

## Importance of planting & treatment of disease in *Śārṅgadhara Paddhati*

Sudha Singh<sup>#</sup>

[sudhavidik@gmail.com](mailto:sudhavidik@gmail.com)

### **Abstract**

*Sanskrit is a language in which many of branches of knowledge were evolved very earlier in the history of humanity. But many branches of knowledge including science and technology vanished in rotation of time due to various reasons but still some texts are found, on account of those we can assume the progress of ancient Indian wisdom. We are talking about Vṛkṣāyurveda which for first time published by Peter Peterson under the book named by Śārṅgadhara Paddhati.*

We do not find a big texts like Caraka Saṁhitā etc. on plant science but still some texts are found dealing with this. *Upavana Vinoda* is a text which is compiled in *Śārṅgadhara Paddhati* of Ācārya Śārṅgadhara. Same text is known as *Vṛkṣāyurveda* of *Surapāla* with very less differences. Besides this text we find the plant science in various texts like *Mahābhārata*, *Agnipurāṇa*, *Bṛhatsaṁhitā* and *Garudapurāṇa* etc.

We find that texts on plant science are very less in numbers in Sanskrit though they are very useful and important. *Vṛkṣāyurveda* tell that better to have a tree (planted) by the wayside where many rest under its shade than to have many sons born who are devoid of wealth and virtue.<sup>1</sup>

We read in the *Sāstras* that (excavation of) a pond is equivalent (in virtues) to (sinking of) ten wells, a lake is equivalent to ten ponds, and a son is equivalent to ten such lakes and a tree is as good as ten sons.<sup>2</sup>

---

<sup>#</sup> Sanskrit Lecturer, GGIC, Pt. G.B. Pant University of Agriculture & Technology, Pantnagar, Uttaranchal, India.

<sup>1</sup> bahubhirbhavata kiṁ jātaiḥ putrairdharmārthavarjitaiḥ |

varamekaḥ pathi taruryatra viśramate janaḥ ||4|| **Śārṅgadhara Paddhati, Upavanavinoda**

<sup>2</sup> daśakūpasamā vāpī daśavāpīsamō hṛdaḥ |

To make planting compulsory our ancient scholar bound it with religion because religion has very much importance in India. For example it's said that he, who for pleasure makes him a good garden full of fruit and flower trees, is destined to go to the abode of Siva and resides there for as many as three ages. One should plant trees with full knowledge of these particulars, in as much as, from trees proceed virtues, material prosperity, fulfillment of desires and salvation, all these four sovereign things.<sup>3</sup>

He, who plants after a proper method two Banyan trees, goes to the abode of Śiva, and is waited on by the seraphim.<sup>4</sup>

This was a compulsion for Śiva worshipping community but worshippers of god as Viṣṇu also bound to plant certain trees. For Viṣṇu worshippers it's said that a man is sure to reside in *Vaikuṅṭha* (the abode of Viṣṇu) for as many thousand years as there are Basil plants planted in his house.<sup>5</sup> In same way he, who plants *Aśvattha* trees after proper methods, no matter where, goes to the abode of Viṣṇu.<sup>6</sup>

Sun worshippers are advised to plant *Nimba* tree. It says that the virtuous man who plants three *Nimba* trees attains to the abode of the Sun and stays there for three thousand years.<sup>7</sup>

To make sure the plantation of *Plakṣha* it is compared with Rājasūya Sacrifice. In Śārngadhara Samhitā its said that there can be no doubt of the fact that the man who plants four *Plakṣa* trees enjoys the fruits of a *Rājasūya* sacrifice. He, who plants

daśahr̥dasamo putro daśaputrāsamo drumah || Ibid, 5

<sup>3</sup>krīḍārāmaṃ tu yaḥ kuryādudāmapaphalasaṃyutam |

sa gacchecchaṃkarapuraṃ vasettatra yugatrāyam ||6||

etatsarvaṃ pariñāya vṛkṣāropaṃ samārabhet |

dharmārthakāmamokṣāṇāṃ drumebhyaḥ sādhanam yataḥ ||7|| Ibid

<sup>4</sup>vaṭavṛkṣadvayaṃ martyo ropayedyo yathāvidhi |

śivaloke vasetso'pi sevastvapsarogaṇaiḥ ||12|| Ibid

<sup>5</sup>yāvaddināni tulasī ropitā yadgr̥he vaset |

tāvadarṣasahasrāṇi vaikuṅṭhe sa mahīyate ||8|| Ibid

<sup>6</sup>evameva hi yo'śvattham ropayed vidhinā narah |

yatra kutrāpi vā sthāne gacchetsa bhavanam hareḥ ||10|| Ibid

<sup>7</sup>nimbatrayam samāropya naro dharmavicakṣaṇaḥ |

sūryalokaṃ samāsādyā vasedabdāyutatrayam ||13|| Ibid

five *Āmra* (Mango) trees by the wayside or in the garden, secures the salvation of fourteen generations past and future, backward and forward.<sup>8</sup>

The man who plants either seven or even one *Palāśa* tree, gets at the abode of *Brahmā* and is waited upon there by the best of gods.<sup>9</sup> He, who plants six *Śiriṣa* trees by the wayside, attains to the abode of *Garuḍa* and spends his days there in as much pleasure as the gods do.<sup>10</sup> He, who plants eight *Udumbara* trees himself or gets them planted by others, reaches the abode of the God of Moon and enjoys intensity of pleasure there.<sup>11</sup>

Worshippers of Śakti are advised that he, who plants a *Madhūka* tree, becomes free from all diseases, and by him all the gods, especially, the goddess *Pārvatī* is pleased or gratified.<sup>12</sup>

Thus we see that all religious communities of Hinduism are directed to plant trees. In this way public becomes motivated himself to plant trees according his religious belief. In modern time men are mould to money only, therefore decay of environment is increasing faster.

*Vṛkṣāyurveda* tells that trees, like men, get diseases through the affections of *vata*, *pitta* and *kapha* -the three pathological humors. One should diagnose the diseases through their symptoms and cure them radically.<sup>13</sup> According to this

---

<sup>8</sup>caturṇāṃ plakṣavrkṣāṇāṃ ropañānnātra saṃśayaḥ |  
rājasūyasya yajñasya phalaṃ prāpnoti mānavaḥ ||14||  
pañcāmṛānropayedastu mārgeṣūpavaneṣu ca |  
bhūtānbhaviṣyānpuruṣāṃstārayetsa caturdaśa ||15|| Ibid

<sup>9</sup> palāśasākhinaḥ sapta ropayedekameva vā |  
brahmalokamavāpnoti pūjyate cāmarottamaḥ ||17|| Ibid

<sup>10</sup> śiriṣasākhināṃ ṣaṇṇāṃ yaḥ kuryātpratiropaṇam |  
gārūḍaṃ lokamāsādyā modate devavatsadā ||16|| Ibid

<sup>11</sup> udumbaradrumānaṣṭau ropayetsvayameva yaḥ |  
prerayedropañyāpi candraloke sa modate ||18||

śārṅgadharapaddhati, upavanavinoda

<sup>12</sup> pārvatī toṣitā tena sa bhavacca nirāmayāḥ |  
pūjitāḥ devatāḥ sarvā madhūko yena ropitaḥ ||19|| Ibid

<sup>13</sup> narāṇāmiva vṛkṣāṇāṃ vātapittakafādgaḍāḥ |  
saṃbhavanti nirupyātaḥ kuryāttaddoṣanāśanam|| Ibid, 175

theory tall, thin, short, sleepless or partly conscious trees are of *vāta prakṛti*. They do not bear flowers and fruits.<sup>14</sup>

Trees of *Pitta prakṛti* (bilious temper) cannot bear the rays of the sun, are of yellow color, and shed their branches over and over again, and bear premature fruits.<sup>15</sup> Same way the trees of *kapha prakṛti* (phlegmatic temper) have their branches and leaves very glossy, flowers and fruits well shaped and of good appearance, trunks symmetrical, and all parts covered with creepers.<sup>16</sup>

Rudeness of appearance, tubercles {nodules over the body} both of large and small size are due to *vāta doṣa* which may be overcome by the application of *Lodhra* flower, cow-dung, fats and *kuṇapa* water.<sup>17</sup>

For the treatment of trees struck by lightning is Ghana (musta) *usira*, *madhuka*, *mudga*, *masa*, *yava* and *tila* pasted with milk and water, -when applied to the roots of (such a tree,) it is eased and becomes normal.<sup>18</sup>

The bodies of trees burnt with fire when besmeared with lotus bulb pasted with *kuṇapa* water and milk, bear leaves as bright as *marakata* jewels.<sup>19</sup>

Now a days vegetables are growing more fast with the help of harmful chemicals but in ancient India it was practiced with the help of natural tricks. For example if

---

<sup>14</sup> kṛśo dīrgho laghū rūkṣo nidrāhīnolpacetanaḥ |  
na dhatte phalapuṣpāṇi vātaprakṛtikastaruḥ || Ibid,177

<sup>15</sup> ātapāsahanaḥ pāṇḍuḥ śākhāhīno muharyadi |  
akālaphalapākī syācchākhī pittātmakaḥ kṛśaḥ || Ibid , 178

<sup>16</sup> snigdhasākhādalaḥ śākhī samyakpuṣpaphalajjvalaḥ |  
latāparītagātrastu kaphavānparimaṇḍalaḥ ||179, Ibid

<sup>17</sup> raukṣyaṃ granthiḥ kuṭilatā vātādvṛkṣasya jāyate |  
govīḍlodhravasākuṇajalaistajjaya bhavet ||182 Ibid

<sup>18</sup> vṛkṣasyāśanidagdhasya jīvanaṃ śṛṇu bheṣajam |  
ghanośīramadhūkaiśca mudrā māśā yavāstilāḥ ||  
piṣṭāḥ kṣīrāmbusaṃyuktaiḥ secayettamabhīkṣṇāśaḥ |  
sa sekāpyāyitaḥ śīghraṃ prakṛtistho bhaviṣyati || Ibid,187-188

<sup>19</sup> kuṇapajalapayoniṣiktamūlaḥ sarasijakandaviliptasarvagātraḥ |  
taruranalahato bibharti bhūyo marukatarāṅgaharinti pallavāni ||185||  
śārṅgadharapaddhati, upavanavinoda

the cut stem of a tree (cuttings) be besmeared with boiled sugar- cane juice, and sugar-cane juice be applied to its roots, it bears flowers out of season.<sup>20</sup>

Similarly if earth (soil) and cow-dung and *ghee* compounded together be applied to the root of a gourd creeper coming out of the hole of a *Mandāra* tree, it always bears fruits.<sup>21</sup> There are so many methods in *Vṛkṣāyurveda* who may be proved very helpful to grow fruits and vegetables against their season, without using any harmful chemical.

Thus it is crystal clear that *Vṛkṣāyurveda* is a very important in modern period also. The tricks to cure plants and growing fruits and vegetables out of season should be tested in frame of modern agricultural science. Then only people can get the most advantage of this text.

## Bibliography

1. Ayachit S. M. (Tr.) 2002. ***Kashyapiya Krishi Sukti*** (A Treatise on Agriculture by Kashyapa). Agri-History Bulletin No. 4. Asian Agri-History Foundation, Secunderabad- 500009, Andhra Pradesh, India.
2. Chaudhuri, S. P. Ray (Tr.) 1936. ***Kṛṣi-Saṅgraha***, Imperial Bureau of Soil Science. England, Monthly Bulletin No. 59.
3. Nene Y. L. 2007. ***Glimpses of the Agricultural Heritage of India***. Asian Agri-History Foundation, Secunderabad- 500009, Andhra Pradesh, India.
4. Sadhale, Nalini (Tr.) 1999. ***Krishi-Parashara*** (Agriculture by Parashara). Agri-History Bulletin No. 2. Asian Agri-History Foundation, Secunderabad - 500009, Andhra Pradesh, India.
5. Sadhale, Nalini (Tr.) 2004. ***Vishvavallabha (Dear to the World: The science of Plant Life)***. Agri-History Bulletin No. 5. Asian Agri-History Foundation, Secunderabad - 500009, Andhra Pradesh, India.
6. Saxena R. C., Choudhary S. L., and Nene Y. L. 2009. ***A Textbook on Ancient History of Indian Agriculture***. Asian Agri-History Foundation (AAHF), Secunderabad 500009; and Rajasthan Chapter of AAHF, Udaipur 313002, India.

---

<sup>20</sup> sampakveṣurasavidārikandakavilīptamūlabhāgasya|  
siktasyeṣurasena ca tarorakāle bhavetkusumam||200, Ibid

<sup>21</sup> mandāradrumarandhre yā kauṣmāṇḍī nirgatā latā|  
mṛḍgomayaghr̥te tasmīnsikte phalati sā sadā||219, Ibid

7. Singh, Srinarayan (Tr. Hindi) 1971. **Krishi-Parashara**. Jayabhārata Press, Ramnagar, Varanasi, India. 80pp.
8. Wojtilla, Harrassowit, Gyula, Wiesbaden, 2006. *History of Krsisastra : a history of Indian literature on traditional agriculture*. 91 pp.
9. जुगनू, डॉ. श्रीकृष्ण (अनु.) 2004. **वृक्षायुर्वेदः** (सुरपाल विरचित), चौखम्बा संस्कृत सीरीज ऑफ़िस, वाराणसी, भारत।
10. जुगनू, श्रीकृष्ण (अनु.) 2005. **विश्ववल्लभ-वृक्षायुर्वेदः**, न्यू भारतीय बुक कार्पोरेशन, 5824, न्यू चन्द्रावल (निकट शिव मन्दिर), जवाहरनगर, दिल्ली-110007, भारत।