

# A REVIEW ON THE MEDICINAL SYSTEM IN PRE-VEDIC ERA OF INDIA

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**ABSTRACT:** Since his life on earth, wellbeing and sickness have begun to annoy humans. A community of people, primarily priests, began to cultivate scientific knowledge. They began to observe numerous illnesses, signs, and, with the taste of theology, to examine the causes behind them to the best of their ability. A therapeutic goal is eventually established. In this paper concentration will be given on the ancient method of medicine used by Indians including tribes living in the Andaman Islands, North-East Tribes, 'Samhitas' and the 'Brahmanas' in the modern research, The Siddha Medical System and Indus Valley Civilization. It can be inferred from the present analysis that ancient pre-historic pre-Vedic India was rich in the indigenous medicinal method formed by various tribes, residents of various parts of the sub-continent. These were methodical, time-tested and established, but not well known. In order to unearth and conserve the treasure, thorough research is needed before they are lost forever in the age of aggressive modernization.

**KEYWORDS:** Health, Illness, Medicinal system, Vedic, Scientific knowledge, Modernization.

## INTRODUCTION

Since his life on earth, wellbeing and sickness have begun to annoy humans. A community of people, primarily priests, began to cultivate scientific knowledge. They began to observe numerous illnesses, signs, and, with the taste of theology, to examine the causes behind them to the best of their ability. A therapeutic goal is eventually established. We tried to concentrate on the ancient method of medicine used by Indians including tribes living in the Andaman Islands, North-East Tribes, 'Samhitas' and the 'Brahmanas' in the modern research, The Siddha Medical System, Indus Valley Civilization[1]. It can be inferred from the present analysis that ancient pre-historic pre-Vedic India was rich in the indigenous medicinal method formed by various tribes, residents of various parts of the sub-continent. These were methodical, time-tested and established, but not well known. In order to unearth and conserve the treasure, thorough research is needed before they are lost forever in the age of aggressive modernization. History speaks of the supremacy of ancient Indian culture and medicine. Evidently, the consciousness of prehistoric-era Indians must have been more advanced than that of contemporary nations.

The early accomplishments of India in the field of medicine are reasonably well known, including early surgery and Ayurveda. The fact that they crossed India's borders in several directions is not so well known. The Greeks probably took their notion of pneuma (breath) from that of prana, meaning life in Sanskrit, according to the French Indologist Jean Filliozat. In his Timaeus, Plato offers a theory of three elements in the body's balance or association,

which is somewhat like Ayurveda's tridosha principle[2]. Several references are made in the Hippocratic Collection to the borrowing of some Indian drugs and medical formulas. In the Roman world, Indian herbals were sought after. Later, some borrowings from Indian sources were recognized by the Greek physician Galen (130-200 CE), who spent many years in Rome[3]. After successfully healing his royal patient from a long standing stomach problem, an Ayurvedic physician who migrated to Baghdad in the 9th century CE became the physician-in-chief there. He later translated SushrutaSamhita ('Sushruta' was Arabized into 'Susrud') into Arabic and Persian[4]. It was translated by an Arab scholar, CharakaSamhita.

#### 5000 B.C.:

The origin of this Indian medical system, which sparked the growth of a branch of science called Ayurveda and extended to the globe, is from the Indian subcontinent's pre-historic period. Aboriginal Indians, who began living in various parts of the land, called 'tribes,' developed their own medicinal system to cure themselves. Some brief highlights of the glorious era of the Aboriginal Indian System of Medicine have been discussed here. In his Traditional Therapies in South Asia, Dr. B. B. Gaitonde stated, 'In the Pre-Vedic period (Pre-Aryan Civilization), there is ample evidence based on excavations at the Indus Valley Civilization sites in Harappa and Mohenjodaro, indicating that there was a professional health and sanitation infrastructure. Town planning suggests that the earliest evidence of disease prevention in human civilization is probably a concern about drainage and sanitation. A fair number of therapeutic remedies such as Silajit were probably used by Harappans for diabetes and joint pains[5]. The neem tree (Azadirachta indica) leaves were in use. Based on excavation, there is some evidence from human skulls that surgery was done during the Harappan era dating back to 5000 B.C. In his seminal thesis, 'Mohenjo-Daro and The Indus Civilization,' there was an extensive overview of Sir John Marshall. 'a bit of coal-black matter has been uncovered an ancient medicine called Silajit. Dr. Hamid's study of this material showed the presence of trace quantities of water, organic matter, silica, aluminum, ferric oxide, lime, magnesia, alkali and carbonic acid'. In his CharakaSamhita, Later Charaka notes that, with the assistance of Shilajatu, there is hardly any curable illness that cannot be managed or healed[6].

#### 3000 B.C.:

Pursuant to N. Hembram In his eminent work Austeric Civilization of India, Indus Valley Civilization was at the height of development in the field of medicine. The Auco-pressure therapy method was very much in vogue among them. Proof has been discovered from the excavated finds that medicine was in use by them and let it be very clear that few bottles of colored liquid as medicine, recovered in the ruins after a lapse of 5000 years, were not an uncommon commodity[7]. In the Indus Valley, a text from Mohenjo-Daro explains the use of 960 medicinal plants and provides details on anatomy, physiology, pathology and obstetrics. The world's first cataract surgery was conducted in 500 BC in India. The first hospitals were founded in 256 BC by Emperor Ashoka of Mouryan. He provided these clinics with medicine

as well. Sushruta treats intestinal perforations and obstructions by cutting through the abdomen and joining the injured portion of the intestine using the heads of giant black ants as sutures in 49 BC.

### *Relevance of Tribal Medicine*

It is also thought that the pre-Dravidian Proto-Australoids speaking Austrian or Munda now occupying parts of Madhya Pradesh, Bihar, Orissa and West Bengal were originally common in all parts of northern India. However, when the issue of the history of the protohistoric Indus Valley Civilization and the non-Aryan resistance to the Aryan invaders is debated, the Dravidians' contribution is normally referred to, but not that of any of the Pre-Dravidian people. For the first time, the 'Nisadas' are alluded to in the later 'Samhitas' and the 'brahmanas' at the moment when the Aryans spread their grip on all sides of India. Munda was originally spoken by the Nisada race as a whole, and the Indo-Aryan and Dravidian dialects by some of the Nisada tribes as a result of their contact with their more civilized neighbors, according to Chanda (R. P. Chanda, The Indo-Aryan Race). A fanciful derivation of the word 'Nisada' from 'Nisida' is provided by the Mahabharata and Vishnupuranna (sit here).

The same story arrives in Harivamsha with some differences. The Nisadas here are said not only to be the descendants of the Dhibaras, but also of the Tusaras and Tamburas. But as 'Nisa' (turmeric) + 'ad' (to eat) + 'an', meaning turmeric eaters, the word Nisada can also be derived. In Orissa and the alluvial plains of Bengal and Bihar, the turmeric plant grows profusely. In addition, in eastern India, turmeric is not only taken as a condiment, but is also used in rituals related to the social and religious functions of this part of the world. The use of turmeric may have been introduced by the Hindu castes of the Munda tribes, who, as in ancient times, use it even today. It may be that in those days, the Munda tribes were called Nisada, since they used turmeric in different ways. This form is further corroborated by the fact that the Santals lived at a place called 'Sasanbeda' meaning 'the plain of turmeric' during their migration. Relation was made to the cure of leprosy by the medication prepared by the Asura and Asuri in the Atharva Veda (Ref. Atharva Veda 1.24.2: The Asura-women first made this leprosy spot solution, this leprous spot eraser; it made the skin uniform). The Aryans looked down on leprosy as a bad condition.

### *Siddha System*

It is said that the Siddha method of medicine practiced in South India originated in the days of MOHENJO-DARO, thousands of years ago, even before the Vedic period, perhaps. There are approximately 500 medicinal works of Siddha containing more than 3000 useful formulas. Several Siddhas have visited Ceylon, China, Arabia, Persia, Turkey and other places where this knowledge has been propagated. Chemistry was developed into medical science and alchemy in the Siddha method. They were of a high order in their understanding of rocks, animals and plants. They were well aware of the processes of preparing essences for

calcination, mineral extracts, etc. The use of Murcury and Arsenic and other metals was known to them. Man has been trying to unfold the mysteries of nature since the dawn of civilisation and to grasp the structure and intent of his being. The Tamils who inhabit the subcontinent's south peninsula have a hoary history, as ancient as that of Egyptians. They conducted a systematic study of nature and its components, from which a highly systematic medicine, now known as the Siddha Method, was developed[8]. After a careful and detailed study of the human system, the Siddha method is well based on the fundamental concepts of nature and its elements. The Siddha system emerged from the "Agastiar" led by 18 Siddhars.

The machine is known for handling all kinds of herbal vegetable products (1008 varieties), poisons (64 nos.), salts (28 nos.), metals (9 types) and other organic and inorganic products (12 nos.); and all other items related to the extraction and preparation of the medicinal extracts concerned. The universe originally consisted of atoms, according to Siddha Medical Sciences, which led to the five essential elements, i.e. The Earth, the Sea, the Fire, the Air, and the Ether, which were synchronized with the five senses of the human body, which were the foundations of all the bodily things of the universe. A close interaction between the external environment and the internal human system is found to exist. The Siddhas assert that the structure of the human body is in itself a miniature of the universe. In other words, any visible and invisible, animate or inanimate material is said to be 'panchabhootas', otherwise referred to as the five types of elements, viz. Prithvi, Appu, Theyu, Akash and Vayu. One, two, three, four or five of all of the elements noted above may have shaped them. This is a substance's first concept or belief. In accordance with the 'Thridhatu' theory, the seers of ancient India advocated that three essential elements, namely the Vatha, Pitha and Kaba, regulate all physiological activities in their normal state and keep the body healthy. Panchabhootas, i.e., Vayu + Akash-Vatha; Theyu-Pitha and Prithivi + Appu-Kaba, are also based on this thridhatu theory.

The consequence is ill health when these thridhatu become abnormal or when their mutual equilibrium is disrupted (in which position they are called thridosha). One must agree that there are other laws unique to the living organism, called vital laws, besides the laws known to the sciences of physics and chemistry, that are at work in the living machine without acknowledging that the work of the body cannot be completely and adequately accounted for. Siddha fills this void and compliments the science of physiology by arguing that the living organism behaves differently from the inorganic environment and exhibits the three characteristic properties of automaticity, assimilation and development because of the three vital elements, namely vital energy (Vayu), vital fire (Pitha) and vital elements (Kaba). While these elements or vital force are primordial substances, they do not belong to the domain of science, but one feels to admit their presence when one studies the living matter more closely, more compelled; for undoubtedly they seem to work in the body, as much as the established laws of Physics and Chemistry often alter and even neutralize them.

## CONCLUSION

Literally, Ayurveda means Science of Creation. It is believed that Ayurveda's fundamental principles and applied principles were organized around 1500 BC. The last of the four great Vedas forming the foundation of Indian civilisation, Atharvaveda, includes 114 hymns relating to formulations for the treatment of various diseases. Two main schools and eight specialisations have developed from the knowledge accumulated and nurtured over centuries. One was the medical school named 'DhanvantriSampradaya' (Sampradaya means tradition) and the second surgeon school was referred to as 'AtreyaSampradaya' in literature. The respective representative compilations of these schools were: CharakaSamhita for the School of Medicine and SushrutaSamhita for the School of Surgery. The former has several chapters that deal with various aspects of medicine and related topics. In this treatise, about six hundred drugs of plant, animal and mineral origin have been described.

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