CHAPTER- 1

ÆYURVEDA AND SANSKRIT LITERATURE
INTRODUCTION

ĀYURVEDA, IS THE ONLY KNOWN METHOD OF TREATMENT, THAT HAS HELPED IN SUSTAINING THE HEALTH OF THE INDIAN PEOPLE TRADITIONALLY FOR OVER 3000 YEARS. EVERY NATION, HAS ITS THEIR OWN TRADITIONAL METHOD OF TREATMENT, WHICH EXISTS EVEN AMONG ITS TRIBAL GROUPS. THESE TRADITIONAL METHODS OF TREATMENT TAKE CARE OF THEIR HEALTH-PHYsICAL, MENTAL AND SPIRITUAL. ĀYURVEDA IS THE ROOT TREATMENT METHOD IN THE FIELD OF VETERINARY MEDICINE ALSO, AND HENCE IT IS EVIDENT THAT BASIC ĀYURVEDIC PRINCIPLES ARE EFFECTIVE FOR ALL HUMAN BEINGS.

THE VEDAS DEPICT VARIOUS TREATMENT METHODS, WHICH CAN ONLY BE VIEWED UPON WITH AWE. THE METHOD ADOPTED BY ĀŚVINDEVAS, LORD INDRA ETC. FOR THEIR AWE INSPIRING TREATMENT METHODS DESCRIBED IN THE ĪGVEDA ARE VAGUE. THE METHODS ADOPTED TO REJUVENATE LIFE, EYESIGHT,
HEARING, YOUTH ETC. ARE STILL UNDEFINED AND UNATTAINABLE TO THE BASIC HUMAN KNOWLEDGE.

CONTRADICTORY TO ĪGVEDA, WHERE PRAISES AND SONGS ARE USED ALONG WITH MEDICINES, MANTRAS AND UCHANAS ARE EMPLOYED IN ATHARVAVEDA AND IT CAN BE SEEN THAT THESE MAGICAL TECHNIQUES WORK AS AN APHRODISIACS TO THESE MEDICINES. IT IS EVIDENT THAT A VERY DEVELOPED TREATMENT METHOD EXISTED IN OUR COUNTRY. THE FOLLOWING CHAPTER DESCRIBES THE RELATION BETWEEN ĖYURVEDA AND VEDA.

INDIAN MEDICAL SCIENCE IS POPULARLY KNOWN AS ‘ĖYURVEDA’ WHICH MEANS ‘THE VEDA OF LIFE.’ THE BEGINNING OF MEDICAL SCIENCE GOES BACK TO THE AGE OF VEDAS. THE VEDIC INDIANS, WHO WANTED TO LIVE FOR HUNDRED FULL YEARS WITH PROSPERITY AND GOOD HEALTH, DEVELOPED A HOLISTIC APPROACH IN THE FIELD OF HEALTHCARE AND MEDICAL SYSTEMS, WHICH EMPHASIZES THE PHYSICAL, MENTAL, INTELLECTUAL AND SPIRITUAL
ASPECTS OF A HUMAN BEING.

VEDA

THE WORD "VEDA" MEANS KNOWLEDGE. HISTORICALLY, THIS KNOWLEDGE TOOK THE FORM OF WORD AND CHANT. FOUR KINDS OF KNOWLEDGE ARE SPECIFIED AS THE PROPERTY OF BRAHMINS, THE HEREDITARY KEEPERS OF TRADITION.


THESE FOUR DIVISIONS REFLECT A DIVISION OF LABOUR AMONGST THE PRIESTLY ELITE AS TO WHO WAS TO DO WHAT, AND IT MEANT THAT KNOWLEDGE ITSELF WAS ORGANIZED AROUND THE PERFORMANCE OF YAJUḤA OR SACRIFICE. FOR THE VEDIC ĒRÝANS
Yājñā is the central action that was meant to motivate and sustain the entire universe. The Vedas are the words and chants accompanying the actions and served to argument and vitalize the actions into having cosmic power; without sacrifice, the sun would not rise in the morning; nor would the cattle grow and multiply; nor would the crops flourish throughout the year. The possibility of long and healthy life for humans and the worship of the fathers or ancestors after death would not be present.

According to the Indian World View, every thing stands linked together by a series of causes. That is, behind each thing, there will be a cause. The Vedas contain the search and discovery of the reality of things and this is the only truth. 'The whole of human life and nature, is spiritually significant, and anything that threatens this is to be
CONSIDERED EVIL. THE VEDIC INSIGHT INTO THE NATURE OF TRUTH, ACCORDINGLY, PROVIDES A MEANS TO DISTINGUISH WHAT IS TRUE AND REALIZE ¥ÀI FROM THAT, WHICH IS FALSE AND EVIL. THE ¥ÀI IS THE VEDIC SEER, THE SAGE WHO DIRECTLY PERCEIVES TRUTH UNFOLDING THROUGH THE SUCCESSIVE LAYERS OF REALITY.

THE ¥ÀIS ARE THE ONES WHO PERCEIVED IT TO THE ULTIMATE TRUTH AND SUCCEEDING GENERATIONS THE WAYS AND MEANS OF FINDING THIS TRUTH. IN THE LIGHT OF THIS TRANSFERRED KNOWLEDGE, INDIANNESS WAS BORN, DEVELOPED AND EXPANDED. THIS IS THE ESSENCE OF INDIAN CULTURE.

THE VEDAS CONTAIN THE BEST LESSONS OF THE DISCOVERY OF TRUTH, ABSOLUTE, ULTIMATE TRUTH. IT IS BELIEVED THAT THE VEDAS ARE ETERNAL. THEY ARE WITHOUT BEGINNING AND END. AN IGNORANT MAN MAY SAY HOW A BOOK CAN BE
WITHOUT BEGINNING OR END. BY THE VEDAS, NO BOOKS ARE MEANT. VEDAS CAME OUT OF THE BREATH OF THE LORD. THEY ARE THE WORDS OF GOD. THE VEDAS ARE NOT THE UTTERANCES OF HUMAN BEINGS. THEY ARE NOT THE COMPOSITION OF ANY HUMAN MIND. THEY WERE NEVER WRITTEN, NEVER CREATED.

VEDAS ARE ETERNAL AND IMPERSONAL. VEDAS ARE ETERNAL SPIRITUAL TRUTHS. VEDAS ARE AN EMBODIMENT OF DIVINE KNOWLEDGE. THE BOOKS MAY BE DESTROYED, BUT THE KNOWLEDGE CANNOT BE DESTROYED. KNOWLEDGE IS ETERNAL. IN THAT SENSE, THE VEDAS ARE ETERNAL. THE VEDAS ARE THE DIVINE SCRIPTURES OF ANCIENT INDIA AND DATE OF COMPOSITION CAN BE TRACED AS FAR BACK AS 12,000 B.C. ALTHOUGH IT IS GENERALLY ACCEPTED THAT THE VEDAS APPEAR AT DIFFERENT TIMES OF THE COSMIC CREATION FOR THE BENEFIT OF HUMAN SOCIETY. THEY ARE CONSIDERED TO BE THE REVELATIONS OF THE DIVINE NATURE, AND ITS
RELATIONSHIP WITHIN AND WITHOUT US.

IT MAY RIGHTLY ASSUMED THAT THE SAME CONCEPTION IS IN QUESTION IN BOTH VEDA AND VEDANTA. THIS PSYCHOLOGICAL CONCEPTION IS A TRUTH WHICH IS THE TRUTH OF DIVINE ESSENCE, NOT TRUTH OF MORTAL SENSATION AND APPEARANCE. ‘MANTRA’ IS THE TERM USED TO MEAN DIVINE SOUND VIBRATION OR THE WORD OF GOD. THERE ARE TEACHINGS OF MANTRAS (HYMNS), TEACHINGS OF RITUAL, THEOLOGY, AND PHILOSOPHY AT THE ROOT OF ALL THE VEDIC SCIENCES. THE POINT OF ALL IS THE KNOWLEDGE OF THE SOUL CALLED ‘ĀTMA VIDYĀ’, BEING OUR REAL ‘SELF’ SEPARATE AND DISTINCT FROM THE MATERIAL BODY AND THE MATERIAL WORLD WHICH SURROUNDS US.

AGE OF VEDAS

THE DATE OF THE VEDAS HAS NEVER BEEN FIXED10. IT CAN NEVER BE FIXED. ACCURATE DATING IS UNCERTAIN.11 VEDAS, THE BEDROCK UPON WHICH ĀYURVEDA RESTS ARE CONSIDERED TO BE COMPOSED
AROUND 1500-2000 BC. IGVEDA HAS LOTS OF STUFF, SIMAVEDA HAS SOMA SACRIFICE, YAJURVEDA HAS ENTIRE SACRIFICAL RITE AND ATHARVAVEDA CONSISTS OF NON-RELIGIOUS (1200 BC), LOTS OF MEDICAL TEXT (FEVER, DIARRHEAS, HEART DISEASE, JAUNDICE, COUGH, LEPROSY). AUTHORITATIVE SUPPLEMENTS ARE BRIHMA,AS, ERA,YAKAS (THE FOREST BOOKS, ON TREATISES FOR SADHUS LIVING IN THE WILDERNESS.) AND UPANIADS (SELF DEVELOPMENT SPIRITUAL TEXT, PHILOSOPHY, MEDITATION, AND THE NATURE OF GOD). END OF VEDIC PERIOD (500 BC) SUBSEQUENT TEXT DERIVING FROM PRIMARY VEDIC SAEHITAS LAID MORE EMPHASIS ON THE DHARMA OF SELF DEVELOPMENT WITH EXPLICIT SPIRITUAL AND PHILOSOPHICAL CONTENT. VEDANTA DERIVED FROM UPANIADS, RIYAVA, MAHBHARATA, BHAGAVAD GITA, PURAS ARE ATTRIBUTED TO AD 320 TO 520 NAMELY ‘TALES OF ANCIENT TIMES’.

FOUR VEDAS

WHO ARE NOT ABLE TO GRASP THE ESSENCE OF DIVINITY ON THE HIGHEST LEVELS. ONE CAN GAIN PROFOUND, GREAT INSIGHT INTO ASTRONOMICAL AND MEDICAL SCIENCES, BESIDES PRINCIPLES OF YOGA AND SPIRITUAL MEDITATION ON LEVELS WHICH CAN BE PRACTICED EVEN BY ORDINARY PEOPLE.

EACH OF THE VEDA IS DIVIDED INTO THREE PARTS THE SAÄHITAS, BRHIHMA,AS AND THE ÉRA,YAKAS. ËYURVEDA HAS BEEN DESCRIBED AS THE ESSENCE OF ALL VEDAS. SOME OPINE THAT IT IS THE FIFTH VEDA.19 EVERY VEDA HAS AN UPAVEDA OF ITS OWN. ËYURVEDA WHICH COMES UNDER THE ATHARVAVEDA, IS ALSO REGARDED AS UPAVEDA OF ÍGVEDA.20 WHETHER ËYURVEDA IS THE UPAVEDA OF ÍGVEDA OR ATHARVAVEDA THAT IS LYING SCATTERED IN THE VEDIC LITERATURE.21 ATHARVAVEDA CONSISTS 20 KHA,AS AND THEY HAVE BEEN DIVIDED IN TO THREE DIVISIONS SUCH AS; PRAP;THAKA, ANUV;KA, S£KTA. IT HAS NINE Á;KHAS AS ÁAUNAKA, TOUDA, MODA ETC. OUT OF NINE,
ĀAUNAKA AND PIPPALIĐA ARE THE ONLY TWO WHICH ARE AVAILABLE NOW. MOST OF THE ĖYURVÉDIC LITERATURE CAN BE FOUND ONLY IN THE ĖAUNAKÉYA BRANCH.

WHILE EXPLAINING THE VEDIC AUTHENTICITY, GAUTAMA TAKE MANTRA AND ĖYURVEDA AS A CAUSE OF ĖPTAPRAMA IN NYÀYASÉTRA. ONLY AFTER PROPER PRACTICE MANTRA WILL BE EFFECTIVE. SO ĖYURVEDA IS JUST LIKE MANTRA, IT WILL BE EFFECTIVE WITH PROPER PRACTICE AND EXPERIENCE. BOTH ĖYURVEDA AND MANTRA SHOULD BE LEARNED THROUGH THE PROPER GUIDANCE OF A GURU. BOTH ARE EFFECTIVE BECAUSE OF A TRUSTED GURU’S GRACE.

ĖYURVEDA

ÉYURVEDA IS DIVIDED INTO EIGHT MAIN BRANCHES SUCH AS ĀLHYĀ TANTRA (MAJOR SURGERY), ĀLIKYA TANTRA (MINOR SURGERY), KIYĀ CIKITS; (TREATMENT OF DISEASES OF THE BODY), BHETĀ VIDY; (DEMONOLOGY), KUMARABHATYA (PEDIATRICS), AGADA TANTRA (TOXICOLOGY), RASHYANA (ELIXIR) AND VIJÊKARA, A (APHRODISIAC). PHYSIOLOGY, PATHOLOGY, MATERIA MEDICA, THERAPEUTICS, PEDIATRICS, HYGIENE, DIETETICS, THE SCIENCE OF PULSE, VETERINARY SCIENCE, THE TREATMENTS OF ELEPHANTS HORSES, CATTLE, ORNITHOLOGY ETC. WERE THE DIFFERENT BRANCHES OF ÉYURVEDA DEVELOPED IN ANCIENT INDIA.

ÉTREYA, HRÊTA, KIŚYAPA, AGNIVEŚA, BHELA AND JÊVAKA ARE THE ANCIENT SCHOLARS, WHO ARE NAMED BY TRADITIONS. THE EARLIEST WORK ON THE INDIAN MEDICINE IS THE CARAKA SAHIT; OF CARAKA IN THE FIRST CENTURY A.D. CARAKA, SUKRUTA AND VİGBHĀṬA ARE PROMINENT
CONTRIBUTORS TO THE ĒYURVEDIC LITERATURE. Sūrūta Sāēhītī of Sūrūta, Aāṭī Gasa Grahā of Vīgbhaṭa, Mīdhavanidīnam of Mīdhava, Ēyurvedadēpi of Cakrapīṭādatta are some other important works in this field.

Ēyurveda has a well developed school of surgery. Sūrūta was most probably the first surgeon in the world to deal systematically, exhaustively and elaborately with the entire subject of surgery including gynecology, obstetrics, eye diseases, plastic surgery, artificial limbs etc. Surgical instruments are also described. Vīgbhaṭa had classified diseases into seven distinct groups. He has given a complete list of various diseases.

Ēyurveda is the traditional healing system of India, with origins firmly rooted in the culture of the Indian subcontinent. Some 5000 years ago, the great ḫāis, or seers of ancient India, observed the fundamentals of
LIFE AND ORGANIZED THEM INTO A SYSTEM. ĒYURVEDA WAS THEIR GIFT TO US, AN ORAL TRADITION PASSED DOWN FROM GENERATION TO GENERATION. ĒYURVEDIC TEACHINGS WERE RECORDED AS SUTRAS, SUCCINCT POETICAL VERSES IN SANSKRIT, CONTAINING THE ESSENCE OF A TOPIC AND ACTING AS AIDES MEMOIRE FOR THE STUDENTS. SANSKRIT, THE ANCIENT LANGUAGE OF INDIA, REFLECTS THE PHILOSOPHY BEHIND ĒYURVEDA AND THE DEPTH WITHIN IT. SANSKRIT HAS A WEALTH OF WORDS FOR ASPECTS WITHIN AND BEYOND CONSCIOUSNESS.

ĒYURVEDA EMPHASIZES TOTAL HEALTH FOR ALL, IT IS PRACTICED SINCE THE VEDIC PERIOD IN INDIA, IT IS BASED ON THE MOST ANCIENT PROPOSITIONS OF THE INDIAN ṚÀIS, WHO, ACCORDING TO PURI, ACQUIRED THIS KNOWLEDGE FROM DIVINE SOURCES. THE VERY WORD 'ĒYURVEDA' MEANS SUPERIOR KNOWLEDGE ABOUT 'ĒYUS', WHICH ACTUALLY MEANS THE STATE OF INTEGRATION OF

"ÉYURASMIN VIDYATENENAV;ÝURVINDATI ITÝ;ÝURVEDAAÁ"

THE ABOVE DEFINITION OF ËYURVEDA EXPRESSLY IMPLIES THAT IT NOT ONLY HELPS IN THE AMELIORATION OF DISEASES BUT GENERATES IN THE BODY SUFFICIENT IMMUNIZATION MECHANISM FOR PREVENTING THEIR RESURGENCE, THEREBY MAKING THE MAN STRONGER, BETTER AND HEALTHIER. SUCH A THING IS POSSIBLE IN ËYURVEDA BECAUSE IT IDENTIFIES THE HUMAN BODY WITH NATURE THROUGH THE PAµCABHETAS. NO OTHER SYSTEM OF MEDICINE HAS THIS DUAL ADVANTAGE, WHICH MAKES ËYURVEDA A UNIQUE PRESCRIPTION FOR A COMPLETELY DISEASE FREE SOCIETY²⁷.

THE WESTERN WORLD, WHICH HAS SO FAR BLUNTED THE PROGRESS OF ËYURVEDA BY A STRONG
TORRENT OF MONEY, POWER AND MATERIALISM, IS NOW SLOWLY COMING ROUND TO ABSORB AND ASSIMILATE THIS ANCIENT WISDOM AND IS CURRENTLY SUPPORTING HEAVY INVESTMENT IN R&D TO 'MODERNIZE' THIS KNOWLEDGE. IT IS THE DUTY OF THE INDIAN PEOPLE AND THE INDIAN GOVERNMENT TO KEEP ABREAST WITH MODERN SCIENCE AND ENLIVEN AND POPULARIZE ÉYURVEDA BY REMOVING MISUNDERSTANDINGS AND MISCONCEPTIONS IN ITS THEORY AND PRACTICE, BEFORE THE WEST ATTEMPTS TO EXPORT OUR KNOWLEDGE BACK TO US IN A 'REFINED' FORM. IF ÉYURVEDA HAS TO BE REINVENTED AND RE INTRODUCED IN INDIA FOR A HEALTHY SOCIETY, INDIAN SCIENTISTS ARE BETTER QUALIFIED AND INDIAN ENVIRONMENT IS BETTER SUITED TO DO SO.

ORIGIN OF ÉYURVEDA

BRAHMA, THE FIRST TEACHER OF THE UNIVERSE, ACCORDING TO HINDU MYTHOLOGY, ORIGINALLY COMPOSED THE ÉYURVEDIC TEXTS IN
100,000 HYMNS DIVIDED INTO ONE THOUSAND CHAPTERS, BUT, REALIZING THE FACT THAT IT WOULD BE BEYOND THE COMPREHENSION OF THE MERE MAN. HE ABRIDGED IT AND DIVIDED IT INTO EIGHT PARTS WITH MEDICINE (KÌYACIKITSÌ), AND SURGERY (ÁALYATANTRA) AS THE MAIN SUBJECTS. HAVING PROPOUNDED THE SCIENCE OF HEALING, BRAHMA PROPAGATED THIS KNOWLEDGE THROUGH DAKÀA PRAJ;PATÌ, WHO TAUGHT THE SCIENCE TO THE LEGENDARY AÌVINÈ KUMÌRAS, THE CELESTIAL PHYSICIANS TO THE GODS.

THE AÌVINS APPEAR TO THE VEDAS ALSO UNDER THE NAMES OF DASRA AND NÌSATYA. IT MAY BE POINTED OUT THAT THESE AND MANY OTHER NAMES OF THE VEDIC GODS APPEAR IN THE DOCUMENTS FOUND IN THE EXCAVATION IN BOGHAZ KOYÌ IN CAPPADOCIA, NORTHWEST MESOPOTAMIA. IT IS, THEREFORE, BELIEVED THAT THE MITANIAN KINGS USED TO WORSHIP THE VEDIC GODS AS EARLY AS 1600 B.C.
THE ĀṆVINS IMPARTED THE SCIENCE OF MEDICINE TO INDRA,²⁹ CONSIDERED CHIEF OF THE GODS IN HEAVEN, WHO, IN TURN, IS SAID TO BE THE FIRST GOD TO HAND OVER THIS KNOWLEDGE TO HIS MORTAL PROTAGONISTS. ACCORDING TO THE POPULAR SCHOOL OF MEDICINE REPRESENTED BY CARAKA, THE FIRST MORTAL WHO RECEIVED THIS SCIENCE FROM GOD INDRA WAS BHARADWĀJA. HE THEN IMPARTED IT TO ĖTREYA AND OTHER GREAT SAGES OF WHOM AGNIVEŚA SEEMS TO HAVE BEEN THE FIRST TO COMPOSE THE TEXT OF ĖYURVEDA. CARAKA IN HIS TEXT CLAIMS THAT HE HAS REPRODUCED THE ACTUAL WORDS OF HIS MOTHER. ĖTREYA HOWEVER, ACCORDING TO THE OLD DHANVANTARI SCHOOL OF SURGERY, REPRESENTED BY THE CELEBRATED SURGEON SUŚRUTA, INDRA FAVOURED DHANVANTARI WITH THE ENTIRE KNOWLEDGE OF ĖYURVEDA.³⁰ ĖYURVEDA IS ANCIENT, YET ALSO MODERN. IT HAD ITS ORIGINS ON THE INDIAN SUB CONTINENT ANYWHERE FROM 3,000 TO 5,000 YEARS AGO. ĖYURVEDIC
KNOWLEDGE IS CONSIDERED TO ORIGINATE FROM DIVINE SOURCES. NUMEROUS REFERENCES TO HEALING ARE FOUND IN THE VEDA. TWO VEDAS ARE OF SPECIAL IMPORTANCE IN THE DEVELOPMENT OF ÊYURVEDA, THE ÊGVEDA AND THE ATHARVAVEDA, BOTH OF WHICH GIVE DETAILED INFORMATION ABOUT LONGEVITY, HEALING AND SURGERY.

DHANVANTARI, WHO WARED OFF DEATH, DISEASE AND DECAY FROM THE CELESTIALS, APPEARED IN THE FORM OF DIVODASA, THE KING OF KIÆI (MODERN BENIÆRES OR VÆRÆSÆ). ON BEING APPROACHED BY A GROUP OF SAGES WHO WERE MOVED BY HUMAN SUFFERING, DHANVANTARI AGREED TO ADMIT THEM TO HIS HERMITAGE AND DELIVERED TO THEM THE SCIENCE OF HEALING.

SUÆRUTA, THE SPOKESMAN OF THE SAGES IS BELIEVED TO HAVE RECORDED THE VERY WORDS OF DHANVANTARI HIMSELF. BUT SOUTH INDIA, LIKE THE SOUTH ANYWHERE, HAS ITS OWN TRADITIONS; AND IT CREDITS THE SAGE AGASTYA, WITH THE
DISSEMINATION OF THE KNOWLEDGE OF ÉYURVEDA DURING ANCIENT TIMES. IT IS UNFORTUNATE THAT THE ANCIENT ÉYURVEDIC TEXT IS NO MORE AVAILABLE IN ITS ORIGINAL FORM, BUT MOST OF ITS CONTENTS ARE REVEALED TO US BY THE SAÆHITAS OR THE ENCYCLOPÆDIC WORK OF CARAKA AND SUÆRUTA.

These texts were originally written about 1000 B.C., and are considered the most authentic and renowned representatives of the original ÉYURVEDA. They contain all the information regarding the status of medicine in the ancient times. They, on the whole, have similar contents, analogous divisions, and corresponding theoretical and practical data except for the fact that the SUÆRUTA SAÆHIT; is richer in the field of surgery. These SAÆHITAS contain an abundance of material in an extremely condensed form, and have a rational approach. The exception being the
USE OF MAGIC AND THE MANTRAS (THE HOLY INCANTATIONS) IN CASES OF DELIRIUM, IN DEMONIAC POSSESSIONS, IN SOME DISEASES OF CHILDREN, AND IN THE CEREMONIES CONNECTED WITH BIRTH.


THE SUKRUTA SAÆHITI IS ACKNOWLEDGED AS ONE OF THE GREATEST OF ITS KIND IN SANSKRIT LITERATURE; AND IS ESPECIALLY IMPORTANT FROM THE SURGICAL POINT OF VIEW. THE GLORY OF FIRST
TRANSFORMING THE ART OF SURGERY INTO A PRACTICAL SCIENCE, DURING THE REMOTE ANTIQUITY, MUST GO TO SU₆RUTA, THE AUTHOR OF THE ORIGINAL SU₆RUTA SAÆHITI.

THE KNOWLEDGE OF HAPPINESS (GOOD HEALTH) AND UNHAPPINESS (ILL HEALTH) ALONG WITH THEIR ETIOLOGY, SYMPTOMATOLOGY AND THERAPEUTICS HAS CONTINUITY AND IS WITHOUT ANY BEGINNING.\textsuperscript{32} THIS IS WHAT IS DESCRIBED IN ĖYURVEDA. SUBSTANCES HAVING PROPERTIES LIKE HEAVINESS, LIGHTNESS, COLD, HEAT ETC. GET INCREASED WHEN OTHER SUBSTANCES HAVING SIMILAR QUALITIES ARE ADDED AND SUBSTANCES HAVING DISSIMILAR QUALITIES ON THE OTHER HAND DECREASE IN THEIR QUANTITY.

SOME THINK THAT ĖYURVEDA IS CONCEIVED OR THOUGHT OF BY PRECEPTORS\textsuperscript{33}. BECAUSE OF THIS SOME SCHOLARS ASCRIBE A BEGINNING TO ĖYURVEDA. IN FACT IT IS NOT SO AND IT IS NOT KNOWN IF EVER ĖYURVEDA WAS NON EXISTENT AT ANY TIME.
AFTER WHICH IT WAS PROPAGATED. LIKE THE HEAT OF THE FIRE AND LIQUIDITY OF WATER, ÊYURVEDA IS INNATE AND IT DOESN'T INVOLVE ANY ARTIFICIALITY (EFFORTS OF MORTALS).

IT IS NOT THE BOOK CONTAINING THE KNOWLEDGE OF MEDICAL SCIENCE BUT THE VERY UTILITY OF THE SCIENCE, WHICH IS ETERNAL AND IS BEING PRESCRIBED WITHOUT INTERRUPTION. THE VARIOUS ASPECTS OF LIFE DESCRIBED IN THIS SCIENCE IS ETERNAL. THERE IS CONTINUITY OF LIFE, ITS KNOWLEDGE AND THOSE WHO HAVE CONTRIBUTED TO THIS SCIENCE HAVE BECOME IMMORTAL.

MUCH MORE THAN LIFE ITSELF, IT IS THE GOOD HEALTH AND ILL HEALTH AND THEIR ASPECTS AFFECTING LIFE, WHICH ARE DESCRIBED IN ÊYURVEDA. THE MEANS TO TACKLE UNHAPPINESS CAUSED BY ILL HEALTH, THE MEASURES TO BE TAKEN FOR THE MAINTENANCE OF POSITIVE HEALTH ARE DESCRIBED IN ÊYURVEDA.34

THE MATTER AND THEIR ATTRIBUTES ARE BOTH
ETERNAL AND EPHEMERAL. THE CAUSES LIKE ĖKīḍA, ETC. ARE ETERNAL AND THE EFFECTS, ARE EPHEMERAL. THE SAME PRINCIPLE IS APPLICABLE TO ETERNITY AND EPHEMERICALLY OF THEIR ATTRIBUTES. THE ATTRIBUTES OF ĖKīḍA, LIKE QUANTITY ETC. ARE ETERNAL AND TASTE, ETC. ARE EPHEMERAL. BUT THESE EPHEMERAL ATTRIBUTES LIKE TASTES HAVE THEIR CONTINUITY WHICH IS ALSO ETERNAL. THE ETIOLOGICAL FACTORS WHICH MANIFEST NATURALLY, AND PRODUCE OR ALLEVIATE DISEASES ARE ALSO NATURAL. THE SCIENCE OF LIFE, DEALS ALONG WITH OTHERS, WITH LIFE, AS ALSO DEALS WITH THE CORRELATION OF THESE AND EFFECTS. THUS THE SCIENCE ITSELF IS ETERNAL.

BRAHMA IS DESCRIBED TO HAVE ORIGINALLY CONCEIVED ĖYURVEDA. BHARADWIJA LEARNT THE SCIENCE FROM LORD INDRA. BUT THESE STATEMENTS ARE NOT INDICATIVE OF ANY BEGINNING OF THE SCIENCE. THE PHENOMENON OF INCREASE BY HOMOLOGOUS SUBSTANCES AND DECREASE BY
HETEROLOGOUS ONES, ARE NOTHING BUT NATURAL MANIFESTATIONS AND DO NOT INVOLVE ARTIFICIALITY. SUCH NATURAL MANIFESTATIONS ARE INDICATIVE OF THE ETERNITY OF THE SCIENCE OF LIFE.

VETERINARY SCIENCE IN ÉYURVEDA

VETERINARY SCIENCE HAS AN EARLY MENTION IN SOME OF THE MOST ANCIENT LITERATURE OF INDIA. ATHARVAVEDA, THE PROGENITOR OF ÉYURVEDA PROVIDES SIGNIFICANT INFORMATION ABOUT AILMENTS OF ANIMALS AND THEIR CURE THROUGH HERBAL MEDICINES. ANCIENT INDIAN HISTORY IS FULL OF EVENTS AND INCIDENCES PERTAINING TO THE IMPORTANCE OF LIVESTOCK IN THEN SOCIETY. MANY LEGENDS AND MYTHS OF TRADITIONAL INDIAN CULTURE HAVE BEEN FOUND ASSOCIATED WITH PLANTS AND ANIMALS BUILDING AND REINFORCING THE IDEA OF WORLD AS A FAMILY (VASUDHAIVA KUTUMBKAM) WHERE PLANTS, ANIMALS AND
HUMAN BEINGS WERE CONSIDERED WITH AN EQUAL IMPORTANCE.

THIS WOULD BE SURPRISING TO MANY WHO ARE NOT AWARE OF INDIAN CULTURE THAT MOST OF THE LEGENDS IN HINDU MYTHOLOGY HAVE BEEN MADE ASSOCIATED WITH SOME PLANTS AND OR SOME ANIMAL AS THEIR REPRESENTATIVES. THIS WAS PROBABLY TO ENDORSE IMPORTANCE TO THESE CREATURES AMONG THE FOLLOWERS OF THE DEITY. ANCIENT INDIA LIVED A LIFE CONCENTRIC WITH RELIGION AT ITS CENTER AND THE COW (AND OTHER ANIMALS) OCCUPYING AN IMPORTANT PLACE, NOT MERELY FOR THEIR NUTRITIVE LACTO GROUNDS, BUT ALSO FOR CULTURAL ETHOS.

ÆYURVEDA HAS MANY REFERENCES TO THE DISEASES OF ANIMALS AND THEIR CURES. CARAKA SAÆHIT; MAKES REFERENCE TO JVÁRA (PYREXIA) AND IT IS SAID THAT PYREXIA AFFECTS EVERY LIVING BEING MAY IT BE HUMAN OR ANIMAL OR EVEN INSECTS. IN EARLIER PERIODS, WHEN ÆYURVEDA WAS
SUPPOSED TO BE IN FULL BLOWN PRACTICE, THERE WERE SPECIFIC BRANCHES OF VETERINARY ĖYURVEDA DEALING WITH DIFFERENT SPECIES OF ANIMALS AND THEIR DISEASE. THIS SCIENCE WAS POSSIBLY HIGHLY EVOLVED AND SPECIALIZED AS IS INDICATED BY VARIOUS DIVISIONS OF VETERINARY ĖYURVEDA. THE GAUTAMA SAÆHITi, THE A¿VA ĖYURVEDA AND HASTI ĖYURVEDA ARE THE ANCIENT TREATISES ON ANIMAL SCIENCE AVAILABLE TILL NOW. P¡LAKiPYA, AN ULTIMATE AUTHORITY ON ELEPHANT MEDICINE, BELONGED TO THE ĂgVedic PERIOD 2000–4000 BC. HE WROTE HASTI ĖYURVEDA DEALING WITH ELEPHANT MEDICINE AND DEDICATED THIS TO LORD GA¸E¿A A DEITY WITH A HUMAN BODY AND ELEPHANT HEAD. ELEPHANT MEDICINE AND SURGERY WAS FURTHER DIVIDED INTO FOUR PARTS BY P¡LAKiPYA, VIZ., MAH; ROGASTHîNA OR MAJOR DISEASES, KÀUDRA ROGA STHîNA OR MINOR DISEASES, ÁALYA STHîNA OR SURGERY AND CIKITSi ETHîNA OR MATERIA MEDICA, DIET AND HYGIENE. HE
CLASSIFIED VARIOUS AILMENTS OF ELEPHANTS INTO: ADHYÀTMIKĀ (PHYSICAL) AND ËGANTUKĀ (ACCIDENTAL OR INCIDENTAL); CAUSES OF AILMENTS WERE CLASSIFIED AS MINASA (CAUSED BY MENTAL REASONS) AND DOÀÀJA CAUSED BY DISTURBANCE OF BODY HUMORS—VİTA, PITTA AND KAPHA. HASTI ĖYURVEDA ALSO MENTIONS ABOUT ANATOMY OF ELEPHANT, TREATMENT OF DIFFERENT KINDS OF DISEASES, TRAINING OF ELEPHANT AND ALSO CLASSIFICATION OF ELEPHANTS ON THE BASIS OF A NUMBER OF PHYSICAL TRAIT CHARACTERISTICS. ÁśIHIHOTRA (2350 BC) WAS PROBABLY THE FIRST KNOWN VETERINARIAN OF THE WORLD AND THE FATHER OF INDIAN VETERINARY SCIENCES.

ĖYURVEDA AND VEDA

ANCIENT INDIA POSSESSED ADVANCED MEDICAL KNOWLEDGE. HER DOCTORS KNEW ABOUT METABOLISM, THE CIRCULATORY SYSTEM, GENETICS, AND THE NERVOUS SYSTEM AS WELL AS THE TRANSMISSION OF SPECIFIC CHARACTERISTICS BY
Heredity. Vedic physicians understood medical ways to counteract the effects of poison gas, performed caesarean sections and brain operations, and used anesthetics.

The Veda mantras are eternal. They are without beginning and end. An ignorant man may ask how a book can be without beginning or end. By the Vedas, no books are meant. Vedas came out of the breath of the Lord. They are the words of God. The Vedas are not the utterances of persons. They are not the composition of any human mind. They were never written, never created. They are eternal and impersonal.

If the mantra practices as the root prescribed by the sages will get the result. For the same a thorough study of Ēyurveda from a good sage and the proper practices will give a good result.

Tridhætu theory is mentioned in Īgveda. The
EQUILIBRIUM STATE OF THE TRIDHATU Maintains the health and its derangement leads to disease. Siya, Ciryä, the famous commentator of Vedas interpreted the tridhatus as Vıta, Pitta and Áleàma.

The Atharvaveda in its 10th Kha, a has a special hymn on the creation of PURUÀA in which various parts of the skeleton have been described as:

Pashni (heel), gulpaha (ankle bone), A`guli (digit), uchalaka (long bones), Jınu (knee cap), ja`ghı (leg bones), áro, i (pelvic cavity), íræ (thigh), uras (chest), grëvi (wind pipe), skandha (neck bone), pñàțha (back bone), amëa (collar bones), lalìra (brow), kapìla (cranium), hanu (jaws) etc.

According to Āatapatha Brıhma, a the number of bones in man is 360. Similarly a reference can be seen in the Vedas that the body is made up of Paµca maHı bhëtas (five
BASIC ELEMENTS).  

CHÍNDOGYA BRĪHMA, A OF ŚIṆYAVEDA REFERS TO THE PROCESS OF DIGESTION, ASSIMILATION, METABOLISM AND ALSO THE NOURISHMENT OF THE SENSES IN THE FORM OF DISCOURSE BETWEEN SVETAKETU AND HIS FATHER.

VARIOUS REFERENCES IN THE VEDAS SHOW THAT GREAT STRESS HAS BEEN LAID ON THE HARM DONE BY KāMIS OR WORMS AND MICROBES. THEY ARE DHAṬA (VISIBLE) AND ADHAṬA (IN VISIBLE) WHICH ARE SAID TO CAUSE DISEASES. THE SUN RAYS HAVE BEEN RECOGNIZED AS EFFECTIVE DESTROYERS OF THESE GERMS.

CLASSIFICATION OF SEVERAL HERBS ACCORDING TO THEIR MORPHOLOGICAL FEATURES AS WELL AS THEIR MEDICINAL PROPERTIES CAN BE FOUND IN THE VEDAS. NOT ONLY HERBS BUT CERTAIN MINERALS SUCH AS IRON, GOLD, ETC, ALSO HAVE BEEN DESCRIBED IN THE VEDAS.

SOME DRUGS AND THEIR USES ARE ALSO
DESCRIBED IN THE VEDAS. EXAMPLES ARE RAJIV (JAUNDICE), KUÀTA (LEPROSY), TUBERCULOSIS, MALARIAL FEVER), HARI TALA (SKIN DISEASES), PRIÀNIPARNI (ABORTIONS AND AILMENTS OF BLOOD), HARING Ë ´GA (LEPROSY, TUBERCULOSIS, APASM¡RA), ÁAT¡VAR¢, (RAS¡YANA) ROHI,¢ (FRACTURES) SAHADEV¢ (RELIEVING THIRST), APAM¡RGA, (TOOTHBRUSH), A¿VATTHA (S¡´KRAMIKA ROGAS). THE PLANT SOMA HAS BEEN PraISED AS THE ELIXIR OF LIFE OR AMRITA AND WAS CONSIDERED AS THE KING OF PLANTS.

DISEASES

JRVARA (TAKMA), K¡SA, BALASA, APACI, JAYANYA (TB). HARIMA, (KAMALA), MUTRARODHA, KIL¡SA, VIÀUC¢, UNMI¡DA, ETC. HAVE BEEN DESCRIBED IN THE VEDAS. CAUSATIVE FACTORS, TYPES MANIFESTATION OF DISEASES HAVE BEEN TYPES OF FACTORS MENTIONED IN THE VEDAS AS:

• ACCUMULATED TOXINS IN THE BODY
• DÀTTA AND ADÀTTA KÀMI

33
• TRIDOÀA
• SADV¤TTA PRAKARA¸A:

IT IS CLEARLY MENTIONED REGARDING THE CODE OF CONDUCT AS UNDER
• SATYAMEVA JAYATE NA AN¤TAM
  (M₄,£KYOPANIÀAD 3-1-6 ),
•  MÌ´T¤ DEVO BHAVA, PIT¤ DEVO BHAVA, icielRYÀA
  DEVO BHAVA, ATITHI DEVO BHAVA (TAITTIIR¢YA
  ÉRA¸YAKA 7/6/1). THE PROCESS OF CIRCULATION OF
  BLOOD IS ALSO DESCRIBED IN THE VEDAS. TYPES OF
  POISONS SUCH AS ST¡VARA VISHA (PLANT ORIGIN),
  JA´GAMA VISHA (ANIMAL ORIGIN), THEIR
  PROPERTIES, SIGNS AND SYMPTOMS, ANTIDOTES ETC.
  HAVE BEEN DISCUSSED. SUBJECT MATTER RELATED
  TO RAS¡YANA AND V¡J¢KARA¸A IS ALSO AVAILABLE
  IN THE VEDAS.

OBSTETRIC AND GYNECOLOGY

OBSTETRICS AND GYNECOLOGY SPECIALISTS
ARE SUÀI, VIÀKALA, SARASWATI, ściVITRI, ETC. THE
MECHANISM OF LABOUR AND THE MANAGEMENT WAS
Also available in Vedas especially in Atharvaveda. During labour dorsal position was suggested. To relieve the abnormalities of labour or puerperal disorders certain oblations and other practices were prevalent. For asphyxia neonatorum artificial respiration was too. Similarly attention was also paid regarding the infections pertaining to female reproductive system as well as infertility. Vedas prescribe medicines, prayers and the wearing of gems and precious stones for relief from ailments.

**Éyurveda in Ṣgveda**

The Ṣgveda, the earliest source of Éyurveda, refers to *PaµCAMAH;BH£TA* (five basic elements of the entire creation), and the three doààs or primary forces of PRÌÄA or VÌTA (air), AGNI or PITTA (fire) and SOMA or KAPHA (water and earth) as comprising the basic principles of Éyurveda. One branch of Indian
PHILOSOPHY, S\'KHYA STATES THAT THERE ARE 24 ELEMENTS, ALL OF WHICH CONSTITUTE THE FOUNDATION OF THE GROSS WORLD: EARTH, WATER, FIRE, AIR AND ETHER.

THESE FIVE ELEMENTS IN DIFFERENT COMBINATIONS CONSTITUTE THE THREE BODY TYPES OR DOÀÁS: VÌTA DOÀÁ (AIR AND ETHER), PITTA DOÀÁ (FIRE) AND KAPHA DOÀÁ (EARTH AND WATER). THE PAµCAMAHìBHÊTA AND THE DOÀÁ THEORIES ARE THE GUIDING FACTORS OF ËYURVEDA AS A THERAPEUTIC SCIENCE. THE ÍGVEDA ALSO MENTIONS ORGAN TRANSPLANTS AND HERBAL REMEDIES CALLED 'SOMA' WITH PROPERTIES OF ELIXIR.

THIS SCIENCE OR KNOWLEDGE OF HEALING, AS MENTIONED IN THE ÍGVEDA," WAS REVEALED TO ÍÀI BHARADVìJA FROM THE GREAT COSMIC INTELLIGENCE. THE KNOWLEDGE CONSISTS OF THREE ASPECTS KNOWN AS THE TRI SUTRAS OF ËYURVEDA, WHICH ARE ETIOLOGY OR THE SCIENCE OF THE
CAUSES OF DISEASE, SYMPTOMATOLOGY OR THE STUDY AND INTERPRETATION OF SYMPTOMS AND MEDICATION AND HERBAL REMEDIES.

THE USE OF NATURAL REMEDIES LIKE SUNRAYS, FIRE, AIR, WATER ETC. HAVE BEEN DISCUSSED IN THE ÍGVEDA. AIR, SUN, FIRE AND WATER HAVE BEEN DESCRIBED AS THE SYMBOLIC REPRESENTATIVES OF THE TRIDÓÀAS RESPECTIVELY.

EXPOSURE TO SUN RAYS GIVES RELIEF TO DISORDERS SUCH AS WORMS, CARDIAC PROBLEMS, JAUNDICE ETC. WATER IS ESSENTIAL FOR THE SUSTENANCE OF LIFE AND ALSO HAVING MIRACULOUS THERAPEUTIC PROPERTIES. FIRE IS THE DESTROYER OF BACTERIA AND VIRUS AND IS ALSO APPLIED IN VARIOUS WAYS FOR DIFFERENT DISORDERS. AIR IS ALSO SAID AS BHIÀAK.

CAUSATIVE FACTORS AND THE TREATMENT PERTAINING TO ANIMALS ALSO HAVE BEEN DESCRIBED IN ÍGVEDA. IN ÍGVEDA EQUAL IMPORTANCE HAS BEEN GIVEN TO GENERAL MEDICINE
AS WELL AS SURGERY. DESCRIPTION REGARDING THE VARIOUS PARTS OF THE BODY AND THE VARIOUS DISEASES LIKE R०JAYAKĀMA, H०DROGA, ETC. ARE ALSO AVAILABLE IN ĪGVEDA.

ĀśVIN TWINS MADE OLD CHAVANYĀ QUITE YOUNG AND BLESSED HIM WITH LONG LIFE. CANDRAMATI'S HUSBAND WAS CURED OF STERILITY AND SHE WAS BLESSED WITH A SON. PRINCESS GHOÀÀ, DAUGHTER OF KAKÀAVIN WAS CURED OF LEPROSY, MADE YOUNG AND BEAUTIFUL AND WAS BLESSED WITH A HUSBAND. SYAVA WAS ALSO CURED OF LEPROSY, REJUVENATED AND WAS BLESSED WITH A GOOD WIFE. THEY PULLED THE DROWNED DHECHA OUT OF WATER AND MADE HIM QUITE FIT AND FREE FROM TROUBLE. ĀśVINS SUCCESSFULLY TREATED THE MOON WHO SUFFERED FROM TUBERCULOSIS DUE TO EXCESSIVE COPULATION. GOD INDRA GAVE RELIEF TO APHALA AND ALSO TO HER FATHER WHO SUFFERED FROM SKIN DISORDERS.

ĒYURVEDA IN YAJURVEDA

YAJURVEDA SPECIALLY DEALT WITH
KARMA. THE KARMA PORTION DEALS WITH RITUALS. REFERENCES PERTAINING TO ANATOMICAL STRUCTURES OF ANIMALS AS WELL AS HUMAN BEINGS ARE AVAILABLE IN PLENTY IN THIS VEDA. SIMILARLY THE MORPHOLOGICAL FEATURES AND MEDICINAL PROPERTIES OF THE PLANTS WHICH WILL BE USEFUL FOR SACRIFICIAL FUNCTIONS HAVE BEEN VIVIDLY DESCRIBED IN YAJURVEDA. IN THE 12TH SÅKTA OF ÁUKLA YAJURVEDA THE MEDICINAL PROPERTIES OF DIFFERENT HERBS, THEIR USES, COLLECTION OF DRUGS AND ALSO TREATMENT OF BALASA, ARSAS, SWAYATHU, GALAGANDA, SLEEPADA, YAKÅMA, MUKHAPÅKA, KÅATA ETC. ARE VIVIDLY DESCRIBED.

THE USES OF HORSES FOR SACRIFICIAL FUNCTIONS WERE ALSO MENTIONED. DISEASES LIKE ARUMSHIKHA, VISHUCHIKA, HRIDRIGA ,ARMA (EYE DISEASES), KARMA ROGA, KÅATA ETC. DEALT WITH IN ÉYURVEDA.

ÉYURVEDA IN SÉMAVEDA
Only a few references pertaining to medical science are available in Śiśśāveda. It dealt with the use of natural remedies like water, fire etc.

**Āyurveda in Ātharvaveda**

Only a brief introduction and history of medical science is found in Īgveda, whereas Ātharvaveda contains a detailed description of various aspects of medical science. In Ātharvaveda descriptions of anatomical structures of human digestion and metabolism, blood circulation, diseases and causative factors, preventive measures, treatment with herbs, minerals and surgical techniques, different types of worms, ant, the diseases caused by them along with treatment etc. have been described.

It can be inferred that there is a definite relationship between, Āyurveda and Ātharvaveda. Hence Āyurveda is called
UPAVEDA OF ATHARVAVEDA. IN ATHARVAVEDA SPIRITUAL THERAPY WAS GIVEN EQUAL IMPORTANCE ALONG WITH RATIONAL THERAPY.

TO RELIEVE ABNORMALITIES OF CHILDBIRTH AND PUERPERAL DISORDERS CERTAIN OBLATIONS AND OTHER PRACTICES WERE PREVALENT. MOST OF THE DISEASES WERE TREATED THROUGH OFFERINGS AND PRAYERS TO GODS AND OTHER NATURAL AGENTS. IDENTIFICATION AND CLASSIFICATION OF PLANTS ARE ALSO AVAILABLE IN VEDAS. THE OUÀADHI SØKTA OF ÍGVEDA WAS THE FIRST AUTHENTIC DOCUMENT OF KNOWLEDGE ABOUT THE PLANTS. IN ATHARVAVEDA CLASSIFICATION OF PLANTS FROM VARIOUS ANGLES SUCH AS FORM, SIZE, COLOR, MORPHOLOGICAL CHARACTERS, HABITAT ETC. HAVE BEEN DISCUSSED. MANY REFERENCES WERE AVAILABLE IN ATHARVAVEDA PERTAINING TO KØMI (BACTERIA).

THE WORDS KØMI (WHICH ARE NOURISHED BY RAW FLESH), RAKHASA (WHICH SUCKS BLOOD), YATUDHANA (WHICH CAUSES PAIN), PI¿¿CA (EATS
FLESH), APSARA (SWIMS IN WATER), GINDHARVA (MAKES NOISE) ETC. HAVE BEEN USED TO DENOTE 'MICRO ORGANISMS IN ATHARVAVEDA). NEARLY 100 TYPES OF ORGANISMS WERE DESCRIBED. SOME OF THEM ARE DÄ¶Ä¶A (MACRO SCOPIC) AND THE OTHERS ARE ADÄ¶Ä¶A (MICRO SCOPIC).

DIFFERENT TYPES OF ORGANISMS, THE PLACE WHERE THEY DWELL, THEIR SHAPE, TYPES, THE HARM CAUSED BY THEM, SIGNS AND SYMPTOMS, LINE OF TREATMENT, USE OF FUMIGATION, TO CONTROL SUCH ORGANISMS ETC. WERE DESCRIBED IN ATHARVAVEDA.

**DISEASES**

**YAKÄMA**-THE DISEASE YAKÄMA AFFECTS ALMOST ALL PART OF THE BODY. IN THE LATER TEXTS IT HAS BEEN USED AS THE SYNONYM OF DISEASE, KUÄ¶HA, ARUNDHADI, SATÄ¶VARÇ, ETC. ARE USED FOR TREATING YAKÄMA.

**TAKMA**-IT HAS BEEN DESCRIBED VIVIDLY IN ATHARVAVEDA. IT IS PERIODIC FEVER WITH RIGORS
AND CAN BE CORRELATED WITH MALARIAL FEVER. IF ITS ATTACK IS DURING SUMMER, IT IS KNOWN AS GRAISHMIKA, DURING RAINY SEASON IT IS CALLED VÍRSHIKA AND IN AUTUMN SEASON IT IS KNOWN AS SÍRADA. THE DIFFERENT TYPES ARE ANYÉDYUSHKA (QUOTIDIAN), TRITEEYÁKA (TERTIAN) AND SADANDI (REMITTENT) ETC. ARJUNA, ÁJANÁ, KUÁTA USED TO TREAT TAKMA.

APÍCHI- IT HAS BEEN DESCRIBED IN DETAIL. MOSTLY IT IS LOCATED AT MANYÁ, GRÉVÍ AND SKANDHA. APÍCHI WAS CLASSIFIED IN TO SEVERAL TYPES ACCORDING TO THE COLOUR, SUPPURATION AND OTHER TREATMENTS. OFFERING PRAYERS TO GODS SUN AND MOON, GIVING INCISION WITH THE ROOT OF MUNI DEVA, LEACH APPLICATION, EXTERNAL APPLICATION WITH CONCH SHELL, SALIVA OF DOG ETC. ARE SOME OF THE TREATMENTS.

HÁDROGA- THE WORD HÁDROGA IS MENTIONED IN ÍGVEDA, WHERE AS IN ATHARVAVEDA THE TERMS HÁDYAMAYA AND HÁDYOTA ARE SEEN. WATER HAS
BEEN MENTIONED AS THE REMEDY FOR HœDYOTA. IT WAS ALSO TREATED WITH RAYS OF MORNING SUN AND THE DRUG CIPUDRU.

HARIMA- IT CAN BE CORRELATED WITH KîMALA (JAUNDICE) IN WHICH YELLOWISH COLOUR OF THE BODY IS SEEN AND CAN BE TREATED WITH MORNING SUN RAYS. RED COWS MILK AND THE DRUG ÂJANA ARE SAID TO BE EFFICACIOUS IN TREATING HARIMA.

METRAGHATA- DESCRIPTION OF METRAGHATA (RETENTION OF URINE) AND ITS TREATMENT BY CATHETERISATION IS ALSO FOUND IN ATHARVAVEDA.

MEDICINAL PLANTS

MOSTLY SINGLE DRUGS WERE USED IN ATHARVAVEDA.¹⁷

APAMARGA- THIS PLANT DESTROYS WORMS, POISONS AND CALCULAS. IT IS NOT FOUND IN ĪGVEDA.

ASWATTHA- IT IS ONE OF THE OLDEST PLANTS OF INDIA, AND IS REGARDED AS YAJûA VAKÀA
(SACRIFICIAL TREE), IT IS INDICATED TO CURE CONTAGIOUS DISORDERS.

ПхÀ¸IPÀ¸€ -SiΥA, A INTERPRETED IT AS CITRÀ¸-OUÀ¸€ (A PLANT HAVING VARIEGATED LEAVES). IT DESTROYS BACTERIA, SKIN DISEASES AND NOURISHES FOETUS. IT IS ALSO USED AS EXTERNAL APPLICATION IN КУАТха.

AJÀG€ -IT IS A SHRUB, EMITS INTENSIVE ODOUR WHICH ACTS AS A REPELLENT TO РАКААА.

NYAGRODHA - IT IS ALSO KNOWN AS ВАТта. IT IS WIDELY USED IN SACRIFICES AND DOMESTIC RITES. IT IS USED TO CURE CONTAGIOUS DISORDERS.

ARJUNA -IT IS A SMALL HERB AND ALSO KNOWN AS PHALGUNA AND USED AS SUBSTITUTE FOR SOMA. SiΥA, A INTERPRETED IT AS A TREE.

NAKTAMil - AS INDICATED IN КЛАСА.

ईसुर€ - IT IS PRESCRIBED FOR КЛАСА, КУАТха AND OTHER SKIN DISORDERS.

GUGGLU -IT IS A FRAGRANT GUM RESIN OBTAINED FROM THE PLANT. THE FUMES OF THE RESIN ARE
INDICATED TO CURE YAKĀMA. IT IS ALSO USED IN VETERINARY MEDICINE.

MEDICINES

ṚYURVEDA IS CONSIDERED A UPAVEDA TO ATHARVAVEDA. VARIOUS MEDICINES AND THEIR USAGE FIND A PLACE IN ATHARVAVEDA. THE WATER (AQUA) THERAPY IS VERY POPULAR TODAY, USE OF WATER AS A THERAPY TAKES US TO A REFERENCE IN ATHARVAVEDA WHICH SEEKS HEALING MEDICINAL QUALITY SOURCED IN WATER. IN HIS EXHORTATION SOMADEVA STATES WATER AS CONTAINING IN ITS CENTRE, THE DISEASE RIDDING MEDICINES.

HE INVOKES "O WATERS! LET ME SEE THE SUN FOR A LONG AGE (LONGEVITY). DRIVE OUT ALL DISEASE AND RENDER MY BODY STRONG". COOL WATER REMOVES NAUSEA CAUSED BY PITTA, VIĀA BHRAMAM, THIRST, DYSPEPSIA, WEARINESS, CHARDI. LIKE THIS WE FIND MANY DESCRIPTIONS OF MEDICINE IN THE ATHARVAVEDA.
A CORRELATION WHICH CAN BE HELPFUL, COULD BE ESTABLISHED WITH REGARD TO MEDICINES IN ATHARVAVEDA AND ËYURVEDA. ATHARVAVEDA CONTAINS MANTRAS WHICH HAVE TO BE CHANTED TO EMPOWER THE MEDICINES. MODERN MEDICAL RESEARCH DOES NOT MAKE USE OF MANTRAS. THE COMMENTATOR SIYÀ, ËÇRYA WROTE COMMENTARY TO EVERY SÉKTA OF ATHARVAVEDA. HE HAS GIVEN INTRODUCTION TO EACH 'MANTRA' AND THE USAGE OF MANTRA. THAT IS 'VINIYOGA GRANTHA'.

IN THE ABSENCE OF MEDICINE BEING MENTIONED IN THE MANTRA THE VINIYOGA GRANTHA MENTIONS THE MEDICINE. ATHARVAVEDA CONSISTS OF KI,·AS OR ADHYÀYÀS AND THEY IN TURN CONTAIN SÉKTA&S. SÉKTA&S HAVE MANTRÀS IN THEM. THE NUMBER OF EACH MANTRA IS GIVEN BESIDE THE MANTRA. THROUGH RESEARCH AND EXPERIMENT, WE HAVE YET TO FIND THE INFINITE VALUES OF THE MEDICINES WHICH FIND MENTION IN THE ATHARVAVEDA.

TYPES OF TREATMENT

ĒYURVEDA IN UPAÑÅADS, EPICS, PURĒÛES, VYÈKARAÛA, AND SÈHITYA

THE 4TH CENTURY MIGHT BE CONSIDERED THE TURNING POINT IN INDIAN HISTORY. THE POPULARIZATION OF VEDIC RELIGION AND INDIAN PHILOSOPHY WAS ACCELERATED THROUGH THE
Publication of a number of Purāṇas and the epics. The object of Purāṇas is to represent natural descriptions from Vedas and some historical events in the form of stories. The compilation of this Purāṇas was attributed to Vyāsa, the author of Mahābhārata.

Propagation of the study of Ēyurveda was attempted through Purāṇas only. The benefits of establishing free hospitals were praised in many Purāṇas. Food also was supplied freely to the patients in those days along with medicines,

The progress of Ēyurveda was steady in those days. Ēyurveda was taught as a compulsory subject along with the studies of Vedas and Āśtras. Origin of Jvara is seen in Brahmapurāṇa, that Jvara originated due to 'Rudrakopa' in connection with the destruction of 'Dakāyājmu'.

Sonia has been described as the king of
herbs. The religious importance of akávattha was also realized. It was also held that the power of amulets, mantras etc. are beyond the perception of human beings. Many drugs or plants are described in various contexts in Padma Puráña such as Plakáa, Nyagrodha, Kada, Tulasí, Amákókó, Guggulu, Kúkó, Kása, Dérvi, Yava, Vrónhi, Púráoka, etc. Basic principles of ēyurveda are discussed in the Padma Puráña like Páµca Mahá bhétas and Tridoàas.

Origin of ēyurveda, emergence of Dhanvantaré, genealogy of Divodasa etc. are seen in Vià¸u Puráña. Classification of diseases such as ÁìRéRaka and Mínasika is also seen. Among the somatic disorders jvara, Áìráåëla, PrítíëYaya, Áëla, Gulma, Ëráá, Swayathu, Swasa, Chardé, Atisíra, Kuättha, etc. are mentioned. According to Brahma Vaivártta Puráña, A, Dákáa PrajéPati taught ēyurveda to
Brahma and He, in turn, taught it to Bhskara and He, in turn taught Dhanvantari and other 16 disciples.

Tritric practices were prevalent in those days. 'Rasayana' was held as the best drug among 'ouaddhis' (drugs). It is inferred that mercury and mercurial preparations might have been the drugs of choice.

In Skanda Purana, a description pertaining to the types of physicians, qualities of an ideal physician, various types of instruments and equipment required for the practice of medicine, suitable place for the construction of a hospital, plan of the hospital etc. is available.

Agni Purana is a text of encyclopedic character and it contains materials concerning to all branches of Indian tradition and culture including medicine. Origin of Æyurveda and its branches are also seen in
AGNI PURA. DESCRIPTION REGARDING TO PAUCA MAH; BHETAS, FIVE SENSES, TRIGU,AS, TRIDOÄAS, SAPTA DHITUS IS ALSO AVAILABLE. IN THE SAME WAY MANY REFERENCES RELATING TO ËYURVEDA CAN BE SEEN IN PURA.S.

ËYURVEDA IN THE SMRITIS

HINDU DHARMA OR HINDU WAY OF LIFE IS CALLED SANITANA DHARMA, WHICH HAS BEEN INCORPORATED IN SMATIS. SMATIS ARE BASED ON VEDAS. THE BASIC SMATIS ARE EIGHTEEN IN NUMBER. AMONG THEM MANU SMATI, NIRADHYA SMATI, VIÀU SMATI AND YJÀVALKYA SMATI HAVE BECOME VERY POPULAR. MANU SMATI IS WRITTEN BY RíJí MANU IN THE ANCIENT TIMES. THESE SMATIS ARE NOT MERE LAW BOOKS, BUT THEY DEAL MORE WITH THE CIVIL AND CRIMINAL LAWS AND THE RULES OF INHERITANCE AND THE LAWS OF MARRIAGE AND FAMILY. EVERY ASPECT OF THE INDIVIDUAL LIFE IS INCLUDED. THE KING'S DUTIES IN RELATION TO THE INTERNAL AND EXTERNAL AFFAIRS OF THE COUNTRY
ARE INCLUDED THERE IN. WORSHIP OF GODS, CEREMONIES IN COMMEMORATION OF THE DEAD, BIRTH AND DEATH, POLLUTIONS AND EXPIATORY ACTS, SACRIFICES, CUSTOMS AND MANNERS OF DAILY LIFE AND BEHAVIOUR ARE ALL INCLUDED. PENALTIES WERE LEVIED UPON THOSE WHO DISOBEYED THE RULES OF CONDUCT LAID DOWN IN THE SMÄTIS.

THE RULES OF CONDUCT CODIFIED IN THE SMÄTIS AND EXPRESSED IN THE SÄÆHITAS (LIKE CARAKA AND SUÆRUTA) CORRESPOND SO MUCH THAT WE FEEL BOTH DERIVED THEIR KNOWLEDGE FROM A COMMON SOURCE. ÊYÜRVEDA SUTRAS WERE MORE OR LESS EXCLUSIVELY INTENDED FOR THE EDUCATED CLASSES, THE SMÄTIS WERE INTENDED FOR PROPAGATING THIS KNOWLEDGE AMONG THE MASSES.

EXAMPLES OF HYGIENIC RULES IN MANUSMĪTI

DON'T TAKE BATH AFTER EATING, ONE SHOULD GET UP FROM BED IN 'BRiHMAMUHÆRTA' AND THINK ABOUT DHARMA AND ARTHA, ONE SHOULD NOT
STUDY IMMEDIATELY AFTER MEAL, TELL TRUTH, TELL WHAT IS PLEASING, AND DON'T TELL FALSEHOOD EVEN IF IT IS PLEASANT. THESE ARE SOME OF THE EXAMPLES OF HYGIENIC RULES IN MANU SMÁTI.

IN MANU SMÁTI PLANTS HAVE BEEN CLASSIFIED AS OUÀADHÇ, VANASPATI, VõKÀA AND VA½½I. PREVENTIVE MEASURES MENTIONED IN VIÀ, U SMÁTI ARE FOUND IN VIÌGBHA¶A'S AÀ¶I;Í GA SAAÆGRAHA. SIMILARLY THE SUBJECT MATTER PERTAINING TO SADVÀTÀ (CODE OF CONDUCT) IS AVAILABLE IN THE OTHER ÉYURVEDIC TEXTS.

YìJìYAVALKYA SMÁTI IS THE NEXT AUTHENTIC ONE AFTER MANU SMÁTI. THE NUMBER OF BONES (360), LAYERS OF SKIN (6), ÁIRAS (700), DHAMANIS (200), SNìYUS (900), PESIS (500) ETC. ARE MENTIONED IN YìJìYAVALKYA SMÁTI AND SIMILARLY IN CARAKA SAAÆHITI.

ÉYURVEDA IN EPICS

BOTH RIÌMÌYA, A AND MAHÌBHÌRATA HAVE
RELIGIOUS VALUE TO INDIAN FAMILIES AND ARE VALUABLE IDEAL EPICS OF INDIAN ETHICS AND CULTURE. IN BOTH THE EPICS (THE SUBJECT RELATED TO) THE BASIC PRINCIPLES OF ÉYURVEDA AND OTHER ÉYURVEDIC ASPECTS ARE MENTIONED.

ÉYURVEDA IN RÉMÉYAÚA

KING DA¿ARATHA ENQUIRED ABOUT THE SADNESS OF QUEEN KAIKEY¢ AND ADVISED HER TO TAKE THE SUGGESTION OF R¡JAVAIÐYÁS (ROYAL PHYSICIANS) FOR GETTING RELIEF WHICH INDICATES THAT THE MEDICAL PROFESSION ALREADY EXISTED IN THOSE DAYS, AND THE COURT PHYSICIANS WERE APPOINTED TO LOOK AFTER THE HEALTH OF ROYAL FAMILIES. TRANSPLANTATION OF ORGANS AND TOXICOLOGY ARE SEEN IN THE R¡M¡YA¸A. WHEN DA¿ARATHA REJECTED TO FULFILL THE DESIRES OF QUEEN KAIKEYI, SHE SAID, ‘IF YOU INSTALL R¡MA AS THE KING OF AYODHYA, I AM GOING TO DIE BY TAKING POISON’ WHICH SHOWS THAT THE USE OF POISONOUS
SUBSTANCES ALREADY EXISTED IN THOSE DAYS.

DESCRIPTION OF HERBS

Detailed descriptions of plants and trees are found in R̄iM̄ya, A at different places such as KUṭṭaṛa, Arjuna, Kadamba, Nimba, Saptacchada, Aśoka, Asana, Saptapara, A, Kovidrā, etc. They are also used in Īyurveda.

USE OF ALCOHOLIC PREPARATIONS

In the enumeration of `Pang Bhṛemi' of R̄iVa, A, different types of Āsavaśas, wine, meat and their preparations according to the principles laid down in Īyurveda, several varieties of Surī, Āarkaraśava, Miḍhvikā, Puṇaḍiśava, Phalāśava, etc. and the vessels made of gold, silver, quartz etc. also are described.

OUĀADHI PARVATA

There is a chapter entitled 'Ouāadhī
PARVATA' IN YUDDHA KIṣ'A OF RIMYĀ, A. OUĀADHI PARVATA, KIṢCANĀ PARVATA AND THE PEAK OF KAILASA HAVE BEEN MENTIONED. INSTEAD OF BRINGING THE SPECIFIC DRUGS, HANUMAN HAD BROUGHT THE ENTIRE OUĀADHI PARVATA TO LAḱKÌ, WHICH CONTAINED THE FOLLOWING HERBS.

MaṬASAµJÇVANÇ-WHICH REVIVES THE DEAD,
VIÄALYAKARAÇ-WHICH FREES TROUBLE OR ANXIETY,
SiVARYAKARAÇ-WHICH IMPARTS ORIGINAL COLOUR,
SANDiNAKARAÇ-THE JOINING OF THE FRACUTURED BONES.

ĒYURVEDA IN MAHĒBHĒRATA

MAHĪBHĪRATA OF VEDAVYASA OCCUPIES THE SECOND POSITION AMONG THE GREATEST EPICS OF INDIAN LITERATURE. DIFFERENT TYPES OF PERSONALITIES AND THEIR PSYCHOLOGY, SOCIO ECONOMIC AND POLITICAL CONDITIONS OF THAT PERIOD ETC. CAN BE SEEN IN MAHĪBHĪRATA. IT GIVES
US THE COMPLETE PICTURE OF THE ART AND CULTURE OF THAT PERIOD AND IT CAN JUSTLY BE CALLED THE ENCYCLOPEDIA OF BHARATA KHA¸·A. SUBJECT MATTER RELATED TO EYURVEDA AND VARIOUS TYPES OF MEDICAL AND SURGICAL TREATMENTS CAN BE SEEN IN MAH¡BH¡RATA. MAH¡BH¡RATA MENTIONS EIGHT BRANCHES OF EYURVEDA.

PRACTICE OF MEDICINE

ONCE N¡RADA MAHARÀ¢ WENT TO YUDHIÂTHIRA AND MADE ENQUIRY ABOUT HIS HEALTH AS FOLLOWS:-

"OH! YUDHIÂTHIRA HOW IS YOUR HEALTH? ARE YOU GETTING TREATMENT OR NOT? BY ADOPTING SATSA´GA AND PRACTICING SAD¡C¡RA PSYCHOLOGICAL DISORDERS CAN BE PREVENTED. BY TAKING WHOLESOME DIET MOST OF THE SOMATIC DISORDERS CAN BE PREVENTED. WHETHER THE ROYAL PHYSICIANS ARE WELL VERSED IN AÀ¶¡´GAS OR NOT?" IT SHOWS THAT THE PRACTICE OF MEDICINE ALREADY EXISTED IN THOSE DAYS.
TOXICOLOGICAL REFERENCES

THE DISCOURSE BETWEEN TAKÀĀKA AND KÌÝÝAPA IS EVIDENTLY PROOF OF THE LATTER'S EXPERTISE IN TOXICOLOGY BY WHICH HE REVIVED THE BANYAN TREE WHICH WAS REDUCED TO ASHES BY TAKÀĀKA, THE KING OF SERPENTS. PRACTICE OF DIVINE THERAPY IN TOXICOLOGY WAS ALSO SEEN IN MAHABHARATA. WHEN PÀRÇKÀIT MAHÌRÌJ WAS AFFECTED BY SNAKE BITE, HE CALLED THE PHYSICIANS, WHO WERE EXPERTS IN TOXICOLOGY. ONCE DURYODHANA GAVE POISONOUS FOOD TO BHÌMA WHO BECAME UNCONSCIOUS AND WAS THROWN INTO THE RIVER, DUE TO THE SERPENT BITE, HE WAS REVIVED. IT SUGGESTS THAT JA´GAMA VIÀA MIGHT HAVE ACTED AS ANTIDOTE FOR STHÌVARA VIÀA. IN MAHIBHÌRATA VARIOUS TYPES OF SERPENTS HAVE BEEN DESCRIBED. IT IS STATED THAT LORD BRAHMA TAUGHT TOXICOLOGY TO KAÌÝAPA.
MÎTA SAØJÌVANÌ VIDYË

THE STORY KACA, DEVAYïN¢ TELLS THAT BHASPATI SENT HIS SON KACA TO ÁUKRA, TO LEARN MÎTA SAµJ¢VAN¢ VIDYÀ.

DISEASES, CAUSATIVE FACTORS AND TREATMENT

IN ÁìNTIPARVA OF MAHIBHªRATA THE PSYCHOSOMATIC DISORDERS AND THEIR CLINICAL PICTURE WERE DESCRIBED ALONG WITH THE INFLUENCE OF TRIGU, AS ON THE BODY AND MIND. A¿VINS TREATED THE BLINDNESS OF UPAMANYÀ, WHICH WAS CAUSED DUE TO THE CONSUMPTION OF ARKA LEAVES. ATRIPUTRA SUFFERED FROM RªJAYAKÀMÎ, CAUSED DUE TO EXCESSIVE COPULATION AND WAS REVIVED BY GETTING TREATMENT.

DURING HER PREGNANCY, GÌNDHªR¢ BEAT HERSELF ON HER ABDOMEN WHICH RESULTED IN ABORTION. THE PIECES WERE KEPT SEPARATELY, ONE IN EACH EARTHEN POT CONTAINING GHEE FOR A PERIOD OF TEN MONTHS. AS A RESULT, ONE CHILD
FROM EACH PIECE WAS PRODUCED. TILE ZYGOTES FORMED IN THE UTERUS OF KADRUVA AND VINATA WERE KEPT IN AN EARTHEN POT CONTAINING GHEE GAVE BIRTH TO CHILDREN. THESE ARE EXAMPLES WHICH SHOW HOW THE INDIAN MEDICAL SYSTEM WAS HIGHLY DEVELOPED.

INFLUENCE OF MOTHER'S FEELINGS ON THE BABY

ACCORDING TO INDIAN MEDICAL SCIENCE THE MENTAL STATE OR PSYCHOLOGICAL ATTITUDE OF MOTHER’S HAVE A DIRECT INFLUENCE ON THE PHYSICAL AND MENTAL CONDITION OF THE CHILD. DHATARŚĀTRA WAS BORN BLIND BECAUSE OF AMBIKÌ’S ATTITUDE TOWARDS HIS HUSBAND DURING INTERCOURSE. AMBIKÌ CLOSED HER EYES OUT OF FEAR AT THE TIME OF INTERCOURSE. SIMILARLY PÌ’S HEALTH WAS AFFECTED AS HIS MOTHER AMBÌLIKÌ WAS EXTREMELY UNHAPPY DURING THE TIME OF INTERCOURSE.

ÆYURVEDA IN KAUVĪLYA’S ARTHAAËSTRA

KOUṬILYA, THE MINISTER OF THE EMPEROR
Candragupta Mourya, wrote Arthashastra in the 4th century BC. It is a valuable document on cultural data including the status of medicine and physicians. Arthashastra consists of 15 adhikaras, 180 prakaras, and 6000 lokas. Regulation of public health and hygiene is seen in Arthashastra.

The government framed rules for the practice of physicians. Physicians were given top regard as also royal privilege in those days. Classification of physicians, their duties and responsibilities, maintenance of the hospitals and dispensaries, plantation of medicinal plants, line of treatment for various diseases, facilities to be provided to the patients etc. were elaborately described in Arthashastra. Physicians were highly paid in those days and they should accompany the military expedition duly equipped with the required drugs and instruments.
THEY SHOULD REPORT TO THE GOVERNMENT REGARDING THE INFECTIOUS DISEASES AND EPIDEMICS AS SOON AS POSSIBLE OR ELSE THEY WERE SEVERELY PUNISHED. SEVERE PUNISHMENT WAS GIVEN TO THE PHYSICIANS IN CASE OF CARELESSNESS, SUPPRESSION OF FACTS AND ADMINISTRATION OF ADULTERATED DRUGS. ERROR OF TREATMENT CAUSING DEATH WAS MOST SEVERELY PUNISHED. A SURGEON HAD TO LOSE A LIMB, FOR CAUSING A PATIENT TO LOSE IT BY HIS MISTAKEN OPERATION. PHYSICIANS ARE CLASSIFIED INTO THE FOLLOWING FIVE TYPES.

1. EXPERTS IN GENERAL MEDICINE.

2. EXPERTS IN TOXICOLOGY.

3. EXPERTS IN OBSTETRICS AND GYNECOLOGY.

4. MILITARY SURGEONS.

5. VETERINARY DOC HOSPITALS AND MEDICAL STORES.

THE TOWNS WERE PROVIDED WITH FURNISHED HOSPITAL WITH SUFFICIENT QUANTITY OF MEDICINES.
DAILY REGIMEN AND PREVENTIVE MEASURES TO BE TAKEN FOR THE MAINTENANCE OF POSITIVE HEALTH WAS ALSO DESCRIBED IN ARTHÅ«STRA. TEMPLES, ROYAL PALACES, WATER PONDS, ROADS AND THE ENVIRONMENT SHOULD BE KEPT CLEAN. PERSONS CAUSING POLLUTION HAVE BEEN SEVERELY PUNISHED. USE OF POISON WAS COMMON IN KILLING THE ENEMIES DURING THOSE DAYS. GENERALLY FOOD, WATER, VESSELS, MASSAGE OILS, UMBRELLAS, FOOT WEARS, SEATS, BEDDING ETC. CAN BE POISONED BY COOKS, ATTENDANTS, MASSEURS, BARBERS, AND WATER FETCHERS. HENCE ROYAL PHYSICIANS WERE HIGHLY CAUTIOUS TOWARDS THE SUSPECTED PERSONS AND THE FOOD WAS TESTED ON ANIMALS, BIRDS AND FIRE PRIOR TO BE SERVED TO THE KINGS.

THE CONCEPT OF IDEAL DIET IS ALSO SEEN IN ARTHÅ«STRA. ABORTIONS AND FETICIDE WAS CONSIDERED A SEVERE CRIME IN THOSE DAYS. MEDICAL JURISPRUDENCE WAS ALSO HIGHLY PRACTICED IN THOSE DAYS. IN CASE OF A SUSPECTED
DEATH, POSTMORTEM WAS CONDUCTED TO KNOW THE CAUSE OF DEATH. THE PERSONS WHO CAUSED DEATH WERE SEVERELY PUNISHED.

VARIOUS TYPES OF ALCOHOLIC PREPARATIONS HAVE BEEN DESCRIBED IN ARTHĀŚṬRA SUCH AS MīDAKA, PRASANNA, ĖSAVA, ĀRIĀṬA, MAIREYA, MADHU ETC. DESCRIPTION OF METALS LIKE GOLD, SILVER, HI´GULA (CINNABAR), PRECIOUS GEMS AND THE METHOD OF PREPARING GOLD FROM BASE METALS IS ALSO SEEN IN ARTHĀŚṬRA. KOUṬILYĀ MENTIONED 32 TANTRAYUKTIS IN THE FIRST CHAPTER OF ARTHĀŚṬRA. A REGISTER OF BIRTHS AND DEATHS WAS MAINTAINED. A NUMBER OF DISEASES LIKE KUĀṬHA, UNMīDA, PRAMEHA, SODHA, VIĀŚCIKA, JVARA, ETC. WERE MENTIONED. DIFFERENT TYPES OF MEDICINAL PLANTS AND THEIR CULTIVATION ALSO WERE MENTIONED IN ARTHĀŚṬRA.

PLANTS HAVE BEEN CLASSIFIED AS FOLLOWS.
SARA DARU VARGA---------- ARJUNA, TEAK
VENU VARGA ---------------DIFFERENT TYPES OF BAMBOO
VALLI VARGA-------------NAGA VALLI
VALKA VARGA-------------MURVA
PATRA VARGA-------------TALISA, BHÉRJA
PUÀPA VARGA-------------PÁLA, KUSUMBHA
AUÀADHA VARGA----------DIFFERENT TUBERS, ROOTS, FRUITS
VIÀA VARGA-------------VATSANABHA

IT CAN BE CONCLUDED THAT EVEN IN THE PERIOD OF CHANDRA GUPTA MOURYA THE GOVERNMENT HAS TAKEN UTMOST CARE REGARDING PUBLIC HEALTH AND WAS ALSO AWARE OF IT’S DUTIES AND RESPONSIBILITIES VERY WELL SIMILAR TO THE PRESENT ERA.

ÆYURVEDA AND PÉÜINI

ÆÀÌDHÝÝ¢ OF PÝINI IS AN EXCELLENT SANSKRIT WORK BELONGING TO 7TH CENTURY B.C. SANSKRIT WAS THE SPOKEN LANGUAGE OF THE PEOPLE IN THOSE DAYS. LATER ON, IN THE 3RD CENTURY B.C. KÝTYÝYANA IMPROVED THE WORK OF
Pñini. Again in the 2\textsuperscript{nd} century B.C. Patañjali wrote a commentary named Mah\texti{ibh\texti{ia}}\text{aya} on the s\textit{stras} of Pñini.

According to the available references from Mah\texti{ibh\texti{ia}}\text{aya}, Pñini was also called 'Dakàiputra' and 'Áñ\texti{litur\texti{eya}}'. Out of these two, the former relates to his mother 'Dakà\texti{e}' and the later relates to the place of his birth 'Áñ\texti{litur}'. Along with the grammar, the condition of the society and the habits of the people and other important information about the status of Ėyurveda also can be understood from Pñini's work. The references of Ėc\texti{i\texti{rya}}s of Ėyurveda named Bh\texti{irad\texti{ija}}, Ėtrey\texti{a} etc. were mentioned in 'A\texti{dv\texti{iga\texti{a}}}', while the disciples of Ėtrey\texti{a}, A\texti{gni\texti{e\texti{a}}, P\texti{ari\texti{ara}}, J\texti{it\texti{ekar\texti{a}}} are mentioned in 'Garg\texti{id\texti{iga\texti{a}}}'. Sùr\texti{uta} and his disciples were also mentioned in A\texti{nd\texti{hy\texti{e}}}. The references of Trido\texti{as} V\texti{ita}, Pitta and Ále\texti{ama} were
MENTIONED IN 'SIDHMÌ DI GA, A'. SIMILARLY THE FIVE BASIC ELEMENTS AND PAµCA TANMÌ TRAS ARE ALSO SEEN IN 'RASÌ DI GA, A'.

AS FOR SEASONS, TWO SYSTEMS ARE MENTIONED IN ËYURVEDA SUCH AS ÁI¿IRÌ DIKRAMA AND THE OTHER REPLACES ÁI¿IRA BY PRÌVÆ. THE LATER SYSTEM IS FOLLOWED PARTICULARLY DURING THE PROCESS OF ELIMINATING THE VITIATED DOÀAS. PÌ,INI SEEMS TO BE ACQUAINTED WITH BOTH OF THESE SYSTEMS. CLASSIFICATION OF PLANTS IS ALSO SEEN IN AÀ¶Ì DHYÌ YÇ AS OÀADHI AND AUÀADHI. AUÀADHI AND AUÀADHA ARE ALSO DIFFERENTIATED SUCH AS AUÀADHI MEANS MEDICINAL PLANT OR HERB AND AUÀADHA MEANS THE FINISHED PRODUCT.

KAŚA, DARBHA, KHADIRA, ĖMRA, IKĀU, YAVA, SALI, MUDGA, MīĀA, TILA, ETC. ARE ALSO SEEN. METALS LIKE GOLD, SILVER, IRON, TIN ETC. ARE ALSO SEEN IN `APŚP;DI GA¸A¸A'. ALMOST ALL UNITS OF WEIGHTS AND MEASURES ARE MENTIONED IN DIFFERENT 'SÆTRAS' AS WERE IN ĖYURVEDIC TEXTS.

PI¸INI ALSO MENTIONS PAµCA VIDHA KAA¸IYA KALPANAS. ALCOHOLIC PREPARATIONS LIKE MADYA, SUR;I, ETC. ARE ALSO FOUND. REFERENCES PERTAINING TO ANATOMICAL STRUCTURES OF THE BODY LIKE SAKHA (EXTREMITIES), YAKRIT (LIVER), VASTI (URINARY BLADDER), H=DAYA (HEART) ETC. ARE FOUND IN DIFFERENT CONTEXTS. THE WORD `N;·C' WAS USED IN THE SENSE OF TUBE. PATIENTS WERE CLASSIFIED ON THE BASIS OF THE DISEASE AND THEY ARE KNOWN AS KUÂ¶I (AFFECTED WITH LEPROSY), UNMiD¢ (AFFECTED WITH MADNESS), ATISARAKI (AFFECTED WITH DIARRHOEA) ETC. IN THIS WAY KNOWLEDGE PERTAINING TO ĖYURVEDA IS FOUND IN THE SUTRAS OF PI¸INI.
CONCLUSION

A CAREFUL STUDY OF THE VEDAS INDICATE THAT CARAKA, SUKRUTA AND THE OTHER GURUS WERE DEVELOPED THE AYURVEDIC SYSTEM. EVEN WESTERN SCHOLARS ARE ASTONISHED BY THE INDIAN APPROACH TO PHYSICAL, MENTAL AND SPIRITUAL HEALTH OF THE PEOPLE. ÉYURVEDA HAS EVOLVED A PSYCHOSOMATIC, HOLISTIC APPROACH AT A TIME WHEN THE WEST COULD NOT EVEN IMAGINE SUCH AN APPROACH. ANCIENT INDIANS BELIEVED THAT FOR BETTER HEALTH AND CURING OF ILLNESS. IT IS IMPORTANT TO ENJOY MENTAL HAPPINESS, SPIRITUAL UNION WITH GOD AND A HEALTHY ENVIRONMENT. WE CAN GET ITS PRIMARY AWARENESS FROM VEDAS.

THE TREATMENTS IN THE ÉYURVEDA ARE DIVIDED INTO VARIOUS TYPES. DAIVAVYAPiRĀYAM, YUKTIVYAPiRĀYAM AND
SATVÌVAJAYÀM are the most important types of treatment. Prayers and Bhajans are important in the DAIVAVYAPÌÇRAYÀM. It leads to ÌNTI and peace of mind. YUKTIVYAPÌÇRAYÀM means the proper use of medicines. Controlling and purification of emotions, thought and noble action is called SATVÌVAJAYÀM.

VEDIC TREATMENT is based on DAIVAVYAPÌÇRAYÀM after that it is developed as YUKTIVYAPÌÇRAYÀM. This is merely an opinion of some people who are not familiar with VEDIC TEACHINGS. THERE IS NO DOUBT THAT THE KNOWLEDGE OF HEALTH AND TREATMENTS ARE INCLUDED IN THE VEDAS FOR THE HELP OF PEOPLE OF THAT PERIOD.

DUE TO CHANGES IN THE LIFE STYLES, LIFE BECAME MORE AND MORE ARTIFICIAL THAT LEADS TO COMPLICATED DISEASES AND TREATMENT SHOULD CHANGE ACCORDINGLY. THIS TYPE OF CHANGE IN ËYURVEDA IS CALLED PRATISAMSKARA, AM.
THUS ĒYURVEDA IS EVOLVED FROM THE VEDIC SYSTEM OF TREATMENT THAT HAS BECOME FAMOUS ALL OVER THE WORLD. PRATISAMSKARA, ÂM IS NOT NEGATION, AS IT IS GENERALLY UNDERSTOOD DEVELOPMENT.

REFERENCES.


5. SATCHIDANANDAMURTHI, K., SRI LAL BAAHADURSA, VEDIC HERMENEUTICS, MOTILALBANARSIDAS PUBLISHERS, NEWDELIHI, 1993, P-47.


12. Majumdar, Ramesh Chandra, Bharatiya Vidyabhavan, The History and Culture of the Indian People. The Vedic Age, Bharatiya VidyabHAVAN, Bombay, 1951, P-349.
13. WELDER, JOSEPH, *CHAPTERS IN INDIAN CIVILIZATION* A HANDBOOK OF READINGS TO ACCOMPANY LECTURES IN INDIAN CIVILIZATION, KENDALL HUNT, DUBUQUE 1960, P-6.


17. MENSKI, WERNER, *COMPARATIVE LAW IN A GLOBAL CONTEXT, THE LEGAL SYSTEMS OF ASIA AND AFRICA*, CAMBRIDGE UNIVERSITY PRESS, NEW YORK, P-205


29. RAINA, BISHEN LAL, *HEALTH SCIENCE IN ANCIENT INDIA*, COMMONWEALTH PUBLICATIONS, NEW DELHI, 1990, P-64


32. TARABILDA EDWARD F., *ÉYURVEDA REVOLUTIONALIZED, INTEGRATING ANCIENT AND MODERN ÉYURVEDA*, MOTILAL BANARSIDAS, DELHI, 1988, P-55


34. MORNING STAR AMADEA, DESAI URMILA, *THE ÉYURVEDIC COOK BOOK: A PERSONALIZED GUIDE TO GOOD NUTRITION AND HEALTH*, MOTILAL BANARSIDAS.


41. ROY CHOWDBURY, AMIYA KUMAR, RAY CHAWDHURY, MAN, MALADY, AND MEDICINE HISTORY OF INDIAN MEDICINE, DAS GUPTA AND CO (P) LTD, CALCUTTA 1988, P-149.

42. DUNEJA PRABHA, THE LEGACY OF YOGA IN BHAGAVAD GITA, VIJAYAKUMAR, GOVIDAN HASANNAD, DELHI, 1988, P-285.


44. BALA KRISHNAN VENGANOOR, IGVEDA, AARSHASRI PUBLISHING, THIRUVANANTHAPURAM, 2010, P-143.

45. PRAKASH SATYA, VIRVIRAJ UDAYA, VrJA SANET, MIDHYANDINA AUKLA YAJURVEDA SAETHI, VEDA PRATISHTHANA, NEW DELHI, 1989, P-208.


49. Palit, Chittabrata, Dutta, Achintya Kumar, Corpus Research Institute, *History of Medicine in India*, Kalpaz Publications, Delhi, 2005, P-208

