

A CONCEPTUAL STUDY TO EXPLORE THE SCIENTIFIC BASIS OF *BHUTAVIDYA* IN THE CONTEXT OF *BRIHATTRAYI*

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ABSTRACT

Background: *Ayurveda* is the science of life and among the eight paths, of whose *Bhutavidya* deals with the mainly imbalance of mind and its diseases & treatment. So the topic is chosen. **Objectives:** To evaluate the literature related to *bhutavidya* from *brihatrayi* and also to establish the underline cause effect theory of treatment modalities of *bhutavidya* with logical reasoning. **Methods:** Collection and collation of literature of *bhuta-vidya* from *brihatrayi*. Its development and cause with the purview of sociology Incorporation of *bhutavidya* in

brihatrayi. Cause effect relationship accordance with pathology and treatment establishing current relevancy of the topic and the treatment. **Discussion:** *Bhutavidya* deals with all sorts of problems that have no direct physical explanation in terms of *dosha*, *dhatu* or *mala* & also concerned with diseases of unknown cause which are designated as idiopathic. *Bhutavidya* is not much different from Psychotherapy and Hypnotism of the modern and along with mind power. **Conclusion:** *Bhutavidya* is somewhat *manasa vikara* explained in *Ayurveda* but keen observation and thinking leads to conclude that *bhutavidya* is described under all the categories i.e. *nija*, *agantuja* and *manasa*. As the *dinacarya*, *ritucarya*, *sadvritta*, along with *pathya-apathya* & *vyayama* explained in *Ayurveda* will help to achieve physical and mental health.

KEYWORDS: *Bhutavidya*, *manasa vikara*, *prajnaparadha*, *sadvritta*, *Satvavajaya*.

INTRODUCTION

Ayurved is the life science mainly the medical science. The life arises in the form of *bhuta*.^[1] The *bhuta* is the living animals or sometime it is known as beings. The term *Bhutvidya* has been mentioned first in *Chandogya upanisada*. *Bhuta-vidya* the term made by two words i.e. *bhuta* and *vidya*. *Bhuta* is understood by many synonyms like as animals, live bodies, para

human bodies etc. *Chakrapani* quoted the word *prani* as synonym for *Bhuta*.^[2] In some places *Bhuta* is considered as *Pancamahabhuta*. *Bhutavidya* deals with the causes, which are directly not visible and have no direct explanation in terms of *tridosas*.

Ayurved is precise science with a good philosophical basis. It has eight branches described earlier. After seeing neatly these every branch has same special *samhita* to describe them viz. *Rasayana*, *vajikarana* and *chikitsa* in *charaka*, *salya-agad-salakya* in *susruta*, *balaroga* in *Kasyapa* but for *bhutavidya* there is no special *samhita*. It was move seen folklore medicine. For every disease there are two bases i.e. *sarira* and *manas*.^[3] Basically for *sarira*; *acharya* wrote the *kayachikitsa* where the main consideration of body components explained. So it is must needful to explain *manas chikitsa* so *acharya* put it in the *bhutavidya*.

Bhutvidya It is the name of that branch which describes the features of persons possessed by spirits like *deva*, *asura*, *gandharva*, *yaksa*, *raksa*, *pitra*, *pisacha*, *naga*, etc, and methods of propitiating them such as *santikarma*, (pacificatory rites) *baliharana* (offering oblatious) etc.^[4] *Bhut-vidya* deals with all sorts of problems that have no direct physical explanation in terms of *dosa* (basic body constituents), *dhatu* (body tissues) or *mala* (body wastes). It is also concerned with diseases of unknown cause which are designated as idiopathic.

Unmada, *apasmara*, *atatvabhinivesa*, *amanusopasarga* are the main disorders explained under the branch of *Bhutavidya*.^[5] *Satvavajayachikitsa* plays an important role in the management of *Bhutabadha*.

Bhutvidya is not much different from Psychotherapy and Hypnotism of the modern and along with mind power. The American Psychological Association (APA) defines medical psychology as "that branch of psychology that integrates somatic and psychotherapeutic modalities into the management of mental illness and emotional, cognitive, behavioral and substance use disorders".

Time goes the place of *pranabhisara vaidya* was taken by *chadmachara* or *rogabhisara vaidya* resulting in misuse of *bhutavidya*. Automatically people lose their faith from this science resulting in decline of the success of *bhutavidya*. Here starts the decrease in development of *bhutavidya*. Now also there is degradation of practice of *bhutavidya* in society. This *vidya* lacks behind due to misuse and misunderstanding of this science by people.

Bhutvidya in Veda

In *vedic* era *bhutvidya* was principal medication for almost all the ailments whereas with the advent of *Ayurved* *bhutvidya* became predominantly entitled for *manasroga*. The responsible factor for many diseases is supposed as the parahuman organisms. *Raksas*, *pisach* are supposed as causative factors of many diseases. In short we can say these all parahuman organisms are factors to develop the *sharirika* and *manasika vyadhis*. *Bhutavidya* specifically deals with the diseases of mind or psychic conditions, which can be caused by super natural forces. As according to *Ayurved* and ancient *Vedas*, *Bhuta* have different nomenclature. *Atharvaveda* describes them as- *gandharva*, *apsara*, *sarpa*, *deva*, *rhisi* and *pitra* etc.

Bhuta and Sharirik vyadhi

Atharvaveda says that these *bhuta*, *pisacha* develops *yaksma* (tuberculosis) in the body parts like eyes, nose, ear, tongue etc. In another contest it is said that *Rudra* is causative factor for many diseases. The diseases like *jwara*, *kshaya*, *kasa* are due to the *prakopa* of *Rudra*. In another text it is said that these *bhuta preta* destroy the *garbha* (foetus) from all his stages i.e. from his creation up to his development. The *bhuta* which destroys the neonatal baby is said to be *gandharva*.

Bhuta and manasika vyadhi

The cause of insanity is discussed in two parts in *Vedas* one is by the evil actions done against the god and another one is insanity made by *raksas*. *Veda* also said that these *pisachadi bhuta* destroys the psychological actions of human being. One *sloka* discuss about the change in human behavior. Due to attack of this *bhuta* men laugh sometime and cry sometime. This type of altered behavior is seen in man. These *bhutadi* destroys by power, luster of the sun.

Treatment for the Bhutavidya

Atharvaveda adopt the *mantra chikitsa* for the insanity i.e. *unmad*. *Bhuta* ran away by the smell of *ajasringi* herb. Many other drugs are also advised.

Bhuta vidya in Brihatrayi

Different *samhitas* have interpreted the word *bhuta* in different ways e.g. animal objects, five elements of life, divine powers etc. In context of *bhutavidya*, *bhuta* stands for metaphysical powers e.g. *graha* etc. The *bhutavidya* grossly explain in the *susrutasamhita*. In

charakasamhita the *unmada* and *apasmara* are explain under the *bhutavidya*. *Astang hridaya* also explain neatly the *bhutavidya* in the name as *graha*.

Bhutvidya encompasses mainly the therapeutic procedures which are categorized under *daivavyapasraya cikitsa* (spiritual therapy) like incantation of mantras, auspicious offerings, oblation etc.

Unmada Derivation

Unmada is caused by diet that is incompatible, vitiated and unclean, disrespect towards god, teachers etc., and the mental shock due to fear, joy and of faulty bodily activity⁴. In *Unmada*, *dhi* (discriminating/deciding capacity) *vijnana* (capacity of special knowledge to understand the science, arts etc.) and *smriti* (power of remembrance of earlier happenings) having become abnormal (lost or impaired) make the body lose the feeling of happiness and unhappiness and like a chariot devoid of a charioteer, the person begins to resort to activities without any thinking.^[6]

In the treatment part of view, the patient should be surprised with wonderful sights and the news of the death of any of his dear ones should be related to him. He should be constantly frightened with sights of fierce-Looking men, well-trained elephants or non-venomous snakes. The patient should be threatened with being fastened with ropes or being flogged, or frightened with bundles of blazing hay, after being fastened, while asleep. He should also be pierced in his body with pointed instruments, avoiding, however the vulnerable parts, or he should be made to reside constantly in a dry well with a cover over it.^[7]

Siddharthaka ghrita

Siddharthaka ghrita used for drinking and nasal medication dispels all the evil spirits especially all the *asura grahas* quickly, wards off the effects of witchcraft and sorcery cures poisons insanity, epilepsy and diseases caused by sinned work.^[8]

Kalyanaka ghrita

It is beneficial in warding off evil spirits, curing insanity, cough, epilepsy, diseases caused by sin, in whom the mind is affected by gods (providential, causes unknown) for those who have no intelligence, who desire good memory.^[9]

Apasmara Derivation

Apasmara is due to touching of various unclean materials.

Atatvabhinivesha Derivation

Individual become *mudha* and *alpa chetana*. He tends to formulate *vishama buddhi* relating to the true and false, and the wholesome and unwholesome.^[10]

Prajnaparadha

The act done by person, who is deranging of understanding or intelligence, will and memory is to be regarded as volitional transgression.^[11] *Acharya* describes *prajnaparadha* as the main cause of the *vikara*.^[12] In the chapter *unmada*, *Prajnaparadha* is quoted as the primary cause of disease.^[13]

Sadvritta

All the procedures explained in *dinacharya* and *ritucharya* are taken as *sadvritta*. These are tools to enhance the *satva* of the person. Avoidance of ten sins: *himsa* (causing injury, torture etc.), *steaya* (stealing, robbing), *anyathakama* (unlawful sexual activity), *paisunya* (abusive or harsh speech), *anrita vachan* (scolding, speaking untruth), *sambhinna alapa* (speech causing dissention, separation breaking of company), *vyapad* (quarrel, intention of harming), *abhidya* (jealousy, not tolerating good of others) and *drgviparyaya* (finding fault, misunderstanding etc).^[14] All human activities are meant for the happiness of all the living beings; such happiness is blessed on dharma; hence every person should adopt the righteousness always.^[15]

Satyabuddhi

Satyabuddhi conquers the darkness of mind to know the truth of universe, to free from sorrow our *acharya* experiments and give the path of liberation. The process of liberation, the process of being free from rebirth is explained in *Ayurved*. It happens when the *satyabuddhi* arises. This *buddhi* pierce the bondage of darkness.

Rasayana

It helps to strengthen the physical values of person. So the *acharya* again discuss about *achara rasayana*. *achara rasayana* for both *sarira* and *manas*. The importance of this *achara rasayana* is that it gave the well result for life and also gives those all features gains which are achieved through all their *rasayana*.

AIMS AND OBJECTIVES

1. To evaluate the literature related to *bhutavidya* from *brihatrayi*.
2. To explore the scientific basis of *bhutavidya*.

3. To establish the underline cause effect theory of treatment modalities of *bhutavidya* with logical reasoning.

MATERIALS AND METHODS

Its development and cause with the purview of sociology Incorporation of *bhutavidya* in *brihatrayi*. Cause effect relationship accordance with pathology and treatment establishing current relevancy of the topic and the treatment. Collection and collation of *bhutavidya* was done from the *Vedas* and *brihatrayi*.

DISCUSSION

Acharya susruta declare the general boundary of *bhutavidya* by saying that-*amanusopasrgapratishedha*, *apasmarpratishedha* and *unmadapratishedha* are the chapters in the branch *bhutavidya*. *Acharya vagbhata* also says chapters related to *bhutaagraha*. Only *Acharya charak* doesn't specify the limit for *bhutavidya*. Generally the chapters' *unmada* and *apasmara* both in *nidan* and *chikitsa* are compilation of *bhutavidya*. But it is not specified in the text anywhere, because the science about the *bhutavidya* has widespread all over the *samhita*.

Now question arises that whether *Bhutvidya* is *nija*, *agantuja* or *manasika*? *Acharya* already describe the three types of all diseases. *Acharya charak* says that *Bhuta*, *visa*, *vayu* and *agni* etc. are in the *agantuja* criteria. These sentences say that *bhutavidya* is in *agantuja* form. *Acharya vagbhata* explains the time to enter in the body by demons. Demons enter in the body at the time of *chidra*. It clears that some other particles from the universe are entering in the human body to cause *bhutaagraha*. Then as per definition it is clear that it is adventitious.

Bhutvidya is science regarding the psychological process generally. We can say that all the science related with mind and psychological disturbances come under topic *bhutavidya*. The disease which has the uncertain pathology is also comes under the chapter *bhutavidya*. So the treatment containing the *sarira* and *manas* is also a part of it.

The *vaidya* who interested in treatment like sacred hymns, offering oblation, penance, good conduct and counseling are much minimized. Use of *daivayapasraya* and *satvavajaya* are very low. Among then *satvavajaya* is treatment for diseases and also way for keep healthy strong for healthy person also. The condition of the *chikitsa* regarding *bhutavidya* is very poor. Clearly understanding *bhutavidya* helps primarily for regain or maintain health of

healthy person and to fight against disorders means it proves the aim of *Ayurveda*. It is well helpful to understand the personality of every person regarding *manasika* approach i.e. *Satvika, rajas, tamas*.

Ayurveda emphasizes the importance of a specific daily routine *dinacharya* and seasonal regimen *ritucharya* along with diet, drugs, physical exercise and good personal hygiene to achieve physical and mental health. Thus the keen observation in the symptoms and causative factors are helpful to understand the prognosis of disease. The most important is to avoid *Prajnaparadha*. *Prajnaparadha* which is the main causative factor of the disease can avoid through the proper *satvavajay chikitsa*. The controlling the sense organ and keeping intellect memory, we can avoid *Prajnaparadha*. In shortly to become holy life in the universe we should know *bhutavidya* keenly.

Now when the proportion of their *satva* disturbs it leads to *manasika vikara*. The alteration in the *satva prakriti* leads for *daivaj* and *gandharva unmada* promptly. Similarly when the symptoms of *rajas* and *tamas* become excessive, they may lead to *raksas* and *pisacha* type of *unmada*. The *prakriti* may get resembles type of *unmada* promptly. Means the *satva prakriti* has more chances to get *devaj* or *gandharva unmada* more than that of *raksas*. Similarly *rajas* can get *raksas* more than *devaj* and *tamas* can get *pisacha*.

Charaka has suggested some methods of psychotherapy for treating the patients suffering with psychotic disorders. He said that when a person has been stressed by the loss of some favorite subject, he should be treated by providing the desired articles and consolation. He has also advised that if the patient has developed psychosis due to emotional disorders such as *kama, bhaya, krodha, harsha, irsyas* and *lobha*. It should be treated by producing the opposite nature of emotions. For ex. *Kama* is conquered by *krodha*.

Now a day's researcher says that the *ghee* crosses the blood brain barrier. It is always useful to advice *ghee* for *manasika chikitsa*, especially when it is medicated it gives nice results. Plane *ghee, puran ghee, panachagavya, kalyanaka* etc. are well described in these chapters. *Acharya* also explains the *satvavajaya chikitsa* for *manas roga*. Wise *vaidya* should give treatment after examining his age, power, time etc. the application of process; *tadan* and *maran* are also advised.

CONCLUSION

Neither god, nor *gandharva*, *pisacha* nor *raksasa* are capable to create disorder in our body. The man is being suffered from his deeds. The deeds of a person bring happiness or sorrow in his life. So our aim is to reform the balanced state of body by *yuktyyapasraya*, *daivavyapasraya* and *sattvavajaya*. *Bhutavidya* is somewhat *manas vikaras* explained in *Ayurveda* but generally it is the exogenous cause of diseases. But keen observation and thinking leads to conclude that *bhutavidya* is described under all the categories i.e. *nija*, *agantuja* and *manas*. It fulfills all the criteria to cover these subtypes of classification of diseases.

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