CHAPTER IV

AYURVEDA IN RITUAL HINDI LITERATURE
AYURVEDA IN RITI KAL LITERATURE

This chapter is consist of works of some of the prominent of Riti kal Hindi literature. In this chapter an attempt has been made to discuss systematically on the subject of Ayurveda through the works of selected poets of Riti kal on the basis of survey of the literature of the period. The selection is based on the prominence of the writer and their contribution to Ayurveda. In the discussion that follows Senapati comes first followed by Bihari, Vrind, Chamanand, Bodha and Amser Das. Some un-published works are also discussed under this chapter are :- Bringer Satam, Virah Satam and Prakash Nam Mala of Miya Noor.
SENAPATI

He is a famous poet of Ritikal Hindi Literature. He had deep knowledge of different subjects. Senapati’s knowledge to Ayurveda was deep and wide. Therefore Study of Senapati is relevant to our subject.

I would like to touch those of his works in which matters related to Ayurveda have been mentioned.

Kavitta Ratnakar of Senapati edited by Pandit Umasankar Shukla consider for discussion.

Some names which are used in Ayurvedic text are also found in Kavitta Ratnakar of Senapati. Instances are:

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By going through the words mentioned above we could see the names of Patma's, some of the medicinal plants and some of the diseases in his work Kavitta Ratnakar.

Some descriptions of some of disease and their treatment noted in Ayurvedic text are found in the work of Senapati (Kavitta Ratnakar), such as:

(1) "...........Jyon Kapoor Udijat hai".

(Kavitta Ratnakar. Kavitta 36/Page 12)

In this part of Kavitta Senapati describes about the nature of Kapoor, Kapoor (Camphur) disappears in open air. Similar description of Kapoor is found in the books of Ayurveda.
In this line Senapati describes action of Arusa (Vasaak) for treatment of kasa (cough). According to Ayurveda it is famous medicine for kasa.

(3) "Senapati jagat bakhane ja Basal Ura.

Bedhe Pitta Kop jinte na thahriat hai".

In this Kavitta Senapati describes the action of Basal (Mengo) on pitta Prakop. Though it is called Basal but it cannot control pitta Prakop. Similar description of Basal is found in the books of Ayurveda.

....
The great poet of Bhitikal Hindi literature Bihari was born in Sambat 1652, and died in 1721, after completing his great work Bihari Satsai in V. Sambat 1719. Thereafter he wrote 2 Dohas.

Kavibar Bihari became famous for his only creation "Bihari Satsai".

Though Bihari was a poet of Bhitikal he had deep knowledge of different subjects like, Jyestish, Vyakaran, Alankar, Niti, Ayurveda etc. Some of the scholars considered him as a vaidya Visarad because he recorded authentic description of some of the medicines of Ayurveda in his works.

Here, I would like to refer only to those Dohas, in which he dealt with Ayurveda or other system similar to Ayurveda.

1. 

Mori bhaw badha Hargh, Raiva Nagari soi.

Ki

Ja tam jahi parai, Shyamu haritduti hoi.

In this Doha one gets an indication of the method of treatment of black pigment of the skin paste of (Varmaic) Radha, Nagri(Nagarmathi) and soi (Sonf) is prescribed for the treatment of pigment of the skin. The poet described that my bhaw badha (Disease) "Haro" (finish) Radha (haldi) Nagaree (Nagarmuthi) and soy (Sonf), are used in jhali of Tan(Body) because it can
reduce the pigmentation of the skin due to its action of making 
shyam (black) in to Harit (Swachh), therefore, it seems that 
the paste of these things is useful for the treatment 
of black pigmentation of the skin.

2. Jari Visam jur jaiyai, ai sudarsam dehu

Here in this part of doha the poet said that for the 
treatment of Visajwar (Malaria fever) the sudarsam churan 
should be given. According to Ayurveda it is a famous 
medicine for Visajwar.

3. Dusak sanka bisa ko karai, jaisa samatha 
   Nithasa"

In this part of doha the poet described the sweet 
(Jinger) souath which makes a person vomit or by taking 
sweet "souath" a person starts vomiting. The same 
description for "bis saman" found in Ayurvedic text.

4. Tali tapati tan ki tau, choli pasina nhai.

In high fever generally a person used to have the 
sweating, so in this line the poet also describes the same 
principles of sweating during (decreasing) the time of 
reduction of fever.

   Neer bhaare mit prati rehen, tau na pyas 
   bujhai". 
In this Deya the poet describes diseases of the eye, saying that his eyes are having some ailment, because the eyes are watering which happens only when are diseased.

(6) "Ima dukhiya ankhiyana kaun, Sukh sirjyanhi mahi.

Dekhe banai na dekhatai, An dekhai akutahin"(594)

While suffering from eye disease a person can not see properly and when one can not see properly he gets depressed. Here the condition of a person suffering from eye disease is well described.

7. "Dekhat cheer kapoor jyen, upaijai jani lal."

(595)

The Kapoor (Camphor) is useful for eye disease. This is prescription for any eye trouble the use of Kapoor for the readiness of eye. He prescribes that the cheer (churn) of Kapoor can reduce the redness of eye.

8. "D rig thir kohain adakhulaim, deh thakon hain dhar".

Sukh sukhit see dekhiyat, dukhit gar bh hain dhar".

In this deha the poet describes the activities of a pregnant woman. During pregnancy a woman becomes weak, her eyes become half open due to sickness and her body becomes large due to child bearing even though
she is happy of the thought of getting a child.

(9)

"Hari Hari bari bari uthati hai, kari kari thaki
upai. Bakau Jur bali Bidad j-e, to rasjai, tu Jai."

In this Deha the poet describes the importance of
Ras chikitsa in Jwar reg (fever). It says that after
undergoing so many treatment, fever has not subsided. It
seems that the, "bali baida" (means Ras chikitsak) can
only cure this fever with the help of Ras. In Ayurveda
there has been mention of so many Raş's for treatment
of fever. Such as :- "Ras ban Ras". Krit臃jay Ras,
Anandbhairab Ras, Jwarankush Ras etc these are the
composition of Bati (Gandhak) and Ras(Parad). Ras
chikitsa is best chikitsa for chronic and complicated
diseases. The heroine suffering from complicated disease
and the Ras chikitsa seems to be useful for the treatment
of her fever. The friend of the Nyika requests the Ras
baidya to treat her. She hop-es that with the help of
Ras chikitsa her friend will be allright.

(10)

"Bahu dham lai, absam kain, parau det sar-hi.
Baid-Badhu kain, bhed son, rahi nah muh chahi".

In this Deha the usefulness of "Parad Bhasm" or
other Bajikaran Ras made by 'Parad' has been described.
The baidya (Physician) after taking lot of money,
administers 'parad' to a person. The wife of physician
smiles, for she knows the secret of that medicine i.e. the medicine is useful in impotency.

Therefore, it seems that the Bajikaram medicines are made of 'Parad' for the composition of Parad is useful for 'nayumanakatwa' (impotency). In ayurveda all most all the medicine for impotency are compositions of Parad Bhasam or Sodhit Parad.

Here in this Doha the poet Bihari Lal speaks of the importance of Ras chikitsa and Bajikaram yogaj, in getting Bajikaram yog from the baidya. People used to respect and pay lot of money to the Ayurvedic physician since the olden days.

(11)

"Pinas Varain jaum tjiyu, sora jani kapor" (103)

Pinas is a disease which block the nose path and as a result the patient does not get smell. Therefore a person suffering from Pinas uses kapor. He thinks that this is 'Sora' which is an odourless article.

Here in this Doha the poet describes the symptoms of 'Pinas Ras'.

(12)

"Bakhau meli kapor main, Hing na hot sugandha".
In this part of doha the poet describes the strong smell of Hing, and compared Kapoor with Hing (both have strong smell). It says that the smell of Hing is stronger than that of Kapoor. Therefore, even after mixing with Kapoor the smell of Hing remains. We can distinguish Hing from Kapoor by its strong smell.

(13)

"Kanak kanak tair so gumil Madakta adhikai.
Ushe khae baurai jagu, Ihi paen baurai". (1061)

In this doha the action of Kanak (Gold and Dhatoora) is described, the poet says there by eating Dhatoora a person becomes mad and gift of lot of Gold will also make a person mad.

The action of Dhatoora described here is the same as has been noted in Ayurvedic text.

(14)

"Son midaga Phoolai Pharai, aku dakhahau hai". (351)

Here the poet gives an example of Aka plant which is grown in dry season, while other plants dry up. This shows the poeta knowledge of Drabyogta.

(15)

"Tanaku kasrai det dukh, sooran hau mumkalagii".

In this part of doha the poet describes the
bitterness of sooram (jamikand). An unripe and raw
sooram may create irritation in the mouth. Therefore,
it should be taken after getting it fully boiled.
This is another proof of the poet's knowledge of
Drabyagum.

(16)

"Jaice barasaai meh, jarai javaso jau jamai". (527)

Here the poet says that the javasa becomes more
green after the rains as it gets water from the earth.

(17)

"Birah tachain ugharyon su aba saihund kain
sau amka". (530)

Saihund is a kind of tree. Letters written with
the help of milky juice are invisible. But if these
wormed such letters become visible this indicate
speciality of saihund milk.

(18)

"Rakhat pran Kapoor jyon, bahai Chuhutini mal".

It is believed that by putting 'Gungja' (Chuhutini)
or Galmarish Kapoor can retain its property though
'kapoor' by nature reduces itself as it goes with smell.
Chuhutini is thus a protector of kapoor. In other words it speaks of the action of chuhutini on kapoor.

(19)

"Bhau mamamhan rup nila, pani main kau lawau".

In this part of doha the poet indicates the dilution property of salt. Salt dissolves 'lawwu' (salt). After getting dissolved the salt loses its own form and takes the form of water. This indicates the poet's knowledge of Drabyagun.

(20)

"Koti jatamou kou karau, tanu ki tapama jaif
Jau laww bhijai shiru lawu, rahai na pyau loopatai.

Here the poet says that inspite so many treatment the fever may not go down until wet cloth is put on the forehead of the patient or the clothes of the patient get wet with sweat the indications are (a) putting wet cloth brings down the fever and (b) sweating profusely is the sign of remission of fever.

(21)

"Kari rakhyau nirdhar yah main lakhi nareegyanu.
Bahai baindu ausadhi pahai, bahai jee rog nidanu".
It says that while examining a chronic or critical patient the physician should not tell the patient the nature of the disease (that it is critical). As a rule the patient should be told about the disease only though indicative signs. In this doha the physician after observing or examining the 'Nadi' of patient tells that by observing the nadi or with the knowledge of 'nadi' he can say that the vaid is good and that the medicine prescribed by him are appropriate and that his diagnosis is correct. It means that the attending physician agrees with the family physician in all aspects.

The moral of this Doha is that one physician should not criticise the other physician because the physician generally develop the habit of criticising each other, which is not a good thing.

Some names which are used in Ayurvedic text are also found in Satsai of Bihari. Instances are :-

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Vrindā

Vrindā was a well known poet of Matikal Hindi literature. The contributions made by him on various subjects through his literature-deserves special mention. His work contains some of the similar names and principles of Ayurveda. Therefore, it is befitting to dwell on this works of Vrind for this chapter of the thesis. My first attempt would be to discuss the principles of Ayurveda found in Vrind Gandhavali as under.

1) "Gan na gan na shabda su Khkhat hai Jadi nasika Rog" 
(Aksaradi Dohe - Dohe No 26, V.G. Page 7).

In this part of Dohe the poet described about the symptoms of a patient, one who is suffering from mesol ailment.

2) In one part of Stanza the poet describes about the symptoms of reipest fruit, such as that at the terms of "Pari pak" the colour of fruit becomes pell yellow.

"(Pancha parai paripak Samay).

(Bhaw panchasika sthahand No.26/V.G. Page 19)

The food (Meal) get digested with the help of "Jatheragni" (digestion fire/fire of stomach). To show this principle poet writes as :-

3) "Panchi Jato Jatheragi tain"

(Chand 40/Bhaw Panchasika/V.G. Page-22).

A patient gets relief by sleep, the same principle has been described by poet in one stanza of Maina batimi, such as :-
4) "Rogee ku peera mitai mida tuk avahai".
(Mainbatidii/Chhand-3/V.G. Page-27)

Description of nine Hatma's are found in Ayurvedic
text, the same description of nine Hatma's are given by
Vrind in his Sringar Siksha, as :-

5) "Pach mereja lasenya sukta leela laal.
Puspa Bag Neora Pana E nav Hatam Basal."
(Sringar Siksha Dome 57/V.G. Page-44)

The description of Tambool on the basis of Ayurvedic
text has been described by Vrind, in his work Sringar Siksha,
such as :-

6) "Madhur, Kasay, Katu, Tikta adi ras jame, ganap
naram ruchikares gun dhariyain".
(Chhand 63/Page 45)

This of tambool is madhar, Kasay, Katu and tikta,
it is worn in action. It help as appitiser.

A small quantity of water can provide life to a thirty
person, told by Vrind in Niti Satak ;-

7) "Pran tusatur Ke rahaim theoreoon jai dan"
(Nitisatsai Doha 21/V.G. Page 60).

To sure the fever bitter medicine are useful
according to Ayurveda, the same principle could be seen in
the work of Brind, such as :-

8) "Karube bhasaj bin piye mitaina tan ko tap"
(Nitisatsai/Dome - 61, V.G. page - 63).

(How can a disease be cured by administering a
medicine which is not meant to be administered, because the
patient is having some other disease, but the medicine given
to him for different disease).
A person suffering from "Pitta Jwar" cannot get the proper taste of sweet and sour things. He always gets better taste in his mouth. The principle had been described by the poet in one part of the stanza, as:

9) "Jāise pitta Jwāren Hā Narvēe lagatidakh".
"Sauhabo murdhi vertate" this principle has been elaborated by giving appropriate.

Example by Vrind, such as:

10) "Mahā Ilāj dekhyo sunyou Jāson mitat Subhava Nādhuput Subhava Ktokik det tau Vīshana Rājat bisabhav".
(Hitisatsai/Doha 89/V.G. Page - 65).
Action of cured and Kanjee on milk had been illustrated by Vrind very clearly in the following Doha.

12) "Doodhe dahees tain janet hai Kanjee tai fatjay"

The effect of same thing for matter may differ on person to person due to his/her prakriti, this principle had been described with example in Vrind Grantha-Vali such as :-

13) "Eka bastu gun hot hai bhinna prakriti Kehnay.
    Bhantu Eka ko pit Karat, Karat Eka ko bay.

Action of Paras for making Gold from Iron had been described in many books of Ayurveda and books on other subjects. The same principle had been repeated by Vrind.

14) "Jaise paras Ko parasai baah Kanaak hevai Jay"
   (Nitisatsai/Doha-119/V.G. Page 67)

A magnet attracts Iron; this principle has also been described in one doha of Nitisatsai as :-

15) "Shumbak ke puchhe Lagan Firat sachetan loh"

At the time of disease the body temperature may increase the same thing is described by the poet :-

16) "Jaise Rugsare r tain upjat dahat Sareer".
    (Nitisatsai/Doha-131/V.G. Page 68)

Utility of herbs has also been described in Vrind Grantha-Vali for curing the diseases :-
17. "Jaae ban kee ausadkee Harat Hog Kee peer"

(Nitisatsai/Doha - 132/V.G. Page - 68)

Smell of 'Hinga' is very strong but the smell of Kastoree is more stronger than Hinga and lasum (Garlic). Therefore for testing the purity of Kastoree a very good principle is given by Vrind :-

18. "Hing Lasum me na milai ghan Kastoree bansa"

(Nitisatsai/Doha - 237/V.G. Page - 76)

Kastoree mixed with hinger Lasum gives it own smell this is very good and easy method of testing pure Kastoree.

Again the smell of "Hinga" disappear when mixed with Jeera. This principle had been elaborate by Vrind such as :-

18. "Bas bachee Kar hung Keo Jeera Sang Niti Jay "

(Nitisatsai/Doha - 238/V.G. Page - 76)

We can seen some of the dohas of Brind Grakhtevali, which are the best examples of different parts of Ayurveda, as follows :-

20. Drabyagun :-

"Har peeper bin ho rake jyan Brand adhikar"

(Nitisatsai/Doha-253/V.G.Page-78)

Without peepal the Bat briks comes under Brand Adhikar. This is the Example of Drabyagun.

Keychikitsa :-

Some of the Dohas of Nitisatsai are good example of Keychikitsa, such as :-
21. "Chhutai rog shareer tain ko dhudhai Upchar"

\[\text{(Mitisatsai, Doha-275/V.G. Page-79)}\]

After curing the disease who wants to take medicines.

22. "Ausadha bako desjije jake rog Shareer".

Medicine should be prescribed for a person who is suffering from disease.

\[\text{(Mitisatsai Doha-487/V.G. Page-96)}\]

We can see one more example of Kaychikitsa from Vridh Granthavali, such as :-

23. "Rog na jamat ausadhee jane khay to joy".

\[\text{(Mitisatsai, Doha-499/V.G. Page - 96)}\]

We can see the example of Prasuti tantra in the work of Vridh, as :-

24. Prasooti Tantra :-

"Kabhu banjha na janaas taan prasoot kee peer".

\[\text{(Mitisatsai, Doha-281/V.G. Page-80)}\]

An issueless does not know the labourpain. This example show about the value of practical knowledge.

We can seen an example of Grahchikitsa :-

25. "Joon ke bhay te basan ko deet kaha kaam dari"

\[\text{(Mitisatsai, Doha-322/V.G. Page-83)}\]

Agad Tantra :-

According to Agad tantra the Mantra Chikitsa is a famous chikitsa for poisoning of sark the same principle described in one stansa of Vridh Granthavali, for example :-

26. "Nag Mantra ke sumat kee vish chhadat hai byal".

\[\text{(Mitisatsai, Doha-354/V.G. Page-85)}\]
Ayurveda text describes the causes of diseases as "Mithya haribhar", Frind also consider the same cause of disease, such as :

27. "Karai kupath ta purus kon kawa na upjaai hOg"  
   (Mitatsatia, Doh 495/V.G. Page 97)

A blind person can not see his face in mirror this gives an example of Urdhevang chikitsa, for example :

28. "Darpan dochh na kachhu Andha badan dekhai na".  
   (Mitatsatia, Doha-496/V.G. Page-97)

For relief of fever pest of Senadal wood is prepared in Ayurvedic text, because it is pitta sanak and cool in action, the same principle has been described by Frind for relief of fever :

29. Jaisa Chandan lep tain tapan tan ko Jay".  

Jwar Mukti laksham is described in MadHAV midan (An Ayurvedic Text Book) in lieu of giving Midan chikitsa Frind also described about Jwar Mukti laksham, such as :

30. "Nam prasama ruchi Ann son, Jyon Jwar Chhutai Jani".  
   (Mitatsatia, Doha-495/V.G. Page-112).

Some of the disease caused by PragyaParadh are described in Charak sasrjita, we may see some of the example of PragyaParadh (Fault of buddhi) in Frind Grathavali) such as :

31. "Badan Jeebh biya Jarat hain peebat tato dooShha."  
   (Mitatsatia, Doha-316/V.G. Page-82)

AND

32. Ati~khaye upjaai Aruchi".  
   (Mitatsatia, Doha-666/V.G. Page-110).
In about both 31 and 32 example the poet describes about burning of tongue and Aruchi which gets place by drinking hot milk and taking more foods respectively. We know these things that very hot milk may cause burning of tongue and by taking excess food a person may get in-digestion, even then some time we used to repet the fault. This type of faults which are known to us but used to be happened is called Pragyaperadha. This pragyaperath causes some of diseases. Some examples are already found in texts of Ayurveda as well as in Vrind Granthavali.

Description of Pach Mahbhoot is given in the books of Ayurveda. The poet Vrind also considered this subject to explain it in his work, therefore he wrote some dohas on the subject of Panchmahabhoot, such as :-

33. "Panchbhoot sdbhoot E Panchbhoot ghat mahi".

(Mitisatsai, Doha-636/V.G. Page-254)

These Panchbhoothas are in all the human being.

Beerbahootee is a famous medicine for Vrisa Chikitsa according to Ayurveda. The same value of Beerbahootee has described by Vrind in one doha, for example :-

35. "Beer bahootee Saliyi beerbahootee Sath."

(Mitisatsai, Doha-679/V.G. Page-259)

Beer bahootee (Women) should be enjoyed with beer bahootee (medicine/an insect, which is useful for preparing Vrigan medicine for impotency).

Vayu is considered as moveable particular according to Ayurveda, the same principle had been described by Vrind about Mayu (air) in his Granthavali, such as :-
"Jal Pratibimbhit Vat has thirkoo chamchal hoes"
(Nitisatsai, Doha-296/V.G. Page-81).

Water in a glass is fixed but due to the wave of wind it may move, when this wave over's it becomes again's sthir.

Description of Sannipaittik patient is also found in Vrind Granthavalie as follows :-

Kabbon subhaee kabbonk seere bhai jace,
Kabhoon tapati ati mati utpat kee
Karhee main rahai kar-kees tain P.\% chhuli jai
Bahyo bahrai kai atance jur patakee
Kabhaee nari sanpat kee".

(Sfutschhand No 914/V.G. Page-341).

In above discussion we saw some principles of Ayurveda in the work of Vrind.

It will go to (some time who's puls rate becomes low sometime gets high, some time feels O.K sometime uneasy, sometime gets high temperature, sometime puls feels in hand and sometime it disappears, entire body becomes senseless and weak that is a patient of Sannipat).
Ghananand is a famous poet of ritikal hindi literature. His contribution to Hindi literature can not ignore. Some of the Ayurvedic principles brought out by Ghananand in his work "Ghananand Satak" purely based on Ayurvedic texts. His knowledge of subjects related to Ayurveda was deep and wide. Therefore study of Ghananand is relevant to our subject.

Some names related to Ayurveda found in "Ghananand Satak" are:-

1. Moti 3/9 Page 7
2. Unnand 19/28 29
3. Udag(Videvag) 25/39 39
4. Visam Visadjur 32/49 49
5. Dikilahari 34/52 53
6. Suda
7. Dik
8. Sarthang 36/55 56
9. Ausadha
10. Rog
11. Sarthang 80/83 116
12. Sanjivon
13. Hardi
14. Keshar 85/74 124
15. Keshu
16. Asadhipoor (Asadhy Rog) 99/91 146
17. Rog
18. Chandan
19. Dhak
20. Rang
21.
21. Scope

Some principles of Ayurveda are described in the work of Ghamanand are also be found in the books of Ayurveda for example :-

1. "Vedan(vedana) kee baruari kahan laum dureiyai"
   (Ghamanand Satak 48/5-Page-72)
   In this part of stanza the poet says/
   (describes ) that how long a patient can tolerate his pain.

   AND

2. "Karuvan madhur tagai vako bish Angbhaan".
   (Ghamanand satak-80/83-Page-116)
   In this part of stanza the poet describes about the symptoms of poisoning. A person who got poisoning gets sweet test while eating better things. This is a simple way of diagnosis for poisoning.

   The principle described here is the same as has been found in Ayurvedic subject books :-

   In one another stanza the poet described about one principle of Drabhya gun, as below :

   "Rsce gati kasan kaha shumbak an lok kee"
   (Ghamanand satak 99/01-Page-146)
   In this part of stanza(attraction)action of Iron and magnet is described. The poet says that magnet attracts
I ran towards him. The action described here is the same as has been noted in Ayurvedic books.
Ayurveda found an important place in the work of Bodha, as he himself suggested that it was the fifth among the types of Education (Vidya). According to ancient scholars, Ayurveda is the fifth Veda or Vidya. Some of the Ayurvedic principles brought out by Bodha in his works are purely based on Ayurvedic texts. Bodha's knowledge of subjects related to Ayurveda was deep and wide. Therefore, study of Bodha is very relevant to our subject.

I would like to touch those of his works in which matters related to Ayurveda have been mentioned.

The following Ayurvedic Terms are found in Bodha's works:

Grandhavali are:

Bodha Granthavales

1. Bir bahutu Virbahuti Isknama Page 9
2. Byavur Prasout * 14
3. Banjha Bandhya *
4. Semar Semal *
5. Mashkand Muchkand *
6. Kachnar Kanchnar *
7. Sevati Sevati *
8. Kaner Karveer *
9. Jati Sevali *
10. Juhhi Juhhi *
11. Karil Karil *
12. Pandar Pedal *
13. Mool Siri Bakul *
14. Ketaki Ketaki *
15. Bhang Bhang *
16. Ruj Nasak Rog Nasak Verahvan’s 21
17. Ummadi Ummad Bogi *
18. Chumbak Nagnata *
19. Loho Loh (Iron) *
20. Ura Ura *
21. Udar Udar *
22. Kati Katipradesh *
23. Nabhi Nabhi *
24. Drig Drig(Bye) *
25. Nasa Nasa *
26. Mukta Mukta *
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<td>103. Bat</td>
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<td>107. Baran</td>
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<td>117. Sat Vyanjan</td>
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<td>118. Sugandh tribidh - Chamda</td>
<td>Bala and Nagkeshar</td>
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</tbody>
</table>
Some descriptions of some diseases and their treatment noted in Ayurvedic text are found in the works of Bodha (Bodha Granthavali) such as:

"Byaur ko ur kee par peer kaun,
Banjaa samaj main janat ko hai"

(Iskanama - 81/Bodha Granthavali, Page-24)

Speaking about pain of delivery Bodha mentions that a lady who has not delivered a child does not know the pain of child birth.

AND

"Pind main Bodha brahmand likhyau,
Drisg dekha bina pahichanat ko hai".

(Iskanama- 81/Bodha Granthavali Page-24)

This is a description of Pind (body). The content of this body is considered as Brahmand. According to Bodha the Pind consist of panch tatwas and Brahmand also consist of these Panch tatwas. Therefore the Pind (body) contains within it, the Brahmand.

"Matwaro birahi mar jaiso, Ummadi balak pumi taiso.
Sithil sabda ye sabkhe bhakhat, arth anartha arth nahi rakhat."

(Virah Vargasha 3/78) Bodha Granthavali-Page-22)
In these lines Bodha describes the activities of a Birahi (a dejected person) and an Ummadi (mad). He says that both of them speaks very slowly and in a dull manner. The words they use may not have any meanings. Similar description of Ummad Bogi is found in the books of Ayurveda.

"Pran jahin taji dash dek jay puni khan khaa,
Jeev dek koi reestd ek ekritha hee ekabin."

(Virah varish 35-36) Bodha Granthavali, Page-25

It says that when the pran (soul) leaves the body, the body becomes Kshh (dead) so it shows that the pran and the body are supplements of each other, without one the other is useless.

"Chumbak jad lohau katnim sam swabhav yah riti".

Here Bodha describes the principle of iron being attracted towards Magnet. He says with the other they get attracted. So here the principles of attraction has been described with the example of Chumbak and Loha.

"Sumahu bhoj brj. raj kee sakhi teen bidhi jana,
Pratham Satwaker Rajsee fir Tamas bakhav".

(Virah Varish 11-29) /Bodha granthavali, Page-74)
In this doha Bodha describes the three prakriti, namely Satwakri, Rajasee and Tamski, in the same way as these Prakritis are described in Ayurvedic text.

"So pandit mandid pathai vidya das au chari,

puracheen mat granth lakhi bidhibat kahi niradhari".

(Virah Varish IV-32)/Bodha Granthavali, Page-46

In this doha Bodha describes the Chaturdas Bidya
(Fourteen kinds of Education). Among these fourteen Vaidyak is also included. For detailed description of Chaturdas Vidya we have to see the Chapay of Virah Varish, Chapter IV chapay No.33, for ready reference the chapay is quoted below :-

"The Chapay"

"Brahmgyan Basadi Mad puni Ved bakhan t

Baidyak Samit Visesh Vyakaran Jaltari Jamat

Dhanush dharam puni kahat nitya sangit nchavat

Krishi nipunata Banij Aswadhavan chadhi dhawat

Bati kali adi Bodha sukavi sabha chaturi ilm lech

Imi puracheer mat granth lakhi ye vidya das chari kahi".
A famous poet of Reeti Kal Hindi literature was born in 1783 'E'. He wrote 12 books, such as:—


Among these books Vaidya kalptaru is a book of medicines (Ayurveda) in which treatment of human diseases are given. Aswasamhita prakash is a book on the diseases of animals. Due to these two works of Ameer Das his work was considered by investigator for discussion under this chapter of thesis.

I am going to give some of the examples from Vaidya kalptaru which are related to Ayurveda, such as:—

1. "Jo sarerik dharm hai, taka hou gati rodha. Tan Sangya kampadibin, jo stamba in bodha ".

Note:—

2. "Kou karan mon shareer Sangya ke hote hoo chala- ana adi ka rodha hoo stambh hain".

If by any means the motion of body stops, that is 'Stambh'.
Question

3. "chah adi mitte to shareer sangya kahan rehee ?

(If the movements stopped then how that could be a body?)

Answer

"Shareer sangya son metra jhapakana adi,
gire sravan adi raha hain. Ya to stambh hain".

(If the action (movement) of the eyes, voice and hearing etc, remains then that is body.)

"Yatha" (such as) :-

5. "Hari ke dekhat hee kaha thakit bhaye tab gat
rahee gane to hath main dadhi mathye nohina jat".

Note :-

"Sakhi kaha hai- Hari ke dekha tera gat Esa
thakit bhaya
hai je dadhi mahoon matya jata. A Esa jahan
gati rukai hai
thahan stambh jaman".

Friend said : that by seeing the face of
your beloved your body become senseless, therefore
you was unable to mixing the curd. If such things
happens than it is "stambha".
Question

7. "Ghanta rodha hone to pralay satvik hoce ?

If the body movements stops, that it is death.

Answer

Stambh mein Ankh jhapakna adi Vyavahar sab bota hai. Aita bhed hai.

In death all action of the body stops.
Person neither speaks nor heard but in stambh the action of eye etc remains. This is only difference between "Death" and "Stambh".

*****
**SHINGAR BATAK (BHASA)**

This is an unprinted book of Hindi literature

Edited by Shri Agar Chand Mahata and published in Hindi Vidya Peeth granth Vitika of 4956 from Agra University.

Some names related to Ayurveda found in this book are as under:

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<td>3</td>
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<td>6</td>
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<td>10</td>
<td>Darin</td>
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<td>11</td>
<td>Main</td>
<td>Main (wax)</td>
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<td>12</td>
<td>Kar</td>
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<td>18.</td>
<td>Dasan</td>
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<tr>
<td>19.</td>
<td>Kar</td>
<td>Kar(aor)</td>
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<td>20.</td>
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<td>Basar</td>
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<td>23.</td>
<td>Bravan</td>
<td>Kar(a)</td>
<td>150/61</td>
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*************
This is a book of 16th century. It was edited by Sari. Agar Chandra Natha and published in Hindi Vidyapeeth Veetnika, in 1956, from Hindi Vidyapeeth Prakashan, Agra. This work was it's own value as unpublished work of Hindi literature of 16th century. This book contains some of the Ayurvedic names. Therefore investigator considers this book for discussion under this thesis.

Some names related to Ayurveda found in Virak Satam are:

<table>
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<th>Hindi Name</th>
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<tbody>
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<td>3.</td>
<td>Hutasan</td>
<td>Jathrangri</td>
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<td>4.</td>
<td>Vaida</td>
<td>Vaidta</td>
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<td>5.</td>
<td>Ausadh</td>
<td>Ausadhi</td>
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<td>6.</td>
<td>Vish</td>
<td>Pusha(pau)</td>
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<td>7.</td>
<td>Panch Jan</td>
<td>Panch Tatwa</td>
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<td>8.</td>
<td>Pir</td>
<td>Peer(Pain)</td>
<td>150/51</td>
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<td>9.</td>
<td>Sravan</td>
<td>Karm(ear)</td>
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<td>Jikbha</td>
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<td>11.</td>
<td>Nain</td>
<td>Nain(eye)</td>
<td>150/61</td>
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<td>12.</td>
<td>Lochan</td>
<td>Nain(eye)</td>
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<td>13.</td>
<td>Kuch</td>
<td>Kush</td>
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<td>15.</td>
<td>Kadli</td>
<td>Kadli</td>
<td>154/116</td>
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</table>
This is the work of Miya Meer. In this book the names of different things related to human body and medicines are described, names of human body are described on the basis of Ayurvedic text such as the name of Pran etc. This book is a valuable book to know the similar alternative names of different things.

I would like to discuss the related to Ayurveda found in Prakash Nam Mala, such as :-

1. Amrit :-

Ami Amrit Piyush Mahru, Sudha
Mayura Bhakha

(H.V.G.V./Page 270/74)

2. Agni :-

Agni Balika Daiva Asarh Jvalan hutsaan jiva.

H.V.G.V/Page 270/78)

3. Panch Pran Nam :-

Miradai Pran, Ayan Gud, Mondal Nabhisann,
Kavdesa uddan Kai, Sarb Sarirag byan.

(H.V.G.V./Page 271/93)

The similar description of Panch Pran is found in Ayurvedic Text, to clear the matter we can see shank Samhita.

4. Kal Nam :-

Baya Anikshaksh samaj bela kal.
Kahal Acasta Enchaeak, jahi Gati Chal chal.
(M.V.G.V Page 275/142)

5. Karan Nam :-

Egtu Higgatta su kaykam bijan jseq nibardha
Karan adi nidan hai G6m Sat Raj tan Dhandh.
(M.V.G.V./Pages- 278/176)

The namkotu, Hmittel, karan and nidan are also described in Madhavnidan such as :-

Hmittel Egtu ayajan pratya yethan kaynaik

6. Naa Nam :-

Ghit Chagte hrday hrday savant kahat kabitaki.
(M.V.G.V. Page 278/180)

The same parayag (Alternative names) are given for Hriday in Ayurvedic books.

7. Indri Nam :-

Ge krishik Samkaran Gum indri jaahu tahi.
Indriyarta je aniye gochar kahiye wahi.
Visaya indriya Krishikan Harasadriya Padvadi
Man Netrodik ghum indriya, upani upani swadi.
(M.V.G.V/Pages 279/191,192)
The description of Karmendriya and Gyanendriya are found in Ayurvedic text and the same principle described about Indriyas in above stanzas.

Satras Nam :-

Tubar Sei Kagayal Madhyr layan Katu Tiktta
Ayla Sure Sat Ras Pratit avaran hi atirika.

(E.V.G.V./Page 279/193)

These six Rasas are described in Ayurvedic Texts (also) which are described here in this above stanza such as Kasay, Madhur, Lavan, Katu, Tiktta and Ayla.

9. Paneb ke Nam(Sweat’s Names) :-

Chyam nigacha aged 80 pralay chetana Mesta

(E.V.G.V./Page 286/286)

These names are the paryay of sweat similarly found in Ayurvedic text.

10. Romanch Nam :-

Romanch Rom-Han rovyarsam Chahki

(E.V.G.V./286/278)

Romanch, Romhan and remhars are the paryay of Romanch.

11. Krusti rudita krayman rudah, Jyrbha jrinbhah jan

(E.V.G.V./page 286/287)
12. Kamp - Depathu (M.V.G.V Page 287/284)

The same name for Kamp is found in Ayurvedic text.

13. Bisa Ki Nav(mine) Jati :-

Kalkut kakol puni kahal Hakhal Tahri.
Brahmaputra Saurastraik Savtikey so ahi
Batsamab Darad Bakuri, aur Pradiyas Jan

(M.V.G.V. Page 288/297, 298)

Kalkut, kakol, Hakhal, Brahmputra, Saurastraik
Sakti-kyaa, Batsamab, Darrad and Pradiyan these are nine
types of Bish (Poison).

Description of Bisvaidya :-

Janghlik bisha vaidya jo, karaijubish upchar
Byalgrahi Ahi tumidik Sarpajeev Bichar.

(M.V.G.V Page 288/289)

Jangalik, Bisha Vaidya:- On who treats the
patients of poisoning and Byalgrahi, who may do the
diagnosis of Bisados and knows about the Varities
of Sarp (Snake).

In above description the poet Miya Noor described
about the short conception of Agat Tantra, which is a
part of Ayurveda.
14. **Pida Nam (Pain) :-**

Tibra badana jatana kahai karama takhi.

Pida badha byatha dukh kasta krishha go ahi.

(H.V.G.V. Page 288/304)

Badana, Jatana, karama, pida, Badha, Byadhi, Byatha, Dukh, Kasta, Kriphha etc are the names of Pida, the similar names for Pida found in Ayurvedic text.

15. **Prasati Pida Nam :-**

Abhil Artriglanji je Aruchi Mark Gukha Tras.
Amanasya Purusuti kari badha hot prakash.

(H.V.G.V. Page 288/305)

Abhil, Artriglanji, Aruchi these are the symptoms of Prasuta and these are also considered as the Pian of Prasuta, therefore the paray of Prasuta-Pida also been named as Abhil Artri, gakhi, Aruchi, Amanasya, Prasuti etc.

16. **Sip Nam :-**

Nukta sfota Sukti Se, Jambooka jal Srukti.

(H.V.G.V. Page 291/334)

Nukta sfot, Sukti, Jambooka, and jal Srukti these are the names of Sukti.
17. Meti Nam :-
Jalsut, Dadhi Sut Sip Sut Meti Goti Chanda 
Mukta Gulika Sumoor Lahai Jagband.
(K.V.G.V. Page 291/376)
Jalsut, Dadhi Sut, Sip Sut, Meti, Gotichand.
Mukta, Gulika these are the alternative names of Meti.

18. Jonk Nam :-
Lahai Jalawka Raktpa Bahuri Jala Sejan.
(K.V.G.V Page 292/378)
Jalawka, Raktpa and Jalawk (Jonk) these are the names of Jonk, the similar names are found in sugrut samhita
(Ayurvedic book)

19. Kaudi Nam :-
Laparika Subaratika Hemilahie tahi.
(K.V.G.V. Page 292/379)
These three names are famous for kaudi in Ayurveda.

20. Sankh Nam :-
Sankh Kambul Husan Khate Sankh Nakka Jalubhura,
Sankh, Kambu, Husankh, Sankh etc are the name of Sankh.
21. Chaudah Vidya Nam :-

"Brahmagyan, Rasyan, Suradhuni, Jyotishbed.
Ek, Vyakaran, Jaltarang, Lekhan, Baidyak bhed.
Naturita, Haybahan, bahuri chausudhar Farban
Sambocham, Chaturyota, Chaudah Vidya Jan".

(H.W.V. Page- 294/362, 369)

22. Briksa Nam :-

"Sakhi bitaip plasi drutar fali Nagosal".(Page 300/59)
Padap, Amokuh, Mahiruh, kath agam drum Mal.

(H.V.G.V. Page 300/59)

Sakhi, Bitap or Bitapi, Padap, Mahiruh these
names of tree found in Ayurvedic Text, which are described
above.

23. Deoda Briksa Nam :-

"Sthanu, Samka, Dhruma, Pedkahi sigah Kishup
Lagdu Sakha".

Khap, Lagha Sakha etc names for small trees are
found in Ayurvedic Text. (H.V.G.V. Page 300/60)

24. Gula, Nipratati, Bitumini, Bisani, Bisati, Lataki,
Balli, Upal, Nasanlyai, Beli kahantahai Jaki.

(H.V.G.V. Page 300/61)

Gula, Nipratati, Bitumini, Bisani, Biset, Lata,
Balli, Upal Bel etc are the name of Balli.
25. Jad (root) and other parts of tree:

"Mool budhra Anghri Sujed Majja Mingi Saru.
Balk, Balkal, Twack, Kath, Kaotsa aru dara".

(H.V.G.V. Page -380)

Mool, Budhra, Anhri and Jad these are the names of root. Majja, Mingi, Sar these are the alternative names of fruits inner part. Balk, Balkal, Twack, Tarak these are paryay of bark; Kath, Kaotk or darg these are the paryay of wood.

26. Patra Nam:

"Patra, Pana, Dal, Ghadam, Chhad, Barhi, Pulas, Basani.
Pallava, Kosal Patra je kislay Kahat Pravani".

(H.V.G.V Page 391/67)

Patra, Pana, Dal, Ghadam, Chhad, Barhi, these are the name of leaves of the tree and the new leaves of the tree named as Pallav and Kialaya.

27. Amba (Mango) Nam:

"Kaballabha, Sakkar, Se Lamangah, Madhudoot".
Makandah, Pikballabhabh, Pani Rasal, au noota".

(H.V.J.V. | Page 392/78)

Kaballabha, Sakkar, Lamangah, Madhudoot, Makandah, Pikballabhab, Rasal and Noot these are the alternative names of Mango.
28. Supari Briksh Ham :-

Ghota, kramak Guvag, Poog Supari Ham.

(H.V.G.V. Page 302/331)

Ghota, Kramak, Gureak, Poog, Supari these are the "Paryay of betelnut.

29. Amar Ham :-

"Rakta bij Halik Ratik, Sukpriya Dadim Noor".

(H.V.G.V. Page 302/331)

Raktabij Halik Ratik, Sukpriya Dadim these are the paryay of Amar.

30. Bilwa Ham :-

"Sailush, Sailush, Bilwa, Shrifal Maloor".

(H.V.G.V. Page 302/331)

Sailush, Sailush, Bilwa, Shrifal and Maloor these are the names of Bilwa.

31. Ketaki Ham :-

Ketuki Kahiya Trindrune, Tash, Sajuri Sei.

(H.V.G.V. Page 302/331)

Ketuki, trindrune, Tash and Sajuri these are the "Paryay" of Kutaki.
32. Chirmathi Nam :-

"Kak chinhaka, krishnala, Gunja, Kashi Subai".

(H.V.G.V Page 302/85)

Kak Chinhaka, Krishnala, Gunja and Kashi Subai are the alternative names of chirmata (Gunja).

33. Pipal and Bada Nam :-

"Asvatha, Bodh drun, chaldal, kunja Rasanwaki.
Nigrodho, Bohupad, Bat, Sat, Rotfal Athi".

(H.V.G.V Page 302/86)

Asvatha, Bodhadrum, chaldal, kunja Rasanwaki are the name of pipal and Nigrodha Bohupad, Bat, Sat and Rotfal Athi these are the names of Boda.

34. Tambool Balli Nam :-

"Tambool balli Janiya, Balli Nag basani,
Tambali, Soi dwija, pragat, pan, Aghni".

(H.V.G.V. Page 303/309)

Tambool balli, Nag Balli, Tambooli, Dwiya
Pan these are the names of Tambool Balli.

35. Badi Ilachi Nam :-

"Hla, bahula, niskuti, uhai, chandrasala je.
Hla, bahula, niskuti, chandrasala these are
are the names of Badi Ilachi.

(H.V.G.V. Page 303/90)
36. Choti Ilachi Nam:

"Chhati Ilachi Tripta, Truti, Upkunchika, uchhasuksa Ohrja".

(H.V.C.V. Page 303/90)

37. Dhatoora Nam:

"Dhurta, Kamak, Matul, Madan, Ummat, Kitak, Dhatoor.
Matulpuktrak janiya ya ke phel pari poora".

(H.V.C.V. Page 303/92)

Dhurta, kamak matul, madan, ummat, kitak, Dhatoor, matulpuktrak these are the names of Dhatoora.

38. Rog Nan:

Atank, Utpita, Gad, Anay, Ruk, Ruj, Doakh, Rog,
Byadhhi these are the name of Diseases:

(H.V.C.V. Page - 311/Slok -86)

39. Some important disease:

(a) K.hay, Shose, Yakshna these are the names of T.B..

(b) Kahavathu is the name of kasa.

(c) Sofa, Sotha, Soi, Swapathi these are the "Taryay" of Sotha.

(d) Padastota bipadika, these are the name of Bibai.

(e) Pinas is the name of Pratisyay.
(40). Pama Nam :- (H.V.G.V., Page 311/Slok-89)

Pama, Pan, Diclofenac, Eachhava these are the name of Pama (Skin diseases)

(41). Kandoo Nam :- (H.V.G.V., Page 311/Slok - 89)

Kandoo, Sardoon Saja these are name of itching.

(42). Phoda Nam :- (H.V.G.V., Page 311/Slok 90)

Photak, Hisfota, Pitak Vrang Radivran these are the name of Phoda.

(43). Babesi Nam :- (H.V.G.V. Page 312/Slok-91)

Aash, Duramika, Anah these are the name of Piles.

(44). Bani :- (H.V.G.V. Page 312/Slok - 91).

Chhardi, Banathau, Bani, Banti these are the name of Vomiting.

(45). Bidadya Nam :- (H.V.G.V. Page 312/Slok - 92).

Vaidya, Boghari, Bhissak, Chikitsak, Agdankar these are the "Paryay" of Physician.

(46). Rogi Nam :- (H.V.G.V. Page 312/Slok - 93).

Atur, Abhyant, bikrat, Vyadhit, Abhyamt, Apata, Amaja, Rogi these are the names of a patient.

(47). Birya Nam :- (H.V.G.V., Page 312/Slok-94)

Sukra, tej, Birya, beej, Metal these are the name of beej.

(48). Mans Nam :- (H.V.G.V., Page - 312/Slok - 95).

Pisatan, Palalan, Supal, Ksraya, Anish these are the name of Mans (meat).

(49). Rudhir Nam :- (H.V.G.V. Page 312/Slok-96)

Bakta, Kshataj, Sonity Asrig, Lohi etc are the name of Rudhir (blood).
Bapa, Basa these are the name of Med.
(51). Mal Nam :- Kidhri is the name of Mal.
(52). Anta :+ Anta and Purit these are the name of Anta.
(53). Nadi Nam :- Nadi, Dhamani, Dhamani, Dhara, Jiretanya Tantuki, Sira these are the name of Nadi.
(54). Basa Nam :- Shuyu Vasha, Saykriti, Kalshand these are the name of Basa,
(55). Lal (lar) Nam :-
Lali, Erinika, Spandini, Dooska, Drigwal these are the name of Lal.
(56). Gootth (Stool) Nam :-
Bista, Bishask, Mal, Shakrit, Gootth, Purish, these are the name of stool.
(57). Mootra Nam :-
Barch, Barchkae, Abarkarch, Mootra, N Praskak, of Prosarak these are the name of (Urine) Mootra.
(58). Nid Nam :- Nid, Asthi these are the name of Asthi.
(59). Kapalasthii :- Kikash, Kulp, Kampar these are the name of Kapalasthii.
(60). Ang Nam :-
Ang, Pratik, Ayav, Sarir, Kay, Deh, tan Kalevar these are the name of Ang.
(61). Nau kau agra Nam :-
Bagra, Prapadan, Charan, Angi Pad Pad.
Gulf, Shutik, takena, talai, Parsai, Bdi these are the name of foot and its different parts.
(62). **Jangh Nam**: Jack, Upar, astivat, Pramata, Sangha these are the name of (this) Jangh:

(63). **Jangh Gandhi Nam**: Bankhan.

(64). **Ling Nam**: Medhra, Mehan, Sefsi, Sishma these are the name "Paryay" of Ling.

(65). **And Nam**: Anda, Muska, Shoka, brisan these are the name of Andhak.

(66). **Joni Nam**: Dhag, barang, Mandan Mandir, Joni, Kupika, Upastha, Strichinh, Kugatipath, Sakhnidhi, Uppathi Sthan these the Paryay of Joni.

(67). **Feda Nam**: Vasti.

(68). **Chhetal**: Srimifilik, Kati.

(69). **Pet Nam**: Punda, Pochand, Jathar, udar, these are the name of Pet (Stomach).

(Under H.V.G.V. Page No - 314).

(70). **Kuch Nam**:

Uraj, Payodhar, Kuch, Stam, Sanhan and Bakhhoa these are the name of kuch (breast).

(71). **Kandha Nam**:

Skandha, Bhujdir, Ansa, Jantrumip Satsandhan, Bahumool, Chhek, Parsva these are "Paryay" of Kandha.

(72). **Bhuja Nam**: Dokha, Prkostha, Subahu, Bhuj, Sootaj and Krobayaj these are the name of Bhuja.

(73). **Pragand Nam**:

Ku fonj, Su Karpar and Pragand these are "Paryay's.

(74). **Griva Nam**:

Gal, Kanth, Griva, Siradh, Kandhara, Kambu, GrivagresatrAy these are "Paryay" of Griva.
(75). Mukha Nam :-
    Ashibedan, Aman, Lapan, bakratunda, these are the
    name of mukha.

(76). Nasika Nam :-
    Ghara, Nasika, Sandha Bah, Ghomi and Nasa these
    are the name of Nasika.

(77). Danta Nam :
    Danta, Badan, Bad, Dwivaj and Dasan these are
    names of Danta.

(78). Jakhwa Nam :-
    Jakhwa, Hasagy,Hasana these are Paryay's.

(79). Akshi Nam :
    Dristi, Ketra, Lochan, Hayan, Digh, Chaksha, Akshi
    these are Paryay of "Akshi" (Eye).

(80). Lan Nam :
    Kama, Saba Grah, Srat, Sruti, Sravan, Srare
    these are Paryay of Lan.

(81). Sir Nam :
    Mauli, Murda, Shirs, Uttamang, these are names
    of Sir (Head).

(82). Kesh Nam : - Murchaj, Kuntal, Kach, Chikur, Siororuh
    these are paryay of Kesh (Hair).

    In above description we show names of different
    parts of the body with their paryay.

    Here we will see "Paryay-bachi" names of some of the
    medicinal plants as such :-

    Kashmir jamna, Agristikh, Balhik, and Pitam these
    are Paryay of keshar.
(84). Lalchandam Nam :-
Rakta pishna, sangkeshan, Lohit Chandan these are paryay of Lal Chandan.

(85). Laksa Nam :- Baksha, Leksha, drunsa May, Alakta, Vri-keshalaya Jata these are Paryay of Laksa.

(86). Levang Nam :-
Dev Kusum, Srisang these are "Paryay" of Devang

(87). Agaru Nam :- Samarthak, bensik, Aguru, and Rajark these are Paryay bachi Name of Aguru.

(88). Bal Nam :-
Taksh dhoop, Saryras, Sarbras, Bal, Sakritrin, and dhopak these are the names of Bal.

(89). Kastoori Nam L-
Mrig Navi, Mrig Nad these are name of Kastoori.

(90). Karpoor Nam :-
Chandra, Sangy, Himbaluk, Chansar these are "Paryay" of Karpoor.

(91). Chandan Nam :-
Badra, Shra, Shrikhand, Harin Malayay, Gandra Sar these are Paryay of Chandan.

(92). Kankol Nam :-
Kolak, Kankolak, and kolphal these are name-s of Kankol.

(93). Jayphal :-
Jatikosh, Jatiphal these are names of Jayphal.

(94). Kala Jhra Nam :-
Kamra Krishna jirak these are "Paryay of Kal jiri."
(95). Sunthi ada Nam :-
Binghar is the name of ada, Nargar, Visumy these are the name of Sunthi.

(96). Nethi Nam :-
Susani, Prithvi, Karani, Upkunchika, and Upkali these are the names of Nethi.

(97). Dhamiya Nam :-
Bitubrakah, Dhamyak, Kustumbar, Chahtr and Dhamiya these are Paryay bachhi names.

(98). Hingu Nam :-
Hingu, Balhik, Nanath and Schasrasidhi these are Paryay of Hingu.

(99). Halad Nam :-
Misa, Haridra, Kanchani, bar barrow, Pinda, Sodha and Pita these are names of Halda.

(100). Sindha loon Nam :-
Manimanth and Siva sita these are name of Sindhav levan.

(101). Bidloon Nam :-
Bastak, kita, bid these are the name of bidloon.

(102). Saunchal Nam :-
Saubarchal, Mechak, Tilak and Akhruchak these are Paryay of Saunchal levan.

(103). Mishri Nam :- (H.V.G.V. Page - 341).
Sita, Sarkara, these are "Paryay of Mishri.

Kanchan, Danchan, Karbar, Kartswar, Swam Hatak, Ham, Kiranya, Karboor, Rukma, Swavam etc are Paryay bachhi names of sone.
Roopa ka Nam :- (H.V.G.V., Page - 346).
Majat, Bupya, Durban and Sajjur these are alternative of name of roopa (shanda).

Tatva Nam :- H.V.G.V., Page - 347).
Dhyantra, barista, Klubah, Mush, Sulva and Udambay these are names of Tatva.

Isham Nam :- Shastrak, Pinda, Asma sar, Kalayas, Ayas, Kayal, Sinhan, Mandoor.

Para Nam :- Parad, Sor, Saraj, Soota, Chapal res Sivviraj.

Gandhak Nam :- Gandhak, Gandhik, Saugandhik these are Paryay of Gandhak.

Abharak Nam :- Galab, Mahishring, Girig, Amal, these are names of Abharak.

Basuti Nam :-
Yarkah, Shallara Garha, Sishigriv, Saubur, Kwathodhav, Hitumak, Kapatjan, Bamanjan, Shrotangan, Tushkanjan, Mayurak and Darpani these are names of Basont.

Harital Nam :-
Riti puspay Puspak, Pita, Pinjar, Tal, Posvak, Kusanjan and Harital these are alternative names of Harital.

Silajatu Nam :-
Ammar, Sila jatu, Girija these are Paryay of Silajatu.

Sindoors Nam :-
Pindirah, Sindoors, Nageambhav these are Paryay bachi names of Sindoors.

Sisam Nam :- Costa, Gisak, Bappa, and Nag these are paryay of Sisam.

Bang Nam :- Bang, Bang, Talatra, Pichhei, Pichal these are alternative names of Bang.

Kusumbha Nam :-
Banhi Sish, Maharajat these are name of Kusumbha.
118. Madhu Nam :- Madhu, Khodra, Makshik these are alternative name of madhu.

119. Main Nam :-
Madhulikht and sixth these are name of main.

120. Mainail Nam :- Nag jihwaka, Mansila, Neelan Bupta these alternative are names of mainail.

121. Trikuta Nam :- Trikuta, Tryusaa, Vyosh these are names of Trikuta.

122. Trifla Nam :- Trifla, Pelatrik these are two names of Trifla.

123. Fenna Nam :- Asa gurbhap Garutmat and Market these are names of Fenna.

124. Lamanai Nam :- Padnrag, Sonit Ritan, and Lohitak these are names of Lamanai.

125. Moonga Nam :- Moonga, Bidrum and Praval these are payray of Moonga.

The Miya Noor had described the "Man Paribhasa" in his book Prakash Naz Nala which is based on the Man Paribhasa Nasa ka Nam :-

Gunja Fach Premam ko nasa kahai kaviraj soresh nasa kau soi karsh aacha so saj; Chari, karsh ko eka pal sau pal ko tuljan beesa tula kau bhar ek sanjho noor sujan.Some karsh premam ko kahi sabarna pumi bista pal sine sau kahat hai noor hoikayu bista. Chari kudav so pranth kahi Adhak prseth jushari Chaturadhak so dron hai solah drom sukhari.
(Five gunja is one masa, 16 masa equal to one Karsh and 4 karsh equal to one pal 100 pal is one tul, 20 Tul=one bhar.

One karsh Gold is called bista one pal soma (Gold) called kura bista.

Four Endav = one prasth, and four prasth = one Adhak, four Adhak, = one Dron, sixteen Dron = Sushari.)

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