The Bhootvidya - The unrevealed branch of Ayurveda

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ABSTRACT

Ayurveda is the science of life which is originated from the Vedas and has been practiced in India since 5000 years. According to Sushruta Samhita the Ayurveda Avatarana is like Lord Brahma memories the Ayurveda, from there Daksha Prajapati got that one and then pass to Ashwani Kumar, Ashwani Kumar to Lord Inder and then to Lord Danwantari. From there this passes to their devotees those were Sushruta, Gopurakshita, Opdaney, Oorbha, Pushkalavat etc. As per the Ayurvedic text, there are 8 branches of Ayurveda which is as: Kaya chikitsa, Salya Tantra, Shalakya Tantra, Bhoot Vidya Kaumarbhritya, Agad Tantra, Rasayana Tantra, Vajikaran Tantra. Bhootvidya i.e., the psychotherapeutic science which is one of the important branches of Ayurveda. There are so many psychotherapeutic abilities for the safe and long-lasting treatment of mental illnesses which is mentioned in Bhoot Vidya which makes is an important branch. The present article is tried to put the light on the most ignored branch of Ayurveda i.e., Bhootvidya with its application in preventing and curing the mental illnesses.

Key words: Ayurveda, Eight branches, Bhoot Vidya, Psychotherapeutic science, Mental illness.

INTRODUCTION

The main focus of Ayurveda is the Sharir which means the brain and body aspect of human but along with this Shariri i.e., mind and soul can never be bypass. A deep knowledge of human psychotherapeutic science has been given by this known as Bhoot Vidya. Bhoot word in Ayurveda has been applying in 3 means: the first is the physical means like the Panchmahabhoot, the 2nd is the Daiv Yoni i.e., the psyche and spiritual aspect and the 3rd is the Bhootgrama which includes all the living things. The nature is made up of the combination of five great elements and the combination of Satva, Rajah, Tama, Atma (Shariri) form the Daiv Yoni and the Samvayah of Panchmahabhoot and Daiv Yoni is called the Purusha i.e., human being.[1]

The beginning of the disease is when there is unhappiness which conjoined with the human being. The unhappiness is of 3 types as Aadhyatamika, Aadhibhotika, Aadhidaivika and these three have creating the seven types of disease i.e., the hereditary type, the congenital types, the metabolic types, the sporadic types, the environmental types, the psyche types (paranormal and concern), the natural types.[2]

The Daivbala Pravtutah is the psyche type disease which is caused by the disrespect and dishonoured of the elders, God, teachers, friendship and epidemic contagious. These are of two types: calamities and the parapsychic and further has of two types: concern and sporadic. The Avayakta, Mahana, A Hankarah along with the Panchtanmatra are the eight elements which synergistically form the whole world.[3] These eight
elements based upon the three qualities Satva, Rajas, Tama are the most important tool for psychotherapeutic purpose means to convert the tama in rajas, rajas in the Satva for achieving the goal of successful treatment. This is psychotherapeutic task or the transformation process of human being.[4]

The subject under the Bhootvidya - the psychotherapeutic science is: Cause, diagnosis, treatment of Unmada - the mental illness, Amanusaj - the paranormal illness, Apsmaraj - the epileptic illness.[5] There are three types of treatment which is mentioned in Ayurveda for curing the human sufferers[6]:-

1. Daiyapasrayam Chikitsa - the god oriented treatment
2. Yuktiyapasrayam Chikitsa - the science oriented treatment
3. Satavjayah Chikitsa - the soul oriented treatment

**Material and Methods**

Different Ayurvedic texts are referred to the study the Ayurvedic psychotherapeutic science i.e., The Bhoot Vidya.

The Amanusaj Vyadi: the paranormal disorders that are caused by the adoration, abusing, amusing of human beings, by the human beings, through the human beings, with above the human beings. Our Karma are the cause behind the all suffering and deeds. All suffering and happenings are possible only if there have some short of wrong deeds i.e., Pragyapradha.[8]

The mode of adoration[9] use for the worshipness. This is commonly used by the person which are included in rituals, adoration, worshiping. This is of three types: Daiva Justah - the adoring towards divinity, Yaksha Justah - the adoring towards logicality, Pitra Justah - the adoring towards ancestors.

The mode of amusing i.e., Krida Vidha - those people who wanted some type of intercourses, romanticism, for both intentions, are needed lonely places - they use the mode of amusing. This is of three types: Gandharvounmada - the amusing for romanticism, Bhootounmada - the amusing for fanaticism, Bhujangounmada - the amusing for hedonism.

The mode of abusing i.e., Hinsa Vidha used by persons those have likely to be having damage tongue, noisy sounds and tears in eyes means extremely sorrowful persons. This is also have three types:- Danava Graha: Daiva Satru - the abusing for hostility, Rakṣasa Graha: Yaksha Satru - the abusing for retaliation, Pishacha Graha: Pitra Satru - the abusing for scarcity.

Daiva Yoni do not want to be involved in other’s human beings and they also don’t want to entered in their body but those people who don’t know the Bhoot Vidya - the Ayurvedic psychotherapeutic science, they thinking that Daiva Yoni entered in human body.[10]

Apsamara Vyadhi[11] - the epileptic disorders: the episodes/stages in which there is loss of memory, senselessness and not able to recognise the things is known as Apsamara. The Vata, Pitta, Kapha, Tamah interrupts the function of Sangyavah Srotasah. Therefore, the function of senses got disturbed. These factors aggravated because of distressed work and tension and interrupt the function of brain and Chakra’s, consequently person has loss his memory for a while and subsequently this is Apsamara pathogenesis. This is of four types: Vataj, Pittaj, Kaphaj, Sannipatajajah.

Unmadaj Vyadhi [12] - the mental disorders: the condition in which there is confusion in the mind, in the intelligence, in the senses, in the memory, in the adoration, in the character, in the bodily movements and behaviours any one or all is known as Unmada. The psyche morbid factors going up in to the mind and created the confusions in mind are categorise under the mental disorders. This is of five types: Vata, Pitta, Kapha, Sannipatajah, Agnna. Other text said it is of six types:- Vataj, Pittaj, Kaphaj, Sannipatajah, Manasaj, Vishjanya.

Chikitsa Siddhantans

There are three types of treatments for human being that are mentioned in Ayurvedic texts.

1. Daiyavyapashrayam Chikitsa - the god oriented treatment. The treatment is godly in nature. The Karmas, Pooravjanmakrita Karma functioning as Daiva of human beings. This mode is useful for
alteration in destiny and cure the diseases. This is of four types:

a) **Mani Chikitsa**: the rays-radiation treatments. The emitted rays and radiation from the gems and stones are very useful in treatment of human beings.

b) **Mantra Chikitsa**: the sound - vibration treatment: the audio effect. To give up the illnesses and making the healthy spirit, mind and body, there is healthy version of sound vibration.

c) **Oshadhi Chikitsa** - the offerings treatment.
   i. **Arpana** - offerings offer to the God
   ii. **Tarpana** - offerings offer to the living and passed away ancestors.
   iii. **Aatithya** - offerings offer to other human beings.

d) **Manglika Karma**: Ritual based treatments.

e) **Bali** - sacrifice,

f) **Uphara** - donation

g) **Homa** - the fire ceremony

h) **Niyama** - to follow the rituals, rules and regulations

i) **Prayasschita** - the confession

j) **Upavasa** - fasting and chastity

k) **Gamanadi** - pilgrimage

l) **Pranipata** - To have honour for the elders

m) **Vastu** - the Indian feng-shui

2. **Yuktivyapashrayam Chikitsa** - science oriented treatment. The scheduling of the diet, the life style and the medicine and surgery scientifically is known as Yuktivyapashrayam Chikitsa.

a) **Aahara Yojana**: the dietic regimen
   i. 4 types of **Aahara** - Bhaksaya, Chosya, Chavya, Peya
   ii. 2 divisions: **Hitaa Aahara** - i.e., beneficial to health, **Ahita Aahara** - i.e., that causes the diseases.
   iii. other: **Sattavic, Rajasic, Tamasic Aahara**

b) **Vihara Yojana**: the life style regimen - Dinacharya, Ritucharya, Sadvrittah, Yogic life style are under Vihara Yojana.

c) **Aoushadha Yojana**[^13]: the medicine and surgery
   i. **Antah Parimarjanah** - Internal medicine
   ii. **Bahih Parimarjanah** - External medicine
   iii. **Shastra Pranidhaman** - Shaalya Karma: surgical intervention

3. **Satvavajayah Chikitsa**

a) **Manohitebhyah** - the counselling based treatments

b) **Manoarthebhyah** - the realisation base treatments

c) **Manonigraha** - the meditation base treatments

**Treatment Protocol**[^14-18]

<table>
<thead>
<tr>
<th>Daivajustah</th>
<th>Yakshajustah</th>
<th>Pitrijustah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mani Chikitsa</strong></td>
<td>Pukhraj, Bharangi root</td>
<td>Panna, Zinc/Brass</td>
</tr>
<tr>
<td><strong>Mantra Chikitsa</strong></td>
<td>Gayatri Mantra</td>
<td>Vishnu Shastranama</td>
</tr>
<tr>
<td><strong>Oshadhi Chikitsa</strong></td>
<td>Sweets, foodstuff to north side of temple and also to Yajya with Tila, Ghee</td>
<td>Foodstuff from Urda, Yava with lotus on first day moon</td>
</tr>
<tr>
<td><strong>Manglika Karma</strong></td>
<td>Small temple on north east side of house, Homa and fasting chastity in thursday and full moon day</td>
<td>Temple or water on north east side of house, Homa and fasting - 1st moon day,</td>
</tr>
<tr>
<td><strong>Aahara Chikitsa</strong></td>
<td>Sattavic diet with Tila, Guda, Madhu</td>
<td>Sattavic Aahara with Urda, Yava</td>
</tr>
</tbody>
</table>

[^13]: Aoushadha Yojana
[^14-18]: Treatment Protocol
<table>
<thead>
<tr>
<th>Vihara Chikitsa</th>
<th>Northern side of temple</th>
<th>Riverside, red flower gardens</th>
<th>Riverside with family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aushadha Yojana</td>
<td>Nasya, Prisheka from Mridu Dravya, use of Rasayana</td>
<td>Gomutra, Ghee, Dugdha-Pana, Nasya, Abhyang</td>
<td>Vacha, Hingu, Lasuna, Aja Mutra-Nasya, Anjana</td>
</tr>
<tr>
<td>Manohitebha ya Chikitsa</td>
<td>Follow the pure neat, clean conduct, chastity, learn and practice positivism</td>
<td>Tarpana of Dugadi, red Lotus, Khas, cloth, gold, Devdar</td>
<td>To get the beneficial knowledge from experts regarding dharma, Artha, Karma</td>
</tr>
<tr>
<td>Manoarthebha ya Chikitsa</td>
<td>Understood the emotions, realised the inner mind and soul</td>
<td>Method of self realisation, identify logicality</td>
<td>For this, person has does the real adoring towards ultimate</td>
</tr>
<tr>
<td>Manonigraha Chikitsa</td>
<td>For Jyana, Vijyana, Dhaitya, Smriti, Samadhi</td>
<td>Repeatedly and consistently meditation</td>
<td>Knowledge and practice of meditation regularly</td>
</tr>
<tr>
<td><strong>Gandharvouma</strong> mada</td>
<td>Bhutonmada</td>
<td>Bhujangoummada</td>
<td></td>
</tr>
<tr>
<td>Mani Chikitsa</td>
<td>Moti, moon stone</td>
<td>Munga, Lal Tamra</td>
<td>Manikya, ruby</td>
</tr>
<tr>
<td>Mantra Chikitsa</td>
<td>Shiva Mantra</td>
<td>Mangla Devi Mantra</td>
<td>Savitri Mantra</td>
</tr>
<tr>
<td>Oushadhi Chikitsa</td>
<td>Madya, Mansa, water at cowfield on eight day of moon</td>
<td>Foodstuff, Yava, Madhu, Ghrita in east direction on any day</td>
<td>Madhu, Dugdha, Kheer, Guda on 5th moon day at riverside</td>
</tr>
<tr>
<td>Manglika Karma</td>
<td>Organise the Goshala or playfield of house, fasting-monday and eight day of moon</td>
<td>Organise the eastern side of house, fasting, Homa, morality, chanting, gift, affection</td>
<td>Organise south east direction of house, temple on north east of house, Homa</td>
</tr>
<tr>
<td>Aahara Chikitsa</td>
<td>Start with Madhya, Mansa, shift on Sattvic diet</td>
<td>Start with Rajasic diet then shift on to Sattvic diet</td>
<td>Start with Rajasic diet then shift on to Sattvic diet</td>
</tr>
<tr>
<td>Vihara Chikitsa</td>
<td>Garden side dance, singing, ornaments</td>
<td>Longdrive on eastern side, garden or circle</td>
<td>South east direction of Riverside</td>
</tr>
<tr>
<td>Aushadha Yojana</td>
<td>Ghee, Mridu Dravya Chikitsa uses, Tiksa Nasya Vrijay</td>
<td>Hingvadi Yog, Bhut-Graha Nasak Nasya, Siddharthak Ghrita</td>
<td>Dugdha, Kheer, Madhu, Vacha, Chaval, Nasya, Anjana</td>
</tr>
<tr>
<td>Manohitebha ya Chikitsa</td>
<td>Uses of Song, hymn, perfumes, money, flower, garlands</td>
<td>Swadhyay, Tapa, Niyama, Upvasa, Brahmacharya, Deva, Atithi, Guru Puja</td>
<td>Avoid Chanchita, anger, expert advice for Dharma, Artha, Karma</td>
</tr>
<tr>
<td>Manoarthebha ya Chikitsa</td>
<td>Motivation towards self realisation</td>
<td>Self realisation in place of fanatic</td>
<td>Self realisation according to Kula, Kala, Bala, Shakti</td>
</tr>
<tr>
<td>Manonigraha Chikitsa</td>
<td>Knowledge and practice of meditation regularly</td>
<td>Repeatedly and consistently meditation</td>
<td>Knowledge and practice of meditation regularly</td>
</tr>
<tr>
<td><strong>Danavagraha</strong></td>
<td><strong>Rakṣasagraha</strong></td>
<td><strong>Pishachagraha</strong></td>
<td></td>
</tr>
<tr>
<td>Mani Chikitsa</td>
<td>Nilama, Sisa</td>
<td>Gomeda, Loha</td>
<td>Lahnena, steel</td>
</tr>
</tbody>
</table>
Suman Lata et al. The Bhootvidya - The unrevealed branch of Ayurveda

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REVIEW ARTICLE

Mantra Chikitsa
Hanumana Chalisa
Kali Mantra
Durga Saptashati

Oushadhi Chikitsa
At circle in evening barley, meat, umbrella, cloth, Urad
At circle in midnight meat, Urad, rice, red tomato, peas
On 14th moon day in west direction Mansa, Tila, Dahi, Ghee, salt

Manglika Karma
Organise west direction of house, fast on saturday, Homa in evening, Chandrayan Vrutta
Organise south direction, homa on sunday, Chandrayana Vrutta
Organise west direction of house, Homa, fast- sunday, 14th moon day

Aahara Chikitsa
Start with Tamasic Aahara then, shift to Sattvic Aahara
Start with Tamasic Aahara then, shift to Sattvic Aahara
Start with Tamasic Aahara then, shift to Sattvic Aahara

Vihara Chikitsa
Long drive, west direction, evening time
Circle side, heavy forest, south direction
Sunyasthana, west direction

Aushadha Yojana
Trikatu, Neem, Vacha, Hingu, Sarso, Lahsun, Gomutra Siddha Ghrita-Pana, Nasya, Abhyanga
Karanja, Sirisha, Patla, Bilvamula, Trikatu, Hingu, Indrayava, Ajamutra Pana, Nasya, Abhyanga
Haldi, Trikatu, Neem, Sonth, Saindhava, Daruhaldi, Hing, Gomutra Ghee- Pana, Nasya

Manohitebhyay Chikitsa
Remove all the confusions, give knowledge of well being, wealth, family
Expert advice for Dharma, Artha, Karma
Chant Mayuri Maha Vidya, Sthanu Prama Tha- Matra, Sutra, hymns

Manoarthebhy Chikitsa
Ishata Prapti Upaya and method of self realisation
Leave retaliation, realise the
Ishata Prapti Upaya and method of self realisation

Manonigraha Chikitsa
Repeatedly and consistently meditation
Knowledge and practice of meditation regularly
Repeatedly and consistently meditation

Apsamara
Unmada

Mani Chikitsa
Panna, Pukhraja
Panna, Moti, Pukhraja

Mantra Chikitsa
Mahamritunjaya Mantra
Rudra, Pramantha Mantra

Oushadhi Chikitsa
Tila, Guda, Ghee, Kheer in the Goshala
At circle place, cross river

Manglika Karma
Organise the north east direction, temple in Isana direction, Shiv Puja, Chandrayana Vrita, fast on monday
Organise the north east direction, temple in Isana direction, Homa, Niyama, Vrita

Aahara Chikitsa
Sattvic Aahara
Sattvic Aahara

Vihara Chikitsa
Keep away from water, fire, trees, mountain, odd places
Mentally support, surprises

Aushadha Yojana
Basti, Virechana, Vamana in Vata Pitta, Kaphaja Apsamara resp. Panchgavyam Ghrita, Brahmi Ghrita, Vacha Ghrita, Dhupana, Nasya, Anjana, Varti
Snehapana, Snshe Shodhana, Vamana, Virechana In Vata, Kapha-Pitta, Kapha, Pitta Resp. Tadana, Abhyanga, Basti, Panchkarma, Kalyanka Ghrita, Mahapaishachika Ghrita, Lahsunadi Ghrita

Manohitebhyay Chikitsa
Expert advice for dharma, Artha, Karma and to avoid tension, anger, fear, sorrow, stress
Tadana, Trasa, Dana, Harsha, Santvana, Bhya, Vismaya
**DISCUSSION**

*Bhoot Vidya* is one of most important branches in *Ayurveda*. To maintain the health of healthy persons and to cure the diseases of unhealthy one is the main purpose of *Ayurveda*. The persons with the balanced metabolic system, balanced diet, balanced *Dhatus*, balanced detoxification system and gladness in sense, soul, and mind is the healthy according to *Ayurveda* that is intended for in the means of *Bhoot Vidya*.

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