

Āyurvedic Concepts and Treatment in Agni Purāṇa

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The **Agni Purāṇa** is a comprehensive treatise on almost all the relevant subjects, which prevailed in the society in the good old days. It has been arranged in a mythological manner and can be taken to reveal the history of ancient Indian civilization and science. Consequently, the Ayurvedic Science has also been described in this book in surprisingly great details. Besides narrating a number of prescriptions and precious recipes for the treatment of various diseases, it also contributes to the description of various drugs, both plants and minerals to discuss their properties and uses. The principles of Āyurveda have also been established firmly as in any authentic Ayurvedic treatise. The **Agni Purāṇa** is not a book on Āyurveda, but when one looks into the chapters which deal with Āyurvedic topics, it is difficult to believe the description of minute details about treatment aspects given in a non-Ayurvedic book. The Vedas, Upaniṣads and other Vedic literature only offer passing references about drugs and the treatment of diseases; but the **Agni Purāṇa** offers a systematic record as in any Āyurvedic Saṁhitā.

The **Agni Purāṇa** is so named because it has been narrated by Agnideva himself to Vasiṣṭha who, in turn, transferred this knowledge to Vyāsa and the subsequent generations—
व्यास उवाच—

शुकाद्यैः शृणु सूत त्वं वसिष्ठो मां यथाऽब्रवीत् । ब्रह्मसारं हि पृच्छन्तं मुनिभिश्च परात्परम् ॥

वसिष्ठ उवाच—

द्वैविध्यं ब्रह्म वक्ष्यामि शृणु व्यासाखिलानुगम् । यथाऽग्निर्मां पुराप्राह मुनिभिर्देवतैः सह ॥

पुराणं परमाग्नेयं ब्रह्मविद्याक्षरं परम् । ऋग्वेदाद्यपरं ब्रह्म सर्वदेवसुखावहम् ॥

अग्निनोक्तं पुराणं यदाग्नेयं ब्रह्म सम्मितम् । भुक्तिमुक्ति प्रदं दिव्यं पठतां शृण्वतां नृणाम् ॥

(अग्नि पु.1.7-10)

In the **Agni Purāṇa**, the knowledge of Āyurveda has been presented in the form of a dialogue between Dhanvantari and Suśruta who are supposed to be the first propagators of Āyurveda on this earth.

अग्निरुवाच—

आयुर्वेदं प्रवक्ष्यामि सुश्रुताय यमब्रवीत् । देवो धन्वन्तरिः सारं मृतसंजीवनीकरम् ॥

सुश्रुत उवाच—

आयुर्वेदं ममब्रूहि नराश्वेभरुर्गर्दनम् । सिद्धयोगान् सिद्धमन्त्रान् मृतसंजीवनीकरम् ॥

(अग्नि पु.279.1-2)

However, Dhanvantari has been regarded as the Creator of Ayurvedic Science as he emerged from the ocean with a pitcher full of nectar—

ततो धन्वन्तरिर्विष्णुरायुर्वेद प्रवर्तकः । विभ्रत् कमण्डलुम्पूर्णममृतेन समुत्थितः । (अग्नि पु. 3.11)

Dhanvantari is regarded to have emerged from the ocean as an incarnation of *Viṣṇu* himself as described in the following verses from **Bhāgavata Purāṇa**—

अथोद्धर्षमथ्यमानात् काश्यपैरमृतार्थिभिः । उदतिष्ठन् महाराज पुरुषः परमाद्भुतः ॥
दीर्घ पीवरदोर्दण्डः कम्बुग्रीवोऽरुणेक्षणः । श्यामलस्तरुणः स्रग्वी सर्वाभरणभूषितः ॥
पीतवासा महोरस्कः सुमृष्टमणिकुण्डलः । स्निग्धकुञ्चित केशाग्रः सुभगः सिंहविक्रम ॥
अमृता पूर्णकलशं विभ्रद्वलयभूषितः । स वै भगवतः साक्षात् विष्णोरंशांशसम्भवः ॥
धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् । (भागवत पु. 8.8.31-34)

In the history of Āyurveda, this mythological Dhanvantari, or more precisely *Ādi Dhanvantari*, has hardly any direct role to play in the development of the science on earth. Suśruta was the disciple of Divodāsa Dhanvantari who, at one time, was the king of Vārāṇasī; but at the time of imparting teachings to Suśruta and others, he probably left the throne and went into *Vānaprasthāśrama*. This fact has been mentioned in the **Suśruta Saṁhitā**, which has been further clarified by Ḍalhaṇa in his commentary—

“अथ खलु भगवन्तममरवरमृषिगण परिवृतमाश्रमस्थं काशिराजं दिवोदासं धन्वन्तरिमौपधेनव
वैतरणौरभ्र पौष्कलावत करवीर्य गोपुररक्षित सुश्रुत प्रभृतयः ऊचुः” (सू.सं.सू. 1.3)

When we look into the family-tree of kings of Vārāṇasī, we come across another Dhanvantari who was Divodāsa's great grandfather and is said to be the true incarnation of *Ādi Dhanvantari*. He was the son of Dhanva as mentioned in **Harivaṁśa Purāṇa**, **Vāyu Purāṇa**, **Brahmāṇḍa Purāṇa**, **Viṣṇu Purāṇa** and many other authentic treatises with minor alterations or discrepancies in the series. This is clear from the following verses—

काशस्य काशेयो राष्ट्रः पुत्रो दीर्घतपास्ततः ॥ धन्वस्तु दीर्घतपसो विद्वान धन्वन्तरिस्ततः ।
तपसोऽन्ते सुमहतो जातो वृद्धस्य धीमतः । (हरिवंश, 1.29.9-10; ब्रह्माण्ड पु. 2.67.7-8)

The incarnation of *Ādi Dhanvantari* in the form of Dhanva's son has been further confirmed in the same treatises illustrating the reason for such a birth for spreading the message of Āyurveda amongst his disciples—

द्वितीये द्वापरे प्राप्ते सौनहोत्रिः सकाशिराट् । पुत्रकामस्तपस्तेपे धन्वो दीर्घ महत्तदा ॥
ततस्तुष्टः स भगवानब्जः प्रोवाच तं नृपम् । यदिच्छसि वरं ब्रुहि तत्ते दास्यामि सुब्रत ॥

नृप उवाच—

भगवन् यदि तुष्टस्त्वं पुत्रो मे ख्यातिमान् भव । तथेति समनुज्ञाय तत्रैवान्तरधीयत ॥
तस्यगेहे समुत्पन्नो देवो धन्वन्तरिस्तदा । काशिराजो महाराज सर्व रोग प्रणाशनः ॥
आयुर्वेदं भरद्वाजात् प्राप्येह भिषजां क्रियाम् । तमष्टधा पुनर्व्यस्य शिष्येभ्यः प्रत्यपादयत् ॥
धन्वन्तरेस्तु तनयः केतुमानिति विश्रुतः । अथः केतुमतः पुत्रो वीरो भीमरथः स्मृतः ॥
सुतो भीमरथस्यापि दिवोदासः प्रजेश्वर । दिवोदासस्तु धर्मात्मा वाराणस्याऽधिपोऽभवत् ॥

(वायु. पु. 2.30.18-23)

Based on these references, *Ācārya Yādavaji Trikamji* presented the following series of kings of Vārāṇasī in his prelude to the **Suśruta Saṁhitā**—

काशः → दीर्घतपाः → धन्वः → धन्वन्तरिः → केतुमान् → भीमरथः →
दिवोदासः (धन्वन्तरिः) → प्रतर्दनः → वत्सः → अलर्कः

A similar series of family-tree has been presented in the **Agni Purāṇa** also with minor variations in the names and some discrepancies in the order too. Some more names have been added after Alarka (Anarkka) to extend the series by Kṣemaka, Varṣaketu, Vibhu and so on—

ब्राह्मणाः क्षत्रिया वैश्याः काशे दीर्घतमाः सुताः। ततो धन्वन्तरिश्चासीत्तत्सुतोऽभूच्च केतुमान् ॥
केतुमतो हेमरथो दिवोदास इति श्रुतः । प्रतर्दनो दिवोदासाद्भर्गवत्सौ प्रतर्दनात् ॥
वत्सादनवर्क आसीच्च ह्यनवर्कात् क्षेमकोऽभवत् । क्षेमकाद्वर्षकेतुश्च वर्षकेतोर्विभुः स्मृतः ॥

(अग्नि पु. 278.11-13)

Divodāsa was the king of Vārāṇasī and he adopted the title of *Dhanvantari* by virtue of having expertise in *Śalya Tantra* (Surgery). Infact, *Dhanvantari* is regarded as a synonym for surgeons. In the **Caraka Saṁhitā**, wherever surgical intervention is required for the treatment of a disease, the condition has been referred to the surgeons by saying “तत्र धान्वन्तरीयाणामधिकारः” It shows that two parallel branches of Āyurveda were running in the society; one of physicians known as *Ātreya Sampradāya* and the other of surgeons known as *Dhanvantari Sampradāya*. Ācārya Ḍalhaṇa, in his commentary on the **Suśruta Saṁhitā**, has described the meaning of *Dhanvantari* in the following words “धनुरिति शल्यं शल्यशास्त्रं वा; तस्य अन्तं पारं; इयति गच्छतीति धन्वन्तरिः” A person who has obtained expertise in the art and science of *Śalya Śāstra* (Surgery), is known as *Dhanvantari*. The **Suśruta Saṁhitā** is regarded as the textbook of surgery while the **Caraka Saṁhitā** is the book of internal medicine. Both *Dhanvantari* and *Suśruta* are considered as the pioneers of *Śalya Tantra* in Āyurveda. But in the **Agni Purāṇa**, though the entire description of Ayurvedic knowledge has been presented in the form of a dialogue between *Dhanvantari* and *Suśruta*, no surgical treatment has been mentioned at any place. The principles of surgery which have been so prominently established in the **Suśruta Saṁhitā** including the surgical instruments, eight surgical procedures (अष्टविध शस्त्रकर्म), the types of wounds and their management, methods of bandaging and wound dressing, etc., are completely missing in the **Agni Purāṇa**. It is surprising to note that Divodāsa *Dhanvantari* who claims himself as the true incarnation of *Ādi Dhanvantari* and pledges to teach Āyurveda with *Śalya tantra* in prominence in the **Suśruta Saṁhitā**, does not talk about *Śalya tantra* in the **Agni Purāṇa**. The following verse indicates his pledge towards *Śalya tantra*

अहं हि धन्वन्तरिरादि देवो जरारुजा मृत्युहरोऽमराणाम् ।

शल्य्याङ्गमङ्गैरपरैरुपेतं प्राप्तोऽस्मि गां भूय इहोपदेष्टुम् ॥ (सु.सं.सू. 1.21)

The physicians cannot be the surgeons; but the surgeons are the physicians too. The physicians can not undertake surgical operations unless they have a full command on internal medicine also. From this point of view, whatever medical knowledge has been presented in the **Agni Purāṇa**, is perfectly authentic even if it has been narrated by *Dhanvantari* to *Suśruta* excluding the surgical procedures and principles.

Classification of Diseases

The classification of diseases has been shortly described in the **Agni Purāṇa**, but it is very much in accordance to the vivid description given in the **Suśruta Saṁhitā**. The four types of diseases, viz., (i) *Śārīra* (intrinsic), (ii) *Mānasa* (mental), (iii) *Āgantuja* (extrinsic) and (iv) *Sahaja* (natural) given in the **Agni Purāṇa**, resemble the types given in the **Suśruta Saṁhitā** with only minor changes in the order and the nomenclature—

शारीरमानसागन्तुसहजा व्याधयो मताः। शारीराः ज्वरकुष्ठाद्याः क्रोधाद्या मानसामताः ।

आगन्तवो विघातोत्थाः सहजा क्षुज्जरादयः॥ (अग्नि पु. 280.1-2)

It can be very well compared with the description given in the **Suśruta Saṁhitā**—

तद्दुःख संयोगा व्याधय उच्यन्ते॥ ते चतुर्विधाः आगन्तवः, शारीराः, मानसाः, स्वाभाविकाश्चेति॥

(सु.सं.सु. 1.23,24)

Doṣas and Dhātus

The Ayurvedic concepts of *tridoṣa* and *sapta dhātu* have been established in **Agni Purāna** also. The bodily physiology is governed by the three *doṣas*, viz., *vāta*, *pitta* and *kapha*, whereas the functions of the body are being carried out by the seven *dhātus*, which are produced as a result of the nutritional part of the food material ingested by an individual. These *dhātus* are (i) *rasa*, (ii) *rakta*, (iii) *māṁsa*, (iv) *meda*, (v) *asthi*, (vi) *majjā* and (vii) *śukra*

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते। मेदसोऽस्थि ततोमज्जा मज्जातः शुक्रसम्भवः॥

(सु.सं.सू. 14.10)

This factor has been elaborately explained in the **Agni Purāna**—

वातपित्त कफादोषा धातवश्च तथा शृणु। भुक्तं पक्वाशयादन्नं द्विधा याति च सुश्रुत ॥

अंशेनैकेन किट्टत्वं रसताञ्चापरेण च। किट्टभागो मलस्तत्र विण्मूत्रस्वेददूषिकाः॥

नासामलङ्घ्णमलं तथा देहमलञ्च यत् । रसभागाद्रसस्तत्र समाच्छोणितता व्रजेत् ॥

मांसं रक्तात्ततो मेदो मेदसोऽस्थश्च सम्भवः। अस्थोः मज्जा ततः शुक्रं शुक्राद्रागस्तथौजसः॥

(अग्नि पु. 280.6cd-10ab)

Action of Drugs

The drugs act on the body by virtue of their *rasa* (*madhura*, *amla*, *lavaṇa*, *kaṭu*, *kaṣāya* and *tikta*), *guṇa* (*guru* and *laghu*), *vīrya* (*uṣṇa* and *śīta*), *vipāka* (*madhura*, *amla* and *kaṭu*) and *prabhāva* (specific action). This principle has been clearly mentioned in **Agni Purāna**—
धन्वन्तरिरुवाच—

रसादि लक्षणं वक्ष्ये भेषजानां गुणं शृणु। रसवीर्यविपाकज्ञो नृपादीन् रक्षयेन्नरः॥

रसाः स्वाद्वम्ललवणाः सोमजाः परिकीर्तिताः। कटुतिक्तकषायाणि तथाऽऽग्नेया महाभुजः॥

त्रिधा विपाकोद्रव्यस्य कट्वम्ललवणात्मकः। द्विधा वीर्यं समुद्दिष्टमुष्णं शीतं तथैव च॥

अनिर्देश्य प्रभावश्च ओषधीनां द्विजोत्तम। मधुरश्च कषायश्च तिक्तश्चैव तथा रसाः ॥

शीतवीर्याः समुद्दिष्टाः शेषास्तूष्णाः प्रकीर्तिताः । (अग्नि पु. 289.1-5)

Effect of Seasons on Doṣic Balance

The seasonal variations also bear the responsibility of creating a disbalance in the *doṣic* status of a person. Each *doṣa* has a tendency to accumulate at its own site in a particular season and in the next season it gets vitiated, while in the third season it undergoes spontaneous resolution. That is the normal cycle of body physiology which is specific for specific seasons. This cycle in Āyurveda is termed as *sañcaya*, *prakopa* and *praśama*. If due to some reason, *praśama* is not possible, the cycle undergoes further stages of disbalance causing diseases. The treatment should precisely be directed to expel or alleviate the accumulated or vitiated *doṣas*.

This fact is also considered in the **Agni Purāna** and has been explained in a better way—

शिशिरे च वसन्ते च निदाघे च तथा क्रमात् । चय प्रकोप प्रशमाः कफस्य तु प्रकीर्तिताः॥

मेघकाले च शरदि हेमन्ते च यथाक्रमात् । चय प्रकोप प्रशमास्तथा पित्तस्य कीर्तिताः ॥

(अग्नि पु. 280/22,24)

Principles of Treatment

In *Ayurvedic Samhitās* certain principles have been mentioned which are applicable in uncomplicated conditions of the diseases and are commonly followed by the physicians. The most popular dictum in such cases mentioned by Caraka, often quoted by the physicians, is—

ज्वरादौ लङ्घनं कुर्यात् ज्वरमध्ये तु पाचनम् । ज्वरान्ते शमनं कुर्यात् ज्वरमुक्ते विरेचनम् ॥

The **Agni Purāna** is also full of such dictums which can be picked up and applied in different conditions. Some of these generally applicable principles are quoted hereunder—

(1) In Pyrexia (fevers)—

रक्षन् बलं हि ज्वरितं लङ्घितं भोजयेद्विषक् । सविश्वं लाजमण्डन्तु तृड्ज्वरान्तं शृतंजलम् ॥

मुस्त पर्पट कोशीर चन्दनोदीच्य नागरैः । षडहे च व्यतिक्रान्ते तिक्तकं पाययेद् ध्रुवम् ॥

स्नेहयेत्यक्तदोषन्तु ततस्तं च विरेचयेत् । जीर्णाः षष्टिकनीवार रक्तशालि प्रमोदकाः ॥

(अग्नि पु. 279.3-5)

(2) In Bleeding episodes—

अधोगे वमनं शस्तमूर्द्धवगे च विरेचनम् । रक्तपित्ते तथा पानं षडङ्ग शुण्ठिवर्जितम् ॥ (अग्नि पु. 279.8)

(3) In Neurological disorders—

मधुसर्पिः पयः शक्र निम्ब पर्पटकौ वृषम् । तक्रारिष्टाश्चश्यन्ते सततं वात रोगिणाम् ॥ (अग्नि पु. 279.26)

(4) In Heart diseases and Hiccoughs—

हृद्गो विरेच्यास्तु पिपल्यो हिक्किनां हिताः । (अग्नि पु. 279.27)

(5) Antidotes to various Poisons—

(i) Snake Bite—

भक्षणं निम्ब पत्राणां सर्पदष्टस्य भेषजम् । ताल निम्बदलं केश्यं जीर्णं तैलं युवा घृतम् ॥ (अग्नि पु. 279.56)

(ii) Scorpion Bite—

धूपो वृश्चिकदष्टस्य शिखिपत्रघृतेन वा । अर्कक्षीरेण सम्पिष्टं लोपा बीजं पलाशजं ॥ (अग्नि पु. 279.57)

(iii) Insect Bite—

पीत्वा मूलं त्रिवृत्तुल्यं तण्डुलीयस्य सर्पिषा । सर्पकीट विषाण्याशु जयत्यति बलान्यपि ॥ (अग्नि पु. 279.59)

(iv) Spider Poison—

चन्दनं पद्मकङ्कष्ठं लताम्बूशीर पाटलाः । निर्गुण्डी सारिवा सेलुर्लूता विष हरो गदः ॥ (अग्नि पु. 279.60)

(6) Specific Actions

(i) Errhines (*Sirovirecana*)—

शिरोविरेचनं शस्तं गुडनागरकं द्विज ॥ (अग्नि पु. 279.61cd)

(ii) *Snehana* and *Basti* Therapies—

स्नेहपाने तथा बस्तौ तैलं घृतमनुत्तमम् ॥ (अग्नि पु. 279.62ab)

(iii) Hot and Cold Fomentations—

स्वेदनीयः परोवह्निः शीताम्भः स्तम्भनं परम् । (अग्नि पु. 279.63)

(iv) Laxatives and Emetics—

त्रिवृद्धिरेचने श्रेष्ठा वमने मदनं तथा ॥ (अग्नि पु. 279.63)

(7) Alleviation of Vāta, Pitta and Kapha—

बस्तिविरिको वमनं तैलं सर्पिस्तथा मधु।

बात पित्त बलाशानां क्रमेण परमौषधम् ॥ (अग्नि पु. 279.63)

Medical Treatment of Surgical Diseases

The **Agni Purāṇa** does not talk about surgical procedures at any place, which is surprising because both Dhanvantari and Suśruta are the surgical experts. However, certain recipes have been mentioned for the treatment of surgical conditions to be taken internally or apply locally as required. These preparations are often useful when they are combined with the surgical procedures, but their exclusive use can also alleviate or relieve the condition to some extent. The diseases, which stand as absolute indications for surgery have not been mentioned in the **Agni Purāṇa**. The medical treatment for some of the common surgical conditions are given below :

(1) Adenopathies and Goitres—

साधितं लाङ्गली कल्के तैलं निर्गुण्डिका रसैः।

गण्डमाला गलगण्डौ नाशयेन्नस्य कर्मणा ॥

(अग्नि पु. 283.11)

(2) Skin Lesions—

पल्लवैरर्कं पूतीकस्नुही रुग्घात जातिकैः ।

उद्धर्तयेत् सगोमूत्रैः सर्वत्वग्दोष नाशनैः ॥

(अग्नि पु. 283.12)

(3) Laprotic Lesions—

वाकुची सतिला भुक्ता वत्सरात् कुष्ठ नाशिनी ।

पथ्या भल्लातकी तैल गुडपिण्डी तु कुष्ठजित् ॥

(अग्नि पु. 283.13)

(4) Haemorrhoids (Piles)—

पूतीक वह्निरजनी त्रिफलाव्योष चूर्णं युक् ।

तक्रं गुदाङ्कुरे पेयं भक्ष्या वा सगुडाऽभया ॥

(अग्नि पु. 283.14)

(5) Abscesses—

पथ्या शिग्रु करञ्जाकत्वक्सारं मधु सिन्धुमत् ।

समूत्रं विद्रधिं हन्ति परिपाकाय तन्त्रजित् ॥

(अग्नि पु. 283.22)

(6) Fistula-in-Ano—

त्रिवृता जीवती दन्ती मञ्जिष्ठा शर्वरीद्वयम् ।

तार्क्षजं निम्बपत्रञ्च लेपः शस्तो भगन्दरे ॥

(अग्नि पु. 283.23)

(7) Sinuses—

रुग्घातरजनी लाक्षाचूर्णाजिक्षौद्र संयुता ।

वासो वर्त्तिव्रणे योज्या शोधनी गतिनाशिनी॥

(अग्नि पु. 283.24)

(8) Wounds and Goitres—

श्यामा यष्टि निशा लोध्र पद्मकोत्पल चन्दनैः ।

समरीचैः शृतं तैलं क्षीरे स्याद्व्रणरोहणं॥

(अग्नि पु. 283.25)

Highly Effective Specific Recipes

These have been described under the name of *Mṛtasañjīvanikara Siddhayoga* which conveys the sense that these are capable of reviving even a dead person. Although Dhanvantari is the main preacher of these recipes, but he has given the credit to Ātreya for designing and originating these preparations—

धन्वन्तरिरुवाच—

सिद्धयोगान् पुनर्वक्ष्ये मृतसन्जीवनी करान् ।

आत्रेय भाषितान् दिव्यान् सर्वव्याधि विमर्दान् ॥

(अग्नि पु. 285.1)

There is a long list of these recipes and it is not possible to describe them in this small write-up. However, two of them appear to be most important. One of them is *Pañcatikta*

Ghṛta, which has been claimed to treat a number of diseases, as is clear from the following verse—

अशीतिंवातजान् रोगान् चत्वारिंशश्च पैत्तिकान् ।
विंशतिं श्लैष्मिकान् कासपीनसाशो ब्रणादिकान् ॥
हन्त्यन्यान्योगराजोऽयं यथाऽर्कस्तिमिरं खलु । (अग्नि पु. 285.24-25)

Another is *Nārāca Yoga*, which is a simple recipe but appears to be highly effective—

पथ्यासैन्धवकृष्णानां चूर्णमुष्णाम्बुना पिबेत् ॥
विरेकः सर्वरोगघ्नः श्रेष्ठो नाराच संज्ञकः । (अग्नि पु. 285.76-77a)

The chapter deals with practically all types of conditions including the common surgical ailments, abdominal and respiratory diseases, eye and ENT diseases, gynaecological diseases and the maternity problems, etc. The chapter ends with the following verse—

सिद्धयोगा मुनिभ्यो ये आत्रेयेण प्रदर्शिताः ।
सर्वरोग हराः सर्वयोगाग्याः सुश्रुतेन हि ॥ (अग्नि पु. 285.77)

Vṛkṣāyurveda

This is a small but unique chapter in the **Agni Purāṇa**, which is often missing in the Ayurvedic texts including the *nighaṅṭus*. It hardly contains a dozen of verses but the subject is very important. It deals with the cultivation, plantation and maintenance of medicinal plants in order to increase their potency and keep the plants disease-free and healthy. The ideal distance between each plant and each row of plants has been clearly mentioned.

A number of recipes have been mentioned to increase the potency of the herbs and to treat them effectively in case they become sick.

Another important aspect of the Āyurvedic descriptions in the **Agni Purāṇa** are the chapters on Veterinary Science under the names of *Gajāyurveda* and *Aśvāyurveda*. These chapters, though narrated by Dhanvantari to Suśruta, have actually been adopted from the descriptions by their original experts. The *Gajāyurveda* has been borrowed from the versions of *Pālakāpya* and *Aśvāyurveda* from the narrations of *Śālihotra*.

गजायुर्वेदं प्रोवाच पालकाप्योऽङ्गराजकम् ॥ (अग्नि पु. 286.24)
अश्वादि लक्षणं वक्ष्ये शालिहोत्रो यथाऽवदत् ॥ (अग्नि पु. 288.66)

There are six big chapters attributed to the description of external and internal features of different types of elephants and horses together with the diagnosis and treatment of the diseases which they possibly suffer from. The description is concluded by Agni in the following words—

शालिहोत्रः सुश्रुताय हयायुर्वेदमुक्तवान् ।
पालकोप्योङ्गराजाय गजायुर्वेदमब्रवीत् ॥ (अग्नि पु. 292.44)

These are the glimpses of the chapters contained in the **Agni Purāṇa** dealing with the Ayurvedic concepts and treatment.

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