



PHILOSOPHICAL BASIS OF AYURVEDIC TREATMENT

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Ayurved – According to the third chapter of Shrimangavat, Shri Mananarayan is like Brahma. Lord Brahma originated from his navel. Rigved and Ayurved were narrated from his mouth. Therefore Ayurved is considered to be the Upved of Rigved. On the basis of authenticity and evidences Ayurved is considered to be a part of Atharvaveda in this field. ‘भूतं भव्यं भविष्यं च सर्वं वेदान्सिध्यति’ (Manusmriti 12/1/7) – According to this verse, an Ayurvedic expert who has the knowledge of all the three periods has the knowledge of Vedas. Ayurved is the health building system, which is related to age, protecting the longevity and improving health. therefore, Ayurved is the Ved of *ayu* or Age. ‘आयुषो वेदः आयुर्वेदः’। Age, alive, are synonyms and the mutual disposition of body, sensory organs, inner self and soul is called age.

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते॥

(Charak Sanhita 1/42)

The meaning of Vedas is science, thoughts, basis, origins of Vedas and achievements ‘विद् विचारणे-विन्ते, विद्-सत्तायाम्-विद्यते, विदल्लाभे-विन्दन्ति विन्दते वा।’ in this verse a thought has been expressed on the form of age, and ultimate objective. Ayurved is the basis of good health and happiness and cures all diseases.

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥

(Charak Sanhita 1/41)

A person practicing Yog can win with the help of self-control and age.

Sub-divisions of age: The philosophical books have divided age into two kinds on the basis of form and results. The god, which is the ultimate form of happiness enjoys permanent age (unending) due to the nectar like form and nature that wins over death. According to Yogdarshan, caste, age and enjoyment are the three results of actions. Caste means the birth that a person gets due to his past deeds, age means the posi-

tion and duration of respiration in a body and enjoyment means the experience of happiness and unhappiness with the availability of things of comfort. In this way, according to the second classification, age means the life and destruction after birth.

The different efforts that a person makes to protect his longevity but it is futile as it is subject to destiny. Therefore in human life, protecting the age and increasing it with different means is useful as medicines, herbs and plants are not subject to destiny.

Determination of age on the basis of age: Saint Charak says that the age that is determined for human being in a particular period should be considered as the beginning of the period. One year from an average life span of 100 years for a human being is reduced at the end of every 100 years. The average of life span of man in Kalyug (present period) is 100 years and duration of divine year is 1200; therefore full longevity is $1200/10 = 120$ years. The Full span of Kalyug is 432000 years. So at the end of $432000/100 = 432$ years, the human life will reduce to $100 - 1 = 99$ years. The reduction of age should be considered on this basis.

संवत्सरशते पूर्णे याति संवत्सः क्षमय।
देहिनामायुषः काले यत्र यन्मानमिष्यते॥

(Charak Sanhita 3/26)

Purpose of Age: It is possible to achieve imperishable age with the understanding of nectar like soul that can win over death. Pure, balanced diet, disciplined life style, good actions, proper sleep, self-control and worship of god is expected in order to lead a happy, healthy and disease free life.

Ayurvedic treatment and practitioners: Ayurved is the system of treatment that is authenticated by Vedas. It is also authenticated from the soul that lives inside our body. It is the treatment method that comes from the feeling that soul is permanent even after death. The ignorance of the person – work and action related birth and its establishment is Ayurvedic system of medicine. Ayurved is also the health building system that is achieved with the worship and devotion of god. It means

Ayurved is the system of medicine based on the establishment of god-believing factor.

Medicine is the combination of liquids and other things with the purpose of curing a disease and enjoying good health and the person who does this is the practitioner. The experiment utilized in the accomplishment of all actions is the cause. The success of treatment informs the qualities present in a practitioner. The purpose is that proper utilization of liquids and other things in the treatment are indicators of its success and the proper use of medicine is the indicator for the success of the practitioner.

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते।
स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत्॥
सम्यक् प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम्।
सिद्धिराख्याति सर्वेषां गुणैर्युक्तं भिषक्तमम्॥

(Charak Sanhita 1/134 – 135)

The names of liquids, form, qualities, combination, proportion, used in the medicine should be according to the age of the patient, the quantity, method of taking the medicine, time, number of times should be according to the economic condition of the patient. A practitioner who takes note of all these things is well-wisher of the patient and revered like Dhanvantri. Such practitioners are capable of being called experts 'बिभेत्यस्माद् रोगः' An expert practitioner is who scares even the diseases.

The combination of all medicines, mixture depends on the quantity and time. The success is included in the combination. This is the reason that a practitioner who has the knowledge of right combination of medicines is superior to the practitioner who has the knowledge of the qualities and nature of the medicines.

मात्राकालाश्रया युक्तिः सिद्धिर्युक्तौ प्रतिष्ठिता।
तिष्ठत्यपरि युक्तिज्ञो द्रवयज्ञानवतां सदा॥

(Charak Sanhita 2/16)

A practitioner who examines the patient and prepares the medicines with the right combination depending on period and place is said to be a specialist.

योगमासां तु यो विद्यादेशकालोपपादितम्।
पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः॥

(Charak Sanhita 1/123)

Purpose of Ayurved - 'स्वस्थस्य स्वास्थ्यरक्षणम्, आतुरस्य विकारप्रशमनं च' It means medical science has to two main purposes, one is to diagnose the disease and second to protect the patient from that disease.

Diet and regimen : Over eating and starving both are dangerous for the life. There is a verse from Bhagwadgita, which says 'नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः'। (6/16) It means eatable, edible, drinkable, chewable, thing that can be swallowed and sucked

are six types of diet. If chewable is counted as a part of edible then there are five types of diet. If drinkable is counted as apart of eatable then there are four types of diet. Lentil and rice are eatable. Sweet balls, puris, chapattis are edible. Gram etc. are chewable. Squash, lemon juice, milk etc. are drinkable. Diet is the combination of all these things.

The above mentioned five, four and six types of food includes liquid, solid and spicy food. Solid food is filling and strengthening. Spicy food increases fire and gives strength. Liquid food quenches thirst and nourishing. Food has basically three purposes, namely, overcoming hunger, strengthen the body and giving satisfaction.

Solid and spicy food is hot, therefore half the stomach should be filled with food, and one-fourth with water and remaining one fourth should be left empty.

According to Painglopanishad and Tirshakhabrahmanopanishad voice is an airy element. Voice is expressed as an organ of action. The words expressed through voice also prove the airy factor of voice. But it also proves the brightness of the voice mentioned in Chandogyashruti (6/5/4). Painglopanishad etc. have accepted the fire, which is the sub lord of voice. Hence it proves the brightness of voice. The brightness of voice is also proved from the absence of airy food. Consumption of hot gold bhasma etc and hot milk proves the strength of voice.

The airy form of vital life energy is due to the quality of touch. This is proved with the fact of listening and memory.

Solid food provides nourishment to the rectum, ego, and vital life energy. Faecal matter is also passed with the help of solid food. Besides the two vital humours out of seven, namely, flesh and fat are also nourished by solid food. Water and liquid food provide nourishment to hands and lower part of the body, skin and liquid part, mind and heart and vyan and Udan among vital life energies. It also helps in urination.

Water and liquid food help in the production of blood and essence. Hot and spicy food nourishes the voice, legs, ears, eyes, intelligence and Saman and Udan vital life energies. Hot and spicy food nourishes the bone marrow and bones amongst the seven humours. Solid, liquid and hot food produces and nourishes the sperms.

The different creatures living in deserts, sea and land are called lifeless without water, mindless without food and speechless without hot food. Consumption of one type of food fulfills the deficiency of other.

तच्च नित्यं प्रयुंजीत स्वास्थ्यं येनानुवर्तते।

अजातानां विकाराणामनुपत्तिकरं च यत्॥

(Charak Sanhita 5/13)