



Review Article

A BRIEF MENTION OF *BHOOT VIDYA* (PSYCHOTHERAPY) IN *SUSRUTA SAMHITA* BY ACHARYA *SUSRUTA*

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ABSTRACT

*Ayurveda* is a system of medicine with historical roots in the Indian sub continent. It gets originated from *Atharvaveda* which get ramified into *Astanga Ayurveda* (8 branches of *Ayurveda*). They are *Shalya*, *Shalaky*, *Kayachikitsa*, *Bhootavidya*, *Koumarbhritya*, *Agadatantra*, *Rasayan tantra*, *Bajikaratantra*. According to *Susruta*, *Bhoota Bidya* means the branch of *Ayurveda* which deals with the diseases caused by *Deva*, *Daitya*, *Gandharva*, *Yaksha*, *Rakshas*, *Pitar*, *Pisash*, *Naag* etc and their treatment by *Santipath*, *Balipradan*, *Havan* etc is defined as *Bhutavidya*. *Susruta Samhita* though deals or covers all the 8 branches of *Astanga Ayurveda* but it emphasis more on *Shalya Chikitsa*. The *Bhoota Vidya* related topics are all scattered in *Susruta Samhita* and make it hard for the readers to find out their topics. So, for the convenience of the reader and to make it updated with the changing present era and easily accessible, the present work has been carried out. In 27 chapters of *Susruta Samhita* has *Bhoot Bidya* related topics. *Sutrasthan* contain 9 chapters, *Sharir Sthan* contains 1 chapter, *Chikitsa Sthan* contains 2 chapters and *Uttar Tantra* contains 15 chapters. Compiling the scattered topics of *Bhuta Bidya* available in *Susruta Samhita* will make the reader easy to choose its topic of interest in *Susruta Samhita* regarding the *Bhuta Bidya* related topics and it also helps further in research works.

**KEYWORDS:** *Ayurveda*, *Ashtanga ayurveda*, *Bhootabidya*, *Susruta samhita*.

INTRODUCTION

*Ayurveda*, the science of holistic medicine, created by *Lord Brahma* before the creation of universe. The post *Vedic* period when *Ayurveda* descended to earth and was passed on, gradually its composite form was ramified into the *Astanga Ayurveda*. It is known that *Susruta Samhita* is more inclined towards *Shalya Tantra*, but it also included in itself all the other branches. There is mention regarding the *Ashtanga Ayurveda* and also their definitions.

*Ashtanga Ayurveda* stands for the 8 branches that form a basis of *Ayurveda*. *Susruta* has mentioned the following 8 branches- A) *Shalya* (surgery), B) *Shalaky* (ENT and ophthalmology), C) *Kayachikitsa* (general medicine), D) *Bhootavidya* (psychiatry), E) *Koumarbhritya* (pediatric), F) *Agadatantra* (toxicology), G) *Rasayantantra* (rejuvenation), H) *Vajikarantantra* (aphrodisiacs).

These 8 branches are incorporated into and formed the entire *Ayurveda* right from its time of creation. *Susruta Samhita* has dealt with all these 8 branches but the matters are scattered throughout the text. Hence the reader has a hard time finding out what *Susruta Samhita* says about remaining branches

apart from *Shalya Tantra*. Hence this scattered out matters need to be sorted out. If we look into the present day modern scientific world, we find this is an era of specialization and super specialization in each of the fields of science and technology and the medical science is not at all an exception.

So, it is high time that *Ayurveda*, which is a complete science in itself is also updated keeping pace with the changing times and needs of the people of the entire world. So that it becomes a more and more acceptable to the people of every society.

**Definition of Bhoota Bidya**

The branch of *Ayurveda* which deals with the diseases caused by *Deva*, *Daitya*, *Gandharva*, *Yaksha*, *Rakshas*, *Pitar*, *Pisash*, *Naag* etc and their treatment by *Santipath*, *Balipradan*, *Havan* etc is defined as *Bhutavidya*<sup>[1]</sup>. *Bhoota Bidya* which is one of the branch of *Astanga Ayurveda*. *Susruta Samhita* deals with all the 8 branches but specially *Shalya Tantra*. To make it easy for readers to know about the *Bhoota Bidya* related topic in *Susruta Samhita*, the scattered topic needs to be compiled together. With this very purpose, the topic has been selected which will enable the reader to know about the *Bhoota Bidya*

related topic concealed and scattered in *Susruta Samhita* easily.

## AIM AND OBJECTIVES

1. To shed lights on the contribution of *Susruta* in *Bhootabidya*.
2. To put together the scattered topics of *Bhoota Bidya* in *Susruta Samhita*.

## MATERIALS AND METHODS

Ancient Ayurvedic *Susruta Samhita* and the commentaries of the above said *Samhitas* are also used.

## DISCUSSION

A total 27 chapters of *Susruta Samhita* are related to *Bhoota Bidya*.

**Su/su/1 Chapter: Vedotpatti:** Here *Susruta* mentioned that *Bhutavidya* is one of the branch of *Astanga Ayurveda*. Also *Susruta* gave definition of *Bhutavidya* as the branch of *Ayurveda* which deals with the diseases caused by *Deva, Daitya, Gandharva, Yaksha, Rakshas, Pitar, Pisash, Naag* etc and their treatment by *Santipath, Balipradan, Havan* etc is defined as *Bhutavidya*.<sup>[2]</sup>

**Su/su/5 Chapter: Agropaharaniya:** Before *Sastrakarma* patient should be protect from *Bhuta* and for this water should be sprinkle along with *Mantra* to the patient.<sup>[3]</sup> *Brahma* etc *Devata* do *Vinash* of *Naaga, Pishasa, Gandharva, Pitara* etc. and patient should pray *Prithvi, Antariksha, Brahmalo, Divyalok, Agni, Vayu, Soma, Indra, Surya, Chandrama, Disha* etc for his protection from *Graham*.<sup>[4]</sup>

**Su/su/6 Chapter: Ritucharya:** here *Susruta* mentioned about *Avyapanna Vayu* which is caused by *Abhishap, Grahadosh, Rakshas* etc and their management by *Homa, Niyama, Daan, Daya, Santikarma* etc.<sup>[5]</sup>

**Su/su/19 Chapter: Vranitopasaniya:** Here *Susruta* mentioned that '*Vrani*' should be protect from *Rakshas* by praying *Devata, Brahman* etc. *Rakshas Satkar* is done by *Dhup, Bali, Upahar* etc.<sup>[6]</sup>

**Su/su/24 Chapter: Vyadhisamuddesiya:** *Susruta* described that disease is of 3 types- *Adhyatmik, Adhivoutik & Adidaivika* and the *Adhibhoutik* is occur due to *Grahadosha*. Again *Susruta* mentioned about 7 types of disease like *Adibalapravritta, Janmabala-pravritta, Doshabalapravritta, Sanghatabalapravritta, Dalabalapravritta, daivabalapravritta & Swabhava-balapravritta Vyadhi* and *Daivabalapravritta Vyadhi* is due to *Pichasa, Rakshas* etc.<sup>[7]</sup>

**Su/su/28 Chapter: Viparitaaviparita Vrana Vijnaniya:** In the context of protection of *Rogi* from *Maran Lakshan Japa, Niyama* is necessary this chapter is described.<sup>[8]</sup>

**Su/su/29 Chapter: Viparitaaviparita Swapna Idarshaniyam:** Here *Susruta* described that *Unmad*

and *Apasmar Rogi* who sees *Swapna* of *Rakshas* and *Preta* is *Asadhya*<sup>[9]</sup>. Also he mentioned about *Mantra, Japa* to prevent and protect from undesired dream.<sup>[10]</sup>

**Su/su/31 Chapter: Chayavipratipattim:** Person who always lick *Uttarostha*, always talk about *Preta*, should be considered as *Preta* or *Mrita*<sup>[11]</sup>. also *Susruta* mentioned that *Rogi* who is about to die in that situation *Bhuta, Pichasa* are come to destroy the *Virya* of *Ousadhi*, makes the *Ousadh Nisphala*, leading to death of the patient.<sup>[12]</sup>

**Su/su/45 Chapter: Dravadravya Bhidhim:** *Dadhi Varga* is used for *Mangalik Karya, Ghritavarga* is *Papa* and *Alakshmisanta*. It is also used as *Rakshoghna*.<sup>[13]</sup>

**Su/sha/10 Chapter: Garbhiniyakaran Sharir:** here *Susruta* mentioned about *Lakshan* of *Graham Akranta Balak*.<sup>[14]</sup>

**Su/chi/1 Chapter: Divraniya Chikitsitam:** Here *Susruta* mentioned about 60 types of *Raksha Karma* for *Rogi*.<sup>[15]</sup>

**Su/chi/24 chapter: Anagatavadhapratishedham:** here *Susruta* explained about *Anjan Guna* which increases *Yash* of *Devata, Brahman* etc and protect from *Rakshas*.<sup>[16]</sup>

**Su/utt/28 chapter: Skandhagraha Pratishedham:** Here *Susruta* mentioned about cause, sign & symptoms and treatment for *Skanda Graham* affected *Balak* by devoting *Rakta Varna Puspa, Malya, Bali, Havankarma* etc.<sup>[17]</sup>

**Su/utt/29 Chapter: Skandaapasmargraha Pratishedham:** Here *Susruta* mentioned about *Raksha Mantra* of *Skandaapasmar Graham*.<sup>[18]</sup>

**Su/utt/30 Chapter: Shakunipratishedham:** Here *Susruta* explained about different types of *Puja* for *Shakunigraha*.<sup>[19]</sup>

**Su/utt/31 Chapter: Revatipratishedham:** In the context of *Rakshamantra*, prayer for protection from *Revatidevi* this chapter is described.<sup>[20]</sup>

**Su/utt/32 Chapter: Putanapratishedham:** *Raksha* of *Balak* from *Putana Devi* by giving *Bali*, perform *Puja* of *Putana Devi*, *Susruta* mentioned this chapter.<sup>[21]</sup>

**Su/utt/33 chapter: Andhaputana Pratishedham:** here *Susruta* mentioned about *Bali, Rakshamantra, Snana* for *raksha* of *balak* from *Andhaputana Graham*.<sup>[22]</sup>

**Su/utt/34 Chapter: Shitaputana Pratishedham:** *Susruta* explained about how to protect from *Shitaputanadevi*.<sup>[23]</sup>

**Su/utt/35 chapter: Mukhamandika Pratishedham:** In this chapter *Susruta* mentioned about *Raksha Mantra* of *Mukhamandika Graham*.<sup>[24]</sup>

**Su/utt/36 chapter: Naigamesh Pratishedham:** in this chapter *Susruta* mentioned how to protect from *Kumarapitrimasha Graham*. *Susruta* said that one

should give *Bali, Daana* of *Tila, Tandula, Mala* to *Rakshasa* for protection of *Balak*.<sup>[25]</sup> *Raksha* of *Balak* from *Naigamesha* by doing *Snana* of *Sishu, Bali* in *Sastha tithi* should be done.<sup>[26]</sup>

**Su/utt/37 Chapter: *Grahotpattim*:** *Susruta* described 9 types of *Graham* who are *Aisyaryawan, Divya, Tanu*, having *Naari & Purush Sharir*.<sup>[27]</sup>

**Su/utt/39 Chapter: *Jwara Pratisedham*:** In this chapter *Susruta* mentioned that *Avichara (Mantradiprayog), Avichapa* by *Devata, Guru, Bhutaabhisanka* etc some of the cause of *Jwara*. This type of *Bhutaja Jwara* can be treated by *Daana, Homa, Niyama, Atithipujan* etc.<sup>[28]</sup>

**Su/utt/40 Chapter: *Atisara Pratisedham*:** Here *Susruta* mentioned that *Bhuta* is one of the cause of *Atisara*.<sup>[29]</sup>

**Su/utt/60 Chapter: *Amanushopasrga*:** In this chapter *Susruta* mentioned that *Kshata Atura* should be protected from *Rakshas*. Also *Susruta* mentioned about *Lakshan* of *Gkranta graham* of *Rogi. Graham* and *Grahahipati* are innumerable but according to *Akar* it is of 8 in no. he mentioned that there is 8 types of *Deva Gana* and described the features of *Deva Gana* *Justa* persons and also described their treatment like *Homa, Yajna* etc.<sup>[30]</sup>

**Su/utt/61 Chapter: *Apasmar Pratisedham*:** In this chapter *Susruta* mentioned that *Graham Chikitsa* also beneficial for *Apasmar Rogi*. He mentioned *Siddharthaka Ghrita* for management of *Graham Badha, Unmad, Apasmar* etc.<sup>[31]</sup>

**Su/utt/62 chapter: *Unmad Pratisedham*:** here *Susruta* mentioned that *Maha Kalyanaka Ghrita* and *Phala Ghrita* is useful for *Graham Pidita Balak, Apasmr, Unmad* etc.<sup>[32]</sup>

## CONCLUSION

The aim of this work has been to arrange the contents of *Susruta Samhita* related to *Bhuta Bidya* in order. It would serve 2 purposes. Firstly the reader would have a clear idea about what have been mentioned in *Susruta Samhita* regarding *Bhuta Bidya* and secondly the reader will get a readymade reference. The chapters of *Susruta Samhita* related to *Bhuta Bidya*, along with the contents or topics which are mentioned by *Susruta Samhita* are all given in this work.

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