

Importance of Indian medical theories treatment and principles

भारतीय चिकित्सा सिद्धान्तानां चिकित्सायाश्च महत्त्वम् ।

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Abstract

In this, we can find the broad introduction about the "वैद्यकसंहिता प्रणेत्स". The promulgators of doctrines of medicine. The founders of Ayurveda shastras are Ashwini devatas twins, who are the doctors of Gods. These extraordinary twin-gods performed miraculous operations. For e.g., the head of Yagna purusha, the lost denture of Pushna, lost eyes of Bhaga, Paralysed shoulders of Indra; through their medication they made them intact. When the royal queen of Khelaraja, Vishpala lost her legs, these two Gods by replacing with iron-legs, gave her new life.

Secondly, at the time of churning the ocean Samudra Manthana God Dhanvantari evolved. He is the incarnation of Lord Vishnu. He is believed to be the founder of surgery. The re-composer of Agnivesha Samhita, i.e., Charaka is considered as the incarnation of Adishesha. Atreya and Kasyapa are also doyens in this field.

Key words

सुश्रुत sushrut

चरक charak

अष्टाङ्गहृदयम्संग्रह Ashtanga Hridayam

हारीतः harit

वैद्यकसंहिता vaidyakasanhita

अग्निवेशसंहिता Agnivesha Samhita

अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ ।

यज्ञस्य हि शिरश्छिन्नं पुनस्ताभ्यां समाहितम् ॥

प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च ।

वज्रिणश्च भुजस्तम्भस्ताभ्यामेव चिकित्सितः ॥ - चरक

The doctors of Gods, "Ashwini devathas" were known as यज्ञवाहाः. They once joined the head of यज्ञपुरुष. Once Suryadeva lost his teeth, Bhaga had lost his eyes, Indra had em, they cured all these defects with their treatment.

चरित्रं हि वेरिवाच्छेदि । पर्णमाजा खेलस्य परितक्मायाम् ।

सद्यो जङ्घामायसीं । विश्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥ - ऋग्वेदः

Once when Khelaraja's wife Vishpala had broken her legs as if birds will lose their wings, on the request of Agastyamuni, Ashwini-twin-Gods replaced her legs with iron-legs. Because of this,

she was able to get the wealth of enemies. This shows that Ashwinis were well versed physicians and surgeons and they could treat any disease.

ततो धन्वन्तरीर्विष्णुरायुर्वेदप्रदर्शकः ।

बिभ्रत् कमण्डलुं पूर्णममृतेन समुत्थित ॥- अग्निपुराण

After samudramanthana, incarnation of God Vishnu and the first promoter of Ayurveda, i.e., Lord Dhanwanthari evolved from the sea with a potful of Amrutha.

अहं हि धन्वन्तरिरादिदेवो जरारूजामृत्युहरोऽमराणाम् ।

शल्याङ्गमंगैरपरैरुपेतं प्राप्तोऽस्मि गां भूय इहोपदेष्टुम् ॥- सुश्रुत

I, Dhanwanthari, the Adideva, destroyer of oldage, disease and death have come to earth to teach more about Shalyanga and other Angas.

धन्वन्तरिं धन्वभृतां वरिष्ठममृतोद्भवम् ।

चरणवुपसंगृह्य सुश्रुतः परिपृच्छति ॥- सुश्रुत

The pioneer of Ayurveda, who evolved from ksheerasagara Lord Dhanvanthari's feet were worshipped by Sushrutha. Touching his feet and praying to him Sushrutha asked him information about Ayurveda.

पातञ्जलमहाभाष्यश्चरकप्रतिसंस्कृतैः ।

मनोवाक्कायदोषाणां हर्त्रेऽहिपतये नमः ॥- चक्रपाणि

Thanks to Adishesha, who, through the composition of Patanjala Yogashastra, Patanjala Maha Bhashya and Charaka Pratisamskara immaculated (Purifies) the doshas of mind, speech and body respectively. It is said that Adishesha emerged out in three avatars for the composition of these three shastras.

यतश्चर इवायातो न ज्ञातः केनचिद्यतः ।

तस्माच्चरकनाम्नाऽसौ विख्यातः क्षितिमण्डले ॥- भावप्रकाशन

Charaka came to earth and wandered secretly. He moved about everywhere concealing his identity. Hence, he is known as Charaka. चरति इति चरकः

योगेन चित्तस्य पदेन वाचा मलं शरीरस्य च वैद्यकेन ।

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥ - योगवर्तिक

Through yogashastra the doshas of the mind can be immaculated; through vyakarana mahabhashya, the doshas of speech can be immaculated (purified) and through vaidyakashastra, doshas of body can be immaculated. All these texts are composed by Patanjalinuni and hence we salute him for his valuable contribution.

यथा सिंहो मृगेन्द्राणां यथाऽनन्तो भुजङ्गमे ।

देवानां च यथा शम्भुस्तथाऽऽत्रेयो अस्ति वैद्यके ॥ - हारीत

As lion is the most powerful among animals, as Anantha is strongest among serpents and Lord Shiva is supreme among the Gods, similarly Atreya is the best and excellent among the Vaidya's.

ब्रह्मणस्तनयो योऽभूत् मरीचिरिति विश्रुतः ।

कश्यपस्तस्य पुत्रोऽभूत्, कश्यपानात् स कश्यपः ।- मार्कण्डेयपुराण

Brahma's son is Marichi; his son is famous as Kashyapa. As he drank the intoxicating drink Kashya, he is known as Kashyapa.

(सूक्ष्मतया जगतः पश्यतीति कश्यपः) He observes the globe keenly; hence he is also known as कश्यपः । पश्यति पश्यक कश्यप Here we can observe alteration of letters.

अत्रिः कृतयुगे वैद्यो द्वापरे सुश्रुतः स्मृतः ।

कलौ वाग्भटनामा च, गरिमात्र प्रदिश्यते ॥- हारीतः

Atri in kilayuga, Sushrutha in Dwaparayuga and Vagbhata in Kaliyuga are famous vaidyas.

धर्मार्थ नार्थकामर्थमायुर्वेदो महर्षिभिः ।

प्रकाशितो धर्मपरैरिच्छद्भिः स्थानमक्षरम् ॥- चरक

Religious observers and ancient Rishis did not have any wishes or expectations, for the permanent fame and place. They preached Ayurveda not for money or desires.

इह चत्वारि दानानि प्रोक्तानि परमर्षिभिः ।

विचार्य नानाशास्त्राणि शर्मणेऽत्र परत्र च ॥

भीतेभ्यश्चाभयं देयं व्याधितेभ्यस्तथौषधम् ।

देया विद्यार्थिनो विद्या देयमनं क्षुधातरे ॥- काशीखण्ड

With the intention of keeping students always happy, Rishis searched many shastras and taught their students the four endowments i) abhayadana for frightened ones, 2) aushadhidana for patients 3) Vidyadana for students 4) Annadana for needy persons. Here abhayadana means avoiding the fear of death. Human beings can have the fear of animals or the fear of other men, and of water, fire etc. But here death fear is stressed. The diseased one should be convinced by the Abhayadana.

सन्ति दानान्यनेकानि किं तैस्तुच्छफलप्रदैः ।

अभीतिदानतुल्यं तु परमेकं न विद्यते ॥ - काशीखण्डः

Charities are many but they are of very little advantage. Other charities are imparelleled or incomparable with abhayadana, because this is the only dana which can yield the ultimate fruit.

एकतः क्रतवः सर्वे सहस्र वरदक्षिणाः ।

अन्यतो रोगभीतानां प्राणिनां प्राणरक्षणम् ॥- महाभारत

One side of the balance is, the greatest dakshinas of Yagas and the other side is to protect the diseased one. Protection of diseased one is equal to performing many yagas.

आकाशस्य यथा नान्तः सुरैरप्यवगम्यते ।

तद्वदारोग्यदानस्य नान्तो वै विद्यते क्वचित् ॥- स्कन्दपुराण

There is no border or seema for the sky. Even the Devatas cannot measure it. In the similar manner there is no limit for Arogya dana. Here the poet wants to suggest that arogydana is the ultimate one..

धमार्थकाममोक्षाणामारोग्यं साधनं यतः ।

जमादारोग्यदानेन तद्वत्तं स्याच्चतुष्टयम् ॥- स्कन्दपुराण

Dharma, Antha, Kama and Moksha are relying upon health. #asion can be healthy, then only he can acquire these Purusharthas. So, giving health is equal to endowment of the four sacred elements.

श्रान्तसंवाहन रोगीपरिचर्या सुरार्चनम् ।

पादशीचं द्विजोच्छिष्टमार्जनं गोप्रदानवत् ॥- याज्ञवल्क्य स्मृति

To serve the people who are fatigued or tired (by giving seat, water, food etc.) serving the patients, offering prayers to God treating the guests well, washing the feet of a scholar and cleaning the place where he has his food - all these are equal to "Godana".

न हि जीवितदानाद्धि दानमन्यद्विशिष्यते ।

तस्मादुपाचरेत् स्वेन स्वेन निःस्वतपस्विनः ॥- अ. संग्रह

Nothing is better than Jeevitadana and hence one has to treat the patients (poor ones), those who don't have money, with his own money.

(स्व-स्व एवं by his own स्वेन money)

स्वचिधर्मः स्वचिन्मैत्री स्वचिदर्थः क्वचिद्यशः ।

कमाभ्यासः क्वचित्तेति चिकित्सा नास्ति निष्फला ॥- अ. संग्रह

The medication or 'Chikitsa' is always fruitful. Through this one can acquire Dharmaprapti, friendship (snehatwa), Dravya (money), fame (Yashas) and sometimes one can gain experience (अभ्यास).

सनातनात्वाद् वेदानामक्षरत्वात्तथैव च । चिकित्सात्पुण्यतमं न किञ्चिदपि शुश्रुम् ॥

- सुश्रुत

Ayurveda has no limitations, it is everlasting. It will not be perished or be destroyed. Therefore, nothing is better than Ayurvedokta chikitsa and it is virtuous, pure and righteous.

अन्नदो जलदश्चैव आतुरस्य चिकित्सकः ।

त्रयत्ते स्वर्गमायान्ति विना यज्ञेन भारत ॥- महाभारत

Oh! Bharathakulotpanna! The Annadhata (One who gives the food) जलदात (One who gives water) and one who gives the medication for diseased will get paradise without doing any yagna.

Conclusion

This deals with specialities of medication (H). Danas are four i.e., endowments, charities to endow (assure) fearlessness to those who are frightened, to endow medicines to patients, to endow knowledge to students and to endow food to those who are starving. Among these endowings, making a patient free from fear i.e, abhayadana is the best one. Making a patient healthy is the most important karma, this is called Arogyadana. Endowment of health is greater than acquiring salvation, dharma or money. Medicating the sufferers, serving elders, devotion towards Guru-Devathas, cleaning the place where the elders will sit for eating- all these are equal to 'Godana'. When we are giving 'Pranadana' to a patient, we should not expect anything.

Dharma, maitri, dhana, kirti, abhyasa are the benefits or fruits we get by giving chikitsa. This chikitsa shastra is everlasting, and cannot be destroyed by anyone.

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