

LOLIMBARĀJA AND HIS WORKS

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ABSTRACT

Lolimbarāja is the son of *Divākara* and native of Junnar of Pune district of Maharashtra state. He married the beautiful daughter of a Muslim Subedar (Governor of province) called *Murāsā*, whose name was changed to *Ratnakalā* after becoming his wife. *Lolimbarāja* composed many books in a dialogue form between himself and his wife.

Lolimbarāja has written four books on *Āyurveda* in Sanskrit and also some books in Marathi on different subjects. His books on *Āyurveda* are *Vaidyājīvana*, *Vaidyāvataṃsa*, *Camatkāracintāmaṇi* and *Harivilāsa*. His Marathi books are *Ratnakalācarita*, *Lolimbarāja vyākhyāna* and *Lolimbarāja Vaidyaka Kāvya*.

Among the *Āyurveda* books (Sanskrit) *Vaidyājīvana* is the most popular because of its lyrical genius presentation. In these verses the author has described some common diseases briefly and prescribed medicines for them. In view of its popularity, there are many commentaries on it. The article portrays a brief biography of *Lolimbarāja* and his works.

Keywords: *Lolimbarāja*, *Vaidyājīvana*, *Vaidyāvataṃsa*, *Camatkāracintāmaṇi*, *Harivilāsa*.

Introduction

There are few luminaries in the history that became immortal by curious medical works in the form of poetry. *Lolimbarāja* perhaps can be counted among those few. He wrote four medical works (*kāvya*) i.e. the *Vaidyājīvana*, the *Camatkāracintāmaṇi*, *Vaidyāvataṃsa* in Sanskrit and *Vaidyaka Kāvya* in Marathi. He was also credited with two religious works '*Harivilāsa Kāvya*' in Sanskrit and '*Ratnakalācarita*' in Marathi.

Biography

Lolimbarāja was the son of *Paṇḍita Divākara sūri*^{8, 10} who was believed to be under the patronage of king *Harihara*. He belonged to *Dakṣiṇāpatha* sect of Brāhmaṇa. *Lolimbarāja* was a courtier of more than one royal person⁷. He married the beautiful daughter of a Muslim Subedar (Governor of province) called *Murāsā*¹⁰, whose name was

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changed to *Ratnakalā* after becoming his wife. The influence of her beauty is eulogized in the *Lolimbarāja*'s works⁷. He loved her greatly and composed many books in a dialogue form between himself and his wife.

According to *Kavirāja Vāgīśvara śuklā*⁸, *Lolimbarāja* was not studious in his childhood. He became a devotee of Goddess *Sarasvatī* and performed *Tapas* (hermit/penance) on the hill *Saptaśṛṅgī* or *śatapuṅgā*. It is said that during the sacrificial ceremony he offered his own flesh of thigh¹¹. Soon after that, with the blessing of Goddess *Sarasvatī* he attained unprecedented excellence on Astrology, Medicine, Poetry and also Music. A shrine on the slopes of the mountain *Saptaśṛṅgī* still exists in the Nasik district.

Nativity

Many scholars supposed that *Lolimbarāja* belonged to 'Junnar' in Pune district of Maharashtra.⁹ The reason for such an opinion is that he paid his obeisance to Goddess *Bhārgavī* having 18 hands and seated on *Saptaśṛṅgī* Hill¹⁰. Scholars like P.V. Sharma⁵ etc. opined that this place might be *Saptaśṛṅgī* to the north of Nasik where an image of the goddess with 12 feet Height and with 18 arms can be seen.

Dr. Hymavathi, the author of 'Scientists of *āndhradēśa*'¹ is of different opinion which is as follows. The facts that *Lolimbarāja* was patronized by *Harihararāya* of Vijayanagara, his father being mentioned as the contemporary of Andhra *bhōja* and the early commentator *Rudrabhaṭṭa* belonging to this region make us believe that *Lolimbarāja* belonged to Andhra region. He might have gone on a pilgrimage to *Saptaśṛṅgī* hill and was impressed by the goddess. It seems that he visited many places. He described the natural beauty and grandeur of the region on the shore of '*Narmadā*' in a verse in *Sadvaidyajīvana*. A verse in the same work reveals the fact that he was a ruler of a small principality named *Murāsā* (*nāḍū*). It can be identified as the *Murāsā* or *Morāsā* located in the north of the north Arcot district leading to the frontiers of the Mysore state. The poet *śrinātha* also visited this region and described the culture of the people of this region. *Lolimbarāja* might have got it as an '*Agrahāram*' from *Harihararāya* after composing *Harivilāsa kāvya*.

P.K. Gode in his 'studies in the Indian History' expressed that *Lolimbarāja* does not belong to Maharashtra as there are no sufficient evidences in support of this. But Dr.

Brahmanand Tripathi⁷ contradicted the Gode's view and quoted following references that *Lolimbarāja* was an inhabitant of Maharashtra, worshipping of *Saptaśṛṅgī* in *Vaidyajīvana*¹⁰, usage of Marathi word 'Riṅgini' for *Kaṇṭakārī* in *Camatkāracintāmaṇi*⁸, description of 'Karōla' in the form of *Kaṇṭābharaṇa* in *Vaidyāvataṁsa*¹¹, mentioning of 'Maṇḍaka' a food item of Maharashtra in *Vaidyāvataṁsa*¹¹ and two of his books *Vaidyaka kāvya* and *Ratnakalācarita* were written in Marathi.

Period

It is an established fact that the ancient authors had not mentioned their name or any other information about themselves in the text. Hence many of the recent scholars both Indian and European have been consistently making attempts regarding the period of *Lolimbarāja*. So far, no exact conclusion has arrived at all but the views are the most feasible assumptions only. The exact period of his literary activity depends on the dates of manuscripts of his composition and their reliability. The catalogues of the oriental manuscripts libraries inform us that he was the author of two *kāvya* i.e., *Harivilāsa* and *Ratnakalācarita* and medical works *Vaidyajīvana*, *Vaidyāvataṁsa* and *Camatkāracintāmaṇi*. In south Indian catalogues his work *Vaidyajīvana* can be found mentioned as *Sadvaidyajīvana*. The manuscript copies of this medical work can be found available throughout the country. It proves the fact that it had great popularity in the country.

Among the numerous manuscript copies of *Vaidyajīvana* we find deviations, many interpolations and scribal mistakes in some of the copies. It gave scope to many doubts and some scholars like Bhawe, Pangarkar, etc. believed that *Lolimbarāja* lived in the sixteenth century and early seventeenth century⁷. Veturi sankara sastri fixed the date of *Lolimbarāja* as 1557 A.D.⁴. but he had not given any reason on which he based his opinion. P.V. Sharma opined that he belonged to the first quarter of the seventeenth century⁴. This decision is made on the opinion that *Lolimbarāja* referred some verses from *Bhāvaprakāśa*. But it is noticed that the authors of *Lolimbarājīya*, *Bhāvaprakāśa*, *Vaidyacintāmaṇi*, *Cikitsākalikā* etc. took many verses from a common source probably from 'Bāhaṭagrantha', a work of 13th century A.D. P.K. Gode doubted whether there lived two persons in the name of *Lolimbarāja*, one being a mere poet who composed *Harivilāsakāvya* in A.D. 1583 and the other a medical scholar who lived before A.D. 1600.

But his arguments have been invalidated by B. Tripathi and proved that there existed only one *Lolimbarāja* who wrote all these texts⁷.

Excerpts from “Scientists of *āndhradēśa*”⁸: In the colophon of *Harivilāsa*, the author introduces himself as the son of *Sūrya* and the court poet of king *Harihara*. In the history of Sanskrit literature, we find that *Lolimbarāja*’s father was the contemporary to *Bhōja*. This *Bhōja* can be identified as *āndhra Bhōja*, author of *Cārucaryā*, a Sanskrit work on health and hygiene. He led the southern expeditions of *Gaṇapatidēva* in A.D.1250. *Sūrya Paṇḍita* or *Divākarasūrī* belonged to A.D.1299 as referred in the History of Sanskrit Literature. He might be very much junior to *Bhōja*. *Lolimbarāja* mentioned that he composed *Harivilāsa* on the order of the King *Harihara*. King *Harihara*, along with his brother *Bukkarāya*, founded the ‘Vijayanagara’ empire with the blessings of *Mādhava Vidyāranya* in A.D.1336. He ruled the kingdom during A.D.1336-56. Hence we can say that *Lolimbarāja*, the author of *Harivilāsa* lived in the 14th Century A.D and his approximate date can be surmised as A.D. 1300-1360.

The manuscript copies of the medical works of *Lolimbarāja* also do not give much information except the fact that he was the husband of *Ratnakalā* (*Ratnakalāramaṇa*). The medical works of *Lolimbarāja* included in the Catalogues are *Vaidyājīvana*, *Sadvaidyājīvana*, *Lolimbarājīyam*, *Ratnakalācarita*, *Vaidyāvataṁsa* and *Camatkāracintāmaṇi*. The first three are the different names with which his work ‘*Vaidyājīvana*’ was called. *Vaidyāvataṁsa* does not give the information about the parentage of the author.

The Surmise by G. Jan Meulenbeld from ‘A History of Indian Medical Literature’³

Lolimbarāja is assigned to the period A.D. 1310-1370 by P. Hymavathi, to 1538-1608 by B. Tripathi, to 1578-1648 by L.R. Pangarkar, to about 1625 by P.V. Sharma and to the Seventeenth century by V.L. Bhavé. The exact period of his literary activity depends on the dates of MSS of his compositions and their reliability. Two MSS of the *Harivilāsakāvya*, preserved respectively in the Tanjore and BORI collections, are said to state that the work was composed in 1583-84. The earliest dated MS of the *Vaidyājīvana* was completed in 1607-08; a MS of this poem with the commentary of *Jñānadēva* alias *Dāmodara* was completed in 1612-13.

The period of *Lolimbarāja*'s literary activity may therefore have been the last quarter of the sixteenth century if the evidence referred to is reliable. B. Tripathi, being convinced that the style and structure of the *Harivilāsakāvya* prove it to be the most mature of *Lolimbarāja*'s works, written, when he may have been forty-five years of age, has concluded that he was born in 1538, but the onus of this assertion has to be left on this author. The proposed date of *Lolimbarāja* does not conflict with the chronology of authors quoting him or influenced by him.

Literary Contribution

The chronological order of *Lolimbarāja*'s works has been established by B. Tripathi in his Ph.D. thesis in Sanskrit "*Lolimbarāja* and his works— A study" is as follows⁷.

1. *Vaidyāvataṁsa* (Sanskrit)
2. *Vaidyajīvana* (Sanskrit)
3. *Camatkāracintāmaṇi* (Sanskrit)
4. *Vaidyaka Kāvya* (Marathi)
5. *Ratnakalācarita* (Marathi)
6. *Harivilāsa Kāvya* (Sanskrit)

Vaidyāvataṁsa

'*Vaidyāvataṁsa*' is a *Laghunighaṇṭu*- a short pharmaceutical collection in 172 verses. It is his first Sanskrit work and written in simple Sanskrit. It describes the medicinal properties of a series of dietetic substances and drugs, which are arranged as follows: Prayers in Prologue and Epilogue, fruits (4-21), Vegetables (22-35), spices (36-50), various substances (51-108), grains and pulses (109-147), the meat of some animals (148-150) and dairy products and products of the sugarcane (151-169). The '*Vaidyāvataṁsa*' is quoted in the *Yogarātnākara*³.

Vaidya Jīvana

The '*Vaidya Jīvana*' of *Lolimbarāja* is an important work both from medical point of view and because of its poetic merits. 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. Therefore, ‘*Vaidya Jīvana*’ has reserved a prominent place among other treatises of *Āyurveda*. It consists of 238 skillful verses arranged in five *vilāsa* (chapters). The author confesses that nothing is original in this work (*sva-kapōla-kalpitamihasti na kiñcit*), he submits that he only compiled the formulae from earlier medical writers like *Caraka*, *Suśruta* and *Vagbhaṭa*¹⁰.

‘*Vaidya Jīvana*’ gives us a glimpse into the medical ethics prevailed in medieval India. He explained the characteristics of a good physician and of a quack¹⁰. In his opinion, a good physician is one who is endowed with purity of mind, ability, good character, good knowledge in prognosis, knowledge in all sciences, regard to religion, good heart, a lucky hand and talent in conversation and above all a perfect knowledge in the science of medicine. In his opinion, a good physician who had no perfect knowledge in diagnosis should be treated as an outcaste and should be discarded by the people. According to *Lolimbarāja*, a person should start his medical profession after attaining perfect practical as well as theoretical knowledge in the science of medicine. He emphasizes the importance of *Pathya* by stating that ‘there is no need of any medicine who duly follows the wholesome diet and habits (*pathya*)’¹⁰. For *Vājīkaraṇa* purpose various *Rasayōga* are mentioned and has insisted in righteous living/conduct in the context of various diseases. This work is quoted in *Yogatarāṅgiṇī* and *Yogarātnākara*. Modern works that have incorporated verses from *Vaidyajīvana* are *Rasāmṛta*, *Siddhayogasaṅgraha* and *Vaidyakīya subhāṣita*³.

The crispness and therapeutic utility of this treatise enticed many scholars to write commentary on it. The following are the commentaries written on *Vaidyajīvana*³.

1. *Dāmodara* alias *jñānadēva*, a MS of his commentary dates from 1612-13
2. *Gosvamin Harinātha*, title of commentary is ‘*Gūḍhārthadīpikā*’ and said to have written in 1673-74
3. *Rudrabhaṭṭa*, title of commentary is ‘*Dīpikā*’, the earliest MS dates back to 1766.
4. *Sukhānandanātha*, title of commentary is ‘*Lolimbarājādīpikā*’, completed in 1863-64.
5. *Bhāgīratha*, title of commentary is ‘*Jagaccandrikā*’.
6. *Bhavānīśahāya*

7. *Kṛṣṇapaṇḍita*, a commentary called 'Dīpikā' G.J. Meulenbeld is of opinion that it may be identical with *Rudrabhaṭṭa*'s commentary.
8. *Prayāgadatta*, title of commentary is 'Vijñānānandakarī'
9. *Tātā Sūryanārāyaṇa*, title of commentary is 'Vidvadvaidyarañjini'
10. *Sumatidhīra*, commentary dates from 1763-64
11. *Cainasukha*, written in Rajasthani, dates from about 1763-64.

Camatkāracintāmaṇi

'*Camatkāracintāmaṇi*' is a *kāvya* in 242 ingenious verses in 5 *vilāsa* (chapters), which are addressed to the poet's beloved as a reply to her questions pertaining medical matters. The poem therefore abounds with skillful verses extolling female beauty and charms.

Chapter (*vilāsa*) one (ninety-three verse) has seven introduction verses, which mention the title of the work and a number of sources (*ātrēya*, *Bhēḍa*, *Bhōja*, *Hārīta*, *Parāśara*); the remaining part deals with the treatment of fevers. Chapter two (thirty eight verses) contains prescriptions against *Atisāra* and *Grahaṇī*. Chapter three (fifty verses) is about the therapy of a series of unconnected disorders (1-35) and women's diseases (36-50). The diseases mentioned in chapter four (forty three verses) do not show any systematic arrangement at all. Chapter five (eighteen verse) is concerned with *Vajīkaraṇa*. The prescriptions of the '*Camatkāracintāmaṇi*' are simple and contain for the greater part which are well known from the classical texts. Verses from '*Camatkāracintāmaṇi*' form part of *Yogatarāṅgiṇī* and *Yogaratnākara*³. The simplicity and importance of the formulae mentioned in the book made this treatise very popular among every physician.

Vaidyaka kāvya

Vaidyaka kāvya is his brief composition. The *Vaidyaka kāvya* is a poem in ninety-five verses on the therapy of number of diseases. In contradiction to most medical works, fever is the last disease dealt with. Some of the formulae closely resemble yoga found in the *Camatkāracintāmaṇi* or *Vaidyajīvana*, but the major part of them is new. The *Vaidyaka kāvya* has not been written in the form of a dialogue and the name of the poet's

wife is not mentioned in it. It has discussed only medical treatment of few diseases without emphasizing any literary quality.

Some Important Therapeutic Formulae Mentioned by *Lolimbarāja*

- *Lavaṅgādi guṭikā* in *Kāsa rōga*¹⁰.
- Application of Collyrium with *svarasa* of *śīgru* sprouts (tender leaves) along with honey in all Eye diseases¹⁰.
- *Nasya* with expressed juice of fruit of *Devadālī* in *Kāmalā*¹⁰.
- Application of collyrium with paste of *Gairika*, *Haridrā* and *āmalakī* in *Kāmalā*¹⁰.
- Oral administration of *Vāsā* in any pharmaceutical form in *Kśaya* (Pthisis)¹⁰ *Pañcāmṛta parpaṭī* in *Grahaṇī roga*¹⁰.

CONCLUSION

Lolimbarāja was undoubtedly an outstanding scholar with liberal views and was a great physician with good moral ideology. He had great belief in the professional ethics and advocated the prohibition of quacks from the society. He mentioned that they were to be treated as outcastes and compared a quack to a treacherous wife who is always dangerous to his life. He made his medical works an interesting study by composing them as a *kāvya*. It is very interesting to read even by a common reader versed in Sanskrit. The style is simple and sweet and melodious to be heard because of its rhythm. Various suggestions have been put forward regarding the period and place in which *Lolimbarāja* lived and dates of compositions of his works. From the available evidences it can be said that he was from 'Junnar' in Maharashtra and might have lived in later half of the sixteenth century. The therapeutic utility of the formulae mentioned by him with economical and easily available ingredients made his treatises very popular among medical fraternity.

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सारांश

लोलिम्बराज एवं उनका योगदान

पी.के.जे.पी. सुभक्ता

लोलिम्बराज दिवाकर का पुत्र एवं महाराष्ट्र राज्य के पूना जिला में स्थित जुन्नार नामक स्थान के रहने वाले थे। उन्होंने बाहामानी नामक राजधानी के मुस्लिम सम्राट की पुत्री मुरासा, जिसका नाम उन्होंने बदलकर रत्नकला रखा था, के साथ विवाह किया था। लोलिम्बराज अपनी पत्नी को अत्यधिक प्रेम करते थे। उन्होंने अपनी कई पुस्तकों को स्वयं के और अपनी पत्नी के बीच होने वाले संवाद के रूप में लिखा है। लोलिम्बराज ने आयुर्वेद पर चार पुस्तकें संस्कृत भाषा में लिखी तथा कुछ पुस्तकें मराठी भाषा में भी अनेक विषयों पर लिखी हैं। उनकी आयुर्वेद पर लिखी गयी पुस्तकों में वैद्यजीवन, वैद्यावतंस, चमत्कार चिन्तामणि और हरिविलास हैं। मराठी में लिखी गई उनकी पुस्तकों में रत्नकलाचरित, लोलिम्बराज व्याख्या और लोलिम्बराज वैद्यक काव्य है।

आयुर्वेद पर संस्कृत में लिखी गई पुस्तकों में से वैद्यजीवन बहुत लोकप्रिय संग्रह है क्योंकि इसे पद्यात्मक शैली में लिखा गया है। इसमें लेखक ने संक्षिप्त में सामान्य रोगों और उनके निवारण का वर्णन किया है। पुस्तक की लोकप्रियता को देखते हुए अनेक लेखकों ने इस पर व्याख्या लिखी हैं। प्रस्तुत लेख में लोलिम्बराज के जीवन और उसके कार्यों का संक्षिप्त वर्णन किया गया है।