

## AYURVED UTAPATI

**N**obody knows exactly when the life existed in the universe. There are differences of opinion regarding the first existence of human race in this universe. Some opine that man existed on the earth long before one-lakh years B.C.

Ayurveda, the science of life is eternal, permanent and it has no beginning. Lord Brahma revealed Ayurveda to Daksha Prajapati, who in turn taught to Ashwins where from it passed to Indra. Sage Bharadwaja was the first mortal who learned the life science from Lord Indra.

The descent of Ayurveda from Lord Brahma to Indra can be called as Divine origin. The period up to Indra was also known as *Vedic period*.

Bharadwaja taught Ayurveda to Punarvasu Atreya and he in turn taught it to his disciples Agnivesa, Bhela etc. They started writing treatises on their names. That was the beginning of *Samhita period*. The period extended from the time of Sage Bharadwaja to the time Acharya Vagbhata can be treated as the *Samhita period*.

So ayurveda science developed mainly in two phases

- 1) Vedic period
- 2) Samhita period.

- 1) Vedic period :

### **Vedic literature:**

The ancient Indian literature mainly consists of ritual works. In it historical incidents and matter related to the preventive and curative aspects of medicine also are available. *Vedas* are the oldest records of mankind. They are four in number such as *Rigveda*, *Yajurveda*, *Sama Veda* and *Atharveda Veda*. In fact the medical knowledge is lying scattered in the vast body of the *Vedic* literature. By studying *Vedas* one can understand the socio-economic, political, spiritual conditions and the status of health science also.

### **Brahmanas, Aranyakas and Upanishads:**

Among the *Brahmana Grandhas* and *Upanishadic* literature, *Aitareya Brahmana*, *Satapatha Brahmana*, *Taittareya Upanishad*, *Chandogyopanishad* etc. are

the important ones. In those works, the kings and their kingdoms like Gandhara, Kaikeya, Kuru, Kosala, Panchala, Videha etc. were described. The sages connected to Ayurveda and also the historical events can be found from *Brahmanas* and *Upanishads*. Among the *Aranyakas*, *Brihadaranyaka* is the most popular one, in which the basic principles of Ayurveda, especially *Atma*, *Paramatma* etc. have been discussed.

**Vedangas:**

They are six limbs of the *Vedas* viz.

1. *Siksha* (Orthography or pronunciation of the Vedas)
2. *Vyakarana* (Grammar)
3. *Chandas* (Prosody)
4. *Nirukta* (Etymology)
5. *Ka/pa* (Rules of rituals)
6. *Jyotisha* (Astrology)

These will be helpful to study and understand the *Vedas* and also useful for the practical utilization of the essence of the knowledge obtained from *Vedas*.

**Puranas:**

The popularization of the *Vedic* religion and Hindu philosophy was accelerated through the publication of *Puranas*. They are eighteen in number. We find an account of royal dynasties of Hindustan in the *Puranas* such as the line of the Purus, Ikshwakus and Magadha kings. The historical events in the development of Ayurveda also can be traced by studying these *Puranas*.

**Smritis:**

*Manu Smriti*, *Narada*, *Vishnu* and *Yagnavalkya Smriti* are the famous works. They are not mere law books. Along with the civil and criminal laws, they dealt with the rules of inheritance and the laws of marriage and also every aspect of individual life.

**Buddhist literature:**

It helps the historians a lot to know the details of the Indian history. Tripitaka, Dharma path, Buddha Charitra, Chulla Vagga etc. are the important works of Buddhist literature.

With the help of these works one can understand the political, socio- economic and ritual status of India during the period of Lord Buddha. The knowledge pertaining to the medical science also can be traced. In some of the works one can find the details of osteology, which was not found even in Charaka Samhita and Susruta Samhita.

**Determination of Vedic period**

The period extends from pre-historic times up to 2500 BC can be treated as *Vaidika Yuga*. Though there is a difference of opinion regarding the fixation of *Vaidika*

*Yuga* among various scholars, all opine that *Vedas* are the oldest records of Hindu scriptures. Hindu scriptures are generally classified into two types such as *Sruti* and *Smriti*.

*Sruti* means heard. *Smriti* means recollection. It is believed to have been heard as revelation from Brahma and *Rishis*, thus inspired have left a record of those truths for the benefit of mankind. These records are known as *Vedas*. The term *Veda*, literally means knowledge.

They are 4 in number.

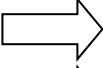

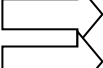
1. *Rigveda*
2. *Yajurveda*
3. *Sama Veda*
4. *Atharvveda Veda*

Each of them is divided into 4 parts.

- a) The *Samhitas* ( Sacred texts)
- b) The *Brahmanas* (Commentaries)
- c) The *Aranyakas* (Forest books)
- d) The *Upanishads*

The *Brahmanas-and Samhitas* are loosely designated as '*Karma Kanda*', the portion pertaining to rituals and as the *Upanishads*, the '*Gnana Kanda*' the portion dealing with supreme knowledge. Though Ayurveda has been described as the essence of all *Vedas*, some opine that it is the fifth *Veda*.

Every *Veda* has an *Upaveda* of its own as under.

Veda	upaveda
 <i>Rigveda</i>	<i>Dhanurveda</i> (Archery)
 <i>Yajurveda</i>	<i>Gandharva Veda</i> (Music)
 <i>Sama Veda</i>	<i>Stapatya Veda</i> (Architecture)
 <i>Atharvveda</i>	<i>Ayurved</i> (The science of life)

### Summary

- Ayurveda is *Anadi* and *Saswata*
- Brahma is identified not only as the creator of the universe but also the creator of Ayurveda
- The concepts of Ayurveda are available in *Rigveda* and *Atharvveda Veda* abundantly
- The concepts of health care are well developed during the time of *Atharvveda Veda* which has formed the basis for developing Ayurvedic

treatises (*Samhitas*)

- With regards to the descent of Ayurveda the period of transmission of knowledge from Brahma to Indra is identified as *Vaidika Kala* and the latter period is considered as the starting phase of *Samhita Kala*.
- The division of Ayurveda into *Ashtangas* (8 branches of Ayurveda) has started after Indra period.

The number of medicinal plants in *Rigveda*, *Yajurveda* and *Athrvveda Veda* are 67, 81 and 289 respectively

Also we find so many reference in vedas of ayurveda.

## 2) SAMHITA PERIOD

- During that period *Samhita* a number of treatises were written by various *Acharyas* on different topics of Ayurveda.
- *Samhita* means the authentic text on a particular subject. For Eg: *Charaka Samhita*, *Susruta Samhita* and *Kasyapa Samhita*.
- Even though all these works dealt with the eight branches of Ayurveda, *Charaka Samhita* is the authentic work on *Kayachikitsa*, where as in *Susruta Samhita*, Surgical branch of Ayurveda is stressed. Similarly *Kasyapa Samhita* deals specially with *Bala Raga*. In this way during *Samhita* period a number of *Samhitas* were written on all the eight branches of Ayurveda.
- As per the available evidence the *Samhita* period may be fixed from 1500 B.C. to 4<sup>th</sup> or 5<sup>th</sup> A.D.

### The condition of Ayurveda during Samhita period

- During *Samhita* period overall development of Ayurveda took place
- The sages of highest qualities who learned Ayurveda from Indra and others, taught it to their disciples and encouraged them to compose treatises.
- In this way various traditions like Atreya, Dhanvantari, Kasyapa etc. came into existence.
- As man cannot be called the perfect personality without all the '*Shadangas*' (Head, Body & Limbs) the treatise of Ayurveda also cannot be called *Samhita*, if it doesn't contain the eight branches of Ayurveda.
- Hence our ancient *Acharyas* took care in composing their works and tried to incorporate all the eight branches of the science. But according to the individual's taste and interest, they have given importance to a particular

branch.

- So, the students of Ayurveda, by the study of any one of the *Samhitas*, can get advanced knowledge of one particular branch.
  - Eg
    - o *Atreya Sampradaya* mainly dealt with *Kayachikitsa*.
    - o *Dhanvantari Sampradaya* - *Salya Tantra*.
    - o *Kasyapa Sampradaya* - *Bala raga*.
- In this way during the *Samhita* period many a number of works on all the eight branches of Ayurveda were composed.
- During *Samhita* period our *Acharyas* gave equal importance to preventive and curative aspects of diseases.
- The aim of composing treatises separately on various branches may be to obtain perfect and deep knowledge in that particular branch.
- During *Samhita* period the kings encouraged the physicians for the development of medical science. Physicians also accompanied the military expeditions. They were highly paid.
- In *Mahabharata* also it is observed that the physicians were kept in place with due respect and facilities.
- Jivaka, contemporary of Buddha was an eminent physician. Jivaka was brought up by prince Abhaya, and he was sent to Takshasila University to study medicine, and later he became the court physician of Bimbisara. This indicates the importance given to the physicians by the kings of *Samhita* period.
- During *Samhita* period, the kings not only encouraged the physicians but also were interested in learning medical science, and they in turn taught it to their disciples. Eg: Divodasa, King of Kasi was the preceptor of Susruta.
- During the *Samhita* period Ayurveda flourished and the greatest treatises were composed, which are useful for generations together.

## CHARAKA SAMHITA

The *Charaka Samhita* is believed to have arisen around 400-200 BCE. It is felt to be one of the oldest and the most important ancient authoritative writings on Ayurveda. It is not known who this person was or, if indeed, this represents the work of a "school of thought." It could have been from a group of scholars or followers of a man known as Charaka or an original composition from a single person named Charaka. This work is sometimes considered a redaction of an older and more voluminous work, *Agnivesha Samhita* (46,000 verses), which is no longer extant. Dridhabala, living about 400 AD, is believed to have filled in many verses of missing text (perhaps up to 20%) in the *Chikitsasthana* and elsewhere, which disappeared over time.

The language of Charaka is Sanskrit and its style is poetry, with meter and melody. Poetry was known to serve as a memory aid. For example, Charaka contains over 8,400 metrical verses, which are often committed to memory, in toto, by modern medical students of Ayurveda.

It presents most of the theoretical edifice of Ayurveda and concentrates on the branch of Ayurveda called kayachikitsa (internal medicine). This is largely the theory of the internal fire--of digestion--or internal medicine, in modern terms.

### **SUSHRUTA SAMHITA**

The *Sushruta Samhita* presents the field of Ayurvedic surgery (shalya). This branch of medicine arose in part from the exigencies of dealing with the effects of war. This work also is said to be a redaction of oral material passed down verbally from generation to generation. It is thought to have arisen about the same time period as the *Charaka Samhita*, slightly after or before it according to different authorities. Its style is both prose and poetry with poetry being the greater portion.

The *Sushruta Samhita*, while dealing with the practice and theory of surgery, is an important source of Ayurvedic aphorisms. For example, the most comprehensive and frequently quoted definition of health is from Sushruta. This work is unique in that it discusses blood in terms of the fourth doshic principle. This work is the first to enumerate and discuss the pitta sub-doshas and the marmas. With its emphasis on pitta, surgery, and blood, this work best represents the transformational value of life.

### **ASHTANGA HRIDAYAM AND ASHTANGA SANGRAHA**

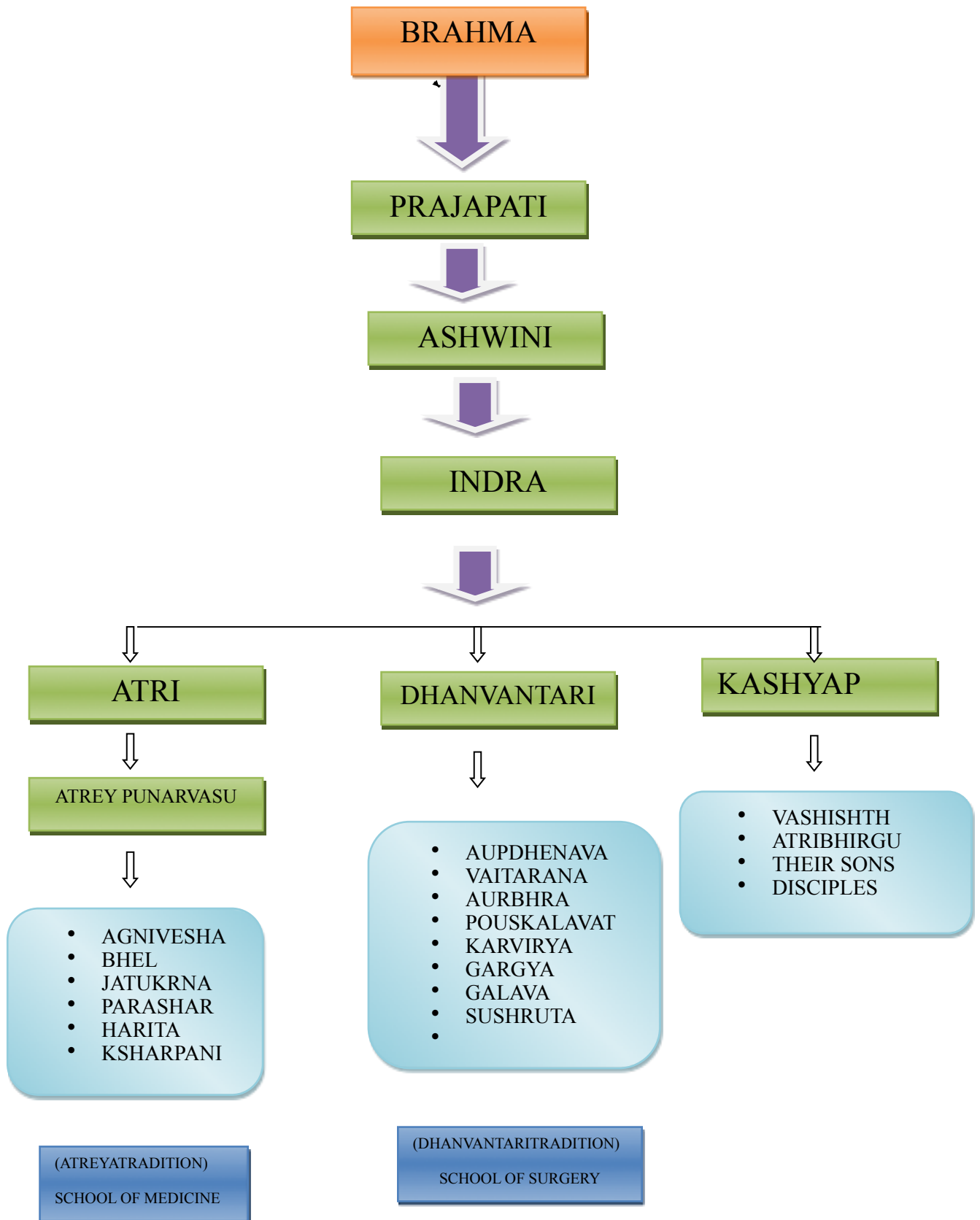
*Ashtanga Sangraha* and *Ashtanga Hridayam* are the work of a person named Vagbhata. There are two works by a person or persons with this name. The *Ashtanga Sangraha* is nearly 40% greater in size (by verse count) and is primarily poetry with prose. The *Hridayam* (about 7,800 verses) is written in prose and seems to have a slightly different organization of material than the former. Both works have been dated about the same time and are thought to date after the *Charaka Samhita* and *Sushruta Samhita* (400 CE).

The exposition is relatively straightforward and also deals primarily with kayachikitsa. In this work, we see the kapha sub-doshas are listed and described for the first time, completing our modern edifice of vata, pitta, and kapha with their five sub-types. Its emphasis on treating the physiology of the body and suggestions for therapeutic use of metals and minerals means the perspective of the treatise represents the gross, material value of life more than its counterparts Charaka and Sushruta. While Charaka has entire chapters dealing with the Self, these works merely mention that the body is the home for the Self without any elaboration.

### **KASHYAP SAMHITA**

Vridha Jivaka Tantra, popularly known as Kashyap Samhita is the only surviving classical text on Kaumarbhritya, one of the eight branches of ayurveda. It is a compendium based on the teachings of Acharya Kashyap, which was compiled by Vridha Jivaka and redacted by Vatsya

## DESCENT OF AYURVEDAVTARAN



Brahma, the creator of the universe revealed Ayurveda to Daksha Prajapati, and Daksha taught it to the Aswins, the *Vedic Gods* of medicine, who in turn taught it to Indra. All schools of Ayurveda agree with the divine genealogy up to Indra. But they have given different versions regarding the transmission of the science among mortals as represented in the chart.

According to *Charaka Samhita*, the first mortal that received the science of life was Bharadwaja from Indra for the redemption of suffering mankind. From Bharadwaja, Atreya and other great sages learnt it and passed on to their disciples' viz. Agnivesa, Bhela, Jatukama, Parasara, Harita, Ksharapani etc.

But according to *Susruta* and *Kasyapa Samhitas*, the original teachers of these treatises namely Dhanvantari and Kasyapa claim to have received the science directly from Indra along with Bharadwaja.

Dhanvantari or Divodasa taught Ayurveda to his disciples - Susruta, Aupadhenava, Vaitarana, Poushkalavata, Karavirya, Gopurarakshita, Bhoja and others who in turn wrote treatises by their names independently.

Similarly Kasyapa, Vasishta, Atri and Bhrigu learned Ayurveda from Indra and spread it through their sons and disciples for the benefit of mankind.

## **BRAHMA**

Brahma, the first member of the Hindu Triad the creator of Ayurveda. Brahma the creator of the universe composed the science of life in 1,00,000 *Slokas* divided into 1000 chapters, before he created the human beings. Brahma is the creator of the universe and of all beings, as depicted in the Hindu cosmology. The Vedas, the oldest and the holiest of Hindu scriptures, are attributed to Brahma, and thus Brahma is regarded as the father of dharma. He is not to be confused with Brahman which is a general term for the Supreme Being or Almighty God. Although Brahma is one of the Trinity, his popularity is no match to that of Vishnu and Shiva. Brahma is to be found to exist more in scriptures than in homes and temples. In fact, it is hard to find a temple dedicated to Brahma. One such temple is located in Pushkar in Rajasthan.

## **DAKSHA PRAJAPATI**

Daksha Prajapati was the '*Manasa Putra*' of Lord Brahma, and he was appointed for the creation of the universe. He was also known as '*Prachetasa*'. He married Prasuti, the daughter of 'Swayambhuva Manu' and 'Sata Rupa'. After getting married Daksha Prajapati was blessed with a daughter 'Sati Devi', who married Lord Siva.



## ASHWINI KUMAR'S

The divine twins. The Ashvins or Ashwini Kumaras (Sanskrit: *ásvin-*, dual *ásvinau*), in Hindu mythology, are two Vedic gods, divine twin horsemen in the Rigveda, sons of Saranyu (daughter of Vishwakarma), a goddess of the clouds and wife of Surya in his form as Vivasvant. They symbolise the shining of sunrise and sunset, appearing in the sky before the dawn in a golden chariot, bringing treasures to men and averting misfortune and sickness. They are the doctors of gods and are devas of Ayurvedic medicine.

They are also called Nasatya (dual *nāsatyau* "kind, helpful") in the Rigveda; later, Nasatya is the name of one twin, while the other is called Dasra ("enlightened giving"). By popular etymology, the name *nāsatya* is often incorrectly analysed as *na+asatya* "not untrue"="true".

Various Indian holy books like Mahabharat, Puranas etc., relate that Ashwini Kumar brothers, the twins, who were RajVaidhya (Royal Physicians) to Devas during Vedic times, first prepared Chyawanprash formulation for Chyawan Rishi at his Ashram on Dhosi Hill near Narnaul, Haryana, India, hence the name Chyawanprash.

In fact Aswins are the symbol of ideal healers. The twins represent the schools of Medicine and Surgery as well as theory and practice of science.

## INDRA

Indra is the chief of the Gods in heaven. He is the son of Kasyapa Prajapati. He stands in the second position in the Puranas, next to the famous triad Brahma, Vishnu and Maheswara.

Lord Indra learned Ayurveda from Aswins and then taught the Kayachikitsa (General Medicine) to Bharadwaja, Atreya etc. Salya Tantra (Surgery) to Dhanvantari; Susruta etc; and Kaumarbhritya (Pediatrics) to Kasyapa.

## DHANVANTARI

- Even though 'Brahma', the creator of the universe taught Ayurveda at first, it is observed that Lord Dhanvantari became more popular as the God of Ayurveda.
- 'Dhanvantari' was the physician of the gods in heaven. He appeared in this world as Divodasa, the king of Kasi.
- Dhanvantari was the master of surgery and he taught it to Susruta, Aupadhe-nava, Vaitarana, Aurabhra, Poushkalavata, Karavirya, Gopurarakshita etc.
- In the name of Dhanvantari so many references are available as follows.

- (a) 'Ohanvantari' arose during the churning of ocean for Ambrosia (Amrita).
- (b) King of Kasi
- (c) Divodasa Dhanvantari - preceptor of Susruta etc.,