

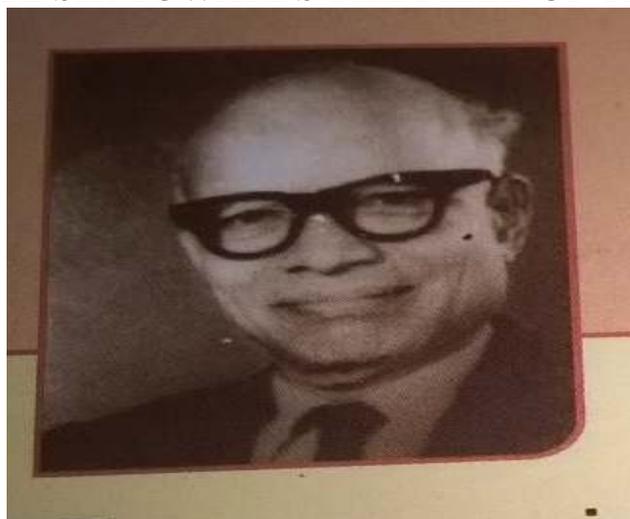


UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

Available online: www.ujconline.net

Review Article

A SHORT REVIEW ON THE CONTRIBUTION OF (LATE) DR TRAMBAK MAHADEVGOGATE SIR TOWARDS THE FIELD OF THE PANCHAKARMA



Dr. T.M. Gogate Sir (1913 – 1998)

Kulkarni Satyajit P^{1*}, Tonde Shivananda S², Sitawar Sainath B³

¹MD, Panchakarma, Associate professor (Panchakarma) Yashwant Ayurvedic College, Institute of Post graduate Training and Research centre, Kodoli, Kolhapur, India

²MD, PHD Scholar, Swasthviritta, Associate Professor (Swasthviritta) A.S.S. Ayurved Mahavidyalay, Panchavati, Nashik, India

³MD, Rasashastra and B.K, Assistant Professor (Rasashastra and B.K) RJMT's B.S. Ayurved Mahavidyalay, Sawantwadi, India

Received 26-06-2015; Revised 24-07-2015; Accepted 22-08-2015

*Corresponding Author: Dr. Satyajit P. Kulkarni (M.D. Panchakarma)

Associate professor (Panchakarma) Yashwant Ayurvedic College, Institute of Post graduate Training and Research centre, Kodoli, Dist Kolhapur 416114

ABSTRACT

Dr. Trambak Mahadev Gogate is a familiar name in the Maharashtra because of his extensive work in the field of Panchakarma. Being born in a family of chief medical officer he was known to some remedies from the childhood. In the college life he was interested in the Panchakarma. In his medical practice he made extensive research in the methodology of Panchakarma. He wrote many articles on the Panchakarma and published them in the magazines. He wrote books regarding the *Ayurvedic* diagnosis and elucidated the direction in which research in Ayurveda should be done. In 1991 he was awarded with *Maharshi Annasaheb Patwardhan Vaidyakeey Purskar*. In 1954 he went to Soviet Russia as a member of Indo – Soviet cultural society. He delivered many lectures on the Ayurveda in the medical colleges in Russia. He also visited U.S.A. and Brazil through the *Maharshi Mahesh Yogi* Mission and delivered lectures, organized workshops and treatment camps on Ayurveda and Panchakarma. This paper discusses in short about Dr. Gogate sir's life profile, his views, research, and his role as teacher, writer, scientist and *Ayurvedic* consultant.

Keywords: Panchakarma, Career, Early Life, Ayurveda, Diagnosis, Treatment.

INTRODUCTION

The research has been a continuous phenomenon. Scientists struggled throughout their lives to bring out a new research. Many scientists have lost their time, energy in the research.

Since, the research was breaking the contemporary belief; it was not accepted by some groups or whole community sometimes¹. At times, people used to harass the scientist physically, mentally, emotionally and socially. In the field of Ayurveda also there is one such researcher, which is difficult

to believe and the name of this great scientist is Dr. *Trambak Mahadev Gogate*. The specialty of the research made by Dr. *Gogate* sir is that, he made the research without any infrastructure like research laboratory, analytical studies or animal studies. Then the question in your mind will be where had he done his research and what is his research in Ayurveda?

The answer is he made the research on his own body that means; he himself tried the medicine or procedure on his body first and then used it in the treatment. His research is Panchakarma. Yes many of us may not know that before 4 -5 decades Panchakarma was an unknown subject in some states of India. The Ayurveda was practiced in the form of palliative measures only. It was Late *Dr.T.M.Gogate* who worked assiduously and tried to innovate various Panchakarma procedures. There is the incidence narrated by him in the book *Panchakarma ki satyakathayein*. He prepared *Asava* of *Vatsanabha* and drank it to study the toxic effects on his own body. His teacher interfered and treated him immediately and saved him. It was the period before the independence². *Dr. T.M. Gogate* sir wanted to sacrifice his whole life to the nation and wanted to join the independence movement. However, he then changed his mind and wanted to serve the nation by giving health service to the people which was more needed. Among the health sciences, the Ayurveda, being indigenous system of medicine, he selected to serve the people through the Ayurveda. But the Ayurveda was at its low ebb at that time. He wanted to make research on the Ayurveda and once again replenish the science. He was interested about the Panchakarma from very first day of his college life, however during those days only theoretical part of Panchakarma was taught and no practical were demonstrated. So, on his hostel he himself performed *Vamana* to a patient suffering from *Swasa*. He observed many practical difficulties while performing it because there was no actual skill holder with him. Sheer ancient *Ayurvedic* texts could not provide solutions to the practical problems. Since then he decided to work hard on Panchakarma and find solution on his own experiences.

Early life

He was born on 4th August 1913. His father worked as royal physician at the *Javhar* dynasty (in the Maharashtra state). He has some knowledge inherited from his father regarding the Ayurveda. He was very naughty boy in his childhood. When he grew old that was time when he was inspired by independence movement and as earlier mentioned wanted to sacrifice himself by joining revolutionary movement. Later, on he wanted to learn and teach the Ayurveda as it is an indigenous science.

At that time, studying the Ayurveda was not easy. The British used to nab the students and teachers at the Ayurveda schools. The British government accused propaganda of independence movement through the Ayurveda teaching. The police used to raid the Ayurveda schools and if they found any kind of material the students and teachers were declared as the traitors and the strict punishment was given to them. He took admission to the *G.S.Gune Ayurved Mahavidyalay, Ahemednagar*. He narrated an incidence when police raided their school. There were few pamphlets of independence movement with him. The police were searching for those

pamphlets only. Before police catch it, *Gogate* sir immediately threw it in the furnace on which medicines were being prepared. In this way, he and his friends were escaped because of his circumspect nature. (3)

His career

After completing *Ayurved Teerth* degree, *Dr. Gogate* sir wandered at many places and finally settled in the *Amaravati* a town in the *Vidarbha* part of Maharashtra. He started medical practice in 1934. He treated thousands of patients. He used to treat them by the *Ayurvedic* principles. He always used appropriate *Shodhana* first. Apart from his private practice he used to work as anesthetic expert in the government hospital at *Amravati*. Being a graduate of Ayurveda he worked as anesthetic expert which was a subject of envy among the other practitioners in the town. His wife was a doctor of modern system of medicine and she practiced obstetrics specialty. He was of the opinion that *Shodhana* should be used in the *Ayurvedic* treatment. If ancient sages of Ayurveda like *Charaka, Sushruta* and *Vagbhata* mentioned use of *Shodhana* first why *Ayurvedic* practitioners hesitate to use *Shodhana*. He innovated instruments to perform Panchakarma and medicines or procedures to treat the complications if occurred.

Panchakarma was his prime theme of practice. The *Ashtang Hridaya* was his favorite text. He tried to use many references from *Ashtang Hridaya*. He had such a great faith in the *Vagbhata* that, in the difficult circumstances he remembered verse from *Ashtang Hridaya* which meaning never get perturbed while doing the right and those verses gave him a great mental strength⁴. In his career he was a great courageous person. He used to treat many critical patients but he always tested those procedures on himself first. Even when treating a new case he explained patients and his relative that he would try to treat them by new method than the contemporary treatment. If the patient was ready for the treatment, then only he treated them. He preferred to take patient's view on the treatment. He had such collection of patient's views about the disease and treatment. Those views are now published by *Dr. T.M. Gogate Pratishthan* Nasik in form of book *Panchakarma ki Satyakathaein* in 2010.

Panchakarma

He used the word *Panchshodhana* rather than Panchakarma because he had greater faith in the process of purification. According to him if Ayurveda physicians would not ignore *Panchshodhana, Ayurveda* would have been in a good condition, today. It would have been more accepted by the society. However, in spite of the fact that our great sages like *Charaka, Shushruta* and *Vagbhata* preferred Panchakarma in almost every disease⁵, after *Brihatrayi* period, physicians did not continue performing the Panchakarma procedures. Instead, they used to follow only palliative measures and therefore, the Ayurveda lost its efficacy. Panchakarma remained only in the texts and became theoretical points. The practical skills to perform them were unavailable.

He wanted to change this grim picture. For that purpose, he experimented on himself. He used some equipments used by doctors of modern medical system to perform Panchakarma. For example he used enema pot and syringe with catheter to perform *Asthapan* and *Anuvasan Basti*. As he was working as honorary anesthetist, he was well versed with the new

instruments and equipments used in the modern medicine. He showed how the procedures can be done with present equipments and the results can be obtained. For example, administration of *Anuvasan Basti* was not possible with equipments mentioned in the *Ayurvedic* texts like urinary bladder of animals. Instead, it can be successfully administered with glycerin syringe. *Gogate* sir wanted continuous innovation in the methodology of the Panchakarma. Today, whatever we perform Panchakarma in Maharashtra is the gift of *Gogate* sir's work.

The specialty of *Gogate* sir's work is that he believed in the simple easy and methods or drugs to treat the patient based on the *Ayurvedic* principles. For example, he advised to use turmeric in place of saffron which means even a simple drug, which is readily available anywhere can be replaced by an expensive and rare drug⁶. He believed that it is the specialty of *Ayurveda* that a simple drug can show great efficacy, if properly used. Otherwise, some physicians insist upon either rare or very expensive drugs, while many of them have been continuously searching an elixir. Thus, *Gogate* sir proved that if the *Ayurvedic* principles used correctly the treatment shows positive results and that brings faith in the patient and physician.

His thoughts on Ayurveda

After spending many years on Practice and research on *Ayurveda*, he was of the opinion that, *Ayurveda* is a great efficacious and time tested system of medicine. However, the scholars of *Ayurveda* did not create independent diagnostic methods, but tried to integrate them with modern system of medicine. In this attempt, a newer school of thought was born which made diagnosis based on modern medical principles and treatment was offered *Ayurvedic*, which created a chaotic condition among the scholars.

Second and the most important thing is that *Ayurvedic* physicians completely ignored Panchakarma. Therefore, overall *Ayurvedic* treatment became less efficient. If the physicians continued performing Panchakarma, the *Ayurveda* would have been more efficient than it is today and therefore more practiced, respected and accepted by the society⁷.

Ayurveda requires Ayurvedic diagnosis and Ayurvedic treatment⁸

In the past or even today, *Ayurvedic* physician make diagnosis as per modern medicine and try to prescribe *Ayurvedic* medicines. However, according to Dr. *Gogate* sir, *Ayurvedic* treatment can be efficacious only if given after making *Ayurvedic* diagnosis. This is because the principles of *Ayurveda* are more important as told by our ancient sages. Only prescribing *Ayurvedic* drug is not important, but making *Ayurvedic* diagnosis is more important because that will be useful for *Ayurveda*. He was of the opinion that in the literature there are many conditions of Panchakarma but those are not identified and Panchakarma are not performed as per the conditions and only palliative treatment is given, so the *Ayurvedic Nidana* is also incompletely applied. Therefore, it is the need of the hour to recognize and demonstrate the conditions of Panchakarma. Today, Panchakarma are practiced but those mentioned in *Brihat Trayi* are not followed. For performing a particular Panchakarma procedure diagnosis is not made, the conditions like *Saam- Niraam* are

not examined properly, only the particular procedure is performed and made popular, but, in fact only performing the procedure is not important, but performing it at right place is important. Dr. *Gogate* sir did exactly that and demonstrated and innovated Panchakarma procedures during his life time.

Difficulties he faced and how he won

Performing Panchakarma at that time was very difficult. It was entirely unknown to the public. *Gogate* sir performed *Siravedha* to a female patient suffering from skin disease. Her husband saw it from the window and he made police complaint against *Gogate* sir. He had to go to court and convince the court that *Siravedha (Raktamokshan)* has been a part of *Ayurveda*, the ancient medical system of India. He was also a target of other practitioners. As he emphasized Panchakarma he had to face the wrath of *Ayurvedic* medicine manufactures at that time. But he never frightened to any of them and fought to each and every conspiracy and insult. He got opportunity to go abroad in 1954 and deliver lectures on *Ayurveda* there. He loved students and visited many *Ayurvedic* colleges. He performed Panchakarma camps in various colleges. Many students were impressed to see his knowledge and skill of Panchakarma. The renowned Panchakarma specialist Dr. *P.T. Joshi* sir was a favorite student of *Gogate* sir. He was impressed by *Gogate* sir and went to *Amravati* with (Late) Dr. *Shankarsingh Girase* and learnt Panchakarma staying at *Gogate* sir's home. Dr. *Gogate* sir loved teaching. He continuously wrote articles regarding *Ayurveda* and Panchakarma through various magazines. His articles became popular very soon. He wrote a book only on *Raktamokshana* titled *Astravistruti – Ardh Chikitsa*. His writing style and understanding of *Ayurveda* was entirely different from other scholars at that time. Late Dr. *Shridhar H Kasture* also took guidance from *Gogate* sir⁹.

He performed Panchakarma on himself first and his family members and relatives then. He lived healthy and joyful life. He used to be so cheerful while examining the patient, that the patient's half of the disease was cured by just talking with him. He was very generous with the students, but he liked discipline in the work. He taught many students and encouraged them to teach others. Thus, there are many his students practicing across the state and country. He left this world on 26th November 1998. Today he is no more in this world, but he is there through his writings, through his teachings. His name and work is eternal¹⁰.

CONCLUSION

After going through the extensive work done by (late) Dr. *T.M. Gogate* sir it can be concluded that;

1. Panchakarma should be performed fearlessly and first *Ayurvedic* doctor should perform Panchakarma on himself. He always stressed to follow *Ayurveda* first. In his books he mentioned how to avoid and treat the complications of Panchakarma.
2. While treating the patient through *Ayurveda*, good understanding of the clinical condition as per *Ayurveda* is necessary. For that purpose diagnosis as per *Ayurveda* is necessary and in the treatment Panchakarma should be performed.

3. The trend of diagnosis as per modern medicine and prescribing Ayurvedic treatment was seen in his time (which is still going on) was wrong as per his opinion.
4. He always told to emphasize *Brihat Trayi* texts than the later texts like *Madhav Nidana*, *Chakradatta*, *Vangasena* etc.

REFERENCES

1. Dr. Shivanada S. Tonde editor *Panchakarma ki Satyakathyein* (Late) Dr. T.M.Gogate *Pratishthan Nasik* back cover,
2. Dr. Shivanada S. Tonde editor *Panchakarma ki Satyakathyein* (Late) Dr. T.M.Gogate *Pratishthan Nasik* Page no 17.
3. Dr. Shivanada S. Tonde editor *Panchakarma ki Satyakathyein* (Late) Dr. T.M.Gogate *Pratishthan Nasik* Page no 15.
4. Dr. Shivanada S. Tonde editor *Panchakarma ki Satyakathyein* (Late) Dr. T.M.Gogate *Pratishthan Nasik* Page no 27.
5. Dr. Shivanada S. Tonde editor *Panchakarma ki Satyakathyein* (Late) Dr. T.M.Gogate *Pratishthan Nasik* Page no 21.
6. Dr. Shivanada S. Tonde editor *Panchakarma ki Satyakathyein* (Late) Dr. T.M.Gogate *Pratishthan Nasik* Page no 35.
7. Dr. Shivanada S. Tonde editor *Panchakarmapooak Nidan* (Late) Dr. T.M.Gogate *Pratishthan Nasik* (ISBN 97881924462-3-3) page no 29.
8. Dr. Shivanada S. Tonde editor *Panchakarmapooak Nidan* (Late) Dr. T.M.Gogate *Pratishthan Nasik* (ISBN 97881924462-3-3) page no 30.
9. (Late) Dr. Haridas Shridhar Kasture *Ayurvediya Panchakarma Vidnyan* fifth edition *Shri Vaidyanath Ayurved Bhavan* preface.
10. Dr. Shivanada S. Tonde editor *Panchakarmapooak Nidan* (Late) Dr. T.M.Gogate *Pratishthan Nasik* (ISBN 97881924462-3-3) page no 25

Source of support: Nil, Conflict of interest: None Declared