

TRIMALLA BHAṬṬA: HIS DATE AND WORKS WITH
SPECIAL REFERENCE TO HIS MATERIA MEDICA IN
ONE HUNDRED VERSES

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Dravyaguna-Śataśloki (Materia Medica in one hundred verses) of Trimalla Bhaṭṭa is an important work of Āyurvedic Materia Medica. The work is divided in fifteen Vargas and contains mainly the dietary articles. The last section is devoted for mercury and metals. Apart from the medical importance the work is also valuable from the literary aspect. The date of the author has been fixed near about A.D. 1650 between Lolimbarāja (early seventeenth century A.D.) and Yogaratnākar (late seventeenth century A.D.).

The work on Materia Medica in one hundred verses entitled *Śataśloki* or *Dravyaguna-Śataśloki* and known as *Dravyaguna-Śataka*¹ of Trimalla Bhaṭṭa is an important work not only from the medical point of view but also from the literary angle. It is a work containing description of properties and uses of the substances coming under the group of food (*Āhāra-varga*). In Āyurveda substances used in treatment are divided in two broad groups—*auśadha* (drugs) and *āhāra* (food). Pharmacologically they are different in the respect that the former has got predominance of *vīrya* while the latter is predominant in *rasa*.² Like medicinal substances or drugs the food materials, preparations and other components have received due attention of the scholars and a distinct section of literature has developed in this branch. Perhaps the first available work coming under this group is the *Dravyaguna Samgraha* of Cakrapānidatta (A.D. 1060). The present work follows this tradition and comes under this group of literature. Apart from the content, the style of the Āyurvedic works varies and has drawn attention of the scholars. There were physician scholars equipped with poetic genius and qualities who composed their works in a distinct style having literary beauty and grace. Thus these works do not contain only the author's skill in medicine but also show their poetic abilities and are specimens of good literary work. This has also led to development of a distinct class of literature in Āyurveda under which notable are Lolimbarāja's *Vaidyajīvana*, Meva Ram's *Vaidya-kaustubha* including the present work.

CONTENTS

The work starts with the Valedictory verse to Lord Śiva along with Girijā and Gaṇeśa and ends with the same to Pārvatī. Apart from the above two verses for *maṅgalācaraṇa*, there are ninety-nine verses devoted exclusively to the subject, thus the total number of verses coming to one hundred and one. In the initial verse after *maṅgalācaraṇa* the six *rasas* along with their action on *doṣas* have been described. Thereafter starts the proper subject matter which has been divided into the following groups (*vargas*):

	<i>Verses</i>
1. <i>Jala-varga</i> (water)	3-10
2. <i>Dugdha-varga</i> (milk and its products)	11-21
3. <i>Dhānya-varga</i> (cereals)	22-26
4. <i>Māmsa-varga</i> (meat)	27-38
5. <i>Śāka-varga</i> (vegetables)	39-49
6. <i>Ikṣu-madhu-varga</i> (sugar and honey)	50-52
7. <i>Taila-varga</i> (oils)	53-55
8. <i>Phala-varga</i> (fruits)	56-67
9. <i>Śunṭhyādi varga</i> (condiments)	68-73
10. <i>Kṛtānna varga</i> (food preparations)	74-89
11. <i>Sandhāna varga</i> (fermented liquors)	90
12. <i>Madya varga</i> (alcoholic beverages)	91
13. <i>Abhyaṅgādi varga</i> (massage and bath)	92
14. <i>Tāmbūlādi varga</i> (betel and its adjuvants)	93-95
15. <i>Suvarṇādi varga</i> (metals and mercury)	96-100

It is clear that the maximum number of verses are for food preparations and the minimum for liquors and massage-bath. *Pārada* (mercury) has been described in the last verse under the *suvarṇādi varga* along with other metals such as *svarna* (gold), *rūpya* (silver), *tāmra* (copper), *vaṅga* (tin), *abhraka* (mica) and *loha* (iron). Conspicuously *yaśada* (zinc) and *nāga* (lead) are absent. In *jala-varga* various types of water coming from different sources have been described. Similarly in *dugdha-varga* milk and its various products like curd, butter, butter-milk, ghee have been described elaborately. Not only the general properties of milk have been given but also minute variations in properties due to variable factors have been noted such as milk of different species of animals like cow, buffalo and she-goat*; fresh warm, cold, boiled hot and cold and unboiled milk taken at different times—forenoon, noon, afternoon and night. One peculiar thing seen in this work is description of properties of milk according to colour and complexion of the animal (cow).

* No other animals except these three have been mentioned which shows the popularity of the milk of these animals.

The items mentioned under the major groups are as follows:

1. *Dhānya varga*—*sāli, godhūma, yava, māṣa, mudga, makuṣṭha, kulattha, caṇaka, masūra, ādhaki, rājamāṣa, tripuṭa, vartula, tila, atasi, āsurī, tuvarī, kusumbha, saṇa, kaṅgu, kodrava, yāvanāla, nalaka, śyāmāka, nīvāraka.*

2. *Śāka varga*—*jīvantī, matsyāksī, punarṇavā, cillikā, vāstruka, kālaśāka,* śoṇikā, caṇaka, methikā, tilaparnī, suniṣannaka, śatapuspā, tandulīya, caṅcu, māriṣa, sarṣapa, upodikā, phoga, kusumbha, phaṅji, madhuśigru, dīpya, cāṅgerī kalambī, pālāṅkī, nalikā, kāśamarda, kalāya, kuṣmāṇḍa śūraṇa, ḍiṇḍiśa, vārtāka, śimbikā, bimbikā, mūlaka, rājakośatakī, kośatakī, paṭola, ciciṇḍa, kathilla, karkoṭaka, lūkikā, trapuṣa, vaṅga, karkaṭī, śīrṇavṛnta, śamī, karīra, laśuna, palāṇḍu, grṅjana, piṇḍī, garjara, veṅkarīra.*

3. *Phala varga*—*drākṣā, nāraṅga, aṅjīra, tūda, amṛtaphala, paṇasa, amlāta, kharjūra, cāra, seva, pālewata, mṛdulī, tāla, gāṅgeruka, mātuluṅga, parūśaka, madhūka, dāḍīma, āmra, akṣota, vātāma, mukula, bhallātakamajjā, daśāṅgula, kaliṅga, jambu, badara, tinduka, kapittha, kadali, nārikela, ādu, kṣīriṇī, lavalī, lakuca, udumbara, amlikā, nimbūka, amalavetasa, jambīra, kaṣeru, sṛṅgāṭakā, kamalabīja, mṛṇāla, śāluka.*

4. *Śuṅṭhyādi varga*—*śuṅṭhī, ādraka, pippalī, marica, pippalimūla, cavikā, citraka, dīpya, jīraka, miśi, hiṅgu, dhānyaka, lavaṇa (six types), haridrā, haritakī, āmalaka, bibhītaka (triphalā).*

5. *Taila varga*—*tila, sarṣapa, rājikā, tuvarī, atasi, eraṇḍa, kairāta.*

6. *Kṛtāṇṇa varga*—*bhakta, sūpa, polikā, kṣārā, pāyasa, vāta, takrava-ṭaka, vaṭī, veṣṭanikā, pūrikā, kacavatī, parpaṭa, caṇakavaṭī, vaṭīka, laḍḍuka, apūpa, maṇḍa, lapsikā, phenī, śaṣkūlī, kaṃsāra, khaṇḍamaṇḍa, jalavalī-valaya, karaṅjīkā, saktu, holāka, dhānā, pṛṭhuka, lājū, śikhariṇī.*

In *Kṛtāṇṇa varga*, several new items have been introduced such as *puṣpavaṭī (phulaurī), kacavatī (kacaurī), jalavalivalaya (jalebi)*, etc.

In *māṃsa-varga* various types of animals, birds and fishes have been described.

STYLE

Style of the author is pedantic in which he has consciously selected big meters like *sārdulavikriḍita* (1 etc.) and *sragdharā* (45 etc.) avoiding totally the common *anuṣṭup* quadruplets. At one place he has also mentioned the name of the meter in the verse itself clearly utilizing the coincidence of the name of the substance and the meter '*Śikhariṇī*':³

नभस्वन्तं हन्ति व्यपनयति पित्तं सरुधिरं
बलासं सोल्लासं रचयति बलं वर्धयति च ।
श्रमच्छदिभ्रान्तिक्लमदवथुपानात्ययतृषो
विजित्य प्रोद्वन्दं जनयति मनोजं शिखरिणी ॥

Besides, he has used other meters such as *Āryā* (39), *Upajāti* (43), *Indra-vajrā* (60), *Mālinī* (76), *Śalinī* (40), *Prthvī* (63), *Rathodhatā* (82), *Totaka* (77), *Upendravajrā* (67), *Tāmarasa* (83) and *Svāgatā* (84). At two places (verses 22 and 96) he abruptly closed the *varga* in half verse and with another half started the succeeding *varga*. The author has also used various *alaṅkāras* in verses. The following may be seen as specimens of his poetic embellishment—

Anuprāsa:

सुरसवती तुहिना बलदात्री
कनकनिभा पृथुमार्दवघात्री ।
अमरपतेरपि तोषविघात्री
चणकवटी सुनटी वसुगात्री ॥ (83)

Upamā:

कोष्णं पङ्कजचक्षुषः स्तन इव श्वेतं शरच्चन्द्रवत्
शोचिर्वन् मिलितं मिथो न च यथा चण्डः सपत्नीजनः ।
सुस्निग्धं तरुणीकपोलवदलं कान्ताङ्गवत् कोमलं
भक्तं भुक्तमनेकदोषशमनं लघ्वग्निक्वद् बृंहणम् ॥ (74)

Atiśayokti:

बाह्लीकार्द्रकजीरकैः कल्पितास्तत्रै तु भग्नोत्थिताः.
सुस्निग्धा वटकाः सुधाजलनिधेः पूर्णाः शशांका इव ।
रेतः पित्तबलासरक्तबलदाः रुच्याः सराः बृंहणाः
देवानामपि दर्शनेन दधते जिह्वालतालोलताम् ॥ (80)

Śleṣa:

हिमाद्रेरुत्पन्ना समुपचितपंचाननरसा,
ददाना भक्तेभ्यः प्रतिदिवसमुच्चैरमलताम् ।
अदोषा सानन्दं गदविरचितस्तोत्रनिवहा
शिवा मे नैरुज्यं जनयतु सदानन्दजननी ॥ (191)

Here the word 'Śivā denotes both 'Pārvatī' and 'Haritakī'.

The author has used the work '*tridoṣī*' several times though it is uncommon. Perhaps he has made it as 'त्रयाणां दोषाणां समाहारः त्रिदोषी' on the pattern of 'पंचाजी'.

Besides some new food preparations in *Kṛtānna varga*, the author has included *lūkikā*, *śami-śimbī*, *karīra* and *phoga* under *śāka-varga* and *añjira*, *amṛtaphala* and *daśāṅgula* under *phala varga*. Most of the things he has borrowed from his predecessors particularly Madanpāla.

Author, his date and works

In this work there is no information about the author except that he was a poet too⁴ and Śiva and Pārvatī were his favourite God and Goddess. His other work commonly known as *Yogatarāṅgiṇī*⁵ comes to our rescue with valuable informations. In the introductory portion of the text he says that Siṅganna Bhaṭṭa alias Āravella, a Tailanga Brāhmaṇa belonging to

Āpastamba Śākhā, born at Koḍapalli but now residing at Kāśi, was grandfather and Vallabha, father of the author. Trimalla had two younger brothers, Rāma and Gopa,⁶ and a son, Śaṅkara Bhaṭṭa, the author of *Rasapradīpa*.⁷ Trimalla Bhaṭṭa was a scholar of ancient Āyurvedic texts having acquired knowledge of the tradition from a Guru and also attained experience in the profession.⁸

As regards the date of the author we should see the list of works and authors quoted by him in his work *Yogataraṅgiṇī* which is as follows:

<i>Alaṅkāra</i>	<i>Rasendra Saṁhitā</i>
<i>Aświnī Kumāra Saṁhitā</i>	<i>Rāja Mārtaṇḍa</i>
<i>Ārogyadarpaṇa</i>	<i>Rugviniścaya</i>
<i>Bauddha Sarvasva</i>	<i>Śārṅgadhara</i>
<i>Cakradatta</i>	<i>Samgraha</i>
<i>Caraka</i>	<i>Sarvasaṁgraha</i>
<i>Carpaṭi</i>	<i>Sārasaṁgraha</i>
<i>Cikitsā</i>	<i>Suśruta</i>
<i>Cikitsā Kalikā</i>	<i>Saugata Singh</i>
<i>Cikitsādīpa</i>	<i>Vāgbhaṭa</i>
<i>Dhanwantari Mata</i>	<i>Virasimhāvaloka</i>
<i>Hārila</i>	<i>Vṛnda</i>
<i>Kṛṣṇātreya</i>	<i>Vaidyadarpaṇa</i>
<i>Lolimbarāja</i>	<i>Vaidyālaṅkāra</i>
<i>Madanapāla</i>	<i>Yogaratna</i>
<i>Matimukura</i>	<i>Yogaratna Pradīpa</i>
<i>Manthāna Bhairava</i>	<i>Yogaratnāvalī</i>
<i>Nārāyaṇīya</i>	<i>Yogaśata</i>
<i>Rasadarpaṇa</i>	<i>Yogasāra</i>
<i>Rasamañjarī</i>	
<i>Rasaratna Pradīpa</i>	
<i>Rasa Sindhu</i>	
<i>Rasārṇava</i>	
<i>Rasendracintāmaṇi</i>	

Works quoted in *Bṛhad Yogataraṅgiṇī*:

- | | |
|----------------------------------|-------------------------------------|
| 1. <i>Bhāva Prakāśa</i> | 7. <i>Rasarājalakṣmī</i> |
| 2. <i>Bheṣaja Tantra</i> | 8. <i>Siddha Lakṣmīśvara Tantra</i> |
| 3. <i>Gaurimata</i> | 9. <i>Siddha Mata</i> |
| 4. <i>Gorakṣamata</i> | 10. <i>Sudhāsāgara</i> |
| 5. <i>Nāgārjunakṛta Yogasāra</i> | 11. <i>Vaidyavilāsa</i> |
| 6. <i>Rasacintāmaṇi</i> | 12. <i>Yūpasāgara</i> |

The author has quoted the verse regarding '*Kāsaḡhnī Gutikā*' from *Vaidyajiṽana* of Lolimbarāja.⁹ The date of Lolimbarāja has been fixed as

A.D. 1608 by Jolly. Some scholars place him in A.D. 1633.¹⁰ On the other side, the author has been quoted by *Yogaratanākara*.¹¹ The date of *Yogaratanākara* has been fixed in the end of seventeenth century A.D. one of the MSS. of the work at Ānandāśrama, Poona, is dated A.D. 1746 and as such it must be before that.¹² Thus Trimalla may be placed near about A.D. 1650, a century after Bhāva Mīśra. This is justified by the fact that one of the MSS. of *Dravyaguṇa Śataślokī* at Baroda is dated Samvat 1725 (A.D. 1665).¹³ In a short time the work became popular as is evident from the MSS. of the work found in almost all the parts of the country from Jammu to Madras and Banaras to Baroda.¹⁴

The author has followed Bhāva Prakāśa. The diagnosis and treatment of *phiraṅga roga* popularized by Bhāva Mīśra was followed by Trimalla who has quoted Rasakarpūra originally found in *Bauddha Sarvasva*. There was frequent exchange of scholars from foreign countries (पारचात्यदेश) at the time of the author.¹⁵ *Kulañjana* was introduced by Bhāva Mīśra by the name of 'Mahābhari vacā' which has been recommended as substitute of *vacā* by Trimalla.¹⁶ The famous verse regarding 'Rtu-Harītakī' of Bhāva Prakāśa has been borrowed by Trimalla.¹⁷ Further, the drugs like *ahīphena*, *mājuphala*, *mastakī*, *bola*, etc., have been used abundantly.

Among the original facts observed in *Yogataranṅinī* are वस्त्रपरीक्षा (examination of clothings of patients), छायापुरुष-परीक्षा (examination of patients' shadow) and तैलविन्दु परीक्षा (oil drop examination of urine) in the field of diagnosis. In the field of therapeutics there are some simple single-drug remedies such as *piṅḍāraka* in *ślīpada*, *ṛṣṇiparnī* in bone-fracture, *nirguṇḍī* in *nāḍī-duṣṭa vṛana*, *triphalā* in *upadamśa*; *bhūmyāmalakī* in *pradara* and *pāṭhā* in difficult labour. Most of these prescriptions have been quoted in *Yogaratanākara*. Similar is the case of the formulæ for preventing conception.

Trimalla gives valuable information regarding discount available to *vaidyas*. The discount obtained on prepared medicines and raw drugs was called 'Dhānvantara Bhāga' and 'Rudra Bhāga' respectively. The latter was 1/11th of the cost of the raw drugs purchased from the drug dealers while the scale of the former was as follows:

1. *Siddha rasa* 1/2
2. *Taila, ghrīta, leha* 1/8
3. *Bhasmas, cūrṇas, vaṭīkās*, etc., 1/7

Among his works Aufrecht¹⁸ has mentioned the following ones:

1. *Dravyaguṇa Śataślokī*
2. *Yogataranṅinī*
3. *Vṛtta māṅṅikyamālā*
4. *Vaidya candrodaya*

Rasadarpaṇa and a commentary on Sukhalatā's *Śataśloka* are also said as his works.¹⁹

Thus Trimalla Bhaṭṭa advanced the tradition of Bhāva Miśra and Lolimbarāja together because of the rare combination of sound scholarship, professional ability and poetic genius in him.

CONCLUSION AND SUMMARY

Dravyagūṇa-Śataślokī of Trimalla Bhaṭṭa is an important work in the field of *Dravyagūṇa*. Information about his life and date are obtained from one of his popular works '*Yogatarāṅginī*'. Accordingly the date of the author is fixed near about A.D. 1650 between Lolimbarāja (early seventeenth century A.D.) and *Yogaratnākara* (late seventeenth century A.D.).

REFERENCES

- 1 Published from Vekateswara Press, Bombay, 1896.
- 2 रसप्रधानमाहारद्रव्यं वीर्यप्रधानमौषधद्रव्यम्— Cakrapāṇi on *Caraka, Su.* 2.17
- 3 Also see पुष्पिताग्रा in *Yogatarāṅginī*, page 310.
इति कथितमिदं हि पुष्पिताग्राचरणचतुष्टयवेष्टनेन शिष्टेः ।
अभिमतमसकृद्व्यवायभाजामिह खलु योगचतुष्कमाविकल्प्य ॥
- 4 शतश्लोक्या त्रिमल्लः कविः (1)
In *Yogatarāṅginī* too he says his work as '*rasa-yuktā*' taking the word '*rasa*' in the sense of poetic quality as well as medicinal compounds of *pārada*.
5 There is a bigger work entitled '*Bṛhad Yogatarāṅginī*' published in two parts by Ānandāśrama, Poona (1913-14).
6 आपस्तम्बस्यारवेल्लोपनाम्नो धाम्नो भासां कोडपल्लीभवस्य ।
तैलङ्गस्य प्रीतिभाजो गिरीशे काशीवासं कुर्वतो भूरिकीर्तः ॥
राज्ञां मान्यस्यात्र सिगण्णभट्टस्यासीत् पुत्रो बल्लभो वेदविद्यः ।
तस्यासीरन् सूनवोऽमी त्रिमल्लो रामो गोपश्चेति नाम्ना त्रयोऽपि ॥
तैलङ्गस्त्रिपुरान्तकस्य नगरे योगैस्त्रिमल्लो द्विजः (Verses 2 and 3) *Br. Yogatarāṅginī* (Verse 4).
7 Atrideva, *Āyurveda Kā Bṛhad Itihāsā*, page 321.
8 इति दिङ्मात्रमाख्यातं संप्रदायाद् गुरोरिह ।
सप्रत्ययं सानुभवं संप्रदायाद् गुरोरिह ॥ page 116.
9 तुल्या लवंगमरिचाक्षफलत्वचः स्युः सर्वैः समो निगदितः खदिरस्य सारः ।
बबूलवृक्षज (बल्ल) कषाययुजां चतुर्णां कासान्निहन्ति गुटिका घटिकाष्टकान्ते ॥
10 B. Singh Jee, *History of Aryan Medical Science*, page 39.
11 Dasamūlāmbu in *Ummāda-roga*.
Thus he would have borrowed the famous verse regarding Vataka from *Dravyagūṇa Śataka* of Trimalla Bhaṭṭa.
'पवनारुचिदैत्यजये भटकः क्षपितादितकम्पमश्लकटकः ।
रसनातलरंगधरोनटकः कफपित्तविकारकरो वटकः ॥'
12 Atrideva, *Āyurveda Kā Bṛhad Itihāsa*, pages 311, 321.
13 Sl. No. 88, Accession No. 647. The alphabetical list of MSS. in the Oriental Institute, Baroda Vol. II (1950).

- 14 No. 3231, List of MSS. in the Jammu and Kashmir Library. No. 13307, A descriptive catalogue of Sanskrit MSS. in Gov. Oriental MSS. Library, Madras, Vol. XXIII-Medicine. No. 33A 29 औ 24, A catalogue of Sanskrit MSS. in Adyar Library, Madras, Vol. II. No. 96 to 104, Descriptive catalogue of MSS—in Bhandarkar Oriental Research Institute, Poona, Vol. XVI (Vaidyaka). Nos. 96 to 104, Descriptive catalogue of Sanskrit MSS., Saraswati Bhavan, Banaras, Vol. XII.
- 15 पाश्चात्यदेशागतयोगिनेयमुक्ता— page 97.
- 16 वचास्थाने कुलिञ्जनम्— योग० 17.
- 17 सिन्धूत्यशर्कराशुण्ठीकणामधुगुडैः क्रमात् ।
वर्षादिष्वभया प्राश्या रसायनगुणैषिणा ॥
- 18 Aufrecht, *Catalogus catalogorum*.
- 19 Atrideva, *Āyurveda Kā Brhad Itihāsa*, page 321.