

AYURVEDA - STILL MISSING

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ABSTRACT

Now a days, Ayurveda has most demandable science across the world. The peoples from the abroad are eager to know, what is Ayurveda? Most of the Govt. institutes, Ministry, as well as private NGO introduce / limited Ayurveda only upto herbal medicine. But herbal medicine are one of the part of Ayurveda. Except herbal medicine, there are lot of other ways of living the happy life (*Sukhayu*). Ayurveda contains Dincharya, Ratricharya, Rutucharya, Pathya-pathya, Mantra-Chikitsa, Age wise, diseasewise suitable rules for the patients that's why Ayurveda not only the pathy but also life science. In this article, I explained about the other part which are still missing or we are uses on daily basis but we don't know scientific backround behind that like Tandul sevan, Snan, etc. Daily drinking of warm water in winter & rainy season is good for health, quantity of daily drinking water, etc. for this there are a rules in Ayurveda . This is very general statement but very useful for health. We the Vaidyas should literate the other people regarding this. In general, people also understand that Ayurveda means only *jadi-buti* & nothing else. Actually 75% of Ayurveda science also unknown to the people & Govt. of India too. It's our moral duty to propagate proper & real Ayurveda in front of the world. Everyone should avoid malpractice. We have a great science like Ayurveda & we should use that for the welfare of the society. IInd myths regarding Ayurveda that it's has late result but that is not so. We Vaidyas should clear this points among the general public. Here, I quoting some points regarding the topic of missing parts of Ayurveda will be helpful for raising the Ayurveda strength & Ayurveda lover.

KEYWORDS: Missing part, therapy & Ayurveda.

INTRODUCTION

Ayurveda has its own specialities. They have in transmitted from generation to generation. It has its own specific theories & principles. The scholars in Ayurveda & the successful efficient vaidya both ancient & modern, have revealed many points of sciences of Ayurvedic treatment. Generally patients are under-impression that Ayurvedic theories of principles even though belong to natural laws, lead to a patient to monotonous lengthy cure.

Taking this into account in the last 3 to 4 decades, some efficient vaidyas have given a new tone of tenor to Ayurvedic practice. Using panchakarma as an important cracks of the Ayurvedic treatment. Pancha-karma no doubt is a theory & therapy of purification of body & body elements. Pancha-karma is administered along with pre & post therapy of sweating & oleation (swedan & snehan). If practically & systematically panchakarma is applied with snehan & swedan with scientific discipline. It exhibits good result in a very short period. On the practical level short or long are relative terms. In relation with the modern drugs Ayurvedic drugs shows a little bit good result after longer time, even if with panchakarma,

the period since to be short in comparison to modern drug, it is still lingering. It must be here noted, this is the only secure & safe period to obtain good results from the drugs.

So called instant cure drug in modern practice, they are not safe & secured, it is proven fact throughout the world that modern drugs even if instant cure, they cause harm to the body, may cause side effects, reaction, allergies, etc. So right from the chronic diseases Ayurvedic practitioners undergo & prefer the use of panchakarma now a days in their practice to evaluate the disease. This is creditable no doubt.

The questions still remains, Ayurvedic practitioners are unable to eradicate the all type of diseases satisfactorily in their practice of panchakarma, one should think seriously & deeply on this point. It may not be wrong, if I may say, partly success of Ayurvedic treatment with panchakarma must be studied in depth sagiciously.

Only panchakarma is not enough taking it for granted that panchakarma has its own significant role in

Ayurvedic treatment. We target so many other important patient, which have been dealt with & noted in Ayurvedic literature. Good Ayurvedic practitioner should not target to pay his attention to these patient which are contributory to Ayurvedic successful practice. Some of such patient, I wish to note down here for the clarification. These patient are scattered & noted at random in Ayurvedic original volumes, they are as below -

‘यस्य उच्चारणमात्रेण व्याधीरुपशाम्यति I

देवादयश्चप्रसन्ना भवन्ति II ”

चरक

Mantra chikitsa

‘ मंत्राः प्रभावात् कार्यं कुर्वन्ति I ’ चक्र.

Particularly in Indian vedic literature, so many mantras have been mentioned. Mantra therapy is not a new therapy in Indian culture. It is traditionally known to every Indian due to impact of modernization & modern sciences. The percentage of such people, who believe in mantras (mantric therapy) termly has come down.

Percentage of disbeliever, since increase to my conscious mantra therapy is also one important therapy, which secures proper place in the treatment. It is a science of pure tradition coming down from Gurus of supreme level.

The mantras do not show effect due to so many causes, but a pure mantrik, who observes charity & all the disciplines & rules as have been stated in mantra science, get success.

To me, every type of therapy, every type of specific treatment has its own field of work. Every therapy could not be used everywhere, mantra has also its field of work. It has a definite limit of its own chanting of mantras is a subject beyond the working field of science. So mantra field starts, where the scientific field of measurement ceases.

I would better like to elaborate each and every point noted here below for the perusal of great thinkers. The point and its field of working or the specific significance of the points in Ayurvedic treatment. You would surely go through these points, consider more deeply and would definitely come to know their importance & the values in our Ayurvedic treatment. As for example:-

1) Anjan (अंजन)

Eventhough various functions & projects on the blindness & the various eye diseases are organized on the national & international levels in the world & Ayurvedic practitioners are totally neglected by the organizers, we have in Ayurveda, a lot of literature available in this field & the Ayurvedic literature is also competent enough, still Ayurvedists are not taken in to account on the world charts. Not that the eye –patients are also knowing that

Ayurveda has also got some contributory knowledge regarding eye diseases, they do never think Ayurveda for their eye diseases. It is I think, because we have never paid attention on this point. Never tried the authentic formulae & the *Anjan*, *Rasaanjan*, etc. for the patients. This publicity & practice of using *Anjan* we have lost, we are lagging behind. Practically you please refer *Sushrut Utaar-Sthan* & the 1st chapter, we see the term ‘*चक्षुर्वेद*’ (*Chakshurved*). Used by Dalhana – its our duty also to try to make research & find out where the *Chakshurved*, the entire science of the eye –the ophthalmology in AYURVEDA is concealed or hidden?

Sindhi people traditionally accustomed to use *Anjan* and we see most of the Sindhi people have sparkling eyes, they have less patients of eye diseases & specta they use a little.

If Vagbhat says, one performs *Anjan*, uses pure *Rasaanjan* for the eye regularly, “The eye sight will remain sharp up to the end of life & no eye disease will take place.”

Thus *Anjan-vidhi* is of very greatly important factor contributing maintaining eye –sight & preventing eye diseases.

It is a must because Vagbhat says

“चक्षु रक्षायां सर्वकालमनुष्यैः यत्नः कर्तव्यः जीविते यावदिच्छा |

व्यर्थो लोकोऽयं तुल्यरात्रिं दिवानां पुसां अंधानां विद्यमानेऽपि वित्ते || ” अ.ह .

2) Navan- Nasya (नावनं-नस्य) - (Nasal drops)

It one important among the sixty processes (व्रणस्य षष्टीरूपक्रमाः) of the Ayurvedic treatment of against ulceration. Most useful against *Vataj* & *Pittaj-Vran* (the ulceration). *Snehan*, *Rakshan-Nasya*, *Shodhan* & *Shaman Nasya*, *Marsh-Prati-marsh Nasya*, *Moordh Virechan Nasya*, *Bruhan Nasya*, *Avapid Nasya* & all of these various types of *nasya vidhi* are clearly stated in Ayurveda –*Samhita*. It is also elaborated what instruments to be utilised, the time, dose & form of the medication all available in details.

Many of disorders & diseases which are related with the neck & the head & shoulders could be easily eradicated with systematic use of particular *Nasya*. For your precious information, I may add here, I have visualised, some persons in my contact, say, they do not become victim of *Vishwachi*, *Avabahuk* the diseases which has become very commonly by now is spondylitis, regular use of *Nasya* prevents early old age, hair-greying, bald head, damage of motor & sense organ centers. Such as important therapy *Nasya* must be re-vitalised for the society.

3) Gandush (गंडूष) (Gargles) & Kaval (कवल) (Mouth-Wash)

In our day to day life, we have missed the important process of the use of *Gandush* called gargles in the modern terms. By now, we come across the daily add of 'mouth wash' to avoid bad smell – odour through mouth. These are also so many other deodorant & tooth-pastes with fragrances available in the market. We are paying crores of Rs per day for it. To me, if Ayurvedic would have well studied & been implemented Ayurvedic could have extensive hold on the market & no other modern formula could exist.

Gargling is of many types. But in general, it is beneficial for strength of jaw, clarity & melody of voice, charming face, excellence of taste. No ulceration of the mouth, burning in the mouth & excessive thirst are satisfied.

4) Dant-Dhavan:- (Brushing and cleaning of teeth) - is an unavoidable of the daily routine of the regimen of everybody's life. Hundreds of tooth powders & pastes are prevailing in the world. Each Producer claims his product to be perfect. Practically we see, the ulceration, decaying of teeth, tooth-ache & many a problems of tooth diseases are urged out by now, even if modern powders and pastes are in regular use. This pitiable plight is suggestive – we are lacking in introducing Ayurvedic theory and concepts regarding *Dant-Dhavan* in the society. There is great dispute amongst the scientists & the research workers of the modern age, some say Chlorophyll one ingredient of modern tooth pastes, is a must for the teeth & some differ on this point. As our own experience of so many Ayurvedists goes on, we meet with & visualise practically that most of the patients having the frequent complaints of mouth ulcers (stomatitis) are seen / found using modern pastes containing chlorophyll, etc. To treat them properly, we recommend & advice them to stop the modern tooth paste & the complaint is eradicated replacing are Ayurvedic pastes & powders.

The point should be well noted, Ayurvedists fall short in advertising themselves properly and competently for want of sufficient money. Otherwise the world will accept & welcome Ayurveda & its a drug preparation & products, which have undisputable scientific base & are proved more powerful harmlessly.

5) Dhum-Pan Or Dhumra-Pan (धूमपान)

As is well established term by now. Not exact but a proximal meaningful modern English term could be smoking. Nowadays smoking has become a very common thing thousands – lacks and crores of people are seen not only using modern cigars, bidis & also gudgudi, they are witnessed addictions to smoking.

Not merely addiction, but the contents of cigarettes, etc. are proved harmful. You must be aware of the boards everywhere: "it is injurious to health". As we have taken

a dive in the real Ayurveda & are administering panchakarma at hand now, we must also pay attention to *Dhumra-Pan Vidhi* in Ayurveda. Ayurvedic panchakarma has its own, not only a significance, but it has its own scientific discipline. If accordingly we modern Vaidya rejuvenate this therapy of *Dhumra-Pan Vidhi* also. Systematically manufacture newly scientific Ayurvedic *Dhumra-Pan* introduce it in the society, it will be a good asset for Ayurveda. If *Dumra-Pan* prepared & utilised as Ayurveda, it eradicates,

कासःश्वासःपिनसोविस्वरत्वं I

पुतिर्गंधकेशदोषः कर्णास्याक्षिस्त्रावकंडूर्तीजाडयंतन्द्राहिध्मा II

6) Tambul Sevan (तांबूलसेवन) :- Betel leaf consuming, we have frequently of various styles & types of *Tambul* or betel preparation specialities. Kalkatta, *Bangla Pan*, *Banarasi Pan-Babu*, *Ilahabadi* & so on. It is generally called *Pan-Khana*, *Chabana*. *Pan* has to some, become a habit, to some a luxury & to some addiction. It seems, none ever the *Pan* has a special significance in the maintenance of health in life. None probably knows *Pan* is called *Tambul- Bhakshan* in Ayurveda & has its scientific basic theory dealt with in Ayurveda. Tri-dosha shamak & where, with what contends, at what times & who should consume & who should not consume it.

I humbly think, we Vaidyas are mostly responsible for the misuse of *Pan* & no-awareness of science behind *Pan* eating. We have not taken this point into grim consideration Never propagated this subject in the society. As propagation of panchakarma, it is a must, we should divert our attention this neglected subject *Tambul- Bhakshan*. If systematically propagated, advertised & administered accordingly, the people in the society would be sured from being the victims of so many dental, mouth, throat disorders & the stomatitis, mouth ulceration & even mouth & throat cancers.

7) Exercise (व्यायाम)

At present there are near about 200 types of exercises prevailing in the world. Exercise plays an important role in our life. We visualise on the TV screen, various kinds, right from doing nothing, into the free style wrestling.

It is clear that people like & love doing exercise, they conduct it also, but for want of proper basic knowledge regarding the discipline, they become victims of so many diseases, even the TB, etc. It is a due to lack of the systematic about this subject in the society. It is the shared responsibility of Vaidyas, they should propagate the benefits of gains from observing the Ayurveda rules of conducting the exercise, Only half of one's strength. The importance of *Surya-Namskar* & *Yogasanas*, etc. Vaidya himself must have a regular study of this subject. He should introduce this subject to his patient while recommending the point of *Vihar*.

8) स्नानं (Snanam)

The discipline of taking bath or bathing therapy according to Ayurveda.

9) वेगधारण- (Veg-Dharan)

Every day, we see in the world people are becoming more & more busy. No time to stand & stair. The mode of life generally is toward official duties & other duties or business too, where the person has to stuck up to his chair & the table for a long time. The heavy rush of the works & the functions & activities are so intense, he cannot spare enough time to make a way to his natural calls knowingly-unknowingly, he has to suppress, sustain the natural urges. The frequency & long habit of suppressing natural calls causes abnormal pressures in opposite directions in the body-organs, intellect & mind, causing disorders & diseases out of 13 & urges have got side effect on the heart, etc.

10) ऋतुचर्या (Ritucharya)

We are supposed to find out & design for the general utility of the public, an easy legible chart may better be in a circular form, wherein classification of shodhan its type, shaman its type, the medication, diets recommended & restricted, other activities to perform & to avoid concurant to that particular season. If it is done, people will bless Ayurveda & use Ayurveda gladly. Such a type of keeping discipline in the season is a specificity of only Ayurveda.

May it be that, we are not able to put in the chart the appropriate drugs, vegetables & the stuffs that are available by now & are not found noted in the original Ayurvedic literature. No other pathy or made science deals with this problem this way. We should be obliged & blessed by them, particularly who become the victims of disorders & diseases caused by seasonal changes.

11) Research & the work to ascertain the proprietaries or qualities & properties of so many modern drugs, substances, recipies & the food stuffs, which undergo various processes up to their final touch, which are commonly consumed by high society of the people & of various types - as urgent food, instant coffee & food, the long kept frozen & tinned food?

When, we Vaidyas, will be able to advise authentically to our patients, What properties of *Medu-vada*, *Sambhar*, *Pani-puri*, *Utappa* & others prevailing recipies patients should take & what to avoid ? Can we spare some time for this essential work, which the society is also expecting & awaiting for it from us? This work is also a must & Govt. doesn't pay any attention to it, so we only Vaidyas are to do something good collectively for this.

12) Water Purification

The entire world & particularly all Govt. in the world, have not been under the influence but impact of the modern science. But must be well born in mind, there is

a great group of thinkers, who know, there are very few principles, researches & devices of modern age, which live but a temporary life. Those which are supposed implemented the large / mass scale are not complete & perfect. Hundreads & thousands of modern medicine even though they have their instant relief, they are not totally safe. So also is the case of so many other commodities too! Water, for example, which is purified according to modern devices & methods is also a challenging issue to Ayurvedic field. So called purified water under gone various processes of the Hydrogenation - bleaching - clorination -is not a purified water, but is a dead water; if looses its originality during these processes, so only the water flowing in the rivers , well & undergone Ayurveda processes-

“उपलास्फालनाक्षेपविच्छेदेः खेदीतोदकाः” says well reputed European scientist & researcher Dr. Andreas Muller in Switzerland .

13) आहार

Specialisation in this subject in the view of Ayurveda is also a need of the day.

Theories & the principles regarding *Aahar* in Ayurveda are rather easy to understand. Easier to teach the people & rather smooth to impact. They need no laboratory, no lists to tally & check to ascertain the food constituents their food values, etc. While we eat, Ayurveda *Aahar Vidhi- Vishesh* being based on the nature & principles of Ayurveda. One can sit in his room or kitchen, taste the recipe, visualise its colour, smell it, feel it, etc. with one's sense organs & can decide & determine the values of the recipe. Our science is a subjective & not an objective science., Hence, Ayurveda concepts regarding food are easy, clear & most practicable.

Moreover, according to Ayurveda, every food stuff after complete digestion, creates & transformed not only in the material substances in the body as creating blood, flesh, bones, etc. But it has its imperceptible values too. The food material also is converted into immaterial potentials in the body. It can make a change in the way of thinking, feeling & functions of mind. If we fall to propagate these specific thoughts in the Ayurveda to the world, who guy will take pious to do it ?

14) Doshadi Vidnyanam (दोषादी विज्ञानं)

We read & comprehend the concepts of त्रिदोष-सप्तधातू-उपधातू-त्रिमल-सूक्ष्ममलाः उपदोषपंचकानी & also utilise them in our Ayurveda practice.

To observe & scrutinise the results of our treatment the impartially, we get sometimes good results, sometimes more greaceful & encouraging than our expectations & sometimes we fail. We wonder & even probing deeply, we do not make out the exact cause of the unsuccess.

There are so many bundle of causes, we could be cited for the failure. I am not going to investigate them here.

I wish to point at one important place here. Better to illucidate the point with concrete example, I would like to say, suppose a patient coughing, spitting comes in the medicinal frame work, one vaidya would think it better to give him Trikatu, the others would prefer to administer or recommend, *Tankan Bhasma- Bibhitaki - Bhallatak-Ras-Sindur, Aanand Bhairav (Kaas)- Tribhuvan Kirti-Kaasmard-Sunthi- Vardhaman Pimpalli -Sahachar*, etc. Here, in such a case we have no any standard criteria to measure distinctly the difference or gradation of the *Ushna-Virya* of the drug that is to be administered.

In this age of computerisation, we should think & try to take the help of same advanced scientific methods, equipments, etc. whether it could also be taken for our path finding issues. At present, every Vaidya has his own distinct, brain faculty to select proper drug having *Ushna-Virya*, etc.

15) Deerghayu

“DEERGHAYU” means generally ‘a life span of longevity’.

“Deergha” & “Ayuh” are two terms put to-gether meaning “a long life.” Everything that comes into existence has a certain span of the existence of its own. As soon as a thing comes into being, it starts a gradual way of reaching its ripeness maturity or the end. This is natural life of human-being, is not an exception to this natural process.

The span of life is termed “Ayuh”. The prefix “Deergha” when added, it means the span of life un-interrupted & reaching to its natural complete duration. From a considerable previous time of antiquity, man seems to have been trying for longevity. It is the nature of a man to win the race of life. In the age –old Ayurvedic volume *Charak*, we come across “*Deergham-Jeevitiya Adhyay.*” (The chapter devoted especially to throw high-lights on the longevity or deerghayu of man.) In other original valume ‘*Sushruta*’, at the very out set, it has been clearly stressed that the aim of this science of Ayurveda is nothing but to despell of the all types of diseases of man & make him, dis-ease-less. In the third volume ‘*ASHTANG HRIDAYA*’, the auther has dealt with the subject of longivity in the first place naming it “*AYUSHKAMIYA ADHAYA*”. These three volumes are said to be authentic in Ayurvedic literature. All of them seems to have given important to this subject of longivity in a prominant way. Aging is a wel-known word by now. Aging means ‘growing old’. One can not stop aging. The whole world is trying newer devices & means every day to stop aging. we have just seen Ayurveda has already dealt with this subject, say, nearly 5000 years ago “*Deergham” Jeeviteeya, Ayush-kamiya*” & Many chapters in Ayurvedic litratures seems to have thought

over this important subject. It is of course intresting & rather neccesery to see in brief what ways & means our fore –seers have sought out to achive & meet the target of long- healthy life, that is “deerghayu”.

- 1) For acquisition of healthy long life, Ayurveda asserts avoiding the causes of diseases what so ever.
- 2) Divert our attention toward the efforts for the eradication of diseases.
- 3) One must always be watch–ful for trying one’s best to undergo & perform one’s daily routine (*Dina – charya*) & observe seasonal conduct as has been stated in the original Ayurvedic literature.
- 4) Thus prevention has been stressed always better than actually fighting against the desease.
- 5) In spite of these material ways & means, Ayurveda seems to have emphasised immatrial items, which Ayurveda thinks, are contributing factors in building up of positive health & longevity as well.

I may better illustrative some of them as --
Our conoduct & the way of behaviour in the society should be always pleasing to all & prais–worthy.

We should always be alert while utilizing our sense organs & other faculties wrong–utilisation, non utilisation & excessive utilisation of our body and the mental faculties can create disease or at least disease in the body. Therefore normal use is stressed to be conducive.

The natural urges or insticts like hunger, thirst, sleep & others (thirteen in number) should never be suppressed. Otherwise they increased normal pressures, both in body, mind & brain.

Cautious warning has been given that greediness, anger, lust & the like, which if released freely may cause harm, so these are to be checked –controlled & suppressed carefully.

Spiritual knowledge (*Adhyatma vidya*), patience, memory, meditation, control on the desires of sense–organs, keeping firm faith on the assurtions & Statements of our higher praise worthy authorities, on our religious rules & on the proclamations of our old scriptures, which have been proved true during thousand of years.

He who observes these above said things, both materialistics & non materialistics, Ayurveda assures him a considerably long life.

There are still so many other points, which can be encompassed in dealing with the subject. As the process of rejuvenation (*kaya kalp*), etc. But I hope, this much is enough to-day for our curious readers, who may fall victim of dis-ease. If I write incess.

16) भेषज काल

The medicine if administered at the proper time as is recommend in Ayurveda, the results are quicker.

“कफोद्रेकेगदे अनन्नम्”.

CONCLUSION

So many topics are there in Ayurveda, which are still missing in todays day to day practice. They need to highlighten, it is need of time to increase the standard of life of human beings.

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