

THE PSEUDO-HĀRĪTA SAMHITĀ

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Hārīta, one of the disciples of Ātreya and colleague of Agniveśa, composed a *Samhitā* mainly consisting of *Kāya-cikitsā* which is evident from the introduction of *Caraka Samhitā*¹. This has been quoted by Vāgbhaṭa and later commentators upto Sivadāsa Sen (fifteenth century A.D.)². But the existing *Hārīta Samhitā*, published by Khemrāja Srikrṣṇadāsa, 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 Samhitā*⁴. Let us examine it in detail⁵.

TITLE

Title of the text is *Hārīta Samhitā*, but the Colophon in the end of every chapter is '*Iti Ātreyaabhāṣite Hārītottare 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 Vaidyaka-sarvasvam Cikitsāgamabhūṣaṇam '

'Iti Vaidyaka-sarvasve Cikitsasamgraho Nāma dwitīyodhyāyah '

Here Hārīta is not at all mentioned ; instead the work is named as *Vaidaka Sarvasva*. *Hārītottare* 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 *Kālī* 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

form of a dialogue between father and son⁶. In *Caraka Saṃhitā* Hārīta is mentioned as one of the disciples of Ātreya and not as son.

Looking to all these facts the work does not come in the category of ancient *saṃhitās* and on the basis of the nature of the work the title *Vaidyaka Sarvasva*⁷ seems to be more appropriate.

CONTENTS

The work is divided in six *sthānas* dealing with *Annapāna*, *Ariṣṭa*, *Cikitsita*, *Kalpa*, *Sūtra* and *Śārīra*⁸. The numbers of chapters are :

1. First <i>sthāna</i>	..	23
2. Second <i>sthāna</i>	..	9
3. Third <i>sthāna</i>	..	58
4. Fourth <i>sthāna</i>	..	6
5. Fifth <i>sthāna</i>	..	5
6. Sixth <i>sthāna</i>	..	1
7. <i>Paribhīṣṭādhyāya</i>	..	1
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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 *Viṣa Tantra*⁹. In *Agada Tantra* it includes the diseases of ano-rectal region and urinary bladder and their treatment by various types of enema¹⁰. Again among eight types of treatment are mentioned *yantra*, *śastra*, *agni*, *kṣāra*, *auśadha*, *pathya*, *swedana* and *mardana*¹¹. There is also one *Upāṅga Cikitsā* mainly dealing with injuries¹².

Other peculiarities of the subject matter are as follows :

1. The order of seasons is given as *Varṣā*, *śarat*, *hemanta*, *śiśira*, *vasanta* and *grīṣma*¹³. The first three being in *dakṣiṇāyana* and the rest in *uttarāyana*. The effect of *dakṣiṇāyana* 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 *vrddha*. These have also been termed as *uttama*, *madhyama*, *adhama* and *hīna*¹⁴. The age of women has been subdivided as follows :

Upto five years	<i>bālā</i>
5—11 years	<i>mugdāhā</i>
12 years	<i>bālā</i>
13—19 years	<i>mugdāhā</i>
10—28 years	<i>prauḍhā</i>
29—41 years	<i>pragalbhā</i>

the best period of life of men and women has been mentioned as between 25-50 and 24-37 respectively¹⁵.

3. Properties of wind coming from different directions and sources have been given in detail alongwith the diseases in different animals produced by unhealthy winds¹⁶.
4. Among six *rasas*, *lavana* is substituted by *kṣāra*. According to *kopana* and *śamana* 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 :

<i>Kṣāra</i>	<i>kaṣāya</i>	aggravating <i>vāta</i>
<i>madhura</i>	<i>tikta</i>	aggravating <i>kapha</i>
<i>kaṭu</i>	<i>amla</i>	aggravating <i>pitta</i>
<i>kaṭu</i>	<i>amla</i>	pacifying <i>vāta</i>
<i>madhura</i>	<i>kaṣāya</i>	pacifying <i>kapha</i> ¹⁷ .

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

Flowing in Northern region and eastward :

Gangā, Saraswatī, Śoṇa, Yamunā, Sarayū, Sacī, Venā, Nila.

Flowing towards sea :

Carmanwatī, Vetravatī, Pārāvatī, Kṣīprā, Mahāpadi, Pīta, Mutsakā, Manaswinī, Sewatī, Śaiwalinī, Sindhu,

Flowing towards West :

Tāpi, Tāpā, Golomi, Gomatī, Salilā, Mahi, Saraswatī. Narmadā.

Originating from Western range and flowing towards Eastern sea :

Gautamī, Purnā, Payaswinī, Vetrā, Pramitā, Varānanā, Droṇā, Govardhanī.

Flowing in South :

*Kāverī, Virakāntā, Bhīmā, Payaswinī, Vibhāvarī, Viśālā, Govindī, Madanaswasā, Pārvatī*¹⁸.

Total number of rivers and rivulets mentioned is 2100.

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

6. Properties of milk according to colour of cows have been described²⁰. Similarly, apart from the variations in different animals, seasonal variations in the properties of curd have also been described²¹.

7. Four types of vegetables have been mentioned such as *Patra*, *Puṣpa*, *Phala* and *kāṇḍa*²². In the last group *Palanḍu*²³ (onion) is noteworthy which has been said as *kapha-nāśaka* but in other Āyurvedic texts it is *kapha-vardhaka*.
8. *Tāmbūla* (betel) has been mentioned as *nāgavallī*²⁴. A tuber has been said as *tāmbūlaparṇa* (having leaves like those of betel)²⁵. Perhaps this is for some species of *Dioscorea*. The other components of betel such as catechu, lime, betel nut and camphor have also been described²⁶.
9. Among the dietary preparations *pūrika*, *ghṛtapurā*, *pūpaka*, *somālikā*, *pheni*, *polikā*, have been described.
10. Diseases caused by actions of previous birth alongwith their treatment have been mentioned in the context of *karma-vipāka*²⁷. Similarly, prognosis of diseases on the basis of dreams²⁸ and stars²⁹ has been described in detail. Treatment of such diseases by *homa* has also been described³⁰.
11. Six types of *langhana*³¹ and seven types of *kwātha*³² have been mentioned.
12. *Jwara* (fever) has been described as of four types according to *varṇa* such as *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*³³. Among the various measures for treatment of the diseases *rudrapūjana*, *hanumāna-pūjana*, and *jvara-nāśaka mantra* have also been prescribed³⁴.
13. Ten types of *śūla*³⁵ and *kṣaya*³⁶ have been mentioned. Similarly, some new types under *prameha* have been mentioned such as *takra prameha*, *ghṛta prameha*, *khaṭikā prameha*³⁷ etc. *Masūrīka* has been described under the title of *upasarga* but there is no *śitalā*³⁸. *Bhrūdoṣa* described under *netraroga* is perhaps glaucoma³⁹. *Utphullikā* in *bālaroga* seems to be bronchopneumonia⁴⁰. Insomnia has also been described alongwith its treatment⁴¹.
14. Among the drugs used in treatment the following are noteworthy :

<i>tulasi</i> ⁴²	<i>kāśa</i>
<i>rasendra</i>	<i>kuṣṭha</i> ⁴³ (for external application).
<i>madhuyasṭi</i>	<i>kṣaya</i> and <i>tridoṣaja kāśa</i> ⁴⁴ .
15. Apart from drugs, *mantras* are also prescribed particularly in the treatment *grahas*⁴⁵, *bhūtas*⁴⁶, difficult labour⁴⁷ 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.

LANGUAGE AND STYLE

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 :

	<i>Correct Paninian form</i>
<i>Āyurvedamidam</i>	(1.1.22) <i>Āyurvedo Yam</i>
<i>katūbhīh</i>	(1.5.53) <i>Katūbhīh</i>
<i>daurbalyatā</i>	(3.3.5) <i>daurbalyam</i>
<i>Payahpānapīyūṣāmikṣus-tilaistu</i>	(1.5.61) <i>Payahpānapīyūṣairikṣubhistilaistu.</i>
<i>vasanta rturbhawet</i>	(1.4.57) <i>vasantaṣturbhawet.</i>

There is also metrical defect in the following verse :

Aparāhne Varṣā Vadanti—(1.5.45)

Nīpunah

‘*Sudharṁeṇa krodhena va swedanena* (1.5.58) carries the similar defect. The verse is *Bhujāṅgaprayāta* 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 *apabhraṁśa* words have also been used such as *Pasāhi* (1.15.1) *cāwala* (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. <i>Caraka</i>	<i>Hārīta</i>
SU.6.46	1.7.80
SU.7.61	1.8.45
2. <i>Subrūta</i>	
SU.46 (<i>Dhānya Varga</i>)—8	1.15.21
3. <i>Mādhava's Rūgviniścaya</i> —49.32	1.4.46
4. <i>Vṛndamādhava</i> 1.7	1.3.5
<i>Atisāra</i> —40 ; 55.58	3.3.57 ; 38-41
5. <i>Cikitsā Kalikā</i> —30	1.5.58

6. <i>Cakradatta</i>	
<i>Jwara</i> —99-100	3.2.74-77
214, 225	3.2.206, 207
<i>arśa</i> —18	3.11.35
7. <i>Bhāva Prakāśa</i>	
<i>Nighanṭu</i>	1.8.17
<i>Dugdhavarga</i> , 25	

The following verses are similar in style :

1. <i>Hārīta</i> , 1.1.20	<i>Bhartṛhari</i> , <i>nīti</i> , 69
2. Op. Cit.—3.7.58	<i>Vṛnda</i> 1.97

In Verse 3.1.40 the last word (*Rasarakṭasamuccaya*) reminds of the name '*Rasaratnasamuccaya*' of Vāgbhaṭa.

DATE

In *Parīṣiṣṭādhyaḡya* there is clear mention of Caraka, Suśruta and Vāgbhaṭa⁴⁹ and as such the work must be after Vāgbhaṭa (seventh century A.D.). There are also quotations from Mādhava's *Rugviniścaḡya* (seventh century A.D.). The work contains passages similar to those in *Vṛndamādhava* (ninth century A.D.). *Cikīṭsākālikā* (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 *apabhraṃśa* words like *Cāwala*, *Pasāhi*, *bhājikā* are mentioned here which were prevalent round about twelfth century A.D. When Hemacandra and other scholars of *apabhraṃśa* flourished. The words *mleccha* (1 3 30) and *yavana* (3 47 19) in connection with *Palāṇḍu* probably denote Muslims. There are also *tāntrika mantras* which were prevalent at that time.

On the other hand, there is conspicuous absence of *nāḍīparikṣā*, opium and *rasauṣadhas* 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 *Harītakī* is entirely based on this work. The new facts introduced by Bhāvamiśra such as *Phiraṅga roga*, *śitalā stotra* and some foreign drugs are not found in Hārīta and as such it can't be placed later than Bhāvaprakāśa. The work is composed on the style of *saṃgraha-granthas* and not *saṃhitās* with the object of having gist of the knowledge about Āyurveda or *vaidyaka śāstra* as it was popularly known. It is said that five *saṃhitās* 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 *saṃgraha granthas* and not ancient *saṃhitās*. This work may be termed as pseudo *Hārīta saṃhitā* 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.
- ³ Gananath Sen : *Pratyakṣa Śārīram*, Introduction, page 4, 20-21. Hemarāja Sharma : *Kāśyapa Samhitā*, Introduction, page 13.
- ⁴ *Hārīta Sāṃhitā*—1.1.11-17 ; 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.—*Bhela Sū.* 18.1.
- ⁷ There is one Ms. No. 3346 entitled *Vaidya-Sarvasvam* 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.
- ¹³ Op. Cit.—1.3.19.
- ¹⁴ Op. Cit.—1.5.1-2.
- ¹⁵ Op. Cit.—1.5.7 ; 13-14.
- ¹⁶ Op. Cit.—1.5.24-42 ; 48.
- ¹⁷ Op. Cit.—1.6.2-6.
- ¹⁸ Op. Cit.—1.7.54-65.
- ¹⁹ Op. Cit.—1.7.71.
- ²⁰ Op. Cit.—1.3.15.
Op. Cit.—1.8.15.
- ²¹ Op. Cit.—1.8.39-44.
- ²² Op. Cit.—1.16.1.
- ²³ Op. Cit.—1.16.33.
- ²⁴ Op. Cit.—1.17.29
- ²⁵ Op. Cit.—1.16.33.
Cit.—1.16.33.
- ²⁶ Op. Cit.—1.17.28-33.
- ²⁷ Op. Cit.—2.1.13-17.
- ²⁸ Op. Cit.—2.2. (*Svapnādhyāha*)

- 29 Op. Cit.—2.6 (*Nakṣatra Jñāna*)
 30 Op. Cit.—2. (*Homa Vidhiā*)
 31 Op. Cit.—3.1.34.
 32 Op. Cit.—3.1.34.
 33 Op. Cit.—3.1.47,
 34 Op. Cit.—S.S.SSA
 35 Op. Cit.—3.7.13.
 36 Op. Cit.—3.28.3-4
 37 Op. Cit.—2.28.3-4
 38 Op. Cit.—3.34 (*Upasarga cikitsā*)
 39 Op. Cit.—3.41.1-9.
 Op. Cit.—3.34 (*Upasarga cikitsā*)
 Op. Cit.—3.41.1-9.
 40 Op. Cit.—3.54.9-13.
 41 Op. Cit.—3.15 (*Nidrā Cikitsā*)
 42 Op. Cit.—3.12.33-36.
 43 Op. Cit.—3.39.30
 44 Op. Cit.—3.12.45.
 45 Op. Cit.—3.54.
 46 Op. Cit.—3.55.26-27.
 47 Op. Cit.—3.52.22-28.
 48 Op. Cit.—3.56.7-8 ; 25.
 49 For the date of Vāgbhaṭa see author's *Vāgbhaṭa-Vivecana*
 50 1.2.36 ; 1.2.6, 9, 1, 3.2.3, 34; 1.5.3.