CHAPTER III

DISEASES MENTIONED IN THE ATHARVAVEDA AND THEIR ACCOUNT

In this chapter we have described about the diseases found in the *Atharvaveda*. These include diseases like *Ailaba, Alaji, Amīvā, Apacit, Atīsāra, Āśarīka, Āsrāva, Durṇāma, Grāhi, Hṛdyota, Hrūḍu*, Jāyenya, *Kāsa, Kilāsa and Palita, Krimi, Kṣetriya*, *Nirāla, Pāman, Rapa Rāja-yakṣmā, Takman, Unmādita, Śīrṣakti*, *Śīrṣāmaya*, *Karṇaśūla*, *Vilohita*, *Karṇśūla*, *Visalpaka*, *Viśvāṅga*, *Harimā*, *Apvā*, *Balāsa*, *Mūtra*. The *AV* also mentions about the causes of some of these diseases. These causes have also been included in the discussion in this chapter.

Concept of Disease:

Our human body is a system. It is functional on the basis of the individual working of its organs as well as interrelation among the organs. Disease is a harmful deviation from the normal structural or functional state of an organism. A diseased organism commonly exhibits signs or symptoms which indicates its abnormal state. Thus, the normal condition of an organism must be understood in order to recognize the hallmarks of disease. Nevertheless, a sharp demarcation between disease and health is not always apparent. To understand what disease is one must know what health is. The common conception of health is simply the absence of disease or the negation of being at ease (dis-ease). A person who is healthy does not have a disease, and a person with a disease is not healthy. However, this simplistic model may not be applicable in all circumstances. There are also instances when one feels healthy but may have a serious condition that places the individual at risk for a disease. The

holistic approach to disease advocates it as a state of complete physical, mental, and social well-being. The holistic model has been adopted and promoted by the World Health Organization. This model would imply that one could meet the condition of not having a specific disease but still may not be healthy. Within the holistic model, eliminating disease from the body is not primary, but rather, health is primary. The modern medicine is full of controversies over what conditions can be properly defined as diseases.

Students online Medical Dictionary defines disease as an interruption, cessation, or disorder of body function, system, or organ, or a morbid entity characterized usually by at least two of these criteria: recognized etiological agents, identifiable group of signs and symptoms, or consistent anatomic alterations. The International Classification of Disease, 9th Revision, Clinical Modification is one of the main texts used in the United States to identify, categorize, and diagnose disease. The Diagnostic and Statistical Manual of Mental Disorders, 4th edition is used to define and diagnosis mental disorders. While these sources are used in common medical practice, it is not completely clear in the philosophy of science what truly defines the diseases and disorders that these texts classify. Some have argued that there is not a simple definition of disease. Within the philosophy of medicine and bioethics, there is not only disagreement about what a disease is but whether or not disease can be defined or whether it is necessary to have a fixed definition in order to provide care.

The concept of disease has often been related with illness or sickness and these have been used interchangeably. However, philosophers argue that separating the concepts may be useful. Disease is distinguished from illness in that disease is the subject matter of the medical practitioner and scientific medicine. Illness, on the other hand,

explains what the person is experiencing. Sickness is what is attributed by society to individuals who conceive of themselves as ill and whom medical professions identify as having a disease. Each of these concepts justifies action. Medical professionals are charged with identifying disease, discovering diseases and treating persons with such conditions. Persons who are ill are charged with describing the subjective experience of their condition to the others who may be able to help. Society is responsible for determining the rights and duties of a person who is ill and or diseased. Thus conceptualizing disease as separate from illness and sickness can be useful in bringing into perspective the varying roles of the medical practitioner, the individual, and society when negative bodily conditions or states occur.

The study of disease is called pathology. It involves the determination of the cause (etiology) of the disease, the understanding of the mechanisms of its development (pathogenesis), the structural change associated with the disease process (morphological changes), and the functional consequences of these changes. Correctly identifying the cause of a disease is necessary to identify the proper course of treatment.

Causes of disease as mentioned in the Atharvaveda:

AV mentions some causes of disease such as diseases inflicted by gods, possession by demons and spirits, germs and worms, witchcraft, hereditary and infection, seasonal changes.

Diseases Inflicted by Gods: The *AV* often attributes various Gods as the origin of some diseases. Rules are given about the prayers to be offered while treating a disease. Different Gods are considered as supervising the function of senses and parts

of body. This is based on the *Vedic* idea that Gods send diseases as punishment for sins committed by the sinners. If any God inflicts any disease to the sinner, only propitiation of that God has the power to remove it. Gods like *Rudra, Soma, Varuṇa, Vāstoṣpati, Āditya, Marut, Yama* are considered to have the power of causing disease. *Jalodara* is inflicted by *Varuṇa*;[192] excessive flow—*Āsrāva* is brought about by the arrows of *Parjanya*;[193] sharp pains,[194] tumours,[195] *Takman* and *Kāsa*[196] are caused by *Rudra*. Propitiation of *Maruta* cures leprosy.[197] While *Varuṇa* is considered as the overlord of a hundred thousand drugs,[198] *Soma* heals the sick. *Vāstoṣpati* is the deliverer from diseases and the *Aśvins* are the divine physicians.

Germs and Worms as Causes of Disease: In the *AV*, word *Krimi* means worms and germs, which creeps or jumps (Parisarpati-v.23.3), which multiplies and which enters human bodies from without.[199] All these must be killed. The sun kills them.[200] They cause disease in the human body after having entered it from without. Therefore, they are called the 'parasites of man'. These are actually 'disease-germs'-the guests of the human body. The *Atharvan* mentions a few of them.

Here, *Aṇvāntryam* means residing in small intestines; *Śīrṣanyam* means that which causes mania and lunacy. *Pārṣṭeyam* is germ causing disease in the ribs. *Avaskava*

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[192] अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः ।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि ॥ AV.i.10.1-4; .i.25.3; Ai.Br.vii.5

[193] विद्मा शरस्य पितरं पर्जन्यं भूरि-धायसम् ।
विद्मो ष्वस्य मातरं पृथिवीं भूरि-वर्पसम् ॥ AV.i.2

[194] यां ते रुद्र शूलिने शूलम् KS.31.7

[195] AV.vi.57

[196] AV.xi.2.22, 26

[197] मारुतान्यपिहितः । KS.26.24

[198] ṚV.i.24.9

[199] येऽस्माकं तन्वमाविविशुः सर्वं तद्धत्मि जनिम क्रिमीणाम् । AV.ii.31.5

[200] AV.ii.32.1; v.23.6

means causing involuntary stimulation and contraction of the muscles; and *Vyadhvara* is etymologically an epithet for the germ causing a particular disease.[201]

In the *AV*, the *Veda* describes a particular germ in its embryonic stage possessing all possible forms that has four suckers, is spotted and colourless white. In order to destroy it, its head must be crushed.[202]

The *Veda* describes another specific germ which possesses a double circle of horny hooklets.[203] In the latter half, it is told that the germs mentioned in ii.32.2 and 6 possess an important common feature, namely the most destructive organ, the strong house of living venom. The term '*Vitudāyasi*' describes the specific irritation caused by the parasites in the human body.

In the *AV*, a parasite is described which has a 'floating head' (*Triśīr ṣāṇam*—having three projections around the mouth) as opposed to the 'fixed head of the germs'. It is also colourless. This looks like the description of either the Round Worm (*Ascaris*) or the Thread Worm.[204]

Sages as *Atri, Agastya, Kaṇva, Jamadagni* prescribed different methods to kill them. They were physicians well-versed in the art of destroying parasites.[205] The four methods recommended by them to kill these worms might have been—refraining,

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[201] विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ AV.iii.32.2
[202] विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ Ibid.iii.32.2
[203] प्र ते शृणोमि शृङ्गे याभ्यां वितुदायसि। भिनद्धि ते कुषुम्भं यस्ते विषधानः॥ Ibid..ii.32.6
[204] त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ Ibid.ii.23.9
[205] Ibid.v.23.10

disentangling, removing and fumigating. The post-*Vedic* medicine also mentions about these worms and germs very well.[206]

Heredity and Infection: The *AV*[207] refers to the sin committed by parents. Most probably it is hinting at the origin of the disease by heredity. The whole of the hymn is included in the ritual of the *KS*[208] as belonging to the *Āyuṣya Gaṇa*.[209] It is the plea of the professional medical man of the *Vedic* period on behalf of his art. The passage also has a sarcastical note (*Sarjataḥ*) against the bringing of the disease to the patient through the members of the family.

Suśruta[210] also mentions about diseases caused by heredity. He classified diseases into seven classes. Among these, *Ādibalapravṛtta* diseases are inherited from the parents.[211]

Sāyaṇa and some other commentators believe the disease *Kṣetriya* to be coming from the father and the mother.[212] But the *KS* proper did not agree with this and thought otherwise.

The spread of disease through infection is expressed by the *Veda*.[213] The statement 'he enters the man'[214] clearly shows the disease as a spirit, thus bringing out the spirit

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[206] CS.i.19.3; iii.7.10; SS.vi.54.1-19

[207] यदेनसो मातृकृताच्छेषे पितृकृताच्च यत् ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥
यत्ते माता यत्ते पिता जामिर्भर्ता च सर्जतः ।
प्रत्यक्सेवस्व भेषजं जरदष्टि कृणोमि त्वा ॥ AV.v.30.2-3

[208] KS. 58.3-11

[209] KS.54.11 note

[210] SS.i.24

[211] CS.i.28

[212] .....क्षेत्रियः कौलोव्याधिः । Dārila on KS.26.43 and Keśava

[213] अपचितः प्र पतत सुपर्णो वसतेरिव । AV.vi.83.1
यक्ष्मः श्येन इव प्रापत् । Ibid.v.30.3
पक्षी जायान्यः पतति स आ विशति पूरुषम् । Ibid.vii.76.4

conception of the disease. The *Atharvan* frequently mentions the pigeon and other birds as carriers of misfortune.[215] These birds bringing misfortune take the shape of a disease and enter the human body. This *Vedic* belief also accounts for the *Vedic* mind, the spread of disease through infection.

Possession by Demons and Spirits: The *AV*'s, *Mātṛnāma* hymns,[216] is a typical piece of literature. It describes the ghosts and demons causing diseases as black in colour, hairy, appearing in dreams, following persons like their shadows, making a women lose her senses or making her dance at dusk. They are also described as thorny; pricking women on the hips; creating light in clumps of trees, eating raw flesh, bringing about miscarriage. But these evil spirits are said to run away at the odour of noxious plants. It is also said that they cannot tolerate the light of the sun.

The so-called disease-bringing ghosts and goblins of the *AV* are so many vermin and insects which bite with poisonous sting. The *Atharvan* has disguised them under fanciful names, like *Gandharvas, Apsaras, Piśācas, Kaṇvas, Atrins, Arāyas*. Of these, *Gandharvas* are crested.[217] They are husband of *Apsarases*. They dance, eat *Avakā* reeds and hang about women.[218] They are associated with serpents in connection with

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साकं यक्ष्म प्र पत चाषेण किकिदीविना । Ṛ V.x.97.13

[214] पक्षी जायान्यः पतति स आ विशति पूरुषम् ।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च ॥ AV.vii.76.4

[215] शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः ।
अग्निर्हि विप्रो जुषतां हवर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥
अमून् हेतिः पतत्रिणीन्येतु यदुलूको वदति मोघमेतत्
यद् वा कपोतः पदमग्नौ कृणोति ॥ Ibid.vi.27.2; 29.1

[216] पलालानुपलालौ शकुं कोकं मलिम्लुचं पलीजकम् ।
आश्रेषं वव्रिवाससमृक्षग्रीवं प्रमीलिनम् ॥ Ibid.viii.6

[217] आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः ।
भिनद्मि मूष्कावपि यामि शेषपः ॥ Ibid.iv.37.7

[218] अवकादानभिशोचानप्सु ज्योतय मामकान् ।
पिशाचान् सर्वानोषधे प्र मृणीहि सहस्व च ॥ Ibid.iv.37.11

poison[219] and with trees and plants.[220] In the *AV*,[221] they are also associated with plants and water. On the basis of their association with water, *Gandharvas* and *Apsarases* appear to be some form of insects. The sting of *Gandharvas* is poisonous while the sting of *Apsarases* is not poisonous. Similarly the *Piśāchas* eat *Avakā* reeds, burn and spread their light in water.[222] They are flesh-devouring[223] and are not visible to the naked eye.[224] They fly through atmosphere and sky and traverse the earth[225] and they make noise as flies.[226] They afflict a person through food[227] and bewilder the mind.[228] These *Piśācas* also appear to be some kind of flesh eating insects. On the other hand, there are some useful insects like *Piṅga* and *Paidva*.

Seasonal Disease: The *Kālavāda* of *Bhikṣu Ātreya* may be regarded as a seasonal disease. While saying 'Time is the cause of disease', he perhaps meant that seasonal changes cause diseases states about seasonal disease in *SS*.[229] He enumerates the diseases which become prominent in different seasons—diseases of *Vāta* in the rainy

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[219] वराहो वेद वीरुधं नकुलो वेद भेषजीम् ।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ AV.viii.7.23; 8.15
[220] Ibid.xi.9.24
[221] Ibid.xii.1.23
[222] अवकादानभिशोचानप्सु ज्योतय मामकान् ।
पिशाचान् सर्वानोषधे प्र मृणीहि सहस्व च ॥ Ibid.iv.37.10
[223] आरादरातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान् । Ibid.viii.2.12
[224] दर्शय मा यातुधानान् दर्शय यातुधान्यः ।
पिशाचान्त्सर्वान् दर्शयेति त्वा रभ ओषधे ॥
कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः ।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः ॥ Ibid.iv.20.6, 7
[225] यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति ।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय ॥ Ibid.iv.20.9
[226] Ibid.iv.36.10
[227] आमे सुपक्वे शबले विपक्वे यो मा पिशाचा अशने ददम्भ ।
तदात्मना प्रजया पिशाचा वि यातयन्तामगदोयमस्तु ॥ Ibid.v.29.6
[228] क्रव्यादमग्ने रुधिरं पिशाचं मनोहन जहि जातवेदः ।
तमिन्द्रो वाजी वज्रेण हन्तु च्छिनत्तु सोमः शिरो अस्य धृष्णुः ॥ Ibid.v.29.10
[229] यस्मिन् ऋतौ ये ये दिषाः कुप्यन्ति देहिनाम् । SS.ut.tan.64.5

season; of bile in autumn; of cough in *Hemanta*; and remarks that these are diseases caused by seasons.

The *Atharvan* also states it with specific reference to *Takman* (fever). According to the *AV*, it is such a fever that it occurs throughout the year and hence is called '*Hāyana*'.[230] But the epidemic of this fever is at a high level in the rainy season (*Vārṣika*), summer (*Graiṣma*) and autumn (*Śārada*).[231] It endures all through autumn (*Viśvaśārada*).[232] The *AV* gives the etiology of *Takman*.[233] It may mean that the emergence of *Takman* coincided with the influence of moist heat. It may also refer to the 'lightning fire'—the time when lightning appears (rainy season). This season is said to be the main birth-time of fever. Adding to this, Wise says that changes in seasons also brings about varieties in this type of fever. He states it as, 'This type of fever varies also according to the season of the year. Each of these forms two lunar months during June and July—the rainy season (*Varṣā*), air predominates and the fever takes on the character of deranged air. The season called *Śārada*—autumn or sultry months (September and October), bile and phlegm predominate. *Vasanta* or spring (February, March, April) phlegm is in excess and is succeeded by derangement of air and bile and followed by fever'.[234]

Water as the cause of disease: Water has been mentioned as the cause of diseases in the *SS*.[235] In rainy season, one who dips into water defiled by putrefaction of insects, urine, faeces, eggs, dead body, full of grass, leaves and rubbish, dirty and poisoned or

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[230] शीर्षलोकं तृतीयकं सदन्दिर्यश्च हायनः ।
तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥ Av.xix.39.10

[231] तृतीयकं वितृतीयं सदन्दिमुत् शारदम् ।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ Ibid.v.22.13

[232] Ibid.x.8.6; ix.34.10

[233] यदाग्निरापो अदहत्प्रविश्य यत्राकृण्वन्धर्मधृतो नमांसि । Ibid.i.25.1

[234] Wise, Hindu System of Medicine, p.233

[235] SS.sū.45.10-46

drinks fresh water is attacked soon by external and internal disorders. Water which is covered by mud, *Śaivāla*, hatha (*Jalakumbhī*), grasses, lotus leaves, not exposed to the sun, the moon and air and associated with (abnormal) smell, colour and taste is known as deranged. It develops six defects relating to touch, sight, taste, smell, potency and final transformation. The roughness, sliminess, hotness and coldness (so as to afflict teeth) are defects of touch. The colour of mud, sand, *Śaivāla* and other various types is defect of sight. The presence of manifested taste is defect of taste. The disagreeable smell is defect of smell which, after ingestion, causes thirst, heaviness, colic and excessive secretion of mucus indicates defect of potency. Also it takes a long period for digestion and with wind formation, indicates defects of final transformation. These defects are absent in rain-water.

Normalization of deranged water should be done by boiling on fire, heating in the sun and dipping heated iron balls, sand and cold therein, and also scenting with flowers of *Nāgakeśara*, *Campaka*, *Utpala*, *Pāṭalā* and others. One should drink water, fragrant and scented with flowers, in glasses of gold, silver, copper, bronze, precious stones or earth. One should abstain from deranged water and also which is out of season. It should not be taken as it aggravates *Doṣas* and is unwholesome. One who drinks deranged water without appropriate purification gets afflicted soon with swelling, *Pāṇḍuroga*, skin diseases, indigestion, dyspnoea, cough, coryza, colic, *Gulma*, *Udararoga* and other severe disorders. There are seven methods of purification of dirty water such as *Kataka* (clearing nut), *Gomedaka* (cinnamon stone), lotus root, *Śaivāla* root, cloth, pearl and precious stone. These are the means for eliminating the defects of sight. Out of the rivers flowing towards south, those originating from *Sahya* (a part of the western ghats) cause *Kuṣṭha*; those originating from Vindhya cause *Kuṣṭha* and *Pāṇḍuroga*; those originating from Malaya produce worms; those

originating from *Mahendra* cause elephantiasis and *Udararoga*; those originating from the Himalayas cause heart disease, oedema, headache, elephantiasis and goitre; those originating from eastern and western *Avantī* produce haemorrhoids. Rivers flowing fastly and having clean water are light whereas those covered with *Śaivāla*, dirty and flowing slowly are heavy. All types of ground water should be collected in early morning when purity and coldness, the best qualities of water, are maximum. Water exposed to sun-rays in day and to moon-beam in night is neither rough nor slimy and thus is equal to rain-water. Well-water is of two types—one alkaline and the other with unmanifest taste. The former is *Pitta*-increasing while the later is not so. Water of marshy land has many defects and is slimy and as such despicable, on the contrary, that of arid zone is free from these defects and harmless. Stale water should never be given by the wise as it is acidified, aggravates *Kapha* and is not wholesome for the thirsty.

Witchcraft as the Cause of Disease: The human sorcerers are cause of disease.[236] Diseases are attributed to the agency of evil magic—'The *Kṣetriya* has entered thee from the magic concoction; for that I know remedy' (iii.7.6). Similarly witchcraft, curses and evil eye also produce diseases (ii.7; vi.96.2-3 refer to *Śapatha* as the cause). In *AV*[237] refers to evil eye. The *Bṛhadāraṇyaka Upaniṣad* (iii.7.1; 9.26) and *Chāndogya Upaniṣad* (i.8.8) also contains references to the diseases caused by curses. The *Brahmagavī* hymns (v.18; 19) are full of threats for breach of propriety against a *Brāhmin*, his wife and wealth. These threats consist of all sorts of calamities including diseases caused to the evil-doer. The *KS* includes magic practices for curing the diseases caused by hostile witchcraft.

[236] AV. i.28; iv.28; v.30.2

[237] दुर्हार्दः संघोरं चक्षुः पापकृत्वानमागमम् । Ibid.xix.35.3

Diseases in the Atharvaveda:

The *AV* includes different kinds of disease and their remedies. On the other hand the contents of the other three *Vedas* are primarily related to the worships of different Gods. The *AV* depicts God of Rain, *Varuṇa* as creator as well as protector from all common diseases such as dropsy (*Jalodara*).[238] It describes that man suffers from ailment due to his falsehood. God *Varuṇa* caused the diseases to those who resort to falsehood, because the God *Varuṇa* dislikes falsehood.[239] It has been mentioned in the *Aitareya Brāhmaṇa* that God *Varuṇa* caused *Jalodara* disease to *Rājā Hariścandra* as he resorted to falsehood. Moreover, it mentions that diseases are also caused by demons. However, the *AV* is common with the other three *Vedas* in religious elements.

The *AV* is the first Indic text dealing with medicine. The *AV* takes a very broad view in its medical hymns. It even includes exorcism of demons which are supposed to cause diseases. The impression of the *Atharvanic* medical charms on the later Indian medicine is to such an extent that the *Āyurveda* is regarded as the *Upaveda* of the *AV*. It is a peculiarity of these charms of the *AV* that they have grouped together a variety of unrelated diseases, have not drawn a line of demarcation between the cause of diseases and the possession by demons, have used symbolism to play an important part in the cure of a disease and the medicine recommended is mostly in the form of amulets derived from the vegetable kingdom. Many names of the diseases as well as of plants are in general quite obscure. A large number of diseases, both major and minor, have been mentioned in the *AV*, but somewhere they are in clear terms and somewhere vaguely. Classification of the diseases based on etiological factors is not

[238] अयं देवानामसुरो वि राजति वेशा हि सत्या वरुणस्य राज्ञः । AV.i.10.1

[239] यदुक्थानृतं जिह्वया वृजिनं बहु । Ibid.1.10.3

found in *AV*. It also did not mention about the symptoms of the diseases. The term used in *AV* and *ṚV* for disease is *Yakṣmā*.

There are few common diseases found in the *AV* along with their healings. After a study of the *AV* one would find a list of very common diseases that includes *Takman* (fever), headache, and cough, jaundice, *Balāsa* (muscle disease), pain (colic), dropsy, heart-disease, diarrhea, consumption, leprosy, abscesses, scrofulous swelling, wounds and fractures, flow of blood, poison of all kinds, worms and some hereditary diseases. The *AV* not only described about the human diseases but also about the diseases of cattle,[240] the internal diseases caused by demon, found both in human and cattle, is characterized as entering and possessing each and every part of the body. One another disease mentioned in the *AV* is *Jāyānya*.[241] It is closely related to the *Rājayakṣmā*. It is also mentioned in the *TS*. It is mentioned with jaundice (*Harimā*) and pains in the limbs (*aṁga-bhedo visalpakaḥ*) in one passage of the *AV*.[242] According to Whitney[243] the nature of the disease is doubtful. Following are the brief description of the diseases found in *AV*. Though the list is not exhaustible, most of the diseases have been included in the study.

Ailaba: This disease is mentioned in the *AV*.[244] This is a kind of eye disease. According to *Sāyaṇa*, *Ailaba* is a kind of eye disease.[245] *Babhru* and *Babhrukarṇa* are

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[240] सिंहस्येव स्तनथोः सं विजन्तेग्नेरिव विजन्त आभृताभ्यः ।
गवां यक्ष्मः पुरुषाणां वीय्र्द्धरतिनुत्तो नाव्याऽएतु स्रोत्याः ॥ AV.viii.7.15; xii.2.1

[241] निर्हास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः ॥ Ibid.vii.76.3-5; xix.44.2

[242] यो हरिमा जायान्योङ्गभेदो विसल्पकः ।
सर्वं ते यक्ष्ममङ्गभ्यो बहिर्निर्हिन्त्वाञ्जनम् ॥ Ibid.xix.44.2

[243] Translation of the AV, p.442

[244] AV.vi.16.3, xi.2.30

[245] ऐलबः एतत्संज्ञः तत्कृतश्चक्षुर्गतो रोगविशेषः

considered to cause this eye disease.[246] According to Bloomfield, '*Ailava*' means 'howling one' or 'howl'. Whitney also agrees it to be a kind of eye disease. According to Williams the word *Ailaba* means noise, cry and roaring.[247]

Alaji: *Alaji* is the name of a disease in the AV.[248] According to Wise, *Alaghi* occurs at the juncture of the cornea and sclerotic. Its symptoms are burning and paining eye. They are small pimples of red colour. Williams refers it inflammation of the eye.[249] The commentator *Sāyaṇa* does not write any commentary of this hymn.

Amīvā: The *ṚV*[250], the *VS*[251] and the *AV* mentions about the disease *Amīvā*. The word *Amīvā* has its root in the word '*am*' which means pain or grief. According to M. Williams, *Amīvā* means distress, terror, fright, tormenting spirit, demon, affliction and disease. According to *Sāyaṇa*, it is a disease.[252] In the *AV*, *Amīvā* is associated with the committed sins attached with the body.[253] *Mahīdhara* and *Uvaṭa* comment about it as it is a disease.[254] *Yāska* in the *Ni*[255] said about it.

Apacit: The word *Apacit* is mentioned several times in the *AV*[256] and *KS*[257]and the same word occurs at *VS*[258] in the form '*Upacit*'. *Mahīdhara* and *Uvaṭa* the commentator of *VS* explain *Apacit* as—*upacitam upacinvanti śarīraṁ*

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[246] बभ्रुश्च बभ्रुकर्णश्च एतत्संज्ञावुभावपि रोगहेतू

[247] A Sanskrit English Dictionary, p.234

[248] AV.ix.8.20

[249] A Sanskrit English Dictionary, p.94

[250] ṚV.vi.74.2; x.162.1-2

[251] वि पाजसा पृथुना शोशुचानो वाधस्व द्विषो रक्षसो अमीवाः । सुशर्मणो बृहतः शर्मणि स्यामग्नेरहसुहवस्य प्रणीतौ ॥ VS.11.49

[252] अमीवाशब्दवाच्यं रोगं AV.vii.42.1

अमीवा रोगरूपः सन् ṚV.x.162.1

[253] AV. vii.42.1-2; xix.44.7

[254] अमीवाः व्याधींश्च; अमीवाः व्याधीन् VS.

[255] अमीवाभ्यमनेन व्याख्यातः । दुर्णामा क्रिमिर्भवति । पापनामा । क्रिमिः मेद्यति । Ni.6.12

[256] AV.vi.25.1; 83.1; vii.74.1; 76.1

[257] अपचितमिति...KS.32.8

[258] नाशयित्री बलासस्यार्शस उपचितामसि । अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी ॥ VS.xii.97

vardhayantītyupacitaḥ and *upacitāṁ śarīre ye upacīyante śvayathugadaślīpadaprabhṛtayaḥ* respectively. The commentator *Sāyaṇa* directly identifies the *Apacits* with the *Gaṇḍamālā* meaning scrofulous swellings of the gland of the neck. He explains all the processes implied in the hymn as referring to such. His etymology of the word under the verse vii.74.1 is 'gathered offward by reason of defect',[259] and he describes them as beginning from the throat and proceeding downward. In the *AV,*[260] it is pointed out that there are 55 *Apacit* in nape, 77 in neck and 99 in shoulders. In another place of the *AV,* it is also mentioned that there are five *Apacit* these are one spotted, one whitish, one black and two red.[261] The red *Apacits* are the daughters of black one.[262] *Sāyaṇa* again commented in the *AV*[263] that there are three different *Gaṇḍamālā* of *Doṣa* means *Prakarṣa*, *Sāmya* and *Alpatva*. But Bloomfield writes it as '*Apakit*' in place of '*Apacit*'. He described the meaning of '*Apakit*' as scrofulous. This is now fully corroborated by *Keśava* and *Sāyaṇa*. Another commentator Weber describes '*Apacit*' as *Gaṇḍamālā* or pimples or swellings. Moniar Williams, A Sanskrit English Dictionary regarded the *Apakit* as a certain noxious flying insect. Wise says, 'When many small tumours like plums appear in the axilla, neck, back and groins, they are produced by diseased fat and phlegm. They suppurate slowly and continue to appear and suppurate for a long period, when it is called *Apachi*'.[264] This disease is also mentioned in the *SS*.[265] According to this

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[259] दोषवशाद् अपाक् चीयमाना..
गलाद् आरभ्य अधस्तात् कक्षादिसंधिस्थानेषु प्रसृता गण्डमालाः अपचितः। यद्वा अपचिन्वन्ति पुरुषस्य वीर्यम् इति अपचितः।

[260] सप्त च याः सप्ततिश्च संयन्ति ग्रैव्या अभि।
इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव॥ AV.vi.25.2

[261] एन्येका श्येन्येका कृष्णैका रोहिणी द्वे। Ibid.vi.83.2

[262] अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम। Ibid.vii.74.1

[263] विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम्।
इदं जघन्या मासामा च्छिनद्मि स्तुकामिव॥ Ibid.vii.74.2

[264] Wise, Hindu System of Medicine

Medas, accumulated in joints of jaw-bone, axilla, clavicle and arms as well as carotid region and neck, produces, along with *Kapha*, gland firm, round, large, unctuous and with mild pain which grows with other glands of the size of *Āmalaka* seed or mass of fish-eggs, having the same colour. Because of the pronounced growth it is known as *Apacī* (scrofula). They have itching with mild pain and, when burst, are dissolved giving rise to others. Thus this disease caused by *Medas* and *Kapha* persisting for many years is difficult to cure.

Apvā: *Apvā* is described in two hymns of the *AV*.[266] In hymn iii.2.5 the commentator *Sāyaṇa* commented on *Apvā* as '*Pāpadevatā*'. It is a female deity who presides over sin. According to *Mahidhara*, it is a sickness or fear. The '*Pāpadevatā*' inflicts different organs of the enemy and scare and confuse them. This result such fear and diseases that kills the enemy. However, *Sāyaṇa* did not comment on the hymn ix.8.9. According to Griffith, *Apvā* is a personification of colic or dysentery, likely to attack soldiers in the field.[267]

According to the etymologist *Yāska*, '*Apvā*' means a disease.[268] Weber specified it as a disease within the belly. Bloomfield further specified it as diarrhea, a disease within the bowels.

Atīsāra: The *Sāyaṇa*'s commentary of the *AV*[269] mentions about the *Atīsāra*. *SS*[270] describes about the cause of this disease. According to *SS*, diarrhea is caused by eating of heavy, excessively fatty, rough, hot, liquid and solid food; excessively cold food, intake of incompatible food items, eating when previous food is not digested;

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[265] SS ni.xi.10-12
[266] AV.iii.2.5 and ix.8.9
[267] Griffith, The Hymns of the AV.iii.2.5
[268] अप्वा यदेनया विद्धोऽपवीयते। व्याधिर्वा भयं वा। Ni.6.12
[269] AV.i.2.4 and xi.3.42
[270] SS.ut.40

improperly cooked and unsuitable food; excessive and faulty use of unction, poison, fear, anxiety, excessive drinking of contaminated water and defective wine, contrariety of suitability and seasons, excessive sporting in water, suppression of urges and infestation of helminthes. Diarrhea is of six types—three by single *Doṣas*, one by all *Doṣas* jointly, the other by grief and the sixth by *Āma*. Wise, in his Hindu System of medicine, also agrees to these causes of dysentery. *Dhanantwari* says, there are many other varieties as the symptoms vary from time to time. The symptoms include internal fire being diminished by morbid watery secretions, or phlegm generated in the intestines. This is mixed with the feces, and is carried off downwards by the air of the part. Thus watery stool is produced. In some cases, the fever occurs first from the derangement of air, bile, and phlegm, in some others, the dysentery precedes the fever, and sometimes both occur together. In these cases, eating and drinking should be restrained. If dysentery is present such medicines are to be used as will dry up and stop this discharge. The physician is to decide in each case which sort of remedies are to be given, whether the fever or the diarrhoea should be cured first.

1. A sharp pain is felt in the chest, umbiliacus, and anus, and in the abdomen under the false ribs before this disease develops itself. This is succeeded by want of appetite, languor, and lassitude of the body. No air is passed by the anus, the patient is costive, the abdomen swells, and everything taken remains undigested. When air produces the disease it commences with great pain; the dejections are of a dark yellow colour, frothy, dry and frequent, and in small quantities mixed with the indigested substances, which have been eaten. Pain is felt in the anus on the expulsion of air, and the urine is scanty.

2. When bile is deranged, the dejections are expelled with an effort. They have a bad smell, are hot, and of a red yellowish colour. In other cases they are of a blue or red colour, and are accompanied with thirst, dozing, heat of body, free perspirations, and tenesmus at the time of the evacuation. There is often inflammation of the rectum with violent fever.

3. When phlegm is deranged, the person dozes, the dejections are white, thick, and constipated, mixed with phlegm. He has no appetite, complains of languor and lassitude with dozing, and has frequent calls to stool, which are passed without any noise.

4. When the three humors—air, bile and phlegm—are deranged the dejections are of different colours. The patient becomes very thirsty with languor, dejection of mind, and drowsiness occurs. This kind of dysentery is fatal when children and old people are attacked. It is difficult to cure. The symptoms will vary according as one or other of the above forms predominate.

5. When grief produces dysentery, the person has the internal fire of pakasia deranged by the watery vapours, which are formed by grief, and passing into pakasia mixes with the fire, and deranged the bright blood of the part. This blood is mixed with the dejections, often becomes putrid, and is expelled with them. In other cases it is discharged by itself. Sometimes it has a bad smell, in other cases it has not. The cure is tedious, and physicians are vexed by its obstinacy. If the dejections are frequent, the cure will be very difficult.

6. The sixth form is when it is produced by mucus, which deranges the stomach and is discharged frequently of various colours.

There are also two forms of dysentery, one being acute (*Āmapāka*) or crude and the other chronic (*Pākātīsār*) or mature.

Āśarīka: A disease *Āśarīka* is mentioned only once in the *AV*.[271] Its name is not found anywhere else. The commentator regards it as a name of specific disease which means 'wholly injurious'. According to Weber the word might be epithet.[272] *Sāyaṇa* fully corroborated Weber's comment '*āśarīkam sarvato hiṁsakam etannāmānaṁ rogaṁ*'. Bloomfield calls it 'breaking diseases'.[273]

Āsrāva: The dictionary meanings of the word *Āsrāva* are flow, issue, running, discharge.[274] It denotes a disease mentioned in the *AV* of three different *Kāṇḍas.*[275] The commentator *Sāyaṇa*[276] explains it as *āsrāvantīti āsrāvāḥ atisārātimūtranāḍīvraṇādayaḥ*. He also explains it as *Mūtrātisāra*, 'difficulty of urinating' or 'painful urination'. Bloomfield considers it as diarrhea.[277] Whitney renders it 'flux',[278] its specific meaning being uncertain.[279] Lamann considers *Āsrāva* as diabetes (Whitney p.3). These kind of discharging diseases were cured by using the plant *Muñja*.[280] If any person is not able to urinate and the urine gets collected in the intestine or bladder, iron arrow is used to split the penis so that the urine is released with the sound *Bāl*.

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[271] आशरीकं विशरीकं बलासं पृष्ट्यामयम्।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत्॥ AV.xix.34.10
[272] Weber, AV. p.352, vol.3
[273] Bloomfield, Hymns of the AV, p.38
[274] M. M. Williams, A Sanskrit English Dictionary
[275] AV.i.2.4, ii.3.2, vi.44.2
[276] Ibid.ii.3.2
[277] Bloomfield, Hymns of the AV, p.233- 234
[278] Whitney, Translation of the AV.1.2.4
[279]Whitney, Translation of the AV.ii.3.2
[280] यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम्।
एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत्॥ AV. 1.2.4

Balāsa: Like *Takman*, *Balāsa* (swelling) is mentioned very frequently in the *AV*,[281] *VS*.[282] In this disease, the bones and joints dissolve.[283] Its causes may be love, disgust and heart disease.[284] *Sāyaṇa*[285] described it as *Yakṣmā*. The commentator *Mahīdhara* and *Uvaṭācharya* also explain in the *VS*.[286] They interpret the term *Balāsa* as 'consumption'. But Bloomfield does not rendered *Balāsa* by consumption.[287] He considers that the question is still open. Ludwig (translation of the ṚV. 3.51) renders the word *Balāsa* by dropsy.[288] *Balāsa* is the brother of *Takman*.[289] *Āñjana* and *Jaṅgiḍa*, found in *Trikakuda* Mountain were used to cure this disease.

Durṇāma: This disease is mentioned in the *AV*[290]and *ṚV*.[291] According to *Yāska* in the *Ni* it is a *Krimi*.[292] *Sāyaṇa* comments about it in the *ṚV*,[293] but he does not explain about it in the *AV*.

Grāhi: The word appears in the *ṚV*[294]and the *AV*.[295] Its meaning is 'to seize'. It is stated as a female demon of disease and sleep (swapna) is considered to be her son. It may also mean 'dream'. In this disease, the female demon is assumed to fetter the sick man. It occurs when the younger brother gets married while the elder one is still unmarried. On the basis of AV.ii.9.1 and ii.10.6 Griffith also opines that *Grāhi* is a

[281] AV.iv.9.8, v.22; vi.14.1; vi.127; viii.7; ix.8; xix.34.10
[282] नाशयित्री बलासस्यार्शस...VS.xii.97
[283] अस्थिस्रंसं परुस्रंसमास्थितं हृदयामयम्।
बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु॥ AV.vi.14.1
[284] Ibid.ix.8
[285] बलासम् बलस्य असनकर्तारं बलक्षयकारकम् एतन्नामानं Sāyaṇa on AV.xix.34.1
[286] बलमस्यति क्षिपतीति बलासः क्षयः। बलमस्यति निक्षिपतीति बलासः क्षयः VS.xii.97
[287] Hymns of the AV. p.450
[288] Bloomfield, Hymns of the AV, p.450
[289] तक्मन् भ्रात्रा बलासेन स्वस्रा कासिकया सह। AV.v.22.12
[290] मणिर्दुर्णामचातनः॥ Ibid.xix.36.1
[291] ṚV.x.162.1-2
[292] दुर्णामा क्रिमिर्भवति। पापनामा। Ni.6.12
[293] दुर्णामार्शआख्योरोगः तद्रूपः सन्
[294] ṚV.x.161.1
[295] AV.ii.9.1; vi.112.1; vi.113.1; viii.2.12; viii.3.18; x.6.8; xvi.7.1; xvi.8.1; xix.45.5

female demon who seizes men, causes disease and death. According to him it is a grasping demon. *Sāyaṇa* states about this disease as *rakṣasaḥ brahmarākṣasāt grāhyāḥ gṛhṇātīti grāhiḥ rākṣasī* and *grāhiḥ grahaṇaśīlā pāpadevatā*.[296] He also glosses in the *ṚV*.[297]

Hṛdyota: The *AV* associates the disease *Hṛdyota* with *Balāsa*, and associates it with *Visalpaka*, *Vidradha* and *Yakṣmā*.[298] In *ṚV* it is known as *Hṛd-roga*.[299] The literal meaning of *Hṛdyota* is 'heart-affliction' or 'chest pain'. This disease is said to be sent to foes.[300] It is characterized by internal diseases, that is its symptoms are internal. Another name of it is *Hṛdayāmaya*.[301] *Sāyaṇa* explains the disease *Hṛdyota*, which means heart-burning.[302] Bloomfield translated the meaning of the term '*Hṛdyota*' as 'heart-break' by dividing it into two words--hṛd meaning 'heart' and dyut meaning 'to be broken' or any severe internal malady.[303]

Hariman: *Hariman* is a disease which is mentioned in the *AV* and *ṚV*.[304] *Sāyaṇa* commented on *Hariman* in the *AV*, it is a yellowness and jaundice.[305] He also explains in the *ṚV*.[306] Whitney also supports its meaning to be yellowness and jaundice. In AV.i.22.1, Bloomfield also agrees it to be yellowness. However, he does not translate

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[296] AV.ii.9.1; vi.112.1

[297] ग्राहिः ग्रहणशीलाग्रहरूपा देवता ṚV.x.161

[298] AV.v.30.9; vi.127.3

[299] उद्यन्नद्यमित्रमहआरोहन्नुत्तरांदिवम् ।
हृद्रोगंममसूर्यहरिमाणंचनाशय ॥ ṚV.i.50.11

[300] AV.v.20

[301] Ibid.vi.14.1

[302] हृदयं द्योतयति दीपयति संतापयतीति हृद्द्योतः हृद्रोगः । Ibid.i.22.1

[303] Bloomfield Hymns of the AV. p-265

[304] AV.i.22.1, ix.8.9; xix.44.2
ṚV.i.50.11-12

[305] हरिमा कामिलादिरोगजनितः शारीरो हरिद्वर्णः AV.i.22.1
हरिमा शरीरे हरिद्वर्णकारकः पाण्डवाख्यो रोगविशेषः । Ibid.xix.44.2

[306] हरिमाणं हृञ्हरणे जनिहृभ्यामिमनिन्नित्यौणादिकइमनिन्प्रत्ययः व्यत्ययेनान्तोदात्तत्वं यद्वा हरिच्छब्दस्यवर्णवाचित्वात् वर्णदृढादिभ्यःष्यञ्चेतिचकारादिमनिन्प्रत्यः इष्ठेमेयः स्विन्त्यनुबृत्तौटेरितिटिलोपः। हरिमाणं शरीरगतंहरिद्वर्णस्यभावं.... ṚV.i.50.11-12

and comment on hymn xix.44. According to Griffith, the visible symptoms of this disease are yellowish white colour of skin, yellowness of eyes, teeth and nails, which are the symptoms of jaundice.

These two diseases—*Hṛdyota* and *Hariman*—have been mentioned together in the *AV*.[307] Though there is no other reference which mentioned about the relationship between these two diseases, Karambelkar suggests a causal relationship between them. According to him, *Hṛdyota* is the cause of or a complication of *Hariman*, that is heart-affliction or chest pain is the cause of yellowness or jaundice.

Hrūḍu: The *AV* contains the word *Hrūḍu*. Its meaning is unknown but is applied to mean *Takman* in the *AV*.[308] So it can be considered as a type of fever. The stanzas also mention it clearly as 'fever'. It is also called as flame or heat. Fire is to be its birthplace[309] and king *Varuṇa* is considered to be its father.[310] It is variously spelled in the manuscript as *Hrūḍa*, *Hrūdu*, *Hrudu*, *Hrūḍu*, *Rūḍu*, *Hrudbhu*, *Rūdhu*. *Sāyaṇa* writes it as *Rūḍu*. He explains about this disease as 'producing in the human body'.[311] Bloomfield has not translated the word *Hrūḍu*.[312] Griffith names it as 'Rack' which means 'to drew or contract'.[313] This disease makes the life agonized by heating the whole body and thus punishes the sinner. It turns the whole body of the person into yellow colour and therefore, it is known as the God of sickly yellow.

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[307] AV. i.22.1

[308] हूडुर्नामासि हरितस्य देव स नः संविद्वान् परि वृङ्गधि तक्मन् ॥ Ibid.i.25.2-3

[309] यद्यर्चिर्यदि वासि शोचिः शकल्येषि यदि वा ते जनित्रम् ।
हूडुर्नामासि हरितस्य देव स नः संविद्वान् परि वृङ्गधि तक्मन् ॥ Ibid.i.25.2

[310] यदि शोको यदि वाभिशोको यदि वा राज्ञो वरुणस्यासि पुत्रः । Ibid.i.25.3

[311] रूडुः रोहकः पुरुषशरीरे उत्पादकः Ibid.i.25.2

[312] Bloomfield, Hymns of the AV, 273

[313]Grffith, The Hymns of the AV, p. 30, vol.i

Wise, mentions about a kind of fever in the 'Hindu System of Medicine', the symptoms of which are very similar to those of *Hrūḍu*. He describes the symptoms as, 'When Bile is deranged, producing fever, it is called *Paittika Jwara*. This form of fever commences with a shivering fit, followed by a severe hot stage; a frequent desire to go to stool, vomiting, a bitter taste in the mouth, and restlessness. Aphthae form in the throat, lips, mouth, and nose; the patient perspires freely, often speaks nonsense, and has sometimes fainting fits, and attacks of giddiness. Such a patient is very listless, his body is pale, with a burning sensation over the surface, he has great thirst, the stools and urine has a yellow colour, as well as the eye, which is often also red'.[314]

Jalodara: This terrible disease is mentioned in *Sāyaṇa*'s commentary of the *AV*.[315] It is caused by the wrath of *Varuṇa* who punishes the person who committed sin. In this disease the entire blood of the body is changed into water. For the cure of this disease, sincere prayers are offered to God *Varuṇa*.

Jambhu: The word *Jambhu* occurs twice in the *AV*.[316] It is stated to be the name of a disease or a demon of disease. *Sāyaṇa* explains *Jambha* as a evil sorcerer or a lockjaw.[317] According to Bloomfield,[318] it means convulsions, cramps or colic. Whitney adds another meaning of *Jambhu* as 'lockjaw' in addition to 'convulsion'. In hymn viii.1.16, the word '*Samhanuh*' is used in place of '*Jambhu*' which also means 'bring the jaws together'. The word '*Samhanu*' is explained by *Sāyaṇa* as a demon.[319] According to Griffith, the term '*Jambhu*' is derived from '*Jambh*' which means to

[314] Commentary on the Hindu System of Medicine, p.225
[315] AV.i.10; iv.16.7; vi.24 and vii.83
[316] AV.ii.4.2 and viii.1.16
[317] जम्भात् हिंसकात् कृत्यादेः । यद्वा जम्भ इति दन्तविशेषस्य आख्या । राक्षसदन्तविशेषकृतात् खादनाद् इत्यर्थः । Ibid.ii.4.2
[318] Bloomfield, Hymn of the AV, 283
[319] संहनुः संहतदन्तो जम्भः असुरः । अथ वा संहनुः संहतहनुर्जम्भः अस्थूलदन्तो Sāyaṇa on AV.viii.1.16

seize with the mouth. It is both the name of a disease as well as the name of the fiend that causes it. The passage ii.4.2 of *AV* states that the disease *Jambhu* is cured by *Jaṅgiḍa* plant. It is also mentioned in the *KS*.[320] According to *Dārila* it is a demon.[321]

Jāyenya: This disease is mentioned in the *AV*.[322] It is also mentioned in the *TS* as *Jāyenya*.[323] There are variant forms of the name of this disease. One passage of the *AV*, mentions it with jaundice (*Harimā*) and pains in the limbs (*aṅga-bhedo visalpakaḥ*). *Sāyaṇa* also considers it as a disease in *AV*.[324] He explains it is '*Kṣayarogah*'.[325] He categorized it into two kind *Akṣata*[326] and *Sukṣata*.[327] The *TS* regards *Jāyenya* as *Rājayakṣmā*. The *TS*[328] states about *Jāyenya* as a venereal disease.

It tells the story of the birth of this disease. There were 33 daughter of *Prajāpati*. He married all his daughters to *Rājā Candramā*. Although he married all the 33 daughters, he was attracted mostly and only by *Rohiṇi*. This led him to suffer from the *Yakṣmā*. This is the birth of *Rājayakṣmā*. This sinful act is also known as *Pāpayakṣmā*. As it is born because of '*Jāyā*' (the wife), it is named as *Jāyānya*. Those who know about its birth don't suffer from this disease.

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[320] यस्ते स्तन इति जम्भगृहीताय स्तनं प्रयछति KS. xxxii.1

[321] जंबहो रक्षः। तेन गृहीतः तस्मै मातुः स्तनं प्रयच्छति।

[322] AV.vii.76.3-5; xix.44.2

[323] TS.ii.3.5.2; 5.6.5

[324] जायान्यम् निरन्तरजायासंभोगेन जायमानं क्षयरोगम् AV.vii.76.3

[325] जायान्यः क्षयरोगः Ibid.vii.76.4

[326] शरीरे चिरकालावस्थानरहितस्य। अक्षितस्य अहिंसकस्य शरीरम् अशोषयतः

[327] सुक्षितस्य चिरकालम् अवस्थितस्य। सुक्षितस्य शरीरगतसर्वधातून् सुष्ठु निःशेषं शोषयतः।

[328] प्रजापतेस्त्रयस्त्रिंशद् दुहितर आसन्। ताः सोमाय रज्ञेऽदाद्। तासाम् रोहिणीं एवोपैत्।…….. तासां रोहिणीमेवोपैत्। तं यक्ष्म आर्च्छत् तद् राजयक्ष्मस्य जन्म। यत् पापीयान् अभवत् तत् पापयक्ष्मस्य। यज्जायाभ्योन्वविन्दत् तज्जायेन्यस्य। य एवं एतेषां जन्म वेद नैनं एते यक्ष्मा विन्दन्ति। TS.ii.3.5.2

Kāhābāha: This disease is mentioned in the *AV*.[329] According to M Williams[330] it is a rumbling noise in the bowels. *Sāyaṇa* and Griffith do not comment about this disease.

Kāsa: The disease *Kāsa* is mentioned in the *AV*.[331] The *AV*.vi.105 is a charm against the morbid symptom *Kāsa*. This word is onomatopoetic for cough. It is closely associated with *Takman*. Along with *Takman*, she is considered to be one of the *Rudra*'s weapons.[332] She is also given the epithet of being 'the sister of *Takman*'.[333] With headache, she is looked as one of the harmful effects of thunder and lightning.[334] The resemblance of deep hackling sound of cough with thunder justifies its sympathetic and symbolic association with *Takman* and thunder and lightning. It is also found among other types of febrile disease. *Sāyaṇa* explains it is cough.[335]

Kilāsa and Palita: These diseases are mentioned in the *AV*[336]and the *VS*.[337] These are skin disease. *Sāyaṇa* explains *Kilāsa* and *Palita* are leprosy.[338] He considers *Kilāsa* to be a skin disease characterized by cutaneous whiteness (*Śvetakuṣṭha*). Most western interpreters view it as a type of 'leprosy'. It is considered as more problematic than *Palita*. The word *Palita* means 'pale'. The *SS* denotes *Palita* as white hair caused by age and by pain. However, *AV* indicates it to be a white coloured spot on the skin. It is said to be closely related to *Kilāsa*. It may only be characterization of *Kilāsa*.[339] The

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[329] AV.ix.8.11
[330] Williams, A Sanskrit English Dictionary, p.281.
[331] AV.v.22, vi.105, and vi.2.22
[332] यस्य तक्मा कासिका हेतिरेकमश्वस्येव वृषणः क्रन्दः एति। AV.xi.2.22
[333] ....स्वस्रा कासिकया सह। Ibid.v.22.12
[334] मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्सचतां पर्वतांश्च॥ Ibid.i.12.3
[335] कास कासश्लेष्मरोगात्मिके Ibid.vi.105.1
[336] Ibid.i.23, i.24
[337] ....चन्द्रमसे किलासमह्ने...VS.xxx.21
[338] किलासः कुष्ठरोगः। तद्युक्तम् अंगम् तथा पलितम् जरावस्थाप्राप्तं केशानां शौवल्यं तद्युक्तम् अंगं च। AV.i.23.1
[339] किलासं च पलितं च निरितो नाशया पृषत्।

SS[340] said that it is a great (greatness is due to fatal and incurable nature) disease, being treatable with difficulty by nature. *Kuṣṭha* with the body parts torn and profusely discharging, red eyes, loss of speech and not responding to *Pañcakarma* measures proves fatal. It also mentions eighteen types of *Kuṣṭha* these are seven *Mahākuṣṭha* (major types of *Kuṣṭha*-Leprosy) and eleven *Kṣudrakuṣṭha* (minor types of *Kuṣṭha*-skin disease). The seven major types of *Kuṣṭha* are--*Aruṇa*, *Udumbara*, *Ṛṣyajihva*, *Kapāla*, *Kākaṇaka*, *Puṇḍarīka* and *Dadrukuṣṭha* and the eleven minor leprosy of *Kuṣṭha* skin disease are--*Sthūlāruṣka*, *Mahākuṣṭha*, *Ekauṣṭha*, *Charmadala*, *Visarpa*, *Parisarpa*, *Sidhama*, *Vicharchikā*, *Kiṭabha*, *Pāmā* and *Rakasā*. All these types of *Kuṣṭha* are associated with *Vāta*, *Pitta*, *Kapha* and organisms. It is only due to predominance that causation of one of the *Doṣas* is indicated.[341]

Krimi: *Krimi* is mentioned in the *AV.*[342] It designates any type of parasitic and crawling vermin which enters either man or animal. It is divided into two basic types: those which are seen, that is visible and diurnal and those which are unseen, these are invisible and nocturnal.[343] The name of some *Krimis* was *Kurūru*,[344] *Algaṇḍu*,[345] *Śaluna*, *Yevāṣā*, *Kaṣkaṣā*, *Ejatka*, *Śipavitnuka*, *Kaṣkaṣa*, *Kīṭa*, *Nīlaṁgu*, *Vaghā*, *Vṛkṣasarpī*, *Śavarta*, *Nadanimā*. They are kinds of insects described as four eyed, variegated,[346] black, dark brown, but white in the fore part of the body, with black

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आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥ AV.i.23.2

[340] SS.sū.334-5

[341] तत्र सप्त महाकुष्ठानि, एकादश क्षुद्रकुष्ठानि, एवमष्टादश कुष्ठानि भवन्ति ।..... SS.ni.v.5-6

[342] AV. ii.31; ii.32; v.23

[343] दृष्टमदृष्टमतृहमथो... Ibid.ii.31.2

[344] कुरूरुम्, कुरीरं जालम्। तद्वद् अन्तरवस्थितं क्रिमिकुलम्। Sāyaṇa on AV.ii.31.2

[345] अल्गण्डून् शोणितमांसदूषकान् जन्तून्, Sāyaṇa on AV.ii.31.3

[346] विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ AV.ii.32.2

ears and as having three heads.[347] The *Krimis* were born in the entrails, in the head, in the ribs, in the mountain, in forest, in plants, in domestic animals and in the waters.[348]

Kṣipta: This disease is found in the *AV*[349]and the *RV*.[350] *Sāyaṇa* explains it as *kṣipta kṣiptāni tiraskṛtāni*. According to M. Williams, it is a wound caused by shooting or throwing, scattered distraction or absence of mind.[351] Griffith does not explain about this disease.

Kṣetriya: The disease *Kṣetriya* is mentioned in the *AV*.[352] It is also mentioned in the *Kāṭhaka Saṁhitā*[353] and the *Taittirīya Brāhmaṇa*.[354] It is regarded as a hereditary disease. The dictionary meaning of *Kṣetriya* is 'an organic incurable disease'.[355] *Sāyaṇa* comments about *Kṣetriya* in the *AV* as it is an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic.[356] He also comments it is transmitted by parents.[357] The word *Kṣetriya* originates from the word '*Kṣtra*' which means a field. As a neuter substantive, it means a chronic, constitutional or hereditary disease derived from the mother's body. Here, the mother's body is regarded as a productive field. Bloomfield[358] suggests scrofula or 'syphilis'. It is the internal

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[347] सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ ।
बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हताः ॥ AV.v.23.4

[348] अन्वान्त्र्यं शीर्षण्यऽमथो पार्ष्टेयं क्रिमिन् ।
अवस्कवं व्यधरं क्रिमीन् वचसा जम्भयामसि ॥
ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्वऽन्तः ।
ये अस्माकं तन्वऽमाविविशुः सर्वं तद्धन्मि जनिम् क्रिमीणाम् ॥ Ibid.ii.31.4-5

[349] Ibid.vi.109.1

[350] RV.i.129.8

[351] Williams, A Sanskrit-English Dictionary, p.329

[352] AV.ii.8, ii.10, ii.14.5 iii.7 and iv.18.7

[353] KS.xv.1

[354] TB.5.6.1-3

[355] Williams, A Sanskrit English Dictionary, p.332

[356] क्षेत्रे परक्षेत्रे पुत्रपौत्रादिशरीरे चिकित्स्यः क्षयकुष्ठादिदोषदूषितपितृमात्रादिशरीरावयवेभ्य आगतः क्षयकुष्ठापस्मारादिरोगः क्षेत्रिय इत्युच्यते । AV.ii.8.1

[357] क्षेत्रात् परक्षेत्रात् मातापितृशरीराद् आगतानां कुष्ठापस्मारग्रहण्यादिरोगाणां निदानभूता । Ibid.ii.14.5

[358] Griffith, Hymns of the AV, p.286

disease-demon. It is also associated with the *Kṣya*, *Kuṣṭha* and *Apasmāra*, a class of skin disease which includes leprosy. It is also mentioned by *Dārila* at the *KS*. According to him it is a hereditary disease.[359]

Kunakhāni: This disease is mentioned only once in *AV*[360] along with its cure. It is related to the nails. This disease causes the nails to fall. *Sāyaṇa* explains about it as an ill-nailed.[361] M. Williams mentions about this disease as '*Kunakha*'. According to him, this disease results in having ugly nails or claws. He also mentions another term related to this disease—'*Kunakhani*', which means having bad or diseased nails. The *AV*[362] mentions that the plant *Apāmārga* has the curing ability of this disease.

Nirāla: The *AV*[363] mentions about this disease. It is mentioned only once in the *AV*. *Sāyaṇa* regards *Nirāla* as a disease.[364] However, he did not explain anything about the disease. Bloomfield understood it as two words *nir* and *āla*—in which *āla* is a vocative word. According to the *KS* 25.18 of *Dārila*, the word *Nirāla* means 'a kind of weed'. Griffith regards it as a kind of fish.[365] Whitney[366] at first took *āla* to be a verbal form. But finally he came to the conclusion that the expression is one word, *nirāla*, of unknown sense.

Pāman: It is the name of a skin disease which occurs in the *AV*[367] and *Chāndogya Upaniṣad*.[368] It is found in the later *Saṃhitās* and the *Brāhmaṇas*[369] as *Pāman*,

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[359] क्षत्रियः कौलो व्याधिः KS.xxvi.43; xxvii.7
[360] AV.vii.65.3
[361] कुनखिना कुत्सितानि नखानि कुनखानि तद्वता च वण्डेन Sāyaṇa on AV.vii.65.2
[362] श्यावदता कुनखिना बण्डेन यत् सहासिम।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥ AV.vii.65.3
[363] Ibid.vi.16.3
[364] हे निराल एतत्संज्ञ रोग... Sāyaṇa on AV.vi.16.3
[365] Griffith, The Hymns of the AV, AV.vi.16.3, vol.1
[366] Whitny, Translation of the AV, p.292
[367] AV.v.22.12

derivative adjective, *Pāmana*, 'suffering from skin disease'. Most probably it refers to a cutaneous eruption or scab consequent on fever because it is mentioned as an accompaniment of fever. *Sāyaṇa* did not comment on the hymn. Griffith means 'herpes' by *Pāman*.[370] Wise describes the disease *Pāman* as small tubercles in large numbers. These are of dark or purplish hue with a copious bloody discharge. These are accompanied with burning and itching. The *Śa Br*.iii.2.1.3.1 renders *Pāman* by *Vikarkikā*, which means 'scurf eruption'. M. Williams also translated the meanings of *Pāman* as a kind of skin disease, cutaneous or scrub.[371] *SS* mentions it as *Pāmā*.[372] It is characterized by the presence of small boils attended with discharge, itching and burning sensation.

Pṛṣṭya-āmaya: This disease is mentioned in the *AV*.[373] It denotes a pain in the sides or ribs. The *ṚV* mentions it as *Pṛṣṭya-āmay* in the derivative adjective of *Pṛṣṭyamaya*.[374] Its meaning is 'suffering from a pain in the side'. The *ṚV* mentions this disease only as an accompaniment of fever (*Takman*). *Sāyaṇa* explains it as a wholly injurious.[375]

Pra-mota: This disease '*Pra-mota*' is mentioned in the *AV*.[376] The St. Petersburg Dictionary explains the word '*Pramotam*' as a certain disease. It presumes it to be an adjective like *andham*, blind. The meaning is assumed to be either deaf or dumb. Bloomfield[377] also thinks it to be an adjective meaning 'dumb'. However, both

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[368] Ch. Up. iv.1.8
[369] TS, vi.1.3.8; Ś.Br., iii.2.1.31
[370] Griffith, The Hymns of the AV, p-225, vol.1
[371] Williams, Sanskrit English Dictionary, p.619
[372] सास्रावकण्डूपरिदाहकाभिःपामाऽणुकाभिः पिडकाभिरूह्या ॥ SS.ni.v.14
[373] AV.xix.34.10
[374] ṚV.i.105.18
[375] पृष्ट्यामयम् सर्वाङ्गव्यापिनम् एतन्नामानं च रोगं AV.xix.34.10
[376] Ibid.ix.8.4
[377] Bloomfield, Hymns of the AV., p.601

Bloomfield and Whitney are not sure about its meaning. They prefer to keep its meaning doubtful and obscure. *Sāyaṇa* does not explain about this disease.

Rapa: The disease *Rapa* is mentioned in the *AV* and the *ṚV*.[378] According to *Sāyaṇa* it is a sin.[379] In another *Mantra* he again explains it as *rapaḥ pāpaṁ vyādhinidānam asti*.[380] *Yāska* mentioned in the *Nirukta* that *Rapa* is equated with *Pāpa*, evil. He explains the word *Rapa* as *raporipramiti pāpanāmanī bhavataḥ*.[381] This served as the basis for the traditional interpretation of the term.[382] The *AV* associates *Rapa* with *Hariman* and *Yakṣmā*.[383] Transgression has been stated as its cause in AV.iv.13.1. This disease has also been associated with *Kṣatriya* and *Takman*. From all these it can be noted that it is a generalized disease demon, which is occasionally equated with *Viṣa*, poison.[384] It is allied with evils and demonically caused problems. Sometimes, these may indicate the symptoms of the infirmity.

Rāja-yakṣmā: *Rāja-yakṣmā*, 'royal sickness', is mentioned in the *ṚV*.[385] Later on, it is mentioned several times in *AV*[386] and *TS*.[387] In *ṚV* and *AV*'s commentary, *Sāyaṇa* explains it as it is a king of *Yakṣmā*.[388] In another *Mantra*, the *AV* explains it as total scathing when twisting about her ears; king *Yakṣmā* when urinating.[389] In TS.ii.5.6.5 *rājānaṁ yakṣma ārad iti tad rājayakṣmasya janma*. Griffith considers this disease as

[378] AV.iv.13; vi.91; ṚV x.137.2
[379] रपः पापम् अस्ति AV.iv.13.2
रपः पापं ṚV.x.137.2
[380] AV.iv.13.3
[381] Ni.4.21
[382] AV.i.22.2; ṚV.10.137.2
[383] AV.i.22.2; iv.13.5
[384] Ibid.vi.57.3, 91.1, 2
[385] ṚV ṚV.x.161.1
[386] AV.xi.3.39; xii.5
[387] TS.ii.3.5.2
[388] राजय क्ष्मात् यक्ष्माणां राजा यक्ष्मरोगोराजयक्ष्मः ṚV.x.161.1
राजयक्ष्मात् यक्ष्मात् यक्ष्माणां रोगाणां राजा क्षयरोगो राजयक्ष्मः। यद्वा राजा सोमः तं प्रथमं यो यक्ष्मो गृहीतवान् स राजयक्ष्मः। AV.iii.11.1
[389] कर्णौ वरीवर्जयन्ती राजयक्ष्मो मेहन्ती Ibid.xii.7.11

pulmonary or a disease related to lungs. In his Hindu System of Medicine, Wise attach a mythological origin of this disease. According to the story, the moon married seven sisters. But he was attached to only one of them. So, the other sisters complained about this to their father. The father punished the moon by cursing his to be afflicted with consumption or *Rājayakṣmā*. It is caused by grief, restricting bowel movements unnaturally, indulging in unusual or unnatural activities, great loss of body fluids, doing violent exercises like running, swimming, raising heavy weight, consuming bad food at unusual time in unusual quantity, fasting, boils and sores in the chest and old age. It is also supposed to be produced by lowering bodily and mental strength, weakened senses, difficulty in breathing and discharge from eyes, nose and mouth. All these cause the body to be dry and makes the surface appear dirty.[390] The disease is characterized by cough which is accompanied with bodily expectoration.

Śiraroga: This disease is mentioned in the *AV*.[391] *Śirṣakti*, *Śīrṣāmaya*, *Karṇaśūla* and *Vilohita* are other head diseases.[392] According to Griffith, *Vilohita* (dark-red or purple) is appears to be an inflammatory disease attacking the head, probably erysipelas.[393] *Sāyaṇa* does not explain about this disease. *SS*[394] describes about head disease. According to this, head is afflicted with pain by *Vāta*, *Pitta*, *Kapha*, *Sannipāta*, *Rakta*, wasting, organisms, *Sūryāvarta*, *Anantavāta*, *Ardhāvabhedaka* and *Śaṅkhaka*.

[390] Wise, Hindu System of Medicine, p.321
[391] AV.ix.8.1
[392] शीर्षक्तिं शीर्षामय कर्णशूलं विलोहितम्।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे॥ Ibid.ix.8.1
[393] Griffith, The Hymns of the AV, ix.8.1
[394] SS.ut.35

Śroṇa: The name of this disease gets mentioned in the *AV* as *Aśloṇa*. *Sāyaṇa* states the word *Aśroṇaḥ* instead of *Aśloṇa*.[395]

Saṁskandha: *Saṁskandha* (having the shoulders together) is mentioned as a disease with *Viṣkandha* in the *AV*. This disease is not mentioned anywhere else except the *AV*. *Sāyaṇa* explains about it as *saṁnataḥ saṁlagno bhavati sa rogaḥ saṁskandhaḥ*.[396] He assumed its translation to be the opposite and contrary of *Viskandha*, a disease of some sort, as understood by the St. Petersburg Dictionary. Whitney[397] also understands it as an opposite adjective of the disease *Viskandha*.

Takman: The word *Takman* occurs very frequently in the *AV*. However it is not mentioned in the *ṚV*. According to great commentator *Sāyaṇa*, this word is derived from root '*tak*' after adding the suffix '*manin'*. The original meaning of the root '*tak*' is 'to place in danger or in painful situation'. Hence, '*Takman*' means that 'which places the life in danger' or 'which places the life in painful situation'.[398] M. Moniar Williams has derived the word '*Takman*' from the root '*tanc*' which means to shrink. Accordingly, '*Takman*' is the name of a disease or a class of diseases accompanied with skin eruption.[399] According to Griffith, *Takman* is derived from *tak*, which means to fly at, to pounce upon and to seize suddenly. *Takman* is considered as the king of diseases. In the *AV*, *Takman* is imagined as a demon. This disease is repeatedly mentioned in the *AV*, but later on not known under this name. *AV*.i.12 mentions many diseases which are very closely allied in character to the *Takman*. *Sāyaṇa* explains *Takman* in the *AV* as *takmānam kṛcchrajīvanakartāraṁ yasmin sati*

[395] अश्रोणः श्रोणाख्यव्याधिविशेषरहितः सन् AV.1.31.3
[396] Ibid.xix.34.5
[397] Whitny, Translation of the AV, 952
[398] Sāyaṇa on AV.i.25.1; iv.9.8
[399] Sanskrit-English Dictionary, p.431; St. Petersburg Dictionary

kṛcchraṇa jīvanaṁ bhavati.[400] The *AV*.i.25 recognises fever as the chief feature of *Takman*. *Dārila* and *Keśava*, the commentators of the *KS*, gloss the word by *Jvara* everywhere. The description of *Jvara* as offered by the Hindu medicinal *Śāstras* are such as to leave no doubt that the two diseases are essentially the same.

AV.i.12 mentions many diseases which are very closely allied in character to the *Takman*. The *AV*[401]mentions different types of *Takman*. *Hrudu* is one of them. Though its meaning is unknown, it is related to *Takman*. Another closely associated disease is *Kāsa*. *AV* mentions that *Balāsa* is the brother, *Kāsa* is the sister and *Pāpa* is the nephew of *Takman*.[402] Various types of *Takman* mentioned in the *AV* are—*Sadam* (arriving daily), *Tritiyaka* (arriving an each third day), *Śāradam* (arriving in autumn), *Grīṣma* (arriving in summer), *Śītam* (arriving in winter or causing shivering), *Vārṣika* (arriving in rainy season or once in a year) and *Vitritiyam.*

Another classification of *Takman* in *AV* is *Arci*,[403] *Tapu* (causing heat),[404] *Śoka* (causing sorrow),[405] *Rudra* (causing to weep),[406] *Aṅgabheda* (causing pain in the body),[407] *Anyedya* (arriving on alternate day), *Ubhayedya* (arriving in two days) and *Tritiyaka* (arriving in three days).[408]

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[400] AV.xix.34.10

[401] Ibid.i.25, v.22, ix.8.6, xi.2

[402] तक्मन् भ्राता बलासेन स्वस्रा कासिकया सह ।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥ Ibid.v.22.12

[403] यद्यर्चिर्यदि वासि.... Ibid.i.25.2

[404] अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय नमो अस्तु तक्मने ॥ Ibid.vi.20.1

[405] यदि शोको यदि वाभिशोको यदि वा राज्ञो वरुणास्यासि पुत्रः । Ibid. i.25.3

[406] नमो रुद्राय नमो अस्तु तक्मने.... Ibid.vi.20.2

[407] अङ्गभेदमङ्गज्वरं विश्वाङ्ग्यं विसल्पकम् । Ibid.ix.8.5

[408] नमः शीताय तक्मने नमो रूराय शोचिषे कृणोमि ।
यो अन्येद्युरुभयद्युरभ्येति तृतीकाय नमो अस्तु तक्मने ॥ Ibid.i.25.4

Mujavanta and *Mahāvṛṣā* are considered as house of *Takman*.[409] *Mujavanta, Mahāvṛṣā, Gandhāra, Magadha, Aṅga, Bahlīka* are the regions of fever. Those who visited these regions were infected by it.[410] Heat is considered as the weapon of *Takman*.[411]

Unmādita: *Unmādita* or madness is a disease mentioned at the *AV*.[412] According to *Sāyaṇa* sin of God.[413] Griffith regards *Apsarases*, the Goddesses of gambling, 'dice-lovers, maddeners of mind', as the cause of *Unmādita* or insanity.[414] Wise considers that this disease is caused by improper food, endeavoring to perform impossibilities, strong passions of the mind, cursing the Gods, *Brāhmaṇa* and spiritual guides, eating poison. According to him, there are six kind of madness. Derangements of air, bile and phlegm produce three kinds of madness. One kind of madness is produced by the combination of these, another by the violent actions of the passions and the last by poison.

*Vidradha***:** *Vidradha* denotes a disease in the *AV*.[415] It means abscesses. According to *Sāyaṇa*, it is a tumor.[416] Griffith equates *Vidradha* with *Bidradhi* and explains it as internal abscesses of the abdomen.[417] Wise also regards it in the same way. Moreover, he says that if *Vidradha* is accompanied with swelling without any discharge,

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[409] AV.v.22.5

[410] महावृषान् मूजवतो बन्ध्वद्धि परेत्य ।
प्रैतानि तक्मेन ब्रूमो अन्यक्षेत्राणि वा इमा ॥ Ibid.v.22.8

[411] Ibid.vi.20.1

[412] Ibid.vi.111

[413] देवकृतात् पापाद् उपघाताद् उन्मदितम् उन्मादं चित्तस्खलनं प्रापितं तथा रक्षसः रक्षःसकाशाद् ब्रह्मराक्षसादिग्रहणाद् उन्मत्तम् Ibid.vi.111.3

[414] Griffith, The Hymns of the AV, vol.1 p.306

[415] AV.vi.127.1; ix.8.20

[416] विद्रधस्य विदरणशीलस्य व्रणविशेषस्य Ibid.vi.127.1

[417] Griffith, The Hymns of the AV, vol.1, p-315

vomiting, hiccough, thirst, pain and difficulty in breathing, it may lead to death. *SS*[418] also described about this disease. It mentions that aggravated *Doṣas* located in bone after vitiating rasa *Rakta*, *Māṁs* and *Medas* gradually produce severe inflammatory swelling-deep-rooted, painful, round or flat. This is known as *Vidradhi* (abscess). It is of six types—*Vidradhi* caused by *Doṣas* separately and jointly, trauma and blood. Abscess caused by *Vāta* is too rough, highly painful and with origin and suppuration in varied ways.

Viklindu: *Viklindu* is the name of a disease in the *AV*.[419] It is mentioned in the verses where it is said mostly about the sterile cow, cow's disease. However, it also mentioned that it may occur both in the cattle and the owner. It starts from the resting place of the feet and over tracks the individuals. Griffith said that the meaning of *Viklindu* is uncertain, perhaps dissolution or general decay.[420] Bloomfield suggests it as 'catarrh'.[421] Whitney renders it soaking (Translation of the *AV*). *Sāyaṇa* does not comment about the word *Viklindu*.

Vilohita: *Vilohita* is the name of a disease mentioned in the *AV*.[422] By this word Bloomfield means 'flow of blood from the nose'.[423] Whitney renders it 'anemia'. *Sāyaṇa* does not gloss the word *Vilohita*. But he mentions the word *Lohita*, which means flow of blood.[424]

[418] SS.ni.ix
[419] AV.xii.4.5
[420] Griffith, The Hymns of the AV
[421] Bloomfield, Hymns of the AV, p.658
[422] AV.ix.8.1; xii.4.4
[423] Bloomfield, Hymns of the AV, p.657
[424] लोहितं रोधिरम् AV.vi.127.1, Sāyaṇa's commentary

Viśara: *Viśara* is found as the name of a disease in the *AV*.[425] *Sāyaṇa* gloss the word *Viśara* as *viśarāt śarīraviśaraṇāt*.[426] In the AV.xix.34.10, he also mentions *Viśara* as *viśarīkam viśeṣeṇa hiṁsakam etannāmānaṁ ca*.[427] Bloomfield renders it 'tearing pain'.[428] According to the St. Petersburg Dictionary of Roth, the word *Viśara* renders to the name of a demon. Griffith renders it as *Viśara* from *Vi* and *Ṣṛī*, to split or break in pieces; the name of another fiend and the disease or morbid symptom attributed to him, racking pain or perhaps convulsions.[429]

Viṣa (*poison*): *AV* gives a vital place to the treatment of *Viṣa*. It can be understood from some of *AV* that the treatment of *Viṣa* was ancient and traditional.[430] According to the son of *Atri*, there are two types of poisons—static and dynamic, as mentioned in the *CS*. These two types are contradictory to each other, that is they can destroy each other. The static poison has the tendency of going upward while the dynamic poison tends to go downward. It can be noticed here that the notion of 'poison remedies poison' was prevalent during the period of *AV*.

The snake is killed by removing the poison of the snake by hypnotizing it through practicing *Yoga-śakti* and through eyes. Moreover, the poison is removed by reciting the *Mantra*. The *AV* has mentioned the names of different types of snakes—*Kairāta*, *Pṛśna*, *Upatṛṇya*, *Babhra*, *Asitā*, *Alīkā*, *Taimāta*, *Apodaka*, *Sātrāsāha*, *Manyu*, *Āligi*, *Viligī*, *Urugūlā*, *Asikni*, *Dadraṣī*, *Karṇā*, *Śvāvit* and *Khanitrimā*.[431] Some *Mantras*

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[425] AV ii.4.2; xix.34.10
[426] Ibid.ii.4.2
[427] vxix.34.10
[428] Bloomfield, Hymns of the AV. p.284
[429] Griffith, The Hymns of the AV.ii.4.2
[430] यद् ब्रह्मभिर्यदृषिभिर्यद् देवैर्विदितं पुरा।
यद् भूतं भव्यमासन्वत् तेना ते वारये विषम्॥ AV.vi.12.2
[431] Ibid.v.13.5-9

mention different types of snakes on the basis of their nature like – *Āligi* and *Viligī*. *Āligi* is the mother and *Viligī* is the father of snakes.[432]

The source of some snakes has also been mentioned such as the snakes which stay underground. It also mentions about the removal of their poison. The poison of some snake is known to be the remedy of their own poison.[433] In the *AV,*[434] the rivers, mountains and hills are called as honey and said to have the medicinal quality of removing the poison. The *AV*[435] mentions about sunlight, pure air and plastering of clay (ant hill) as having poison spoiling quality. In another *Mantra* of the same *Sūkta*, rain water is also considered to have the quality of removing the poison of snake bite or any other poison in the body.[436] The same *Sūkta* also mentions about some medicine produced from heaven and earth, which is also poison-spoiling. The poison of cross lined, black snake, *Pṛdāku*, and *Kankaparva* is spoilt by *Madhuka*. It also kills various stinging insect. The *AV*[437] mentions about medicinal herbs like mustard characterized by poison-spoiling quality. In the some hymns, different types of snakes have also been mentioned such as *Aśva*, *Paruṣa*, *Paidva*, *Karṇīl*. The *AV* also suggests treatment of *Viṣa* (poison). The leaves of *Apaskambha* are used to cure poison which enters through poisonous arrow. The *AV*[438] mentions that the water of the plant *Varaṇa* also helps in removing poison.

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[432] आलिगी च विलिगी च पिता च माता च । AV.v.13.7

[433] ताबुवं न ताबुवं न घेत् त्वमसि ताबुवम् ॥
ताबुवेनारसं विषम् ॥ Ibid.v.13.10

[434] Ibid.vi.12.3; vii.56.2

[435] Ibid.vi.100

[436] यद् वो देवा उपजीका आसिञ्चन् धन्वन्युदकम् ।
तेन देव प्रसूतेनेदं दूषयता विषम् ॥

[437] Ibid.x.4

[438] Ibid.iv.6; 7

Viṣkandha: *Viṣkandha*, as the name of a disease, occurs several times in the *AV*.[439] According to the commentator *Sāyaṇa* it is a disease which hinders from walking, is produced by *Rākṣas*, *Piśācas* [440]and instigated by (some hostile) disturbance. He also explained about *Viskandha* as obstructing motion.[441] However he describes about *Viṣkandha* at *AV*.[442] *Viṣkandha*, a serious disease, is caused by wind (in the body) and produces dislocation of the shoulders. According to Bloomfield, the meaning of the *Viṣkandhu* is not clear. However, he refers it as either some disease or a kind of demon.[443] There are hundred and one *Viṣkandhas* distributed over the earth.[444] *Karsapha* and *Visarpha* are probably the two varieties of *Viskandha*. Heaven and earth is its father and mother.[445] *Soma* is the brother and *Aditi* is the sister of *Viṣkandha*. The praise of this disease is found in both *ṚV*[446] and *TS*.[447]

Visalpaka: The disease *Visalpaka* is found in the *AV*.[448] However *Sāyaṇa* reads it as *Visarpakah* and explained on *AV*.[449] He explains it as a kind of boil. Bloomfield renders it neuralgia. According to Griffith, the disease that causes throbbing or piercing pains in various parts of the body, is called *Visalpaka*.[450] The *SS*[451] also mentions it and regards *Vāta* to be its cause. It is black, soft, rough, attended with

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[439] AV.i.16.3; ii.4.1-3; iii.9; iv.9.5; xix.34.5; xix.35.1; TS.vii.3.11.1

[440] विष्कन्धम् गतिप्रतिबन्धकम्। रक्षःपिशाचादिकृतं विघ्नजातम् इत्यर्थः। AV.i.16.3

[441] विस्कन्धः रक्षःपिशाचादिकृतगतिप्रतिबन्धात्मकः शरीरशोषणरूपो वा विघ्नः Ibid.ii.4.1

[442] विष्कन्धम् विश्लिष्टस्कन्धम् एवंनामानं वातविशेषं महारोगम् Ibid.xix.34.5

[443] Bloomfield,Hymns of the AV, p-282, 257

[444] एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु। AV.iii.9.6

[445] कर्शफस्य विशफस्य द्यौः पिता पृथिवी माता। Ibid.iii.9.1

[446] द्यौर्वः पितापृथिवीमातासोमोभ्रातादितिःस्वसा ṚV.i.191.6

[447] नमो अस्तु सर्पेभ्यु ये के छ पृथिवीम् अनु TS.iv.2

[448] AV. vi.127, ix.8, xix.44.2

[449] लोहितस्य लोहितवर्णस्य। एतद् विसर्पकविशेषस्य नाम | यद्वा लोहितं रुधिरम्। रुधिरस्रावात्मकस्य रोगस्येत्यर्थः। बिसल्पकस्य विविधं सर्पति नाडीमुखेन शरीरस्य अन्तर्व्याप्नोति विसर्पकः। Ibid.vi.127.1
यो विसर्पकः विविधं सरणशीलो व्रणविशेषः। स च प्रायेण जान्वोरधःप्रदेशे जायते Sāyaṇa on AV.xix.44.2

[450] Griffith, The Hymns of the AV.ix.8.2

[451] SS.ni.x

body-ache, tearing, pricking and shows other symptoms of *Vātika Jvara*. It should be rejected if complicated with severe blisters due to profuse vitiation (by *Vāta* and *Pitta*).

Viṣūcī (*Cholera*): This disease is mentioned in the *AV, ṚV.*[452] *Sāyṇa* explains it as *viṣūcīm viṣvaggamanāṁ vakṣyamāṇam*. This term means cholera. It is also known as *Visucica*. *Soma* and *Rudra* are recommended for the relief from this disease.[453] Moreover the plants like *Yava, Durvā, Darbha, Kuṣṭha* are also prescribed as having medicinal qualities for curing this disease.

Yakṣmā: It is mentioned in the *ṚV, VS* and the *AV.*[454] It denotes 'illness', in general, which may indicate weakness of the body. According to *ṚV,* those who oppose *Mitra* and *Varuṇa* and who does not press out the *Soma* juice for them are afflicted by *Yakṣmā* in the heart.[455]

According to *AV,*[456] if a crow disturbs the cow by harming her hair in the presence of her master, the master is afflicted by *Yakṣmā* and his sons die. *Yakṣmā* is said to be caused by committing sins for which Gods send this affliction. *Yakṣmā* causes disintegration of the limbs, fever in the limbs, heartache and pain in all parts of the body. According to *VS* there are hundred types of *Yakṣmā*.[457] However, none of the types is mentioned anywhere. The *YS* distinguished *Yakṣmā* into three kinds-*Rāja-*

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[452] AV.vii.42
ṚV.vi.74.2

[453] सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश।
बाधेथां दूरं निर्ऋति पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत्॥ AV.vii.42.2

[454] ṚV.i.122.9; x.85.31, x.97.11-13; x.137.4; 163.1-6, *VS*.16.4, ii.10.5-6; ii.33; iii.31.1; v.4.9; ix.8.3, 7

[455] जनोयोमित्रावरुणावभिध्रुगपोनवांसुनोत्यक्ष्णयाध्रुक्।
स्वयंसयक्ष्मंहृदयेनिधत्तआपयदींहोत्राभिऋतावा॥ ṚV.i.122.9

[456] यदस्या गोपतौ सत्या लोम ध्वाङ्क्षोअजीहिडत्।
ततः कुमारा म्रियन्ते यक्ष्मो विन्दत्यनामनात्॥ AV.xii.4.8

[457] अतो शतस्य यक्ष्माणां पाकारोरसि नाशनी। VS.xii.97

Yakṣmā or 'royal *Yakṣmā*' *Pāpa -Yakṣmā* or 'evil-*Yakṣmā*', and *Jāyenya*, most probably 'syphilis'. The *AV*[458] mentions about the unknown *Yakṣmā* (*Ajñāta Yakṣmā*) and the *Rājayakṣmā*. *Ajñāta Yakṣmā* is also found in the *ṚV*, *AV* and *KS*.[459] *Sāyaṇa* explained about it in the *ṚV*.[460] It is referred to in connection with *Rājayakṣmā*.

Yakṣmodhā: This disease is mentioned in the *AV*.[461] *Sāyaṇa* and Griffith does not mention about this disease.

Injured by weapons: Injuries or wounds caused by weapons or any other things have also been described in the *AV*. The external diseases like broken bones, fractures, wounds were discussed in the *AV*.[462] It includes bones broken by falling into a hole or by being struck by a rock and the fracture or wound caused by a club, an arrow or a flame. The *AV* regards water-sprinkling to be the best treatment for healing wounds. Water has been said as the remedy of all types of wounds. For the cure of the wound or injury, wet bandage must be used to cover it. The wounded should also be placed in cold water. Cold water has been said as the healer of hundred wounds. Plants like *Durvā*, *Silāchi*, *Lāksā*, *Aśvatha* and *Khādira* are prescribed for the healing of injury caused by stick or arrow.[463] The *AV* also recommends *Rohinī* and *Arundhati* as its remedy.[464]

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[458] AVŚ iii.11.1; xx.96.6
[459] ṚV.x.161.1, AV.vi.127.3, KS.xiii.16
[460] अज्ञातयक्ष्मात् अयमेतत्संज्ञइति अप्रज्ञातः शरीरगतोरोगोज्ञातयक्ष्मः तादृशात् रोगात् ṚV.x.161.1
[461] AV.ix.8.9
[462] Ibid.2.3; 4.12; 6.44; 6.109
[463] यद् दण्डेन यदिष्वा यद् वारुर्हरसा कृतम्।
तस्य त्वमसि निष्कृतिः सेमं निष्कृधि पूरुषम्॥
भद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिराद्धवात्।
न्हर्दान्न्यग्रोधात् पर्णात् सा न एह्यरुन्धति॥ Ibid.v.5.4, 5
[464] रोहण्यसि रोहण्यस्थ्नश्छिन्नस्य रोहिणी।
रोहयेदमरुन्धति॥ Ibid.iv.12.1