MEDICAL LORE IN THE WORKS OF SRINATHA

By
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Srīnātha, a Telugu poet of renown, flourished between 1360 and 1454 A. D. He belonged to Bharadvāja gotra and Āpastambasūtra. Kālpāṭṭana in the Pākanāṭi region is the birth place of Srīnātha. He was the son of Māraya, who is mentioned by Srīnātha as Vidyārājīvabhava (creator Brahma, in the field of learning) and Bhīmāmba. The grandfather of Srīnātha, Kamalanābhamāṭya was a great poet. Srīnātha was an erudite scholar and toured all parts of Andhra region. He was called Kavisārvabhauama (Emperor of poets), and was honoured by several kings in the Andhra region. He held the post of Vidyādhiśri (Officer of learning or knowledge) for a long time in the court of Pedakomati Vema of the Reddy dynasty who ruled from Kondavidu from 1402-1420 A. D. He wrote the following works:

(1) Maruttarāṭcaritra; (2) Śālivāhanasaptasāti; (3) Śrīgāranaśadha (SN); (4) Haravilāsa (HV); (5) Bhīmeśvarapurāṇa (BP); (6) Kāśikhaṇḍa (KK); (7) Śivarātrimāhāṭmya (SM); (8) Palnaṭīvīracaritra (PVC) and (9) Kriḍābhirāma (KR).

From the statements of other authors, Paṇḍitarādhya caritra, Dhananāja vilāsa, Nandanandacaritra and Vallabhābhyaudaya are also known to have been written by Srīnātha. But these are lost to us. Srīnātha went to the Karnataka region and defeated Diṇḍimakavisārvabhauama at the court of Praudhadevarāya and was honoured with Kanakabhiseka (gold-bath). Sarvajñasiṅga also honoured him.

In contrast to his early lavish life, he spent a miserable and woeful life during later part when all of his patrons were no more. He had to resort to agriculture in a small village. He was even punished by placing stones on his back in the street for the non-payment of land revenue.

An effort is made in this paper to present the allusions of medico-social interest and health in the writings of Srīnātha. Almost all his works are either translations or based on Sanskrit works. The first two of the above works are also lost and the authorship of eighth and ninth is not undisputed. However, references from them are also included in this article.

Ayurveda as a branch of learning:

Whenever the branches of learning are mentioned, Ayurveda is also included. Ayurveda is mentioned as one of the various branches of learning, in the stories of Śivaśarma in KK1 and of Sukumāra in SM. SM mentions that Lord Sadāśiva revealed the 18 branches of learning including Ayurveda to Brahma,2 the creator and also that Sukumāra learnt all arts and sciences (given by
name) including Vaidyakrama (medical procedures). At the time of handing over the kingdom to his son, King Divodāsa invited all important persons of the kingdom, like ministers, feudatories, princes and other officers, among whom physicians were also included. The objectionable deeds of Sukumāra are listed in a verse. He used to respect the alchemists and show interest in the art of surgery. This suggests that these two professions were not adopted by respectful persons of the society.

Sages and Gods:

Names of sages and Gods familiar or related to Ayurveda are mentioned in his works. The names Jatukarṇa and Ātreya are included in the list of sages dwelling in Dārukāvana. Though the name of Ātreya appears commonly at several places in the purānas and other works, the name Jatukarṇa is rare and hence significant. Dāksārāma is praised as the abode of several sages among whom are included Atri, Ātreya, Agastya, Parāśara and Gārgya. Their names are associated with Ayurveda also.

The story of the birth of Āśvins, who became celestial physicians is briefly narrated in KK. The twins were born to Sun God and his wife Sajīna, when they were enjoying in the form of horses. In one place in KK the disease cintājvara (fever due to grief) is mentioned as incurable even by great physicians like Nāsatya (Āśvins). Caraka and Dhanvantari.

The name of Divodāsa appears in association with the city Vārānāsi or Kāśi. While describing in BP the story of Vyāsa’s leaving Vārānāsi for want of not obtaining his bhikṣa in Kāśi, the town is mentioned as flourishing with law-abiding citizens and protected by the strength of Divodāsa. However, there is no indication of his association with or learning in Ayurveda. KK narrates a story in which Indra and other gods try to dethrone King Divodāsa, who was ruling justly over Kāśi.

The story of the churning of the ocean of milk occurs in BP and HV. In BP it is only mentioned that Dhanvantari emerged with the amṛtakalasa (pot containing the nectar). However, in HV it is narrated that Dhanvantari emerged for the health and well being of all the diseased, with leeches and haritaki in the hands. Haritaki and leeches suggest the two branches of treatment—medical and surgical.

Food habits:

KR describes the common food eaten by the well-to-do people in the rural areas in winter. They eat food prepared from the new rice, along with the curry prepared from the tender leaves of mustard and with ghee and slimy curd. This appears to be the translation of a popular verse in Sanskrit running thus: "Curry
of tender leaves of mustard, food of new rice and slimy curd—O! beautiful lady! thus the rural people eat delicious food with less expenditure."\textsuperscript{15}

Śivaśarma, who was on a pilgrimage, went to Māyāpura. After performing his daily religious rites and acts, he was about to take his food, prepared in a copper utensil and served in a puliya (leaves stitched to form a plate) of the leaves of modugu when his death occurred.\textsuperscript{16}

An interesting description of the food preparations, brought for offering to Śiva on the Mahāśivarātrī day is found in KK. The curries were prepared by adding the following spicy articles: marica powder, rock salt, white mustard; asafoetida; tamarind juice, jambīra; fresh ghee and coriander.\textsuperscript{17}

The king of Kaśi, Divodāsa, who was well known for his meritorious acts, was informed (by the servants) that the bell of second ājāmū (a period of about 3 hours) was struck and that food, prepared by Sūryāpāka (cooking by the heat of Sun) is ready to be served in the plates.\textsuperscript{18} This shows the observance of regularity in the time of taking food and also that the food was cooked by the heat of Sun. The next verse also repeats more clearly that Divodāsa took the food cooked by the heat of the rays of the Sun.

SN describes in detail the arrangements of meals during the marriage of Damayanti with Nala. Four types of foods were eaten by the relatives and princes, according to their age and status.\textsuperscript{19} The dishes or articles were mixed in the following way: Sevikas of wheat were mixed in Khandaśarkara; cow-milk with manḍega; laddus with honey mixed with black pepper; greengram with thin cāpaṭalu. Another preparation was Vennapadidemu,Ānavālāpāyasa, olupupappu, temana, sugar-candy with the juice of jambīra and powder of mustard secc's and oil, pieces of curd prepared from the milk of a cow, whose calf is full-grown are also some of the food preparations. Curd, having sour taste was also taken, after mixing it with pickles, prepared by mustard powder and others. Among the non-vegetarian food, meat of red deer finds place.\textsuperscript{21} At the end of the description, the poet Śrīnātha concludes that they ate food, which was śuci (pure) mṛṣṭa (agreeable) and pathya (wholesome to the body). These are the important qualities of food.

In PVC when an occasion of food occurs, many special preparations, paramāṇna, vegetables added with pulses, drinks, junnu, pickles, ghee, khandaśarkara and sweet kandagaḍḍa are listed.\textsuperscript{23}

In the story of Cirutoṇḍanambi in HV, Cirutoṇḍanambi and his wife, who had unswerving devotion to Śiva and the Jāṅgamas were asked by an old Jāṅgama to kill their son, cook him and serve. With great devotion, they unhesitatingly killed their son with the heart of a butcher and cooked him deliciously by adding the following spices and other materials: black pepper
onion, turmeric, menti, asafoetida, jīraka, sugar, tamarind, karāmbu(?), delicious ghee oil and lastly curd.24

Before starting the churning of the ocean of milk for amṛta (nectar) by the gods and demons, the god Vighneśvara was worshipped and several preparations were offered: they are—undrāllu, sugar, cane, honey, banana fruits, puris, ghee, green-gram, milk, curds, rice, drink made of water and jaggery, adding some spices, tender coconut, cream of milk, butter, kuḍumulu, laḍḍus, cakkilālu, moruṇḍalu, khaṇḍa, calimidi and maṇḍapappu (?) etc.25 In BP, brāhmanaśas and sages were served meals by the goddess Pārvati on the tender leaves of banana;26 Here also a list of preparations which were emanating the smell of karpūra is given: Pulses, preparations made of flour, pāyasa, ghee, sweets, drinks of grapes, sugar candy, banana fruits, cow's milk, maṇḍegas, fresh ghee and pulses.27 In SM, Sukumāra the son of the Minister, who was wandering in the forest, after his extrication, recollects that his mother used to serve him rice with curd and vaḍapindiyalu by the time the sun appeared on the Udayādri (mountain of rising) i.e. just after sunrise.28

The same verse occurs in KK also, in the story of Gunanidhi.29 Children and young boys, till the completion of their studies are generally given in the early part of the day, food (rice) which is cooked in the night and kept over after mixing with curd.

Menstrual Period:
In Ayurvedic classics, and religious works, considerable importance is attached to the rules to be observed during menstrual period. Specific instructions are given with regard to the foods to be taken and behaviour of the woman during the period. A verse in KR mentions a beautiful woman belonging to the Caṇḍāla (an outcaste) caste going for ṛtuṣnāna (purificatory bath) i.e. bath taken on the fourth day.30

Bṛhaspati, while explaining to Lopāmudra the rules and observations to be followed by a meritorious or chaste wife, also touches this subject. The woman should not come in sight of her husband during the period but should first see her husband after taking bath on the fourth day, after sunrise.31 Though the practice of untouchability during the menstrual period has been very common, the mention of the observance by a Caṇḍāla woman suggests the strict observance of the rules by people of all strata and communities.

Depilatories:
Indian works on erotics contain prescriptions for family planning and for other cosmetics etc. KR in one place, mentions that a lady was selling a depilatory by hawking in the weekly bazar, keeping an oily lump, probably a sample, in her left hand. She had a big ivory box (in which the material is kept). She was crying loudly "Susarabhettu". It is the name of that depilatory. 32 The material, to be used by the ladies, is said to be made of some resin.
Fumigation:

Fumigation was applied as an act of purification and also for propitiation of Gods and evil effects. The articles used for the dhūpa were the following: 33

Guggulu or Mahiṣākṣi and Sāmbrani.

Horbs and Drugs:

The forest in the Vindhya mountain is described while narrating the story of the journey of Agastya to South. There were Karpiirakadali trees, and the wind coming over them removed the fatigue caused by the tiresome journey. The Mālūra trees were full of ripe fruits; poka trees were very beautiful in appearance: the fragrance of (the flowers of) pāṭali, vakula, campaka and vicikila were intermixed and āmra and udumbara were also full of fruits. 34

The moon is considered as the God of herbs and is supposed to have influence on the efficacy of the herbs. This idea is hinted at some places. When the Vindhya mountain grew abnormally and obstructed the path of the sun, the moon, etc. the herbs lost their efficacy and splendour. 35 In the narration on candraloka (Lunar continent) the moon is said to have attained the Lordship over herbs and water by the grace of Śiva, who was satisfied by the thousands of years penance of the moon. 36

While churning the ocean of milk, bunches of nāgavalli, emerged from the ocean and the special taste of betel leaves is thus justified due to the association with nectar. 37 The emergence of a garden of tulasi is also mentioned in the same place, 38 in HV. Śukra worshipped Lord Śiva with flowers and sprouts of the following: 39

Campaka, dhattūra, karavīra, kuśėśaya, mālati, karnikāra, kadamba, vakula, utpala, mallika, śatapatra, śindhvāra, kiṃśuka aśoka, punnāga, nāgakesara, kṣudra, mādbavi, pāṭala, bilva, mandāra, dronagranthi, parṇidamana, cūtapallava, darbha, tulasi, nandyāvarta, devadāru, kāċcana, and dūrva.

In SM the capital of Hemaṅgada, is described as having several gardens of cūta. Rājānā, kalama, ṣaṣṭika, kuluttha, mudga, caṇaka, Siddārtha, śyāmāka, godhūma, māśa, kusumbha, were plenty. 40 Hintāla forest also finds place. 41 Sukumāra and his wife survived in the forest by eating fruits if karkandhu, lakuca, kadali, cūta, mātuluṅga, lavali, jambu, tāla, tīnduka and drākṣa 42

The flora of Pithāpura is as below: 43

Trapuṣa, paṭolika, kāravella, kuḍuṅgaka, vṛntāka, kolaka, ciṅcika, chattraka, meghanāda, pippali, upodaka, pītapaḷāṇḍu, śṛṇgabera, pendumala, and cema.
Dākṣārāma is said to be abounding with the following plants:¹⁴

Kadalika, bilva, cīrībilva, drākṣa, kharjūra, kesara, sarala, punnāga, lavaṅga, luṅga, lavali, mali, ghonta, kuraṅṭaka, jhantika, kaṇṭaka, kapittha, lodhra, jambu, jambira, pāribhadra, bhadrārū, śālmali, tamāla, mālākara, śākoṭa, ceraku, prāsaṅgu, cēṅgalva, kendi, minumu, pesara, godhūma, śyāmāka, māṣaparṇī, epe, nuvvu, kuluttha, pratti, bobbara, yava, yāvanāla, priyāṅgu, travvinda, gaṇṭe, gasagasa and poka.

King Nala walked about in his royal garden, amongst the following herbs: ¹⁵

Guruvinda, sampeṅga, suraponna, sthalakamalini, krommāvi, cēmpuya, nāraṅga, māreḍu, sajjaka, kalīgoṭṭu, and munidruma.

Nala worshipped Śiva with the following: ¹⁶

Cēṅgalva, bilva, nāgakesara, pāṭala, kuṇḍavardhana, kāṅcana, asitāmbuja, damanaka, boṇḍumalliya, dūrva and cemanti.

Indrakīla mountain abounded in the following: ¹⁷

Rasāla, tamāla, tāla, nīpa arjuna, lodhra, tinduka, āmalaki, panasa, āmra, pāṭali, sarja, kuraṅṭaka, candana, nimba, ketaki, bhūrja, kapittha and pūga.

Siddhas and their places:

In South India, Ayurveda is influenced by the Siddha system and also by the siddhas who were not only alchemists, but were proficient in healing the diseases. Nagarjunakonda, and Srisailam, are noted as the abodes of such siddhas. In KK, the description of Srisaila finds place; the mountain is quoted to have siddhikṣetras (places of attainments) like rasasiddha (attainment by mercury), rasāyanasiddha (attainment by rejuvenatory steps), mūlikasiddhi (attainment by herbals) and pāḍukasiddhi (attainment by shoe). ¹⁸

Similarly, Dākṣārāma is also praised as the place of siddhi (attainment) by pāḍuka (shoe or wooden shoe), khaḍga (sword), ghūṭika (pills), rasa (mercury), rasāyana (rejuvenation), mūlika (herbs or roots), aṇjana (collyrium), ākaṛṣaṇa (attraction) and adṛṣṭa (invisibility) etc. ¹⁹ The cult of rasasiddhi is also mentioned in SN. Again, Damayanti, at the time of svayamvara (choice-marriage), is personified as the great siddhamantravidya for the attraction of all kings. ²⁰ However, at another place in the same book, practitioners of dhātuvāda (alchemists) are ridiculed that they teach dhātuvāda (alchemy) to others while they themselves are very poor. ²¹
Diseases and Treatments:

Vindhya mountain, envious of the greatness of Meru mountain, was affected by cintājvara (fever caused by grief). As this is a disease affecting the mind, it cannot be cured by therapeutic procedures. This is very appropriately described. "This fever, caused by grief, cannot be cured by medicines; by administering laṅghana (fasting) the strength or body weight is not reduced in it; it decreases the intellect. sleep, energy, hunger, complexion, splendour and strength etc.; it is not curable even by the great physicians like Aśvins, Caraka and Dhanvantari. Even after the passage of time, it will not be reduced, but increases afresh daily." When the Vindhya mountain grew high and obstructed the movements of the sun and the moon, the people of the western world were asleep as if fell down unconscious due to snake-bit." 5

In ĶK, there is a beautiful description of old age, where stress is laid down to perform the pilgrimage before the onset of old age. As the body is not eternal, one should start for pilgrimage while the limbs are still active and before the dry cough troubles the throat; head becomes shaky, eyes droop, and before the vision is obstructed by cataract, the strength of hearing (of ear) is lost; wrinkles appear on the face, stability of the heart is lost, the body and limbs are loosened and before the teeth become shaky. 5

Śivasarma, who was on a pilgrimage dies suddenly at a place while about to take his supper. When he was ready to take the food prepared by him, headache, eruption of hair and chilliness of the body suddenly appeared; neck became very painful; fever developed and thirst (or burning pain) appeared. After this he suffered from severe pain throughout the body due to the intensity of the fever as if he was bitten by several poisonous animals. He was lying unconscious without any knowledge of his surroundings, of himself or others and without being able to open his eyes and later died. 5

Water, though very clean, creates pain in the ears when put in. Similarly, the teachings of a preceptor, would be painful to (the ears of) a bad person. 5 A brāhmaṇa died, when he was afflicted by fever superimposed on fever, already created by grief. 5

Śamba was cursed by Viśṇu to suffer from leprosy. He later went to Kāśi and worshipped the Sun God and was relieved from the disease. 5 KK also mentions that the Sun gives long life and health. 5 Here the persons who were relieved from different diseases by the grace of the Sun are named. Vṛddhahārita was relieved of his old age and became a youth; a king named Vimala was also cured of leprosy by the grace of the Sun. 5

By the effect of gems, roots and herbs, even poisons taken in, are digested. It is mentioned that Sukumāra was speaking asambaddha (senseless) as if in dāḥajvara. The tamas (darkness, ignorance/swoon) produced from the pride of
youth (adolescent egoism due to pride) can not be removed by the rays of sun; fever caused by pride (darpajvara) can not subside by śiśiropacāras (cooling procedures); the unconsciousness caused by the experience of worldly things can not be removed either by charms, roots or gems. Sukumāra died on the Śivarātri day, without being affected by any troublesome symptoms. Krimi (worms) did not trouble him by obstructing the throat and the śleṣma (phlegm) was not provoked and had not obstructed the head. Eye balls did not rotate and cause darkness to his vision and his respiration was also normal.

While describing the grief of Damayanti caused by love there is a simile to fever. When she was afflicted with fever, caused by manmatha (cupid) she immersed herself in the pond of the tales of her beloved. Due to this apatbya (unwholesome act) the fever increased. Taking bath is an unwholesome act for fever. In the last part of SN, the poet says that vātavyādhi (diseases caused by vāta) jvara (fever) and calamities due to fire, hunger thirst etc. were not found under the rule of Nala.

Bālacandra and other youths were playing with boṅgarams (a round cone shaped playing top with a nail below, which is made to rotate by throwing it after winding it with a thread). One boṅgaram, when thrown by a youth hit a vaiśya lady on the foot above and the nail pierced and came out; immediately the lady fell unconscious, like a kharjūra trees cut at the base. Her hair became scattered and the clothes became wet by sweating. At this stage the group of ladies standing by, approached her with clothes and they poured karpūra powder in the ears and applied the paste of sandal wood and musk on the hands and feet and they also performed the procedures of cooling. In a short time she regained consciousness. Then Bālacandra apologised to her and tore his valuable silk cloth for bandaging and arranged for effective medicines and also gave 500 māḍas (coins) towards expenses for the treatment of the wound.

Aśvinus are mentioned in a context in SN. When Indra and other gods saw Manmatha (cupid, who is supposed to be the most handsome person in the world) after seeing Nala, their eyes retched and it was not known whether the twin physicians of gods would be able to cure their arocaka (mental dislike / anorexia).

A śabara (an inhabitant of the forest) was very pious and virtuous, contrary to the nature of his tribe, and unlike his fellowmen, who were barbarian and cruel. Among his many virtuous deeds listed, nursing the diseased is also included.

Anthropometry:

Narada is praised as well - versed in the science of Sāmudrika (Palmistry). Once he went to Vaiśvānara, when he was a boy. After seeing him he looked at
his right palm carefully and then measured all his limbs, organs and all parts of the body with a thin thread of cotton, which was dipped in the kumkumaraśa (water in which saffron is soaked); he observed all parts keenly and examined by touching with fingers; he also looked him while standing, sitting and thus he observed his auspicious and inauspicious characteristics. In Ayurveda also this kind of anthropometric information is discussed.

Habits and Regimen:

In KK, Kumārsvāmi narrates the sadācāra (good conduct or regimen) to the sage Agastya. This is a description of daily regimen, which is more religious. One should get up from sleep early in the morning before sunrise and should first think auspicious things. A big list of such auspicious things is given. Later, one should attend to daily acts of purification, at a distance of 100 dhanus in a village and 400 dhanus in a town or city for voiding excrements. The places prohibited for this act include water (i.e. tanks, rivers etc.), ploughed land, fields of paddy etc., highways, burrows of snakes and rats. The looking at excreta is also prohibited. The number of times the cleaning of the parts and hands and legs should be done after the voiding, by using soil and water, is given. The number of times of cleaning is half that of day time if it is during night. Similarly the number is reduced for women, children and for diseased and also during journey in frightful forests. While describing these details of cleansing, it is said that external cleanliness done by using soil equal to a big mountain and water equal to an ocean cannot become equal to the internal cleanliness; this informs of prominence that is given to the mind over body. The mode of ācamana (sipping water) is given in detail.

Rules relating to dental cleanliness are next mentioned. The sticks used for brushing and cleaning the teeth should be of the thickness of little finger and of the length of ten aṅgulas; the stick should be devoid of any cavities or knots. Some days are given on which cleaning the teeth by sticks is prohibited and on these days cleaning is affected by rinsing the mouth 12 times. The names of any trees however, are not mentioned. After this, bath, performance of religious rites, and taking meals is mentioned, which is more religious. It is mentioned that one should take food and drinks by leaving some space for the movement of air (in the stomach) and the food should be supplemented (anupāna) either by butter-milk or cold water.

The son of Cirutoṇdanambi was decided to be sacrificed as an offering to the old śaivayogi. Before being slain, he was prepared by performing all normal acts. His hair were loosened and oil of sampaṅgi was anointed so as to enter the roots of the hair; then saṅkumadadrava was applied as an udvartana (massage); new turmeric pounded in gojjagi water was also applied. To remove the oiliness, śīkāya, mixed with musk and gandhasāra was smeared and massaged. Then he was bathed with luke-warm water, Later his hair and body were wiped by clothes and adorned with suraponna flowers, collyrium and sacred ash. The passage relating to cere-
monial preparation of Parvati for her marriage with Śiva contains information on anointing with oil, and application of paste (kalka) of lodhra for the removal of oiliness. Kālāgarudrava, musk, punugu, gandhasāra and sampaṅgi oil were also applied. Haritāla, and gorocana are included among the articles of cosmetics. The use of javāji, musk and candana are also mentioned in PVC.

Bālacandra accuses Malideva about his behaviour and says “this prince handed over his land to the enemies and is wandering in various forests, drinking water, stagnated in shadows and eating raw vegetables and hence the pasaru (vitiated pitta humor) has reached his eyes making him silent. If good medicine is administered, he will be cured”.

There is a saying in Telugu that “one can live by at least eating balusaku (leaves of balusak). This is mentioned in PVC. This suggests that these leaves were available in plenty everywhere and probably they have nutritious value enough to sustain the life.

The wife of the minister, Yajñadatta, did not have any progeny for a long time. They served and worshipped Śiva. She wore roots and some precious stones to beget children. At last the wife of Yajñadatta became pregnant. The pregnancy and delivery are described in detail. Simantonnayana and pumsavana were performed with great joy and festivity. One lady, placed all the medicinal plants in jajjalapalika (an earthen container) and sprinkled the water (on the pregnant lady and around). Another lady ground the branch of banyan in the (stone) mortar and pestle. After describing the Vedic religious rites, it is mentioned that the Minister dropped three drops of the juice of the fruit and leaves of banyan (Vāta) in the right nostril of the woman. In pumsavana rite, Suśrutasamhita prescribes pouring of three or four drops of either lakṣamaṇa, vaṭasūṅga or sahadeva pounded with milk. In Carakasamhita, vaṭasūṅga is prescribed for oral administration while the juice of sāli rice is indicated for dropping in the nostril.

In the aristālaya (lying - in - room) the ladies were described as performing different acts after delivery. Some of the acts were putting white mudrākumbha near the head (of the lady), marked with white ash; sprinkling white mustard; making offerings; propitiate the room using salt and tender leaves of nimba; fumigations with burning gavalas (rai); blessing; anointing themselves with oil; making kāyam (material containing some drugs given to the lady after delivery etc.) A lady made the marking of her hand on the wall after smearing the palm with gandhasāra mixed with karpūra: another covered the abdomen of the pregnant lady after making her lie down supine; another lady worshipped the Jyeṣṭhādevi, wearing, turmeric (dipped in the turmeric water) clothes; a lady drew the figures of the Sun and the Moon with new lac on a cloth; another poured ghee; lastly it is mentioned that a lady burnt the snake’s molt. Carakasamhita describes the delivery house. Among the articles to be kept ready in the delivery house, two grin-
ding stones are included. The fumigation by burning the snake's molt is prescribed in Suśrutasamhīta and Carakasamhīta for expulsion of placenta, if there is any delay.

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NOTES
(Figures in bold type indicate chapter numbers)

1. KK - 3 - 80
2. SM - 1 - 52
3. SM - 2 - 82
4. KK - 6 - 92
5. SM - 3 - 113
6. HV - 5 - 54
7. BP - 6 - 75
8. KK - 4 - 274-275.
9. KK - 1 - 111.
10. BP - 2 - 98
11. KK - 5 and 6.
12. BP - 4 - 94
13. HV - 6 - 83-84
14. KR - verse 56
15. तहं सुपरपशांक नवोदन विचित्लानि च दधीनि। अलपवयेन सुनदरि। ग्राम्भजनयों मिण्टमश्नानि।
16. KK - 3 - 122
17. KK - 4 - 119
18. KK - 5 - 307
19. SN - 6 - 118
20. SN - 6 - 120
21. SN 6 - 124 -133
22. SN - 6 - 140
23. PVC - lines 236 - 240 -
24. HV - 2 - 121
25. HV - 6 - 56
26. BP - 2 - 128
27. BP - 2 - 140-142
28. SM - 3 - 19
29. KK - 4 - 115
30. KR - verse 73
31. KK - 2 - 72
32. KR - verse 77 - 81
33. KK - 1 - 49
34. KK - 1 - 91
35. KK - 1 - 122
36. KK - 4 - 175
37. HV - 6 - 92
38. HV - 6 - 93
39. KK - 4 - 240
40. SM - 2 - 7
41. SM - 3 - 110
42. SM - 4 - 9
43. BP - 2 - 56
44. BP - 3 - 57
45. SN - 1 - 97
46. SN - 8 - 107
47. HV - 7 - 3
48. KK - 3-52
49. BP - 6-75
50. SN - 5-5
51. SN - 7-86
52. KK - 9 - 771
53. KK - 1 - 139
54. KK - 3 - 85
55. KK - 3 - 122-131.
56. KK - 4 - 98
57. KK - 5 - 329
58. KK - 6 - 11-13
59. KK - 3 - 181
60. KK - 6 - 27.
61. BP - 5 - 190
62. SM - 2 - 103
63. SM - 2 - 106
64. SM - 4 - 52
65. SN - 2 - 110
66. SN - 8 - 202
67. PVC - line 130
68. SN - 7 - 45.
69. KK - 4 - 61
70. KK - 4 - 22 to 33.
71. KK - 5 - 188 to 225.
72. HV - 2 - 108
73. HV - 6-81
74. HV - 4 - 86-87.
75. PVC lines 120-123.
76. PVC - line 140
77. PVC - line 161
78. SM - 2 - 40
79. SM -2 - 52 to 71.
Botanical names of herbs and equivalents for the other terms mentioned in the article

Arjuna : Terminalia arjuna W. & A.
Aşoka : Saraca indica Linn.
Aṣītāmputa (white lotus) : Nelumbo nucifera Gaertn.
Ānavālapayasam : Pāyasa prepared with milk, heated for a long time, allowing greater part of it to evaporate.
Āmalaki : Emblica officinalis Gaertn.
Āmra : Mangifera indica Linn.
Undrālū : Bolus prepared with ground rice as offering to Lord Vināyaka.
Utpala : Nymphaea alba Linn.
Udumbara : Ficus racemosa Linn.
Upadaka : Basella rubra Linn.
Epe : Shorea robusta Gaertn.
Olupupappu : a preparation with decorated pulses.
Kaṇṭakahālā : Artocarpus lakoocha Roxb.
Kadali/kadalika : Musa paradisiaca Linn.
Kandagāḍa : Tuber of Amorphophallus campanulatus (Roxb.) Bl.
Kandi : Cajanus cajan (Linn) Swingle.
Kāravīra : Nerium indicum Mill.
Karkandhu : Zizyphus Jujiba Lam.
Karnikāra : Cassia fistula Linn.
Karpūra : Blumea balsamifera.
Karpūrakadali : A variety of kadali (Musa sp.).
Kālamā : A variety of paddy.
Kalīgotū : Stereospermum suaveolens DC.
Kāncana : Bauhinia variegata.
Kāravelā : Momordica charantia Linn.
Kālāgaru : Aquilaria agallocha Roxb.
Kimsūka : Butea monosperma (Lam) Kuntze.
Kudūṅgaka : Sphaeranthus indicus Linn.
Kudumulu : A sort of pudding or cake boiled in steam.
Kuraṇṭaka : Barleria prionitis Linn.
Kuluttha : Dolichos biflorus Linn.
Kuṣēṣaya : Nelumbo nucifera Gaertn.
Kusumbha : Carthamus tinctorius Linn.
Kuṣmāṇḍa : Benincasa hispida.
Ketaṭi : Pandanus tectorius Soland.
Kesara : Crocus sativus Linn.
Kolaka : Piper cubeba Linn.
Krommāvi (new mango) : Mangifera indica Linn.
Kṣudrā : Solanum xanthocarpum Schrad & Wendl.
Khanda/Khandaśarkara : Sugar-candy.
Kharjūra : Phoenix sylvestris Roxb.
Gānte : Sphaeranthus indicus Linn.
Gandhasāra : Santalum album Linn.
Gasagasa : Seeds of opium.
Guggulu : (resin of) Commiphora mukul Hook.
Guruvenda : Abrus precatorius.
Gojjagi : A kind of fragrant flowers.
Godhūma : Triticum aestivum Linn.
Granthipāṇi : Polygonum aviculare Linn.
Ghoṇṭa : Areca catechu Linn.
Cakkilālu : A kind of preparation made with rice ground as paste in ghee or oil, normally circular in shape.
Canāka : Cicer arietinum Linn.
Candana : Santalum album.
Campaka : Michelia champaka Linn.
Calimidi : A kind of sweet cake prepared of rice or wheat flour, sugar and ghee.
Cāpāṭlu : A kind of food preparation similar to dosa.
Cāmppeya : Michelia champaka Linn.
Cīṇcika : Tamarindus indica.
Ciribilva : Holoptelia integrifolia Planch.
Cūta : Mangifera indica Linn.
Cūtapallava : Tender leaves of cūta.
Cemanti: Chrysanthemum indicum Linn.
Ceñgalva: Nymphaea sp.
Ceraku: Saccharum officinarum Linn.
Chatraka: Cymbopogon schoenanthus (Linn) Spreng.
Jambirā: Citrus limon (Linn) Burm.
Jambu: Syzygium cumini (Linn) Skeels.
Javaji/Javvādi: Civet.
Jīraka: Cuminum cyminum Linn.
Junnu: Coagulum made out of Cow's milk, got after first few days of calving.
Tamāla: Cinnamomum tamala.
Tāla: Borassus flabellifer Linn.
Tinduka: Diospyros tomentosa Roxb.
Tulasi: Ocimum sanctum Linn.
Temana: butter-milk, heated after adding some spices.
Trpuṣa: Cucumis sativus Linn.
Travvinda (Tavida): A variety of grain.
Damana (ka): Artemesia vulgaris Linn.
Darbha: Desmostachya bipinnata Stapf.
Dūrva: Cynodon dactylon Linn.
Devadāru: Cedrus deodara (Roxb)Lond.
Drākṣa: Vitis vinifera.
Drona: Leucas cephalotes Spring.
Dhānyaka: Coriandum sativum Linn.
Nandyāvarta: Ervatamia coronaria Stapf.

Nāgakesara: Mesua ferrea Linn.
Nāgavalli: Piper betle Linn.
Naraṅga: Citrus reticulata Blanco.
Nimba: Azadirachta indica A. Juss.
Nīpa: Mytrangyna parviflora Korth.
Nuvvu: Sesamum indicum Linn.
Paṭolika: Trichosanthes cucumerina Linn.
Panasa: Artocarpus heterophyllus Lam.
Paramāṇna: Rice preparation made with milk, sugar and a little ghee.
pāṭala/pāṭali: Stereospermum suaveolens DC.
Pāribhadra Erythrina indica

Pāyasa: See Paramāṇna.
Pippali: Piper longum Linn.
Punnāga: Ochrocarpus longifolius Benth & Hook.
Pūga: Areca catechu Linn.
Poka: Ibid.
Prattī: Gossypium herbaceum Linn.
Prāsaṅgu: Callicarpa macrophylla Vahl.
Bōṇḍumaliya: Jasminum sambac Ait.
Bobbara: Vigna cylindrica Skeels.
Bhadradhār: A sort of pine.
Bhūrja: Betula utilis D. Don.
Maṇḍapappu: A variety of food preparation, made from pulses.
Maṇḍega: A kind of sweet cake; puri-like preparation.
Mandārā: Hibiscus rosa-sinensis.
Marica: Piper nigrum Linn.
Mallī/Mallika: Jasminum sp.
Mahīṣākṣi: Resin of Commiphora mukul.
Mādhavi: Hiptage benghalensis Linn.
Mātuluṅga: Citrus medica Linn.
Mālati: Jasminum grandiflorum Bailey
Māṣa: Phaseolus radiatus Linn.
Māṣaparṇi: Teramus labialis Spreng.
Minum: Phaseolus radiatus Linn.
Mudga: Phaseolus mungo Linn.
Munidruma; Sesbania grandiflora(Linn.) Pers.
Mūlaka: Raphanus sativus Linn.
Menti: Trigonella foenum graecum Linn.
Maghanāḍa: Amaranthus spinosus Linn.
Modugu: Butea monosperma (Lam) Kuntz.
Moruṇḍalu: A sort of cake
Yava: Hordeum vulgare Linn.
The paper presents the medico-social allusions in the works of Srinatha, a Telugu poet of renown, who flourished between 1360 and 1445 A.D.

Ayurveda is included among the branches of learning and is said to have been revealed by Śiva to Brahma. Names of sages like Jātukarna, Ātreyā, Agastya and Parasara occur. Among the gods, Āśvins with the story of their birth and Dhanvantari are mentioned. The story of Divodāsa, king of Kāśi is also narrated.

In various places several types of food preparation their mode of preparation and eating, and spices that are added, are described including cooking by solar energy and cooking in copper utensils. Subjects like rules to be observed during menstrual period, fumigation, selling of depilatory made of a resin also find place. An exhaustive list of herbs and drugs found at different places is given. Śrīśaila and Dāksārāma are praised as the abodes of siddhīs.
Among the diseases and treatment, fever caused by grief, beautiful description of old age, onset of death and the Sun God as the reliever of diseases and bestower of long life, bringing back an unconscious lady to consciousness etc. are mentioned. References to anthropometry and profession of alchemy and surgery are also found.

Sadācāra, the right conduct of living is briefly mentioned. Getting up early in the morning, thinking of auspicious things, attending to the natural urges, cleaning of teeth, bath and taking food are dealt with in Sadācāra. Description of pregnancy and delivery finds place with the details of performance of pumsavana, preparation of the lying-in room and attending to the lady before and after delivery and propitiation of gods and spirits.

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कई स्थलों पर नानाविध भक्तियों की निर्माणविधियाँ, पाक के विषविध साधन एवं उनमें प्रयुक्त होने वाले मसालों के वर्णनों के साथ-साथ सूचीताप द्वारा भोजन बनाने का भी उल्लेख है और तात्पर्यांक्तों के व्यवहार किये जाने का वर्णन है। अल्लात्रों के रजोदर्शनकाल में जिन नियमों को पालन करना चाहिए उसका उल्लेख करते हुए धूपन एवं लोमशातानाय गोंद से बनी प्राई किसी ऑपाधिक के विक्रय किये जाने का निर्देश है। विभिन्न स्थानों पर उपलब्ध होने वाली वनस्पतियाँ और औषधद्रव्यों के लिये एक बहुत बड़ी तालिका दी गयी है। श्रीराम और दामोदराम की सिद्धियाँ का स्थान कहकर प्रसंसा की गयी है।

व्याधि एवं विकिंद्रसा के सन्दर्भ में, शोकज ज्वर के उल्लेख के साथ ज़रा वस्तु का मुद्रा वर्णन हुआ है; मृत्यू की सप्राप्ति दी गई है और भगवान सूर्य की रूप से व्याधि विधाश्च और दीर्घायुष्य लाभ का उल्लेख करते हुए एक बड़ी अनेकावस्था से संग्रह में लाने का वर्णन हुआ है। सामुद्रिक-स्थलों के आधार पर शृष्टिशृंखला निर्माण करने का वर्णन है तथा रासायनिक एवं शास्त्रीय व्यवसायों के भी उद्देश्य प्राप्त होते हैं।

सदाचार, जो वास्तविक जीवनचर्याओं हैं, संक्षिप्त रूप में उद्देश्य हुआ है। प्रातःकाल भ्राम्मुहर्त में उठना, सांगलिक विषयों की चित्ता करना, प्राकृतिक वेदों का उद्देश्य, व्रताखान, श्लृष्टि और भोजन इत्यादी विषयों का सदाचार में वर्णन हुआ है। गर्भधारण से लेकर प्रसवकाल के सन्दर्भ में पुंसवनक्रिया का विस्तृत वर्णन हुआ हैं तथा आस्त्रभ्रात्मा के लिये प्रयुक्त गूढ़ में प्रवेश करते समय तत्सम्बन्धी उपकरणों की व्यवस्था के साथ प्रस्तुतोपभाव उसकी सेवा करने की व्यवस्था भी दो गई हैं जिसमें देवताओं एवं ग्रंथों के अनुगमन को भी सम्मिलित स्थान दिया गया है।