



Research Article

THE GLORY OF INDIAN MEDICAL SYSTEM DURING VEDIC PERIOD AND SUBSEQUENTLY AND THE EVOLUTION OF AYURVEDA ALSO CALLED UPAVEDA/PANCHAMAVEDA DEVELOPED THEREON BY THE EXPONENTS

Avadhani C.L

Department of Business Administration, Annamalai University

ARTICLE INFO

Article History:

Received 06th April, 2023

Received in revised form 14th May, 2023

Accepted 23rd June, 2023

Published online 28th July, 2023

Key words:

Ayurveda, Dhanvantari, Atreyaparampara, Dhanvantariparampara, Yajurveda, Atharvaveda, Samaveda and Rigveda, Upaveda of Atharvaveda, Panchagavyas, Anupanas, Moulik Siddhanth, Shalya Chikitsa, Rastaringini, Kaya Chikitsa, Kaumara Chikitsa, Panchakarma.

ABSTRACT

Sri Krishna, the Ambassador of Ayurveda, in Ancient India during Vedic Period according to Hindu Mythology, it was the belief of the people that Lord Sri Krishna and Sri Dhanvantari (the deity of Ayurveda) are both incarnations of Lord Vishnu. This corresponds to the visual description of Dhanvantari to the principles of Ayurveda and a nutshell Dhanvantari is the principle person of Ayurveda. As we trace out the healthcare and healthcare procedures that originated, in Ancient India mainly from Atharvanaveda which is full of healthcare principles and procedures offered by the Maharshis and Acharyas to the mankind. Of these, Ayurveda, which is called Upaveda/Panchamaveda also is mainly derived from the principles laid down in Atharvanaveda. Over a period of time, the Ancient Indian Medical Science since Vedic period and subsequently has divided into two schools of thoughts and overall eight branches of Ayurveda are developed in those two schools of thoughts mentioned above are Athreyaparampara and Dhanvantariparampara where in, the Dhanvantari school of thought is more related to medicines/body treatment and more or less is the work of the physician that is presently seen in the medical field. On the other hand Athreyaparampara was a sampradaya of surgeons which is related to Shalya Chikitsa. Subsequently two eminent icons in the field of healthcare and healthcare procedures in Ancient India, Charak and Sushrut and the former is for medicine and the later is for surgery, have proved themselves authority on their respective fields in Ancient India. The two books written by them namely Sushrut Samhita and Charak Samhita are the master pieces in the field of Ancient Medical System and till today they proved to be the greatest works in the field of Indian Medical System and are the greatest treatise in Ancient India till date. Subsequently Maharshi Vagabhatta, who wrote Ashtanga Hridaya also became a famous treatise in the field of Ayurveda and Vagabhatta brought out the two books of Charaka Samhita and Sushrut Samhita in an elaborative manner by realigning them and adding few more procedures and principles in his Asthanga Hridaya, consists of 7120 easily understood versus. To make it still easier Vagabhatta divided Ayurveda in eight parts as eight branches of Ayurveda and this is elaborately described in the main text of this article.

Copyright© The author(s) 2023. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

In Ayurveda it is believed, that,

“Diseases are first originated in mental plane, then gradually they descend to pranic plane and then they start effecting physical planes like various nerves, arteries and veins, which inturn result in bodily ailments.”

In Ancient India especially during the Vedic Period, when the icons like Sushrut, Charak, Vagabhatta, Atreya developed this procedure of healthcare brought out from Atharvaveda have also believed and substantially proved that,

“The human emotional intelligent with that of physical help, long time ago and it is said that the purer are your thoughts free from negativity, the better the health”.

It is also surprising to note that the modern medical science today accepted this thought of Ancient India and they also used to say, *“various kinds of psychosomatic, diseases are the cause of mental stress and too many negative thoughts”*. That is the very reason the western world mainly is shifting towards *“Yoga, Ayurveda and Naturopathy including meditation”*. That is why the present generation owes their duty to acknowledge, thank and adore them for their contribution of such knowledge in healthcare and healthcare procedures to the mankind and make them free from diseases/ailments, live for a longer time hale and healthy.

*Corresponding author: Avadhani C.L

Department of Business Administration, Annamalai University

In this article, an attempt is made to trace out the glimpses of Indian Healthcare System that flourished from Vedic Period and subsequently but lost its glory as the time passes because of lack of patronage. The history of Ancient Indian Medical System that has shown rich contributions over the ages by several Maharshis and Acharyas and its impact on the Ancient India, has shown the path of knowledge to the present medical system.

जरायुः प्रम उत्रियो वृषा वातभ्रजा स्तनयन्नेत्रत वृष्टया ।
ि नो मृडात्रत तन्व ऋजुगो रुजन्य एकमोजस्त्रेधा त्रवचक्रमे ॥

(Ath.Kand-1.suk-12 .shlok-1) अग्देःअग्देशोत्रचषा
त्रशत्रियाणांमस्यन्तस्त्वा हत्रवषा त्रवधेम ।

अक्डान्त्िमक्डन्त्रववषा त्रवधेम्यो अग्रभीत पवातस्याग्रभीता ॥

(Ath.Kand-1.suk-12 .shlok-2) मुञ्च शीषतक्तया उत काि
एनांपरुषपपरुत्रववेशा यो अस्य ।

यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्िचितां पवततांश्च ॥
(Ath.Kand-1.suk-12 .shlok-3)

शांमेपरस्मैगाराय शमस्त्ववरय मे । शांमेचतुर्भ्यो अग्देर्भ्यः
शमस्तुतन्वेः मम ॥ (Ath.Kand-1.suk12 .shlok-4)

The first, life born out of the dark womb, it goes forward, covered in the rays of light, overflowing, wind impelled, thundering with rain, breaking, straight on, the one living force moving in three directions. That humane power, bless our physical existence and mind and any natal disease born out of exposure to sun, wind and rain. Let it spare us from bad ailments. As you pervade every limb with powerful presence, we acknowledge you and also have great admiration. We honor and pay the respect to the power which holds every parts and system of the body together. O Lord Suryadev, cure him, who is suffering from headache and other ailment in the brain. Free him from cough and congestion that has affected every limb and joints in his body. Lets any ailments caused by the rain, or by wind, or by heat and dryness be cured by diverting forest-trees and mountains. Let there be health and wellness to the upper parts of my body. Let there be peace and wellbeing to the lower parts of my body. Let there be good health for all the parts of my body, mind and soul of my life system.[21]

INTRODUCTION

“Pranayamaat Pustihi Gotrasya Stejo Yashobalam”

The meaning of the above caption is **“with Pranayama body gets strength, vigor and concentration”**. If these things are developed by Pranayama the diseases or ailments are afraid of coming nearer to you.

**Drussena Saradaam Satam
Sunyama Saradaam Satam
Prabravama Saradaam Satam
Adhinaa Syama Saradaah Satam
Bhuyama Saradaah Satam**

**Means,
“one has to live for Hundred years”
How?**

With good habits like See Good, Hear Good, Speak Good and Live with Integrity

“A healthy body is the dweller of sound mind”

According to World Health Organization (WHO), it is a

“State of complete physical, mental and social well-being and not merely the absence of disease or infirmity”

Sri Krishna, the Ambassador of Ayurveda as we look into during the Vedic Period and subsequently regarding healthcare and healthcare procedures, we notice that, Sri Krishna and Sri Dhanvantari (the diety of Ayurveda) are both incarnations of Sri Vishnu. As we see the image of Dhanvantari, the God of Ayurvedic Medicine and Physician of the Gods will show the entire spectrum of Ayurveda, as such many historians say that, **Dhanvantari is the DNA of Ayurveda.**

Dhanvantari: God of Ayurvedic Medicine & Physician of the Gods



This was designed in order to reflect traditional culture of the land in the field of Pharmacy and Medicine. Dhanvantari, lord of Ayurvedic Healing, holds a golden leech (symbol of blood purification) and a medicinal plant in his right hand, and the Cronch of wisdom and Pot of rejuvenating nectar in his left. The tulsi-seed mala around his neck, plant-wreath halo, and his blue tinted skin emphasize his connection with Vishnu, the Preserver. Dhanvantari was an early Indian Practitioner and One of the World's First Surgeons. He perfected many herbal based cures and natural remedies and was credited with the discovery of the Antiseptic Properties of Turmeric and Preservative Properties of Salt, which he incorporated in his cures. As a result of the Brilliance and achievements he displayed in the field of medicine, he was adjudged as One of the Nine Gems in early Indian ruler Vikramaditya's court.

As mentioned in Geetha Chapter 15, verse 14

**“Aham vaishvaanaro bhootvaa praan'inaam dehamaashritaha
Praan'aapaanasamaayuktah pachaamyannam chaturvidham”**

In the body of every being, life force manifests in the form of fire called Vaishwaanara. It is responsible for the cycle of praan and apan or the ascending and descending movements. Taking things inward and upward is a function of praan. Whereas apan is the downwards and outwards movement responsible for all excretory processes. Food is digested and converted into all the seven essential body tissues with the help of fire in the form of hormones and enzymes. If praan and apan cease to function, life also ceases, but it is fire that is responsible for their balanced functioning.

The verse goes on to say how there are four types of food-food that we chew, drink, lick and suck on-and all four are digested by Vaishwaanara. He, the supreme consciousness, is responsible for converting food into the required energy for every being. Since he is responsible for digesting all food, we

should eat in accordance with our constitution that is acquired in alignment with him in the first place.

Geeta Chapter 15, verse 15;

Sarvasya chaaham hrudi sannivish't'o mattah smrutirdnyaanamapohanam cha Vedaishcha sarvairahameva vedyo vedaantakrudvedavideva chaaham

Thus, Shri Krishna who represents the cosmic energy, says further that,

"I am in every particle or every existence as the nucleus; I reside in the heart of every human being, and every living being, as the spark. Functions like memory, knowledge and the power to remove dilemmas from decision-making are all my attributes."

All that is to be perceived and known is, the original source. Once we understand it, we will be able to follow natural laws in practice too. And in turn, by practicing, we can understand it even more. Thus, when we make a decision that is against nature we are automatically acting against supreme consciousness too. Such action in karmic or natural law is known as *pradnyaaparaadh*.

The Ancient Indian Culture has given more importance to the Health of the People because they firmly believed that,

"Health is wealth and a Healthy Nation is wealthy Nation".

The traditional Indian Medicine roots can be traced to Vedic Period and are supposed to be more than 5000 years. A glimpse at the Vedas, will identify information both practical and scientific, covering majority of the subjects that are useful to the humanity/mankind. Some of the notable subjects that found prominence in Vedas and are,

"useful to the mankind in their day to day life are, health, philosophy, engineering, astrology and so on".

The real meaning of history of medicine is, the study and documentation of the evolution of medical procedures, healthcare procedures, practices and acquiring knowledge over a period of time. In Ancient India, during Vedic Period, when there is a lack of written sources of medicine, this information of health and health procedures are drawn from archaeological sources. This source of information includes the evolution of the human society's approach to health and health procedures, illness and injuries etc. It is during the period of Vedas written by the great Maharshis, the first Indian text dealing in Chikitsa (medicine) is drawn in the Public Interest wherein the description of various herbs that are used to cure various ailments/diseases are recorded in Atharvaveda.

History of Health in Ancient India (In Vedic Period and subsequently)

As everybody knows there are four Vedas namely *Yajurveda*, *Atharvaveda*, *Samaveda* and *Rigveda*. Of this four Vedas *Atharvaveda* mainly deals with the health and health related topics. The Vedas have a detailed comprehensive information regarding the diseases that are prevalent in those days and their treatment by using medicinal herbs and also the characteristics of herbal medicines their usage, procurement and nourishing; in addition Vedas also mentions about the efficiency of the medicinal herbs/plants and their application to treat the diseases/ailments by removing the diseases/ailments, make the human beings healthier and to conquer the diseases/ailments.

In addition to the above, the Vedas also mentioned in the form of Mantras to appease some of the Gods for curing purpose like,

"Rudra, Agni, Varuna, Indra and Maruthi" and are designated as Celestial Physicians.

Development of Ayurveda-Upaveda of Atharvaveda-also Called as Panchamaveda:

This concept later became the foundation stone for Ayurveda, the one branch of medicine. Ayurveda means,

"complete knowledge for long life",

Of all the four Vedas mentioned above, *Atharvaveda* is mainly deals with Medical Science, diseases, application of herbal medicines and the procedure to cure any ailment/disease. *Atharvaveda* consists of 114 hymns related to Medical Science. Ayurveda which is predominant in Ancient India as a Medical Science is supposed to be the *Upaveda of Atharvaveda, also mentioned as Panchamaveda*.

Atharvaveda also contains 731 hymns, charms and incantations. The Atharvaveda VIII, 7 appears as a charm bestowing longevity, the divine-ties to whom it is addressed and the herbs mentioned in hymns. It also explains the use of hymns a remedial measure against diseases/ailments.

In Ancient India especially during Vedic Period there are two systems of medicines prevailing to cure the diseases that are identified by those physicians and Acharyas who are well versed with them.

1. The system of charms prescribed by the Atharwan (priest physician)
2. The system of drugs prescribed by ordinary medical practitioners (Vaidyars).

The locally available Panchagavyas means Five Products derived from the Cow Milk, Honey and certain types of fats as used as ***"Anupanas"*** as remedial measures for certain diseases.

The Panchagavyas (Five products of the Cow), Honey and fats as a suitable vehicle (Anupana) for the remedies.

Identification of the Different Structures of the Body Both Internal and External Can Be Traced In Vedic Period:

In X:2:1-33, a hymn entitled,

"the wonderful structures of man",

in which the several parts of the Skeleton are carefully enumerated. In 11.33 almost all the important organs of the body are enumerated.

In X:8:43, a reference is made to Bull. Ind. Inst. Hist. Med. Vol. XXV lotus with nine gates. The comparison of the heart to a lotus, In I: 17:3 described

***"Thou sira of the lower part, remains,
thou of the upper part remains;
so thou of the middle part,
so thou, small, so thou big Dhamani,"***

With regard to this verse. Dasqupta, says,

"a knowledge of the distinction between Veins and arteries, in the modern sense of the terms, was known at that time".

The division of Dhamanis, Siras and Snayus seems to have been based on their relative fineness, the thicker canals were

called Dhamanis, the finer ones were called Siras, and the still finer ones Snayus.

The flow of certain fluids in the body, described in X:2:11,

"Who stored in him/her fluids moving in all diverse directions and formed to flow in rivers pink, rosy red, and coppery dark running in all ways in a human, upward and downward."

The intimate relation between the heart and the brain seems to have been firmly apprehended.

Atharva Veda 1:2:3 Mentions Five Classes of Diseases-Remidies.

1. Atharvanic people recognised a threefold classification of all diseases, produced by wind, by water and fire later developments in Ayurveda, considered the threefold classification of all diseases as to the three Doshas Viz: Vata, Pitta and Kapha.
2. Diseases produced by possession by demons and evil spirits.
3. Diseases due to Worms.
4. Diseases due to Sorcery (the use of magic powers derived from evil spirits).
5. Kshetraja (hereditary) diseases.

Krimi (organisms) were explained in detail in the Vedas. In Atharva Veda 11:31:2, the organisms were classified into Dris-hya (Macro) and Adrishya (Micro), which were in water, earth, sky, houses. Mainly Atharva Veda 1:28:4 to XIX:66:1, about 98 varieties of Krimis and Krimi janya Vyadhis (diseases produced by bacteria, worms, insects) and treatment for different bacteria - manifested - diseases were explained.

XIII:1 :32 hymn reveals that,

"the rising Sun is prayed to destroy the infective organisms".

This connotes the ultra violet rays present in the Sunlight was known to Atharvanic people. Here, it is stated that pathogenic bacteria live mostly during darkness and die during sunrise.

Atharva Veda stated herbal remedies like Ajashringi (IV: 32:2) Prishni parni (11:25:2), Apamarga (IV:18:8) etc. as anti-bacterial and Shankha (IV:10:3), prathisar(VIII:5:8) etc. Manidharana as preventive (protection from bacteria).

Aim and Objectives

The Aim and Objective of this Article is to trace out the glory of Indian Medical System during Vedic period and subsequently and the evolution of Ayurveda also called Upaveda of Atharvaveda and Panchamaveda.

Literature Review and Discussions on Aetioloogy, Diagnosis, Differential Diagnosis, Complications, Management of Takma (Fever)

Aetioloical factors and origin of diseases

a. Krimi and Krimi (Worms, germs & insects) as causative factors		
Group of Disease	Nature	
1 Trisersanam	Round Worms or thread worms	
2 Aglandun	Ascaris	
3 Salunan	A type of Oxyuris	
4 Kururu	Thigh borer (Thread worm)	
5 Sirsanyam	Mania and lunacy	
6 Parsteyam	The germ which can cause disease in ribs	
b. Witchcraft as the cause of disease		

1.	Sapatha	Evil eye
c.	Bhutas (demons) as causes of disease	
1.	Demon	Bhutavaidya, Viskanda & Samskanda
2.	Alimsa	Dvayavin
3.	Amiva	Gandharva
4.	Anupalala	Karuna
5.	Apsarasa	Kakubha
6.	Araya	Khalaja etc
7.	Asvesa	
8.	Pisaca	Preys on flesh
9.	Raksasa	Steals away the senses, catches joints
10.	Atrin	Preys on flesh
11.	Kanva	Preys on foetus in the womb
d.	Heredity and infection as causes of diseases	
1.	Sores and pustules	Yaksma
2.	Varsika	
3.	Graisma	Epedemic of Takman (Fever)
4.	Sarada	
5.	Hayana	
e.	Dosas (humours) as the causes of diseases	
1.	Yaksma	Tridosha (Vata, Pitta & Kapha)
2.	Asrava	By Cloud, wind and lightning (fire or heat)
3.	Agni	Takman (fever)
4.	Prana, Apana, Vyana & Samana	Vayu
f.	Role of gods in the development of diseases	
1.	Takman (Fever)	Son of Varuna
2.	Jalodara (Ascites)	Varuna

Diagnosis of diseases

a. Hymns addressed to Gods			
Sl. No.	God/Goddess	Disease/Condition	Reference
1	Rudra	Against Aksata	VI. 57
2	Rudra	Against Internal Pain	VI. 90
3	Garutman	Against Visa	IV.6
4	Saraswathi	Against Krimi in children	V.23
5	Agni, Soma & Varuna	Against Takman	V.22
6	Indra, Parjanya	Against Asrava	I.2

Hymns addressed to diseases

Sl. No.	Diseases	Reference
1.	Apachit	VI. 83; VII.76, 1,2
2.	Jayanya	VII. 76, 3,4,5
3.	Takman	V.22, 2,6,7
4.	Balasa	VI.14
5.	Kasa	VI. 105

Hymns addressed to remedies (medicines)

Sl. No.	Drug	Diseases	Reference
1.	Rohini	For the healing of fracture	IV.12
2.	Silaci	For the healing of wounds	V. 5
3.	Pippali	For the cure of Ksipta	VI. 109
4.	Kustha	For the cure of Takman	V.4
5.	Visanaka	For the cure of Asrava	VI.44

Classification of disease

Sl. No.	Disease	Equivalent	Reference
1.	Aksiroga	Eye diseases	VI. 16
2.	Amiva	Feminine demon, causing malnutrition	VIII.8.2,28; XIX.44.7
3.	Apachit	Scrofula	VI.25;57,83; VII.74,76,12
4.	Asrava	Polyurea	I.2, II.3, VI.44
5.	Asthibhagna	Fracture of bone	IV.12
6.	Balasa	Skin disease	VI.14;VI.127
7.	Grahi	Epilepsy	VI.112, 113
8.	Harima	Chlorosis	I.22
9.	Hrudhyota	Heart disease	I.22
10.	Jalodara	Ascites	I.10, VII.83, VI.22, 24,96
11.	Jayanya	Tuberculosis	VII. 76, 3,4,5
12.	Kasa	Cough	VI. 105
13.	Kilasa (Kustha)	Skin disorder (Leucoderma)	I.23, 24
14.	Krimi	Worminfestation	II.31.1

15.	Ksetriya (?)	Demon causing internal disease	II. 8, 10, III.7
16.	Ksipta	----	VI.109
17.	Mutravarodha	Urinary obstruction	I.3
18.	Rudhirastrava	Bleeding	I.17, VI. 127, IX. 8.1, XII. 4.4
19.	Sirasakti	Headache	IV.12
20.	Slesma	Phlegm	I.12, 12, VI. 105
21.	Sula	Pain	VI.90
22.	Takman	Fever	I.25, V.22, VI.20, VII.116
23.	Trsna	Thirst	II.29
24.	Unmada	Insanity	VI. 111
25.	Viskandha	Tetanus (?)	I.16, II.4, 4; III.9; V.30,8,9; IX.8.5, 13-19, 21,22; XIX. 44.1-2
26.	Yaksma	Consumption (Tuberculosis)	VIII. 7.15; XII.2.1

The notable personalities in traditional Indian Medicine who propagated the cream of Indian Medicine and its importance derived from the Vedas in Ancient India are,

Charaka and 2. Sushruta.

Both wrote two books on Indian System of Medicine derived from the Vedas and are known as “Charaka Samhita” and “Sushruta Samhita”.

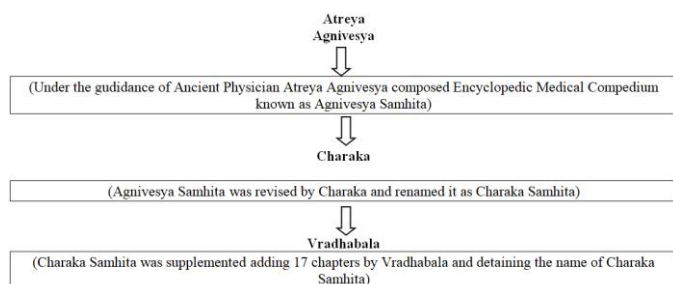
The earliest literature on Indian Medicine evolved during Vedic Period. The Rigveda and Atharvaveda mention with all details regarding Traditional Indian Medicine. The principle laid down in Rigveda regarding diseases,

“Mainly occur due to the imbalance of the three factors of the body called the, ‘Tri-Dhatif’ or ‘Tri-dosha’. On the other hand, Atharvaveda mentions the same Tri-dosha Theory in a different manner such as, diseases are caused by three elements viz, Abhraj occurring due to moisture-laden cloud which indicates excess of Kapha element, Vataja happening due to wind and Susmaja indicating Pitta or Fiery element in the body”.

The System of Medical Sciences during Vedic Period

As already mentioned above the ancient Medical System is derived from the Vedas mainly, “Atharvaveda and Yajurveda”.

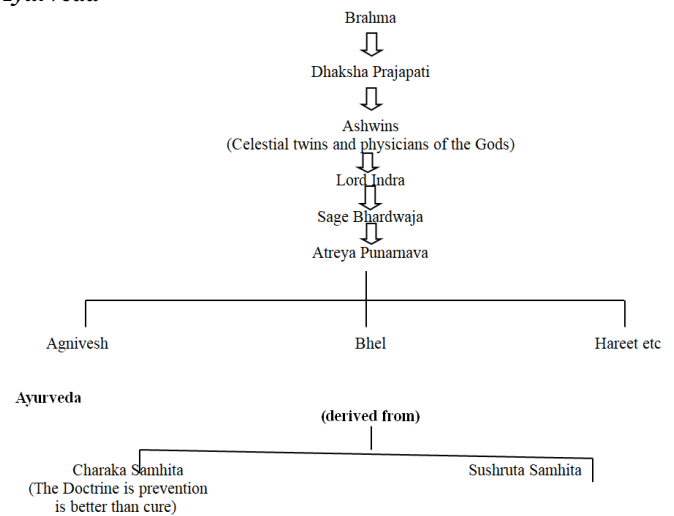
Chronology of Ancient Health Care Professionals (Maharshis and Acharyas)



Ayurveda: Ayurveda is supposed to be the “Upaveda of Atharvaveda”. Ayurveda is an ancient Healthcare Science. The word Ayurveda is composed of two words of Sanskrit namely,

Ayur (meaning Life), Veda (meaning Knowledge).

Chronology of Ancient Healthcare Professionals in Ayurveda



“A physician who fails to enter the body of a patient with the lamp of knowledge and understanding can never treat diseases. He should study all the factors, including environment which influence a patient disease and then prescribe a treatment. It is more important to prevent the occurrence of disease than to seek a cure”.

What is ayurveda?

Ayurveda, is one of the Ancient Indian Medical

System that was developed during the Vedic Period “is a Natural System of Medicine”, originated in India more than 3000 years ago. Ayurveda translates knowledge of life and it is on the idea that,

“Disease is due to an imbalance or stress in a person’s consciousness”

In Ayurveda, the system encourages,

“Certain lifestyle interventions and natural therapies to regain a balance between the body, mind, spirit and environment”

As already mentioned Ayurveda is science of longevity, is an Ancient and Traditional Form of Medicine which was developed and practiced in Ancient India in Vedic Period and subsequently, is also a prominent branch of medicine presently because where there is no cure for some diseases in other forms like Allopathy, there is an answer in Ayurveda provided the procedure is followed as mentioned in the Ancient India.

Ayurveda encourages certain lifestyle interventions natural therapies to regain a balance between the body, mind, spirit and the environment. The procedure adopted in Ayurveda to treat a patient who is ailing, “Starts with an internal purification procedure, followed by a special diet, herbal remedies, massage therapies, yoga and meditation”. The concept of Ayurveda when observed is unique compared to other forms and procedures because “universal inter-connectedness, the body’s constitution (prakruti), and life forces (doshas) are the primary basis in treatment in Ayurveda”. In addition the Ayurvedic Acharyas/Vaidyars

gives importance while treating an ailing person **“by eliminating impurities, reducing symptoms, increasing resistance to disease (immunity), reducing worry (eliminating stress) and increasing harmony in life”**. Ayurvedic Procedures mainly depends upon Oils extracted from natural herbs and plants, common spices and medicinal plants or extensively used. It is proved beyond doubt that, **“Ayurveda can have positive effects when used as a complimentary therapy in combination with standard, conventional, medical procedures”**. While using Ayurvedic medicines as a complementary therapy in combination with standard, conventional medical care, it cannot replace standard, conventional medical care when the patient is in serious condition, where Allopathic treatment is used to reduce or contain the seriousness of the patient.

This system of medicine namely Ayurveda is mainly based on herbs and herbal compounds. In Ancient India in the Vedic Period and subsequently Acharya Atreya and Acharya Agnivesya dealt with the principles of Ayurveda in 800 BC and Acharya Charaka is credited with

“The first Ayurvedic Compilation in his book Charaka Samhita. Acharya Charaka was the first physician to post the concepts of digestion, metabolism and immunity, and is so well versed with the function of the human body, Acharya is able to offer various remedies to many diseases/ailments”.

It is a common practice in India household to use spices and herbs in the food for preservation is partly true and the real hidden truth is the herbs and spices that are used in the food are actually form the basis of Ayurveda and it is an effort to combine these additions, as a preventive medicine with everyday meal. Ayurveda dates back to first millennium BC and laid the foundation for modern medicine.

Mainly the Ayurveda procedures costs with an internal purification, followed by a special diet, herbal medicines, massage therapy, yoga and meditation. In a primary basis of Ayurvedic medicine is

“the body’s constitution (prakruthi), and life forces (Doshas)” ;

in this process it increases resistance to disease, reducing worry and increasing harmony in life. The main ingredients that are used in Ayurvedic medicines include herbs, medicinal plants, oils and common spices. The advantage in Ayurveda is, it can be used as a complementary therapy in combination with standard conventional medical care and thus the Ayurveda Therapy gives positive effects.

Ayurveda is a,

“Traditional System of Medicine and Medication, based on experience and observation and is time tested. This System of Medicine and medication is more than 3000 years Old”.

The literal meaning of Ayurveda is,

“Science of long life that helps in enhancing natural beauty, positive health and the longitivity of life. It is the time tested and trusted methods of Indian System of Medicinces which helps in improving the mental and physical health of a person. Accepted Globally throughout the world, it is the only system that helps in Re-vitalizing the Whole body. Various natural therapies that help in successfully drainage

of all the toxins from the body and re-establishment of biochemical balance in the body include Yoga, Steam bath, Oil application, Special diets and lot more”.

Ayurveda mainly deals with how to prolong life free from any disease or discomfort.

Evolution of Ayurveda

According to mythological story, **Dhanvantari** was the first physician to use Ayurveda. In Ayurveda, one will view a person as an **Unique Individual** made up of five primary elements. These elements are **Ether (Space, Air, Fire, Water & Earth)**. When any of these elements are present in the environment, they will inturn have an influence on us. The food we eat and the weather are just two examples of the presence of these elements. While we are composite of these five primary elements, certain elements are seen to have an ability to combine, to create, various physiological functions (Body consists of Pancha Bhootas or five elements).

One cannot mention Ayurveda without mentioning the name of **“Dhanvatari”** who is considered to be the incarnation of **“Lord Vishnu”** mentioned in many Hindu Mythologies such as **Vishnu Purana, Bhagavat Purana, Mahabharat, Agnipurana and Harivansh** and finally **Vayu Purana**. Of these highly notable puranas of Hindu Mythology, Harivansh and Vayu Purana mentions that **“Dhanwa”**, the King of Kasi, a great devotee of Lord Vishnu used to worship Lord Vishnu ho be blessed with a son as he has no sons. The Mythology says having moved by his Bhakti **“Lord Vishnu”** decided to be born as the son of **“Dhanwa”** to fulfill the desire of his disciple. King Dhanwa having blessed with a son who is nothing but the incarnation of Lord Vishnu named his son **“Devodasa”**, the King of Kasi surnamed **“Dhanvantari”**, **Sushruta** in his book **Sushruta Samhita**, the most ancient encyclopedia and authority book on Indian Medicine that includes Ayurveda, Dhanvantari is referred to as the teacher of **Salya Tantra or Science of Surgery** and the **(Dhanvantari)** imparted that knowledge to Sushruta.

Sushruta Samhita also mentions the surgical procedure to remove, **“harmful tissues or elements born out of what would be Cancer in such organs”**.

Sushruta mentioned in his Samhita about Dhanvantari as,

“It was I Who Cured the disease of the Gods and prevented their deaths and decrepitude. I have now come this World to teach Salya Tantra and other divisions of Ayurveda in detail”

God Dhanvantari, as all the Ayurvedic Doctors will offer prayers before any procedures is the pioneer of Ayurvedic Science; his birthday is celebrated in the month of **“Karthika”** all over the country. Though the name of Dhanvantari as the incarnation of Lord Vishnu is not found in Vedas but many Puranas narrate this subject of Dhanvantari and according to some puranas Dhanvantari appeared in this World at the time of **Samudra Mathana (Ksheera Sagara Mathanam)**. There is a conflict of stories regarding Dhanvantari one is the mythological fact as mentioned above and the other one is **Kasiraj Devodasa Dhanvantari** was born at **Kasi** and was an eminent Surgeon and Specialist and Advisor of Sushruta.

Dhanvantari considered to be the incarnation of Lord Vishnu. According to Puranas/Mythology is the, *“Lord of Ayurvedic healing, holds a golden leech (symbol of blood purification) and a medicinal plant in his right hand, and the Crown of Wisdom and Pot of rejuvenating Nectar. The Tulasi Seed mala around his neck, Plant-With Halo and his blue tinted skin emphasize his connection with Vishnu”*.

In Vedic Period *“Ashwinis”* were expert medical practitioners and in puranic period Dhanvantari became the same as Ashwini's. Though Dhanvantari was master of all branches of Ayurveda and eminent toxicologist was also well known physician of horses (Ashwayurveda) and elephants (Hastyayurveda). With all his eminence Dhanvantari developed eight branches of Ayurveda in his life time including surgery and became an exponent of surgery and finally it is to be known as *“Salya Sampradaya”*. (Dr. Deena Bhandu Moharana, Orissa Ayurveda Seba Sadan, Cuttack).

After the above few more Maharshis developed Ayurveda further and later Ayurveda was developed into three schools of thought by *Sages, Charaka, Sushruta and Kashyapa*.

When these Ancient treatise on Ayurveda are observed, one can find,

“to rejoin the head of a horse after it has been served in Yajna (Vedic Ritual), or the restoration site to the Sage Chyawan, or restoring his senility (neurocognitive disorder)”.

A further reading of the Ancient texts on Ayurveda reveals that,

“Sage Atreya for Internal Medicine, Dhanvantari for Surgery and Kashyapa for Gynecology and Pediatrics”

These teachings are further extended for the spread of Ayurveda in Vedic period and subsequently are,

“Sushruta of the Dhanvantari tradition who codified surgical practices, Charaka of the Atreya School who codified the precepts and practices in Internal Medicine and Vagabhatta-II of the Kashyapa School, dealing with Gynecology and Pediatrics. Acharya Bhela was another scholar of Atreya School of thought and whose compilation of the Bhela Samhita are the most survive treatise on Ayurveda years to come”.

Bhela Samhita, not only explains the existence of blood circulation but also it describes the need and purpose of blood supply to the whole body and nutrition. Acharya Bhela, even has gone a step further in describing,

“Blood circulation even in the foetus. Acharya describes that, blood is a transitory but a vital constituent of the body and the blood flow never ceases as long as life exists and why should it flow is an inexplicable mystery (Adrushta Hetunal)”.

Acharya Bhela also mentions in Bhela Samhita,

“The blood is nothing but the essence of the food that we take which is transmuted by the Rasa Kriya or the chemical action of the body to an assimilable form”.

Bhela Samhita (20.3) also mentions that,

“It is from the heart that Rasa issues forth and from this, the later goes on to all places (Dhaminis). The heart is reached by the veins and therefore the veins are said to be borne of the heart (this is a present concept of heart-artery-body-vein-heart cycle or circulation of blood with heart as the centre)”.

In addition to the above, there is much more information and the knowledge of those physicians and surgeons in Ancient India about Veins and Arteries in Atharvaveda (I.17.1) and also the earliest surgery that is conducted can be traced in the Rigveda (I.116.15) in which the eternal twin surgeons Ashvins inserted an iron leg to Vishpala who lost her leg in a war. We can also find the places of surgery in Atharvaveda (4.12.3-5). A mantra to pray for joining the disjointed parts of a body. From all the above information one can draw a conclusion that in Ancient India especially from the Vedic Period and subsequently surgery and medicine is in a highly developed state and widely used to cure diseases and ailments in addition to replacing the missing parts of a body due to injury or otherwise especially for the war victims to rehabilitate them so that, they can have their normal routine without the existence of others when the rest of the world is not even having a thought of it.

This development in Medicine and Medicinal Plants has channelized in the development of chemistry and the production of medicines and alkaline substances like glass, colorfast dyes and paints from the plants and flowers, is a testimony of Paintings in Ajanta Caves.

Development of Ayurveda in Ancient India Since Vedic period and Subsequently

This Ayurveda was developed by the great scholar,

“Charak, a Court physician of King Kanishka”.

Charaka is one of the Principle contributors of Ayurveda, a system of medicine and life style developed and brought to the fore in Ancient India and he is the author of medical treatise called **Charaka Samhita** and is one of the foundational text of Ayurveda and included under *“Brahat-Trayi”*. The meaning of the term Charaka is,

“Wandering Scholar or Wandering Physicians”

Charaka strongly believed that health and diseases are not predetermined but life can be prolonged with human efforts and giving attention to lifestyle.

The main principle of Ayurveda according to Charak is that, he believed,

“Prevention of all types of diseases have a more prominent place than treatment, including restructuring of lifestyle to align with the course of nature and six reasons which will guarantee complete wellness” (Wikipedia).

In addition to *“Charaka”* & *“Sushruta”*, the other scholars like *“Vagabhatta”* who wrote a treatise in the field of Ayurveda by name *“Ashtanga-Hridaya”*. *“Vagabhatta”* lived during the time of *“Mahabharata”* and he was chief physician of King Vibhishter.

Thus Ayurveda is **Healthcare Procedure Intervention** of Ancient India. It deals with matters relating to health, day to day life and longevity.

Principles of Ayurveda

Ayurveda teaches two main principles,

Preservation of Health

How to maintain health and what to do to keep the human body healthy and fit to avoid sickness.

Methods, Medicine & Tactics for Management of Disease/Ailment to cure and procedure to return to normal health:

Every Medical Science has some basic principles on which the structure of the Science is built and fabricated.

Ayurveda has the,

Moulik Siddhanth (Basic Principles).

Such as,

1. Dosha-Normal equilibrium-Normal Health / Abnormal-Ethiological (Causing / contributing to the development of a disease or condition) factors of diseases, Pre disposing factors of Diseases.
2. Dosha Bhed-When not affected by Doshas-Normal Physiology / Abnormal-Patho Physiology of the Organs-Psychological basis of diseases.
3. Dhatus-Abnormal Pathology-Pathological basis of diseases-Malas-Ketabolics Products, substances; helps in diagnose of diseases.
4. Agni-Digestive Hunger-related to Metabolism
5. Oaj-Estimation of Vitality-equalant to Vital Power / Life force.
6. Dehabal-Constitution/Body built /Body strength / Temperments
7. Ritu-Whether
8. Area / Place of Living / Domesal

Ether and Air combine to form "Vata Dosha".

"Vata governs the principles of movements and therefore can be seen as a force which directs nerve impulses circulation, respiration and elimination".

Fire and Water that combine to form "Pitta Dosha".

This is the process of transformation of metabolism.

"The transformation of food into Nutrients that our bodies can assimilate is an example of Pitta Function".

"It is also responsible for metabolism in the organ and Tissue System as well as Cellular Metabolism".

Water and Earth that combine to form "Kapha Dosha"

"It is responsible for protection, Cerebral-Spinal Fluid protects the Brain and Spinal Column and is a type of Kapha found in the body, also its function creates Mucus lining of the Stomach".

Besides the above there are seven basic elements of the body that are important ingredients in Ayurvedic treatment. These seven basic elements are (1) Rakta (blood), (2) Rasa (Nourishing fluid of Plasma), (3) Majja (Bone marrow), (4) Mamsa (flesh), (5) Meda (fat), (6) Asthi (bone) and (7) Sukra (semen). All these elements are mentioned in the Vedas and are being derived when the Ayurveda was developed.

The Proposition Given by the Atharvana Veda is That,

"Diseases are caused by three different ways and three different elements. They are Abhrajaa, causing because of Moisture-Laden Cloud and that indicates of excess of Kapha element, Vataja is due to wind and Susmaja is due to Pitta or Fiery element in the body. Atharvana Veda also deals with Vayu (Air) that spreads in the body and is mentioned as Prana, Apana, Udana, Vyana, Samana. It is also surprised to know that Atharvana Veda while describing about human anatomy also mentions about blood circulation in the vessels."

This veda also elaborates about various diseases/ailments that are linked to head, neck, liver, skin diseases, urinary diseases and gynecological and obstetrical diseases. In Ancient Vedic Period, majority of the people depended on the treatment for diseases/ailments with the application of medicinal herbs that are identified by the Maharshis and Acharyas, particular types of natural water available in the rivers and such other natural elements. As an example in those days, people used to stop bleeding (Asrva) by applying Pippali and Munja Grass.

Ayurvedic Herbs in Sulphate, Nitrate, Muriate, Phosphate and Nitromuriate forms, Sarpa Gandha Sulphate, Sarpa Gandha Phosphate, Sarpa Gandha Nitrate, Sarpa Gandha Nitro Muriate and many others have been prepared and tested on the patient successfully and effectively.

Ras Tarangini mentions Sankhadrav, which is a medicine used internally and externally in many disease conditions.

The doctrine of Ayurveda aims,

"to keep structural and functional entities in a functional state of equilibrium, which signifies good health. Any imbalance due to internal and external factors, causes disease and restoring equilibrium through various techniques, procedures, regimes, diet and medicine constitute treatment".

The philosophy of Ayurveda is based on the theory of

"Pancha Bhootas (Five Element Theory)"

Of which all the objects and living bodies are composed off.

10 Habits enumerated in Sanskrit according to Ayurvedic Principles for a healthy body

Ayurveda is identified in Ancient India as Upaveda of Atharvanaveda and also called as "Panchamaveda (Fifth Veda)". Ayurveda is a combination of two words namely "Ayu and Veda-and word Ayu does not mean just life", also it means

शरीरेन्द्रिय सत्वात्मा संयोगो।-चरक संहिता १।४२

śarīrendriya satvātmā saṃyogo||.42

The union of *Shareera* (body), *Indriya* (sense organs), *Satva* (mind) and *Atma* (soul).

And Veda means knowledge. Now Ayurveda means

"the knowledge of the union of body, sense organs, mind and soul".

That is why, the elderly people even today when youngster touches his/her feet they say “दीर्घायुषी भव।” (dīrghāyūṣī bhavaḥ)” meaning long live.

According to mythological information from the Ancient scriptures that are available, some of the Maharshis/Sages observed that “people are becoming greedy, acquiring diseases and are not happy due to illness, thought of some remedies to cure those diseases and unhappiness of the people and make them healthy and happy, it seems they approached Lord Indra and narrated the situation, and it is believed that Lord Indra preached the knowledge of Ayurveda to the Maharshis/Sages”.

There are ten principles preached by Lord Indra to the Maharshis/Sages. They are,

स्वस्थस्य स्वास्थ्य रक्षणं, आतुरस्य विकार प्रशमनं। (चरक संहिता सूत्र ३०।२६)

svasthasya svāsthya rakṣaṇam, āturasya vikāra praśamaṇam |
(Caraka Saṁhita Sūtra 30|26)

Ayurveda Shastra aims at keeping a healthy person healthy and managing or curing diseases (mind, body or both) that manifest in a person.

1. Ayurveda which is based on three principles, that are

Principle 1: **Samanya Vishesha Siddhantha** (Ordinary-Special Principle)

Ex: when you have dryness of skin, you might apply moisturizer to bring back the moisture that was lost in your skin. The moisture content of your skin is increased by a similar moisture containing the product. This is Samanya. At the same time, the dryness was reduced due to the Vishesha of moisture that is opposite to dryness in your skin.

For a drug to act, both Samanya and Vishesha principles come into play.

समान्यं एकत्वकरं, विशेषस्तु प्रथक्त्व कृत् ॥
सर्वदा सर्व भावानां सामान्यं वृद्धि कारणं, हास हेतुर्विशेषश्च ॥
(चरक संहिता सूत्र १।४५)

samānyam ekatvakaram, viśeṣastu prathaktva kṛt ||
sarvadā sarva bhāvānām sāmānyam vṛuddhi kāraṇam, hrāsa
heturviśeṣasca || (caraka saṁhitā sūtra
1|45)

The principle of a dravya (substance) that brings about union or increase in the dravya's quality or quantity is called as samanya. The principle of a dravya that brings about non-union or decrease in a dravya's quality or quantity is called as vishesha.

Principle 2: **Panch Mahabhoota Siddhantha** (5 Fundamental elements Principle)

Dravya is any substance that has qualities and actions residing in it. We, human beings are also a dravya. Ayurveda being more practical oriented subjective science, opines that based on the different structural and functional aspects of the universe and organisms, each and every cell, organ, organ systems and in general every Dravya (substance) in the universe is made of Pancha Mahabhoota (5 proto elements or atoms) that are in different proportion in each substance –

1. Prithvi (earth proto element)
2. Aap (water proto element)
3. Agni (fire proto element)

4. Vaayu (air proto element)
5. Akasha (space proto element)

For example, the hardness of bones is due to Prithvi Mahabhoota predominance. The unctuousness in our body, all fluids is due to Aap Mahabhoota predominance. The temperature of one's body, various digestive fluids is due to Agni Mahabhoota predominance. Various movements of enzymes to target cells, bodily movements are due to Vaayu Mahabhoota predominance. The hollowness of different organs like lungs, heart, etc is due to Akasha Mahabhoota predominance.

Principle 3: **Tridosha Siddhantha** (Tri-defect Principle)

The 5 Mahabhoota's combined with each other give rise to 3 Dosha's (type of defects) that help in maintaining physiology of our body when in stable state and they cause diseases when in unstable state. These are like the basic software of our body.

वात (Vaata)-The dosha that is responsible for the movement of each and every atom, and also provides space for all movements to occur. For example, the act of respiration, peristaltic movements in the intestine, excretion of waste from our body, movement of nerve impulses in the nerves, initiation to do any work, etc.

पित्त (Pitta)-Responsible for any transformation taking place in our body and also the temperature changes in our body. For example, digestion, metabolism, breaking of large food particles to smaller ones for absorption in our body, etc.

कफ (Kapha)-Responsible for energy storage, the formation of new structures, protection in our body and bonding between molecules in our body to form larger molecules. For example, immunity, synovial fluid in joints, mucous lining protecting the digestive tract, adipose tissue storing fat, the stability of our body and mind, etc.

10 Ayurvedic Habits for healthy life

Wake up in ब्राह्मि मुहूर्त (brāhmi muhūrta)

It means everybody should wake up around 96 minutes before sun rise to stay healthy. According to Ayurveda, every human will have an internal clock which maintains the 24 hours cycle of events in the body. It is also found by the Maharshis/Acharyas that the body temperature is at minimum around 5 AM because the sleep inducing hormone Melatonin is at its minimum level and the hormone Cortisol which helps the body to withstand stress and trauma in life is inactive during this period. The level of nascent oxygen is 40% in environment during early hours in the morning, so that a person who wakes up at this time will get more oxygen and this oxygen will make the tissues function more healthily. So that the Oxygen is supplied to the entire body because Oxygen is required for every process in the body. Hence, in Ayurveda the first principle is wake up in the morning as mentioned above so that, the functions of the body synchronizes with the environment and keep it healthy; that is reason it is advocated to wake up in the Brahmi Muhurtha.

ब्राह्मे मुहूर्ते उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः।
brāhme muhūrte uttiṣṭhet svastho rakṣārthamāyūṣaḥ

Source: Ashtanga Hrudayam Sutra 2.1

Do exercise (व्यायाम) everyday!:

शरीरायास जनकं कर्म व्यायाम उच्यते (commentary by Arunadatta on अष्टांग संग्रह संहिता सूत्र २।१४)-any action that makes one tired is termed व्यायाम (vyāyāma).

अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः।

शीतकाले वसन्ते च मन्दमेव ततो अन्यदा।। (अष्टांग हृदय संहिता सूत्र २।११)

The second principle in Ayurveda is regarding Vyayama; unfortunately today people spent money to go to gym. Ayurvedic principles advocated that, be strong and eat good and energetic food and do Vyayama to convert half of this food into energy in full in winter and autumn but in summer and rainy season it should be less.

लाघवं कर्मसामर्थ्यं दीप्तोस्त्रिमेदसः क्षयः।
विभक्तघनगात्रत्वं व्यायामादुपजायते।।

Source: Ashtanga Hrudayam Sutra 2.10

While doing Ayurveda regularly according to Ayurveda, it reduces Kapha Dosha and Medha Dhatu, the main cause of the diseases such as

प्रमेह (diabetes mellitus and related diseases), रक्तचाप (Atherosclerosis, hypertension and related diseases)

Do अभ्यंग (Abhyanga-oil application) everyday!:

अभ्यंग means applying oil in अनुलोम गति (direction of our hair) all over the body. Doing Abhyanga every day will reduce premature aging or keep one young, reduce tiredness, pacifies Vaata Dosha, brings clarity to the eyes, nourishes the body, facilitates sound sleep and makes one's skin healthy.

It's good to apply oil to the whole body, but if it is not possible, one should apply it to face, scalp, into the ears and feet.

अभ्यङ्गमाचरेन्नित्यं स जरा-श्रम-वातहा।
दृष्टि-प्रसाद-पुष्पायुः स्वप्नसुत्वक्त्वदार्यकृत्।।

Source: Ashtanga Hrudayam Sutra 2.8

Another important aspect/habit advocated by Ayurveda is Abhyanga. It means applying Oil in "Anulomagati" all over the body every day before bath will have advantage of premature ageing, keep the body young and energetic, reduce tiredness and looks sublime, controls Vata Dosha, keeps the eyes and ears clear and facilitate sound sleep. It is always better to apply the oil to the entire body from head to toe, if not atleast to the face.

Do उवर्तन (Uvdartana-scrubbing using medicated powders) everyday!

उवर्तनं कषायादि चूर्णेर्गात्रोद्धर्षणं (हेमाद्रि commentary on अष्टांग हृदय संहिता सूत्र २।१५)

uvdartanam kaṣāyādi cūrṇairgātroddharsaṇam

The act of rubbing चूर्ण (powders of any suitable drug) with some friction on the body is called as उवर्तन.

उवर्तनं कफहर मेदसः प्रविलायनम्।
स्थिरीकरणमङ्गानां त्वक्प्रसादकर परम्।।

Source: Ashtanga Hrudayam Sutra 2.15

By using a powder made out of, Turmeric, Triphala, Gramflour, combined in equal quantity made into a powder and applied to the body after putting oil and before bathing. This kind of applying powder and rubbing body develops friction that reduces or eliminates the Kapha Dosha and melts the fat in the body, makes the body trim and looks gorgeous.

Do कवल ग्रह (Kavala Graha-oil pulling or hot water or kashaya gargling) everyday!:

ओष्ठस्फुटन-पारुष्य-मुखशोष-द्विजामयाः।
न स्युः स्वरोपघातश्च स्नेहगण्डूषधारणात्।।

Source: Ashtanga Hrudayam Sutra Chapter 2

Take a spoon of warm Sesame Oil or Coconut Oil into the mouth till there is uncontrollable or excessive salivation, thin watery discharges from eyes and nose. This kind of Act of Oil putting into the mouth will protect the mouth, lips from dryness and cracks and keeps the teeth clean and makes the voice sweet and soft.

Stop अध्यशन (Adhyaśana-overeating)

अध्यशनं भूयो भुक्तस्योपरि भोजनं (अष्टांग हृदय संहिता सूत्र ८।३४)

adhyaśanam bhūyo bhuktasyopari bhojanam।

Eating food even before the digestion of previous meal is called अध्यशनं.

विबन्धोस्तिप्रवृत्तिर्वा ग्लानिर्मरुतमृदता।
अजीर्णलिङ्ग सामान्यं विष्टम्भो गौरवं भ्रमः।।

Source: Ashtanga Hrudayam Sutra Chapter 8.30

Taking food even before the digestion of the previous meal will have adverse impact on the health. Due to this overheating the passages of stool and urine gets reduced and it becomes more difficult at the outlets if there is no work done after eating makes the internal parts of the body (intestines and bowel movement), less action or no action due to Vata Dosha and effected with any type of diseases.

Eat with तन्मना (tanmanā-mindfulness)!:

तन्मना भोजनगतः चित्तः।

Source: Ashtanga Hrudayam Sutra Chapter 8.35

Ayurveda also advocates, "One should concentrate on one's mind on the food while eating (mindfulness), means one should think while eating positive or negative and what we are eating without any other thoughts that will have greater impact on ones psychology and also have an impact on digestion."

Eat शुण्टि (fresh ginger) with सैन्दव लवण (Rock salt) before any meal!:



Source: Yoga Ratnakar 1

It is also mentioned in Ayurveda that for a healthy body one should eat small piece of Shonti (ginger) mixed with a small quantity of Saindhava Lavana (Rock Salt) before meal is good for health. This will increase digestion makes the tongue active in tasting the food and cleans the tongue and throat.

Drink उष्णोदक (Uṣṇodaka-boiled water), but according to the need:

उष्णं क्वथनोष्णं (हेमाद्रि commentary on अष्टांग हृदय संहिता सूत्र ५।१६)

uṣṇam kvathanoṣṇam

Water that is boiled and reduced to 1/4th or 1/3 rd or 1/2 is called as उष्णोदक, which is unlikely of what the modern water purifiers do.

According to Ayurveda consuming boiled water/warm water will increases the digestion power and the metabolism, soothing for throat, cleans the urinary tract, reduces hiccups, classifies Vata, Kapha Doshas etc.

Using boiled/warm water for the first seven days of a person suffering from fever, and also to reduce cough, common cold, breathlessness and pain in flanks (the side between ribs and hipbone). However, Ayurveda principle desist from using boiled water/warm water when a person is in alcoholism, fainting, vomiting, tiredness, confusion, thirst, burning sensation in the body, poisoning, Pitta Dosh.

Do लंघन (Lamghana- calorie restriction-fasting) once a week!

यल्लाघवाय कार्श्याय तल्लंघनं। (हेमाद्रि commentary on अष्टांग हृदय संहिता सूत्र १४।२)

yallāghavāya kārśyāya tallamghanam |

That which brings about lightness in the body or that which makes one lean is called as लंघन.



Source: Ashtanga Hrudayam Sutra Chapter 8.35

Still this is a practice used by many elderly people and religious minded people by skipping the night meal/dinner once in a week. It is also a common practice in Ancient India and followed by a limited number of people who are having religious mind in forgoing the night meal on every Ekadasi and observing one day meal in the day time during Karthikamasa (winter) and is called as Naktham by observing all these principles according to Ayurveda helps in clarity of sense organs, exertion of waste from the body, lightness, hunger, thirst, belching (trepnulu), enthusiasm and reduction in tiredness and improves psychology and improves the digestion.

Finally, Ayurveda emphasizes on drinking buttermilk after the meal, milk at the end of the day preferably in the night and water at the end of the night (morning) to ward of the diseases.

भोजनान्ते पिबेत्तक्रं वासरान्ते पिबेत्पयः। निशान्ते च पिबेद्वारि त्रिभिरींगो न जायते॥

Human life is a continuous coordinated working of the body

According to Dr. Subhankari P Rao, a consulting Ayurvedic Physician with Subha Ayurvedic Centre at Bangalore,

“Ayurveda has got better remedies for Aalzheimer’s, than Allopathy. Ayurveda has better therapy to rejuvenate your brain cells by learning how to deal with the stress and includes diet. It includes wholesome diet and lifestyle, Pranayama, Pancha Karma Therapy, Sirodhara, Nasya, Shirobasti, Shirolepa, etc., Ayurvedic Minerals given to normalize the depilated Tissue elements”.

B. “Sense Organs, Motor Organs, Mind, Intellect, Ego and Individual Soul”

The sense organs are healthy when they get diet of good quality and quantity. Ayurveda speaks about feeding each and every sense organs.

According to Dr. Mrutyunjaya of Sahatayu Ayurveda Centre, Bangalore,

“Hemorrhoids or Piles, Fistula and Fissures have gained notoriety for ages because of the accompanying pain, burning and bleeding from the rectum which causes inturn great stress and anxiety. Hemorrhoids are basically dilated veins in the region of the Renal Canal. The Non Surgical treatment termed as “Kshara Lepa” or “Kshara Sutra” is extremely good for curing the above diseases”.

Vagabhata” found that two works of “Charak” & “Sushrut” are too elaborative taking both into account in his Ashtanga Hridaya brought out the cream in 7120 easily understood versus. Ayurveda medicines have extraordinary powers to act on mind, body in addition to curing ailments. Mystic powers like physically appearing and disappearing, materializing sacred herbs, medicinal plants are used in Ayurvedic Therapy to cure any disease/ailment. It is also a practice by the Vedic Physicians when they breath in the infected air or spread rare herbs to heal the atmosphere in the living beings.

It is worthy to mention here Ashtanga Hridaya adopted by “Acharya Vagabhata”,

**rāgādirogān satatānuṣktānaśeṣkāya-prasṛtānaśeṣān |
autsuktaya-mohāratidāñjaghāna yo’pūrvavaidyāya namo’stu
tasmai ||**
Salutations be, to that primordial physician, who eliminates all diseases entirely, such as ‘raaga’ (desires for temporary) and other diseases which shadow life, which are integral part of living beings, and which are causes for autsukya (anxiety), moha (attachment), and arati (restlessness and adversity).
~ aṣṭāṅga hridaya (ayurveda text), 1

“Vagabhata” divided Ayurveda in eight parts and called them as eight branches of Ayurveda and are,

1. **Kaya Chikitsa**-general medicine and therapeutic (it deals with general ailments of adults).

2. **Kaumara-Bhritya/Balachikitsa (Pediatrics and Obstetrics)**-This branch of Ayurveda deals with the care of a women during Pre and Post Pregnancy and also Pre natal and Post natal baby care. In this part, it is clearly mentioned about various diseases of children and their treatment (*Shalya Tantra-Shalya Chikitsa*)
3. **Chalaky Tantra**-This branch mainly deals with ENT and Ophthalmology
4. **Shalya Chikitsa**-This branch of the subject deals with surgery and the great “*Sushrut*” is the first surgeon in ancient India who wrote “*Sushrut Samhita*” / “*Shalya Chikitsa (Surgery)*”.
5. **Bhut Vidya**-This branch of the book deals with Psychiatry and Para Physics studies.
6. **Visha Tantra**-Toxicology-This branch of the book deals with the toxins from Vegetables, Minerals and Animal Origins; in addition this branch explains in detail about the toxins that are present in the environment namely Air & Water, many at times are responsible for the spread of various epidemics.
7. **Rasayana**-It is nothing but the present new system of Rejuvenation Therapy. This is one of the main principles of Ayurveda that deals with the Rejuvenation of a particular matter / part of the body that has created the ailment or disease. The principle of Ayurveda mainly depends upon to rejuvenate that particular matter which can overcome the disease instead of substituting with external means as is the case in Allopathy.
8. **Virilification:** This branch of the subject deals with increasing Sexual Vitality and efficiency.

Saptha Dhatus: Ayurveda also viewed the health of a human being in terms of Saptha Dhatus (Seven Fundamental Principles/Issues)

- a. Rasa (Tissue Fluids)
- b. Rakta (Blood)
- c. Mamsa (Muscle)
- d. Meda (Fat)
- e. Asti (Bones)
- f. Majja (Marrow)
- g. Shukra (Reproductive Tissue)

The students of Ayurveda are expected to know and be familiar with ten skills namely,

“distillation, operative skills, cooking, horticulture, metallurgy, sugar manufacture, pharmacy, and separation of minerals, compounding of metals and preparation of alkalis.”

The students of Ayurveda are taught about various subjects along with the clinical subjects and as an example the teaching of anatomy was a part of the teaching of surgery, embryology is a part of training in Pediatrics and Obstetrics and the knowledge of physiology and pathology and all these are inter oven in the teaching of Ayurveda. In Ancient India, the process and training of Ayurveda to the Shishyas (Students) is to take place a minimum of seven years before a student attempts himself/herself independently.

Panchakarma

In Ayurvedic System of Ancient Indian Medical System, a high profile process of cleaning the human body internally to eliminate any unwanted material that causes disease and ailments is clearly described under the process Panchakarma. Panchakarma is nothing but purification and cleaning process of human body. This procedure mainly involves five stages namely,

Vaman

“induced vomiting helps clear the upper gastro till the duodenum (end of stomach) and part of the respiratory tract”.

Virechan:

“induced purgation clears the lower gastro from the duodenum (end of stomach) till the exit.”

Anuvasan

“Oil enema helps lubricate the rectal area and take out all the lipid soluble waste out through the anus.”

Niruhan

“nasal instillation of medicated substances helps clear the respiratory tract and para-nasal sinuses”

Navan/Naasya

“decoction enema cleanses the area from the transverse colon till the anus”

This process of Panchakarma is in use even today in many of the Ayurvedic Centres throughout the country especially in South India.

There is revival of Ayurvedic Medicine and Treatment in the Country; this Panchakarma treatment has been revived and you can see now Ayurvedic Healthcare Treatment Centres in Madhya Pradesh, Tamilnadu, Kerala and Andhra Pradesh and of which Kerala is the head of all the states in giving this type of Procedure namely Panchakarma and attracting many International Patients next to Srilanka. Also there are many rehabilitation Centres where Ayurvedic Treatment and Procedures are predominant. This Panchakarma Treatment is an answer to those who have no answer in Modern System of Medicine/Allopathy.

The Acharyas of Ayurvedic System of Medicine believes that every available material in this world such as Vegetables, Animal, Metals, Minerals have some kind of medicinal property or properties that have inherent powers to cure or helps maintain health of Human Beings. Some of the prominent Vegetable, Animal, Mineral and Metal, Materials that have got medicinal properties and are being widely used in Ayurvedic medicine preparations and are time tested because they are in use from Centuries.

Commonly used herbs and minerals

https://www.bionity.com/en/encyclopedia/List_of_herbs_and_minerals_in_Ayurveda.html

Botanical (Latin) Name	Common (English) Name	Sanskrit Name	Claimed Therapeutic Use (According to Ayurveda)
Acacia concinna	Acacia	Shikakai	Useful in bilious affections, jaundice, malarial fever, preventive to flatulence, mild laxative

Acacia nilotica	Indian Gum Arabic Tree	Babool	Demulcent, astringent, gonorrhoea, leucorrhoea, styptic, diarrhoea, dysentery, diabetes, Bitter tonic, ague, habitual constipation, atonic						dysentery, haemorrhages, bleeding, dysentery, anomaly of blood, bleeding from all orifices, discoloration of skin, bloody leucorrhoea, leucorrhoea, white discharges from vagina, help in pregnancy, anomaly of urine, Prameha, useful for childless women, increased fertility of women
Acorus calamus	Sweet Flag	Vacha	dyspepsia, flatulence, paralytic nervous affections, colic, epilepsy, dropsy, glandular diseases, rheumatic swellings, useful for children's ailments teething etc. For comfort from bronchitis, whooping cough & bronchial asthma. To support lung functions. Has immune system-boosting properties.						used in Vata-pitta dosha, useful in mental weakness, weakness of eyesight, nausea, vomiting, weak appetite, Flatulence, abdominal wind, abdominal colic, dysentery, piles, cardiac disorders, anomaly of blood, cough, bronchitis, pulmonary disorders, anomaly of urine and urination, fever, skin disorders, weakness, burning sensations
Adhatoda vasica	Malabar Nut	Vasaka	For intestinal problems such as amoebic dysentery & diarrhoea. Is digestive, anthelmintic, & anti-inflammatory, useful in irritable bowel syndromes and inflammatory condition of bowels.	Foeniculum vulgare	Fennel	Shatapushpa			
Aegle marmelos	Bael Tree	Bael	To control excess conversion of lipids & cholesterol. Useful in ophthalmic disorders, mild laxative, tonic, increases semen quality, cure vata dosha, poisonous effects, hepatosplenomegaly, spleen and liver disorders, cystic formation, hydrocele, kaphha fever, glands, anomalies of blood, anomalies of skin. Used in malaria fever, enlargement of liver, chronic and obstinate fever, dropsy, edema, removes constipation, appetiser, useful in infant's disorders such as diarrhoea, colic, vomiting etc.	Gaultheria fragrantissima	Indian Wintergreen	Gandapura			OIL:cures Vata, pain, stimulant, antipyretic, brings sweats, diuretic, antispasmodic, removes pain of all nature, useful in cardiac disorders, joints pain, sciatica, flatulence, wind formation in abdomen, Rheumatic pain, myolitis
Allium sativum	Garlic	Lasuna	Useful in improving hunger, good appetiser, anti-febric, vermifugal, digestive, abdominal colic, intestinal colic, ophthalmic disorders, pelvic inflammatory disease conditions, analgesic, body pain .	Hippophae rhamnoides	Seabuckthorn				BHASAM [Ashes]: used in respiratory disorders, hiccough, asthma, cough, cardiac pain, glandular swellings, rheumatism, arthritis, tuberculosis, pulmonary disorders, joints pain, increases sexual desire in male and female both, Impotency EXTERNAL: paste is applied in Pleuritis, Pneumonia, backache, painful inflammatory condition with swelling
Aloe vera	Indian Aloe	Kumari	To nourish the female reproductive system, promote lactation.	Jasminum officinale	Jasmine	Jati			cold nature, bitter taste, increases Vata and Kaphha Dosh, useful in Burning pain wounds, anomaly of blood, Oral problems, Tooth problems, Eyes disorders, Headache, migraine, antitoxic. OIL: cold, heals wounds, anomaly of blood, useful in skin, head and ophthalmic disorders, stomatitis
Andrographis paniculata	The Creat	Yavatika	For skin disorders. Has blood purifying & immune-boosting properties, as an anti-bacterial, anti-fungal agent.	Juglans regia	Walnut	Akschota			useful in facial paralysis, cervical lymphadenitis, adenitis, ringworm, edema, dropsy, swelling, fistula, opium poisoning, devermicular, purgative, laxatives, provides strength, pulmonary tuberculosis, cardiac disorders, uric acid diathesis, gout, burning sensations, rheumatoid arthritis, syphilis, gonorrhoea, dermatitis, skin disorders and anomaly of blood, blood purifier, useful in increasing the quantity of semen, condensed semen, increasing lactations in feeding mothers, creates sexual excitement both in male and female, increases vitality, vigour
Anethum sowa	Indian Dill	Satahva	For improving alertness. As an anti-anxiety agent. Anti-spasmodic, emmenagogue, stimulant, tonic, alterative demulcent, useful in rheumatism, nervous diseases, glands and scrofulous diseases, blood purifier, useful in chronic wounds which do not heal easily. As a food nourished body, vigour, purifies blood, appetiser, easy to digest, removes constipation, normalise bowel movements / as a remedy useful in mental disorders, epilepsy, mania, psychological disorders and helps to cure all mental diseases and their conditions.	Mimosa pudica	Sensitive plant	Lajjalu			for gynaecological disorders, skin disorders, bleeding piles, amoebic dysentery, diarrhoea.
Asparagus racemosus	Asparagus	Shatavari	FRUIT-BODY:Mild laxative, Anti-fever, useful in Cardiac or Heart problems, Rakta Pitta, Hematemesis, Hemorrhages, Arthritis, Vatavyadhi, Colic , Acidity and acidic eructations. ROOTS: Very strong purgative, should not be used alone	Mangifera indica	Mango	Amra			RAW MANGO: sour, tasteful, increases Vata & Pitta Dosh, RIPED MANGO: sweet, increases semen quality, appetiser, increases taste, wound healer, anomaly of blood,
Azadirachta indica	Neem	Neem	BARK and STEM is used: creates sweating, creates urination, Anti-vata, eliminates Skin disorders, Anti-febril, Anti-edema, Arthritis, Joints pain, Joints swelling, Antitussive, Vermifugal, anomaly of Blood, anomaly of urine etc.	Melaleuca leucadendra	Tea Tree	Kayaputi			useful in Hyperpyrexia, gout, uric acid, diarrhoea, skin disorders, bronchitis, cough, dermatitis, joints pain, muscular pain,
Bacopa monnieri	Bacopa	Brahmi	useful in kaphha, thirst, obesity, burning sensations, throat problems, intestinal worms, mouth freshener, analgesics, antitussive, antipyretic, excessive sweats, beneficial effects when taken in small quantity [50mg]in Low blood pressure and asthma.	Mel despumatum	Honey	Madhu			sweet, cool, easy to digest, removes constipation, better for eyes & voice, beneficial to heart, ripens wounds quickly, useful in obesity, frequent urination, hiccough, asthma, bronchitis, diarrhoea, nausea, vomiting, emaciation, excessive thirst, haemorrhagic tendency, faintness, burning sensation, healing wound
Balsamodendron mukul	Indian Bdellium Tree	Guggulu	useful in kaphha, thirst, obesity, burning sensations, throat problems, intestinal worms, mouth freshener, analgesics, antitussive, antipyretic, excessive sweats, beneficial effects when taken in small quantity [50mg]in Low blood pressure and asthma.	Mentha arvensis	Mint	Putiha			OIL and CRYSTALS: carminative, cool, analgesic, relieves painful muscular conditions, smells in Cold and coryza, relives headache, sinusitis, uses both internally and externally, very powerful in action, while use internally, use very small quantity [one drop in four divided doses] with precautions
Benincasa hispida	White Pumpkin	Kushmanda	Vata-kaphha nashak, mild laxative, digestive, appetiser, loss of appetite, abdominal colic, worms, vomiting, nausea	Mentha piperita	Peppermint				
Betula utilis	Himalayan Birch	Bhurjapatra	use as food, increased taste, increased hunger, digestive, help to pass abdominal wind, flatus	Nardostachys jatamansi	Musk	Jatamansi			
Boerhaavia diffusa	Boerhaavia	Punarnava	useful in heart disorders, abdominal colic, Gulm, vomiting, nausea, indigestion, haemorrhoids	Pinus roxburghii	Chir Pine	Shrivasa			
Capsicum annuum	Red Pepper	Katuvira	Diuretic, useful in heamatemes, haemorrhages, bleeding, cold in nature, as a food to renal stone patient	Piper longum	Indian Long Pepper	Pippali			
Cassia fistula	Golden Shower Tree	Aragvadha	SEEDS: smell increasing the taste of food, increased taste, appetiser, Cholagogue, useful in abdominal colic, flatulence, wind formation, offensive flatus, vermifugal, dysentery, diarrhoea, Gulma, indigestion, inflammatory condition of bowels, renal calculus, gonorrhoea, obstruction of urine, nausea, vomiting etc.	Prunus amygdalus	Almond	Vatadha			
Cedrus deodara	Deodar Cedar	Devadaru	SEEDS: useful in flatulence, renal disorders, pathophysiology of small and large intestines, salpingitis, Impotency, Female genital disorders, ROOT: vermifugal, spleenomegaly, physical weakness, cholecystitis, problem before delivery, cardiac problems, piles, colic burning sensation, asthma, hiccough, mouth freshener, EXTERNAL: Burns, abscess	Punica granatum	Pomegranate	Dadima			
Cinnamomum camphora	Camphor	Karpoora	JUICE:useful to teeth, skin and hairs, indicated for the treatment of Kaphha-vata disorders, cough, bronchitis, worms, asthma, skin diseases, oedema, mucous disorders, anemia, digestive, support and nourished body, cholegogue, hepatomegaly, liver disorders, loss of appetite, vertigo, hepatosplenomegaly, piles, indigestion, headache, weak vision, EXTERNAL: Burns, skin diseases, leucoderma, hair falling, alopecia	Pyrus malus	Apple	Seva			
Citrus grandis	Pomelo	Mahanambu	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Rosmarinus officinalis	Rosemary				
Citrus limon	Lemon	Nimbaka	EXTERNAL:deodorant, useful in skin disorders, anti-vermicular, wounds us cervix, wounded piles, smells in Cold and coryza, muscular and joints pain, myopathy: INTERNAL: for excessive salivation, digestive, antipyretic	Salmalia malabarica	Silk Cotton Tree	Shalmali			
Citrus medica	Citron	Bijapura	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Santalum album	Sandalwood	Chandana			
Cucumis sativus	Cucumber	Trapusha	EXTERNAL:deodorant, useful in skin disorders, anti-vermicular, wounds us cervix, wounded piles, smells in Cold and coryza, muscular and joints pain, myopathy: INTERNAL: for excessive salivation, digestive, antipyretic	Sapindus mukorossi	Soapnut Tree	Arishta			
Cuminum cyminum	Cumin	Shvetajiraka	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Sesamum indicum	Sesame	Til			
Daucus carota	Carrot	Garjira	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Sesbania sesban	Egyptian Rattle Pod	Jayanti			
Eclipta alba	Thistles	Bhringaraja	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Shorea robusta	Sal Tree	Shala			
Embelia ribes	False Black Pepper	Vidanga	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Solanum lycopersicum	Tomato				
Eucalyptus globulus	Eucalyptus	Nilgiri Taila	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Trigonella foenum-graecum	Fenugreek	Medhika			
Ficus bengalensis	Banyan tree	Vata	FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Triticum sativum	Common Wheat	Godhuma			
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Vetiveria zizanioides	Poppy	Ushira			
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Vitex negundo	Five-leaved Chaste Tree	Nirgundi			
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Vitis vinifera	Grape	Draksha			
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Wrightia tinctoria	Sweet Indrajao	Hyamaraaka			
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Xanthoxylum alatum	Toothache Tree	Tumburu			
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative	Zinziber officinale	Ginger	Sunthi			in digestive disorders like low appetite, indigestion, nausea, vomiting & motion sickness.
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative		Alum	Saurashtri			INTERNAL: Bloody dysentery, Dysentery, worms, Remittent and intermittent fever, anti-tussive, EXTERNAL: Piles, wound, traumatic wounds and conditions, stings, itching, eczema, conjunctivitis, leucorrhoea, otorrhoea, gonorrhoea, gargles in pharyngitis, tonsillitis, throat problems
			FRUITS:carminative, anthelmintic, stimulant, alterative, anti-dyspeptic, anti-flatulent, skin diseases, rheumatism, diuretic, laxative, purgative		Conch Shell	Shankha			BHASAM [Ashes]: Loss of appetite, indigestion, peptic

Botanical (Latin) Name	Common (English) Name	Sanskrit Name	Therapeutic Use (According to Ayurveda)
Sodium carbonate		Svarjikshara	ulcers, duodenal ulcers, hyperacidity, bronchitis, hepatosplenomegaly, Gulum, Asthma, cough, respiratory disorders INTERNAL: useful in constipation, Diuretic, Gulmanashak, Colic, pain abdominal, worms intestinal, flatulence, eructations, abdominal winds, tympanitis, Irritable bowel syndromes EXTERNAL: promotes suppuration of boils, burns, pimples, leucoderma, white patches of skin
Sodium Bicarbonate		Tankana	First purify according of Ayurveda directions: Increased digestive fire, Kaphha nashak, antitoxic, cough, bronchitis, asthma, pulmonary respiratory disorders, antipyretic, Gulum nashak, colic, bodyache, sensation of chilliness etc. splenomegaly hyperacidity, diminished hunger, stomatitis EXTERNAL: eczema, ringworm, itching of skin, mouth pain in aphthea, vaginal itching, leucorrhoea, hydrocele, mammary gland inflammation, toothache, black spot on face etc.
Cowrie Shell		Varatika	BHASAM [Ash]: used in colic of all nature, mucous colitis, dysentery, hyperacidity, weak assimilation, diarrhoea, gastritis, gas formation, flatulence, excessive thirst, tympanitis, rumbling in abdomen, loss of appetite, Irritable bowel syndromes, improves digestive power, asthma, bronchitis, otorrhoea, dry cough, Tuberculosis, exhaustive disease conditions, aphthea, stomatitis etc. BHASAM [Ash]: used in ophthalmic disorders, night blindness, kaphha-pitta disorders, jaundice, liver disorders, hepatitis, anomalies of urine, diabetes, asthma, cysts, glands, diarrhoea, mucous colitis, dhatu kshaya, tuberculosis, bacillary dysentery, gonorrhoea, impotency, improves digestion, beneficial in vomiting and nausea.
Natural Zinc		Yashad Bhasma	

In the preparation of Ayurvedic Medicine the above materials are used in Single or in Combination combined with herbs, and are purified by a set of procedures practiced since Ancient Period before preparations. It is a proven principle that no material or herb cannot be used without following the process of purification because unpurified materials/metals/herbs are not allowed in the preparation and use of Ayurvedic medicines.

Following are some of the forms of Ayurvedic Medicaments

- Crud Powder of Herb** (Powdered herbs are raw (crude or prepared) herbs that are ground or pulverized into a powder. They may be single herb products or formulas (combinations of herbs). They are not extracted or cooked): This is mainly used as Decoction or Tea for internal and external uses. And it is called Quath/Decoction/Herbal Tea.
- Fine Powder:** The fine powder of herbs used as Medicine with water or in food for internal and external uses-it is also called as Churna/Powder.
- Herbs cooked in eatable oils:** Some of the herbs cooked in eatable oils in accordance with the procedures laid down in the Ayurvedic preparations can be used internally and externally and is called, Herbal Oil/Tail.
- Herbs cooked in Ghrat:** Herbs cooked in Ghrat or Ghee or Butter is also an Ayurvedic medicine used for treatment.
- Use of Herbs to prepare Asav/Arista/Sura:** Herbs are also used along with kind of light wine obtained after fermentation.
- Herbs used for distillation:** This type of preparation is called Arka.

Rasaudhi/Kharlya Rasayan

The other preparation of Ayurveda medicines namely Herbs used with minerals and metals and ingredient from Animal Kingdom.

While preparing the above Ayurvedic medicines care should be taken and the procedure that is being adopted since

centuries is to be strictly followed while using metals, minerals, animal kingdom and certain herbs to be purified.

Bhasma/Ashes

The other Ayurvedic preparations namely Bhasma/Ashes, while preparing strict rules and regulations that are in use and practice and laid down by our ancestors should be strictly followed. All these preparations should be tested as per the rules laid down in Ayurvedic texts before use.

Preparation of Parpati: The term Parpati (thin flake like medicine) has been used in many context of Rasa Shastra. Parpati is a thin Flake like preparation consisting of Parada, Gandhaka (sulphur) and other drugs which are developed from Parada.

The present position of Ayurveda world wide

Based on the World Health Assembly Resolution on Traditional Medicines (WHA62, 13, compare as well as 2008 beizing declaration on traditional medicines) the WHO has established Traditional Medicine Strategy, which involves among other complementary Health Systems, Ayurveda. The first previous Global Strategy was published in 2002 and dealt especially with herbal medicines, the current version 2014-2023 is beginning to consider aspect of T&CM practices and practitioners and whether and how they should be integrated into overall health service delivery. It is as well as part of the 2013, WHO, WIPO, WTO, TRIPS, Study on health innovation and access to medicines.

WTO mentions Ayurveda in its Intellectual Property Strategy. Traditional Medicine including Ayurveda contributes its presence in many communities World Wide to the health status and it is being used in certain communities even in developed countries. It is noteworthy to understand this type of traditional medicines like Ayurveda has a long history in the use of healthcare and healthcare maintenance, disease prevention and procedures in particular chronic diseases that have no answer in the modern system of medicine.

The recognition of traditional medicines in particular ayurvedic medicines is an important aspect of national health policy and also creates export potential and earns foreign exchange. WTO, WIPO and WHO ask for respect for both the economic value and the social, cultural significance of traditional knowledge and supports documentation of traditional medical knowledge and enhanced regulation of quality, safety and efficacy of such products.

WHO advices to,

“Integrate traditional and complementary medicine services where appropriate, due to healthcare service delivery and self healthcare and to promote an improved universal health coverage”

India: The Government of India in view, to revive the ancient Indian Medicinal Systems like Ayurveda, Siddha, Naturopathy, Yoga established, the Department of Ayush. In addition, Research in Ayurveda is undertaken by the Central Council for Research in Ayurveda and Siddha (CCRAS) through National Network of Research Institutes.

In 1970, the Government of India aimed to standardize qualifications for Ayurveda Practitioners and provide

accredited institutions for the study and research of Ayurveda, passed in 1970, by the Parliament of India, the act namely ***“the Indian Medical Central Council Act”***.

Subsequently in 1971, the Government of India established,

“The Central Council of Indian Medicine (CCIM)”

under the Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy (Ayush), Ministry of Health and Family welfare to monitor higher education in Ayurveda in India to help and promote Ayurveda, the Indian Government and the State Governments and the Union Territories supports in Research in Teaching of Ayurveda in many ways and also helps institutionalize traditional medicines by opening different centres in the major towns and cities. The State sponsored Council of Research for Ayurvedic Sciences (CCRAS) is designed and established to teach Ayurveda and also to do research. According to 2013 census, India is having over 180 training centres in Traditional Ayurvedic Medicine offering Bachelor Degree in that discipline.

To arrest and fight bio-piracy and unethical patents in 2001, the Government of India setup a digital library called, ***(Tradition Knowledge Digital Library)*** as a Repository for formulations of various systems of Indian Medicine such as Ayurveda, Unani and Siddha. These formulations come from over 100 hundred traditional books. An Indian Academy of Sciences Document quoting 2003-2004 report mentions that, India had 4,32,625 (equalant to 463,625 in western numbering) registered Medical Practitioners, 13,925 dispensaries, 2,253 hospitals and a bed strength of 43,803 and 2009 undergraduate teaching institutions and 16 Post Graduate Institutions. In India majority of the insurance companies covered expenses for Ayurvedic treatments in some cases such as Spinal Cord disorders, Bone disorders, Arthritis and Cancer around 5 to 10 percent of Health Insurance Claims are from this sector.

Nepal: Our neighboring country Nepal, once a part of India established the National Ayurvedic Training and Research Centre (NETRC) to do research work in Ayurvedic Medicine with herbs in that country.

In Nepal about 75 to 80% of the population use Ayurveda and is the most practiced form of medicine in Nepal.

Srilanka: In the sub continent like India Srilanka is also practices as a traditional medicine in Ayurveda similar to India, the Ayurvedic Practitioners in Srilanka also depends and refers to texts that are in Sanskrit regarding Ayurveda as the Indian Ayurvedic Practitioners using. However, there are some differences in the use of herbs because each country will depend upon the local herbs that are available with medicinal properties. In 1980, the then Srilankan Government established,

“Ministry of Indigenous Medicine to revive and regulate Ayurveda. The Institute of Indigenous Medicine (Affiliated to the University of Colombo) offers undergraduate, post graduate and MD degree in Ayurveda Medicine and Surgery and similar degrees in Unani Medicine. As in India in Srilanka also there are 62 Ayurvedic Hospitals, 208 Central Dispensaries that serves about three million people or 11% of Srilankan population according to 2010 census; in addition there are 20,000 registered practitioner of Ayurveda in that Country”.

According to Mahavamsa, an Ancient Chronical of Simhalis Royalty from the 6th century C.E., King Pandukabhaya of Srilanka (Reigned) 437B.C.E to 367B.C.E) had lying-in-homes and Ayurvedic Hospitals (Sivikasotthi-Sala) built in various parts of the country. This is earliest document evidence available regarding institutions dedicated specifically to the care of the sick anywhere in the world. Mihintali Hospital is oldest in the World.

Opinion of Experts Regarding Drinking Water

Ayurveda emphasized the need of drinking water and how it benefits the health of a person and the procedure that is adopted to intake of drinking water.

Any system of medicine says that,

“Staying hydrated is key to maintaining one’s overall health condition.”

It is the considered opinion of many healthcare professionals, and it is a pre established notion in Ancient India during Vedic Period and subsequently and after the development of the Ayurveda Medicine,

Hydration of the body is key to,

“From increased energy improved mood and enhanced brain performance to weight management and decreased joint pain”.

Regarding the intake of water, Ayurveda has its own system of rules and regulations and restrictions, to get optimum benefits of drinking water.

In the words of Ayurvedic expert, Dr. Kriti Soni, Head of R&D, Kpiva,

Drinking warm or room temperature water only

Drinking warm water can

“eliminate symptoms of Kapha Dosha, which is the Ayurvedic mind-body element associated with Earth and Water. It reduces food cravings, helps in improving digestion and brings relief in case of cold and cough. Warm water or ‘Ushnaja’ makes you feel lighter and also helps improve the Kapha Dosha by eliminating it from the body. In addition, when a person consumes Warm Water during the whole day, it curbs hunger pangs and lets you limit junk food”

Ice Cold Water is a strict NO: Dr. Soni advises against the consumption of Ice Cold Water. According to her,

“Ice-Cold Water slows down the digestive fire, thereby effecting digestion and the absorption of foods or nutrients by the body”

Avoid drinking water immediately after meals

According to Dr. Soni,

“Drinking water immediately after meals slows down the digestion process as it makes your meal heavier to digest”

Water should be consumed while seated:

In the words of Dr. Soni,

“Water should always be consumed in a seated position rather than standing. This helps in the proper and efficient absorption and distribution of the water consumed.”

Add few drops of lemon, some mint leaves, ginger to the water

According to Dr. Soni to reap more benefits by drinking water,

“One can make their water more detoxifying just by adding few drops of lemon, some mint leaves and ginger”.

As per Ayurveda, what is the quantity of water of intake:

According to Ayurveda medicine,

“A person should ideally have eight glasses of water per day; but it can vary depending on a person’s weight and gender”

However in the words of Dr. Soni,

“Women should consume 2L of water and men should consume 2.5L of water”

Some more illustrations of Ayurvedic procedures that are applicable daily.

**“dinante cha pibed dugdham nisante
chjalambet bhojanante pibet takram vaidyasya kim
prayojanam?”**

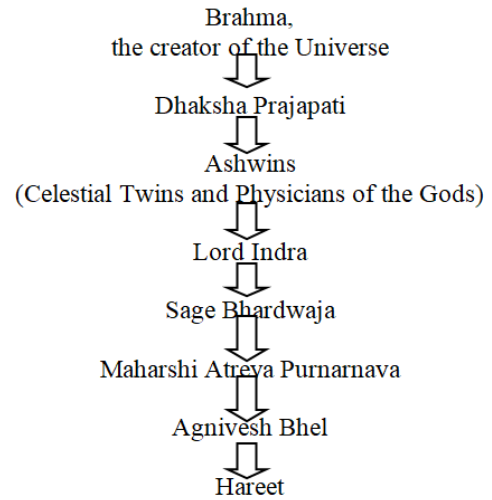
The Acharyas and Vaidyars of Ancient India prescribed certain items that have to be taken regularly to treat the body and soul in hale and healthy condition. Every one after their dinner before going to bed should compulsorily take a glass of milk unadulterated; and when they woke up early in the morning they should take a glass of cold water and in the afternoon after the lunch they should have glass of buttermilk; If one follows these procedures regularly without any break, one keep their health hale and healthy and free from diseases/ailments. This is how the ancient Maharshi’s and Acharyas identified certain procedures to keep the body hale and healthy that even a common man can do it without any difficulty,

**“Bhuktva satapadam gacche chhaya
yaamhisainahasainaha”**

The Acharyas and Vaidyars of Ancient India have also developed a simple procedure for the well being of the mankind that everyone should make it as an habit, to walk slowly a minimum of 100 feet after the meals, which makes the digestion system active and all the intake will be converted into energy that is used for the body and to make the immune system better to ward of the evil effects that may cause disease/ailment.

CONCLUSION

In Ancient India, especially during Vedic Period and subsequently the Maharshis and Acharyas, notable among them Dhanvantari, Athreya, Agnivesya, Charaka, Vradhabala, Sushruta who gave enormous knowledge of healthcare and healthcare procedures derived from the nature itself. In Ancient India people used to believe that Ayurveda is the Upaveda of Atharvaveda and is composed of two words of Sanskrit namely, **Ayur (meaning life), Veda (meaning knowledge)**. The Ancient mythological books revealed and the belief of people in those days is that Ayurveda is descended from,



The entire knowledge brought from the Ancestors has been compiled by Acharya Charaka in his treatise Charaka Samhita on the principle that,

“prevention is better than cure”.

Acharya Charaka Samhita propagated that,

“A physician who fails to enter the body of a patient with the lamp of knowledge and understanding can never treat diseases. He should study all the factors, including environment which influence a patient disease and then prescribe a treatment. It is more important to prevent the occurrence of disease than to seek a cure”.

Ayurveda mainly deals with how to prolong life free from disease/discomfort/ailment and that without mentioning the name of Dhanvantari who is considered to be the incarnation of Lord Vishnu as mentioned in Hindu Mythologies, Ayurveda is incomplete.

In this article, an attempt is made to trace out how this healthcare procedure namely Ayurveda was formed to help the mankind in driving out the health problems by using natural resources, a gift by the almighty to the mankind and how to live hundred years peacefully. As already mentioned above, there are many Maharshis and Acharyas who spent their entire life in making this form of Ancient Indian Medicine, and how it was used and the preparation of the medicines from the naturally available herbal plants and the minerals are all discussed in brief, and my attempt is a drop in Ocean. Also the aim of this article is to bring out the lost treasure of Ancient Indian Medical Procedure whose origin is from Vedas mainly Atharvanaveda. So that, the present generation will know the importance of Ayurveda and its application to cure numerous diseases/discomforts that have no answer in the present system of medicine namely Allopathy. The Ancient Maharshis and Acharyas have not left any place untouched in healthcare and healthcare procedures to ward of these health problems that makes a person non functional fully/partially/invalid.

In this article a brief description regarding main diseases/discomforts/procedures to clear them and also the usually available medicines that have greater impact on the diseases and discomforts, are narrated.

Ayurveda, the Ancient form of Indian Medicine, not only deals in curing diseases/discomforts but also explains the basic

principles of living free from diseases/ailments and habits in living and food to make the body and soul free from stresses and strains. It is heartening to note that the Government of India, the present and previous governments have started the Department of Ayush to bring out the glory of Ancient Indian medical System in Ayurveda, Siddha, Unani, Naturopathy and Yoga.

I conclude this article, by mentioning the words of Roderico H Ofrin, the World Health Organisation representative to India during the recently held G20 meeting said that,

“I always say a prepared India is a prepared World because it is a resource for the World for preparedness, but also a healthy India is a healthy world because its investments in health, for its people actually change the Whole Health Global Landscape”

Acknowledgment

I sincerely express my acknowledgment to one and all from those luminaries and icons who have mastered the subject on Ancient Indian Medical System during Vedic Period and subsequently who spent lot of time and energy to identify and bring out the glorious past in Vedic Period and subsequently in Healthcare and Healthcare procedures and those Maharshis and Acharyas who developed this System of Medicine when the rest of the World is in dark in health and healthcare, the cream and philosophy of Ancient Indian Medicine that is embaded in Sushruta Samhita, Charaka Samhita and such other valuable unparallel books in Indian Medical System from which I have taken the important parts and such other information that is needed in this article. I have got inspiration while reading those articles written by those luminaries and icons to write this article for the benefit of the subsequent generations. This my acknowledgment may be taken as an individual acknowledgment and permission in making use of their efforts to bring out this article.

Declaration

The author declares that there is no competing interests nor any gains whatsoever, except to bring out the past glory of the Ancient Indian and Medical System and how they are relevant and appropriate even today for certain ailments/diseases where there is no answer to cure except containing the diseases and prolonging the life.

References

1. Traditional Indian Medicine during Vedic Period-www.indianetzone.com
2. Vedic Health Care System (Clinical Practice of Sushrutokta Marm Chikitsa And Siravedhan) - <https://www.exoticindiaart.com/>
3. The Vedic System of Medicine-Ancientindia wisdom.in
4. Review of Mantra Chikitsa in Ayurveda-Journal of Ayurveda and integrated Medical Sciences-<https://jaims.in/jaaims/article/view/1370>
5. Continuation of Vedic India in medical Science - <https://indianethos.com/contribution-of-vedic-india-in-medical-sciences/>
6. Anatomy in Ancient India: a focus on the Sushruta Samhita-PMC-www.ncbi.nlm.nih.gov
7. Contribution of ancient Indian knowledge in Modern Medicine by Vedas-www.ncbi.nlm.nih.gov
8. Medical Science in Ancient Indian Culture by Naryana-www.ccras.nic.in
9. Charaka, Surgeon and Physician respectively - [https://www.massmed.org/About/MMS-Leadership/History/The-Sanctity-of-Medicine-\(pdf\)/](https://www.massmed.org/About/MMS-Leadership/History/The-Sanctity-of-Medicine-(pdf)/)
10. Charaka-Wikipedia
11. Charaka Samhita-Wikipedia
12. Who discovered Surgery first-www.ncbi.nlm.nih.gov
13. Sushruta: The father of Surgery PMC-NCBI-www.pubmed.ncbi.nlm.nih.gov
14. Importance of Atharvaveda and medicine - <https://iie.chitkara.edu.in/index.php/iie/article/view/15>
15. Which Vedas discusses diseases of Medicine-www.ncbi.nlm.nih.gov
16. Skin in health and diseases in Rigveda - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3827509/>
17. General Medicine In Atharvaveda With Special Reference To Yakma (Consumption/Tuberculosis) - http://www.ccras.nic.in/sites/default/files/viewpdf/jimh/BIIHM_2002/1%20to%2014.pdf
18. Atharvaveda-Wikipedia
19. The concept of Public Health in Atharvaveda-www.researchgate.com
20. Atharvaveda Samhitas / Vedic Heritage-www.vedicheritage.com
21. Medicine and Atharvaveda-exoticindia.art
22. Traditional Medicine and Surgery in Asia-www.britannica.com
23. Status of renal transplant in India-www.jpgmonline.com
24. Know all about Sushruta, the first ever plastic surgery-www.indiatoday.com
25. Opinion/The diety/the elephant and the plastic surgeon-www.livemint.com
26. Vedic Plastic Surgery to test tube karna non science claims-www.theprint.com
27. Science in ancient India-reality-www.goodreads.com
28. History of Surgery in Ancient Middle and Modern Era-A review article-www.ijrt.org
29. Evolution of surgery from Ancient to modern times history-www.ukessays.com
30. History of Surgery-www.wikipedia.com
31. Some similarities between modern and primitive medicine-www.dalspace.library.dal.com
32. History of Indian Medicine & Surgery-Asopa Hospital and Research centre-www.asupahospital.in
33. Principles of Ancient Surgical Training vs-A-visyoga-www.ijhsr.org.
34. A note on common healthcare: derived from the Vedas-29th August, 2020-www.vedicwellnessuniversity.com
35. The vedic system of medicine-Ancient India Wisdom-www.ancientindianwisdom.com
36. Traditional medicine and surgery in Asia-www.britannica.com
37. Overview of Indian Healing tradition-history of science-national centre for biological science-www.ncbs.res.in
38. Ayurveda/Johns Hopkins Medicine-www.hopkinsmedicine.org
39. A glimpse of Ayurveda-the forgotten history and principles-www.ncbi.nlm.nih.gov

- | | |
|---|--|
| 40. Medicine during ancient India-ancient India history notes-www.prepp.in | 43. Evolution of medical surgical nursing-www.nursingenotes.com |
| 41. Origin of Ayurveda-www.nhp.gov.in | 44. Historical development of healthcare in India-www.researchgate.com |
| 42. Development of medical surgery in India Current-concept of health, ethical-www.slideshare.net | |

How to cite this article:

Avadhani C.L (2023) 'The Glory of Indian Medical System During Vedic Period And Subsequently And The Evolution of Ayurveda Also Called Upaveda/Panchamaveda Developed Thereon By The Exponents', *International Journal of Current Advanced Research*, 12(07), pp.2277-2294. DOI: <http://dx.doi.org/10.24327/ijcar.2023.2294.1495>
