LOLIMBARĀJA AND HIS WORKS

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ABSTRACT

Lolimbarāja is the son of Divākara and native of Junnar of Pune district of Maharastra 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 Vaidyajīvana, Vaidyāvatarāśa, Camatkāracintāmāni and Harivilāsa. His Marathi books are Ratnakalācarita, Lolimbarāja vyākhyāna and Lolimbarāja Vaidyaka Kāvyā.

Among the Āyurveda books (Sanskrit) Vaidyajīvana 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, Vaidyajīvana, Vaidyāvatarāśa, Camatkāracintāmāni, 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 Vaidyajīvana, the Camatkāracintāmāni, Vaidyāvatarāśa in Sanskrit and Vaidyaka Kāvyā in Marathi. He was also credited with two religious works ‘Harivilāsa Kāvyā’ in Sanskrit and ‘Ratnakalācarita’ in Marathi.

Biography

Lolimbarāja was the son of Pañcita Divākara sūrī8, 10 who was believed to be under the patronage of king Harihara. He belonged to Dakṣināpatha 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 Murāsā10, 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* works. He loved her greatly and composed many books in a dialogue form between himself and his wife.

According to *Kavirāja Vāgīśvara śukla*, *Lolimbarāja* was not studious in his childhood. He became a devotee of Goddess *Sarasvatī* and performed *Tapas* (hermit/penance) on the hill *Saptasrīgī* or *śatapuṅgā*. It is said that during the sacrificial ceremony he offered his own flesh of thigh. 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 *Saptasṛigī* still exists in the Nasik district.

**Nativity**

Many scholars supposed that *Lolimbarāja* belonged to ‘Junnar’ in Pune district of Maharashtra. The reason for such an opinion is that he paid his obeisance to Goddess *Bhārgavī* having 18 hands and seated on *Saptasrīgī* Hill. Scholars like P.V. Sharma etc. opined that this place might be *Saptasṛigī* 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’ 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 *Saptasṛigī* 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 ‘Narmada’ in a verse in *Sadvaidyaǰīvana*. 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 Ārjunā 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 Tripathi contradicted the Gode’s view and quoted following references that Lolimbaraja was an inhabitant of Maharastra, worshipping of Saptaśriगी in Vaidyajīvana, usage of Marathi word ‘Riṅgini’ for Kaṭṭakārī in Camatkāracintāmaṇī, description of ‘Karēla’ in the form of Kaṭṭābharaṇa in Vaidyāvatāṁsa, mentioning of ‘Maṇḍaka’ a food item of Maharastra in Vaidyāvatāṁsa 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 Lolimbaraja. 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, Vaidyāvatāṁsa and Camatkāracintāmaṇī. 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 Bhave, Pangarkar, etc. believed that Lolimbaraja lived in the sixteenth century and early seventeenth century. Veturi sankara sastri fixed the date of Lolimbaraja as 1557 A.D., 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 century. This decision is made on the opinion that Lolimbaraja referred some verses from Bhāvaprakāśa. But it is noticed that the authors of Lolimbarājīya, Bhāvaprakāśa, Vaidyacintāmaṇī, Cikitsākalikā etc. took many verses from a common source probably from ‘Bāhaṭa-grantha’, a work of 13th century A.D. P.K. Gode doubted whether there lived two persons in the name of Lolimbaraja, one being a mere poet who composed Harivilāsa-kāvya 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 texts.

Excerpts from "Scientists of āndhradēśa": 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 Divākaraśīrṇi 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 Vidyāraṇya 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 Vaidyajīvana, Sadvaidyajīvana, Lolimbarājīyamu, Ratnakalācarita, Vaidyāvatārīma and Camatkāracintāmaṇi. The first three are the different names with which his work ‘Vaidyajīvana’ was called. Vaidyāvatārīma does not give the information about the parentage of the author.

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

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. Bhave. The exact period of his literary activity depends on the dates of MSS of his compositions and their reliability. Two MSS of the Harivilāsakāvyya, 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 Vaidyajīvana was completed in 1607-08; a MS of this poem with the commentary of Jñanadēva 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 Harivilāsakāvyā 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 follows:

1. *Vaidyāvatarāṁśa* (Sanskrit)
2. *Vaidyajīvana* (Sanskrit)
3. *Camatkāracintāmaṇī* (Sanskrit)
4. *Vaidyaka Kāvyā* (Marathi)
5. *Ratnakalācarita* (Marathi)
6. *Harivilāsa Kāvyā* (Sanskrit)

**Vaidyāvatarāṁśa**

‘Vaidyāvatarāṁśa’ 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 ‘Vaidyāvatarāṁśa’ is quoted in the Yogaratnakarāṁśa.

**Vaidyā Jīvana**

The ‘Vaidyā 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 Ṭyurveda. It consists of 238 skillful verses arranged in five vilāsa (chapters). The author confesses that nothing is original in this work (sva-kapōla-kalpitamīhasti na kiṃcit), he submits that he only compiled the formulae from earlier medical writers like Caraka, Suśruta and Vagbhaṭa⁰.

‘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 quack⁰. 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)’⁰. For Vājikaraṇa purpose various Rasayōga are mentioned and has insisted in righteous living/conduct in the context of various diseases. This work is quoted in Yogatararāṅgiṇi and Yogaratnākara. Modern works that have incorporated verses from Vaidyajīvana are Rasāmṛta, Siddhayogasaṅgraḥa and Vaidyakīya subhāṣita⁵.

The crispness and therapeutic utility of this treatise enticed many scholars to write commentary on it. The following are the commentaries written on Vaidyajīvana⁵.

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. Sukhānandananātha, title of commentary is ‘Lolimbarājadīpikā’, completed in 1863-64.
5. Bhāgīratha, title of commentary is ‘Jagaccandrikā’.
6. Bhavānīsahāya
7. Krishna pada, a commentary called ‘Dipika’. G.J. Meulenbeld is of opinion that it may be identical with Rudrabaṭṭa’s commentary.

8. Prayagadatta, title of commentary is ‘Vijñānānandakara’.

9. Tatā Śūryanārāyaṇa, title of commentary is ‘Vidvadvaidyaraṇījini’.

10. Sumatidhīra, commentary dates from 1763-64.

11. Cinasukha, 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 (āṭrēya, Bhēḍa, Bhōja, Hārīta, Parāśara); the remaining part deals with the treatment of fevers. Chapter two (thirty eight verses) contains prescriptions against Atisāra and Grahanī. 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 Vajikaraṇa. 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 Yogataraṇī and Yogaratnakara. 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

- *Lavārīgādi guṭikā* in Ḫāṣa ṛōga
d. 10.
- Application of Collyrium with *svarasa* of *ṣīgru* sprouts (tender leaves) along with honey in all Eye diseases
de. 10.
- *Nasya* with expressed juice of fruit of *Devadālin Kamalā* d. 10.
- Application of collyrium with paste of *Gaṅrīka, Haridrā* and *āmalakī* in *Kāmalā* d. 10.
- Oral administration of *Vāsā* in any pharmaceutical form in *Kśaya* (Pthisis) d. 10
  *Paṅcāmṛta parpaṭī* in *Grahaṇi roga* d. 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 *kāvyā*. 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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11. Ibid. Vaidyāvatāmśa (V.V.), Pp. 1-13, 2, 23, 7
सारांश

लोलिम्बराज एवं उनका योगदान

पी.के. जे.पी. सुभका

लोलिम्बराज दिवाकर का पुत्र एवं महाराष्ट्र राज्य के पूरा जिला में स्थित जुजार नामक स्थान के रहने वाले थे। उन्होंने बाहामानी नामक राजधानी के मुस्लिम सम्राट की पुत्री मुगाया, जिसका नाम उन्होंने बदलकर रंगकला 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 लिखीं हैं। उनकी आयुर्वेद पर लिखी गयी पुस्तकों में वैद्यजीवन, वैद्यावंत, चमत्कार चिन्हात्मक और हरिविलास है। मराठी में लिखी गई उनकी पुस्तकों में रंगकलाचरित, लोलिम्बराज व्याख्या और लोलिम्बराज वैद्यक वाच्य है।

आयुर्वेद पर संस्कृत में लिखी गई पुस्तकों में से वैद्यजीवन बहुत लोकप्रिय संग्रह है क्योंकि इसे पदात्मक जैली 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 लिखीं हैं। प्रस्तुत लेख में लोलिम्बराज के जीवन और उसके कार्यों का संक्षिप्त वर्णन किया गया है।