

AYURVEDIC MEDICARE - AN EVIDENCED BASED SYSTEM

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To call a particular branch of knowledge as science the main criterion is that “ It should be proved either experimentally or experientially on all the subjects, when they are exposed to similar situations. In these two again experiential cannot be considered as absolutely genuine because, experience may not be same in all the individuals even though the circumstances may be same. Eg: One man’s meat is another man’s poison - For certain constitutions cold wind may give a pleasant feeling but it may not be so in some other constitutions. Thus, the basic point of consideration for evidence is only through experiment.

Ayurveda at every step of its discoveries challenges that all its deliberations are true beyond doubt. Vagbhata in this regard states that -

इदमागम सिद्धत्वात् प्रत्यक्ष फलदर्शनात्
मन्त्रवत् संप्रवोक्तव्यं न मीमांस्यं कथंचन ॥ अ.ह.उ. 33 सि

Susruta Charya and Charaka Charya also express the same in their treatises.

Still we have to scrutinize a subject whether it is true or not on the following grounds:

- 1) Sanctity, Origin, Foundation and Development of the subject.
- 2) Sanctity and standard of the individuals who found that particular branch.
- 3) Principles laid down in the subject.
- 4) Whether the contents of the subject are applicable to the present day circumstances.
- 5) Can we make the society better and best with this Science.

1) Sanctity, Origin, Foundation and Development of the subject :

As it is a well known fact that Ayurvedic Medicare System is a part and parcel of Rig Veda and Adharvana Veda. Since the Veda is considered as a Pramana or Standard of Knowledge, all its branches too will enjoy the same sanctity. Ayurveda is mainly an Upanga of Adharvana Veda and its origin is mainly based on a Supersensual Knowledge of the saints and sages who have gathered the information from Vedas and Developed it to suit all the circumstances eternally.

The foundations of Ayurveda are so deep rooted that they have descended from Brahma, the creator and passed on to the greatest sages like Atreya, Bharadwaja, Kasyapa etc., whose main concern was only to serve the suffering.

2) Sanctity and standard of the individuals who found that particular branch:

- a) The Qualification, Character and Caliber of an individual who establishes a particular doctrine.
- b) Motive and purpose with which the subject is brought out into the society.
- c) Proof of the statements given in the subject matter.

It is a bitter truth that today’s science has gone into the science of politicians, industrialists and Business Magnets who rule the world with their money and man power and whose character is horribly doubtful. A few examples of the pitiability of the scientists of today is that they are afraid of expressing truth and truth alone on several grounds. Unfortunately most of them are corrupt. That is why we find controversial research papers like :

- Smoking is nothing to do with T.B. or Cancer and it is absolutely harmless.
- Smoking is a serious causative factor for T.B. and cancer.
- So and so drug enhances libido (sex drive) in males above 70 years of age.
- It is only a myth that libido can be enhanced after 70 years of age.

Now if we observe the above four points on which several research papers were presented. It is very clear that they are sponsored and promoted by the concerned manufacturers and industrialists.

We cannot find a scientist like Galileo today to express truth even at the cost of his life. Another miserable situation of science today is that A sincere scientist like Galileo cannot flourish nor his statement can come to light.

Recently, a popular Scientific Organisation has proved that certain Cooldrinks contain some poisonous substances which are dangerous to the society at large, but with in a week or so it is hushed up and counter statements have come in T.V.'s, Radios and media in the form of Advertisements and Statements that their Cooldrinks are safe and absolutely harmless.

Such was not the fate of Ayurvedic System at any time because such worst conditions were not there when Ayurveda came into existence and was flourishing.

Qualities of a Scientist as stated in Ayurvedic texts :-

रजस्तमोभ्यां निमुक्ताः तपो ज्ञान बलेन ये ।
 येषां त्रिकालममलं ज्ञान मव्याहतं सदा ॥
 आप्ताः शिष्टाः विबुद्धास्ते तेषां वाक्यमशंशयम् ।
 सत्यं, वक्ष्यन्ति ते कश्मात् असत्यं नीरजस्तमाः ॥

One should not have either attachment towards a particular thing or aversion against anything i.e., he must be fair, frank, fearless and impartial, must have untainted intelligence accrued through his Tapobala and Gnanabala. He must be an Apta (Compassionate) to everybody. Sishta - must be able to command the society through his purity and Vibuddha i.e., the highly enlightened. Whatever such a person speaks or writes whether intentionally or unintentionally becomes truth. The above lines show that the scientists of Ayurveda were pure at heart and sharp in intelligence. Truth cannot come out from those whose heart and brain work without synchrony.

3) Principles laid down in the subject :

Though the Ayurvedic science has its origin and history some where about 5000 years back its principles hold good even today in this 21st century. Ayurveda is based on the following principles -

- a) Panchabhoutika Theory.
- b) Theory of Vaiseshika System or Atomic Theory.
- c) Saankhya Philosophy of 25 Tatwas.
- d) Saamanya Vishesha Siddhanta
- e) Upasaya Anupasaya Siddhanta.
- f) Swabhavoparama vada
- g) Lokapurusha Samyata - Similarity between macro cosm and micro cosm.
- h) Satkarya vada Theory.
- i) Vedic Origin.

a) Panchabhoutika Theory :

Modern physics says that there are about 108 elements in this universe the number of which is not constant. Ayurveda is based on PanchaBhuta Theory. According to this theory the mass is Pridhivi Bhuta (Earth), The Liquid is Jala Bhuta (Water), the heat and chemical changes are Agni Bhuta, the movements are Vayu Bhuta and the space is Akasa Bhuta (This is only a brief note on the five bhutas). Infact the human body and the five sense organs are made up of these five elements which are also present in the external world. What all the drugs that are given as medicines in this system will either enhance the respective bhuta in the human body or Counter act the bhuta which is antagonistic to it. For example : If there is weight loss in the body we consider that to be the deficiency of Pridhivi Bhuta and we administer the drugs which are very rich in that bhuta. Same will be the case with all the other bhutas. This made the Ayurvedic system to become unchanged and eternal even after 5000 years of its existence. Of course an Ayurvedic physician does not administer this principle as such and he considers the modifications and conditions to make the Pancha Bhoutik Drugs to get acclimatised with the body. The link between the external drugs and the body tissues is known as Jataragni or Digestive Fire. Unless and until a drug or herb is in a position to get transformed by this Jataragni the body cannot accept and assimilate it. For example: The sand is pridhivi bhuta pradhana dhravya but the human Jataragni will not accept the sand and thus it will not be of any use to the tissues which are made up of Pridhivi Bhuta Pradhana Dhravyas. An Apple is made up of Pridhivi Bhuta. Our digestive fire can easily accept it so it enhances the content of our muscles which are also made up of Pridhivi Bhuta.

b) Theory of Vaiseshika System or Atomic Theory :

Ayurveda is based on six padharthas. viz.,

- i) Samanya = Similarity.
- ii) Vishesha = Dissimilarly.
- iii) Guna = Properties.
- iv) Dhravya = Objects and substances.
- v) Karma = Actions and
- vi) Samavaya = Inherence.

Ayurvedic sages after learning this system from Lord Indra have visualised these six padharthas through their TapasSakthi -

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ।
समावायं च तत् ज्ञात्वा तंत्रोक्तं विधिमास्थिताः ॥
लेभिरे परमं शर्म जीवितं चाप्यनित्वरम् ।

Thus this system is developed on the pillars of these six padharthas which are also taken by the Kanada Maharshi, the founder Paramanu Siddhanta (Atomic Theory).

Out of these six again this system has formulated an universally accepted theory called Samanya Vishesha Siddhanta.

c) Saankhya Philosophy of 25 Tatwas :

This universe is made up of one Moola Prakriti, Pradhana or Avyakta; 7 Prakriti Vikritis viz., Mahat,

Ahankara and five tanmatras and 16 Kevala Vikritis ie., 5 Gnanedriyas, 5 Karmendriyas and 1Manas and 5Maha Bhutas. Lastly the 25 th one is called Purusha or Chaitanya. This is such a wonderful doctrine basically found out by Kapila Maharshi and accepted by every modern and ancient scientist alike. Ayurveda believes that this body is inert and its indwelling spirit or purusha makes it a machine consisting of permanantly charged atoms which again denotes that all its cells are having a permanent charge in them which does not require any ignition or charging. The theory of creation according to this philosophy is called Satkarayavada. According to this the cause and effect are same but apparently they look dissimilar. Bhagavadgeeta also propounds the same in its second chapter.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽत स्तवनयोस्तत्त्वदर्शिभिः ॥

This Theory is based on :

- 1) Asada Karanath
- 2) Shakthasya Shakya Karanath
- 3) Sarvasambhavabhavath.
- 4) Karana Bhavath.

Ayurveda has explained the origin and development of the entire universe and the human body on these lines and its treatment also is based on this. Accordingly all the factors which are likely to support the body when they are normal, they alone will cause a disease when they become abnormal.

येषामेव हि भावानां संपत् संजनयेन्नरं ।
तेषामेव विपद् व्याधीन् विविधान् समुदीरयेत् ॥

What ever the factors that are responsible for health when they were normal they alone will lead to disease when they become abnormal. So the nidus of a disease will certainly be within your body only. Just you correct it, then automatically the external agents which have contributed for such an abnormality will automatically be withdrawn either by themselves or by our simple measures like Pancha Karma Therapy. According to this Therapy we shall eliminate the morbid factors that are spoiling the human tissues because of their lack of resistance, these therapies are:

- a) Vamana Karma (Emesis)
- b) Virechana Karma (Purgation)
- c) Vasthi Karma (Enema)
- d) Nasya Karma (Nasal Treatment) and
- e) Rakta Mokshana (Blood Letting).

Entire world is now accepting these five therapies and they became a part and parcel of several institutions both within and abroad.

d) Saamanya Vishesha Siddhanta :

सर्वदा सर्वभावानां सामान्यं वृद्धि कारणम् ।
ह्यासहेतुर्विशेषश्च प्रवृत्तिरुभयस्य तु ॥
सामान्यमेकत्वकरम् विशेषस्तु पृथक्त्वकृत् ।
तुल्यार्थता हि सामान्यं विशेषस्तु विपर्ययः ॥

This Theory is so simple and easily applicable universally alike irrespective of the system of medicine that is followed by a physician. This theory says -

1) The factors which are similar will cause increase.

- The dissimilar factors cause reduction.
- Similarity brings about union.
- Dissimilarity brings about separation.
- Similar result causes increase.
- Dissimilar result causes decrease.

To site a small example for this the routine practice of medicine of a physician in his day to day life is he gives vitamins when his patient is suffering from vitamin deficiency. He gives anti thyroid drugs when his patients thyroid activity is increased. In these two sentences the former one is Samanya and the later is Vishesha.

To practice this principle even without drugs is possible only through Ayurveda. which considers Karma Samanya and Karma Vishesha also as a part of this Siddhanta. Accordingly the body tissues can either be increased or decreased by certain activities like exercise in Obesity ; Sleep and rest in emaciation and so on. This theory also says that apparently dissimilar factors also can lead to similarity in some circumstances. For example, Antacid Drugs in very small doses will increase gastric acidity. We the ayurvedic physicians take all these expansions of the same law into consideration and apply our discrimination and intelligence accordingly.

e) Upasaya Anupasaya Siddhanta :

हेतुव्याधि विपर्यस्तविपर्यस्तार्थ कारिणाम् ।
औषधान्न विहाराणां उपयोगः सुखावहः ॥
विद्यादुपशयं व्याधेः स हि सात्म्य मिति स्मृतः ।

Whether it is a drug , food or activity if it is against a cause of the disease, the disease itself or both if it gives relief of the disease as felt by the patient it is called Upasaya and the physician on the grounds of patients healing can adopt such a treatment.

Even if the patient feels better with the opposite or apparently disease producing drug food or action that also is considered as Upasaya. For Example, in Homeopathy system of medicine the factor that causes a disease can also eliminate it when given in a separate potency. Ayurveda calls this as a Vipareethardhakari Chikitsa or ThadardhaKari Chikitsa. The theory of vaccinations and immunizations was developed just on this theory only.

f) Swabhavoparama vada :

Ayurveda says that every object of this world may have some other cause for its origin but there need not be any cause for its death or destruction. This means there is a cause for our birth but there need not be any cause for our death. Same is the case with the external world also. To prepare a table or chair a carpenter and his tools and material are required but for their destruction there is no need for anybody's handling. This is called Swabhavoparama vada.

g) Lokapurusha Samyata - Similarity between macro cosm and micro cosm :

This human body also is a part of this universe all the laws and rules that are applicable to the non-

living objects are equally applicable to this living object also but because of the presence of life there may be certain modifications from non-living to living.

h) Satkarya vada Theory :

According to this theory what all that is existent will continue to be existing throughout the eternity which means that the matter is indistructable.

i) Vedic Origin :

Finally since this system is of Vedic Origin. It does not require any scrutiny or search for evidence.

4) Whether the contents of the subject are applicable to the present day circumstances :

Definitely Ayurvedic laws and principles are applicable today also but not as such for example the principles of fracture treatment viz., a) reduction b) immobilisation and c) Rehabilitation. For reduction or setting of broken bone in olden days they were adopting crude methods like manually pulling the broken pieces apart and setting them. In those days since there was neither anaesthesia nor x-ray facilities. It was the only thing possible, but today the same principle of reduction can be adopted with the help of anaesthesia and x-ray. Immobilisation of a broken bone in olden days was being done with bamboo pieces and barks of trees but today the same principle of immobilisation can be practiced through Plaster Of Paris, Plating, Intramedullary Nailing etc.,

In Olden days, for delayed delivery if it due to sluggish uterine contractions was being managed by making the woman running on a bullock cart over an uneven track which gives strong jerks and jolts to her uterus. But today such ghastly steps need not be taken to make the uterus contract.

In Olden days, since the sterile suturing material was not found out, a perforated intestine was being sutured by applying ants to the ruptured intestine but today we need not take up the ants for this purpose and we can use similar organic material which is available in market in the form of "Cat Gut".

5) Can we make the society better and best with this Science :

I can most humbly place this truth before the August audience that all the present havoc and unrest in the modern society is only because of decline of Ayurveda and its principles of Swastha Vritta, Sadachara, Achara Rasaayana and Philosophy are not known to the society. I request you to kindly go through our Ayurvedic texts and try to learn appreciate and adopt its rules and code and conduct which are not found anywhere else in any modern text. I quote just one sloka for your reference.

नित्यं हिताहार विहार सेवी समीक्ष्य कारी, विषयेष्वसक्तः ।
दाता समः सत्य परः क्षमावान् आप्तोपसेवी च भवत्यरोगः ॥

You will be free from diseases through out your life and enjoy a hale and healthy life if you take

- 1) Wholesome diet.
- 2) Moral and Ethical conduct.
- 3) Discrimination in all your actions.
- 4) Without yielding to the temptations of sense pleasures.
- 5) Generous
- 6) Equiminded in odds and pleasures.
- 7) Truthful
- 8) Patient and Tolerate
- 9) Aptopaseva (Service of saints and sadhus).

Certain Falascies and Irrelevances found in Ayurveda :

Though Ayurveda is constructed on such tight frame work, because of a huge communication gap, we find certain ambiguities and irrelevances here and there. To site a few examples of such ambiguities are :

- 1) Number of bones in human skeleton as found today is only 206 but Ayurveda says that they are 300.
- 2) Certain diseases caused by Bhutas (Ghosts) can be cured by Mantras and Havan etc., but they are neither provable nor acceptable to the present society.
- 3) Pumsavana ie., placing some medicinal drops in the nostril of a pregnant woman can bless her with the daughter or son as selected by her.
- 4) The semen is produced in bones and it comes out of them and spreads through out the body.
- 5) There are certain drugs which make an old man of 70 or 80 as an young man of 30 or 40. This is known as Kayakalpa Chikitsa. The plant used for this purpose is called "Somalatha" but this plant is not available any where at present.
- 6) There are certian drugs and alchemies which contribute some super natural powers to the individual. Such powers are Akasa Gamana, Thiraskarani Vidya etc., but such instances are not found today anywhere in Ayurvedic field.
- 7) Some drugs are there which make the body to errupt the teeth again at the age of 70 or 80 years but such drugs like Ashta varga etc., are not available today.

Barring such controversial points here and there what all that is contributed by Ayurvedic Medicare is 100% evidence based.

*Thank you
Jaihind*