



# International Journal of Indian Medicine

[www.ijim.co.in](http://www.ijim.co.in)

ISSN: 2582-7634

Volume 2, Issue-8



# IJIM

INDEXED

August 2021



# International Journal of Indian Medicine

Access the article  
online



## AYURVEDA: AN ETERNAL SCIENCE OF LIFE WITH AN UNAMBIGUOUS RELEVANCE IN CONTEMPORARY ERA

**Patil SC,<sup>1</sup> Sutar P,<sup>2</sup> Singh D,<sup>3</sup> Chaudhari S,<sup>4</sup> Kamble S,<sup>5</sup> Baghel A.<sup>6</sup>**

1. Ph.D. Scholar, Dept. of Basic Principles, ITRA, Jamnagar, Gujarat, India.
2. Professor and HOD, Dept. of Dravyaguna, Global Institute of Ayurveda, Rajkot, Gujarat, India.
3. Head of Ayurveda Division, Health & Wellness Department, Rakxa - Fully Integrative Wellness & Medical Retreat, Bang Krachao, Samut Prakan, Thailand.
4. Assistant Professor, Dept. of Rasashastra and Bhaishajyakalpana, 5. Associate Professor, Dept. of Basic Principles, 6. Professor and Head of Department, Dept. of Basic Principles, Institute of Teaching and Research in Ayurveda (ITRA), Jamnagar, Gujarat, India.

**Abstract:** Ayurveda, the ancient science of life, despite several invasions, it has sustained its legacy and utility in public domain. The constancy in productive outcomes of Ayurveda treatment is due to the robust and eternal fundamental principles on which the entire Ayurveda system of medicine is based. Explaining the eternity of Ayurveda, Acharya Charaka states that, this science has its roots in Mother Nature (has no beginning), its characteristics are self-evident and the principles dealt in it are eternal. With globalisation, Ayurveda is attracting more attention from international medical community. Numerous researches work both from Ayurveda and modern scientific fraternity are being carried out to evaluate importance and applicability of basic principles of Ayurveda and the outcomes of most accomplished research projects indicate these basic principles still possess the same therapeutic importance and applicability as mentioned in ancient texts in current era too. This is because; ancient physicians have postulated the pivotal principles of Ayurvedic therapeutics by using the interminable phenomena existing in the Dravyas (substances) as well as in the universe.

**Keywords:** Ayurveda, Eternal science, Fundamental principles, Therapeutics

### Corresponding Author:

**Dr. Sunny C. Patil**

Department of Basic Principles,  
Institute of Teaching and Research in Ayurveda (ITRA), Jamnagar,  
Gujarat, India- 361008.  
E mail: sunnypatil125@gmail.com  
Mob No.: 9664366756.



**How to cite this article:** Patil SC, Sutar P, Singh D, Chaudhari S, Kamble S, Baghel A. Ayurveda: An Eternal Science of Life with an unambiguous Relevance in Contemporary Era. Int. J Ind. Med. 2021;2(8):18-24

## INTRODUCTION

All the scientific actions, processes are based on certain fundamental principles. Ayurveda too like any other science is based on its basic pivotal principles. For further advancement and evolution of any science, timely assessment and evaluation of these principles by applying proper methods of examination and investigation is essential.<sup>1</sup> Whenever any principle or concept is to be assessed, it must be put to the practical test of the newly evolved scientific methods of investigation. After analysing the literature of Ayurveda, it becomes evident that sage physicians of Ayurveda have emphasized the necessity of scientific knowledge in every regard. The verse from Charaka Samhita will ever remain as the guiding principle of all inquiries, which states that, 'the whole of suffering which cleaves to the mind and body has ignorance as its basis and conversely all happiness is founded in clear scientific knowledge'.<sup>2</sup> Ayurveda, the science of life has sustained its legacy and utility in public domain since ages despite of several invasions on it. Clinical efficacy along with the consistency in result producing prescriptions is one of the major reasons behind this perseverance. The constancy in productive

outcomes of Ayurveda treatment is due to the robust and eternal fundamental principles on which the entire Ayurveda system of medicine is based. Explaining the eternity of Ayurveda, Acharya Charaka states that, this science has its roots in Mother Nature (has no beginning), its characteristics are self-evident and the principles dealt in it are eternal. With globalisation, Ayurveda is attracting more attention from international medical community. Numerous research works are being carried out by Ayurveda as well as modern medical fraternity to evaluate the actual clinical applicability and the subtle meaning of certain fundamental principles in Ayurveda. The outcomes of accomplished research projects indicate these basic principles still possess the same therapeutic importance and applicability as mentioned in ancient texts in current era too. The present review work is an attempt to highlight the eternity of Ayurveda with regards to its fundamental principles which have preserved their utility and applicability in modern contemporary era too.

## MATERIALS AND METHODS

All sorts of references and literary materials have been compiled, screened, rearranged and analysed critically from

Ayurveda texts mainly Charaka Samhita and its available commentaries for this review. Various published research articles related to Ayurveda, its role in modern therapeutics have also been reviewed for the present work. All the compiled information have been analysed in the discussion part and an attempt has been made to draw some conclusions out of it.

## OBSERVATIONS AND DISCUSSION

### Ayurveda- An eternal science

Ayurveda is an eternal science which deals with thorough knowledge of life and measures to enhance the longevity of life. Acharya Charaka states the purpose of Ayurveda as 'this science is meant to preserve the health of the healthy and cure the diseases of the diseased person'.<sup>3</sup> For maintaining the healthy status of an individual (*Swasthasya swasthyarakshanam*) many diet and lifestyle related practices have been mentioned in the ancient classics that will ultimately promote the longevity of life. Diseases affect the quality of life and can also reduce the lifespan of an individual. For the clinical management of various diseases (*Aaturasya vikaraprashamanam*), certain fundamental therapeutic principles have been stated by ancient Ayurveda scholars

which form the basic foundation of Ayurveda system of medicine. After analysing these principles, it becomes evident that these fundamental principles are eternal and possess their therapeutic applicability in the present age also. Narrating the eternity of Ayurveda, Acharya Charaka says that the science of Ayurveda has no beginning (*Anaaditvaat*); its characteristics are self-evident (*Swabhav-sansiddha-lakshanatvaat*) and the principles dealt here are eternal (*Bhava-swabhava-nityatvaat*).<sup>4</sup>

### **Bhava swabhava nityatva (eternity) of Ayurveda**

It has been seen that *Ayu* (which is a combination of body, its organs, mind and soul) and the knowledge of *Ayu* are perpetual.<sup>5</sup> Thus *Ayu* and its knowledge are eternal. The concepts described in Ayurveda such as health and illness, therapeutics and pathogens, their causes, signs and perpetuation are all eternal. *Samanya-vishesha siddhanta*, one of the important principle which states that substances having properties such as heaviness, lightness, cold, heat, slimy, non-slimy etc. when combined with other substance tend to increase by similar properties and decrease by opposite properties.<sup>6</sup> For example, habitual intake of

heavy food increases heaviness and decreases lightness in the body. This principle of *Samanya-vishesha vridhhi* and *hrasa* is based on the perpetuity of properties of *Dravyas* which remains unchanged throughout any time. For example, *Prakriti* or natural attribute of *Maasha* (black gram) is *Guru* (heavy) while that of *Mudga* (green gram) is *Laghu* (light) which will not change in any circumstances. Similarly, the characteristics like *Guruta* in *Prithvi*, heat in the fire and the liquidity in water are also eternal phenomena. Ancient physicians have used these interminable phenomena while postulating the therapeutic protocols, which is the reason these protocols are absolutely valid in modern era too.

### **Ayurveda in contemporary era: Relevance and applicability**

Fundamental principles, the major potential of Ayurveda which include unique concepts like *Agni* (digestive fire), *Tridosha* (three bio-humors), *Saptadhatu* (seven body components), *Prakriti* (body constitution), *Loka-purusha samya siddhanta* (*Purusha* i.e. human body is similar to the *Loka* i.e. universe. Whatever specific *Murtimantabhavas* (embodiments) are present in the universe; the same are

present in the human body also. Similarly, whatever is in the human body, the same is present in the universe also), *Samanya-vishesha siddhanta* (An applied principle of Ayurveda which is used for maintaining the equilibrium of the body constituent which states that similarity causes increase and dissimilarity causes decrease) form the main pillar of Ayurveda treatment modality. Considering the wide scope and applicability of these principles in therapeutics, numerous research works are being carried out to recognize the exact mode of action of these principles. These efforts will not only satiate the doubts raised by some experts on efficacy of Ayurveda but will also boost the advances in Ayurveda system of medicine. Although the principle of *Samanya-vishesha* was essentially developed in the context of *Yuktivyapashraya* (rational medicine) in Ayurveda, it has universal applicability across systems and domains of knowledge, including science, technology and humanities, as well as scientific, experiential and traditional knowledge systems.<sup>7</sup> With globalisation of Ayurveda, even modern scientific fraternity nowadays is seen appreciating the new ventures in Ayurveda like herbal drug research which include the

development of new active principles beneficial in different pathological conditions. Similarly, several other research projects are also being undertaken to recognize the pharmacological and therapeutical potential of scientific wisdom lying within ancient texts of Ayurveda. In spite of all these innovations taking place in the field Ayurveda, the basic principles (e.g. mode of action of different herbs) remain the same and applicable at all times. These days, Ayurveda physicians are getting many inquiries regarding the explanation for diseases diagnosed according to modern system of medicine. *Eosinophilic esophagitis* is one of the recently inquired diseases where gastroscopy and other findings are normal. For the management of such diseases, firstly it is important to understand the concepts like *Aama*, vitiation of *Pitta*, *Sampraaptis* of diseases like *Amlapitta* etc. which will assist in formulating the correct treatment regimen. *Apathya sevana* (unwholesome diet intake) being incompatible with the body at the cellular and genetic level ultimately leads to disorders through the channel of *Aama* (undigested, improperly metabolized component). Similarly, genetically modified foods also are other

important causes in considering the etiopathology of new diseases like *Eosinophilic esophagitis*. Thus, obviously *Nidaana parivarjana* (abstinence from the etiological factors) along with the corrective treatment for the accumulated *Aama* and vitiated *Pitta* will form the first line of management for this disease.<sup>8</sup>

As discussed earlier many new diseases are identified, explained, and introduced in modern medical science. Scientists are able to research upon the causation and formation of diseases up to the DNA level. But when it comes to Ayurveda, one has to consider the fundamental principles to know the *Sampraapti* (pathophysiology) of disease and then to formulate its treatment protocol including *Shodhana* (purification procedures) or *Shamana* (medicinal management). Merely giving an herbal drug, which is only justified on the basis of modern research, would not be sufficient in that case. Sometimes, the amplification of the fundamental principles of Ayurveda by integrating modern investigation tools to formulate the pathogenesis from an Ayurvedic aspect is needed. For example, electro-myelography and nerve conduction

studies can be useful to ascertain the diagnosis of a disease that is related to *Mamsa Dhatu* (muscular tissue), which may be *Mamsagata Vata*, *Mamsavritta Vata*, etc. in Ayurveda and muscular dystrophy in modern medicine. Similarly, these tests can be useful to assess the efficacy of Ayurvedic procedures such as *Shashtika Shali Sweda* and *Pinda Sweda* (types of fomentation using red rice cooked in milk).<sup>8</sup> Thus it is of utmost important to first apply the basic principles of Ayurveda in diagnosing a particular disease condition and later for planning a treatment protocol in its management.

### CONCLUSION:

Ayurveda with its fundamental principles of diagnosis and treatment has preserved its utility and applicability in modern contemporary era too. The principles of Ayurveda have been proved therapeutically effective in various research studies conducted across the globe which indicate that these principles still possess the same therapeutic importance and applicability as mentioned in ancient texts. There is a need to put forward the ancient treasure of knowledge in the terminology that world understands. For this we, as a

custodian of Ayurveda should explore and explain Ayurvedic concepts by integrating them with modern technologies without changing the basic principles of our science.

### REFERENCES:

1. Patil Sunny, Dwivedi RR. Methods of Examination and Investigation in Ayurveda: A review in reference to Pramana Vijnana ( Epistemology). Annals of Ayurvedic Medicine. 2014; 3:1-2:42-47.
2. Acharya YT, editor, Charak Samhita of Agnivesha, Sutra Sthana, Ch. 30, Ver. 84, Reprint ed., Varanasi, Chaukhambha Orientalia, 2006. p.192.
3. Acharya YT, editor, Charak Samhita of Agnivesha, Sutra Sthana, Ch. 30, Ver. 26, Reprint ed., Varanasi, Chaukhambha Orientalia, 2006. p.187.
4. Acharya YT, editor, Charak Samhita of Agnivesha, Sutra Sthana, Ch. 30, Ver. 27, Reprint ed., Varanasi, Chaukhambha Orientalia, 2006. p.188.
5. Acharya YT, editor, Charak Samhita of Agnivesha, Sutra Sthana, Ch. 1, Ver. 42, Reprint ed., Varanasi, Chaukhambha Orientalia, 2006. p.8.
6. Acharya YT, editor, Charak Samhita of Agnivesha, Sutra Sthana, Ch. 1, Ver.

- 44, Reprint ed., Varanasi, Chaukhambha Orientalia, 2006. p.9.
7. Pandey DN, Pandey NP. Universal significance of the principle of *Samanya* and *Vishesha* beyond Ayurveda. *J Ayurveda Integr Med.* 2018; 9:4:308-311.
8. Chandola HM, New challenges for Ayurveda: How it will stand? *Ayu.* 2012; 33:2:165-166.

**Conflict of interest:** Nil

**Source of support:** Nil