3) बीमारियाँ (diseases)
There are two/three hymns in the Av. that describe
and give ways of curing them. They are
described as red. Their mother is black (कृष्ण). They
fall easily from that which falls easily, exist less than
that does not exist, they are drier than स्वाधीन and more
moist than salt. They stay upon the neck, upon the
shoulder and upon the निजाम and fall off themselves.
They are destroyed from there (6.25). Their names are
given as पुष्पिका, ज्वेनी, कृष्णाल, रामायणी
(6.83.2). They are wished to fly away without and off spring
(new product) and with them will go राग (boil) and swelling
(गलुंटा).

They are cut and pierced so that the pus will flow
and from them. They are also done away with speech.
Vāghbata in ठलरस्थान 30.17 tells to cut them open and
apply to it नाट्र and heat. Sūrya is said to prepare
a remedy for them and Moon will do them away.
Along with अर्चित are prayed anger and jealousy in Av 7.74.3.
They are destroyed with the root of पुष्पिका (मुन्दकम् पुल्ले
7.74.1).

With these sores, a disease called जायाच्या
is wished to drive and out. It is described as crushing
the ribs, passing down to the feet and also to the head.
It has got winds, and it settles upon man. Keshava and sayana define this disease as जवालस्य. Bloomfield treats it as a tumour but he is not sure. (cf his introduction to 7.76 - p.561.) He calls it syphilis. Etymologically it is congenital disease (from जावा ) or venereal disease (जाया ). Anyhow it has some connection with जाया. It is counted with अभविन्न as the medicine for them is the same.(7.76.4).

The hymns 7.74 and 7.76 refer to the oblations made to gods. This may perhaps be the direct practice.
1. अवधासि तैहिनिना कृष्णाः मातृति श्रुतम्

2. आवृत्तव: जुगसो अस्तित्वम् अवततरः।
   तेहःकर्तरां चानृतांमिदं श्रुतविस्त्री।

3. या प्रक्ष्या अपवित्रा स यत्र या उपपक्रमः

   विज्ञाप्तिः तथा अवधासि स्वरःह्रासः।

4. अव 6.83.3 अवसतिका रामायणपरिचयन पदित्यति।

5. विविधमूला ..., असामा व्यस्तिक्रियातिः 7.74.2

6. अपहारके चोदध्य अराध्याःश्च घुरारतेऽवरेऽ।

7. सूर्य: कृष्णेऽत्र मेण्डोंन चन्द्रमा वो स वोहच्छ।

8. य: कीठवा: प्रश्नवति तत्ती नक्तितःत्तति।
   निर्रूपस्त सर्व जायाः य: कर्य कर्मदि निरा:।

9. यहां जायाः: पत्तिः स आ विशापति पूर्णचान।
अध्यात्म (गण्रमाण) चिकित्सा

6:17
6:42
7:74
7:79
A hymn i.e. Av.2.3 is against the excessive discharges from the body. In it the medicine is told for the अला are nose. (प्रतिशतिय) bladder, rectum (अंतिष्ठ) and wounds. For all kinds of अला a plant called विषमेश्वर is the medicine. It contains hundred & thousand medicines. ¹

For मुन्त्रालिखार, a shaft of Shara is the remedy. (Av.1.3) ²

Munja grass is the mediator between disease and excessive discharges. (Av. 1.2.4).

Hymn Av. 1.3 tells water as medicine, the effective medicine for अला. ³ It is that (water) which runs from the mountains. ² It contains hundred medicines and it is the most superior of them. ³ (cf. waters are known as विषमेश्वर). It heals the wounds (अरचना 2.3.3) ⁴ and it is the medicine for discharges, it removes the diseases. ⁴ The Asuras dig it out from the earth ⁵ and the ants collect it from the ocean. ⁶ Thus the medicine is for the removal of disease, bliss (राम) ⁵ and also for killing the demons. ⁷
1) शारां या मेथाजानि ते सच्चो संपत्तानि व ।

2) अंती यद्विधावत्स्वत्स्वत् पर्वतां ।

3) ...शारां या मेथाजानि ते ।

4) वदार्शार्वश्च मेथाजं तदु रोगमनीन्द्राव । 2.3.3, 4, 5

5) नीचै: कन्नासुरा । 2.3.3 (पृथिव्या अन्यायज्ञाने)

6) उपजीक उम्दार्नित समुदार्धें मेठाजाऽ । AV 2.3.4

7) अय हुन्नु रहाः । AV 2.3.6
In Hymn 6.93 medicinal plants are prayed to release from difficulty. Soma is their king and they are prayed to release from the curse of Varuna.

Therefore this hymn is used as a charm against dropsy. Soma releases and purifies one from the sins committed through eyes, mind and speech, in day time or in sleep. (6.93.3) Av 9.8.9 refers to अंग्नि that is in the stomach. Hymn 1.10 speaks of taking out a man, with charm, from the anger of Varuṇa. (1.10.1)
उदार - अछौदराचिक्त्वा

5.96

9.4
Hymn Av.6.111 describes the condition of that person who has lost his control on the mind and suffers from mania. He is bound for security and babbles.¹ No reasons can be detected of his madness. His mind may be maddened by sin against the gods, or rakshases might have robbed of the sense of his mind.² Agni is prayed to quiet down his mind, if disturbed,³ and other gods like Indra, Bhaga are wished to restore the patient and free him from madness.⁴

Thus the hymn relates the cause of madness to the anger of gods or the possession of the evil spirits. The Ayurveda also gives the same causes for this disease. On a large scale Charaka in Nidana 7, Chikitsa 9, and Sushruta Uttaratantra 62 discuss this disease. They tell — for it. This medicine includes tying of amulets, offerings to various gods, homa etc.
1. वीरमय : पुष्पो लाल पीति।

2. दैत्याद्विद्यदित्वमुत्त्वं रक्षाप्रर्वत।

3. अरिन्द्रन पि ज्ञानमुचि यशित तेऽक अनुमत्त।

4. पुनःत्व पुनःसर्वः पुनःरिम्नः। पुर्वकः।
   पुनःत्व दुर्विश्वेत्वे देव। यथाजुन्मादिति। सङ्खी।

6.111.4
ठम्नादमोजनक
----------
6:111
In hymn 1.22, a reference is made to हरिमा, yellowness of the body. Some mantras describe the disease, that makes all forms yellow (विज्ञा स्वामा हरितानि कृष्णाति).

It is cured by the rays of the sun. The patient is enveloped in red colour, so that he becomes free from yellowness. This yellowness is sent to parrots, ropanakā (thrusk) and haridrasā (yellow wag-tail).

1. अनु सूर्यमुदयता... हरिमा च ते ।Av.1.22.1
2. परित्यागं रौप्यमेव दुर्गच्छुतवाय दुःखमि... अथो बहुरिके।Av.1.22.2
3. शुकेन्द्रुः ते हरिमाणं सौभाग्याकावः दुःखमि।अथो दुर्गच्छुताः ते हरिमाणं नि कुमारस्।Av.1.22.4
কামিনাশনামায়

১:১২

৬:৯০

৯:৬
Hymn Av 6.105 makes direct address to Kāsa / kāsā (cough) and asks it to go away. It says that Kāsa may go like an arrow, with the speed of the mind. (6.10'5) It is sent to the ocean along the course of blowing wind (6.105.3). In hymn 7.107 is said that as, the Sun's 7 rays bring down water from heaven, this water causes the pains leave the patient. Elsewhere Kāsā is said to be missile of Rudra. It assists jvara and makes the patient quiver with cold. It is called a friend of jvara, as well as his sister. Therefore it is to be avoided.

1. Av 11.2.22 यह्य तत्त्वमा कास्किना हैति।
2. Av 5.22.10 यद्ति ज्ञितौ स्था हर: सदृ कालमाधव।
3. मा स्मौतासि स्मैण्यीन। काल्या ब्रह्मा कालमाधव। ——— Av 5.22.11

and तत्त्वमः .... स्मैण्यीन काल्याः कालमाधव। ——— Av 5.22.12
In the Av., there are three hymns that state (2.31, 32 and 5.23) that sometimes diseases are caused by \( \text{क्रृष्म} \). They cause the imbalance and unhealthy condition of the body and also cause some other diseases. They are referred to either as \( \text{क्रृष्म} \) or as \( \text{क्रृष्म} \).

Sometimes it so happens that the निदान of the disease is accurate but the medicine or चिकित्सा proves insufficient. This causes not curing the disease, on the contrary patient has to suffer more. In such a case, the disease is caused by the \( \text{क्रृष्म} \). These \( \text{क्रृष्म} \) are so much undetected, that are hardly paid attention to. Some of the causes of diseases are as yet unknown. Many times the infectory diseases are told to be due to various virus or micro-beings. The Av calls such undetected germs as \( \text{अद्वर्य क्रृष्म} \). Av. 2.31.2 refers to दृष्ट and अद्वर्य \( \text{क्रृष्म} \) — visible/seen and unseen \( \text{क्रृष्म} \). There are two types of \( \text{क्रृष्म} \): 1) those that are inside the body and 2) those that go in stomach from outside. Av. 2.31.4 refers to those that are in the entrails (\( \text{आन्तरिक} \)), in the head, in the ribs and also in the same hymn they are said to have entered the body. These \( \text{क्रृष्म} \) from outside stay in forests, mountains, plants, cattle and also in waters. They are also in the cows.
Ayurveda also tells two types of them and .

They are totally of 20 types, tells them of 4 types, with reference to their origin (of also 6.11). The hymns of the Av describe the forms, colours and also the names of these .

They are , , , , , , , , , , (2.31). They have got a tail and head. They have ribs and a bag to store poison. They are known as , . Some of them are kings, some are , many are the subjects & neighbours. They all are killed with their mother, brother and sister.

These disturb a boy (young one). They creep in the eyes, in the nose, and even inbetween the teeth. Later works also give their description as and .

They enter the body through the food raw, unripe or more cooked. Such food causes indigestion and so the diseases. Thus these are causes of different diseases also like fever etc.

Ayurveda tells that is one of the kinds of the heart diseases. Unclean body, sapless food, milk and curds, and even water sometimes are the places of these . (Av.5.29.7-8)

Therefore, as we have told in section water from various places is prohibited for drinking.
These कुर्म are killed by crushing with stone or burning in the fire. There are male and female कुर्म. 17 They are driven away by driving away their strength. They are crushed with Indra's big stone as it kills them. 18 and they are killed with mighty weapon ( महत्त वचन ). Their ribs are crushed ( शृंगारस्यपुष्पं) and also the head and tail (Av 5.23.9). They are wished to crush with speech. 19 With Agasti's Brahman they are destroyed as Atri, Jamadagni, Kanva did destroy them. 20 Even Av. 4.37.1 says that the priests knowing अपूर्व (peace-makers) know how to kill them and also Kashyapa, Kanva, and Agastya. 21 The rising sun also kills the कुर्म seen and unseen, with its rays. (Av 5.23.6).

Thus the hymns of the Av tell how these कुर्म are to be destroyed. They are to be killed for strong body and limbs. 22 This is good health.
1. Av 2.31.2  
2. Av 2.31.4  
3. Av 2.31.5  
4. Av. ibid.  
5. Av 2.32.1  
6. यात्रात निदान १५.२३  
7. of युक्त उत्तरं नै १५.७  
8. यात्रात निदान १५.२४  
9. Av 2.32.6  
10. Av 2.32.2  
11. Av 2.32.6  
12. Av 2.32.4,5 (also of 5.23.11,12)  
13. Av 5.23.2  
14. Av 5.23.3  
15. Av 5.29.6  
16. चरस विकल्प २६.२०२  
17. Av 5.23.13
18. Av.2.31.1 इन्द्रेल्य या मद्रोऽ ्दुर्गाय िक्रियेिवर्गलय तद्दृष्टी ।
तत्त्व! पिनाच्छित्सं िक्रियेिव दुर्गाय सत्य! इत्य धी ॥

19. Av.2.31.4 वद्वला जस्म्यामास। 5 िहः िदिरामिव बावा

Av.5.23.2 हृदा विश्रुता अरुिवयः उप्रिणा वद्वला मम ॥

20. Av.2.32.3 अत्थिष्ठुः िक्रियेिव दुर्गाय कण्यवक्ष्यसोिवििव ।
अस्तत्यस्य भूिणा तस्मिन्भयित्सं िक्रियेिवृः िक्रियेिवृः ॥

(of.also 5.33.16)

21. Av.4.37.1 तल्या पूिर्वककारििवत् जनू रहिियोिश्वः ॥
तल्या जािवन कण्यपरल्याया कण्योऽस्तत्यः ॥

22. Of. Av. 5.29.12

gात्रा! अथ वद्वला .... आ व्यायला ॥

...
कृपिज्जा राजाचे

२:२१
२:२२
४:२०
४:२७
५:२२
५:२९
Some hymns of the Av describe that the diseases or physical disabilities are caused by different evil spirits. These evil spirits are named as गन्ध्र, अनस्स, विश्वाच etc. Sometimes the disease itself is described as spirit. Thus the takman is called evil being that possesses man and troubles. Also a spirit is referred to that catches man at joints. (न लोकानद्यात् उपासकाः)

These pिसास rob man off his flesh and blood. This is to be filled up by Agni. They steal from man, take away and eat up. All that is to be brought back. (5.29.5,12). The man is a patient. Therefore a request is made to Agni that his limbs may be powerful and he may be fullfilled bodily. So he will become without any disease and live long. (अहंकारं कृपां, जीवन 5.29.13). The spirits enter the body through raw or more cooked food, ripe or unripe food, milk, curds, undigestive food, eatables and corn. They deceive man through these and also the drinkable water. They separate the patient from his self, progeny. A prayer is made that they may not trouble him in this way and he may be without diseases. Thus these are the spirits that cause diseases.

Av 8.6 describes the demons that take hold of a pregnant woman, harass her and desire to destroy her child.
They kill the child in the womb or (immediately) after it is born (3.6.18). They cause the danger in the form of the state of childlessness, or of having no child or a skill-born child or the condition that makes one cry. They eat the embryo (गर्भाशाण्डनि 8.6.23).

They take to the hips of the woman and go near her while she is sleeping, taking the form of her father or brother. Elsewhere it is described that the गांडला takes the form of dear one and approaches the lady. Two mustard seeds, white and yellow are tied in the neck of the pregnant lady for protection. They are addressed to protect the woman and to destroy the demons. They are curing (मृत्यु), expelling away the demons. They kill the demons by their odour. They are prayed to protect what is placed so that it may not fall down or be thrown. The yellow mustard is requested to protect the embryo, so that the demon may not turn the boy in girl and deceive it.

These गांडला and अप्सर्षि are described as dancing, putting on feathers. Apsarases are called the wives of gandharvas. These gandharvas kill the child newly born and lie by the side of delivering woman.

The गांडला and अप्सर्षि are to be killed because they harass. Gandharvas are made powerless by
cutting their two चस्त्र and ठुरे (4.37.7). With terrible and mighty weapon of iron, Indra will kill the gandharvas who eat avakā and oblations. 12 The apsarases are sent to flowing waters (नदी यन्त्र) and where there are आश्चर्य, ब्रह्मण, trees, green अजुन etc. Ajashṛṅgi is the most powerful creeper that dispels away the gandharvas and apsaras. The Atharvans, Kashyapa, Kṣiṇa, Agastya killed the rakshases in old times. (Av.4.37.1). It kills them with its odour. 13 They are killed also with powerful Mantra नास्यामिति अङ्गल द्वियेकता is said in Av.4.37.12.

Agni Jatavedas is given offerings for killing the demons and evil spirits. He is the medicineman and gives the medicine. 14 Rudra is said to cut the neck of पिजासes and pierce their back in Av.6.32.2. All this is wished for prosperity in cattle and horses and progeny. 15

This Chikitsa of the diseases through mantra, oblations, offerings and herbs may fall in the category of दैत्यालय. Basically it is dependant on the idea that diseases are caused by spirits and demons. Till today the common folk believes in this and many rites are done to pacify these spirits. We cannot judge about their success or otherwise.
The hymns of the Av also speak of tying amulets of different trees and plants like प्रतिवर (8.5.8), रात्तद्व - (19.36): In hymn 1.16 शिष्य is told to be the destroyer of magic or witchcraft (मन्त्र). A plant पुष्पिनयणि is also used for destroying the demons. It is prayed to destroy the one who eats the embryo. 

Sushruta in Sūrasthra 36.139 refers to it. He discusses various पुष्प in Uttaratantra 27-36 and gives the विक्रिया of it by protecting mantras (रामायन). शूलन, बालकम etc. Vāgbhata also discusses this topic in Uttarasthana 75. Moreover Sushruta gives पुष्पयज्ञित विक्रिया for अपस्थार in Uttaratantra 61,62.cf also Charaka - Nidanasthana 7-10.

Thus the teachers of the Ayurveda also believed in this aspect of the diseases and gave various remedies accordingly.
1. तद्याले विव्द-नुस्त्रा पर त्यं ज्ञाती विश्ववास्याम्। Av. 5.29.5
2. गात्राणवस्य वर्धन्तः ...... अ व्यायताः। Av 5.29.12
3. See. Av.5.29.6,7,8
4. तद्वंत्मा पुजया पितावि वि पालनान्तः आयोः समस्तः।
5. अर्जास्कः मातर्वस्तमाद्रोतममावयुः। 8.6.26
6. यस्तेऽव सवने निषधते प्राता मूल्या पितृवं वा। 8.6.7
7. प्रियो हुस्य इव मूल्या गन्धः। चलते हित्यभुः। 4.37.12
8. परिसूत्त धारणं यष्टिदम मात पार्वति लयः। 8.6.20
9. पिणं रहं जापमां या पुमाङ्गे रिक्रं अतः।
   आराहादा गर्भाय्या दमः ......। 8.6.25
10. तेषुः हिंदौ अन्त्यान्त गन्धः। पलवीं युवः। 4.37.12
11. ये अर्जो जातान्त्या वस्तुं हृदिका अनुवर्तः। 8.6.19
12. मीमा इद्दश्य हृतयों राष्ट्रकूटियारस्थः।
    तात्मिकावरदा गन्धविनिवकारां व्यथानु। Av 4.37.7,8
13. रहं: लोके गन्धे नाशय। Av 4.37.2
14. त्यं मिङ्घाय मोक्षधार्मुकं कर्ता। Av 5.29.1
15. गावां मृतमें स्तम्भ। Av 2.25.3
16. गम्यामृ कण्ठं नाशय।

...
प्रहिष्कार गान्धार निर्वाण

१:१८
२:१६
३:१५
४:१७
५:१९
६:१२
७:५
८:१६
९:१६
The hymns of the Av speak of takman, the fever. The word takman comes from the root tak 'to live unhappily (कृत्रिमीने). Thus the name itself indicates to its nature. Takman is that which troubles man. The fever is said in the Av to be born of Agni when he entered the waters and burned. It is also called the son of Varuna (वरुणश्य अविन पुत्र: - Av.1.25.3). It may perhaps indicate that takman is the anger of Varuna. It burns like the fire. The 1st verse of Av. 1.25 connects the takman with water. Manytimes fever is associated with the rainy season. In Av.11.2.22, and 26, fever and cough are said to be the missiles of Rudra. Charaka in nidanasthana says that jvara is produced from the anger of Maheshwara. Sushrata describes it as born of the anger of Rudra and as burning all the beings. The connection of the fever is established to the third eye of Rudra which he opened to burn the sacrifice of Daksha. All the preachers of the Ayurveda emphasise that the jvara or fever is the anger of god. Rudra is described in the Av as the angry god and the destroyer. Fever, produced of him is also the destroying one. In Av 1.25.3 it is called as the son of king Varuna. His name is - The god of yellowness. Cold fever, and the fever extremely hot, the one accruing an every next day, and that returning
for two days and on the third day are referred to in the hymns of the Av.\textsuperscript{7} Also a reference is made to the fever returning on every third day and also to the one that omits each third day. Sometimes the fever continues without intermission.\textsuperscript{8} It occurs on every third day or every years also.\textsuperscript{9} Seasons, i.e. change in season cause fever. When the fever is cold (i.e. patient feels cold), along with it come cough and when it is too hot, it is much feared. It causes man shake. These missiles of takman are described as terrible\textsuperscript{10} because they are burning (Av. 6.120.1). It is requested not to bring with it balasa, cough and udyuga.\textsuperscript{11} They are his kiths and kins. This may refer to and कपिलवस्त्र. Av 7.116.1 describes the jvara as extremely hot, shaking, exciting and making the patient impetuous.\textsuperscript{12} Its second verse makes a reference to a practice that the fever is sent to the frog (मण्डकाम मायेव). Here the frog is used as if the means of quenching the heat of the fever. Kausika Sūtra 32.17 tells to tie a frog, having stripes like reeds on its body, to the bed of the patient and to recite this hymn.\textsuperscript{13} The water is sprinkled on the frog also along with the patient. So the fever is washed from the patient upon the frog. In Bohemia, a
similar practice was followed. Bloomfield gives a reference of Grohman in his translation of the Av (p.567-568). Grohman reports that there in Bohemia, the fever and chills were cured by catching a green frog at the time of the morning. This frog was kept in a bag; this bag, stitched was tied in the neck of the patient and was kept for 9 days. Av. 7.116.1 refers to a type of jvara as पुणेकानकृतस्व 14. The fever burns like fire, dries up and makes patient babble like a madman. It turns all the bodies yellow.15

The fever is driven away from the body, firstly by paying homage to it.16 Gods like Agni, Soma, Varuna and also the altar, the straw and the fire-sticks are prayed to drive away the tākman.17 It is sent downwards and it is sent to the Bahlikas, Mahavrishajas and to the Mujavants, (Av. 5.22). These are far distant regions. The fever is sent these as it may not come back.

For driving away the tākman an amuled of jangida tree is tied to the patient. It cures the tākman, lasting forever also.19
Collerium is put in the eyes, to cure the fever as fever, balasa and burning are its Dasas. Kushtha tree is described in two hymns (Av 5.4.19.39) as the destroyer of the takman. In Av 5.4.3 it is said that gods created kushtha as the blossom of amrtta-immortality. It is expected to become blissful for pranayama and also for the sight. (Av 5.4.7). Its names indicate to its medicinal character. They are kushmara and kushartika. Its mother is jeevala (life-giving) and father is jeevanta (living) (Av 5.4.7). It is medicine for all; so it is prayed to heal the pain in the head, burning in the eyes and also the ailment of the body.

Vaghbata in Nidama 2 tells the origin of the fever in the third eye of Rudra. (of also Charaka - Nidama 1). It is infatuating (mohamaya) and burning (dhatamaka). Mainly it is two-fold nija and agantuka and of various types. These correspond to different kinds of the fever described in the hymns of the Av. Moreover it is physical (Sharira) and mental (manasa), slight or weak and strong. Ayurveda also tells that seasons can be the cause of fever (prakrut javar) because every season
causes increase in one of the three Doshas in the body and thus the imbalance. Further it is stated that harmful diet, excretion etc. also cause fever and imbalance in digestion is the cause of fever.

In the treatment of fever, in the Av, the description is sometimes vague as it is mixed up with the description of other diseases. The treatment is sometimes symbolic and falling in the category of दृष्टिस्थिति because in many passages, तक्कन is a person and is treated as one of the demons or evil spirits. Sometimes this fever comes with head-ache and cough. Sushruta calls the fever as the king of diseases. The effort is made to drive him out either with polite words or with powerful mantras (Av 9.8.6) or with plants, especially Kushta and Jangida. Ayurveda further gives a full treatment and ways of curing of the ज्वरा.
1. Av 1.24.4 यदृचिनारायणं अदृश्य प्रविष्टम्...
   तत्र त आवः परं जनः।

2. Av 11.2.22 मर्य तत्कथा काशिका दृष्टिर्मक्षः।
   11.2.26 या नै तत्कथा पा विषोपण।

3. ज्वरस्तु लहू महृदं रक्षोप्रयत्नः।

4. हत्रापागुर्णिन्तः: तर्पित्तवाभः।

5. Av.1.25.2,3 -हृदिमालि।

6. Av. 1.25.2 हरितप्रथौ खैः।

7. Av 1.25.4 नमः श्रीतिय तत्कथा नमेः हराय ज्ञात्विचित्ते कृतेरामि।
   मौ अन्येवमुख्येष्ठित तुलियकार समेतु तत्कथा।
   Av 7.116.1 नमेः हराय ज्यवाणय नेतृनाय धृत्याङ्गे। नमः श्रीतिय।
   2 मौ अन्येवमुख्येष्ठित।

8. Av 5.22.13 कृतीयं चिकित्सः वदनिद्रोऽहारदय।
   तत्कथा श्रीति हरे ग्रीष्म नाशाय वाणिरिकशः।

9. Av 19.39.10 शैवप्रियेत्व तुलियं वदनिद्रते हयातः।

10. AV 5.22.10 यत्तं श्रीयो सो हरः सह काथवायः।
   पीलास्ते तत्कथन्दर्ढाततिः सम पदि बुधां न।।

11. AV 5.22.11 या समेतान्वलीन कृप्या बालां काशुधरापि।

12. AV 7.116.1 नमेः - ज्यवाणय, नेतृनाय धृत्याङ्गे।

13. Kausika Sūtra 1.32.17 नमेः हराय इति राक्षसीनिमोगिकान्तः
   माहूं नीलायनतायं सूचतायं अथवा नक्षत्र भूतः।

14. The word is not clear. Grohman thinks, it refers to the
dependency of the attacks of fever. Sayana says
पूर्विन्यमपि अविलासानां कार्यते छेते।
   This word
   may mean the takman due to sexual intercourse.
According to Vagbhata, sexual love (Kāma) is one of the causes of fever (Vā. Ni. 2.40). of earaetea charaka cikitsa 31.

15. Av 6.20.1,3 अग्रोतप्रय दहत पस्त शुष्कित पुष्पम उक्ते मल्ली || विघ्ननपारति \\

16. Av 1.25.1 & 4 वै अोपितानामुनिविभविष्य क्षणेण हरिता कृष्णार्चि ।

17. Av. 5.22.1 अतिश्लतमाना भाषातातथिति: तोमे प्राणिक वक्ष: कृतकृति:।

18. Av 5.22.2 जस्य तथा तत्वमनस्तो दिन भूया अथे नन्दःन्दान नरादवशि परेः \\

19. Av 19.34.10 तत्त्रातं विश्वात्वीयधरार्जः परा हुः \\

20. Av 4.9.8 धृते दासो अतीक्ष तत्प्रा तिलाय आदायः।

21. Av 5.4.1 कृष्ण पविः तत्त्रात्तारान तत्त्राय नाष्यात्मन्ति:।

22. Av 5.4.3,4 अमृतस्य पुजृपञ्च देवा कृष्णमन्त ।

of also 19.39.7 तत्रात्तस्य नामण्य, तत्: कृष्णैव अभयत ।

23. Av 19.39.2 त्रिभुज: ते कृष्ण नामानि

24. Av 5.4.10 नववारे नवारिता: नवायं पुत्राचै: रिष्ठाः।

25. of Charaka Nidāna 1.32, Vagbhata Ni. 2 

26. Charaka Nidāna 1.28 

27. Vagbhata - Ni 2.4 & of of Madhavanidāna also. 

28. नुक्त - उत्तरवतः २९ 

क्षीरविकारानां अथ भोज प्रकीतितः।
कविता-ज्वरणाशिक

1:16
1:17
6:20
3:146
The hymns of the Av. express also a wish for easy delivery, curing for miscarriage. They express a wish for the delivery of a male child.

Hymn Av 1.11 speaks for सुकल:सति. It expresses a wish that the joints of the delivering lady may relax, may the womb get loosened and embryo go. Sūshan (गर्भायु) is addressed to and also विष्णु (in verse 3). A wish is expressed that the embryo may not get stuck to flesh or fat or marrow and may the placenta (जरायु) fall down. The singer says that I separate the mother and the child without any injury and separate the महान vagina, the womb and the canals, so that the child carried for 10 months is born. Gods and 4 directions of heaven & earth are prayed to impel the embryo. (verse 2)

A wish is expressed in hymn 6.17 that the embryo may be held fast to produce the child after pregnancy. This is a wish for the prevention of miscarriage. Hymn 3.23 says that, may that, which carried away the deposited, be destroyed, and may the embryo enter the womb. A wish for male child is expressed in this hymn. The divine herbs are prayed to protect the pregnant lady for getting a son. Their father is the heaven, mother is the earth and their root is ocean.
In hymn 6.11 the process of creating the male child is told. Its first verse says that the union of Ashvattha and Shami created a male child. Prajapati, Anumati, and Sinivali are said to have fashioned a male child, therefore they are prayed to put away the female child.

Hymn 6.81 describes a bracelet (परिहर्षत) as that ties fast, gives the hand (of help) and sends away the demons. Therefore it is asked to hold the embryo far bearing a child, a son. Its third verse refers to a myth that Aditi held this bracelet with a wish for a son. Therefore Tvastar is prayed to tie it so that a son will be born. The Ayurveda and also later grihya texts give elaborate ceremonies for प्रक्षात्यात्मकोपपथवात्यात्मक परिहर्षत and also easy delivery, पुष्पाणीति.
1. Av 1.11.1 वि पृथ्वी न चित्रां सूक्ष्माः त।
2. Av 1.11.2 तं आरण्यानु सूक्ष्मे । तव यो निमं द्रावणामसि ।
3. नै मानसे न पीतसि कै मनस्तावहतम।
   ... अव जागृत पवित्र। ।
4. Av 1.11.5 वि ते पिन्नै मेहनि वि यो निनी वि गद्धविनिन् ।
   वि वातां च पुष्च व। ।
5. जलोदिह रसार्धशाल्या । पूर्णा ठह।
   दैव। गारेयत्व। ।
6. यम केलकुरुवं नारङ्गात्म।
   गा। ते यो निन। गार पुष्च।
7. या वां धै। पिन्नै पृथ्वी नाता सपतर्क मूलं वीर्यं ज्वृच।
   तात्त्व। प्रवनिविधाय कै।: प्रावन्त्वीलनः।
   गा।
8. प्रावन्त्वीलनान्यत। जिनीवात्मकसंपुर्।
   एकेः गुमत्सयं दधकुमांबुं दधापिद। ।
9. यन्त्वाति गुहि इस्तावप राशिः लेभ्य ।
10. परिहल वि द्राम। यो निन। गर्भाय सहल।
    (भवदिः) पुज्ञा ढेख। ।
11. यं परिहलमार्मिधित। पुज्ञास्य।
    माथा तात्त्व। गा क्षणसः पुष्च भागदेविः।
प्रश्नाति - गर्भिणी-हरि शृंगारा - परंपरा
Hymn 6.14 of the Av. speaks of destroying balāsa from its roots. This balāsa creeps in the bones, crushes the joints and reaches the heart. It stays in the body and the joints. Therefore it is made powerless. (निर्धारण 6.14.2). In 6.127.1, balāsa is counted with चिद्र, लोहित and विनोदक, The nature of the balāsa does not become clear from the hymn. Bloomfield thinks it to be virulet swelling of the throat and connects it with consumption. Keshava and Sayana think it to be ज्वरकालमोक्षम and the hymn 6.14 as ज्वरकालमोक्षम.

At every joint there is (व्यवहार च नामयं गेठ) if this decreases or troubles it causes वालयोगी. This pain is to be avoided, therefore balāsa, staying at joints is prayed. It also causes two boils in the armpits. Its medicine is the ब्रह्मुद्र tree. Balāsa is treated as the friend and brother of jvara in Av.5.22.

1) अर्थलिक व्यवस्थामयति इत्यादय ।
बलासं सर्वायुगेति य श्रवणसु ॥
Av 6.14.1

2) यदै ते क्लास भिभ्य: कहीं पुण्डि भागश्रीरि
वेदां तत्त्व श्रीवर्ण वीरुद्धिनिविवाहादु ॥
Av 6.127.2

3) मा स्माति शहीन कृपया ...वालां
and प्रता काले सु ॥
Av 5.22.11

Av 5.22.12
কাঁজারান্তে

নূতন
Hymn Av 1.3 is a hymn against the retention of urine. The urine in the entrails bladder and canals is retained; that is expected to flow out (on the earth). For that, the penis is cut and the opening of the bladder is released. With the shara grass (or arrow?) it is flown out. This shara grass is for urine. Its fathers are many such as the parjanya (rain), Mitra, Varuna, Chandra and Surya. These are the powerful protectors of man in the nature. Rain is most important for sustenance of man. Varuṇa and Mitra are the guardian gods. Surya is many times treated as the dispeller of diseases. So also Chandra is the destroyer of apacit. Therefore they are told to be the fathers of shara. cf. Av.1.2.1. In Av 1.2.4, munja grass is prayed to stand in the way of sickness and excessive discharge also. In medical practices, munja and shara are used to do away the of urine.
There he includes दम, कुश, काश - in the group of the मुद्दितयेनीयः. वामभीत gives बताया (synonym for शार) as one in सूक्ष्मया १५.२६

cf. सूक्ष्मया १५.३५, २६

5. विष्णु शारस्य पिताः पर्वन्य शालकृत्येव
विष्णु शारस्य पिताः पित्र शालकृत्येव
विष्णु वर्णां पिताः वर्ण शालकृत्येव
विष्णु शारस्य पिताः सदैव शालकृत्येव
विष्णु शारस्य पिताः सूर्य शालकृत्येव

6. Av.1.2.1 विद्यमा शारस्य पिताः पर्वन्य पूरितेऽवलम्ब
विद्यमा शारस्य माताः पूर्वित्वते पूरितेऽवलम्ब

7. रोग व्रतांच वातस्ततात्तवित मुखुष्ठव ।
पुण्यमोचनस्स

२२२

२२२
The hymns that are counted as \textit{Yakṣma} aim mainly at the destruction of the diseases. (Yakṣma) Some of the hymns give description of the diseases and some give the medicine also for them. These diseases are sometimes referred to by name and some are described. A hymn Av. 9.8 gives the description of various diseases that stay in different parts of the body. It expresses to drive away the heart-ache and pains in head, ears and every disease of the head. It also aspires to cure the disease causing bloodlessness. Also the disease in the inner ear (कड़ग) and that afflicting the body: (विषविकष) are to be driven away. The diseases that make man deaf and blind, are to be cured. Whole of this hymn gives various diseases. They are pains in limbs, fever in limbs and the disease that afflicts the limbs, diseases that creep in the thighs (य उष्ण अनुपल्लि) and the gavinika (canals - V.7). The fearful aspect of the disease makes man tremble. The poison of these diseases upsets the functions of belly, lungs, naval and also of heart, therefore it is driven away. The pains that split the bone of the head and the joints are wished to drive away, without causing any injury. They go out of the body in the form of fluid/water. In the same way are driven the pains that pierce the heart, reach the collar-bones
that creep along the ribs and sides,
that pierce crosswise and the abdomen (V.16), that creep along the
rectum (पुद्) and disturb the abdomen (अन्नारुणि) 
(Verse 17), and that suck the marrow and spilt the joints.

The disease and injury that paralyse the limbs, pains, inflamma-
tion and piercing pains from feet, knees, thighs, bottom, spine, and neck are driven away. Another hymn Av 2.33
also speaks of driving away Yakshmen. There are references
made to different kinds of diseases, in various parts
of the body. The refrain of this hymn is - यशम् नि
बुधायम देति। - 'I tear out your disease.' In
the last verse of this hymn, a reference is made to the
seer Kashyapa and this hymn is called as a charm of Kashyapa.
Kashyapa is the sage who is powerful in charms and
amulets. Av.1.14.4, 4.37.1, 8.5.14 make reference to him.
He killed the germs and the demons. Here he is mentioned
as the destroyer of diseases with powerful mantras.
These two hymns suggest that the seers knew the locations
of various diseases in the body and also the anatomy.
Therefore they could expressly say that the diseases may
go out from these places.
Sometimes, the diseases are mentioned by name. Fever, that recurs and stays for whole year is referred to in Av.9.8.6. Also are mentioned the balāsa in the heart and the limbs, Kamalā in limbs and apva in the stomach. They are wished to drive away from their places. Disease kasa is attributed to the lightning. Head-ache, cough that has entered the joints is sent to the plants and mountains. Balāsa causes two boils in the armpits. Chipudra is the medicine for it.

Hymn Av. 6.127 refers to vidradha (abscess - skin disease), lohita (blood-flow), visalpaka with balāsa (verse 1). Balāsa is expected to turn to āsa - ashes, the diseased (and decayed) to urine and all poisons are expected to go out through excretions. Sometimes these diseases are treated as evil spirit and crooked and are prayed not to harm.

Yaksha in people as well as in cattle is referred to. It is sent downwards adhārak (12.2.1) along with bad speech and curses. The flesh-eating fire or the tiger are as if the diseases to the cows. Mashajya (millet and ghee) is the medicine for them. The fire is sent away for pitryajna (Av. 12.2.7). All the fires, i.e. क्रठ्ठादं, सङ्कुकं, विकुकं, निर्बंधं, निर्स्वन are prayed to drive away the yaksha. The yaksha
is told to rise upon nāda grass, sīsā is its fortune. 21

Many times these diseases are driven away, sometimes reverence through oblations is paid to them. Sometimes it is said that sending downwards the unknown disease is the medicine. 22 The first red-bull, born of clouds (lightning) is wished to be profitable to the body. 23 It heats up every limb and enters every joint. 24 Therefore every limb is wished to get bliss. 25 The Yakshman is avoided with the speech (command) of Indra, Mitra, Varuṇa and all the gods. 26 A verse Av 9.8.22 tells that rising sun drives away the pains of head and pacifies the pangs in the limbs. This makes the bones and the beats of the heart firm. 27 Later in the Ayurveda also, sun is treated as the dispeller of diseases.

Pavamāna, the flowing wind destroyes the diseases and pains. 28 Refrain of the hymn Av 3.31 is यव्य लिङ्ग यद्यन् समायस्ते। The diseases are driven away for life and old-age. All the divine beings and े are prayed in Av 3.31 to drive away the diseases. Those who think malice, and take to unrightful path, go to death early.
In hymn Av 6.85, varana tree is said to be medicine. Similarly क्लावरी (and कल्बात) is the मुर - giving medicine. (मुरा) Vagbhata gives a मणि - group-of things. 29 Gulgulu is also medicinal. Its sweet fragrance is healing. Him, who smells it, disease or curse do not reach. 30 It is for the absense of harm. (अरिचंततान्त्ये).

A special reference needs to be made here to दौंट्रिय. It is the disease inherited. Darila defines it as family disease. (cf. Darila on kaushika Sutra 26.43). 31 Keshava (on kausika 27.41) says पितायांगत: हरिज्रास्त्र: कुप्तद्रास्तोग: प्रहुणि: दौंट्रिय: ल्लेसारीसङ्गोस्तेकारकः।

Ayurveda gives two types of दौंट्रिय: 1) कुला from parents or 2) that caused due to कुप्तम of the mother in pregnancy. Two hymns of the Av, i.e. 2.8 and 3.7 discuss it at length. This disease enters the body through prepared concoction. (आपुृति) 32 Two twin stars विकुंठाएँ are prayed to loosen the fetters of this disease. 33 The night, various plants destroy it. Straws of brown barley(यक्षा), अजुन and the blossom of the sesame(लिन्द) are its medicine. 34 Waters are the healers of this disease. They scatter it away. 35 The hymns of the Av treat heart disease as heriditory. Charaka counts the list of various दौंट्रिय diseases like राजस्म, वर्मेह etc. 36 Hymn Av 3.7 tells that कुप्तालंज्ञिः or हरिज्रास्त्रिः is the remedy that drives away the disease in heart. 37
It is the remedy that grows on the head of the antelope. (हरिप्राय स्पृह्यों विं किं फिराबिं केंट्रम् - Av.3.7.1). The time of driving away the disease is when the stars fade away and when the downs fade away. 38 Ayurveda also gives various herbal medicines (of पंगली, वैलुलु, ल्युल्लुलु etc.) for हरिप्राय. It uses हरिप्राय as one of most effective the medicines for heart-disease.
1. Av. 9.8.1 शैरणामिन्त: शैरणामिन्यः कर्णे शून्ये चितोऽहिर्भुवः
   तत्र शैरणामिन्यं ते रूपं बहुरिन्नमन्यथापि

2. Av. 9.8.4 य: कृपेत: प्रमात्मने: कृपेत: पुष्करां

3. Av. 9.8.5 अंगोऽद्यंस्त्वं चित्राणमस्मः चित्तवलय

4. यस्य भीमः: प्रतीकाशा उष्णायति पुष्कराः

5. ठुरात्ते कन्योऽन्यः नाथ: पुष्कराः
   यहमस्ति सब्रेतिच विचित्र निलोतपमात्य त्वम

6. यः: समाने चित्र्यन्ति मूर्त्यां प्रत्यार्याणाः
   बहुश्चरणेः निलोतपवे बाहुश्चरणेः

7. Av. 9.8.14 यः पुष्कराः उपर्यान्यत्वेन्नवत्वितः

8. Av. 9.8.7 यहमानं कर्णेऽर्थो चविद्धेणा चविष्यन्ति च च द्वुहामति

9. Av. 9.8.6 तथमां विविषास्तराद्य

10. Av. 9.8.8 चौ बलासमसेऽसि

11. Av. 9.8.9 हरिनांत्यं ते अस्मे: स द्वारान्तराद्य

12. Av. 1.12.3 बनात्तेन स्तताय वर्त्तिष्ठ

13. Av. 6.127.2 यधौ सैन्य निलेन: कहवे मुखानविश्वस्ति
   भेजाहि तत्य चौर्य चौर्ये चर्मन्वित्वामानाः

14. Av. 6.127.1 चित्रापच्यां चालस्त्रयो चौहितः... विश्वलक्ष्य

15. Av. 9.8.10 आस्ति बलासो मकुतः शृङ्खलामयम

16. Av. 9.8.11 बाहुपिन्कि निक्रिया कन्याभस्म: तवोऽद्यात

17. Av. 12.2.1 यथा मृछु यहम: पुष्कराः पुष्कराः पुष्कराः
18. Av. 12.2.2 अध्यायं भविष्यवाणिः करणानुक्रेणः च ।

19. Av. 12.2.4 पद्यासन: कण्याशोदि वा व्याप्त इम गोत्रं प्रविधेयान्योका:ः

ते मात्राविं कुला प्र हिणामि । .... ॥

20. Av. 12.2.14 एकुकुले विकुकुले निकैथे यज्ञ निःस्तनः ।

21. Av. 12.2.1 नढ़ा रोह न ते अत्र लोकः

22. Av. 6.127.3 ते अक्षयोक्तः कण्याः यो अह्यर्विभवस्यः

23. Av. 1.12.1 वति बुधमृो विभवस्य बिद्वन्धु इद्याम्युः ।

24. Av. 1.12.3 मुख्य श्रीवक्ष्मित्वा उत्त काह एनः

25. Av. 1.12.4 श्री में परस्पर गणाणव, धन्वन्तरास्य मे ।

26. Av. 6.35.2 इद्यस्य कथा विष्णु स्वस्य वहनास्य च ।

27. Av. 9.8.22 देवताः लोकाणां बाचा यथास्ते ते वाराणास्ते

28. Av. 3.31.2 व्याल्पाः पवनासाः वि शाक: पापकृत्याः

29. वाराणस्ते ३०० स्थाने १०२२-२१,२१

30. Av. 19.38.9 न ते यहम सत्यन्ति नैर्न राम्यो अस्तुते ।

31. Darila on कौम २६.४५

हौस्छ्य: कौमह व्याख्या: ।

Also on 27.1
32. Av. 3.7.6 यदाद्वारे: त्रिव्यामाणाणाय: होऽच्छ्रेता त्वा व्यासाः।
बेदाः तत्सा मेठाण्य होऽच्छ्रय नाशयामि स्वयम्।।

33. Av. 2.8.1 ठङ्गा मुक्ति चिन्तुतो नाम तारोऽ।
वि होऽच्छ्रय मुखतिमन्त पायामुत्तम्।।
also 3.7.4 अबू ये दिवि सुमगे चिन्तुतो नाम तारोऽ।
वि होऽच्छ्रय मुखतिमन्त पायामुत्तम्।।

34. Av 2.8.3 अविरुणकाण्डस्य यद्यस्य ते पन्नत्वाः तिरिपिन्दुः।
वीच्य होऽच्छ्रयनास्य न्यप होऽच्छ्रणुः।।

35. Av 3.7.5 आधै चिन्तस्य मेठाजील्मास्त्राः मुखतनुः होऽच्छ्रयाः।।

36. Charaka discusses it in स्तारस्थान at full length.
It is caused mainly due to बीजनाश्यामाः।।

37. Av. 3.7.2 चिन्तामाणा यि च्या मुखिपत्यं प्रदश्य होऽच्छ्रे हृदी।।

38. Av. 3.7.7 अवकाश नहारात्माणामपवत ठङ्गाः।
आवामात्तरं दुर्लभय मानोऽच्छ्रणुः।।

...
In the Av there is also one hymn (1.17) which is against the flow of blood. Keshava tells this against the internal and external flow of blood and excessive bleeding in menstruation.¹

In this hymns the dhamanis through which the blood flows, are described as standing without strength, (हृदनतीकः).

They are called the sisters without brother, wearing red garment. A division is made between them as dhamani and hira i.e. arteries and veins,² so also those that are lower, higher and middle and tiny ones and great vein are referred to.³ They are prayed to be at ease.

From the last verse of this hymn it appears that a bandage or poultice of dust and sand was tied to stop the flow of the blood.
1. अथ चैतं वह्ति श्रावरमें बहिष्कर्षण परिवर्त्तनी तिष्ठन्वते मैथ्य राधिप्रवाहे च।
   कस्मु - कवित २६.१०-१२

2. शत्रुव धमनी न एद्य कुर्वक्य हरियानव॥
   Av १०.१७.३

3. तिष्ठावे तिष्ठ पर उत तरं तिष्ठ मयां।
   कस्माण्डका व तिष्ठति तिष्ठादियोधनी महो॥
రాధిశ్రేణానిక్షితం

1-17
Two three hymns of the \textit{Av} deal with\footnote{\textit{वाजीकरण}}\textit{वाजीकरण}. They speak of putting in or bringing back the (sexual) power of man. They describe the organs and speak of making them powerful and stiff like those of an elephant, a mighty bull, a vigorous horse and an agni (\textit{Av} 6.72;\textit{6.100}).

A hymn, \textit{Av} 4.4 describes a plant which makes man powerful. It is said that the gandharva dug it out for Varuna when his energy decayed.\footnote{\textit{वेद पाल्लवसिनि सारा कदान्तानिप्प} \textit{रुप} \textit{वेद}\textit{रुपहर्षणि}}\footnote{It causes strength in \textit{शेष}}\footnote{It is the vigour of the plants and might of bulls. \textit{वेद}}. From this word छुम कायसिका connects this hymn with the digging up of छुम plant in \textit{वाजीकरण} ceremony. Darila and Keshava think it to be कपिकृत्य - Ushas, Sun and also the speech, along with Prajapati are to give the mighty vigorous energy.\footnote{Agni, Savitri, Brahmanaspati and Sarasvatī are to make the organ stiff like bow, \textit{Av} 4.4.6).}

In the \textit{Ayurveda} the \textit{वाजीकरण} is given in twofold ways as 1) increasing sexual power \textit{रुप} \textit{धातुरुप} and 2) for doing away the deformities like impatency etc.\footnote{\textit{वेद}}. They discuss it at full length, give various means for it because they think
that वापिक्रणः is for happiness, strength and progeny.

It is making the body powerful. वार्तप्रफळः says: तुषित:पुषित:पुषितः

वल: गुणाक्षर संबन्धम्।।। सकः सम्प्रह्लादाय।।। वैहम्यानिक: परः।।।
(उत्तरतन्त्र 40.1, 2, 3). Charaka in तिनित्याम 2

says that dharma and artha are dependent on it, so also

is enjoyment and fame. Therefore they discuss it

elaborately.
1) Av. 4.4.1 ਤਹਾ ਪ੍ਰਥਮਾਂ ਅਨਨਵਲਿਆ ਮੂਤਪ੍ਰਵੇਸ਼ 

2) Av 4.4.5 ਅਪਾ ਰਹੀ ਪ੍ਰਥਮਾਂ ਸੋ ਕਲਕਾਤਿ ਨਾਖ 
ਤਾ ਸ਼ੈਕਸਕ ਪਾਰਸਿ...।।

3) Av 4.4.2 ਧਰਮਾਲਾ ਧਰਮ ਸੂਰਤੀ ਤਿਕਾਂ ਮਾਨਕ ਬਨਾਂ 

dੱਸਤੁ ਪ੍ਰਧਾਨਪੀਠਾਲ ਰਚਨਾ ਵਾਰਚਿਨਾ ।।

4) Of Av. 4.4.6 and also 6.101.2

5) ਤਦਾਏਸੀ ਸੁ ਪ੍ਰਧਾਨ ਪ੍ਰਧਾਨਾਲ ਯੋਗ 

।।
बधीजकरणिः

४:४

५:३३

६:२०१
There are some hymns in the Av that tell the way to destroy the poison. Basically we can classify the poison as 1) static स्थायिक on the earth, herbs (Av 10.4.22) and mountains and 2) ज्वलन in the creatures like serpents and scorpions. Many varieties of the serpents are mentioned and a wish always is expressed to destroy them and to send away the poison. Various names of the serpants are given as अश्वत्थ, बिल्लिय, कुर्म, पूजा.

उपवासम (5.13), जामेंट, etc. Most of them are referred to in Av 10.4. These names are sometimes describing the colours and bodily characters of these creatures such as अस्वदी, क्रस्तकम, तिरज्ज्वरजी etc. Male and female are the categories that are distinctly made. The serpants come from fire, herbs, waters, lightning and many are their birth places. They are described as creeping down नीजीस्थिर उपवासम: 7.56.5), crooked, without joints, and without limbs. This kind of serpent makes the jaws crooked. (अश्वत्थ क्रमा वृजि

कृतार्थिः - Av.7.56.4). The scorpion also has poison. It carries a small sting in the tail 7.56.6). It strikes by mouth and by tail. It is killed by massive club (चन्द्रम) 5. When struck, no strength remains in his arms, in head and in the middle of the body. Its tail also is made
powerless. Ants eat it, and pea-hens crush it into pieces. 7

A reference is made also to the poison in the point or shaft of the arrow. The poison of the point of the arrow, that of the material which is smeared on the point also is driven away. 8 The employers of the poison, who made its powder, daubed it, who threw it and sent it, are made powerless. 9 Those who dug it out, also are made powerless (Av 4.6.8) and so is the mountain, where it is produced. 10 The poison dug out or not dug, or that is inherent, that is not fluid is driven away quickly, (5.13.1, 2). The serpents are prayed not to stand near the place of friend and to stop their poison. 11 The strength of the serpents is taken away, it is rendered अर्प, then what will they do? 12 The porcupine, tripping down from the mountain, said that the poison of the serpents, residing in the ditches, is not powerful. 13 The chariot of the serpents goes on the post and perishes. 14 It is said that the name of the snakes is known (Av 6.12.1), so that their poison is driven away. Poison from every limb लिमित and also from heart is driven away, it is sent to distance. 16 The poison is said to be in the fire, in the sun, on the earth and also in the plants. 17 The serpents from the road for coming are wished to do away 18
White horse of \( \text{मै०} \) is invoked in Av 10.4 to kill the serpents. It and Indra, also Mitra, Varuna, Vata, Parjanya and Soma have killed the serpents. Indra killed also the father of the serpents (10.4.18). Speech is also a powerful weapon for killing the serpents. (निंदाय दुर्गणीं वहिः)

Av 4.6 19 - Garutman, the eagle ate first the serpents. He made it his food (4.6.1). The ants that collect water on dry land, are prayed to render the poison powerless. 20 They are the sisters of gods therefore they make the poison powerless. 21 The serpent is killed, its eye and poison are destroyed. Its poison is sent back to it. 22 Gods, Surya, Heaven, earth and three Sarsvatis gave the medicine to destroy the poison. 23 Young darbha-grass is said to burn the serpents in 10.4.2. With the charm which was known to Brahmans, Rishis, gods, the poison is wished to drive off. 24 A plant that is \( \text{मलूा} \) itself, is a medicine against poison. It drives away the poison, 25 and is the remedy for injury. 26 It gives \( \text{मलूा} \), it is born with \( \text{मलूा} \). Whatever is bitten, sucked, is driven away and also the poison of small insects is driven away. 27 Drinking of Soma also makes the poison powerless. Brâhmaṇa was the first to drink it and to make the poison powerless. 28 White horse of Pedu is prayed to destroy the poison of the
serpents with his feet. (अर्जुनव रूप पद्म जन्म) 10.4.3.
The flowing water of the rivers is wished to flow away
the poison of the serpents when they are killed and crushed.29
A young girl of Kirata tribe has dug out the medicine
on the mountain’s peak, for poison.30 Taudi and ghritāchi
are the destroyers of the poison. (Av 10.4.24). The poison
is sent to the serpent itself (अहिन्द्राग्निकर्मकी - Av 7.88.1).
The poison is made forceless through तालुक and वल्लुक (5.13.10,11).
These serpents are bowed down to (नमस्त्विशेष - 10.4.23)
for the prosperity to mouth, to heart 31 and sweetness( मधु)
everywhere.

In the Ayurveda, poison is classified as स्थावर
and जंगम. This is अहिन्द्र- natural type. वारस्तान in
उत्तरस्थान 35.5 says स्थावरं जंगमं चेति विषां प्रोक्तमकृष्टिसम।
He tells many herbs as medicine for poison in ठुस्थान.
35.22,33. He also gives a mantra to be recited in
Uttarasthana 35.28-30,36.42. Charaka in Chikitsasthana
discusses विषाचिकित्साय (23). He states that जंगम विषा
is दुष्कृष्ट्य from different animals and स्थावर is मुख्य
(23.10,11). He also gives an elaborate Chikitsa for poison.
1. Av 10.4.8 अन्तःकरण होनें ख़रा बनी रही ब पुगाते के

2. Av 10.4.23 मे अन्तःकरण लोकाधिकरण अहीं रही ये अनुग्रह विद्वेष आकूतुः।
   यें तार निरोध अन्तःकरण =

3. Av 7.56.4 अन्तः रूप करौं विचारकृत

4. Av 7.56.8 य उभारं प्रहरित पुजने सृजने वै

5. Av 10.4.9 घने अन्तःकरण वृद्धकृपा

6. Av 7.56.6 न ते बाहोकृष्णस्ति न भैरवो नैतिकः

7. Av 7.56.7 अन्तःकरण त्वा प्रियोस्ति विवृद्धिताम मूर्तिः

8. Av 4.6.5 शाल्यादिविंश निवेदिता प्रेमायत...।

9. Av 4.6.7 मे अपीत्र रावे अदिव्य अस्यन्तः अपलुः
   क्षे ते वस्त्राः कुःः...।

10. Av 4.6.8 वाणी ते धर्मो गिरिते जारिमिदं विचार

11. Av 5.13.5 मा में स्वतंत्रामानपि छठाता राेत्यते नि विलेर। स्वतंत्र

12. Av 5.13.7 अशो: कि काेताय न

13. Av 5.13.9 कण्णाें वा ज्ञाताद्वितीयोग्यवर्तिका

14. Av 10.4.1 अहीिनायथमा रन स्पाणपुरानदशायत

15. अहीिनायथमानम्

16. अंगावन्ताभ्यं ज्ञाताम ओरं परि कवीरः।

17. यदनेिनूः विशिष्टं पोषाः प्राप्तं भुगोऽिञ्जु यह।

18. अहीिन व्यस्तृदश्येद् केन स्मा क्योऽमति।
19. Cf 4.7.5, 5.13.1,3

20. Av 6.100.2 उपनीका शासितन्नतायुद्धः। तैनं केल्पवृक्षं दुःसायत्ताः विनाफळः।

21. Av 6.100.3 दैनामचं स्वप्नः।।। कस्यारंसं विनाफळः।।

22. Av 5.13.4 वहुभृष्टं ते वहुभृष्टविनाथे तुम्मिः। तैनं प्रेमस्तं प्रजीवं। प्रत्यगमस्त्वंकिततः।

23. Av 6.100.1 दैत्य अन्धः। स्वयं अद्वै बौद्धाघि कैलयां कित्वः। अरस्त्तिरादतः। अवाच्च। विनाफळः।।

24. Av 6.12.2 यदृ ब्रम्हायणस्तूणिफळिन्धैर्विकितः। पुराः।

25. Av 7.56.1 ... तैनं से वार्ये कित्वः।।

26. Av 7.56.2 इमः ब्रह्मायणस्तूणिफळिन्धैर्विकितः।

27. Av 7.56.3 यहो दुर्भ्रेण यहो धीरं करत्ते। विन्दुथामतः।

28. Av 4.6.1 ब्रह्मायणः। जबे प्रश्नः।।।

29. Av 10.4.20 अहीनं करों लों श्रां विचारं। वहन्तु। हृता। सिद्धार्थिः। निधिण्येः। पुदाकः।।

30. केरात्ति कुमारीका क्षा कर्त्ति कैलाकः।... गिरिनाम्मुप स्वानुभु।।

31. शामास्त्रनुसुवायस्तु श्रां हृते।।

32. Sushruta-Kalpasthana 2- स्त्राववं श्रायं श्रवनं स्रिदिविधं कित्वमलभै।
রিচানারামকৃত

| ৪:৬ |
| ৪:৭ |
| ৫:১২ |
| ৫:১২ |
| ৫:১০০ |
| ৫:৯৬ |
| ৫:৪৪ |
| ১০:৪ |
Two hymns of the Av (1.23,24) are meant for शैतकुलनाराण. Modern Scholars like Bloomfield treat it as leprosy, but it is not that, कृष्ण is a skin disease, that changes the colour of the skin. The skin turns white and gets gray spots. Ayurveda gives two types of this disease रत्त्रि and किसास. ¹

This disease is said to be born of the पिल्ल (gall) of सुर्य. Asuri won this in battle and gave it to the plants.² Such is the mythological story regarding the origin of the किसास. Asuri gave, for the first time, the medicine also for this disease, destroying this disease. In practice Asuri plant is used as a medicine for कृष्ण. The disease is किसास and पख्त्र. It is caused due to the faults.⁴ It can be in the bones, in the body and upon the skin also.⁵ It is white in colours. It is wished to be driven away and the original colour is wished to retain.⁶

The plant that destroys the कृष्ण is black in colour. It is described to be born in night.⁷ Its hiding place, dwelling place is black (Av 1.23.3). Its father and mother are known as of even-colour ⁸. The herb also is the maker of even colour, so she is prayed to do so,(सप्तमृत्तमोहः चा सप्तमृत्तमोहः वा सप्तमृत्तमोहः वा चैव) अव 1.24.3). It is prayed to give
new colours (नना व्यापणो कल्पना) \textsuperscript{Av 1.24.4}).

She is rich in colour (रंगन), so she is asked to colour the whiteness (of the body)\textsuperscript{9}. This \textit{Aveta} is destroyed also with powerful charm\textsuperscript{10}.
1. वास्तव निदान १४६७।

2. Av 1.24.1 सुपर्नार जात: प्रभासस्तद्युत्वं पितमालिक ।
तदापरी गुरुभाषिता रस्मस के वनस्पताव।।

3. Av 1.24.2 अधुरी क्रे प्रथममे कीजाखोराजमिदं कीजाखनाशनम्।

4. Av 1.23.4 दृष्यः कृतस्य

5. Ibid अस्थत्तत्व कीजाखोराजम् हनुक्तः न महत्वच।

6. Av 1.23.2 कीजाखं च पर्वतं च निरितो नाशयं पृष्ठेऽव।
आ त्वं स्मृतः विज्ञातं वर्णः परा शुक्लानि पातय।।

7. Av 1.23.1 नवं बालस्यादांगाय।

8. Av 1.24.3 अथ नाम देन महा सप्तौ नाम देन निष्ठ।

9. Av 1.23.1 महैदु रजनी रक्ष कीजाखं पर्वतं च यव।

10. Av 1.23.4 ऋष्णव रक्षस्य जलमनि निन्दाः।
In the Av, the heart-disease is referred to in individual hymns and also stray references are made to it in different mantras. In Av 1.22 curing of this disease is given. The rising sun is said as the dispeller of heart-ache. The patient is enveloped in red, in every form and every strength of red cows. This is for long life(दीर्घयुत्वाय - अवः १.२२.२) so that the patient will not have any disease. In hymn 3.7, हरिणार्जुणी, horn of the antelope is told as the medicine for pains in heart. 6.24.1 says that waters have that medicine, which is pleasing the heart. (उत्तरकेरिज्ज्र). Heart disease is treated as one of the hereditary diseases, in the Av and also in the Ayurveda.

Ayurveda tells that, if the milk of mother is harmful to child due to some defect in it, it causes heart-trouble. Av tells that the patient is given the strength of cows for long life and curing the disease. Ayurveda tells that cow's milk is life-giving and it gives strength. Charaka gives 10 qualities of the milk and says it is the (strength). is said to reside at the heart also therefore when decreases, milk of cow is the medicine(because of similar qualities). Otherwise, death is the end.
1. cf. Av 9.8.8 (दुर्गमण्डिता) and Av 2.33.3 (दुर्गमते परिधिरूपः)

2. Av 1.22.1 अनु स्वर्गमुदयां हुयोतो ...
   cf also Av 9.8.22

3. परि त्वा लोक्तियमेवकृत्तमि। Av 1.22.2
   and गात्र या उत्त लोक्तियं,
   स्यंप्यं वधोवयस्त्वामिकहं परि दृष्मानि।

4. Av 1.22.2 यथायथपि अयत।

5. क्या: हाँरावाष्ठ गुत्थवात हाँरालग्नथ
   करेित गुठ तथा पीविं बालेय द्वार्यमुखवि। चरक चित्र.२०.७५

6. बागट in सूत्रायान ५.२२ says:
   गप्यं तु जितेन्यं रणायणव।
   cf. also मुक्त्सः सू.४५, चरक चौ.१६

7. चरक सूत्र १७.१६
नृगणकाज्ञानम्

१२२

१२४