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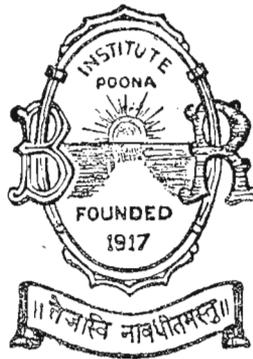
EDITED BY

R. N. Dandekar

H. D. Velankar



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REFERENCES TO TOBACCO IN SOME SANSKRIT WORKS BETWEEN A.D. 1600 AND 1900

by

P. K. GODE

During the last twelve years I have published many papers on the history of Indian plants especially of medical and nutritive value. All these papers will now appear in Vol. IV of my Studies undertaken for publication by the Vedic Research Institute of Hoshiarpur. Many of the Indian plants which have enriched Indian life and culture were imported into India at different stages of India's age-long history as my papers have amply revealed. A study of the migration of plants from their native homes is as entertaining as the study of human migration. Among the American plants that have migrated to the other parts of the world including India the *potato* and the *tobacco* are important ones. These two plants though introduced into India about the beginning of the 17th century have influenced Indian life and culture to such an extent that many people have forgotten their foreign origin. I intended to write an elaborate paper on the history of one of these plants viz. the *tobacco*. Accordingly I have collected some material especially from Indian sources. A part of this material is released in the present paper which records some references to *tobacco* in Sanskrit works composed between c. A.D. 1600 and 1900. Though *tobacco* entered India about A.D. 1600 its use and production spread rapidly to such an extent that India is to-day one of the three largest *tobacco*-producing countries of the world.

In the *Subhāṣitaratnabhāṇḍāgāra*¹ (N. S. Press, Bombay, 1911) the following seven Sanskrit verses of unknown date and authorship are recorded :—

1. The editor has recorded in foot-notes on page 104 the meanings and double meanings of some of the words in the seven verses on *tobacco* recorded by him. They are :—

Verse 1 — आखुपत्रम् = आखुर्मूषिकः वाहनं यस्य

— मा = लक्ष्मीः

— अज्ञानदायकं तमाखुपत्रं मां भज

(Continued on the following page)

Page 104 — तमाखुः ।

“ तमाखुपत्रं राजेन्द्र भजमाज्ञानदायकम् ।
 तमाखुपत्रं राजेन्द्र भजमाज्ञानदायकम् ॥ १ ॥
 दारिद्र्यशीलोऽपि नरस्तमाखुं नैव मुञ्चति ।
 निवारितोऽपि मार्जारस्तमाखुं नैव मुञ्चति ॥ २ ॥
 बिडौजाः पुरा पृष्टवान्पद्मयोनिं
 धरित्रीतले सारभूतं किमस्ति ।
 चतुर्भिर्मुखैरित्यवोचद्विरिञ्चि -
 स्तमाखुस्तमाखुस्तमाखुस्तमाखुः ॥ ३ ॥
 न स्वादु नौषधमिदं न च वा सुगन्धि
 नाक्षिप्रियं किमपि शुष्कतमाखुचूर्णम् ।
 किं चाक्षिरोगजनकं च तदस्य भोगे
 बीजं नृणां नहि नहि व्यसनं विनान्यत् ॥ ४ ॥
 सुपर्णपरिसेवितस्तदनु साधुभूगान्वितो
 द्विजावनमहापटुस्तदनु सारसंधानभाक् ।
 सदैव सुधयाशनं भवति यस्य विष्णोः सम-
 स्तमाखुरिति सेव्यतां भवति वै यतो रागिता ॥ ५ ॥

(Continued from the previous page)

Verse 3 — बिडौजाः = इन्द्र

— पद्मयोनिम् = ब्रह्मदेवम्

Verse 5 — सुपर्णेन गण्डेन सेवितः; (पक्षे) सुष्ठुपर्णेन नागवल्ली-

दलेन सह परिसेवितः

— साधूनां पूगैः संघैः अन्वितः; (पक्षे) साधुः सम्यक्पूगः

क्रमुकः तेन अन्वितः

— द्विजाः द्विजन्मानः ब्राह्मणादयः तेषां अवनं रक्षणं

तस्मिन् महासमर्थः; (पक्षे) द्विजाः दन्ताः

— सारं श्रेष्ठवस्तु मौक्षादि तदा संधानं संधि भजति;

(पक्षे) सारः खदिरसारः तेन संधानं सम्यक् मेलनं भजति

— सुधया अमृतेन यस्य भोजनं भवति; (पक्षे) सुधया

चूर्णेन सदैव यस्य भक्षणं भवति

— यतो विष्णोः अरागिता विषयेषु अप्राप्तिः जायते;

(पक्षे) यतः तमाखोः तमाखुपत्रात् रागिता

मुखरक्तिमा जायते

Verse 7 — विधात्रा, adjective of ब्रह्मणा

श्रीकृष्णः पूतनायाः स्तनमलमपिबत्कालकूटेन पूर्णं
 प्रस्कन्नं भूप्रदेशे किमपि च पिबतो यत्तदा तस्य वक्त्रात् ।
 तस्माद्देशा तमाखुः सुरवरपरमोच्छिष्टमेतदुराणं
 स्तुत्वा नत्वा मिलित्वा ह्यनिशमतिमुदा सेव्यते वैष्णवाग्र्यैः ॥ ६ ॥
 आतः कसुवं तमाखुर्गमनमिह कुतो वारिधेः पूर्वपारात्
 कस्य त्वं दण्डधारी नहि तव विदितं श्रीकलेरेव राज्ञः ।
 चातुर्वर्ण्यं विधात्रा विविधविरचितं ब्रह्मणा धर्महेतो-
 रेकीकर्तुं बलात्तन्निखिलजगति रे शासनादागतोस्मि ॥ ७ ॥ ”

From the foregoing verses we learn the following details about the use of *tobacco* :—

Verse 2 — Howsoever poor a man may be, he does not leave the use of *tobacco*.

Verse 4 — “ शुष्कतमाखुचूर्ण ” or dried powder of the *tobacco* leaves was used for smoking and chewing.

— “ सुधया अशनं ” i.e. the chewing of *tobacco* powder mixed with *chunam* had become common.

— Reddening (रागिता) of the mouth was caused by the chewing of *tobacco* mixed with *chunam* (सुधा).

— The users of पर्ण (betel leaf) and the betel-nut (पूग) with सार (खदिरसार) i.e. powdered *catechu* also used to chew the *tobacco* powder in combination with these ingredients of *tāmbūla*.

Though the authorship and chronology of the verses recorded above is unknown I have reason to believe that they were composed at a time when the use of *tobacco* had become very popular in India and all prejudices against its use even in orthodox circles were fast disappearing.

In the *Rājavyavahāraśāstra*, a lexicon prepared by Raghunātha Paṇḍita by the order of Shivaji the Great about A.D. 1676 many foreign words are recorded and explained. Among these words we find the following reference to *tobacco* (*tamākhū*) :—

Verse 89 on p. 8 of *Rājavyavahāraśāstra*, Poona, 1880 —

“ धूमयन्त्रं गुडगुडी तमाखुर्धूमपत्रकम् ॥ ”

This line records two words viz.

(1) गुडगुडी = *Hookah* for smoking.

(2) तमाखु = *tobacco* leaf used for smoking.

This reference clearly shows the currency of the *tobacco* smoking in Mahārāṣṭra about A.D. 1676. This popularity of *tobacco* in the Deccan is further vouched by other references recorded in this paper.

The use of *tobacco* in Shivaji's army had become current in the middle of the 17th century. In his order to his officers issued in A.D. 1673 he warns them against the careless smoking of *tobacco pipes*, which was likely to result in the breakout of fire destroying the fodder for horses etc. (see p. 114 of *Source-Book of Indian History* by K. S. Kini, Mangalore, 1933—Document No. 61 taken from *Shivaji Souvenir* by G. S. Sardesai). The pertinent extract in this order reads as follows :—

“Some will take away live coal for smoking their *tobacco-pipes* with, without minding the direction in which the wind might be blowing or the grass that might have been lying about, thus causing ruinous fires unexpectedly.”

Lolimbarāja, a physician of Junnar in the Poona District lived between c. A.D. 1575 and 1625. He composed several medical works in Sanskrit, one of which is *Vaidyāvataṃsa* represented by a MS in the Govt. MSS library at the B. O. R. Institute, Poona (No. 601 of 1899-1915). This MS is dated Śaka 1724 = A.D. 1802. On folios 6 and 7 of this MS the following verses about तमाखु (*tobacco*) are found :—

“ धूमाख्यो धूमवृक्षश्च बृहत्पत्रश्च धूसरः ।
 तमाखु गुच्छफलो धूमयंत्रप्रदर्शकः ॥ ५६ ॥
 बहुबीजो बहुफलो सूक्ष्मबीजश्च दीर्घकः ।
 दीर्घपाटलवर्णा च पुष्प यस्य प्रकीर्तितं ॥ ५७ ॥
 तस्य पत्रं तु तीक्ष्णोष्णो कफवातहरं परं ।
 श्वासकासहरं चैत्रे कोष्ठवातहरं तथा ॥ ५८ ॥
 वातानुलोमनकरं बस्तिशोधनमुत्तमं ।
 दंतर्क शमनं चैव कृमियूकादिनाशनं ॥ ५९ ॥
 मदपित्तभ्रमकरं वमनं रेचनं स्मृतं ।
 दृष्टिमाद्यकरं चैव क्षीणशुक्रकरं परं ॥ ६० ॥
 तस्यैव धूमपानेन विशेषाद्दृष्टिशुक्रहृत् ।
 देशांतरप्रभेदेन तीक्ष्णश्चातीव पित्तलं ॥ ६१ ॥
 वमनस्य प्रभावेन वृश्चिकादिविषं हरेत् ।
 रचनाद्वाहरेद्वातं श्लेष्माणं च विनश्यति ॥ ६२ ॥
 इति तमाखुनामगुणांश्च ग्रंथातरात्संगृहीतं ॥ ”

The above seven verses do not appear to form part of the *Vaidyāvataṁsa* of Lolimbarāja as tobacco had not become very popular in the Deccan during the life-time of Lolimbarāja (c. A.D. 1575-1625). This supposition is further supported by the statement of the colophon at the end of the verses viz. “अथंतरान् संगृहीतं” i.e. “gathered from another work.” We have now to find out the source of these verses interpolated in a MS of the work dated A.D. 1802. In this connection the following facts may be noted :—

- (1) These seven verses are found in the medical compendium *Yogaratanākara* which was composed between c. A.D. 1625 and 1750 and a MS of which is dated A.D. 1746. Very probably the copyist of the MS¹ of the *Vaidyāvataṁsa* dated A.D. 1802 has taken these verses from the *Yogaratanākara*.
- (2) Some of the properties of tobacco mentioned in these verses are also mentioned in the verses about tobacco recorded in the work *Sāligrāmanighaṇṭu*.
- (3) Whether these verses were composed by the author of the *Yogaratanākara* cannot be determined with certainty. It is, however, clear that they were composed prior to A.D. 1746,

1. This MS of *Vaidyāvataṁsa* records the properties of

द्राक्षा, आम्र, आम्ररस, दाडिम, बदरीफल, नारिंग, राजादन, बकुलफल, चारोळी-फल, कमरक, लकुच, छुद्रफल, कागदीनिंबु, चिच, आर्द्र (आळें), आमलक, भोकरें, खजूर, कदलीफल, कांदा, चाकवतचीलाची भाजी, जीवतीशाक (खाजकुहिरी इतिभाषायां महाराष्ट्रेषु) पालक, चणक, चुंचुक, कर्डई, घोळ, फाजी, सर्षप, वाटाणा, अगस्त्याचीं फुलें, शेवभ्याचीं फुलें, मेथी, व्हानीशेप, बडीशेप, सुरण, काथिबीर, गाजर, लसुण, जीरें, आंबाडा, मूलक, सागरगोटे, नाइ, चादवेल, डिकेमाली, तमाखू (fol. 6), भांग, गांजा, शिकेकाई, भाभूळ, कोरफड, उंटकटारामुली, पडवळ, कर्कोटी, वेलीवलाची शाक, वनमल्लिका, शिगाडे, काळा भोपळा, देवडागर, शदणी, कलिंगड, खरबूज, घेवडा, पनस, वांगी, भेंडा, अनानस, ब्राह्मी, पाथरी, परवरे, उंबर, साखरनिंबू, मातुलिंग, तोरणें, हरिद्रा, चाकवत, पोकळा, माठ, डिक, देवसाळी, सुद्र, चणक, तुरी, उडीद, कुहिरी, चवल्या, गोधूम, कुळिथ, मठ, जोनळे, सजगुरे, वाटाणे, मसूर, राळे, सावे, कोद्रव, नाचणे, बर्या, सातू, जोडगहू, पोहे, मक्का कणिस, साळीच्या लाह्या, ओंब्या, फुटाणे, — मांस of different animals, Milk of Cow, Camel, etc., Ghee, दधि, तक, नवनीत, — पेदे (पिडिका), इक्षुरस, गूळ, शर्करा.

the date of one of the MSS of this work used by the editor for the edition of the work in the Anandashram Sanskrit Series.

The anonymous medical compendium *Yogarātnākara* (ed. Anandāśrama Sanskrit Series No. 4, Poona, 1900) was composed between c. A.D. 1625 and 1750 as I have shown in my paper on the date of this work published in the *Bhārāṭīya Vidyā* (1943) Vol. IV, No 2, pp. 154–156. One of the MSS used by the editor of this work is dated Śaka 1668 (= A.D. 1746). The following Sanskrit verses about *tobacco* are found in this compendium :—

Pages 17-18—अथ तमाखुगुणाः ।

“ धूमालयो धूमवृक्षश्च बृहत्पत्रश्च धूसरः ।
 तमाखुर्गुच्छफलको धूमयन्त्रप्रकाशकः ॥ १ ॥
 बहुबीजो बहुफलः सूक्ष्मबीजस्तु दीर्घकः ।
 दीर्घं पाटलवर्णं च पुष्पं तस्य प्रकीर्तितम् ॥ २ ॥
 तस्य पत्रं तु तीक्ष्णोष्णं कफवातहरं परम् ।
 श्वासकासहरं चैव कोष्ठवातहरं तथा ॥ ३ ॥
 वातातुलोमनकरं बस्तिशोभनमुत्तमम् ।
 दन्तस्वशमनं चैव क्रिमिकण्डूदिनाशनम् ॥ ४ ॥
 मदपित्तभ्रमकरं वमनं रेचनं स्मृतम् ।
 इष्टिमान्द्यकरं चैव तीक्ष्णशुक्रकरं तथा ॥ ५ ॥
 तस्यैव धूमपानं तु विशेषाद्बृद्धिं शुक्रकृत् ।
 देशान्तरप्रभेदेन तीक्ष्णं चाऽऽतं वपित्तलम् ॥ ६ ॥
 खमनस्य प्रभावेण वृश्चिकादिविषं हरेत् ।
 रेचनस्वाद्धरेद्वातं श्लेष्माणं च नियच्छति ॥ ७ ॥
 इति धान्यादि फलकन्दशाकादि वर्गः ॥ ”

We get the following information about *tobacco* from the above verses :—

- (1) Description of the *tobacco* plant.
- (2) Its use for smoking in a Hookah (धूमयन्त्रप्रकाशकः).
- (3) Its medical properties—Its use against tooth-ache, its germicidal properties (v. 4)—its use against scorpion bites (v. 7).

Panta Viṭṭhala (Viṭhoba Anna Paradkar) composed a work called *Suslokalāghava* with “*Sadbhaktiṭīkā*” in Śaka 1775 (= A.D. 1853).

In the second edition of this work by K. N. Sane, 1895 we find the following reference to *tobacco* (तमाखु) :—

p. 115 — “ धूम्रपत्री तमाखुरिति भाषायां । तां वर्णयति-
सुपर्णपरिशीलितो भवति साधुपूगाश्रितः
करोति सुदृढस्थितिं द्विजगणस्य सारान्वितः ।
सदा स्पृहयते सुधामिति बुधा गदानृत्सम-
स्तमाखुरिति सेव्यतां न वितनोति रागं यतः ॥ ५२२ ॥ ”

Com. सुपर्णेति । सुष्ठुपर्णानि तांबूलीदलानि तैः शीलितः सेवितः । साधु पूगं पूगफलं ।
द्विजगणस्य दंतानां दृढस्थितिं दाढर्यं । धूम्रपत्री दंतदाढर्यप्रदा पित्तकरी सरा
(मता ?) इति वैद्यकात् । सारः खदिरसारः । सुधां चूर्णं । अन्यत्र (गदा-
नृत्सम-) सुपर्णो गरुडः । साधूनां सनकादीनां पूगः समूहः । द्विजानां स्थितिं
पालनं । सारं अराभिः सहितं चक्रं । सुधा अमृतं । एवं गदानृत्ता विष्णुना सम-
श्रेयसर्वदा सेव्यः किन्न । यतः । रागं रक्तिमानं, स्नेहं च । विष्णुस्तु वैराग्यं
तनोतीति भेदः ॥ ५२२ ॥

Vaidya Bapalal G. Shah in his *Nighaṅṭu Ādarśa* (Vegetable Materia Medica) Part II (1928) devotes pp. 159-163 to *Tobacco* and records the following Sanskrit verses about *tobacco* :—

Page 159 — “ तमाखुः पित्तलस्तीक्ष्णश्रोणो बस्तिविशोधनः ।
मदकृद्भ्रामकस्तिको दृष्टिमान्धकरः सरः ॥
वामकः कटुको रुच्यो वातस्यानुविलोमकः ।
कफकासश्वासकोष्ठवातकृमीजयेत् ॥
दन्तशुक्रदृष्टिरुजो लिक्षायुक्तादिकान् गदान् ।
वृश्चिकादिविषं शोथं नाशयेदिति कीर्तितम् ॥ ”

—शालिग्रामनिघण्टु

— “ षड्रभृंगी तु कट्व्युक्ता चोष्णा श्वासरुजापहा ।
हिकं कफं कंठरोगं वातं गुहम च पीनसम् ॥
प्रीहां जंतुश्चामशूलमुदरस्थं रुजं जयेत् ॥ ”

—निघण्टुरत्नाकर¹

Page 160 — “ कलञ्जसंवेष्टनधूमपानात्
स्यादन्तशुद्धिर्मुखरोगहानिः ।
कफघ्नमामज्वरहानिकृच्च
गान्धर्वविद्याप्रवणैकसेव्यम् ॥ ” — विष्णुसिद्धान्तसारावली

1. Possibly this work is identical with निघण्टुरत्नाकर published at Bombay in 1868.

Raghunātha Indrajī alias Katābhat in his *Nighaṅṭa-Saṁgraha* (Junagad, 1893) records the following verses about *Tobacco* :—

Page 594— अथ तमाकुनां नामगुण ४८६

“ वज्रभृंगीक्षारपत्रा कुमिष्ठी ताम्रकुट्टक ॥

—निघण्टुरत्नाकर

- ॥ गुणाः ॥ 1. तमासुः पित्तलस्तीक्ष्णश्रोणो बस्तिविशोधनः ।
 2. मदकृद्भ्रामकस्तित्तो दृष्टिमांद्यकरः सरः ॥
 3. वामकः कटुको रुच्यो वातस्यानुविलोमकः ।
 4. कफकासश्वासवातकोष्ठवातकुमीजयेत् ॥
 5. दन्तशुक्रदृष्टिरुजो लीक्षायूकादिकान् गदान् ।
 6. वृश्चिकादिविषं शोथं नाशयेदिति कीर्तितः ॥

—निघण्टुरत्नाकर प. २३२

7. वज्रभृंगी तु कट्वयुक्ता चोष्णाश्वासरुजापहा ।
 8. हिक्रां कफं कंठरोगं वातं गुल्मं च पीनसं ॥
 9. प्लीहां जंतुश्चामशूलमुदरस्थं रुजं जयेत् ॥”

—निघण्टुरत्नाकर प. १७७”

Lines 1-6 in the above extract are quoted by Bapalal Shah in his *Nighaṅṭu Adarśa*, Part II, p. 159. The source of these lines is *Śāliḡrāmanighaṅṭu* according to Bapalal. Lines 7-9 are also quoted by Bapalal and their source is mentioned is *Nighaṅṭuratnākara*. Katābhat also mentions this source for these three lines.

The tendency of Indian medical works was towards incorporating new plants into them and mentioning their properties as will be seen from the extracts about *tobacco* recorded from these works in this paper. I shall feel thankful if any readers of this paper point out to me any more references to *tobacco* in Sanskrit sources than what I have discovered and recorded above.