *priyangu* and this purifies him from all sins.

Bath is stated to be of five types for *brahmanas* - *agneya*, *varuna*, *brahma*, *vayavya* and *divya*. Applying the sacred ash (prepared by burning the dried cow-dung) on one's forehead and other specified places is termed *agneya*, one related to fire; taking bath by water is *varuna*; sprinkling drops of water, while chanting the *mantra* "apohishtha... etc." is *brahma*; application of the dust arising out of the feet of cows is *vayavya*; bath by water (of natural sources of water like rivers etc), sunlight or rain is called *divya* (divine).

In another vow, bath after massage with the paste of sesamum seeds also finds place.

Importance of adherence to rules of regimen - *sadachara* - is stressed specially for *brahmanas*. A *brahmana* is destroyed by *anachara* (violation of prescribed practices); performance of the prescribed regimen makes him divine. Hence a *brahmana* should observe the *sadachara* till the last breath of his life whole heartedly in his actions, mind and by his body.

Cow's milk and other products of cow are held sacred and in high esteem. Urine, dung, milk, curd, ghee—all that of the cow—when taken in purify and make one holy and the virtuous people use cow's ghee, milk and curd:

One *chandala* - an outcaste - was very virtuous and highly devoted to the service of his parents. During winter, he served them by providing hot water, oil, warmth, *tambula* (betel leaves with betel nut etc) and a cotton cloth (for covering). In spring he used to serve daily delicious food, milk and garlands of fragrant flowers. Thus he provided all comforts and used to fan his parents himself.

Discussions and discourses with aged, youngsters, patients, physicians, near relatives or *jnatis*, parents, brothers, sons, wife, daughters and servants are prohibited among the code of conduct for virtuous living.

When a *grihastha* (married man) sees the appearance of grey hair and wrinkles on his face, he then should retire to the forest i.e. to follow the 3rd *ashrama* of *Vana-prastha* (ascetic life in the forest).

### Medical Practices and Science of Medicine :

The son of Tara and Moon is Budha, who was having the lustre of the Sun and was an erudite scholar and was the originator of the science of elephants. He is said to be famous as Rajavaidya. While enumerating Vedas and their *angas* and *upangas*, Ayurveda, Dhanurveda and also the science of elephants and horses are mentioned.

A *brahmana* comes to Rama, with the dead body of his son, who died in his early years. He requests Rama to enquire into the cause of the death of his son at that early age. Rama sends Lakshmana on the errand to enquire and orders keeping the body in a *tailadroni* (a vessel filled with medicated oils) with fragrant unguents and oils, in the meantime, so that the body is not decomposed.

Moon attended the sacrifice of Daksha. Here Moon is described as one born in the family of Atri, as the king of *dvijas* (twice born) and having great repute. He creates happiness to the eyes, and is the king of the worlds and the stars. He is the Lord of herbs of the types of *oshadhi*, *virudh* (also of *vanaspati* and *vriksha*.)

The description of a part of creation starts with Prithu becoming the king. When Prithu was coronated as the King of the Earth, he made Moon the king of *oshadhis* (herbs) and sacrifices, religious vows and penances, stars, twice born and also trees, bushes and creepers.

Once, after the *pralaya* of all the worlds, the best part or *saubhagya* of all the elements (or creatures) was collected at one place and was preserved in the bosom of Lord Vishnu. Later, when the creation started again, it emerged out from the chest of Lord Vishnu in a liquid form and fell on earth. Daksha drank it before it fell on the ground. From the drops which fell on the earth while Daksha was drinking, seven herbs, which are very wholesome, arose. They are *ikshu* (sugarcane), *taruraja*, (?) *nish-pava*, *shalidhanya*, *gokshura*, *kusumbha* and *kusuma*. The salt was the eighth thing born out of the drops of *saubhagya* and all these together are called *saubhagyashta*.

In the performance of *saubhagyasayana vrata* certain rules are laid down to be followed on every third day of the month for a period of one year. For eating and for *dana* (charity offered as a religious rite) the following are preferable in the month mentioned against :

- chaitra*—*goshringambu* (water poured through a cow's horn);
- vaishakha*—cow dung;
- jyestha*—flowers of *mandara*;
- ashadha*—*bilva*;
- shravana*—curd;
- bhadrapada*—*kushodaka*;
- ashvayuj*—milk;
- kartika*—*Prishadajyaka*;
- margashirsha*—cow-urine;
- pausha*—ghee;
- magha*—black sesamum and
- phalguna*—*Panchagavya* (milk, curd, ghee, dung and urine of cow.)

Moon, who is said to be the Lord of herbs, accompanied the army of the Gods in their battle with the demons. He was seated on a chariot with white horses and was pleasing the universe with his rays full of snow and water (coolness and moisture). He was the lord of stars and *dvija* (twice-born) and had a body marked with *shasha* (rabbit) and was repelling the darkness of night. He was *rasada* (one who bestows *rasa*, the extract or active principle or strength) and was the king of all (medicinal) herbs, which are pure.

The 62nd chapter is on *dhatrimahatmya* (efficacy or uses of *dhatri*). It is a well known medicinal plant popular in Ayurveda and known for its beneficial qualities.

Religious significance is attached to the planting of this tree. It is said that eating the fruit prolongs the life and drinking (using) it in some medicinal liquids or drinks makes one virtuous. It prescribes massage by its juice and taking bath by mixing the juice of it with water. Eating of *dhatri* is prohibited on Sunday and certain other specific days. Similarly another chapter is devoted for the *mahatmya* of *tulasi*, which lays down religious merits for the use of it.

A *vrata* to propitiate Surya, the Sun is described. The 7th day of *magha* month is called *java*, and if it falls on Sunday, it is known as *mahajaya*. Taking bath at the time of appearance of crimson light of Sun is very useful. *Chchagighrita*, and hot water bath and using *sringavera*, *koradushaka* and others having small seeds are prohibited. On the fifth day of the month, a single time meal and meal at *nakta* time on sixth day, a fast on *saptami* and *parana* (breaking the fast) on *ashtami* are to be performed: The meal at *nakta* does not mean taking of food at night but at the time of sunset, when one's shadow is double than of his in length. At the time of breaking of the fast, i. e. *parana*, articles to be taken are small leaves of *arka* plant, pure cow-dung, pepper, which is not old and fruits; these are to be taken along with water without touching them with teeth. Pure cow-dung is that which is collected before falling on earth.

While describing the creation of the universe from Brahma, the creator, it is mentioned that herbs, plants bearing fruits and roots were created from the hair of the creator.

In one place varieties of plant-kingdom are mentioned, suggesting the division of plant-kingdom. They are *vriksha*, *vanaspati*, *gulma*, *trina*, *parna* and *virudh*

King Prithu made *plaksha* tree the king of all plants.

A short chapter is devoted for *padaparopana* (planting of saplings) to which religious virtue is attached. Mention is made of the planting of trees together with results (effects) of planting for individual plants or trees. Planting of *ashvatha* tree makes one rich and devoid of diseases; *ashoka* mitigates sorrow; *plaksha* makes one the performer of sacrifices, while *kshiri vrikshas* (milky trees) bestow longevity; *jambuki* blesses one with daughters, while *dadima* with a wife; *palasha* blesses one with the knowledge of the *brahman*; planting of *vibhitaka* and *khadira* creates diseases (and hence not advisable for planting). *Ankola* blesses with off-springs. Sun god is propitiated by planting *nimba*, Saankara by *bilva* (*shrivriksha*), Parvati by *Patala*, nymphs by *shimshipa*, Gandharvas by *kunda*, *dasas* by *tintidika* and demons by *vanjula*. *Chandana* and *panasa* bestow virtue and wealth while *champaka* bestows welfare, but causes destruction of progeny; planting of *vakula* causes increase of family while *tala* causes destruction; *Narikela* bestows many wives and *draksha* beauty. *Ketaki* destroys the enemies.

An alphabetically arranged list of herbs, drugs and other articles mentioned in different contexts is provided hereunder:

- Adhaka—*Cajanus cajan* (Linn) Millsp.
- Aileya—*Prunus cerasus* Linn.
- Akshota—*Juglans regia* Linn.
- Amalaka—*Emblica officinalis* Gaertn.
- Amra—*Mangifera indica* Linn.
- Amratarka—*Spondias pinnata* Kurz.
- Ankola—*Alangium salvii folium* Wang.
- Arjuna—*Terminalia arjuna* W & A.
- Arka—*Calotropis gigantea* (Linn) R. Br.
- Ashoka—*Saraca indica* Linn.
- Ashvatha—*Ficus religiosa* Linn.
- Atarusha—*Adhatoda vasica* Nees.
- Atimukta—*Hiptage benghalensis* Kurz.
- Badara—*Zizyphus jujuba* Lam.
- Bhadradaru—A sort of pine.
- Bijapuraka—*Citrus medica* Linn.
- Bilva—*Aegle marmelos* Corr.
- Champaka—*Michelia Champaca* Linn.
- Chanaka—*Cicer arietinum* Linn.
- Chandana—*Santalum album*.
- Chinaka—*Cinnamomum Camphora* Nees & Eberm.
- Chipita—rice parched and flattened
- Cuta—*Mangifera indica* Linn.
- Dadima—*Punica granatum* Linn.
- Dhatri—*Emblica officinalis* Gaertn.
- Dhattura—*Datura metel* Linn.
- Draksha—*Vitis vinifera*.
- Dronapushpa—*Leucos Cephalotes* Spring.
- Durva—*Cynodon dactylon* (Linn) Pers.
- Godhuma—*Triticum Aestivum* Linn.
- Gomeda—Yellow precious stone.
- Guda—Jaggery.
- Guggulu—(gum-resin of) *Commiphora mukul* Engl.
- Haritaki—*Terminalia chebula*, Retz.
- Hingu—*Asafoetida* (gum resin of *Ferula assafoetida*)
- Ikshu—*Saccharum Officinarum* Linn.
- Inguda—*Balanites aegyptiaca* (Linn) Delile.
- Jambira—*Citrus Limon* (Linn) Burm.
- Jambuka—*Pandanus tectorius* Soland.
- Jambunada—Gold.
- Japa—*Hibiscus rosa-sinensis* Linn.



- Jiraka—*Cuminum Cyminum* Linn.  
 Kadali—*Musa paradisiaca* Linn.  
 Kadamba—*Anthocephalus indicus* A. Rich.  
 Kamala—*Nelumbo nucifera* Gaertn.  
 Kapitha—*Feronia limonia* (Linn) Swingle  
 Karanjaka—*Pongamia Pinnata* (Linn) Merr.  
 Karavira—*Nerium indicum* Mill.  
 Karira—*Capparis decidua* Edgew.  
 Karnikara—*Cassia fistula* Linn.  
 Karpura—*Blumea balsamifera* DC.  
 Kashmarya—*Ginelinea arborea* Linn.  
 Ketaki—*Pandanus tectorius* Soland.  
 Khadira—*Acacia catechu* Willd.  
 Kharjura—*Phoenix sylvestris* Roxb.  
 Koli—*Zizyphus jujuba* Lam.  
 Koradusha—*Paspalum scrobiculatum* Linn  
 Kovidara—*Bauhinia variegata* Linn.  
 Krishnagaru—*Aquilaria agallocha* Roxb.  
 Kulutha—*Dolichos biflorus* Linn.  
 Kumkuma—*Crocus sativus* Linn.  
 Kunda—*Jasminum multiflorum* Andr.  
 Kuruvaka—*Barleria priontis* Linn.  
 Kusha—*Desmostachya bipinnata* Stapf.  
 Kusumbha—*Carthamus tinctorius* Linn.  
 Kutaja—*Holarrhena antidysenterica* Wall.  
 Madhuka—*Bassia latifolia* Roxb.  
 Malati—*Jasminum grandiflorum* Bailey.  
 Mallika—*Jasminum* s. p.  
 Mandara—*Hibiscus rosa sinensis*  
 Marakata—Emerald  
 Masha—*Phaseolus radiatus* Linn.  
 Masura—*Lens culinaris*.  
 Matulunga—*Citrus medica* Linn.  
 Mauktika—Pearl  
 Mudga—*Phaseolus mungo* Linn.  
 Nagakesara—*Mesua ferra* Linn.  
 Nalikera—*Cocos nucifera* Linn.  
 Nila—Sapphire  
 Nilotpala—*Nymphaea stellata* Willd.  
 Nimba—*Azadirachto indica* A. Juss.  
 Nipa—*Myrtagyna parvifolia* Korth.  
 Nishpava—*Dolichos lablab* Linn.  
 Palasha—*Butea monosperma* (Lam) Kuntze.

- Panasa—*Artocarpus heterophyllus* Lam.  
Parijata—*Nyctanthes arbortristis* Linn.  
Patala—*Stereospermum suaveolens* DC  
Pauloma—*Citrullus colocynthis* Schrod.  
Pilu—*Juglans regia* Linn.  
Pinyaka—oil cake.  
Plaksha—*Ficus lacor* Buch—Ham.  
Priyangu—*Aglaia roxburghiana*, Miq.  
Punnaga—*Ochrocarpus longifolius* Benth & Hook.  
Rajamasha—*Vigna catjang*, Walp.  
Rochana—Gall stone.  
Rudraksha—*Elaeocarpus ganifrus* Roxb.  
Sarala—*Pinus longilolia* Roxb.  
Sarja—*Vateria indica* Linn.  
Sarshapa—*Brassica campestris* Linn.  
Shala—*Shorea robusta* Gaertn.  
Shami—*Prosopis spicigera* Linn.  
Shana—*Crotalaria Juncea* Linn  
Shashtika—A variety of paddy. which yields the crop in sixty days.  
Shimshipa—*Dalbergia sissoo* Roxb.  
Shringataka—*Trapa bispinosa* Roxb  
Shringavera—*Zingiber officinale* Rose.  
Shrivriksha—*Aegle marmelos* Corr.  
Siddhartha—*Brassica Campestris* Linn.  
Tala—*Borassus flabellifer* Linn.  
Tamra—Copper.  
Tila—*Sesamum indicm* Linn.  
Tinduka—*Diospyros tomentosa* Roxb.  
Tintidika—*Tamarindus indica* Linn.  
Trapusa—*Cucumis sativus* Linn.  
Tulasi—*Ocimum sanctum* Linn.  
Udumbara—*Ficus racemosa* Linn.  
Utpala—*Nymphaea alba* Linn.  
Vajra—Diamond.  
Vakula—*Mimusops elengi* Linn.  
Valuka—sand  
Vanjula—*Saraca indica* Linn; *Salix caprea* Linn; *Ougeinia dalbergioides* Benth.  
Varuna—*Crataeva nurvala* Buch—Ham.  
Vasantika—*Jasminum* sp.  
Vata—*Ficus bengalensis* Linn.  
Vibhitaka—*Terminalia belerica* Roxb.  
Vidruma—Coral.

Vrihi-Paddy.

Yava-Hordeum Vulgare Linn.

### SUMMARY:

The article presents the medico-social allusions in the Srishtikhanda of Padmapurana, one of the eighteen *mahapuranas*. Some sages associated with Ayurveda like Jatukarna, Atri, Angiras etc are mentioned. Ashwins, Dhanvantari along with the story of churning of the ocean and Surya who is worshipped for the relief of diseases, particularly, skin disorders and a *vrata* to propitiate Surya are among the gods related to medicine found in the work. Reference to war medicine, infliction and cure of some diseases like urinary diseases, leprosy etc, periodical check up of health, articles prohibited and advised in the offerings to the *pitris* (maues) are narrated interestingly. Daily and seasonal regimen having religious importance find place in different contexts. Individual chapters are devoted to extol the virtues of *dhatri* and *tulasi*. Association of Moon with the efficacy of the herbs, types of plant kingdom and several herbs are mentioned. A list of herbs, found in the work is given alongwith the equivalent botanical names.

### Reference

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सारांश

### पद्मपुराण सृष्टिखंड के अनुसार औषधि एवं आरोग्य

ले० - बी० रामाराव

इस लेख में, उन सामाजिक - औषधोपलब्धियों को प्रस्तुत किया गया है, जो पद्मपुराण के सृष्टि खंड में वर्णित हैं ; जिसकी गणना अष्टादशमहापुराणों में की गयी है। इस में कुछ ऐसे मुनियों के नाम आये हैं, जिनका संबंध आयुर्वेद से है, जैसे, - जतुकर्ण, अत्रि, अङ्गिरस् इत्यादि। देवों में अश्विनी कुमारों और घन्वन्तरि के नाम समुद्र मन्थनवृत्तान्त के साथ आये हैं - और भगवान् सूर्यकी पूजा का महत्व व्याधियों के निवारणार्थ बताते हुए कुष्ठरोग और चर्मरोग में उसकी विशेषता बतायी गयी है और एक व्रत का विधान भी दिया गया है। इसके अतिरिक्त युद्धोपयोगी औषधियों, कुछ व्याधियों की संप्राप्ति और चिकित्सा, जैसे मूत्रकृच्छ्र और कुष्ठ इत्यादि के वर्णनों के साथ काय शोधन और पितृ श्राद्धमें बलि के लिये निषिद्ध एवं ग्राह्य वस्तुओं के भी रूचिकर वर्णन हैं। स्थान-स्थान पर विविध प्रसङ्गों में दिनचर्या और ऋतुचर्याओं का वर्णन धार्मिक दृष्टिकोण से महत्वपूर्ण है। धात्री और तुलसी के गुण वर्णन स्वतंत्र अध्यायों में किये गये हैं। चन्द्रमा की किरणों से औषधियों में उत्तम गुणाधान होना बताकर औद्भिज-जगत के कुछ मुख्य उद्भिज्जों एवं अनेकों औषधियों के वर्णन भी किये गये हैं। लेख के अन्त में उन सभी औषधियों की एक तालिका उनके तत्सम बानस्पतिक पर्यायों के साथ दी गयी है, जो पुस्तक में वर्णित हुए हैं।