

AYURVEDA OF THE DAY & IN THE FUTURE**Chaudhari Mahesh Kumar Nilkanth**Dept. of Shalya-Tantra, Hon. Annasaheb Dange Ayurveda Medical College ,
Ashta , Sangli, Maharashtra, India**ABSTRACT**

Ayurveda has its basic theories & fundamental principles. The salient features of Ayurveda are described in this review article. The principles of Ayurveda are eternal. How the Ayurveda is different than other medical sciences in the world. Thought of Prakruti, diet & importance of Pathya-*pathyain* Ayurveda are invaluable. Modern technology helpful to a Vaidya, which throw more light on Ayurvedic principles. Rest of the world gradually accepting Ayurveda without any propagation. What the Indian Govt. expect from Ayurveda & Ayurvedic practitioner & vice-versa. Present position of Ayurveda and the timely solutions are described in this article. It is timely need that not only health ministry but also Agriculture & Forest ministry should make a plan for Ayurveda. Ayurveda is a complete treasury of knowledge of the life.

Keywords: Eternal Principles of Ayurveda & Policies of Govt. regarding Ayurveda.

INTRODUCTION

The subject concerned is well illustrated by Charak, an authentic scriptural volume.

- (1) It has no beginning,
- (2) Ayurveda deals with eternal subjects, topics and things,
- (3) All that exists in Ayurveda is natural. Hence, as long as the nature exists Ayurveda exists and will exist. There prevail so many medicinal pathies, branches and therapies in the world, Charaka adds and confirms the eternity of Ayurveda.

The Statement clearly indicates, as it is visualized today, in those days of Charaka, there were so many medicinal, branches – therapies and healing systems prevailing in the world. At present most of them have lost, even their existence end. In the course of time, they are no more, we cannot even trace them out by now. Facing thousands of year's constant adversities. Obstructions hostilities and violent attacks of the in-

vaders, the precious and magnificent edifice of Ayurveda remains the same. Therefore one can deduce, the same history will repeat in the future also.

The second thing, this medical science is not a manmade sciences, it is remembered and brought to light by Lord Bramhas, may Brahma exist or not, the concept behind is God like deities are supposed to be the Supreme power and potential commit no mistake at all, anywhere any time. The man, being creation of God, holds so many draw backs, short comings and mistake. On this back ground, Ayurveda is such a precious pieces and pure medical science complete and perfect and eternal.

In the third place, all the basic principles of Ayurveda, fundamentally are nothing but the laws of Nature, as for example: - Homologous attributes increase the same type of characteristics and attributes in the

physiology. Donated blood (*Raktadhatu*) increases the blood in the physiology and vice versa. We release this externally in the nature and also internally in the physiology. Such basic principles of Ayurveda prevail thoroughly in this science of Ayurveda.

4th: In the fourth place, Ayurveda assumes: Human being, being the replied of this universe constitutes each and every quality in the physic and physiology. Which we release exist in the external universe.

5th: -Along with the material substance (or matter) in the body, there are some other factors too, which are connected with the quality consciousness. “*Atma*-the soul, the mind (*manas*), *indriyani* (the sense organs)”, etc. The murderers do not emphasise this point. They consider these living things separately and treat accordingly. Ophthalmic surgeon is well acquainted with the advanced skill and technology of the ophthalmic surgical disorder and not with only other causative factor in the physical and physiological disorder responsible for the impairment. On the other hand any disease or disorder in the body, must be connected with the disorder in the entire physiology that’s what Ayurveda assumes and treats accordingly.

6th:- Concept of constitution (*Prakruti*) Ayurveda doesn’t allow the same medication for the same one particular disease, when two persons are victims of the same disease. This happens because Ayurveda takes into account constitutional distinctness between them. This is certainly a deeper and rather a disciplined thinking. Which results incorruptibly with much more percentage of success.

7th: - Regarding our diet, Ayurveda advocates, very simple feasts, which could be adaptedes and used at every home. It rests with dominate taste of the food article. Out of six tastes (sweet, sour, etc.), if

pungent (*‘katu’ rasa*) is dominate, not only a vaidya, but even a lay man, can predict the resulting consequences of that food article (may be known or unknown) on all over body. On the other hand, even an expert and scholarly modern dietitian is unable to say, what percentage proteins or vitamins? etc., the food article holds and what could be the calorie measurement? Etc.

8th: - No other medicinal healing system seems so generous or liberal and flexible, as Ayurveda. Even though the basic theory and principles of Ayurveda are said to be short in aphorisms, it may perhaps not name the disease exactly, but it is surely sufficient to diagnose and treat the disease. Modern devices methods instruments – appliances – machines all could be encompassed under the wings of Ayurveda. Yet, it must be well borne in mind, Ayurvedic practitioners can start his work without their aid and assistance. On the other hands modern practioner cannot move an inch without their guidelines. Modern Technology is helpful to a vaidya, which throw more light on Ayurvedic principles.

9th: - This couplet asserts and high lights the point, how Ayurveda holds generous and liberal views towards other sciences. You can accept, adopt and assimilate all those points which you find contributory in other sciences and you can neglect those points in our texts if you find them unnecessary for the practice purposes. This should be observed and implemented as per demand of the specific time, specific condition and on the intellectual level. Whatever you add or deduct from the origin, you should not leave away the basic principles of Ayurveda.

10th: - Without any sort of its publicity or propagation of Ayurveda is gradually taking its roots abroad. More than 100 coun-

tries in the world have accepted Ayurveda at present.

Thus, we can see and say, Ayurveda will never cease. It being a science of life and consciousness and as it is totally away from caste - Colour and creed, and as it aims at the true and humble health services to the human society at large.

Ayurveda will be always spreading and flourishing marching slowly but firmly and stand to the test of the world to become Human Medical science in the universe.

AYURVEDA OF THE DAY: -

In our Country present condition of Ayurved is comparatively slightly better.

Previously, Govt. of India didn't listen to Ayurved practitioners. Present Govt. of India (Modi Sarkar) established a separate ministry of AYUSH, so one can easily understand that Govt. of India wants Ayurved to be estimated & praised highly on the platforms and practically do nearly nothing such a meagre amount of 12.50 percentage can help next to nothing. If they really want to propagate and establish and flourish this science, they should give practically 50% of the total amount allotted for the health.

C.C.I.M., the department of Academic progress of Ayurveda's reports of work flash the light of its works done and works in hand which is not encouraging and noteworthy. In this concept the syllabus of B.A.M.S. is mainly responsible according to cause and effect theory. One can put this pagnant point to the test. The betters of B.A.M.S. vaidyas coming out in the field of practice? They do 75 percentage practice of Modern drugs, why? They are not thought so well and bear no impact of Ayurveda on their minds and because Central Govt. of India has allowed them practice of Allopathic drugs and no doubt due to such as unjust justice to Ayurveda, the

progress of Ayurveda is deterring day by day.

C.C.R.A.S. is another Dept. of Central Govt. of India, Only God knows what Ayurveda Research work they are conducting? Why they don't made sufficient publicity of their work? God knows, what so ever has come out from their ends totally unsatisfactory.

Some Vaidyas individually, some institutes privately and some semi Govt. Institutes are doing their best, but all such encouraging and genuine works are being conducted in a scatter and distant manner. It's must of the day, the responsibility of the Govt. they should pay more soft attention to such scatter works, encourage them giving ample amount of money, give good guidelines to those who are set forth. Try best to bring these Ayurved. The works should be under one roof, control them, co-operate them and co-ordinate them for the coherence and up lift.

We all are paying up both of the Govts. Various huge taxes and hence, we should utilize our right demand monetary help from the Govts. If it happens so, all sided progress of Ayurveda will be great hand with Govt. aid, private efforts would not bring encouraging success in the near future. This is what I personally think with humble manner.

MODERN ERA AND AYURVEDA -

Present position and the timely solutions:-

1) Very few authentic scriptural, Ayurvedic literature is at hand available. Even if it is sufficient for Ayurvedic practice for diagnosis even of so-called newly manifest. Cancer, AIDS, etc., on the basis of realization, can state: It is not taught thoroughly and completely with necessary details. In the Ayurved colleges, etc. It must be taught with discipline system and emphati-

cally – significant points, should be carefully selected, chosen, compiled and be highlighted to that extent of full satisfaction and conviction of Ayurved student.

2) People in general and leaders of our nation in particulars are under wrong impression about Ayurveda, they under estimate Ayurveda. Practically they don't know, what is Ayurveda?

(A provision to introduce Ayurveda to them, must be made publishing necessary authentic literature of Ayurveda.)

3) Most of the patients prefer Allopathy - modern medicine even though most of them Know, that the adverse effects of modern medicine (C. C. R. A. S. & Ayurveda Research workers, manufacturers should immediately divert their attention toward their point and replacement of modern, instantcuring, fast acting and life savior drugs should be made possible producing new side effectless Ayuvedic medicine .

4) Govts. Both central and state does not pay necessary and sufficient attention toward Ayurveda. Health ministry and other concerned depts. like Agriculture, Forest should make a plan for Ayurveda, in which they must note what exactly Govt. expects from Ayurvedic Field?

5) Medicines available are not so-reliable.

6) The treasury of reference books even if not abundant, but is enough for the P. G. Courses. The scholars concerned are not seen taking advantage thereof.

7) Faculties of Ayurveda in universities must better prepare and keep a list ready for those who wish to appear for P. G. Training. The subject in this list should be so carefully selected with would contribute academic objects of the 'Varsity in the field of Ayurveda' e.g. *Gandha chikitsa*, *Ranga chikitsa*, *Sparsha Chikitsa*, *Shabda chikitsa*, *Sangit chikitsa*.

Analysis of some aphorisms as –

for their feeding for Computerization, research thesis for MD / MS, M. Phil., Ph.D. in Ayurveda as : - Management of so called newly introduced diseases like AIDs ,Cancer , etc. pollution problem in the pre-view of Ayurveda ; competent, instant and emergent drugs of Ayurveda . Standardization of ways - means and methods useful to determine the qualities of new drugs, new food stuffs, etc. Such challenging subjects would be good contributors to new Ayurvedic research work. Such a list and the subject therein should not be made compulsory for the scholar, he himself should be free to introduce and recommend his own subjects.

8) Govt. should reconsider and on the point of ban imposed on some significant. Life saving and the drugs useful to vaidyas in their daily practices the drugs learned under the wrong impression of *Hinsa and Paryavaran Naash: e.g. mrugshung, moti, shankha, shoustik praval , etc.*

9) A project and systematic plan should be drawn launched and implemented of the Botanical survey of the whole world. On the guiding shloka couplet of Ayurveda – As for example: the climatic and ecological resemblance, we find in the region right from belguim to the western hills hillocks and mountains of the Himalaya. There we get the view of the same herbal kingdom throughout. A new map could be and should be well prepared having and indicating the picture of resemoling herbal drugs.

There are hundreds of such works to awaiting for proper research workers:

This could be an era, for the step of proper progress and propagation of Ayurveda in the universe.

Ayurveda has its own inspiring historic marks. It has its own basic theories and fundamental principles. It is the first and foremost medical science in the world. As

long as this universe is governed by the five potentials – **Panchmahatbhutas**, Ayurved will not merely exist, it will prevail in this universe. It is veda-a perfect and complete treasury of knowledge of the life. The edifice of Ayurveda being established on the laws of Nature Governing. Hence, taking all these points into deep consideration, probably only medical science of Ayurveda, which also encompasses most of all the healing systems today will survive. With proper and careful aid of the ancient allied sciences like *Yoga, Jyotish, Sangeeta and Adhyatma* and same useful modern technologies Ayurveda could be the only medical science, which holds and deserves the abilities and capacities of Human Medical Science.

CORRESPONDING AUTHOR

Dr. Mahesh Kumar Nilkanth Chaudhari

Dept. of Shalya-Tantra ,

Hon. Annasaheb Dange Ayurveda Medical College,

Ashta, Sangli, Maharashtra, India

Email – nilvasu2010@rediffmail.com

REFERENCES

1. Charak Samhita – Acharya Vidyadhar Shukla & Prof. Ravidatta Tripathi. Part-I, 1st edition (Reprint 2003) , Publisher – Chaukhambha Sanskrit Pratishtan , Delhi .
2. Sarth Vagbhat - Dr. Ganesh Krushna Garde, 1st edition, 2003, Publisher – Anmol Prakashan, Pune.

Source of support: Nil

Conflict of interest: None Declared