THE PSEUDO-HĀRĪTA SAMHITĀ

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Hārīta, one of the disciples of Ātreya and colleague of Agniveṣa, composed a Samhitā mainly consisting of Kāya-cikitsā which is evident from the introduction of Caraka Samhitā. This has been quoted by Vāgbhaṭa and later commentators upto Sivadāsa Sen (fifteenth century A.D.)2. But the existing Hārīta Samhitā, published by Khemraja Srikuṇḍadāsa, Venkateswara Press, Bombay (2nd Edition, 1927) seems to be entirely a different work because the verses quoted in the name of Hārīta Samhitā are not found in the same3. Hence this is termed as the Pseudo-Hārīta Samhitā4 Let us examine it in detail5.

TITLE

The title of the text is Hārīta Samhitā, but the colophon in the end of every chapter is ‘Iti Ātreyabhāṣite Hāritottare Nāma—Adhyāyah’ From this it is evident that the work is not actually Hārīta Samhitā but is composed after this as a supplement. The difficulty is that somewhere the colophon is found in a different way. The second chapter of the first sthāna ends as :

‘Iti Vaidyakasarvaswam Cikitsāgamabhuṣanam’

‘Iti Vaidyakasarvaswes Cikitsasamgraho Nāma dwitīyodhyāyah’

Here Hārīta is not at all mentioned; instead the work is named as Vaidaka Sarvasva. Hāritottare is also absent in the colophon of the fourth and seventh chapters of the first sthāna. This leads to the suspicion that the work is not Hārīta Samhitā but a different work known as Vaidyaka Sarvasva containing gist of Vaidyaka (Medicine). It is also confirmed by the nature of the work.

In the introductory portion while dealing with the subject of the work it is said that as in Kāli men became short-lived and with deficient intelligence it was not possible to deliver the subject in detail. There were already five Samhitās having twenty-four, twelve, six, three and one and half thousand verses respectively. This work would be shorter than the last one which would contain the gist of all and would be able to provide sufficient informations about the diseases. The fact that the text contains sāra (essence) is repeated often.

The other point which is not in conformity with the descriptions of the ancient texts is that Hārīta has been shown as Ātreya’s son and the entire text is in the

VOL. 10, NO. 1.
form of a dialogue between father and son. In Caraka Samhitā Hariita is mentioned as one of the disciples of Atreyā and not as son.

Looking to all these facts the work does not come in the category of ancient samhitās and on the basis of the nature of the work the title Vaidyaka Sarvasva seems to be more appropriate.

CONTENTS

The work is divided in six sthānas dealing with Annapāna, Ariṣṭa, Cikitsita, Kalpa, Sūtra and Sārika. The numbers of chapters are:

1. First sthāna . . . 23
2. Second sthāna . . . 9
3. Third sthāna . . . 58
4. Fourth sthāna . . . 6
5. Fifth sthāna . . . 5
6. Sixth sthāna . . . 1
7. Pariśiṣṭādhyāyu . . . 1

103

Surprisingly enough the well-known eight branches of Āyurveda are mentioned here as eight types of cikitsā though actually it has added the ninth one by separating Agada Tantra from Viṣṇu Tantra. In Agada Tantra it includes the diseases of ano-rectal region and urinary bladder and their treatment by various types of enema. Again among eight types of treatment are mentioned yantra, śastra, aghi, kṣūra, aṣuddha, pathya, swedana and mardana. There is also one Upānga Cikitsā mainly dealing with injuries.

Other peculiarities of the subject matter are as follows:

1. The order of seasons is given as Vanā, barat, hemanta, biṣirā, vasanta and griṣma. The first three being in dakṣināyana and the rest in uttarāyana. The effect of dakṣināyana and uttarāyana in relation to plants and body-elements is also described.

2. The life-span of man has been divided in four ages, bāla, yuva, madhyama and śuddha. These have also been termed as uttama, madhyama, adhama and hina. The age of women has been subdivided as follows:

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upto five years</td>
<td>bāla</td>
</tr>
<tr>
<td>5—11 years</td>
<td>mugaḍhā</td>
</tr>
<tr>
<td>12 years</td>
<td>bāla</td>
</tr>
<tr>
<td>13—19 years</td>
<td>mugaḍhā</td>
</tr>
<tr>
<td>10—28 years</td>
<td>praugdhā</td>
</tr>
<tr>
<td>29—41 years</td>
<td>pragalbhā</td>
</tr>
</tbody>
</table>
the best period of life of men and women has been mentioned as between 25-50 and 24-37 respectively\textsuperscript{15}.

3. Properties of wind coming from different directions and sources have been given in detail along with the diseases in different animals produced by unhealthy winds\textsuperscript{16}.

4. Among six rasas, lavana is substituted by kṣāra. According to kopana and šamana effect on doṣas, groups of two rasas have been made though the ancient concept of the rasas is also mentioned in the end. The effect of rasas is also peculiarly described such as:

\begin{align*}
Kṣāra & \quad kaṣāya & \quad \text{aggravating vāta} \\
madhura & \quad tīkīa & \quad \text{aggravating kapha} \\
kaṭu & \quad amla & \quad \text{aggravating pitta} \\
kaṭu & \quad amla & \quad \text{pacifying vāta} \\
madhura & \quad kaṣāya & \quad \text{pacifying kapha}\textsuperscript{17}.
\end{align*}

5. In connection with water names of several rivers have been mentioned such as:

\begin{itemize}
  \item **Flowing in Northern region and eastward:**
    Gangā, Saraswatī, Śoṇa, Yamunā, Sarayū, Sacī, Venā, Nila.
  
  \item **Flowing towards sea:**
    Carmanwatī, Vetravatī, Pārāwatī, Kṣiprā, Mahāpadi, Pīta, Mutsakā, Manaswini, Sewatī, Śaiwalini, Sindhu,
  
  \item **Flowing towards West:**
    Tāpi, Tāpā, Golomi, Gomati, Salilā, Mahi, Saraswatī, Narmadā.
  
  \item **Originating from Western range and flowing towards Eastern sea:**
    Gautami, Purnā, Payaswini, Vetrā, Pramitā, Varānanā, Dronā, Govardhāni.
  
  \item **Flowing in South:**
    Kāveri, Virakāntā, Bhīmā, Payaswini, Vibhāvarī, Viśālā, Govindī, Mada- nashwasā, Pāravatī\textsuperscript{18}.
\end{itemize}

Total number of rivers and rivulets mentioned is 2100.

Again four types of water has been described as Pāpodaka, Rogodaka, ambūdaka and ārogyodaka.

6. Properties of milk according to colour of cows have been described\textsuperscript{20}. Similarly, apart from the variations in different animals, seasonal variations in the properties of curd have also been described\textsuperscript{21}. 
7. Four types of vegetables have been mentioned such as Patra, Puṣpa, Phala and kāṇḍa. In the last group Palanḍu (onion) is noteworthy which has been said as kapha-nāsaka but in other Ayurvedic texts it is kapha-vardhaka.

8. Tāmbūla (betal) has been mentioned as nāgavalli. A tuber has been said as tāmbūlaparna (having leaves like those of betel). Perhaps this is for some species of Dioscorea. The other components of betel such as catechu, lime, betel nut and camphor have also been described.

9. Among the dietary preparations pūrika, ghṛtapurā, pūpaka, somālikā, pheni, polikā, have been described.

10. Diseases caused by actions of previous birth along with their treatment have been mentioned in the context of karma-vipāka. Similarly, prognosis of diseases on the basis of dreams and stars has been described in detail. Treatment of such diseases by homa has also been described.

11. Six types of langhana and seven types of kṛātha have been mentioned.

12. Jvara (fever) has been described as of four types according to varṇa such as brāhmaṇa, keṭatriya, vaikṣya and kūdra. Among the various measures for treatment of the diseases rudrapūjana, hanumāna-pujana, and jvara-nāsaka mantra have also been prescribed.

13. Ten types of kūla and kṣaya have been mentioned. Similarly, some new types under prameha have been mentioned such as takra prameha, ghṛta prameha, khaṭikā prameha etc. Masūrika has been described under the title of upasarga but there is no kītalā. Bhrūdoṣa described under netraroga is perhaps glaucoma. Utphulikā in bālaroga seems to be bronchopneumonia. Insomnia has also been described along with its treatment.

14. Among the drugs used in treatment the following are noteworthy:

- tulasī
- kāśa
- rasendra
- kuṣṭha (for external application).
- madhuyāṣṭi
- kṣaya and tridoṣaja kāśa.

15. Apart from drugs, mantras are also prescribed particularly in the treatment of graha, bhūtas, difficult labour and poisoning.

16. The fourth sthāna deals with weights and measures and other considerations in Pharmacy.

17. In fifth sthāna, kalpas of harītakī, triphalā, rasona and guggulu have been described.
The language is incorrect in most places according to Paninian Grammar in respect of declensions, gender, verb, nominal suffix and syntax. The following instances would suffice:

Correct Paninian form

<table>
<thead>
<tr>
<th>Incorrect Form</th>
<th>Correct Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āyurvedamidam</td>
<td>Āyurvedo Yam</td>
</tr>
<tr>
<td>katūbhīh</td>
<td>Katūbhīh</td>
</tr>
<tr>
<td>daurbalyatā</td>
<td>daurbalyam</td>
</tr>
<tr>
<td>Payahpānapīyūśāṃkṣus-tilaistu</td>
<td>Payahpānapīyūśairikṣubhistilaistu</td>
</tr>
<tr>
<td>vasanta rturbhavet</td>
<td>vasantaṛturbhavet.</td>
</tr>
</tbody>
</table>

There is also metrical defect in the following verse:

Aparāhne Varṣā Vadanti—(1.5-45)

Nipunah

'Sudharmena krodhena va sudanena (1.5.58) carries the similar defect. The verse is Bhujāngaprayāta meter. Here the last letter (ṇa) of the first word would become long one because of preceding the joint letter (kro) of the second word and in that case there would be metrical breach.

However, some of the pieces are really examples of poetic excellence particularly the description of seasons:

such as verses—1.4.32-33.

Some apabhramśa words have also been used such as Pasāhi (1.15.1) cāvala (1.5.55) bhājikā (3.2.328).

A good number of verses are similar to those in other texts. Some of the examples are given below:

1. Caraka
   SU.6.46  17.80
   SU.7.61  18.45

2. Subrata
   SU.46 (Dhānya Varga)—8  1.15.21

3. Mādhava's Rugviniścaya—49.32  1.4.46

4. Vṛmdādhava  1.7
   Atisāra—40 ; 55.58
            3.3.57 ; 38-41

5. Cikitsā Kalikā—30  1.5.58
6. Cakradatta
   Jwara—99-100  3.2.74-77
   214, 225   3.2.206, 207
   arṣa—18   3.11.35

7. Bhāva Prakāśa
   Nīghantu         1.8.17
   Dugdha varga, 25

The following verses are similar in style:
1. Hārīta, 1.1.20   Bhartṛhari, nīli, 69
2. Op. Cit.—3.7.58   Vṛndā 1.97

In Verse 3.1.40 the last word (Rasaraktasamuccaya) reminds of the name ‘Rasaratnasamuccaya’ of Vāgbhaṭa.

DATE

In Pariṇātadhyāya there is clear mention of Caraka, Suśruta and Vāgbhaṭa and as such the work must be after Vāgbhaṭa (seventh century A.D.). There are also quotations from Mādhava’s Rūgvinikṣaya (seventh century A.D.). The work contains passages similar to those in Vṛndamādhava (ninth century A.D.). Cikitsākālikā (tenth century A.D.) and Cakradatta (eleventh century A.D.) But it is difficult to decide whether these works followed Hārīta or the vice-versa. It is more probable that this work followed the above works. This is confirmed by the fact that many apabhraṃba words like Cāwala, Pasāhi, bhājikā are mentioned here which were prevalent round about twelfth century A.D. When Hemacandra and other scholars of apabhraṃba flourished The words mleccha (1 3 30) and yavana (3 4 7 19) in connection with Palāṅgu probably denote Muslims. There are also tāntrika mantras which were prevalent at that time.

On the other hand, there is conspicuous absence of nāgīparīkṣā, opium and rasauṣṭadhas which were introduced in practice after twelfth century A.D. Hence the work cannot be placed after twelfth century A.D.

Bhāvamiśra has closely followed this work. The description of Haritaki is entirely based on this work. The new facts introduced by Bhāvamiśra such as Phiraṅga roga, bīkalā stotra and some foreign drugs are not found in Hārīta and as such can’t be placed later than Bhāvaprakāśa. The work is composed on the style of samgraha-granthas and not samhitās with the object of having gist of the knowledge about Āyurveda or vaidyaka bāstra as it was popularly known. It is said that five samhitās starting from twenty-four thousand verses to 1500 verses preceded this work. The three Vāgbhaṭas (brhad, madhya and laghu) contained 12, 10 and 8 thousand verses which clearly indicate that a good deal of time must have
elapsed when the number of verses decreased to 1500 and it was in this period that this work was composed. This condition was exactly in the medieval period.

Therefore, the work may be placed in medieval period near about twelfth century A.D.

CONCLUSION

The available text of the Hārīta Samhitā is not the original one. In fact, it is on the style of samgraha granthas and not ancient samhitās. This work may be termed as pseudo Hārīta samhitā which may be placed in the medieval period near about twelfth century A.D.

REFERENCES

1 Caraka Samhitā, Sd. 1.31.
2 P. V. Sharma : Ayurveda Kā Vanmaya, J.R.I.M. Vol. VI. No. 3.
4 Hārīta Samhitā—1.11-17; 3.3.27.
5 Op. Cit.—1.2.8; 2.3.1; 1.3.23.
6 Op. Cit.—1.8.5; 3.5.18. cf.—Bheda Sū. 18.1.
7 There is one Ms. No. 3346 entitled Vaidya-Survasvam by Manu, son of Lakṣmaṇa, in Jammu & Kashmir Library.
8 Op. Cit.—1.2.3.4.
9 Op. Cit.—1.2.5.
10 Op. Cit.—1.2.16.
11 Op. Cit.—1.2.7.
12 Op. Cit.—1.2.23.
15 Op. Cit.—1.6.7; 13-14.
18 Op. Cit.—1.7.54-65.
20 Op. Cit.—1.3.15.
28 Op. Cit.—2.2. (Śūpaṇādhyāha)
Op. Cit.—2.6 (Nakṣatra Jñāṇa)

Op. Cit.—2. (Homa Vidhiśa)

Op. Cit.—3.1.34.

Op. Cit.—3.1.34.

Op. Cit.—3.1.47.


Op. Cit.—3.28.3-4

Op. Cit.—2.28.3-4

Op. Cit.—3.34 (Upasarga cikitsā)


Op. Cit.—3.34 (Upasarga cikitsā)


Op. Cit.—3.15 (Nidrā Cikitsā)


Op. Cit.—3.39.30


Op. Cit.—3.56.7-8 ; 25.

For the date of Vāgbhaṭa see author’s Vāgbhaṭa-Vivecuna

1.2.36 ; 1.2.6, 9, 1, 3.2.3, 34; 1.5.3.