

AYURVEDA THROUGH THE LENSE OF SWARAJYA

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Introduction -

Swarajya is a concept which means self governance or self rule[1]The word is originated From Sanskrit word svarajya, from sva 'own' + rjya 'rule'; compare with Raj. [2]Swaraj can mean generally self-governance or "self-rule", and was used synonymously with "home-rule" by Maharishi Dayanand Saraswati and later on by Mahatma Gandhi, Swaraj lays stress on governance, not by a hierarchical government, but by self governance through individuals and community building. [3]Lokmanya Bal Gangadhar Tilak was one of the first and strongest advocates of Swaraj (self-rule) and a strong radical in Indian consciousness. His famous quote, "Swaraj is my birt right, and I shall have it!" is well remembered in India even today.

Tilak saw the spark in Mohandas

Gandhi and tried to convince Gandhi to give up "Total Ahimsa" and get "Swaraj" by all means. Gandhi looked upon him as his guru but did not change his mind.

Lokmanya tilak had putforth four fold national programe to fulfill his dream of swarajya.National education was one of the part of this programe.Ayurveda is an integral part of national education.in this research paper the Ayurveda and swarajya i.e independence is observed and assessed with respect to each other.

Aims and objectives

¢To observe Ayurveda and Swarajya with reference to each other.

¢To observe the status of ayurveda in present scenario.

¢To observe condition of swarajya of Ayurveda.

Material and methods

}The status of ayurveda in present scenario is observed from different evidences like current journals, publications, news etc to observe status of ayurveda in swarajya.

Status of ayurveda in different context like

practicing, teaching, learning, research is observed to observe swarajya of ayurveda.

Ways to strengthen the ayurveda is suggested by interviews of experts .

DISCUSSION

The history of Ayurveda began 5000 years ago in the great Himalayas when one of the greatest sages of India, Sri Vyasadeva, wrote the Vedas* for the first time. He included Ayurveda or the science of life as a part of the Vedas. Ayurveda, one of the systems of Indian medicine, which has been an integral part of the Indian culture, is considered to be the earliest medical science on positive health. subjects related to health are described in mythological stories of the Rigveda, the Samaveda or the Yajurveda, the methods of treatment, usage of medicines in frequently occurring diseases and the study of different parts of human body are explained in the Adharvaveda. This proves the close relationship of Ayurveda with the Atharvaveda. Samhithas are the sum total of the principles and practices of all the then known branches of medicine. There is a belief that Ayurveda existed even before Brahma or creation.

Charaka Samhitha is dated to fourth century B.c.' No history of earliest writers on medicine in India would be complete without a mention of Charaka and Susrutha, who were considered to be the highest authorities in all medical matters. Charaka is said to have been an incarnation of Shesha, the Serpent-God with a thousand heads. He was the son of the sage Vishudha. He had been the greatest physician of his day and his Charaka Samhitha is still held to be a standard work on medicine. Susrutha, on the other hand, dilates more on surgery than on medicine.

His work Susrutha Samhitha is held by native Yaidyas as an authority on surgery. The works of Charaka and Susrutha are compendiums of Ayurveda.

Ayurveda had been composed by Brahma as a sub-division of the Atharvaveda. It consisted of a hundred thousand slokas or verses, divided into thousand chapters. but, considering the short span of life and limitations of memory of human beings, he reduced the book into eight parts as follows:

- 1 . Shalya Tantra or Surgery:- Shalya Tantra deals, among other things, with the description and uses of various surgical instruments and surgeries.
2. Shalakya Tantra or Eye & ENT:- It describes the diseases of outer parts of human body such as eye, nose, mouth and ears and their treatment.
3. Kaya Chikitsa or General medicine:- Kaya Chikitsa is the study of medicines intended for internal consumption and diseases of the human body such as fever, insanity, leprosy and urinary disorders etc.

4. Bhuta Vidya or Demonology:- It indicates the rules to be observed in performing the various religious procedures. It includes psychiatry and curing the influence of evil spirits.

5. Kaumarabhrtya or Paediatrics:- Kaumarabhrtya is related to the treatment of diseases of infants.

6. Agada Tantra or Toxicology:- The methods of diagnosis and treatment of poisonous bites of snakes, insects, spiders, mice, etc., are dealt with in this division.

Rasayana or the Science of Tonics:- Medicines for the preservation of youth and prolonged life, promoting intelligence and strength and giving power to resist diseases are described in Rasayana.

8. Vajikarana Tantra or the Science of Aphrodisiacs:- This division is related to the treatment of semen disorder. Around 1500 B.C., Ayurveda's fundamental and applied principles got organised and enunciated.

The Atharvaveda, considered to be one of the four most ancient books of Indian wisdom and culture, contains 114 hymns or formulations for the treatment of diseases. Ayurveda is said to be originated and developed from these hymns.

It has two major schools of thought, viz., the school of physicians and the school of surgeons referred to in literature as Atreya Sampradaya and Dhanvantri Sampradaya respectively. Ayurveda had continuous development upto 500 B.C. It was in 1000 B.C. that Charaka and Susruta comprehensively documented the knowledge of ayurveda. Vagbhata who flourished about the

second century before Christ. In his work Ashtangahrudayam, he acknowledges the information borrowed from the writings of Charaka, Susruta, Agnivesha, Bhela and others. He wrote another book with the title Ashtangasangraham. A popular couplet describes Vagbhata, Susruta and Atreya as the three great medical authorities for the three Yugas, viz., Kali, Dvapara and Kritha respectively. Among the students of Ayurvedic medicine, the three are popularly known by the name Vridha Trayi or the "Old Traid". The masters of each Samhitha used to teach their disciples the principles of each branch of medicine which the disciples compiled into books of reference. The following are the important Samhithas:

-1. Charaka Samhitha- Atreya's advices collected by his disciple Agnivesha are brought to light in the well-known book Charaka Samhitha. The book is named as such since it was compiled and edited by Charaka after some years.

2. Susruta Samhitha-It is believed that Susruta, one of the disciples of Dhanvantri who was born in the family of the great king of Kasi, wrote Susruta Samhitha.

3. Kasyapa Samhitha- The teaching of Maareechakasyapan is transformed into this Samhitha by his disciple Vrudhajeekan.

4. Bhela Samhitha-Bhela, another disciple of Atreya, wrote this Samhitha

5. Hareetha Samhitha-hareetha, who was another disciple of Atreya, compiled this old Samhitha.

6. Books of Vagbhata-

Ashtangasangraham and Ashtangahrudayam are the famous books of Vagbhata.

AYURVEDA IN INDIA-BEFORE INDEPENDENCE

Since ancient times, the Ayurvedic system has undergone many transformations. It was first started as a hereditary system (system) and community practice was the norm. Each community had a Vaidya (hereditary doctor), a spiritual leader or guide, who was aware of the health

conditions of its people. If anyone outside the family of the Vaidya wanted to study Ayurveda, he was admitted to the Gurukula. The gurus (teachers) taught the sishyas (students or disciples) who in turn spread the knowledge to various parts of the country. From India, Ayurveda spread to neighbouring countries like Tibet, Sri Lanka, Malaysia. The days of Charaka and Susruta are one of the most celebrated periods in the history of Ayurveda. Upto the ages of Budha and Ashoka, Ayurveda in India developed very much especially in terms of surgery. Historians have recorded that all the parts of human body were subject to surgery in those days. Birch Berg, who is said to have lived on earth between 500 B.C. and 200 A.D., had rightly mentioned it in his book as follows: "The Indians knew practical indigenous operations which were unknown to the Greek and which Europe only learnt from them with surprise."

The oldest medical system of Ayurveda had been the sole medical system of

India .

It is said that the modern age of Ayurveda began from 1835-'36 when Madhusudan, a Brahmin by birth operated a human dead body to study anatomy. In 1836, he printed and published Susruta Samhitha. The loss of the war of Independence in 1857 aroused the Indian people to be self sufficient in all respects. But, the British people deprived them from getting access to all modern amenities such as modern education.

Before English education got established in India, teaching in all the bodies of knowledge including in Ayurveda was carried out through the Gurukula type of education. One of the first contributions to Ayurveda in the modern age was Jalpakalpatharu written by Kaviraj Gangadharji of Murshidabad which is deemed to be an important critic of Charaka

Samhita. Another veteran of this age was Kaviraj Harayana Chandra Chakravarthiji who created a new version of Susruta samhitha.

Only the traditional systems of medicine (Ayurveda, Siddha, Unani, Naturopathy and Yoga) were in practice in India as late as the beginning of the nineteenth century. The practitioners of these systems spoke local language, lived among the people and were always available. Gananathaji Sen, the author of Prathiakshasareeram had been conversant with Ayurveda as well as Western medical systems. The book was a perfect blend of these systems and the knowledge imparted could be taught through the kind of educational institutions existing today. Such

an institution started in 1918 at Kangadi. Most of the books on Ayurveda, written in Sanskrit and were later translated to Hindi and available today, were written by students of this institution.

In 1943, the Government of India appointed the Health Survey and Development Committee, known as the Bhore Committee, for recommending the development of health services in British India. The conference of the health ministers, which followed this committee recommended rehabilitation of the ISM. The health ministers recommended that adequate measures should be taken by the Central and State governments. Several significant steps in this direction were taken. The States enacted laws for teaching and conducting of research in Ayurveda. At the Central Government level, the Central Council of Indian Medicine (CCIM) was established by an Act of Parliament regulating the teaching and practice of Ayurveda and other systems of Indian medicine. Provisions regulating these systems were incorporated in the Drugs and Cosmetics Act, 1940 as amended in 1966 and the Drugs and Cosmetics Rules, 1945 as amended in 1964 and 1970.

AYURVEDA IN INDIA-AFTER INDEPENDENCE

In India, the development of Ayurveda systems of medicine gained considerable momentum after independence. The herbal cures began to be accepted as alternative therapies with minimal side effects. The financial outlays show

the Government's shift towards the recognition and support for the traditional systems of medicine (TSM). The total sums allocated for them were Rs. 4 million in the First Five Year Plan, Rs. 160 million in the Fourth Plan, Rs. 257 million in the Fifth Plan and Rs. 1290.5 million in the Seventh Plan. The total health allocation for the Ninth Plan comes nearly Rs. 5000 million. After independence, institutional training gained priority over the Gurukula system of education and institutions teaching Ayurveda were affiliated to the Universities. The Central Council for Research in Ayurveda and Siddha (CCRAS) was formed and this body designed the syllabus and framework of the Ayurvedic courses. Now, there are standard syllabus followed by all the States. The Government of India also started the Central Council of Indian Medicine (CCIM) which functions in the same line of Indian Council of Medical Research (ICMR). The CCRAS is under the control of CCIM.

Ayurveda is now becoming popular with more and more people accepting its holistic approach to healing. There are around 170 Ayurveda colleges in India, with Karnataka and Maharashtra having the highest number.

THE INSTITUTIONAL FRAMEWORK

The institutional framework developed by the Department of ISM & H consists of the following statutory regulatory and apex research bodies for Ayurveda:

1. Central Council of Indian Medicine (CCIM)

2. Indian Medicines Pharmaceutical Corporation Limited
3. Central Council for Research in Ayurveda and Siddha (CCRAS)
4. National Institute of Ayurveda, Jaipur
5. Institute of Post-graduate Teaching and Research in Ayurveda (IPGTR)
6. Rashtriya Ayurveda Vidyapeeth, New Delhi
7. Ayurvedic Pharmacopoeia Committee

Status of Ayurveda in present scenario

¢ A separate ministry and research council has been developed.-

AYUSH department is a department of Indian government for Ayurveda and other Indian medicines. Also a separate body also formed for research.

¢ Accepted globally as a medicinal science- Many people are practicing, teaching Ayurveda. Ayurveda is arising as a complete health science which is beneficial in reducing side effects of allopathic medicines. There is increase in worldwide acceptance of Ayurveda.

¢ Areas of interest are panchakarma and herbs- Panchakarma therapies and herble drugs are the site of attractions all over the world.

¢ Less attention paid to main moto swasthasya swasthya rakshanam.- Main moto of Ayurveda is prevention of the disease and then the complete cure of illness, This cure is also for prevention of further disease. During development of Ayurveda, this main moto is ignored or a very less attention is paid to this moto.

¢ Ayurvedic principles are very effective in preventing diseases. proper implementation of these principles in adults

and childrens will definitely reduce the frequency of illness.

Implementation of ayurvedic principles in day to day life.

¢ Need to impliment the ayurvedic wisdom in day to day life- ayurvedic principles like dinacharya. ie. daily regeimn, seasonal behavioural modifications should be implemented. our daily activities has the roots of our illness, hence ancient wisdom of daily and seasonal regeimn will definitely restrict our frequent illness which can lead to complete health..

¢ Child is basic unit of every nation. child health is utmost important part of healthy nation. following are the ways by which we can implement knowledge of Ayurveda to achieve this

- i) Womb education - Garbha Sanskar
- ii) School education - Shodash Sanskar
- iii) Treasuring Indigenous knowledge of healthcare science - Ayurveda
- iv) Nutrition - Aahar
- v) Yoga culture
- vi) Awareness
- vii) Knowledge
- viii) Actual implementation

¢ School curriculum can be designed to increasase awareness- Primary knowledge of herbs can be imparted in school curriculum. Indian traditional wisdom includes some herbs which is easily available and can be used in very effective manner. school syllabus can be designed in such manner so as child

should get the knowledge of this treasure and can use it in routine illness eg. tulsi, cumin, mint, kapoor, curcuma .

¢Development of new food products to reduce effects of fast food in school children.-fast food is very fast in creating disorders and at the same time decreasing immunity.To overcome the bad effects of this junk food ayurvedic healthy receipies can prove effective.Production and consumption of these receipies can be done on large scale.

Application of swarajya in Ayurvedic methods of teaching, learning and research

1.Ayurveda is anadi-anant-shashvat. It is self sufficient and have scientific base.Many concepts of Ayurveda has developed from 'Tadvidya Sambhasha' i.e.the conferences and seminars which was hosted by sages .There are many such references in the classical texts of AyurvedaThere is need to devolope the principles according to present era by implementation of this tadvidya sambhasha.

2.Teaching, learning and research methods of ayurveda are totally westernised. There is need to teach the complete Ayurveda so as to develop ayurvedic practitioners in future. Thorough .knowldge of Ayurveda can be imparted in students by improving teaching and learning methods as follows

¢Teaching Sanskrit language for its implementation in reading ayurvedic texts.

¢Thorough knowledge of samhitas

should be given to students to get complete knowledge of Ayurveda.

Development of ayurvedic parameters for research in Ayurveda -Research is an integral part of education in today era. Ayurveda is not an exception for it. There is a vast scope of research in Ayurveda. There is need to develop Ayurvedic parameters for Ayurvedic research.

Classical texts are the treasure of complete knowledge regarding signs, symptoms, diagnostic criteria of diseases, treatment modalities. There is a lot of scope for development of unique and universal parameters for all above mentioned criteria. This will strengthen the Ayurveda in all aspects.

Following are the areas where one can apply his knowledge and efforts to develop parameters.

1. Tridosh-to assess effects of increased and decreased levels of vata, pitta, kapha on body.
2. Assessment of dhatusarata (structural integrity)
3. Tenfold examination
4. Diagnostic criteria of different diseases.

Conclusion

*To achieve Lokamanya's dream of 'Swarajya' our youth should be healthy .Ayurveda can contribute immensely for that.

*Ayurveda is now word wide accepted science for treating diseases, reducing side effects of allopathic drugs.

*More attention can be given to preventive aspect of Ayurveda and implementation of this Indian wisdom in daily life.

*This can be achieved very effectively by some simple measures .

*Development of ayurvedic parameters will definitely strengthen the ayurveda.

References

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