

## **AYURVEDA AND MODERN MEDICE**

**(A critical study)**

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**ABSTRACT:** The author highlights in this paper the differences between Ayurveda and Western medicine in the approach to healing process. Also the paper examines relevance of Ayurveda to the present day life style and thus, makes a critical study of both medical systems quoting references from various modern authors.

Out of several different off-shoots of healing methods of East, two main systems are known valid to the history of the medical world ie. Ayurveda and Egyptian medicine, the latter has contributed much to the Greek medicine. Traditional Ayurveda in Tibetan language, known as Tibetan approaches of healing had strong dominance on the Chinese system of Medicine. To verify the relationship of Ayurveda with Egyptian Hermetic collections, one may take a close look at the past history and feel astonished to find somewhat similar patterns of division of diseases in both the medical systems.

Like Indians (Hindoos), Egyptians, too, covered a wide field of healing approaches combining magic and medicine with rare diagnostic approach that distinguishes it from Ayurveda where the diagnostic methods dominated most though the primitive Hindoo Medicine was not free incantations, it had a strictly rational diagnostic approach and prescriptions were based on the nature of the 'Diagnosis' rather than on the 'Symptom-complex'.

The uncontroversial chronological antiquity and its deep-rooted social impact was revealed by

H.G Rawlson who states that "The Phoenicians" were the earliest connecting link between the Indian and Mediterranean cultures and this link goes back to very early ties. Pythagoras was born about 500 B.C at the cosmopolitan island of Samos, and according to his biographer Lamblichus, travelled widely studying esoteric teachings of the Egyptians, Syrians and even the Brahmins. Almost all the theories-religious, philosophical and mathematical –taught by the Pythagoreans, were known in India in the 6<sup>th</sup> century B.C. It has been said India suffers today, in the estimation of the world more through the world's ignorance of her achievements than the absence or significance of those achievements"<sup>1</sup>

Similar statements of P. Johanston saint of the welcome Historical Museum, London are also available in his speech on "An outline of the history of medicines in India" delivered before the Indian section of the Royal Society of Arts and a well noted orientalist, Prof. Persian and Director of the school of oriental studies, University of London, Presided over the occasion. He must call Greek not the parent of our modern medicine but its nurse-to-day the speculation is over and we trace how the great Pythagoras himself imbibed his mysteries from

the Brahmins of India. The connection is not difficult to trace”<sup>2</sup>

The above quoted reference may not pacify the quest of those who are adamantly sceptic to acknowledge the oldest antiquity and the highly methodological (Scientific) vision of Ayurveda or the healing approach of the East but, on the sound footing of the chronological evidences, it is now needless to assert more on this issue.

Without formal compassion or any repentance for the adverse days of India under barbarous foreign aggression from the middle-east, Europe and Mongols (North-Western world) and the crushing British rule, engulfing more than a thousand years of time span, the historians have done much damage to the progress of the medical science (Ayurveda) by twisting the chronological order and undermining the Indian scientific achievements to show-down the radiant faces of Indian (Hindoo) medical experts and their unparalleled though power. For example, one cannot overlook the statement of the eminent scientist Sir P.C Ray, Kt. That, “It is curious to reflect, that the upholders of the “Great Culture” are often found ready, though unconsciously to twist and torture facts and conclusions to serve their own purpose, and reserve to themselves the benefit of doubt as regards dates; but whenever the priority of the Hindoos is unquestionable, an appeal is made to the theory of common origin and independent parallelism of growth. These scholars seem to smart under a sense of injury if they have to confess that Europe owes an intellectual debt to India, hence many a futile attempt to explain away positive historical facts”.<sup>8</sup>

Indological verdicts of Elphinstone, Louis Jacolliat, Curzon, Dr. Rudolf Hornley, Neuberger and Dr. Radha Krishnan are enough to establish the validity, authenticity and untraceable antiquity of the Eastern approach to healing.

Before comparing the strategical difference of both the healing approaches, it is necessary to have a comprehensive look into the basic concepts of Eastern (Ayurvedic) approach to healing.

Eastern thinkers and scientists first invented the basic methodology of knowing and further adopted it to discover the secrets of life and medicaments for the diseases. Adopting the sources of Scientifically valid knowledge, three proofs or subdivisions of the valid knowledge, three proofs or subdivisions of the valid knowledge were chartered in Ayurveda, known as ‘PRAMANA’ given as under:-

- 1) Direct sense-perception (PRATYAKSHA)
- 2) Logical inference (ANUMAN)
- 3) And the seer’s words (APTOPADESA)

Inference (ANUMAN), is based on invariable concomitance (VYAPTI) supported by agreement in presence (ANVAYA), agreement in absence (VYATIREKA) and also non-observance of the contrary (VYABHICHAR BHAVA).

If this triple proof method does not contradict and renders support to a concept after repeated observations (BHOYODARSHANA) it is accepted as valid knowledge.

Vital-Proto-plasmic-activity and Tissues (DOSHA-DHATU)

On the basis of the valid knowledge, the seer’s of the postulates of the “Sciences of Life” identified three basic – constituent – complexes – responsible for the state of health or disease. In Sanskrit we know them (DOSHA-DHATU) Dosha-Dhatu complex is the irreducible ultimate – basic – metabolic – principle, governing the entire psycho-somatic structure of the living beings and its further classification into Vata (AIR), Pitta (FIRE), Kapha (Solids), constitutes

the hard core of the Ayurvedic concept about the vital-protoplasmic-activity of the living matter and Tissues.

In the western approach to healing, no such conceptual background is available

The above mentioned three irreducible basic and classifiable metabolic-psychosomatic-constituents may be called as constituent-complexes' of the living matter which are responsible to maintain a state of perfect health or a state of disease.

Out of the two divisions of the Matter (Animate and inanimate) the animate is further split into two categories by the ancient pioneers of "Science of Life".

- 1) Animals (JEEVA) JANGAMA
- 2) Plants (VANASPATHI) STHAVARA

Such a classification is a proof in itself about the profound biological insight of Hindoos which stretches the psychosomatic concept upto the lowest forms of life e.g. plants. This serious though applied by the savants of the eastern way of healing and the task taken up by them to somatotyping every form of life, evidently disqualifies the thinking of 'Animal-metabolism' or the 'Man-Aimed-Humours' of Hippocrates. So, the Dosha (three irreducible basic classifiable metabolic psychosomatic constituents/constituent-complexes) are known as the ultimate irreducible basic metabolic principle of every type of protoplasm, what to say about the man and animals only. The three somatotype divisions of all living beings, and its further reidentification on in the form of TRIDOSHA, three psychosomatic types of human beings, initially composed of basic irreducible protoplasmic-metabolic constitution, bear resemblance to the observations of Dr. W.H. Sheldon, as given in his modern classic on somatotyping human constitutions into three basic-Ectomorphic, Mesomorphic and

Endomorphic types. But, it has no bearing on the Pre-Hippocratic discoverers, the champions of the science of life known as 'Agnivesh and Sushruta' up to some extent this somatotyping is akin to the threefold classification of humans into linear, Muscular and Fat types, as it is also accounted by R.N. Parnell. Constitution + temperament + Nature = Prakriti (Three – basic irreducible proteoplasmic – metabolic constitutions) In Ayurvedic treatises, a comprehensive Ayurvedic term "PRAKRITI" (Constitution) has been mentioned for the combined morphological structure and the activity of the constitution + Temperament + Nature, instead of types. According to the applied Prakriti concept it is further subdivided into three varieties i.e.

- 1) VATA (AIR) Pitta (FIRE), Kapha Prakriti or acquired) are intrinsically composed with the overlapping influences of either Vata or Pitta or Kapha factors, no matter whether these attributes are either physical or psychologically exhibited in the living organism as a whole. True monodoshic constitutions do not exist. The animate matter has to be tri-doshic (three basic constituent-complexes) responsible for health and disease. A perfect balance between the activities and structures of the respective 'Dosha' (irreducible ultimate basic metabolic principles) factors constitutes the Absolute- Normalcy of the constitutions which could be in a perfect normal state of health from the view-point of body metabolism, though in reality such norms do not exist, only because the Psychosomatic and the metabolic attributes are ever fixed and rigid. Energy fluctuations maintain the Life-Order, not only being of varied origin from individual to individual but, within

the individual also. Hence, the generally predominant activity of a particular 'Dosha' in an individual decides the type or Prakriti and not the absence or undermined state of other two Dosha'. With the predominance of one dosha, the activities of non-predominant Dosha cannot fall below an optimal minimum. The exceeding imbalance to the limits of the dynamic latitudes within which the minimum Dosha equilibrium should be confined to make the life possible, causes gradual or instantaneous death of the being between the lowest limit and the 'Absolute Normal' stages of life, there exist innumerable permutations and combinations of Dosha activities representing very many deviations from the normal.

Without understanding the concept of Dosha and its overbearing on the living-matter, no psychic or physical or physiological phenomenon can be conceptualised in action. Three organic 'Phenomenon-Complexes' of Vata, Pitta and Kapha constitute three prakriti's (types) of beings and are collectively called 'TriDosha'. The cognition of 'Abstract' depends on the logic of knowing that, 'What it is not' rather than on the explanations supporting that 'What it is', So it is said that Dosha are not the three humours known as Wind, bile & Phlegm. This point has been well explained in the paper on 'the most rational dogma of eastern approach to healing (Ayurveda) establishes the homogenous nature of the universe which reflects its primordial entity pervading through all the forms of matter either in atomic structures or in the wave form or in the form of white corpuscles. According to this dogma and the philosophy of Sankhya it is clear that by the impact of Cheta, three forms of energy dormant in unmanifest primordial matter (BRAHMA) become manifest in the form of a

tripod (SATWA, RAJA, TAMA) or consciousness or knowledge (GYAN), motion or action (AIR) and inertia or (SOLIDS) is invariably transmitted in all subsequent evolutes and intrinsically present in the five philosophical elementary necessities of life e.g Fire (AGNI) having heat and light, water (VARUN) the analogue of the earth and water rendering the property of cohesion, the Air-and-gas complex having velocity and motion the space (first evolute) provides the dimension for beings-existence in the universe over-whelming in and out of the matter (analogous of the continuity of the dynamic flux of the above five elements) constitutes the phenomenon of organic tripod complex of vital protoplasmic activity-(Vata, Pitta and Kapha), Thoughts, actions, words, occurrence, substance, experiences, when come in physical or psychic contact of a living being, always exert an influence howsoever mild on the 'Dosha' equilibrium. Like all living matter, human beings are essentially 'Tri-doshic' in its constitutional magnitudes. Tri-doshic categories maintain a perfect 'Dosha' equilibrium to hold the life though it is always within the equilibrium limit of Dosha. Variations in the overall 'Dosha' balance exist or occur leading to the respective changes in the physical and the mental up-life of the living beings.

A noted physician of India, late Pt. Shiva Sharma expressed his views regarding 'Tri-Dosha' as Under:-

"Since every conceivable physical, physiological or psychological phenomenon in its relation to the living organism influences the three ultimate, irreducible and basic psychosomatic constituents of the living matter, the 'tridosha' complex could be covered by the expression "Physico-physio-psychological-organismal complex or merely as 'Biological- Phenomenon-complex'<sup>4</sup>.

The 'Prakriti' (normal state of psychosomatic health) changes into 'Vikriti', (Vitiatd normality

or a diseased state) when the permutations and the manifesting combinations of the 'Psychosomatic' metabolic process of 'Tridosha' undergo into the disturbances in the equilibrium across certain minimum limits. Healthy 'Tridooshic' manifestations are: Enthusiasm, Courage and Cheerfulness, and the contrary psychic reflections like, Anger, Dullness and Fear are symptoms of unhealthy aspects. The somatic manifestations of 'Tri-Dosha' like physical agility and lightness of limbs alongwith pain and aches in the body are predominant 'Vata dosha' pathogenesis vitiating body cells.

The psychic reflection may be Di-Doshic like cheerfulness (a Kaphaemotion), the intense feeling of joy and happiness (also kaphaic) but the keen inner thrill aroused by the feeling of happiness which influences sensory and motor nerves to voluntary or on-voluntary actions in the different parts of the body are positively 'Vatic' predominances equally enjoyed by beings of all the three constitutions or Prakritis. Similarly, in the steady courageous state, the courage is basically "Paaitic" or firey but, the attributes and the steadiness in Kaphaic or earth-water complex (KAPHAIC) and so on, in the case of the attributes if enthusiasm the emotions are Vatic or belonging to the Air-Gaseous complex but they are so blended into each other that the manifestation is 'Tri-Doshic' in its psychic reflections.

The reason to go deep into the scientific 'Tri-Dosha' formulary, is only to pinpoint the healing approach pioneered by the East while the humoral concept of Hippocrate or somatotyping methodology of Modern-Medicire rarely account for the vital psychosomatic constitutional factors, when the question of treatment, drug and nursing is under action considering the whole entity of the living organism as target for the approach to healing.

The healing approach of the East has not disappeared from the World's scene while that of its western counterparts, Egyptian and the Greek medicines have undergone a gradual hemolysis in the very bosom of their homelands. On the part of Ayurveda it is not due to any partiality or dogma or any special concession ascribed to it but, it has survived till to-day and stands as a model to guide the future of t World Medical system on the ground of an efficient clinical and hypothetical supremacy.

Thus, the credit goes to Ayurveda which has emancipated the ancient Indians and the sages of India. Its authenticity would again stand valid to be the fittest healing approach of the east in the survival game while, the modern chemotherapy with highly sophisticated electronic surgical assistance, struggles to provide cure against several chronic ailments, in which patients are knocking at the doors of private physicians and O.P.D of renowned hospitals of the world.

- 2) The difference between the two trends or bends of minds in the field of scientific medical explorations render varied meanings on the one hand, like the words, scientific medicine, western medicine, cosmopolitan medicine, modern medicine, conventional Green medicine or Allopathy, and on the other the palingenetical oxytonic firm ovations of Ayurveda disqualify such notions of medicinal trade on the basis of the profound concept of healing approach.

The word Ayurveda is free from any notion or inference for "pathy or "pathies" and has never declared its healing approach to be contained in wire fenced storehouse for the purpose of trade oriented system of medicine. All the "Pathies" like Naturo, Chromo, Hydro, Hypno, Magneto, Homoeo etc. Primarily reflect the meaning about their approach for relief from the ailments and

not for the restoration of health or prevention from the diseases, similar to Ayurveda. The word Ayurveda is composed of two words 'Ayus'(r) meaning Life and 'Veda' means, the Science. Ayurveda is in itself a complete and highly scientific term towards an approach to 'Total-Life'. The literal meaning of Ayurveda is "The science of life". To some it may look identical to the cut and dried process of the study of dead tissues, but the scientific meaning of the word 'Biology' (Bio-Life, Logos=Science) is entirely different and it stands no comparison with Ayurveda which is the science of living and not of dead tissues. Hence the terms of biological morals and Ayurvedic morals differ in their basic meanings.

- 3) The major difference of the origin of both the Eastern & Western systems of medicines is remarkable. The institutional or divine origin constitutes 'Ayurveda' while, the modern medicine is a well decorated, attractive – biological – clay – model defending the methodological process of experimentations. Of course, Ayurveda is also spread on a super canvas of experimentation for Praman but, on the whole it is based on the methodological enquiry of experience supported by the valid factual knowledge. The systematic description of the Ayurveda relates its descension of divine origin to the legendary endless antiquity, which unfolds the mystery of its missing prehistoric chronological order. Some noted traditionalists fascinate themselves to call the science of life, a divine knowledge has been well honoured even by the profounder of Quantum Theory. Einstein said:

"In a certain sense, therefore, I hold it to be true that pure thought is competent to comprehend the real as the ancients dreamed",<sup>5</sup>.

- 4) Ayurveda is a living medical science of East of an age when forth the wisdom and knowledge were reciprocally well balanced, contrary to the structural composition of the conventional medical knowledge of the West, which has an enormous infrastructure of experimental achievements but, it is devoid of the comprehensive aura of the true medical wisdom. Thus, being short of the wisdom, magnitude and the maturity of knowledge, the healing approach of the west has not imbalanced the humanity as a whole, by developing synthetic chemicals galore causing serious side-effects in the human and animal constitutions and threats to ecological normalcy that will greatly endanger future. Prof. Toynebee says:

"Science too, is a necessity of life, but the science that is indispensable is elementary. Scientific observation and reasoning were required for making the earlier Paleolithic tools. The elementary science sufficed to secure the survival of our species. The enormous subsequent advance of science has been superfluous for the purpose of survival, and it may actually end in self-destruction"<sup>6</sup>.

For the protection and promotion of human values, H.G. Wells emphasized the need to invent a concept of God if found non-existent. The role of Karma (action) as a powerful stimulus in the generation of endeavour has been well accepted by the great physicians of the East Punarvasu-Attrey who has put forth the above concept as:-

"This capability of annihilating the dominance of the past action (Purva Karma) is embedded in the powerful endeavours of the present life, provided it is divine enough. The meaning of Karma (actions) connotes the synergetic

influence of the past deeds on the behavior and the life of the individual. The deep rooted actions (SANCHIT KARMA) Invariably the 'Right-Actions' philosophy is entwined with the moral-discipline' of the individual's life as advocated by the healing approach of the East".

Describing the Truth and Morality as the basic opinion of the healthy and peaceful individual's life, the following text is available from the Caraka Samhita:

"As the age of truth declines, some people find themselves in possessions of too much (ADANA) which leads to 'Gaurava' (heaviness in body and lethargy in mind) and 'Gaurava' leads to (SHRAMA) a sense of fatigue resulting in laziness (ALASYA). Such a state renders hoarding (SANCHAYA) to 'Parigraha' (capturing all what belongs to others) and 'Parigraha' leads to greed and avarice (Lobha). This chain of demoralised actions continues through treachery, falsehood, Uncurbed desires, anger and wrath, vanity, hatred, cruelty, shock, fear, distress, sorrow and anxiety (ABHIDROHA, ANRITUACHANAWA KAMA, KARODHA, MOHA, DVESHA, PARUSHYA, ABHIGHATA, BHAYA, TAPA, SHOKA, CHITTODVEG) etc. Then the bodies and the mind of the people deteriorate and become an easy prey to disease. Thus, even the span of life is lowered"<sup>7</sup>.

Further speculations on the chain action of the immorality overbears a strong impact on the masses which would change the whole atmosphere. The consequences are being reproduced here from the noted ancient medical treatise the Caraka-samhita as under:-

"The 'Epidemic of arms' (Shastra Prabhavat-Janapadodhivamsanivamsam) begins when greed, anger, avarice, wrath and pride and vanity hold over people's minds, they despising (AVAMATYA- brushing, outvoting ) the weak

and irrespective of the victim being their own kith and kin, take to invading and destroying each other, or destroying the other only or getting destroyed by others"<sup>8</sup>.

So the impact of immoral or improper actions (ADHARMA OR UNTRUTH) has positive influence on the individual's psyche and soma (body). The inclusion of the chain oriented vicious circle of improper actions within the concepts of healing approach of East distinguishes it from the west and the following text further simplifies the methodological categorisation of immorality a:- "When the leaders (PRADHANA), headmen or rulers or the president of a country, city, town, village, tribe or head of a small family units take to improper or immoral action or non-religious action (ADHARAM) in their dealings with the public or individuals, then the dependents, subordinates, flatterers or sycophants surrounding them aggravate the cult of immorality is non-religiousness (ADHARMA). Then that improper action (ADHARMA) eclipses the radiant hard core of morality, dutifulness, honesty, truth, religion (DHARMA) rendering the place or the country god-for saken"<sup>9</sup>.

The heavenly wrath shattering the city of Sodom (originally a- "Garden of Eden", Gen 13:10) is the most glaring record found in the history of mankind regarding the immoral cult once flourished on this earth.

- 5) The modern medical concept of the west, devoid of the terra firma of the causative theory (Karma-Philosophy) regarding the human psychosomatic constitutions, and being short of a highly developed powerful, Psyche' to discover and know the orderly design of the universe, has been lagging behind the healing approach of the East which has well utilized the convergent-beam of the psychic powers over all the forms of

energies and could develop a positives celluloid of God (the absolute) in the secret caves of the Central Nervous system organized and skillfull6 trained under the tantrum of Yoga philosophy including herbs as medicine.

Ayurveda continues to inform all the beneficial medicinal hints equally to all. Atheists or no-atheists, both obtain the desired effect of Ayurvedic medicaments, keeping aside any idea of dogmatic compulsion for its divine theme which has been homogenized with the rigidity of religion and the flexibility of science.

The metaphysical approach incorporating all the aspects of physical and mental hygiene in the day-to-day human life was advocated by the seers (Brahmins) of the East to help the ailing humanity under the divine linen garb of orthodox rules or traditional conservatism.

Prayerful 'Faith Healing' of incantations have a genuine significance in the Eastern approach to healing assisted by herbal medicaments for the extrication of diseases, demons, witchcrafts etc., This reflects a deep rooted inter connection with the description of the mental diseases (MANAS-ROGA) mentioned in Ayurveda. Egyptian reference about the demon priests and physicians (MAULVISMULLAS) to coax, charm or expel demons from it involuntary host (by the 8<sup>th</sup> century B.C) clearly reflects the reasons for the non-availability of medical prescriptions in the early medical texts of west. Several references for driving out, banishing, terrifying, killing such and such discases are abundantly accountable. Worse was the case with the sick (Diseased) people of Babylone 2250 B,C, who had no physicians and were kept out in the public square for advice of any passerby who might have happened to now about indential case. The Chaldeans, dominant people of the II Babylonian, Empire 600 to 539

B.C appear to have contributed nothing to the general stock of the medical knowledge.

By way of contrast it may be noted that while in the pioneer strata of the western approach to healing (Egyptian Medicine), one can find the vivid mention of a number of Indian herbs and spices etc., nothing is found about any Egyptian drug or products in Ayurveda.

The Greek medicine has appeared much later on the world medical scene, quickly transforming itself into the form of allopathy and several allied pathies known as Modern-Medicine in this atomic age, represents the diversified western approach to healing.

Before comparing the treatment or curative aspects of both the approaches to healing, it is very necessary to understand the hypothesis of the East first. Thus, one finds the opportunity to decode the word Ayurveda which conveys the real meaningful essence of its humanitarian but, highly scientific approach. Ayus(r) =Life, Veda=Science, Literally it means "Art of living and more accurately "Science of Life".

Its main objective (Prayojana) is the restoration ad maintenance of the metabolic equilibrium of the metabolic equilibrium on the dashboard of psyche and Soma of all living beings.<sup>10</sup>

Health is also defined as a well balanced metabolism (Dhatusamya) of the living body alongwith a happy state of being, (its senses-Five perceptory and five motor organs -of actions) and the Psyche (PRASANNA-ATMA-INDRIYA-MANAH).<sup>11</sup>

Diseased state (Dukha samyoga of the living being is also defined as a contract with physical discomfort, pain or suffering, psychic outburst, anguish, jealousy etc; and including all the unpleasant psychosomatic states which are caused by the impact of adventitious (AGANTUKA),physical (SHARIRIKA),



psychic (MANASIKA) or natural (SWABHAVIK) for-fold processes of diseases.<sup>12</sup>

- 6) The major difference between curative methods of east and west is strikingly remarkable, only because the Eastern methods deploy a process of reinforcement and boosting up the vita resistant activity of the tissues invaded by the diseases and finally swapping out all the unwanted infections while, the western approach is determined to uphold the philosophy of violent attack and instantaneous killing of the lifeful world of the infective micro and macro organisms which are inhabitants of this vast natural world and cannot be completely wiped off by the continuous use of synthetic chemicals. This violent philosophy to encounter with infective bacterias and viruses, causing the disease, renders ecological changes in the natural straits of these organisms helping the natural development of more hard, resistant type of infective media. So, without a serious thought to the unwise hypothesis of the violence and war oriented chemotherapy against the gigantic genesis of natural organism, it engineers many problems of damaging side effects and repeated infections. Eastern curative approach befriends the patient helping with its physiological activities to overcome the diseased state of the body within its own courses of time developing a potent defensive mechanism through the process of raised enzyme potential with autobosting state of anabolic factors of the body to get rid of the vitiated state of different tissues. The war and violence with the natural cycle of Universal-Vital stream of life (Prana) accepting it the final

causative factor of disease, evolved a picture of vicious battle field in the psychosomatic framework of living beings, implanting deeply various incontrollable hazardous side effects. In the present times such problems are studies in the hospital wards of Iotronic diseases.

The metaphysical or divine strengthening service advocated in Ayurveda to increase the glow of the spiritual fancies of the diseased is not only an idea but a winning flight of the Eastern healing approach over the meticulous crafty philosophy of vehement endeavours of the West to treat the living organism merely as the biological body-clay out-wordly or superficially dismissing the vital nature of life and the spiritual psychic core of the beings and their life process which is all the time active to counteract and adjust in this material world from within.

- 7) All the living bodies are maintained and nourished by eatables to enrich the protoplasmic whole of the beings. Well formulated scientific hypothesis of Eastern therapeutic approach is based on the excellent concept of the three irreducible-protoplasmic vital-metabolic-activities (TRIDOSHA) manipulating the process of life in health or diseased state, needs a wise assistance of regulated diet and methodological curative measure. Prohibition of certain eatables and drugs in the diseased state of the body is in total accordance with Ayurvedic principles, so that, the unwanted energy supply to the counteracting micro-organisms could be arrested in time. But, the Western

healing approach has not yet shown its wisdom-teeth to evolve scientific pattern of dietics similar to Ayurveda, though a superfluous borrowing of diet restrictions from Eastern treatises is now-a-days discernible among the Western medical physicians in tropics only. "Ayurveda declares the healthy use of drugs (AUSHADHA) diet (ANNA) and practices (VIHARA), Prescribed with or without other drugs, contrary to the cause of the disease or similar to the disease or similar to the both cause and disease, constitutes treatment (UPASHAYA)"<sup>13</sup>

The western concept of physical diseases comprises internal ailments, nutritional metabolic imbalances, inflammatory growths, infective diseases or tissues degeneration etc., while the Ayurvedic concept excludes the idea of infective impact on the body but, does not count it out of the entity of physical diseases and points about the real fact-of life which has its own auto-immunity-defensive-mechanism (an internal trait though the infections are of external origin) which makes life possible through the materialistic phenomenon. Mental disorders is quite different according to the Eastern hypothesis and the ailments like laziness, unhappiness, state of anger and wrath, greed, avarice, hate, fear, indiscipline and outburst of desires, anxiety, sorrow, distress etc. etc., find no significant recognition in the healing approaches of the west.

So also the concept of natural diseases lies untouched by the Western approach being unheeded with seriousness as it is available in Ayurveda. The definition of Mental-diseases (MANSIKAROGA) related to the feelings of unpleasantness (DUKHA).

Natural hunger, natural thirst, natural sleep, old age and death.

All such ailments are well accounted in the healing approaches of the East, advising methods of spiritual origin for cure. In short, while Eastern approach to healing still stands fast with patient-oriented hypothesis of the treatment, the approach of the west is dogmatically disease-oriented.

In the fundamental basis of the Eastern approach to healing one can easily find, the scientifically maintained relationship between irreducible basic metabolic and psychosomatic constituents (PRAKRITI) of the living being and that of medicine lacking such a concept, the highly advanced laboratory approaches of the west are unable even to take notice of several pathologically undiagnosable diseases which swell the hospital wards of the world. But, the Eastern concept of the generalized constitutional approach wisely renders a successful service to diagnose such riddle and provide effective cure. The tridosha-hypothesis has no problems like chemical drug standardization due to its patient-oriented approach but, the Western methodology of medicines or drugs are unable to escape from the unmanageable terms like Drug-Allergy, idiosyncrasy of chemicals, Anaphylaxis or individual intolerance, are the result of the inadequate steps consequent in missing the idea of the standardization of drug-patient response and wandering for injurious basis for the standardization of chemicals or drugs only administered to the weak degenerating sick structure of psychosomatic origin, where a patient is always an unstandardisable entity.

Apart from the legendary references of the head transplant on the live body of the pre-historic idol Lord Ganesha (the son of Lord

Shankara) or the iron leg of vispata, a woman of vedic period or the example of blood donation (transfusion) available in the ancient Buddhist record known as 'Bodhisatwa-padana Kalplata', the historic references of Ayurvedic surgeon 'Sushruta' to vedic, Epic and puranic records, dating back to 600 B.C or earlier are the first-hand proof of the most advanced applied surgical achievements of Eastern way of healing. There are several references of great wars in the history of India. So, it is commonsense to know that the surgical part of the medical system of such a country would have been clinically highly advanced with an unparalleled concept in the field of medicine. The book of surgery representing the Eastern surgical concept alongwith references of propereffective healing is known as Sushruta samhita. Anaesthesia by herbs or Hypnotic manoeuvre were quick common in ancient India. Surgical instruments and accessories were also advanced. Dissection and study of the orphological aspects of human skull was at the peak. Its impact was so serious that a cult of 'Kapaliks and Aghories' developed later on. With such practices, incantations and charms, evil soul worship etc. got automatically attached to it.

A well developed methodology was available for the surgical instruments in the Eastern healing approach to perform major and minor surgery. Accessories included thread (also caustic thread for anovaginal sutures) twine for ligatures, bandages of 14 types, dressings, abdominal binders, various types of leather bags, bands, splints made of bamboo and inner barks of the trees, crutches, creepers and tendrils, suture material, caustic medicines an goat's gut. Saintly scientists were the champions to perform first Cataract operation in India.

Hernia and Hydrocele were easily operated. Ruptures, Laparotomy, Caesarean art, crushing and extricating foetus, limb's amputation, Lithotritry, lithotomy, plastic and rhinoplastic manipulations were commonly practiced before 1000 B.C in India. Nursing was one of the most skilled art in those days. It was done with complete human touch. Unfortunately the whole art of surgical skill has vanished slowly form this continent due to the treacherous looting and burning of the rare literatures by European and middle East aggressors. The hypnotic impact of Non-violence them and several other spiritualistic 'Vaishnava" movements diverted the attention of common man from surgical manoeuvres. At this same time with the one set of a great revolutionary ear the low west Rad all the privilege of techno-commerical achievements to improve and enhance the scope of surgical healing for many threatening ailments. Prof. Dr.Rudolf Hornle, in his book, 'Medicine in Ancient Indida' testifies to our excellence skill in Medical sciences as quotations: "Probably, it will come as a surprise to many as it did to myself, to discover the amount of anatomical knowledge which is disclosed in the works of the earliest medical writers of India. Its extent and accuracy are surprising when we follow for their earl age probably 6<sup>th</sup> century B.C"<sup>14</sup>.

In the end I would like to remind about the statements given by the celebrated German savant Prof. Max Muller in his lecture series at Oxford entitled as "India, what can it teach us" He said: "If I were to look over the whole world to find out the country most richly endowed with all eh wealth, power an beauty that nature can bestow-in some parts a paradise on earth-I should point to India".<sup>15</sup>

Further stressing on the scientific concept of human mind he said:

“If I were asked under what sky human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant I should point to India”.<sup>16</sup>

Upholding the metaphysical banner of Hindoos’ reincarnation concept he emphasized that:

“If I were to ask myself from what literature we, here in Europe we, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one semitic race, (the Jewish) may draw that corrective which is most wanted in order to make our inner life more favourable and human, a life not for this life only but a transfigured and internal life-again I should point to India”<sup>17</sup>

I wish that we may not go astray to miss the point of catching the insight of this great pointing finger of Prof. Max Muller towards the soil, temples, idols, statutes or other fine Art heritages of the unparalleled Hindoo mind. This pointing finger of Prof. Max Muller dignifies the true reverence for the highly developed scientific methodology and unique achievements attained within the folds of nature that has bestowed the par-excellent medico-scientific knowledge upon the Indian culture and fine Arts and more especially in its true surmounting insight of medical sciences.

I conclude with the following few lines “The Science of life shall never attain finality, therefore, humanity with relentless medical industry should characterize every endeavour and approach to knowledge. The

entire world consists of teachers for the wise and enemies for the fools. Therefore, knowledge conducive to help, longevity, fame and excellence, coming even from an unfamiliar source, should be well treated, assimilated and utilized with earnestness”.

I may refer the famous saying of Rudyard Kipling in that, “The East is East and the West is never the twain shall meet”, With a hope for the future that the difference of East and West shall vanish for true and honest services of Scientific facts with inner love and due reverence to the East.

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