CHAPTER I

INTRODUCTION
UTILITY OF THE SUBJECT

'Ayurveda in Hindi literature' - the title of the thesis speaks for itself

Ayurveda is a medical subject related to the human body. It is the oldest system of medicine. Its original books are in Sanskrit, some of the books of Ayurveda were written in Abharams and Prakrit also.

Hindi has been the language of mass people of India since time immemorial. Any serious works written in a language other than in Hindi would not be read by the general people. Therefore, writers of Hindi tried to explain some of the principles of Ayurveda through their literature for the general people of the society. Common people do not seem to be much careful about their health. It is the moral duty of a writer to watch over the health of the society. Anything necessary for the betterment of society gets reflected in the literature of scholars of that society and in that language. Health is a such a necessary subject for reflection. Therefore, Ayurveda found so wide a place in Hindi literature.

Now a days, Ayurveda is a separate subject. So many books of Ayurveda are available in different language. Translation of the original Ayurvedic books could take place. So many Ayurvedic under-graduate and post graduate Institutes are functioning in the country.
Therefore, Hindi writers have concentrated on the subject of Ayurveda. There is, however, a need to write on Ayurveda in simple language for the general people. Anything written in simple Hindi can help better appreciation of the subject by the general people. Hence utility of works on Ayurveda in Hindi.

Ayurvedic system of medicine is most suitable for the people of India. Nature has endowed our country with so many valuable medicinal plants to keep ourselves healthy. In this thesis, an effort is being made describe the different medicinal plants and minerals which are useful for health.

India has a great tradition of education. The ancient Gurus taught the rest of the world on numerous subjects. According to ancient scholars there are fourteen "Bidyas" in the fifth among these. It was necessary for a scholar to know about all the fourteen Bidyas. Therefore, the scholars of Hindi literature also used to read books on Ayurveda. Such knowledge is reflected in their literature. The entire Hindi literature since Adhikal to Adhumikkal contains various parts of Ayurveda in different ways. In this thesis the investigator would try to bring out in one place the knowledge of Ayurveda, scattered in different works of various Hindi writers.

Some of the Hindi writers describe "Ras Sastra" in their books which will be projected in this work.
Almost all 84 Siddhas of Hindi literature worked on Ras Sastra. Some of the Hindi Jain poets also worked on Ayurveda. Contribution of Nath Sadhus to Hindi literature is also great. Under Adikal Hindi literature will be discussed matters related to Ayurveda. This work will focus on the subject of Ras Sastra in particular and Ayurveda in general as found in Hindi literature.

Bhaktikal Hindi literature is another source of knowledge relating to Ayurveda which will also focussed in this work. Riti Kal Hindi literature also contains subjects related to Ayurveda which will be dipicted in this work. In the works of Adhumik Kal Hindi writers we find matters related to Ayurveda. While discussing Adhumik Kal Hindi literature we will come to know about the contents of Ayurvedic matters in Hindi literature of that Age.

Though it is a priliminary work on the subject, it is hoped this would start a new tradition among the scholars of Hindi and Ayurveda of making deeper study of subject matters related to Ayurveda in Hindi literature. The researcher also hopes that his humble work will be useful for the scholars of Hindi and Ayurveda in future. It may prove itself as a milestone on this subject. This work will hopefully create interest among the scholars of various linguistic groups to work further on this subject.
CLASSIFICAN OF AYURVEDA

According to different scholars of Ayurveda it is divided into eight parts or classes, as below:–

According to Asvaghosa (Sagarasangraha):

"Tasyayurvedamanganyastau, Tadyatra:–
Kaychikitsa, Salakya, Salayaphartrikam Visgarbhiro chik
Prasamana, Bhoot Vidya, Kaumarvrittyaka, Rasayanani,
Vajeekaranamiti." (Caraka, Sustrasathan, Adhyay 30/Slok 26).

This Ayurveda is divided into eight parts such as:–
May chikitsa, Salakya, Salya, Visprasan (Agad Tantra), Bhoot
Vidya (Gan Chikitsa), Kaumarvrittya, Rasayan and Vajeekaran
Chikitsa.

AND

According to Ashtanga Hriday Kar:–

"Kay, Bal, Sarhordhwang, Salya Manstra, Jarabrisan:–
Kay Chikitsa, Bal Chikitsa (Kaumarvrittya) Gra, Urdhwang.
(Salakya), Salya, Manstra (Agad Tantra) Jara and Brish
Chikitsa.

AND

According to Sagarasangraha:–

Tadyatra:– Salya, Salakya, Kaychikitsa, Bhoot Vidya,
Kaumarvrittya, Agadtantra, Rasayan Tantra, Vajeekaran
Tantra.

These are:– Salya, Salakya, Kaychikitsa, Bhoot Vidya, Kaumar
vrittya, Agad Tantra, Rasayan Tantra and Vajeekaran.

On the basis of above discussion we can classify Ayurveda into
eight parts or classes, such as:–
1. Kayachikitsa (Medicine)
2. Bal Chikitsa (Midwifery & Gynecology).
3. Grah Chikitsa (Pathology).
4. Urdhwang Chikitsa (Eye & E.N.T).
5. Salya Chikitsa (Surgery).
6. Daustra Chikitsa (Surgical Toxyology)
7. Jara Chikitsa (Preventive Medicine)
8. Brish Chikitsa (Normal Health care)

Some of the poets of Hindi literature describes a similar classification of Ayurveda. For example:

"Chaturbindh ved praneeet Chikitsa, Sastra Mantra Tantra suwid Kaya keeja upchar karantan, huvai Su Beli Japant hudi".

(Beli Krishna rukminiree - 281)

Here the poet says that there are four types of chikitsa described in Veda (Ayurveda). These are Sutra, Aushadha, Mantra and Tantra.

These four can be compared with eight parts of Ayurveda, described in Ayurvedic books.

With sutra chikitsa of Beli, Salya and Sakalaya of Ayurveda can be compared under Ausadhi chikitsa of Beli, Kaychikitsa Jara and Brish Chikitsa can include, Mantra chikitsa of Beli can compare with Bel Chikitsa and grah chikitsa, Tenatra chikitsa of Beli can be compared with Daustra of Ayurveda. All the four types of Chikitsa mentioned in Beli and eight parts of Ayurveda can be incorporated into the following four main branches :-
1. Sutra Chikitsa.
2. Ausadhi Chikitsa.
3. Mantra Chikitsa.
4. Tantra Chikitsa.

I. **Sutra Chikitsa:** This is another branch of Ayurveda. Matters related to Salya and Salakya will come under this branch of Ayurveda.

II. **Ausadhi Chikitsa:** It contains matters related to Kaychikitsa, Jara and Brish Chikitsa, that is medicine, preventive medicine and medicines for normal health care.

Ausadhi Chikitsa, Dra:agun, Kay chikitsa Nida etc comes under this class. Therefore all discussions related to these subjects of Ayurveda can be considered under Ausadhi Chikitsa.

III. **Mantra Chikitsa:** This branch of Ayurveda contains matters related to Balchikitsa and grah chikitsa.

IV. **Tantra Chikitsa:** Under this branch of Ayurveda Danatra Agad tantra can be discussed.

It believes that a patient of sarp dansan (vish) can cure with the help of tantra. In Ayurvedic text there is description of tantra for the treatment of Dansan. This Tantra chikitsa is famous among different tribal community of India, and other countries in the world.

Matters related to Navmar Chikitsa, str Rog, Prasuti Tantra come under Balchikitsa of Ayurveda, because these are related to family welfare. Grah chikitsa contains matters related to Krimireg, Agentumj Rog etc and their treatment.
BALUKA YANTRA.

This is a Yantra used in Ayurveda for making different Rasas. Definition of this Yantra found in the works of Nath Pantai Sadaus.

CAJ PUT.

This is also a Yantra used in Ayurveda for Sodman and making Baasmas. Description of this Yantra also found in the works of Nath and Siddha Sadan.
PATNAL YANTRA

This is a Yantra used in Ayurveda for Gandnak Tail nishasan and other Tail Niskasan from different seeds etc. Description of this Yantra found in Nata Sanitya of Adikal Hindi Literature.

BALUKA GAREHA PATNAL YANTRA

This is also an Yantra used in Ayurveda for Gandnak drutikaran and description of this Yantra was given in the work of Charpat Nata as Baluka Yantra. For preparation of Gandnak Taila.
ASTOK
(Jaraaca Ajoca)
This is a famous plant used in Ayurvedic Medicine and described in different literature of different poet.

A K A (Calotropis gigantea)
This is a famous plant used in Ayurvedic medicines. Description of this plant found in the works of different poets of Vindi literature.
ARDUSA

(Adhatoda vasica)
It is a famous medicinal plant. Used for cough and mild fever.

AGAR (Aquilaria agallocha)

This is a famous medicinal plant, useful for skin diseases.
Essential oil can produced by this.
On the basis of the above discussion we could know about different branches of Ayurveda. In Hindi literature we can see works on each of the above divisions of Ayurveda. Some of the scholars of Hindi worked on Kay chikitsa, some of them worked on Bal Chikitsa, some scholar worked on Prah chikitsa or urdh Sang and Salya chikitsa and some of them worked on Danstra, Brish and jara chikitsa. We may not get work on every part of Ayurveda in the work of a single writer of a single Kal (period) but the entire Hindi literature from Adikal to Adhunik Kal is containing contribution on every part of Ayurveda. Therefore we have to search matters related to Ayurveda in the entire work of Hindi literature.

84 siddhas of Adikal Hindi literature are famous as Ras Siddha due to their contribution on the subject of Ras Sastra (a part of Ausadhi chikitsa). The Jain writers also worked on Ayurveda; Yeg-sangrah of Harshkriti Suri is a well known work of Ayurveda. The Nath Panthi scholars of Hindi also contributed their knowledge on Ayurvedic system; the work of Charpat Nath is a famous work on Ayurveda.

In the Bhakti kal Hindi literature some of the scholars also worked on Ayurveda. In the works of writers like Kabir Das, Rai Das, Dedu Dayal, Tulsi Das, Madh. Das Boor Das and the like we can see their contribution on the subject of Ayurveda.
In the works of the poets of the Ritikal Hindi literature, we can see works on different divisions of Ayurveda. Some of the Ritikal poets worked on Ayurveda separately. Amser Das, a poet of Ritikal, wrote Vaidya Kalptaru which is a famous work on Ayurveda. In the works of Biharee, Bodha, Vrind, Chamanad and others we can learn much about Ayurveda.

In Adhunik Hindi literature some of the scholars have worked on Ayurveda. In the works of Bharatandu Harichandra, Jayshankar Prasad Malja, Ievi Verma, Patnakar and others we can see some of the principles of Ayurveda.

Most of the writers of Hindi literature worked on various parts of Ayurveda. Principles, found in their works related to health, are based on Ayurveda. Therefore we can say that Hindi literature contains works on each of the divisions of Ayurveda.

The investigator will try to touch upon all the matters related to different branches of Ayurveda in this thesis which are available in Hindi literature.

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There is good scope for this subject to do research. Hindi literature contains matters related to different subjects, such as Astrology, Religion, Philosophy, Economics, Law, Ayurveda etc.

Ayurveda is scattered in the books of Hindi literature. Almost all eight parts of Ayurveda are touched by the different scholars of Hindi in their works.

No proper research has been conducted on the subject by the scholars of Hindi or Ayurveda till very recent times. Only one research scholar worked on Bhakti Kal Hindi literature to search for the matters related to Ayurveda. Name of Scholar is Sat Anshya Sharma and the title of her Hindi M. thesis is Bhakti Nal. ke Sahitya mein Nihit Ayurvedic Samagrika Aadhyan. This thesis was accepted by B.H. U for the degree of PhD.

This is pioneer work on the subject. Searching matters related to Ayurveda in entire Hindi literature is a difficult work. There is a great scope to search the Ayurvedic matters in the literature of Hindi. Matters related to Ras Sastra (a part of Ayurveda) is widely available in Adikal Hindi literature. Some of the books available on Adikal Hindi literature related to the subject would be referred to searching for the subject matters on different parts of Ayurveda.
Some unprinted books of Adikal Hindi literature containing matters related to subject are not available easily. Those books also would be searched while working on this subject. This explanatory project will make an additional contribution to the literature of Hindi. Matters related to subject as been discussed separately by the scholars of Ayurveda or Hindi till today.

Most of the poets/writers of hindi Literature have/had knowledge of Ayurveda. Therefore Ayurveda got prominent place in their works. By doing research on this subject we will be able to know about the depth of knowledge of the scholars of Hindi on the subject of Ayurveda, as revealed through their literature. Importance of Ayurveda for human body was accepted by the scholars of Hindi since the immemorial poets of Hindi literature were very much cautious about the health of general people. Therefore Ayurvedic subject got wide scope in their works.

After Ras Sastra, Banusadhi Sastra (a part of Ayurveda) also received good attention by the poets of Hindi. Some principles regarding different Banusadhi found in the works of Hindi poet show their proper attention to keep human body free from disease. Banusadhis are the main resources to provide medicines to people. Therefore acquiring knowledge of Banusadhas is necessary for all to keep themselves free from diseases.
Literature is the main medium for general people to know about different subjects. As well wishers of society writers of Hindi literature provide knowledge of Ayurveda through their literature to the general people. Therefore this subject is having great scope for the scholars of Hindi and Ayurveda, in particular and scholar of other subject in general to know about Ayurvedic subject through Hindi literature.

Main principle of Ayurveda is :

Sarbeki Sakthinash Santu, Sarbe Santumiramaya.
Sarbe Bha prani pasyatu Makshit Dukha Bhag havet.

"Health is wealth", any literature related to health gets good respect by the writers of different subjects. Literature of Hindi being vast in size could get very wide scope to contain the matters related to Ayurveda.

During ancient Ayurvedic system was the only system in India for the health care of the people. Hindi is the language of general people (Sinea Adikah) in India. Therefore some of the scholars of Sanskrit for the benefit of mass contributed this knowledge through Hindi.

This thesis will highlight in a systematic manner the contents of Ayurvedic subject, found in the works of the scholars of Hindi and Ayurveda.
This is the first work of its kind. I hope that after this work some more scholars of Hindi and Ayurveda will try to work on the subject. This is an untouched subject. Therefore is more scope for the research scholars of Hindi and Ayurveda to work on this subject.

In short I can say that this subject is having good scope for the scholars of Hindi and Ayurveda to work on the subject. By doing on this subject scholars will bring matters related to Ayurveda from Hindi literature that will be of great help for the research scholars and scholars of Hindi and Ayurveda. This work will also make available the matters related to Ayurveda in simple way for the benefit of the general people.

Some unknown works of Ayurveda and Hindi literature will also come in picture through this work.

Some principles of Ayurveda which are necessary for the scholars of Ayurveda in particular and people in general will also come in picture with the help of this work.

With a good hope the researcher starts this work (Searching Ayurvedic matters in Hindi literature for the benefit of mass)
SOURCES OF THE SUBJECT

Title of this thesis "AYURVEDA IN HINDI LITERATURE" says itself about the sources of the subject the investigator tried to collect all most all matters related to Ayurveda from different books of Hindi literature of different Kalas (period). In this thesis an attempt has been made to discuss systematically on the subject of Ayurveda through the works of selected writers of Adikal, Bhakti Kal, Hitee Kal, and Adhunik Kal Hindi literature. The selection is based on prominence of the writers and their contribution to the subject of Ayurveda.

Some books of Ayurveda offering great source for the subject of this thesis are:

1. Astang Hriday.
   Edited by Shri. Lal Chand Vaidya.

2. Ayurveda ka Itihas
   By Arti Dev Vidyasanker


4. Drabyagun Vigyan, Part I to V
   By Acharya Priyavrat Sharma

5. Nadav Hidanan of Nadhavkar.
   Translated and edited by Vadayavar Vijay Rakhit.

6. Basayan Seer
   Vaidya Syamsundara.
7. Susrut Samhita of Susrutsacharya.
8. Ras Ratna Samuehaya.
10. Siddhant Nidanam.

Above mentioned books are basic books of Ayurveda. 

Astanghriday, Charak Samhita, Samgdhar Samhita and Susrut Samhita are Samhita Granthas and others are related to Ras Satra. Mādhab Nidan and Siddhant Nidan are the books of Reg Binischay, Sareer Kriya Vigyanam is a book of Human physiology. Ayurveda ka Itihas is a book of History of Ayurveda.

The following works of Hindi writers of different Kalas are the great source for the subject of this thesis:

**ADY-KAL**

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<td>Charpat Nath ji ki sabdi</td>
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<td>Dhudali Mall ji ki Sabdi</td>
<td>by Dudhali Mall ji</td>
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<td>Granth Sadh Prasa</td>
<td>by Prithi Nath ji</td>
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<td>Bal Nath ji ki Sabdi</td>
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<td>Charpat Nath ji ka Slok</td>
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</tr>
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</table>

Above mentioned works are Edited under Title Nath Siddhām
ki Baniyan, By Acharya HajiPrasad Dwivedi.

Nath Sampraday
Acharya Haji Prasad Dwivedi.
Gorakh Nath
Dr. Nagendra Nath Upadhyay

Gorakh Bani
Dr. Pitamber Dutt Bachhalt.

Khalik Bari of Mahakavi Khusroh
Dr. Shri. Ram Sharma

Krishnan Rukmaneri Beli
Narottam Das Swami.

Adbhram Sahitya
Dr. Hari Prasad Kounad.

Bisal Deo Raso
Dr. Mata Prasad Gupta
Hamner Raso
Shri. Syam Sundar Das.

Jagat Sundari Prayag Mala
Yasha Kirti Muni.

Hindi Vidya Pravesh Granth Vichhika
Agra Vidyavidyalay

Jail Darshan Aur Praman Sast ra Parishoolam
"F. Barbari Lal Kotheiya."
Nath Panth aur Nirgun Sant Kavya

Dr. Komal Singh Solankee.

MAHTI KAL

Kabir Janthvali
Dr. Shyam Sundar Das.

Rai Das ji ki Bani
Sant Rai Das.

Sant Rai Das
Dr. Yogendra Singh.

Dadudayal Granthavali
Parasuram Chaturvedi.

Jayashi Granthavali
Raj Nath Sharma.

Tulsi Das
Dr. Madhav Prasad Gupta.

Vinay Patrika

Shri. Ram Charit Manas Main Upanishad Prabhav

Acharya Keshav Das
Dr. Hiralal Dikshit.

Ram Chandrikaand Kavi Priya
Acharya Keshav Das Granthavali.

Soor Sagar of Soor Das

Shri MAND DULARI VAJPAIYI.
Nand Das Granthavali
Babu Bhraj Ram Das.

Dariya Granthavali
Dr. Dharmandra Brahmchari Shastri.

PITI KAL

Rakshan Granthavali
Viswanath Prasad Misra.

Kavita Ratnakar of Senapati
Pandit Umasankar Shukla.

Bihari Satsai
Devendra Sharma.

Bodha Granthavali
Viswanath Prasad Mishra.

Vrind Granthavali
Dr. Janardhan Raw Chelar.

Ghanamand Satak
Dr. Omkar Prasad Maheswari.

Vaidya Kalptaru
Amvcr Das.

ADHUNI K KAL

Bharetodu Granthavali
Babu Braj Ram Das.

Sakst
Maithilisaram Gupta
Udhav सातक

Shri. Jagannath Das Ratnakar.

Prasad Granthavali
Ratna Shankar Prasad.

Mirala Granthavali
Shri. Omkar Sarad.

Sandhini
Mahadevi Varma.

Urvashi
Shri. Ram Dhari Dinkar.

Some unprinted books of Hindi literature and Ayurveda also considered as the sources of this thesis. The books are:

Hazar Peer Katha.

Virah Satam.

Sringar Satam.

Prakash Nam Nala of Miya Noor.

Uttar Purbanchal ki Banausadhiyan. of Dr. M.P. Sharmah.

Above books are the books of Hindi literature of different kalas. These books are containing matters related to Ayurveda. Some reference Books are also been consulted for putting the works of different writers of in systematic way. The books are:
Hindi Sahitya ka Brihat Itihas. Volume III.

- do- = IV
- do- = VII
- do- = X

Hindi sahitya ka Itihas by Dr. Nagendra.

Ritikalee Ras Sastra.

Siddha Sahitya.

Jain Sahitya ka Brihat Itihas.

**************
Technique of this thesis is based on both Ayurveda and Hindi literature. In this thesis matters related to Ayurveda would searched from the literature of Hindi.

Title of this thesis speaks itself about the subject. In this thesis there are six chapters (based on different Kal of Hindi Sahitya).

1. Discussion is divided into two parts.

   (a) Principles of Ayurveda found in Hindi literature.

   (b) Names or terms of Ayurveda used in Hindi literature.

2. Reference of Slokas are given with each and every slok.

3. Slokas (Sthanas) or part of Sloka would be written in roman script. English translation of main stanza are given as far as possible for the benefit of general people.

4. Comparative study of some of the principles of Ayurveda would also be attempted.

5. An Index of words used in this thesis is given alphabetically.
6. Short introduction of some of the writers of different Kalas of Hindi literature is also given.

7. In the beginning of every chapter a brief introduction of particular chapter is given.

8. Pictures of some of the instruments and medicinal plants are given in this thesis.

9. Botanical names of medicinal plants are given in addition to Ayurvedic names and Hindi name of the same.

10. Some unpublished work of some of the writers of Hindi and Ayurveda are brought in picture.