CHAPTER-III

SCHOOLS OF SURGERY IN ANCIENT INDIA
HISTORY OF MEDICINE

ALMOST ALL SCHOOLS OF INDIAN THOUGHT REGARD THE VEDAS. THE INDIANS BELIEVED THAT THE VEDAS WERE NEVER COMPOSED BY MAN. IT WAS SUPPOSED THAT THEY WERE TAUGHT BY THE GODS TO THE SAGES, OR REVEALED TO THE SAGES, WHO WERE THE SEERS OF TRUTH. THERE WAS REALLY NO VEDA CALLED ĀYURVEDA. ITS EXISTENCE IS A MYTH.

IN ACCORDANCE WITH THE TRADITION VEDAS HAVE BEEN DIVINELY REVEALED TO THE SAGES. THERE ARE TWO VERSIONS OF ITS ORIGIN. THE MEDICAL SCHOOL TRACES ITS ROOTS TO BHARADVĀJA. BHARADVĀJA WAS THE FIRST MORTAL TO LEARN ĀYURVEDA FROM THE GOD INDRA. THE SURGICAL SCHOOL TRACES ITS ORIGIN TO DHANVANTARI WHO RECEIVED ĀYURVEDA FROM INDIA.

FROM DHANVANTARI IT WAS PASSED ON TO THE ĀĐVINS, THE DIVINE TWIN HORSEMEN, THE HELPERS

CONTAINING THE KNOWLEDGE OF THE CAUSES (HETU), THE SYMPTOMS AND THE REMEDIES OF DISEASES. THROUGH THIS WISDOM BHARADVÌJA
GAINED UNLIMITED LIFE AND SO DID THE HOLY SEERS TO WHOM HE PROCLAIMED IT. WITH THE EYE OF INTUITIVE KNOWLEDGE THEY DULY BEHELD SIMILARITIES AND DISSIMILARITIES, QUALITIES, INDIVIDUAL SUBSTANCES AND THEIR SPECIFIC ACTIVE PROPERTIES, AS WELL AS THE POSSIBLE COMBINATIONS OF THEIR VIRTUES AND THE INSEPARABLE INHERENCE OF ONE ITEM IN ANOTHER.

THUS THE CONDENSED WISDOM UNFOLDED, AND ONE OF THE SAINTS, PUNARVASU ĖTREYA (THE DESCENDANT OF ĀTRI), OUT OF COMPASSIONATE LOVE FOR ALL BEINGS, TAUGHT THE ĖYURVEDA ORALLY TO SIX DISCIPLES: AGNIVEÇA, BHELA, JĪTÈKĀRA, A PARIÇARA, HĪRÈTA AND KĀÇRAPÈI. THERE WAS NO DIFFERENCE IN THE SAINTS TEACHING, BUT A DIVERSITY OF INTELLIGENCE AMONG IS PUPILS; THEREFORE, AGNIVEÇA DIVERSITY WAS THE FIRST TO COMPILE A TREATISE. THE OTHER FIVE DISCIPLES ALSO WROTE TREATISES AND WHEN THE SIX WORKS WERE RECITED BEFORE THE ASSEMBLY OF SEERS
HEADED BY PUNARVASU, THEY AGREED THAT ALL THE BOOKS HAD BEEN DULY COMPiled.

THE ORIGIN OF ÆYURVEDA, IS RELATED BY DHANVANTARI TO SUÆRUTA. ÆYURVEDA IS A SUBSIDIARY BRANCH OF THE ATHARVAVEDA. ACCORDING TO THE LEGENDS IT WAS COMPOSED IN ONE HUNDRED THOUSAND ÆLOKAS AND A THOUSAND CHAPTERS, BY BRAHMA BEFORE THE CREATION OF MAN.

IN CONSIDERATION OF THE SHORT LlVES AND THE LIMITED INTELLECTUAL CAPACITY OF HUMAN BEINGS, HE DIVIDED IT INTO EIGHT CHAPTERS, VIZ., ÁALYA, Á;I;KYA, K;YACIKITS;i, BH£TAVIDY;i, KUM;iRABHÖTYA, AGADA TANTRA, RAS;iYANA TANTRA AND V;jKARA¸A TANTRA.

BRAHMA FIRST EXPOUNDED ÆYURVEDA TO PRAJ;iPATI, WHO TAUGHT IT TO THE TWO AÆVINI KUM;iRS. INDRA LEARNED IT FROM THESE TWINS, AND HE SAID, 'NOW FOR THE GOOD OF MANKIND IT IS MY DUTY TO IMPART THIS KNOWLEDGE TO THOSE WHO
SEEK IT IN THIS WORLD. IT IS I WHO CURED THE DISEASES OF THE GODS AND PREVENTED THEIR DEATHS AND DECREPITUDE.’

THE MEDICINE OF PREHISTORIC INDIA

STUDY OF THE CULTURE OF PRIMITIVE TRIBES GIVES AN IDEA OF THE HABITS, RELIGION AND MEDICAL BELIEFS OF THEIR ANCESTORS. THOUGH THIS METHOD IS OPEN TO VERY GRAVE OBJECTIONS, WE HAVE NO OTHER MEANS OF GAINING THE REQUIRED KNOWLEDGE. THESE TRIBES STILL RETAIN MOST OF THEIR ANCIENT CUSTOMS AND HABITS AND LEAD A PRIMITIVE LIFE.

THEY CONSIDER DISEASE THE RESULT OF MALEVOLENT INFLUENCES EXERCISED BY A GOD OR SUPERNATURAL BEING, OR BY ANOTHER HUMAN ALIVE OR DEAD. DISEASE IS A MAGICAL OR MAGICO RELIGIOUS, RATHER THAN A NATURAL PHENOMENON WITH THEM. AS DISEASE, ARE ATTRIBUTED TO SUPERNATURAL CAUSES, THEY ARE TREATED BY MAGIC, INCANTATIONS AND OTHER RITUALS. TO WARD OFF DISEASES THEY USE CHARMS, AMULETS, AND TALISMANS. THEIR MEDICINE MAY BE CORRECTLY DESCRIBED AS PRIMITIVE.

WE NEXT COME TO THE MILLENNIUM BETWEEN 2500 AND 1500 B.C. WHEELER HAS TERMED THIS PERIOD THE 'DARK MILLENNIUM' IN INDIAN HISTORY. THE ARCHAEOLOGICAL DISCOVERIES AT HARAPPA, MOHENJADARO, CHANHU DARIO AND OTHER SITES IN THE INDUS VALLEY HAVE DISCLOSED THAT, AT THE DAWN OF HISTORY, THERE EXISTED IN THE PLAINS OF THE LOWER INDUS, AN EXTENSIVE, HIGHLY EVOLVED CHALCOLITHIC CULTURE. THIS HAS BEEN NAMED THE
HARAPPA OR INDUS VALLEY CULTURE OR CIVILIZATION.

WE DO NOT KNOW WITH CERTAINTY WHO THE AUTHORS OF THE INDUS VALLEY CIVILIZATION WERE. BEFORE THE DISCOVERY OF THE INDUS VALLEY CIVILIZATION IT WAS ASSUMED THAT THE ARYAN INVADERS ENCOUNTERED A CABBLE OF ABORIGINAL SAVAGES WHO COULD HAVE CONTRIBUTED LITTLE, SAVE A FEW ANIMISTIC BELIEFS, TO VEDIC THOUGHT AND NOTHING TO THE STRUCTURE OF THE LATER INDO ARYAN SOCIETY.

THE CULTURAL WORLD OF INDIA HAS AMONG ITS MATERIAL AND IDEOLOGICAL BASES SOME FUNDAMENTAL THINGS DERIVED FROM THE AUSTRIC SPEAKING PROTO AUSTRALOIDS GESTED TO BE OF DRAVIDIAN ORIGIN. CERTAIN MAGICO RELIGIOUS RITUALS, LIKE THE REMOVAL OF THE EVIL EYE BY THE RITE WHICH IS KNOWN IN NORTHERN INDIA AS NICHHAWAR OR BARAN, WHICH HAS A STRONG PLACE IN HINDU SOCIETY, WOULD SEEM TO BE AUSTRIC IN
ORIGIN.


IT IS A QUEER LIST; AND VERY SUGGESTIVE BOTH OF THE WIDE RANGE OF ANIMISTIC SUPERSTITIONS, AND OF THE PROPORTIONATE IMPORTANCE, THEN AND TO THE PEOPLE AT LARGE, OF THOSE PARTICULAR ONES INCLUDED IN THE VEDA. EVEN TODAY IN VILLAGES AND OTHER PARTS OF INDIA ALL THESE ANIMISTIC BELIEFS ARE FOUND TO EXIST IN FULL LIFE AND VIGOUR.

WE HAVE SEEN THAT MANY ELEMENTS IN MEDIEVAL AND MODERN HINDUISM ARE FORESHADOWED BY THE RELIGIOUS CULTS OF THE OLDER CIVILIZATION. SIMILARLY, THERE ARE MANY ELEMENTS IN MODERN, INDIAN MEDICINE WHICH CANNOT BE TRACED TO CLASSICAL MEDICINE BUT MUST HAVE BEEN DERIVED FROM VEDIC OR PRE VEDIC MEDICINE. NEVER, PROBABLY, IN THE HISTORY OF INDIA WAS THERE ANY TIME WHEN PEOPLE DID NOT TAKE TO CHARMS, AND INCANTATIONS, FOR CURING DISEASES OR REPPELLING CALAMITIES AND INJURING ENEMIES.
THE ÍGVEDA ITSELF MAYBE REGARDED IN A LARGE MEASURE AS A SPECIAL DEVELOPMENT OF SUCH MAGIC RITES. THE HOLD OF THE ËTHARVA,IC CHARMS ON THE MINDS OF THE PEOPLE WAS PROBABLY VERY STRONG, SINCE THEY HAD OCCASION TO USE THEM IN ALL THEIR DAILY CONCERNS. EVEN NOW, WHEN THE ÍGVEDIC SACRIFICES HAVE BECOME EXTREMELY RARE, THE USE OF ËTHARVA,IC CHARMS AND DESCENDANTS, THE TêNTRIC CHARMS OF COMPARATIVELY LATER TIMES, IS VERY COMMON AMONGST ALL CLASSES OF HINDUS.

AMULETS ARE USED ALMOST AS FREELY AS THEY WERE USED THREE OR FOUR THOUSAND YEARS AGO, AND SNAKE CHARMS AND CHARMS FOR DOG BITE ETC. ARE STILL PREVALENT. FAITH IN THE MYSTERIOUS POWERS OF OCCULT RITES AND CHARMS FORMS AN ESSENTIAL FEATURE OF THE POPULAR HINDU MIND, AND IT OFTEN TAKES THE PLACE OF RELIGION IN THE ORDINARY HINDU MIND. THEY MIGHT HAVE PERSISTED FROM THE PRIMITIVE MEDICINE OF THE PREHISTORIC
INHABITANTS OF INDIA, OR THEY MIGHT HAVE BEEN DERIVED, AS THE RELIGIOUS BELIEFS WERE, FROM THE INHABITANTS OF THE INDUS VALLEY CIVILIZATION. WE HAVE DIRECT EVIDENCE WITH REGARD TO THE BORROWING OF RELIGIOUS BELIEFS, IN THE RELICS OF THAT CIVILIZATION DISCOVERED AT HARAPPA AND OTHER PLACES IN THE INDUS VALLEY, BUT WE HAVE NO SUCH EVIDENCE WITH REGARD TO THESE BELIEFS. AS THE INDUS VALLEY CIVILIZATION CONTEMPORANEOUS WITH THOSE OF MESOPOTAMIA, EGYPT AND CRETE AND AS THERE WAS INTIMATE CONTACT BETWEEN THEM ALL, A STUDY OF THE MEDICAL BELIEFS OF THESE NATIONS WOULD AFFORD US SOME CLUE TO THE PROBLEM.

THE EGYPTIANS BELIEVED THAT DISEASE AND DEATH WERE NOT NATURAL AND INEVITABLE,9 BUT CAUSED BY SOME MALIGN INFLUENCE WHICH COULD USE ANY AGENCY, NATURAL OR INVISIBLE, AND VERY OFTEN BELONGED TO THE INVISIBLE WORLD. THE EGYPTIANS ALSO INTRODUCED THE USE OF
SECRETIONS AND THE PARTS OF THE ANIMAL BODY AS MEDICINES. THEY ALSO DEIFIED THEIR MEDICAL MEN. IN MESOPOTAMIA ALSO MEDICINE WAS ANCILLARY TO RELIGION. DISEASE WAS BELIEVED TO BE DUE TO EVIL SPIRITS OR DEMONS, AND WAS TREATED WITH INCANTATIONS.

VALLEY CIVILIZATION WHICH MUST HAVE BEEN SHARED WITH THE CONTEMPORANEOUS CIVILIZATIONS OF MESOPOTAMIA, EGYPT AND CRETE.

THE EXCAVATIONS AT HARAPPA AND MOHENJODARO BEAR AMPLE EVIDENCE TO THE PROFICIENCY REACHED BY THE PEOPLE OF THE INDUS VALLEY CIVILIZATION IN MATTERS OF SANITATION AND HYGIENE.¹⁰

BOTH HARAPPA AND MOHENJODARO APPEAR TO HAVE BEEN BUILT TO A CAREFUL PLAN. THERE WERE BATHS, LAVATORIES, DRAINS, FRESH WATER TANKS, HANDSOME INTERIOR COURTYARDS, COMFORTABLE BEDROOM ETC. THE MAIN DRAINS COULD BE CLEARED BY LIFTING LARGE, SPECIALLY MADE BRICK MAN HOLE COVERS, AND THE WHOLE CONCEPTION, BOWS A REMARK TO TANKS, HANDSOME INTERIOR COURTYARDS, COMFORTABLE BED ROOMS ETC. SHOWS A REMARKABLE CONCERN FOR SANITATION AND HEALTH WITHOUT PARALLEL IN THE ORIENT IN PREHISTORIC PAST OR AT THE PRESENT DAY.
SOAKAGE PITS TOOK THE EVENTUAL SEWAGE. THE IMPORTANCE NOT NECESSARILY THE DEIFICATION, OF WATER IN THE LIFE OF THE HARAPPANS.

VEDIC MEDICINE

ṚGVEDA AND THE ATHARVAVEDA CONTAINS REFERENCES TO ĒYURVEDIC MEDICINES. OCCASIONAL REFERENCES TO DISEASES AND THEIR CURES ARE TO BE FOUND SCATTERED IN ĒVVEDIC TEXTS. "IT IS TO THE ATHARVAVEDA THAT WE ARE MAINLY INDEBTED FOR OUR KNOWLEDGE OF VEDIC MEDICINE. ATHARVAVEDIC MEDICINE IS AN AMALGAM OF RELIGION, MAGIC AND EMPIRICO RATIONAL ELEMENTS.

THE RELIGION OF THE ATHARVAVEDA, IS RATHER VERY PRIMITIVE. ITS WORLD IS FULL OF SHAPELESS GHOSTS AND SPIRITS OF DEATH. THE PRIMITIVE MAN IS FORCED TO REALIZE HIS HELPLESSNESS AGAINST THE NATURAL FORCES, THE PRECARIOUSNESS OF HIS OWN EXISTENCE IS SO CONSTANTLY SUBJECT TO DEATH, HE MAKES DEATH AND DISEASE, FAILURE OF PRIMITIVE MANS REGARDS EVERYTHING HE CANNOT EXPLAIN AS
THE WORK OF A GOD. TO HIM THE ABNORMAL, THE UNUSUAL, IS DIVINE.

THE UNCHARTERED REGION OF MYSTERIOUS PHENOMENA IS THE REALM OF SUPER NATURAL FORCES. HE IS EVER READY TO SEE IN ANY DISEASE THE USE OF SUPER NATURAL POWER. TO AN ATHARVAVEDAINTIN POWER WAS SUPERNATURAL EVOKED BY ONE OF THE HOSTS OF DEMONS BY WHICH HE BELIEVED HIMSELF TO BE SURROUNDED. THESE DEMONS OF DISEASE ARE VAGUE IN OUTLINE AND INDEFINITE IN NUMBER AND WERE KNOWN BY THE NAMES PI¿¿CA, R¿KÀASA, ATRIN AND KNAVA.

VEDIC PEOPLE BELIEVED THAT DISEASES WERE CAUSED BY POSSESSION BY EVIL SPIRITS, THE ANGER OF CERTAIN GODS, BY EVIL DEEDS, AND THE SORCERY OF ENEMIES. THE ATHARVAVEDA DEALS WITH THE TREATMENT OF DISEASE (CIKITS¡) BY ADVISING PROPITIATORY RITES (SWASTYANA), OFFERINGS (BALI), AUSPICIOUS OBLATIONS (MA´GA½A HOMA), PENANCES (NIYAMA), PURIFICATORY RITES
(Pṛyatācītta), fasting (Upanīsa) and incantations (mantras). This is the reason why the Atharvaveda is mainly considered a book of spells and appealing to the demon world.

In Vedic medicine there is not yet a marked difference between diseases and demons. Therefore, it is difficult to identify the diseases mentioned in the Atharvaveda.

The most prominent feature of the Atharvaveda is the multitude of incantations it contains. These are pronounced either by the person who himself is to be benefited or more often by the sorcerer on his behalf. So the practice of medicine was in the hands of the priests or sorcerers. The functions of priest and physician were combined in one and the same person. He may be called the priest physician, the Atharvan.

Even at the time of the Atharvaveda there
WERE PHYSICIANS AND AN ELABORATE PHARMACOPOEIA DEALING WITH THE TREATMENT OF DISEASES WITH DRUGS.\textsuperscript{15} THE PRAISE OF THE ATHARVAN THE PHYSICIAN PAR EXCELLENCE, IS CONSIDERED SUPERIOR TO ALL MEDICINES PRESCRIBED BY OTHER PHYSICIANS, AND IT IMPLIES THE EXISTENCE OF TWO SYSTEMS OF MEDICINE SIDE BY SIDE:

(1) THE SYSTEM OF CHARMS PRESCRIBED BY THE ATHARVAN (PRIEST PHYSICIAN); AND

(2) THE SYSTEM OF DRUGS PRESCRIBED BY ORDINARY MEDICAL PRACTITIONERS.

**POST VEDIC MEDICINE**

POST VEDIC MEDICINE IS DIVISIBLE INTO TWO PERIODS; THE FIRST EXTENDING FROM THE COMPLETION OF THE COLLECTION OF THE VEDIC HYMNS (800 B.C.) TO THE RISE OF MEDICAL SCHOOLS (600 B.C.); THE SECOND FROM THE RISE OF THE MEDICAL SCHOOLS TO THE END OF CLASSICAL INDIAN MEDICINE. IT IS NOW SUPPOSED THAT THE HYMNS OF THE ÍGVEDA WERE COMPOSED BETWEEN 1500 AND 1200 B.C.\textsuperscript{16} AND

WE HAVE NO MEDICAL RECORDS TO ENLIGHTEN US AS TO THE STATE OF MEDICINE DURING THIS PERIOD. WE HAVE TO GATHER OUR INFORMATION FROM NON MEDICAL SOURCES SUCH AS THE BRĀHMAĀ, AS AND THE UPANIĀADS. THEGOPATHA BRĀHMAĀ, A, THE BRĀHMAĀ, A OF THE ATHARVAVEDA, MENTIONS AMONG OTHER VEDAS, SARPAVEDA, PIŚCHARVEDA, ASURAVEDA PERHAPS IN THE SENSE OF UPAVEDAS. BUT NO MENTION IS MADE OF THE ĀYURVEDA, SHOWING THAT AT THAT TIME THIS WAS NOT YET KNOWN OR INDIGENOUS MEDICAL TREATMENT WAS TO NOT KNOWN.
By this term in those days. The Chêndogya Upâniṣad, which is later than the Gopatha Brâhma, mentions among the subjects of study pursued in those days, the Atharvaveda, Sarpa-vidyâ, Pitri-vidyâ, and Bhêta-vidyâ. Here also Ēyurveda is not mentioned. Suïrûta, giving details of the demons concerned in Bhêta-vidyâ, mentions Devas, Asuras, Piêcas and the spirits of the ancestors (Pitriyâs). These are the names of the Vedas and Vidyâs mentioned in the Gopatha Brâhma, a and Chêndogya Upâniṣad. So it may be inferred that in the Brâhma, a Upâniṣads period, the centuries following the Atharvaveda, i.e., between 800 and 600 B.C., medical studies appear to have been confined to Bhêta-vidyâ, and Sarpa-vidyâ. These two were mentioned in the Atharvaveda.

The age of the Brâhma, as and Upâniṣads (800-600 B.C.) has been designated as an epoch of mental ferment in Indian history. Of this
EPOCH THE 6TH CENTURY B.C. WAS PARTICULARLY IMPORTANT AS IT IS THE TIME OF GREAT INTELLECTUAL FERMENT AND SPIRITUAL REVOLT, LEADING TO THE ESTABLISHMENT OF THE NEW FAITHS, JAINISM AND BUDDHISM. THIS WAS ALSO AN AGE OF PROFOUND PHILOSOPHICAL REFLECTIONS WHICH GAVE RISE TO THE SIX SYSTEMS OF INDIAN PHILOSOPHY, THE S̖KHYA, YOGA, NY̨YA, VAISHÉAIKA, MCMMS; AND THE VED̅ANTA.

THE EARLIEST BEGINNINGS OF MOST SYSTEM OF INDIAN THOUGHT CAN BE TRACED TO SOME TIME BETWEEN 600 AND 100 B.C. IT IS EXTREMELY DIFFICULT TO SAY ANYTHING ABOUT THE RELATIVE PRIORITY OF THE SYSTEMS WITH ANY DEGREE OF CERTAINTY. IT IS POSSIBLE THAT THE EARLIEST SPECULATIONS OF SOME FORM OF S̖KHYA, YOGA AND MCMMS; WERE PRIOR TO BUDDHISM, THOUGH THE ELABORATE WORKS ON THESE SYSTEMS WHICH WE POSSESS, ARE LATER THAN BUDDHISM. THE VAISHÉAIKA SYSTEM IS ALSO PROBABLY PRE
BUDDHISTIC.

MEDICAL SCIENCE WAS NOT UNAFFECTED BY THESE MOVEMENTS OF PHILOSOPHIC AND RELIGIOUS THOUGHT. CONSEQUENTLY THE RISE OF TWO CONTENDING SYSTEMS OF MEDICAL TREATMENT THE SYSTEM OF CHARMS AND THAT OF DRUGS CAN BE SEEN IN THE ATHARVAVEDA. A SEPARATION BETWEEN THE TWO WAS ALREADY DISCERNIBLE.

THE RISE OF THE MEDICAL SCHOOLS WE FIND A DEFINITE CHANGE HAS TAKEN PLACE IN IT. BOTH CARAKA AND SŪRUTA DESCRIBE ĒYURVEDA, AS AN UPĀGA OR AN UPAVEDA CONNECTED WITH THE ATHARVAVEDA: AND ACKNOWLEDGE IT AS THE SOURCE OF THEIR MEDICAL KNOWLEDGE. SO ĒYURVEDA MUST HAVE BEEN IN EXISTENCE PRIOR TO THE ESTABLISHMENT OF THE SCHOOLS OF ĒTREYA AND SŪRUTA. ĒYURVEDA CONSISTED OF EIGHT DIVISIONS (ĀĀṬIĆGA). DURING THE TRANSITION PERIOD FOUR NEW DIVISIONS CAME IN TO EXISTENCE; VIZ., ĀALYA, ĀLIKYA, KIYACIKITSI AND KAUMIRA BHĪTYA AND
are allied to the ēyurveda.

tradition traces medicine from a mythical, through a semi-mythical, to a historical beginning. according to this tradition, indra taught the science of medicine to ētreyā and the science of surgery to dhanvāntari. this may be taken to understand that ētreyā, the physician, and su̇rūta, the surgeon were understood to be the first founders in their respective departments of medicine as a science.

according to another, indian tradition, preserved in the buddhist jātakas, there existed in the age of buddha two great universities or seats of learning, in which all sciences including medicine were taught by professors of world wide renown. these two universities were kāśi or benares, in the east, and the still famous takāśila or taxila, in the west. in the latter university, in the time of
BUDDHA OR SHORTLY BEFORE IT, THE LEADING PROFESSOR OF MEDICINE WAS ËTREYA.

ÈTREYA ACCORDINGLY SHOULD HAVE FLOURISHED AT SOME TIME IN THE 6TH CENTURY B.C. AS ONE OF THE NAMES OF SU¿RUTA'S TEACHER IS Kí¿IRAJA, KING OF Kí¿I, HE MAY NOT UNREASONABLY REFER TO THE UNIVERSITY OF BENíRAS OR Kí¿I. THIS WOULD PLACE THE ORIGIN OF SURGERY AS A SCIENCE IN THE EAST OF INDIA. FROM THIS TIME ONWARDS THE SYSTEMATIC DEVELOPMENT OF INDIAN MEDICINE PROCEEDED PRIMARILY ON TWO PRINCIPAL LINES, ONE THAT OF ËTREYA AND THE OTHER THAT OF SU¿RUTA.

ÈTREYA TAUGHT MEDICINE TO SIX DISCIPLES: VIZ., AGNIVE¿A, BHELA, JìTSKAR,A, PARí¿ARA, KÀ¢RAP¿I, AND HìRI¿A, EACH OF WHOM WROTE A TREATISE OF MEDICINE. THESE WERE KNOWN AS TANTRAS. SIMILARLY, DHANVANTARI TAUGHT SURGERY TO SIX DISCIPLES: AUPADHENAVA, AURABHRA, POUÀKALÌVATA, GOPURARAKÀITA, BHOJA, AND SU¿RUTA, EACH OF WHOM WROTE A
 Tantra on Surgery. These Tantras constitute the earliest medical literature and formed the basis of teaching in the medical schools. Caraka refers to the existence of various schools of medicine and various treatises on medicine before his time. Mentioning that various treatises on the profession of physician were in circulation, he then discusses the essentials of a good treatise on medicine.

He also mentions that diversity of views with regard to medical theories existed. It was the existence of these diverse treatises expressing diverse opinions on medicine that called for the systematization of the then existing medical knowledge. The various Sāhitas are an attempt to accomplish this task. Thus, following Tantra period we have the Sāhita period. The Sāhita period may be called the creative period of Indian medicine.

The three important Sāhitas are
CARAKA, SÚRUTA AND BHELA. THE BHELA SAÉHITI HAS COME DOWN TO US IN AN IMPERFECT AND CORRUPT FORM. THESE SAÉHITAS OF CARAKA AND SÚRUTA FORM THE CLASSICS OF ANCIENT INDIAN MEDICINE. THE MEDICAL SCHOOLS OF CARAKA AND BHELA CONFORM TO THE TRADITION OF AS À¶Í GA ÝURVEDA.

THE TREATISES OF CARAKA AND BHELA CONSIST OF EIGHT DIVISIONS BUT THEY DIFFER ESSENTIALLY AS TO THE CONTENTS OF THESE DIVISIONS. THE DIVISIONS ARE: SÉTRA, NI디NA, VIMìNA, ÁìRÇRA, INDRIYA, CIKITSì, KALPA AND SIDDHA STHìNAS. IN THE SURGICAL SCHOOL THIS TRADITION WAS NOT ADHERED TO SÚRUTA'S ORIGINAL TANTRA WHICH CONTAINED ONLY FIVE DIVISIONS: SÉTRA, NI디NA, ÁìRÇRA, CIKITSì AND KALPASTHìNAS. LATER, SÚRUTA, THE JUNIOR, ADDED AN UTARATANTRA CONSISTING OF THE DIVISIONS: ÁìLIKYA, BHÈTAVIDYì AND KAUMìRA-BHìTYA. THUS SÚRUTA'S TREATISE WAS MADE TO CONFORM TO THE TRADITIONAL À¶Í GA ÝURVEDA.
BOTH THE VI\GBHA\P\AS FOLLOW THE EXAMPLE OF 
SU\¿RUTA SAAÆHITÌ AND THEIR WORKS CONTAINED SIX 
SECTIONS COMPRISING SÆTRA, NIDÌNA, ÁÌRÈRA, 
CIKITSÌ, KALPA AND UTTARASTHÌNA AND NOT AN 
UTTARA TANTRA.

THE CARAKA SAAÆHITÌ STANDS AS THE FINEST 
DOCUMENT OF THE CREATIVE PERIOD OF ANCIENT 
INDIAN MEDICINE (600 B.C.- 200 A.D.), WITH REGARD 
TO THE EXTENT OF ITS CONTENTS AND TO THE STATE 
OF ITS PRESERVATION. IT CONSISTS OF AN ENORMOUS 
NUMBER OF CHAPTERS, WHICH OVERLAP IN CONTENT, 
THUS HEARING WITNESS TO THE FACT THAT ITS 
CLASSIC RENDERING GREW OUT OF A VAST AMOUNT OF 
FLOATING TRADITION, CONSISTING OF MONOGRAPHS 
(KALPAS), SINGLE PRESCRIPTIONS AND SPECIALIZED 
TREATISES (TANTRAS), TRANSMITTED SEPARATELY 
AND GROUPS. IT MARKS THE CULMINATION OF A 
CREATIVE PERIOD.

THE RICH INHERITANCE FROM THE PRECEDING 
GENERATIONS IS CAREFULLY GATHERED, AND
Brought into a definite, comprehensive form. Caraka is the most rewarding author among the writers of classic medicine; he excels Sūrūta and Vīgbhāṭa by far, in regard to the philosophic background of medicine and its inter relation with religious thought and the various aspects of Indian spiritual life and ideals.

Āyurveda as it evolved in the Īṣṭreya school of medicine and as recorded in Caraka Saṁhitā contains no section on surgery. Associated primarily with warfare, surgery for a long time remained a special branch distinct from the civil science of medicine and had not yet been incorporated into the encyclopaedic tradition represented by Caraka Saṁhitā. It needed a particular effort, as a stroke of genius, to break down the barriers of traditional specialization, and to merge surgery in to the science of medicine. This
STEP IS ACCOMPLISHED THROUGH THE WORK OF SUŚRUTA. IN SUŚRUTA SAŚÉHITI, SURGERY HAS ACHIEVED A LEADING POSITION AS AN IN DISPENSABLE ELEMENT OF GENERAL MEDICAL TRAINING.

ONE MAY SAY HIS EMPHATIC STATEMENT OF ITS INCOMPARABLE VALUE FOR THE CORRECT UNDERSTANDING OF ANATOMY REFLECTS A TRIUMPH IN THE EVOLUTION OF INDIAN MEDICINE. THERE IS NOTHING TO INDICATE THAT SURGERY WAS RELEGATED TO AN INFERIOR PLACE, THOUGH IT HAD BEEN HANDED DOWN AS A SEPARATE TRADITION FROM THAT OF THE ĀYURVEDA BEFORE SUŚRUTA. SUŚRUTA RECOMMENDS THAT EVERY STUDENTS OF MEDICINE MUST BE TAUGHT BOTH MEDICINE AND SURGERY. SO ALSO CARAKA RECOGNIZES SURGICAL TREATMENT AS AN INTEGRAL PART OF TREATMENT IN GENERAL.

ABOUT THE FURTHER HIERARCHY OF ĀYURVEDIC PROPOUNDERs, THERE ARE DIFFERENT VIEWS IN ĀYURVEDIC TEXTS. ACCORDING TO SUŚRUTA SAŚÉHITI,
LORD DHANVANTARI LEARNED IT FROM INDRA AND HE TAUGHT TO DIVODASA WHO, IN TURN TAUGHT IT TO SUKRUTA, AUPADENAVA, AURABHRA, PAUAKALAVATA, GOPURA RAKITA AND BHOJA. ACCORDING TO CARAKA SAHITI, BHARADVJA LEARNT IT FROM INDRA AND HE TAUGHT IT TO ETREYA PUNARVASU. THE LATTER IN TURN TAUGHT IT TO AGNIVEYA, BHELA, JITIKAR, A, PARICARA, HIRATA, KACRAPI, I, ETC. ACCORDING TO KAYAPA SAHITI, INDRA TAUGHT EYURVEDA TO KAYAPA, VASIATHA, ETREYA AND BHOGU. MANY DIFFERENT MEDICAL WORKS WERE COMPOSED BY THESE SAGES OF THE PAST. HOWEVER ALL OF THEM ARE GROUPED UNDER TWO SCHOOLS. THE ETREYA SCHOOL PRIMARILY DEALS WITH MEDICINE AND THE DHANVANTARI SCHOOL MAINLY DEALS WITH SURGERY. MANY OF THESE TEXTS NO MORE EXISTS.

DHANVANTARI
Dhanvantari is regarded as the original exponent of Indian medical system. Dhanvantari has many myths and legends are woven around him. He emerged with the pot of ambrosia (symbolic of medicine) in his hand from the ocean when it was churned by the contesting gods and demons. He is viewed as the very incarnation of Viṣṇu. He is said to have recovered ambrosia which had been lost, and thus obtained a share in sacrifices (Vainabhēti). Legends make him reappear as Divodasa, the prince of Banaras (Kīśirāj) in the family of Ėyus.

According to Suśruta Sāṃhitā, Dhanvantari, Divodasa and Kīśirāj are names of the same person who freed the other gods from old age, disease and death, and who in his Himalayan retreat taught surgery to Suśruta and other sages.

There are several legends and stories
ABOUT THE IDENTITY OF LORD DHANVANTARI. WE COME ACROSS REFERENCES OF DHANVANTARI IN BHAGAVAT GHT, PADMAPURi, AND SANSKRIT LITERATURE RELATING TO VIKRAMDITYA AND SURUTA SAÆHITi. LORD DHANVANTARI'S NAME COMES:-

1. AS A DIVINE INDIVIDUAL
2. AS A KING
3. AS A QUALIFICATION OR TITLE LIKE PADMABH£ÀÀ , BHìRATARATNA, ETC.
4. AS A ROYAL PHYSICIAN
5. AS A PRECEPTOR OF ØYURVEDA.

DHANVANTARI AS A DIVINE INDIVIDUAL

BHìGAVATA AND PADMAPURi,A DESCRIBE DHANVANTARI AS AN INCARNATION OF LORD VIÀì,U WHO HAS TAKEN AN AVATìRA OF DHANVANTARI AT THE TIME KÀ¢RASìGARA MADHANA (CHURNING OF MILKY OCEAN) BY DEVAS AND ASURAS. ACCORDING TO BHìGAVATA, DHANVANTARI IS SAID TO HAVE
BORN IN KOTAYUGA ON AVAYUJA BAHULA TRAYODAIAI. THIS DAY IS CELEBRATED AS DHANVANTARI JAYANTI. THIS DHANVANTARI IS WORSHIPPED IN THE FORM WITH SA`KHA, CAKRA, OÀADHIS AND SUDHIKUMBHA (AMÀTA KALADÀ) IN HIS FOUR HANDS AND HE IS THE ONE WHO IS WORSHIPPED AS A DEVA VAIÐYA.

AS A KING

ABOUT 5000 YEARS AGO THERE LIVED A KING CALLED DHANVANTARI. IN HIS CLAN OR DYNASTY, THERE WAS A KIÔI RÌJì BY NAME DIVODSA. HIS SON WHO IS, ALSO A RULER OF KIÔI WAS CALLED DIVODSA DHANVANTARI. THIS DHANVANTARI SEEMS TO BE THE DESCENDANT OF DIVINE DHANVANTARI WHO PREACHED ËYURVEDA TO HIS DISCIPLES LIKE SUÌRUTA.

DHANVANTARI AS A TITLE

THE NAME OF DHANVANTARI COMES IN SEVERAL PLACES WHERE EVER A GREAT PHYSICIAN OF A PARTICULAR KINGDOM HAS TO BE MENTIONED. THUS A
ROYAL PHYSICIAN IN THE ASTHĪNA OF KING VIKRAMĀDITYA WAS DHANVANTARI. SOME CRITICS OF SANSKRIT LITERATURE ARE OF THE OPINION THAT KīṢIDASA, KĀAPA, AKA, DHANVANTARI, ETC. WERE IN THE CHAMBERS OF KING VIKRAMĀDITYA. BUT IT HAS NO AUTHENTICITY. THE FOLLOWING ARE THE REFERENCES ABOUT DHANVANTARI.

DHANUÅ MEANS ÁALYAM, TASYA ANTAMIYARTI GACCHATI ITI DHANVANTARI - ONE WHO HAS ATTAINED PERFECTION IN ÁALYĀ TANTRA I.E. SURGERY IS CALLED DHANVANTARI.

DHANUH=DHARMA, TASYA ANTAA=VYĀDHIÅ = AKÌLA MÖTYU SAMP;DAKAA ÅDHARMAÅ, TASYA ARIÅ=VYÌDHYAK;LA MÖTYU NIVARTANA DWÌRÌ.

THE WORD DHANVANTARI CONSISTS OF THREE WORDS I.E., DHANU, ANTA, ARI. DHANU MEANS DHARMA, ANTA MEANS ITS NEGATION, THUS DHANVANTA MEANS ADHARMA. DHANVANTA+ ARI MEANS ENEMY OF ADHARMA HERE AGAIN ADHARMA ALSO MEANS DISEASE BECAUSE, DISEASE DISABLES
THE MAN FROM DISCHARGING HIS DHARMA AND OTHER THREE PURUŚRDHAS I.E. ARTHA, KAMA AND MOKĀA.

DHANVANTARI= RELIEVES OR CURES MAN FROM ADHARMA OR VYĀDH, SO THAT IS THE GREATNESS OR SIGNIFICANCE OF THE WORD DHANVANTARI.

DHANVA VAMÆE JITĀĀ DHANVANTARI= A GREAT SURGEON WHO HAS BORN IN THE DYNASTY OF KING DHANVA IS DHANVANTARI. SUṚUTA SAÆHITI, EXPLAINS THE ORIGIN OF DHANVANTARI AVATĀRA AS-

'I AM THE ŚIDDEVA, DHANVANTARI AND, I HAVE BLESSED THE DEVATAS WITH THEIR ASTRAL BODIES WHICH HAVE NEITHER OLD AGE, DISEASE NOR DEATH. AFTER MAKING THE HEAVEN AND GODS, THUS, NOW I HAVE INCARNATED HERE ON THIS EARTH AGAIN AS DHANVANTARI (DIVODASA DHANVANTARI) TO PREACH YOU ALL THE ĀYURVEDA WITH ĀALYA TANTRA AND OTHER BRANCHES AS ĀḍṬI GA ĀYURVEDA'. THIS DHANVANTARI ALSO AIMS THAT
‘BRAHMA PROVICA TATAĀ PRAJ;PATI RADHI JAGE TASM;iD AÀVINAU A;VIBHY;iM INDRAĀ’. 

"MY DEAR SU;RUTA, BRAHMA TRANSFERRED THIS KNOWLEDGE OF ĖYURVEDA TO PRAJ;PATI, FROM HIM A;VIN¢ DEVATAS, AND FROM INDRA HAS GAINED THIS KNOWLEDGE AND LASTLY I HAVE OBTAINED THIS KNOWLEDGE FROM INDRA AND NOW I HAVE COME HERE TO THE EARTH, TO TEACH ĖYURVEDA TO YOU'.

CARAKA CATEGORIZES ALL SURGICAL PROBLEMS AS DHANVANTAR¢YA VIÀAYAS AND IN THE CONTEXT OF GULMA ROGA CIKITS¡, HE STATES THAT

TATRA DHANVANTARYAN;iM, ADHIK;iRAĀ KRIY;i VIDHAU VAIÐY;iN;iM K=TAÒGY;iN;iM VY;iDHA=RODHANA ROPANSEY. THIS INDICATES THAT DHANVANTARI IS A WORD WHICH DENOTES SPECIAL CLASS OF MEDICAL PRACTITIONERS, SURGEONS. DHANVANTARI AVAT;iRA
QUOTES BHAGVATA AS

A£VINYåM Kå, A PAKÅE TU TRAYODÀYåM
GURORDINE
AND IN VIÅ, UPURå, A AS
MANDHANAM MANDHARAM KåTVå VETRAM KåTVå CA
VåSUKåM
TATO MADHITHU MARABDATH MAITREYA
TARASåMåTAM.
TATO DHANVANTHARIR DEVAå ÆVET åMBARA
DHARÅÅ SVAYAM
BH¢BHåRåTKAMAå ALUM PURå, AM AMåTASYå
SAMUTHITHAå.

THIS MEANS DHANVANTARI HAS TAKEN
AVATåRA FROM KÅRÅSåGARA TO DISTRIBUTE AMåT
AMONG DEVAS AND ASURAS. HENCE DHANVANTARI
JAYANTI IS CELEBRATED ON
A£VAYUJABAHU½ATRAYODÅI TWO DAYS PRIOR TO
DEPåVALI. THIS IS THE CUSTOM OF NORTH INDIANS, BUT
SOUTH INDIANS READ THE ABOVE ÆLOKA AS KåRTTIKE
AND THEY CELEBRATE DHANVANTARI JAYANTI ON KRTTIKABAHU½ATRAYODA§I BHÌGAVATA OF BHAGAVÌN VEDAVÝISA DESCRIBES THE ENTIRE PICTURE OF DHANVANTARI VERY BEAUTIFULLY AND ELABORATELY IN THE FOLLOWING īLOKA WHICH IS FOUND IN EIGHT THE CHAPTER OF AÄTAMASKANDHA.

ATHODADHERMÌDHÝAMÌTKiPaYAPAIRAMìTìRTHIBHIÁ UDATISTHAN MAHÌRAJAPURUÀAA PARAMìDBHUTÁÁ. DÈRGHAPÌVARADORDA, ÀÁ

KAMBUGRÌVìRU, EKÀÁ, ÀÁ

ÁYÌMAÁÀÁ TARU, ÀÁ SRAGVÌ SARVÌBHARA, À BHÌÀTAÁÁ.
PÌTAßSì MAHORASKAAÁ SUMÌÀAMA, IKU, ÁLÀÁ SNIGDHA KUàCITA KEìNTAAÁ SUBHAGAÁ SIMHAVIKRAMAAÁ.

AMìTìPÈR, AKALÀÁM BIBHRADVALAYABHÌÇÍTAÁÁ SA VAI BHÌGAVATAÁ SÌKÀÍT VIÁÁ ORAMSÌMISA SAMBHAVAÁÁ.

DHANVANTARIRITI KHYìTAÁ ÉYURVEDA DRUGIJÝÁ BHÌK.
These ālokās have to be recited on every Dhanvantari day on the occasion of Dhanvantari Pūjā.

All Ēyurvedic students are expected to worship Lord Dhanvantari each day in the beginning of all conferences, seminars, functions, celebrations and meetings. In many places, it is a custom to recite the following ālōka in chorus.

Namīmi dhānvantarim; dibevam
vādūravandita padapadmam
loke jārarukbhayaṃatyunidām ditiramḍām
vividhouāadhēṇiṃ

In some institutions, one or both of the following poems are recited.

Kāṛbdhe rudithami devam pētavār, am
Caturbhujam
Namīmi dhānvantarim nityam
Nīnīgadaniḍodanam.
DHANVANTARI APPEARS TO HAVE BEEN AN ACTUAL HISTORICAL PERSON, ALTHOUGH HIS PRECISE IDENTITY IS HARD TO BE ASCERTAINED. HE TAUGHT SURGERY AT THE INSTANCE OF SUŚRUTA, TO A GROUP OF SAGES AMONG WHOM SUŚRUTA WAS THE FOREMOST. DALHĀṆA ENUMERATES 12 OF HIS DISCIPLES: AUPADHENAVA, VAITARAṆA, AURABHRA, PAUĀKALAVATA, KĪRĀVRYA, GOPURARAKĀITA, SUŚRUTA, BHOJA, NIMI, KAṆṭYANA, GARGYA AND GALAVA.

THE NAMES OF NIMI, KAṆṭYANA, GĪRGYA AND SUŚRUTA AND THEIR FORMULAE ARE MENTIONED IN THE BOWER MANUSCRIPT, WHERE SUŚRUTA APPEARS AS THE STUDENT OF ASCETIC (MUNI) KĪṆIRJĪ. OF THE NAMES OF MASTERS MENTIONED HERE, GĪRGYA FIGURES ALSO AS A STUDENT OF ĖTREYA. THE
DISCIPLES OF DHANVANTARI ARE SAID TO HAVE COMPILED THEIR OWN MEDICAL TREATISES.

THE ČIŘYA TRIO, POUĀKALĪVATA, KARĀVČRA, AURABHRA IS KNOWN AS THE BASIC AUTHORS OF ČALYĀTANTRA. THOUGH, POUĀKALĪVATAṬANTRA, KIŘAVČRYA TANTRA, AND AURABHRATANTRA ARE THE WRITINGS OF THESE ČIŘYAS, NONE OF THE ABOVE ARE AVAILABLE AT PRESENT. IT IS DEPICTED IN SUŘRUTA SAÆHIT; THAT ALL THE LATER ČALYĀ TANTRA SAÆHIT; WORKS AND IS BASED ON THESE THREE WORKS AND SAUŘRUTA.

POUĀKALĒVATA

THE SAUŘRUTAM REFERRED HERE MAY NOT BE THE SUŘRUTA SAÆHIT; FOUND THESE DAYS, AS NO ANNOTATIONS FROM SAUŘRUTAM ARE FOUND IN SUŘRUTA SAÆHIT; AVAILABLE THESE DAYS, THOUGH THERE ARE REFERENCES IN POUĀKALĪVATAṬANTRA POINTING TO SUŘRUTA SAÆHIT;. OPINIONS FROM POUĀKALĪVATAṬANTRA HAS BEEN STATED AS ’POUĀKALĪVATA ITYUKTĀH’ IN THE DETAILED STUDY
OF SAUÑRUTAM BY THE NARRATOR CAKRAPÍ.Í.
NEVERTHELESS, NO REFERENCES FROM KARAVÖRYA TANTRA AND AURABHRA TANTRA ARE FOUND ANYWHERE. NONE OF THE INDIAN EPICS DEPICTS POUÀKALìVATA. IT CAN BE ASSUMED THAT SUCH A NAME WOULD HAVE EVOLVED FROM A PROVINCE NAMED POUÀKALìVATAM. IT IS DESCRIBED IN VIÀ¸UPURì., AS ALSO IN VIÌLMèKI RÌMIYA, A THAT THE POUÀKALìVATAM WAS CREATED BY POUÀKALA, THE SON OF BHARATA. IT IS ALSO FOUND THAT PUÀKALAVATA IS DESCRIBED AS THE CAPITAL OF GÌNDHIìRA. IT IS ALSO SAID THAT PUÀKALAVATHAM WAS A PROVINCE SOMEWHERE IN THE EASTERN PARTS OF INDIA. IT HAS BEEN FOUND THAT GREEK SCHOLARS LIKE ARIAN, PTOLEMY ETC. WHO VISITED INDIA DURING THE CONQUEST OF ALEXANDER THE GREAT, DESCRIBES THE GÌNDHIìRA PROVINCE, WHICH IS SITUATED QUITE NEAR FROM THE SINDHU CIVILIZATION AS 'PENKALITIS' AND IT IS ALSO STATED THAT THIS IS THEN THE SANSKRIT TRANSLATION OF
PUÀKALAVATA. HENCE, IT CAN BE ASSUMED THAT AN ACHARYA WHO LIVED AROUND THESE PARTS COULD BE POUÀKALAVATHAN.

KARAVÇRYA

IN THE SAME MANNER, NO CLEAR ASSUMPTIONS ARE GIVEN ANYWHERE REGARDING KARAVÇRYA. IT CAN BE ASSUMED THAT THE NAME KARAVÇRYA GERMINATED FROM THE PROVINCE KARAVÇRAPURAM, A PROVINCE IN THE RIVER VALLEY ‘DÀÀÀDYUTI.’ IT IS FOUND THAT DÀÀÀDYUTI IS DESCRIBED IN THE VEDAS TOO. IT IS ASSUMED THAT A VERY LEARNED AND SURGICAL-EXPERT ÇRYA, WHO COULD HAVE BEEN BORN AND BROUGHT UP IN KARAVÇRAPURAM MIGHT HAVE ACQUIRED THE NAME ‘KARAVÇRYA’.

THE TERM ‘VENDIDADA’, A TERM EVOLVED FROM THE TERM ‘VIDIVODATA’, IS FOUND IN AVESTA, A COLLECTION OF ZOROASTRIAN TEXTS GATHERED DURING THE 4TH OR 6TH CENTURIES AND HENCE IT COULD BE ASSUMED THAT VEDIDADA COULD BE CONNECTED OR CORRELATED WITH DIVODESA. IN THIS
SAME TEXT KÀ¡RAVÀIRYA, SOHARVARA AND ALSO THEIR DISCIPLE THRITA WHO WAS A MEDICAL PRACTITIONER IN IRAN ARE REFERRED TO. IT CAN BE ASSUMED BY ITS CONTEMPORANCEOUSNESS AND THE SIMILARITY IN PRONUNCIATIONS THAT THESE COULD BE KARÀVAvRYA AND SU¿RUTA, THE DISCIPLES OF DIvÓdïSA.

THOUGH THE TERM AURABHRA CAN BE DESCRIBED AS EITHER AS THE SON OF URABHRA OR SOMEONE BORN IN THE LAND OF URABHRA, NO REFERENCES ARE FOUND IN ANY OF THE ANCIENT LITERATURE ABOUT EITHER OF THESE. THE TERM URANA AND URABHRA ARE FOUND TO BE USED AS SYNONYM FOR GOAT. IT COULD BE ASSUMED THAT THE RIVER URNAVATI, WHICH HAD ONCE FLOWN THROUGH SINDHU VALLEY, COULD HAVE OBTAINED ITS NAME DUE TO THE ABUNDANCE OF GOATS THAT FLOURISHED ON ITS SHORES AND HENCE IT COULD ALSO BE ACCEPTED THAT URABHRA COULD BE CONNECTED TO THESE PARTS.
AURABHRA

THE CITY OF ‘UR’ WHICH IS FOUND TO HAVE BEEN REMAINED FAMOUS SINCE 3000 B.C. TILL THE DESTRUCTION OF BABYLON FOR ITS CULTURE AND HERITAGE COULD HAVE SOME CONNECTION WITH THE TERM AURABHRA. URANAN, AN ASURA, WHO MET HIS DEATH BY THE HANDS OF LORD INDRA, IS PORTRAYED IN THE İGVEDA MANTRA ‘ADHVARYAHO YA URANAM JAGHJA’ AND AS ALSO, THE ANCIENT ASIRIANS ARE TERMED AS ‘ASURAS’, HENCE IT CAN BE ASSUMED THAT URA, SURA MIGHT HAVE SOME CONNECTION WITH THIS LOCALITY.

WHILE ANALYZING THE ORIGIN OF MEDICAL SCIENCES, IT IS QUITE IMPOSSIBLE TO DETERMINE THE PERIOD OF DHANVANTARI, DIVODSA, KIYAPA, ETREYA, AGNIVEKA, BHELA, SURIYA ETC., WHO AUTHORED THE ÉYURVEDA LITERATURES FOUND PRESENTLY, AND THE AVAILABLE EVIDENCES SHOW THAT THESE ĆIÇRYAS ARE SUPPOSED TO HAVE LIVED DURING THE UPANIĄAD PERIOD. REFERENCES OF
DHANVANTARI CAN BE SEEN IN MAHIBHARATA, HARIVAMA, MILINDAPRA Mana AND VARIOUS PURI, AS.

SUARUTA

THERE IS NO AUTHORITATIVE AND RELIABLE INFORMATION ABOUT SUARUTA’S IDENTITY. SUARUTA IS ONE OF THE DISCIPLES OF DIVODASA, DHANVANTARI AND SON OF VIiVIMITRA. THERE IS A LOT OF CONTROVERSY REGARDING THE IDENTITY OF VIiVIMITRA. SAGE VIiVIMITRA APPEARS IN HARIKANDRAS AND AKUNTALAS EPISODE OF MAHIBHARATA. AND IN RAMAYANA HE IS A TEACHER OF RAMA, LAKSHAMA, AND ROYAL PRIEST TO DARA. THE VILMCKI THE AUTHOR OF EDIKHYA NEVER BRINGS THIS CHARACTER AFTER BILAKTA. IT IS DIFFICULT TO TRACE THE IDENTITY OF VIiVIMITRA, THE FATHER OF SUARUTA. THE NAME OF VIiVIMITRA IS MENTIONED IN THE INVOCATION OF CARAKA SAHITI.

SUARUTA IS SUPPOSED TO BELONG TO TRETYUGA OR DVIPARAYUGA WHICH IS UNPREDICTABLY REMOTE TO THE PRESENT DAY. THEN AGAIN, VIiVIMITRA WHO
SENDS HIS SON SUŚRUTA TO THE KING OF KİŚI BY NAME DIVODAŞA. ALL THESE VAGUE REFERENCES SHOW THAT HE MIGHT HAVE LIVED BETWEEN 2000 B.C. AND 2500 B.C. HESLAR AND OTHER HISTORIANS ARE OF THE OPINION THAT HE BELONGS TO 1000 B.C. THE HISTORIAN WEBER STATES THAT HE BELONGS TO 500 TO 600 A.D. SINCE THERE ARE SIMILARITIES IN THE WRITINGS OF SUSRUTA AND VARİHAMIHIRA, THE EMINENT MATHEMATICIAN OF INDIA. SEVERAL WESTERN SCHOLARS, MC DONAL, JOHN WILSON, LETART, MAX, NEBERGER, ETC. CLAIM THAT HE BELONGS TO 100 TO 1000 A.D. THERE ARE SO MANY DIFFERING OPINIONS REGARDING HIS PERIOD BUT NONE OF THEM HAS ANY AUTHENTIC PROOF.

THE OTHER SURGEONS AND TANTRAS OF DHANVANTARI SCHOOL

SAUÁRUTA TANTRA

QUOTATIONS FROM THIS BOOK ARE VERY FEW. BUT IN SUSRUTA SAMHITA, ONE ‘LOKA’ IS
'OUPADHENAVA'...... IS THE MAIN DOCUMENT FOR THE EXISTENCE OF THESE BOOKS. THIS BOOK MAY BE KNOWN BY OTHER NAME LIKE SOU₂RUTATANTRAM, VªDHASU₂RUTAM, ETC.

THE AVAILABLE SU₂RUTA SAAEHIT; IS THE NEW VERSION OF SOU₂RUTA TANTRA. SOME SCHOLARS OPINE THAT THE EXISTING SU₂RUTA SAAEHIT; IS THE SAME AS SOU₂RUTATANTRA.THESE VIEW POINTS ARE TO BE CONSIDERED AND EXPLAINED. NO WHERE IN SU₂RUTA IS STATED, THAT SUSRUTA SAAEHIT; IS A NEW VERSION OF ANY BOOK.

PAUÂKALÈVATA TANTRA

FROM THE ½LOKA OUPADHENAVAMOURABHRAM IN SU₂RUTA SAAEHIT;, WE CAN UNDERSTAND THAT THIS BOOK WAS KNOWN AMONG THE PEOPLE OF THAT TIME. IN THE COMMENTARY OF 14TH CHAPTER OF SU₂RUTA SAAEHIT; SÆTRASTH;NA CAKRAP;_IDATTÁ QUOTES
THE LINES *POUĀKALAVATE*...... THAT IS THE LESSON FROM *POUĀKALAVATA TANTRA*.

**VAITARAŪA TANTRA**

AN UNDERSTANDING OF THIS TANTRA IS ONLY THROUGH THE QUOTATION OF THE EXPLANATION OF THIS BOOK. IN VAITARA, A TANTRA GANDHATHYŁA IS NAMED AS A, UTHAILAM. THAT IS KNOWN FROM THE EXPLANATION OF *SUṚURAṬA SAÆHITI* BY DALHA, A. WHEN EXPLAINING THE 18TH CHAPTER OF *SUṚUTAM SEṬRAȘTHIŅAM*, THE NARRATOR CAKRAPĪ, I QUOTES THE LESSON FROM VAITARA, A TANTRA. *VARÅ, ABANDHANA VĪЄĀA, ĀSTRA CIKITSI* ETC. ARE NOT INCLUDED IN *SUṚUTA SAÆHITI* WHICH ARE KNOWN FROM VAITARA, A TANTRA THROUGH THE EXPLANATION OF ITS LESSONS. ACCORDING TO DR. GANANATH SEN, VAITARA, A TANTRA IS A MUCH BETTER AND AN EXHAUSTIC TEXT THAN *SUṚUTA SAÆHITI*.

**BHOJA TANTRA**
ONE CAN UNDERSTAND THE IMPORTANCE OF BHOJA TANTRA FROM THE QUOTATION TAKEN FROM THEIR TEXT BY THE EXPLANATIONS OF ÁALYATANTRA AND VAIDYAGRANDHAS. DALHA, A HAS BEEN MENTIONED BHOJA IN THE COMMENTARY OF SU¿RUTA SÀÆHIT; AS THE CONTEMPORARY OF SU¿RUTA. HE HAS BEEN MENTIONED AS THE AUTHOR OF BHOJATANTRA. THE COMMENTATOR DALHA, A QUOTES FROM BHOJA TANTRA:- AS BELOW:-

"ASTRAM VRÈHIMUGHAM K;RYAMA 'GUL;NI
ÁAD;YATAM
DVYA 'GULAM TASYA VATTAM SY¡T TATPHALAM
CATURE 'GULAM
TANMUGHAM VRÈHI VIST;RAM TANU
SAMGU;AKA, 'AKAM"'

"TÈKÀ, AMA 'GULAVIST;RAM CATURE 'GULAM;YATAM
À 'GUL;NI TU CATV;RI VÒNDAM K;RYAM VIJ;NATA"'

"K;RYAA SÀ A 'GUL;Y;MO DANTA¿ANKURVIJ;NATA"
THE SURGEONS AND THE FAMOUS PEOPLE OF THOSE PERIOD, WHO STUDIED ABOUT MEDICAL BOOKS ESTABLISHED A GOOD RAPPORT WITH THE PEOPLE. DALHA, A TOLD ABOUT ONE BHOJA WHO WAS A DISCIPLE OF SUŚRUTA. THIS PERSON IS CONSIDERED TO BE THE DISCOVER OF BHOJA TANTRA.
KṚAVṛYĀ TANTRA

Kṛavṛya, the disciple of Suṛuta proceeded a tantra. But the progress was rare because of the loss of the text.

GOPURA RAKĀITA TANTRA

Gopurarakāita, a famous disciple of Dhanvantari is considered to be the he was the author of Gopurarakāita tantra. But there is no evidence for this. Some people opine that Gopura and Rakāitan are two people considered in the ancient texts.

BHĒLUKI TANTRA

Bhēluki tantra consists of quotations from Dalhā, cakrapīṣi and srīkaṭaṭa. All these tantras are seen in Caraka and cakrapīṣi's Bhēluki tantra.

KAPILA TANTRA
IN SÚRUTA SÁHITÍ, ONE CHAPTER DEPICTS CAKRÁPÍ’s Í’ÁLYÁTANTRA YADUKTAM KAPILAVACANE MAGAU SAHE NABHASYA CA MASÍ DOÀiN…. HEMÍDRI INSISTED KAPILO DEFINITION IN ÀÁÔí’GAHÍDAYA.²⁴

UKTAM CA KAPILENA-

KAÔÍVAM¾ALAVA, AM PÈTHAM

SVADVAM¾ALAVA, AKAPHAÁ

KAÁIYA TIKTAKAÍUKO

VíYURDÙÁÍ’ONUMAN; TAAÁ²⁵

GÁUTAMA TANTRA

VIJAYARAKÁITAN ALSO DEFINES ABOUT GÁUTAMA TANTRA IN NIDÍNÍDIKA’S ARÁDHÍKÍRA.

THERE IS NO EVIDENCE FOR THIS TANTRA. GÁUTAMA MIGHT BE THE CARAKA SÁHÉHITÍ WHO ATTENDED AS THE AUTHOR OF THIS TANTRA. GÁUTAMA’S OPINIONS ARE STATED IN CARAKA SÁHÉHITÍ. EVEN IN SÚRUTA SÁHÉHITÍ THERE IS A REFERENCE TO A PERSON CALLED SUBHÉTI GÁUTAMA.
NIMI

Videhīdhipati, Rjāsrē Nimi, was known as a spokesman of Áälīkṛyā tantra. Caraka Sāhēhitī and quoting of Vīgbhāṭa-state that īcīryās, such as Nimi and Videhīdhipati were experts in Áälīkṛyā tantra. Īcīryā Dalhā, a narrator of Sūdrutā Sāhēhitī, states that Videhīdhipa Kṛtita Ityādi Nimirī, Itāā Satsaptair Netraroga instead of the passage of Áälīkṛyā āṣtri bhīhita Videhīdhipa Kṛtita from the Sūdrutā Sāhēhitī, Uttara tantra. Nimi was the twelfth son of Emperor Ikavīku, founder of Mithilā dynasty. Nimi, Videha and Janaka were the same, so states Rjimīrā, ā. Excerpts from Caraka such as 'Nimi īca Rjījarai Vaideho' and 'Janakā Vaideho' indicate that names such as
VIDEHA AND JANAKA COULD BE CONNECTED TO THE VIDEHA KING NIMI.

NIMI TANTRA.

NIMITANTRA TOO IS AS IMPORTANT AS VIDEHATANTRA. MANY NARRATORS HAVE QUOTED CHAPTERS FROM NIMI TANTRA. SRÈKA.THÀ, IN HIS CHAPTER ABOUT EAR AILMENTS NIDHA NìDIKA, QUOTES LESSONS FROM NIMI AS LBLÀMA PITHAJALONMIÈRE SOBHE ÖO, ITAMAMSAJE JAYANTE JANTA VASTATRA KÌÀ, ASTÌMRAÀ SITÌRU, ÀÀ 26

VIDEHA TANTRA

THOUGH VIDEHATANTRA IS THE MOST IMPORTANT AMONG ÀÌÌÀKYATANTRA, THIS IS NOT AVAILABLE AT PRESENT. IT IS EVIDENT THAT ÀÌÌÀKYA SUBJECTS IN SUÒRUTA SÀEHITÌ IS BASED ON VIDEHA TANTRA. NARRATORS SUCH AS DALHA,À, VÌJAYARAKÌÀITA, SRÈKA.THÀ HAVE QUOTED CHAPTERS FROM VIDEHATANTRA, ABUNDANTLY.
KAŚKĘYANA TANTRA.

IT IS SHOWN IN CARAKA SAÆHITÆ THAT, KAŚKĘYANA, THE PHYSICIAN OF BAHLIKA DEÆAM, WAS AMONG THOSE WHO PARTICIPATED IN DISCUSSIONS ABOUT THE ERADICATION OF DISEASES, HELD AT HIMALAYAS. IT IS STATED IN KAŚYAPA SAÆHITÆ THAT KAŚKĘYANA HAS CLASSIFIED DISEASES AS SÆDHYAM, YÆPYAM AND ASÆDHYAM. UNFORTUNATELY, NONE OF THE KAŚKĘYANA TANTRAS OR QUOTES IS PRESENTLY NOT AVAILABLE. YET, MANY NARRATIONS ARE FOUND TO HAVE ADAPTED THE KAŚKĘYANA TANTRA FOR REMEDIAL MEASURES. PYTHIKA VIRECANA IN BOWER MANUSCRIPT, KAŚKĘYANAMODAKAM IN VÆYÆKHYA KUSUMÆVALÆ AND CAKRADATTAM, KAŚKĘYANA TABLETS DESCRIBED IN HARÆTASAÆHITÆ, CAKRADATTAM, ÂRÆGADHARA SAÆHITÆ, KAŚKĘYANAVATAKAM IN GADANIGRAHAM ARE GOOD EXAMPLES OF THE SAME.
GÉRGYÀ TANTRA AND GÉLAGA TANTRA

IT IS STATED BY DALHAÀ, A IN SUàRUTA SAAÉHIT; NARRATION THAT DALHAÀ, A AND GÉLAGA WERE DISCIPLES OF DHANVANTARI, BUT THESE NARRATIONS TOO ARE QUITE RARE OR PRACTICALLY EXTINCT. GÉRGYÀN’S STATEMENT THAT VASTIKARMA SHOULD BE DONE TO CHILDREN RIGHT FROM THE TIME OF BIRTH, IS GIVEN IN KìàYAPA SAAÉHIT; AS

PRABàTI BALANAM VASTIKARMOPAKALPAYET

ITYàHA GìRGYO

IT IS STATED IN CARAKA SAAÉHIT; THAT DALHAÀ, A AND GìLAGA TOO WERE AMONG THOSE WHO PARTICIPATED IN DISCUSSIONS ABOUT THE ERADICATION OF DISEASES HELD AT HIMìLAYAS.

SÈTYAKÌ TANTRA

QUOTES OF DALHAÀ, A, CAKRÁ; I AND SRìKA, THEN INDICATE THAT THERE EXISTED A TEXT NAMED SìTYAKITANTRA. IN HIS EXPLANATION OF
SUṣRUTA SĀEHITī, DALHA, A EXPLAINS THAT "TADi CA RIGAKADANA PRASTīVE SṬYAKI HI-
PITHARAKTODHITA PITASCITRITAH SANNIPiTAJAH"
CAKRAPī, IDATTA, THE COMMENTATOR OF CARAKA
SĀEHITī POINTS OUT THAT THERE WERE OVER 80 EYE
DISEASES REFERRED IN SṬYAKI TANTRA AS ASITIM
SṬYAKI PRiHA. SRiKA, THA IN HIS NIDiNATIKA
QUOTES SOME TEXTS OF SṬYAKI TANTRA AS
FOLLOWS;

\[
\text{YiPYaCyiYAM TADiHI SṬYAKI}
\]

\[
\text{TOTEYAM PALTAM PRiPTE TIMIRE RiGI JiYATE}
\]

\[
\text{ARiGI TIMIRAM SiDYAMASiDYAM PATALiRiRITAM}
\]

\[
\text{KOCAM DVITIYE RiGISYiTHOTIYE YiPYAMUCYATE".}
\]

KARĒLA TANTRA, BHADRA ŚAUNAKA TANTRA

WHEN DALHA, A EXPLAINS THE LESSON

\[
\text{SiLiKYATANTRiBHIHITA VIDEHADcPA KcRTITA, IN THE}
\]

UTTARA TANTRA OF SUṣRUTA SĀEHITī, HE QUOTES

\[
\text{VIDEHcDcPAKcRTITA ITI NIMIPRANITAH}
\]

SATSAPTIRNETRAROGAH, NA KARALE
BHADRA¿AUNAK¿ DI PRA¿ITA. FROM THE QUOTATION ONE CAN INFER THAT KAR¿½A AND BHADRA¿AUNA COMPOSED THE TEXT BOOK OF Á¿L¿KYA TANTRA. 96 EYE DISEASES DISCUSS WERE DESCRIBED IN KAR¿LA TANTRA DALHA¿A AND CAKRAPÌ¿I QUOTED SOME PORTIONS FROM Á¿AUNAKA TANTRA.

DALHA¿A MENTIONS THE REFERENCE TO 96 EYE DISEASES IN THE KAR¿½ATANTRA. SR¿KA¿THA QUOTES THE KAR¿½ATANTRA TEXTS IN NETRAROGA CHAPTER OF HIS NID¿NA¿¶ÇI AS YAD¿HA KAR¿LA¿-CE, ITAM KHARAVARTM¿AI K¿CHONM¿LAVILEK¿A¿, AM SÄD¿HAM SAS¿GA V¿T¿CHU¿HKAP¿K¿NVITAM VADET*

THE OPINION OF BHADRA¿AUNAKA IS ALSO SEEN IN THE CARAKA SAÆHIT¿ AS 'PAKVASAYA GUDAMITI BHADRASAUNAKAH MARUTADISTANATVAT'

DALHA¿A QUOTES THE BHADRA¿AUNAKATANTRA TEXT AS TAD¿ CA BHADRASAUNAKA¿ TVÀ MI¿MSASAM¿RITO V¿YUSTVAGDAHE NAIVASAMYÁTI MI¿MSE DAGDHE HI SAMYÁNTI SIRASNAYÁVASDVI SANDÌJA AND CAKRAPANI AS
YASTU BHADRASAUNAKE SAMSRISTABHAKTAH
SUMANAH SNEHAPITO DRIDANALAH SAMSUDAH
PARATO MASSADANUVASYASTO NARAH ITYUKTAM."

It proves that the Bhadra¿aunaka Tantra was available up to the period of the era of these two narrators.

¿AUNAKA TANTRA

From Caraka one can understand that ¿RYA ¿AUNAKA had participated in the medical conference conducted in the Himalaya. ¿AUNAK¿RYA'S opinion was noted in Su¿rata SaÆhit¿ and Caraka SaÆhit. ¿AUNAK¿RYA'S opinion was noted in Su¿rata SaÆhit¿ as:-

GARBHASYA KHALU SAMBHAVAATAA PÆRVAM ¿RAA
SAMBHAVAT¿TY¿HA ¿AUNAKAA ¿ROMÆLATV¿T
PRADH¿NENDRI¿I, ¿M

And in Caraka SaÆhit; as

KAPHAPITHAHARAM VARAM PHALE SVADA
JIMUTAKAMAH¿A¿AUNAKAA¿
**ČEKĀUĀYA TANTRA**

ČEKĀUĀYA TANTRA WAS AN IMPORTANT BOOK ABOUT ĀLĪKYA TANTRA. ĀRÇKA, THA IN NIDINATKIKI IRDOROGA CHAPTER, QUOTES THE PASSAGE OF ČEKĀUĀYA TANTRA AS:-

`STRIPRASANGIDABHIGITHIDHEAVA DEHAKARMA, A KĀIPRAM SAMJYATE KNICAH IRDOROGAH KĀAYITMAKAH VITAPITHITMAKAM LINGAM VIMIRAM TATRA LAKĀAYET"`

**KIĀNĒTREYA TANTRA**

PUNARVASU AN EXPERT IN 'KIAYACIKITSI' WAS ALSO KNOWN AS ĖTREYA AND KĀÌÅ, TREYA; SCHOLARS HAVE MENTIONED THAT APART FROM HIM, ANOTHER RENOWNED PERSON, NAMED KĀÌÅ, TREYA TOO WAS AN EXPERT IN ĀLĪKYATANTRAM. DALHA, A ALSO QUOTED KĀÌÅ, TREYA LESSONS. ARU, ADATTA WHO IS THE COMMENTATOR OF ĀṬI GAHĐAYAM
QUOTED LESSONS FROM KṚṢṆA, TREATY TANTRAM. AND ALSO DALHA, A QUOTES AS:-

ATRACĀ KṚṢṆA, TREATYĀ-

SAPTAVARĀAMUP; DIYĀ NASYAKARMA CATURVĪDAM

PRATIMARO ADA VĀMANAM JANMAPATITASYATE

DUMO DVADĀṢA VĀRĀASYA KABALA PANÇAMA

TATAH

DOĀAVYDI BALAVASTHM VEEKSĀYCAITIŅ

PRAYOJAYAT

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