



IJCRR

Section: Healthcare

ISI Impact Factor
(2019-20): 1.628

IC Value (2019): 90.81

SJIF (2020) = 7.893



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Scattered References of Ayurvedic Concepts & Dravyas in Vedas

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ABSTRACT

Ayurveda and Veda have an in-depth relationship. The Ayurveda system is not simply medical. It is the holiest science of creation. It allows the person to lead a happy life with a pure body and spirit. The Vedas date back five thousand years or so. They're preaching life philosophy. Ayurveda is known as Atharvaveda's Upaveda. The Vedas are ancient doctrines of great terrestrial knowledge. Vedas are mantras sets. It portrays ancient people's living habits, thinking, traditions, etc.

Key Words: Ayurveda, Veda, Upaveda, Atharvaveda

INTRODUCTION

Ayurveda means "Science of life and longevity." Ayurveda is one of India's traditional systems. This is the absolute experience of a long existence. It is the oldest divine science that explains illnesses and wellbeing. It also determines medications, diets, and disciplines that foster health and cure diseases.

In addition to addressing the ideals of health maintenance, a broad variety of clinical approaches have also been developed to treat illness. The physical emotional, social and spiritual wellbeing of human beings is linked to these values of positive health and therapeutic steps.

The Medieval Era (8th-15th century) and the Current Period (16th century)¹. The documentation on medicinal plants finds a location in over a period, Rishis and Munis, or sages contributed to the hymns, mantras, and medical knowledge found in the Vedas. Many of these sages, who dedicated their lives to learning the world, were learned, saints. They are the Vedic era (4000 BCE-1500 BCE), the Samhita period (1500 BCE-7th century), the Medieval period (8th-15th century) and the Current period (1500 BCE-1500 BCE)². In three of the four Vedas³, the medicinal plant documentation finds a spot. Rigveda has 67 medicinal plants recorded, while Yajurveda and Atharvaveda have 82 and 288 medicinal plants re-

corded, respectively. In reality, Ayurveda is known as Atharvaveda Upaveda.³ There is also a place for medicinal plants in the Upanishads, where about 31 plants are recorded.⁴

Samhitas are, chronologically, the next source of medicinal plant knowledge. Charaka Samhita (1000 BCE-200 CE) and ShusrutaSamhita (1500 BCE-1000 BCE) are the first to describe the various forms and medicinal uses of plants.⁵ Charaka Samhita offers detailed accounts of 620 plants with 12,800 references, and SusrutaSamhita has 775 plants with 9676 references.^{6,7} Extensive information is given in the texts on various aspects of medicinal plants, such as therapeutic uses, classifications, pharmacology, pharmacy, collection time and methods, incompatibility, medical recipes, parts used.⁸ Ashtanga Samgraha (500 CE) and Ashtanga Hrudaya are the other Samhitas of the time (600 CE). There are 755 medicinal plants distributed by 20,500 references in Ash-tangaSamgraha.⁹ HaritaSamhita, BhelaSamhita, Kashyapa Samhita, Sharangadhara Samhita and Bhavaprakasha Samhita¹⁰ are Samhitas written after 700 CE. No systematic incentivisation of plants has so far been attempted in these documents. From the 8th century onwards, like Vyakhyas and Nighantus, the next collection of major works in Ayurveda with data on medicinal plants can be seen. Critical comments written on the Samhitas are Vyakhyas. An essential part of the Vyakhyas is the development of the identification and

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ISSN: 2231-2196 (Print)

ISSN: 0975-5241 (Online)

Received: 05.09.2020

Revised: 18.10.2020

Accepted: 15.11.2020

Published: 16.02.2021

use of medicinal plants described in the Samhitas. Glossaries written based on medicinal plants described in Samhitas are Nighantus. In the time from the 8th to the 19th century, there are 16 significant Nighantus written and the last of them is SaligramaNighantu with 4200 plant references. As in, as in Samhitas, no full compilation is available for the Vyakhyas and Nighantus medicinal plants.

Ayurveda definition

In addition to indicating steps for healthy living for the full span of life, it is the awareness of life science that deals extensively and at length with circumstances beneficial or otherwise beneficial to humanity and factors conducive to happiness or responsible for misery or sorrow.¹¹ Health is regarded as a prerequisite for achieving the ultimate ends of life, consisting of justice, riches, creative ideals and spiritual freedom, according to the ancient books of wisdom. In the definition of positive health, preventive and curative aspects of diseases are considered to be essential components. Ayurveda is one of the oldest health care systems to deal most systematically with both the preventive and curative aspects of life. The existence of two schools of physicians and surgeons and eight specialities suggests an overview of its many classical treatises." Ashtanga Ayurveda" can usually suggest these eight disciplines and these are as follows;

Kaya Chikitsa - Internal Medicine

KaumarBhritya – Paediatrics

Grahachikitsa- Psychiatry

Shalakyatantra - Otorhinolaryngology and Ophthalmology

Shalyatantra – Surgery

AgadTantra - Toxicology

Rasayana – Geriatrics

Vajikarana - Eugenics and aphrodisiacs

Ayurveda in Vedas

Ayurveda's real history begins at the time of the holy scriptures, the Vedas. Ancient mythology contends that Lord Brahma, the founder of the universe himself, revealed the principle and meaning of Ayurveda.^{12,13}

Four Vedas are there. There are:

Rig Veda

Yajur Veda

Sama Veda

Atharvana Veda

Each Veda has its own Upa-Veda order.

Rig Veda - Dhanur Veda (Deals with Archery)

Yajur Veda – Gandharva Veda (Music Science)

Sama Veda – Stapatya Veda (Architecture)

Atharvana Veda – Ayurveda (Science of Life)

In Rig Veda, the ceremonies of paying respects to the five great elements are clarified since these were the Gods who were to take charge of the world. The procedures were outlined in the Yajur Veda. If the five great elements such as drought were reversed, the people of that era knew how to trigger change by praying to the God of the Rain, the God of Fire. They knew the importance of fire and paid tribute to it.

All of the Stanzas and Slokas were written down in Sama Veda. The prayers they used to chant were these. From this Veda comes all Indian classical music. They found that singing (Achamana) had an influence on well-being and it is what we understand as vibrational medicine today. The medical uses of plants are further described in Atharvana Veda. Many of these plants, such as Brahmi, which is good for the mind, were offered to the Gods. They used these plants and were conscious of what each plant was good for. The disease mechanism was recognized by them. They were also acquainted with the animal kingdom's internal anatomy. They understood how physiology is linked to our anatomy from all this knowledge. The concepts of healing on which Ayurveda is based are found in Atharva Veda. Not only were the doctors of ancient India well versed in human anatomy, but also the anatomy of goats, horses, and elephants. In all Vedas, references about micro-organisms (krimi) are available.^{14,15,16}

Dravyaguna in Veda

The classification of many herbs has been noted in the Vedas based on their morphology and medicinal properties. It also listed the classification of metals and minerals. In Vedas, some drugs and their uses are also noted. Vedic literature provides different explanations of medicine and medicine. In different *Sukta* contain various plants for different diseases such as in *ShwetaKustha* (Lucoderma) Rama (Ghrutakumari, Lakshana), Krushna (KrushnaTulasi, Pippali), Ashiavni (Ashikani) etc was suggested.¹² There was plant named *soma* which was derived from Munjavaan mountains can treat the diseases like *Atisaar* (Diarrhea), *Bahumutra*(excessive micturition), *Munja* named plant was the best medicine to treat wound.¹³ ArjunaBark, Java (Flaxseed), Tila (sesame seed) was useful in hereditary diseases¹⁴. Prushnaparni was used to treat all types of difficult *vatajavyadhi* (Vaataj diseases).¹⁵ *Pippal* grown in close vicinity with *Khadir*plant have properties which act on infertility.¹⁶ There is the red variety of *Rohini* plant which acts as rejoining the broken bones like plaster and even heal the wounds also.¹⁷ *Apamarga* which is acts as Purgative, infertility, Excessive thirst & appetite, hereditary disorders.¹⁸ *Ajashrunji* kills on microbes & water-born bacteria¹⁹. Even *Guggula*, *Pilu*, *Naladi* (*Jatamansi*), *Aukshgandhi* (Type of *Jatamansi*), *Pramodini* (Dhatvruksha) makes inactive water-born bacteria.²⁰ There is mentioned about *Ashvathap*plant grown on *Shami* plant can be used for *punsavanvidhi*.²¹ There is the reference of Haridra (curcumin) to increase hair length.²² *Varuna* has Anti-tubercular

activity.²³ The plant *Pippali*(piper) was used in *Unmaad* (Mania, Hysterical).²⁴

Rasa shastra in Vedas

Some preparations also found in the Vedas. Soma Rasa is the first Kalpana juice ever extracted by Swarasa. The ninth section of Riga Veda is entirely dedicated to Soma in its praise, but nothing is written about the preparation of Soma Rasa. Annotation 6-68-10 details of various liquors are contained in Riga Veda. The planning process is not given. There are different examples of cereal grains, milk preparations, and more.

Some of the preparations include, for example, Dhana (roasted food grains), saktu (roasted food grain flour), Parivaap (roasted food grain), Dadhi (curd), Amiksha (boiled and clotted milk). There are also some preparations in the Vedas, such as Ksheerapaaka (medicated milk), Takra (curd milk), navaneeta (butter), Payasya (cheese), tokama (germinated paddy grains), Madhu (honey). There are references from pre-Vedic times to the use of metals in Indian literature. The numerous uses of metals and minerals are available in the Vedas at home and for commercial purposes. One portion of the Atharvana Veda is devoted to working with lead, making vessels, bracelets, etc and applying them in the form of collyrium externally.

In Ayurveda, more stress is put on Ayurveda drugs by Acharyas Charaka, Sushruta and Vagbhatta. For alchemy, the era between the 8th and the 10th centuries AD is called the golden age. Some books published in the 10th century speak about the use of mercury as a drug by people.

Due to benefits in dosage, methods of administration, planning and swiftness of action, Alchemy (Rasa Shastra) in Ayurveda slowly gained prominence in the 11th century. From this time on, books dedicated to alchemy began to be written. Former alchemists made the refining of base metals into precious metals such as gold and silver more important.^{23,24}

In Rig Veda (1/56/1, 1/122/2), the use of metals such as Tamra, Swarna and Kamsya is seen. Ayas is referred to as Tamra here. Tamra refers to Lohitayas and Loha refers to Krishnayas. There is a reference to six Dhatus in Yajur Veda 18/13 and Atharvana Veda 11/3/7-8. References to Swarna, Ayas, Syama, Loha, Trapu and Sesa are found in Yajur Veda. References are noted in Atharvana Veda 1/13/2-4 concerning Rajata, Lohitayas, Syamayasya and Seesa.²⁵

In Rig Veda Ayurveda

Rig Veda's period is approximately about 1700-1100 B.C. In Rig Veda, you will find a connection to three doshas of the body. Five elements of the earth (Panchabhootas) have also been described, and the balance of the three doshas is called

health. The names of the three doshas are mentioned as Vata, Kapha, and Pitta. As the symbolic representative of the three doshas of the body, air, fire and water have been clarified. In Rig Veda, descriptions of the body and diseases such as tuberculosis and heart disease are available. Rig Veda also deals with animal care (Mriga Ayurveda) (Mriga Ayurveda). For the prevention of diseases, Rig Veda describes the use of natural therapies such as sunrays, fire, air, water.

In Yajur Veda Ayurveda

It is estimated between 1,400 and 1000 B.C. to have been composed. Yajur Veda, SuklaYajur Veda and Krishna Yajur Veda have two primary variants. References have been extensively debated on the anatomical structure of human beings and animals. Morphological characteristics of significant herbs that are used in rituals were discussed. SuklaYajur Veda's 12th chapter clarifies the medicinal properties of plants, their uses, selection and preservation.^{26,27}

In Sama Veda Ayurveda

It is assumed that its earliest pieces date from 1700 B.C. References to the use of natural remedies are used. The number of bones in the human body is reported as 360. Sama Veda. Sama Veda also clarifies the absorption, assimilation, metabolism and nourishment mechanism of the body.

In Atharvaveda Ayurveda

The period is between the 12th and 10th centuries B.C. Atharva Veda describes Ayurveda's mythological history in detail. All have been defined by anatomical structures, digestion and metabolism, circulatory system, anatomy, herborology, general medicine, metals and minerals, their proper applications, surgical techniques. The signs and symptoms were discussed of irregular labour and puerperal disorders. The identification and classification of plants in Atharvaveda are available. The plants are classified based on shape, scale, colour, morphology and habitat.²⁸⁻³⁰

DISCUSSION

The universe was formed by Brahma, according to Hindu mythology. By collecting information from the four directions, he established Vedas. There is information about the World in the Vedas. Therefore, there is also information about life. So, Brahma is known as Ayurveda's Adya (first) Guru. The subjects of Ayurveda are discussed not only in the Vedas but also in the Aranyakas, Brahmanas and Upanishads. Garbhonpanisad mentions doshas, dhatu, and foetus growth. Only in the 2nd century B.C. did a systematic presentation or treatise on Ayurveda take place. A.D. and the 10th century. Charaka Samhita and SusrutaSamhita are the most common and authentic Samhitas which are still in use. Charaka Samhita focuses primarily on general medicine (Kaya Chikitsa)

and SusruthaSamhita focuses primarily on surgery (Shalya-Tantra).

As the backbone of Ayurveda Samhita, AgniveshaSamhita (Charaka Samhita) was well accepted and was propagated. There was a Sushruta Samhita written by Sushruta. The complete systematic approach to ShalyaKriya (General Surgery) and ShalakyaTantra is discussed (Eyes, Ear, Throat and Nose). SushrutaSamhita's time is deemed to be about 500 B.C. Only before the Buddhist Period. Few of the related studies in recent time were reviewed.²⁷⁻³⁰

CONCLUSION

Ayurveda is the science that describes the ways and steps to be taken to preserve and prolong life. Health is regarded as a prerequisite for achieving the ultimate ends of life, consisting of justice, riches, creative ideals and spiritual freedom, according to the ancient books of wisdom. In the definition of positive health, preventive and curative aspects of diseases are considered to be essential components.

Such positive health values and preventive interventions contribute to human beings' physical, emotional, social and spiritual well-being. Ayurveda has therefore become one of the oldest medical systems, dealing most systematically with both the preventive and healing aspects of life.

ACKNOWLEDGMENT

Authors acknowledge the immense help received from the scholars whose articles are cited and included in references to this manuscript. The authors are also grateful to authors / editors / publishers of all those articles, journals, and books from which the literature for this article has been reviewed and discussed.

Conflict of Interest: Nil

Source of Funding: Nil

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