



**E-Divine Souls®**

Journey to Eternal Happiness

*Integrated Therapeutic Life Balancing Research Gurukulam*

# THE SAGA OF ĀYURVED

PI C1 AYURVED – INTRODUCTION & GENESIS



**Dr. Minal Bharatiya (Jain)**

# THE SAGA OF ĀYURVĒD

## PI CĪ AYURVED – INTRODUCTION & GENESIS

**DR. MINAL  
BHARATIYA (JAIN)**

**INTEGRATED HEALTH SCIENCES CONSULTING**

Cognitive Neuro-Psycho Treatments (Research) | vis medicatrix  
naturae | IAYT for Diseases | Lifestyle with Nadi Tarangini |  
Therapeutic Healing & Counselling

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Our Obeisance to  
*eternal Divine Souls*

*Let's pray for Mother Earth and all her beings,  
for showers of  
Divine  
Infinite bliss of  
Vitality.*

*Let Innovative Ideas come to  
Nurture  
Enlightened  
Serenity*

*We bow our  
Obeisance to the  
Union of all the  
Liberated  
Souls, by total  
extinction of all our flaws.*

# About Us

eDivineSouls, Integrated Life Balancing Research Gurukulam, central BHARAT's 1st of its kind centre. The centre works an ICMR approved research based Integrated Therapeutic Health Sciences Model suiting current and future problems with patient centric approach. Our online Gurukulam has an amalgamation of ancient foundation, sharing wealth of knowledge Ganges, rich healthy living Life style management with lead by example and mentoring to living a life of significance. We deliver knowledge on best food for body, mind and soul as per basic constitution for each individual for fostering a balanced approach to holistic health care.

The institution's commitment to enhancing well-being extends to various programs, courses and consultation services. In essence, eDivineSouls stands as a sanctuary for comprehensive well-being by applying Sages of SIVANAS wisdom and practices with learning varied skills, tech-know-how, psychology, neuro and allied sciences, impact of social media & gadgets on future of human race – an inside out journey. This infusion creates a unique blend of science and spirituality.

Extends our services to address the intricacies of modern life, offering solutions for Work-Life and Parenting issues overcoming emotional, mental and psychological health challenges. Self Help Portfolio for Life (SHPLife) based on her learnings and experiences from world class organizations and an outcome of Dr. Jain doctorate degree. This is a framework solution for all four stages (as ashrams) of personal and professional well-being.

# About Founder, CEO



**Dr Minal Bhartiya (Jain)**

A daughter of Bharat, she embodies cultural and ethical values, a doctorate in Work-Life Balance. Pursued her career in varied Health Sciences. Realized the integral relationship among them.

She blends best of ancient healing health systems wisdom with modern relevance. Continual research on Integrated Therapeutic Life Balancing Solutions.

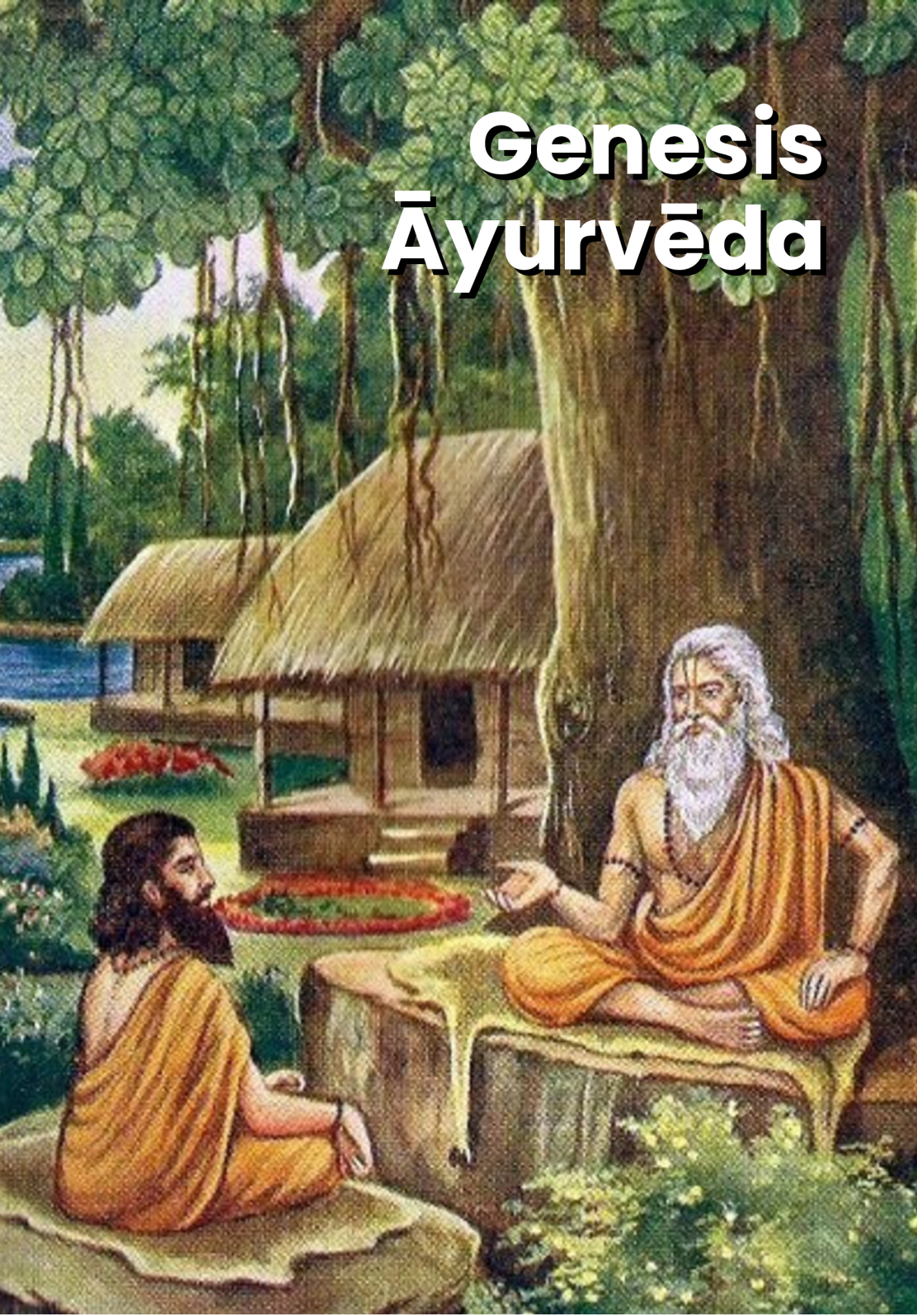
Since 2011, she has been on a transformative journey shaped by unwavering faith and the metaphysics of Scientific Spirituality, which she continues to explore through a 12-year degree program. Rooted in true scriptural knowledge and ascetic practices, her path reflects a deep connection to divine wisdom and an enduring commitment to holistic well-being.

Her empathetic nature and love for Mother Earth have driven her to explore diverse healing modalities and advocate for sustainable, sattvic living. With studies in Astrology, Occult Sciences, and Vastu, she addresses life and health challenges at their roots. Her professional journey includes roles as a visiting faculty at Devi Ahilya University and World class IT corporations as TCS, IBM and Ericsson, showcasing her versatile expertise and dedication to empowering others.





# Genesis Āyurvēda



# Index

- Āyurvēda
  - Define
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# Science of Life

**Sanskrit,** आयुः (Ayuhu) + वेद (Veda)  
ĀYUH (Life) + VĒDA (Knowledge)

## Integrated Relationship

**Āyuh:** = Shareera + Indriya + Satva + Atma  
(Body) + (sense organs) + (mind) + (soul)

## Synonyms:

**Āyuh** - Dhari, Jeevita, Nityaga, Anubandha,  
Longevity, Lifespan.

**Veda** - Jnana, Science

**MAINTAINING  
THE HEALTH OF  
THE HEALTHY  
FIRST AND  
CURING THE  
AILMENT OF  
THE AILING.**





# Definition

## Āyurvēda – Knowledge indicating

- appropriate and inappropriate,
- happy / sorrowful living conditions,
- auspicious / inauspicious

**for longevity and measure of life itself.**

तदायुर्वेदयतीत्यायुर्वेदः, कथमिति चेत् ?

उच्यते - स्वलक्षणतः सुखामुखतो हिताहिततः

प्रमाणाप्रमाणतश्च, यतश्चायुष्याण्यनायुष्याणि च द्रव्यगुणकर्माणि

वेदयत्यतोऽप्यायुर्वेदः ॥ च. सू. 30/23



# Sukha Ayu Asukha Ayu



- Individual devoid of physical and mental ailment/illness
- Young,
- Endowed-Strength, virility, reputation, vigour, valour, knowledge, sense organs, objects of sense organs.
- Possessing great wealth.
- Leader of all activities starting from beginning till it finishes successfully.
- Who has sufficient facility to fulfill his desires.
- Who can plan as one likes.

# Hita Ayu LIFE (Social+ Spiritual)

- Individual well wisher of all creatures.
- Doesn't want other property.
- Always speak truth.
- Peace-loving.
- Begins any work after thinking properly.
- Don't make any mistake.
- Respect and worship deserved people.
- Endowed with knowledge and tranquility.
- Leads life without opposing Dharma/ righteous path, Artha/ wealth and Kama/ enjoyment
- Serve the elders
- Well control over desire, anger, jealousy, pride, prestige
- Involve in charity works constantly
- Involve in penance and tranquility
- Knowledge of spiritual power
- Desire for this life and life after death
- Good memory power

# LIFE = HEALTH WHO

A state of complete physical, mental and social well - being and not merely the absence of disease or infirmity.



- **Sukhayu** = Physical + Mental health
- **Hitayu** = Social + Spiritual health



World Health  
Organization

**WHO Health** = Physical + Mental + Social well being



**Holistic Health** = Mind + Body + Spirit



# Knowledge - Life Span Management

Sensory  
organs

Mind

## Life Span Clue

Activities

Intellect

## Health Factors

**Ayushyani**

Health promoting factor

**Anayushyani**

Health demoting factor

# Diet – Rules & Regulations

- Always eat hot and freshly prepared food- relish, kindles and quickens digestion.
- Consume appropriate food quantity –
  - enhances life span,
  - doesn't hampers digestion,
  - easy digestion and elimination
- Not to consume opposite potency-disease manifestations.
- Neither too fast nor too slow- can't relish food, affects digestion.
- Strict No talk / laugh while food intake.
- Involve body & mind completely.
- Food intake in clean ambience.

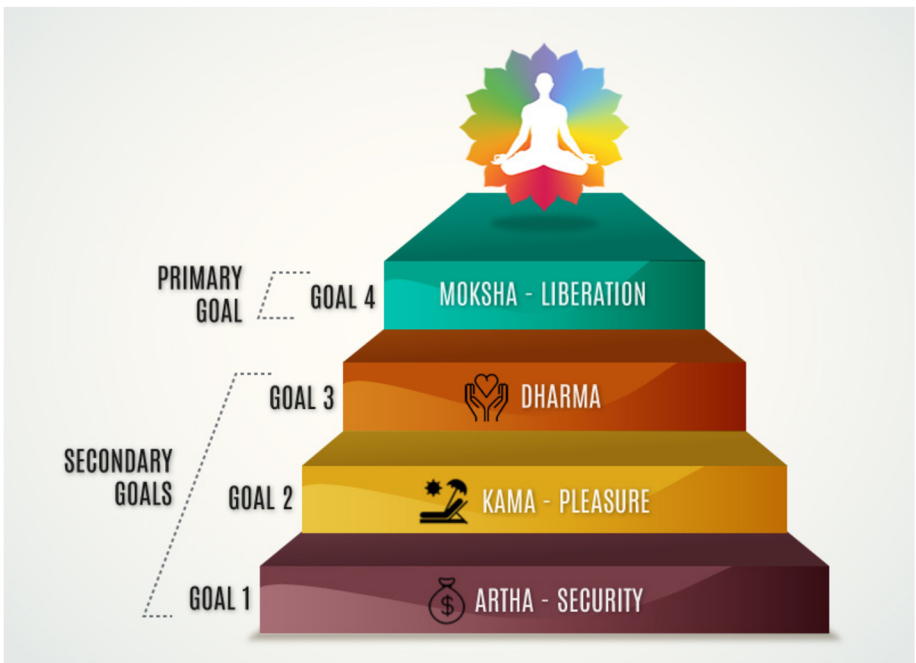
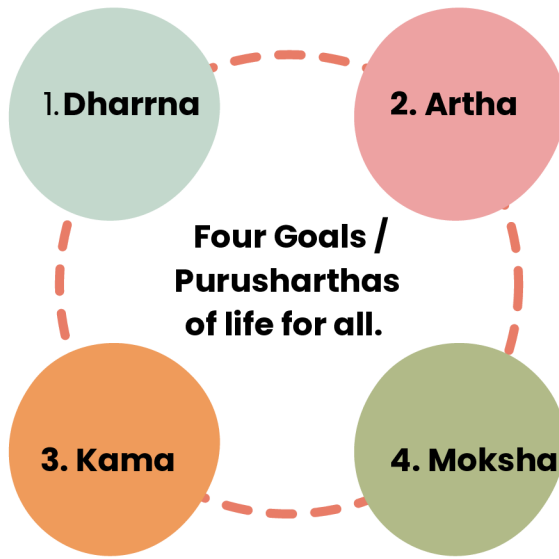
# Ayushyani – Food

- Knowing the natural property of food before eating is very important.
- Check own food capacity. AVOID over stuffing of food.
- Foods to be consumed opposite to living place.
- Food Time Plan – Season, Day & Night Regimen, Disease Condition.
- Next meal only after digestion of earlier meal. Consume food of choice.

## **Eg:**

- Green gram soup, Genji, and Hot water are light food as they undergo digestion quickly and doesn't cause uneasiness.
- The combination ilk and sweets are heavy, and take more time to digest.
- Be aware of the Combination of foods – Milk with sour substance.

# Ayushyani - Conduct





- Good friends to be served with affection, others to be kept at a distance.
- Helping the needy – at times of grief diseases.
- Don't disappoint anyone – especially beggars, the poor, etc.
- Maintain a single and balanced mind – at times of happiness and misery
- Speak appropriately to the occasion and deal with persons keeping in mind a person's nature.
- Always cover your mouth with a cloth piece while sneezing, laughing, etc.

‘तत्र भिषजा पृष्टेनैवं चतुणाम् ऋग्-साम-यजुर्थर्ववेदानाम्  
आत्मनो अथर्ववेदे भक्तिरादेश्या, वेदो ह्यथर्वणो  
दानस्वस्त्ययनबलिमंगलहोमनियम-  
प्रायश्चित्तोपवासमन्त्रादि परिग्रहचिकित्सां प्राह; चिकित्सा च  
आयुषो हितायोपदिश्यते ॥ च. सू. 30/21

# Ayushyani Right Activity



**Not to visit places: Bali, cremation grounds etc.**



**Shouldn't travel in a risky boat/ vehicle**



**Do physical activities daily.**



**Do work > his/ her capacity.**



**Not to withhold the natural urges.**

# Summarize

- **Ayurveda gives the knowledge of life of 4 types**

Sukha Ayu = Physical+Mental health

Hitayu = Social+Spiritual health

- Gives clues about our health status.
- **Health promoting factors:**
  - Consuming a proper diet,
  - Proper behavior
  - Performing the right activities leads to long and healthy life.

Whereas the same factors lead to manifestation of disease/death if not followed otherwise.

# Ayurveda = Life style

- Ultimately focus on long and healthy life.
- Explained drugs with their quality and mode of action over the body.
- Helps in achieving perfect health.

सोऽयमायुर्वेदः शाश्वतो निर्दिश्यते, अनादित्वात्,  
स्वभावसंसिद्धलक्षणत्वात्, भावस्वभावनित्यत्वात् च च. सू. 30/27

## Relation Āyurvēda & Vedas

### **Āyurvēda : Originated as 'Vēdic science'.**

- Natural healing system of ancient land.
- From astronomical records in Vēdic texts, Practiced before 4000 B.C.
- Ancient traditional medical knowledge system since ancient times scattered in all the four Vēdas.
- Some Āchāryas consider 'it' as an Upavēda (Annexure) of Rigvēda and some of Atharva Vēda.
- As a systematic and comprehensive description of diseases and treatment is found in Atharva Vēda.
- Sage Kāshyapa bestowed Vēda status to Āyurvēda as Pañchama Vēda.

# Vedas

Sanskrit, root, Vid : "To know." Veda : "knowledge" / "wisdom."

In Sanskrit, **Sruti** : "**what is heard**".

Large Spiritual and various Sciences Texts originally revealed to the Ancient Sages passed orally for years until written in Sanskrit & Prakrit on palm leaves.

- Composed around 1500 – 700 BC, has hymns, philosophy and guidance.
- Ideas, teachings and practices of Vedas formed basis of ShadDarshan of our philosophy.
- Vedic Knowledge is important In order to understand the way we function in our lives.
- A deeper insight into the Vedas can help us attain wisdom.

# Veda - Types

## 1. "Rig Veda"

- The most important Veda.
- It contains Mantras and Hymns for happiness, health and wisdom, including the famous Gayatri mantra.

## 2. "Sama Veda"

a collection of musical hymns and mantras that form the basis for kirtan, the devotional chanting of Bhakti yoga.

## 3. "Yajur Veda"

The instructional handbook for the technical aspects of ceremonies, sacrificial acts and worship of the deities, used by Vedic priests.

## 4. "Atharva Veda"

A collection of magical rites and spells to dispel demons and disease, as well as hymns for marriage and cremation.

# Ayurvedic text Purpose & Authenticity?

- Maintenance of equilibrium of tissue  
Maintenance of health of a healthy individual and **cure of disease** long and **healthy life**.
- Naturally prevent- ***Swabhava samsiddha***
- Natural quality inherent in a substance -  
***Bhava Swabhava Nityatva***
- **Proves as part of Atharva Veda** - Authentic.

## Authenticity?

- Unperishable (Shāśhwata),, no beginning (Anādi), deals with substances whose characteristic features are predetermined by nature (Svabhāva Samsiddha Lakshana) eternal (Nitya).
- Techniques and methodology of the application may change with time frame but necessity and utility of this profound science was, is and will remain unchanged.

- As long as life exists Āyurvēda also exists.
- Its eternity can be proved by its incessant continual tradition, thus authentic.

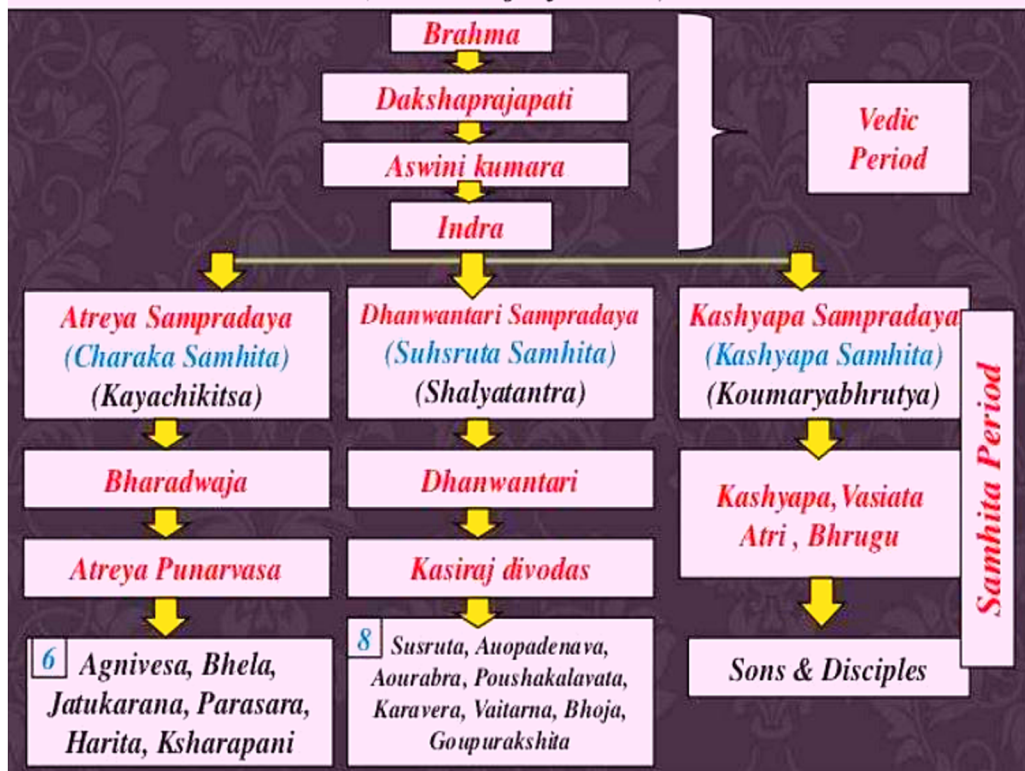
## Avatarna (Chronology)

- Lord ADI Brahma, revealed Āyurvēda to Daksha Prajapati to Ashwinis (Twin Gods), to Indra.
- All schools of Āyurvēda agree with the Divine Genealogy up to Indra.
- But have different versions regarding the transmission of the science among the mortals as in chart.



# AYURVEDAVATARNA

(Descent of Ayurveda)



# Main Schools of Āyurvēda



- **Ātrēya School of Physicians**



- **Dhanwantari School of Surgeons**



- **Kashyapa School of Obstetricians & Paediatricians.**

# Ātrēya School

- Propagator – Ātrēya Punarvasu, learnt from Indra via Bharadwāja and taught to his 6 disciples and they authored their own treatises
  - Agnivēśa – Agnivēsha Samhitā
  - Bhēla – Bhēla Samhitā
  - Jatūkarṇa – Jatūkarṇa Samhitā
  - Parāshara – Parāshara Samhitā
  - Hārīta – Hārīta Samhitā
  - Kshārapāni – Kshārapāni Samhitā
- Agnivēśa Samhitā was redacted by Achārya Charaka as 'Charaka Samhitā'.

# Dhanwantari School of Surgeons

- Propagator – Kāshirāja Divōdāsa Dhanwantari, learnt from Indra via Dhanwantari and taught it to his disciples:
  - Suśruta,
  - Aupadhēnava,
  - Aurabhra,
  - Poushkalāvata,
  - Karavīra,
  - Vaitaraṇa,
  - Bhōja
  - Gōpurarakśhita.
- 'Suśruta Samhitā' authored by Suśruta, a famous and studied at Āyurvēdic Institutions.

# Kāśyapa School

- Propagator – Sage Kāśyapa, learned from Indra along with Vasishta, Atri and Bhrigu .

Authored – 'Kashyapa Samhitā'.

- Brihatrayī (the 3 big books):
  - Charaka Samhitā
  - Suśruta Samhitā
  - Ashṭāṅga Hridaya (Ashṭāṅga Sangraha)

# Mythological perspectives of Āyurvēda

- Indra, riding on the elephant Airāvata, came across Sage Dūrvāsa who offered a special garland.
- Indra accepted the gift and placed it on the trunk of the elephant. The elephant, knowing that Indra had no control over his own ego, threw the garland on the ground.
- Dūrvāsa cursed Indra and all Deities to be bereft of all strength, energy, and fortune. In battles following the incident, the Deities were defeated and the Demons, gained control over the universe. The bereaved Deities sought God Viṣṇu's help. He suggested Deities form an alliance with the Demons jointly churn the Ocean of milk for getting the nectar of immortality (Amrutam) and to Share it among themselves. Mount Mandāra was used as the churner and Vāsuki the Divine serpent became the churning rope.
- Viṣṇu, in the form of turtle (Kūrma) supported the mountain on his shell.

- The process of churning the milky ocean, released things:
  - 1.Lakshmi (goddess of wealth),
  - 2.Kāmadhēnu (divine cow),
  - 3.Kousthubha the precious jewel etc.
- Finally, God Dhanvantari – God of Āyurvēda, emerged from the ocean with a pot in his hand containing the ambrosia /Amrutam.

# Historical Perspectives

## Periods

**1. Pre historic**



**2. Pre vedic**

no literary evidences



**3. Vedic (Vedas & Upanishads)**

Ayushya, Bhaishaiya,



**4. Medieval**

- Classical / Samhita Kala
- Compilatory / Sangraha Kala



**5. Modern**

# Historical Perspectives

## Medieval Period

**1. Samhita Kala / Classical text period**– Charaka & It continued Sushruta Samhita and the trend by Acharya: Vagbhata, Bhela, Harita, Kashyapa, and many Samhitas came into existence.

**2. Sangraha kāla (Compilatory period)** – Emergence of Laghutrayee –

- Madhava Nidana,
- Sharangadhara Samhita,
- Bhava Prakasha Samhita.
- **Rasa Shastra (Science of Alchemy & Pharmaceutical Chemistry)**, deals with treatment of metals and minerals.
- **Ayurveda Physicians** were regarded as the most reputed persons in the society. Their sound knowledge in treatment fetched them invitations from Jawa, Sumatra, Persia, Baghdad, Tibet, etc.
- During Mughal rule Āyurvēda survived remarkably, in spite of the troubles and hurdles created by them.



# Modern Period

- **British rule** imposed a modern system of Medicine.
- In the **latter part (20th Century)** Ayurveda became an integral part of the national health the delivery system of our country.
- **21st Century** Ayurvedic medical science developed with R&D.

# Charaka Samhita

- TEXT is written partly in (verse, or prose).
- Record of teaching by Atreya Punarvasu to his students and Agnivesa.
- Un-certainty about Charaka's identity, around 6th Century, B.C.
- Greatness and Popularity of the book continues to date.

# Sushruta Samhita

- Susruta has recorded the precepts of this puranic personage Dhanvantari,
- Deals with diseases of special organs : eye, ear etc. and surgery.

## 'Astanga Samgraha' & 'Astanga Hridaya'

- Vagbhata 2nd C. A.D.
- Classical work –
  - Vagbhata's Ashtanga Samgraha
  - Astanga Hridaya.
- He summarized both Charaka & Susruta Samhita brought both medical and surgical diseases within the compass of a single treatise.

# Chronological Developments – 19th C.

**1827** – 1st Āyurvēda course – Government Sanskrit College, Calcutta.

**1920** – INC convention at Nagpur resolved to accept the Āyurvēdic system of medicine as our national health care system.

**1921**– M. Gandhi Inaugurated Āyurvēda & Unani Tibbia college, Karol Bagh in Delhi.

**1922** – Teachings started in BHU in the Oriental Learning & Theology department.

**1927** – Madan Mohan Malviya established Āyurvēda College in BHU, Varanasi.

**1940** – Enforcement of the drug & cosmetics act for Āyurvēdic, Siddha & Unani medicines.

**1956–57** – Established PG Training & Research Institute in Āyurvēda in Jamnagar.

**1963–64** – Established of PG Institute of Indian medicine at BHU, Varanasi.

**1969** – Set up an apex research body i.e., Central council for research in our systems of medicine & Homeopathy (CCRIMH).

**1971** – Constitution of Central council of Indian Medicine under IMCC Act-1970 for regulation of education & Clinical Practice.

**1978** – Established Central Council of Research in Āyurvēda & Siddha (CCRAS).

**1995** – Creation of a separate department of Indian systems of medicine & Homeopathy (ISM&H) in the Ministry of Health & Family Welfare, Govt. of India.

**2003** – Department of ISM&H was renamed as Department of Āyurvēda, Yōga & Naturopathy, Unani, Siddha, and Homeopathy (AYUSH).

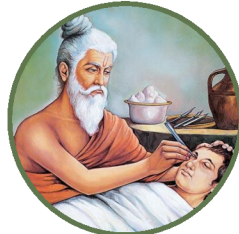
**2005** – Under the National Rural health mission (NRHM), the mainstreaming of AYUSH was an important decision to introduce AYUSH at PHC, CHC and at the district level.

**2015** – Creation of a separate ministry in central government for AYUSH, as a Ministry of AYUSH

# Treatment Modalities of Ayurveda



Chanting Mantra,  
Offerings to God,  
Yajnas, Wearing gems



Surgical  
applications



Proper Food and  
Medicine



Internal  
cleansing

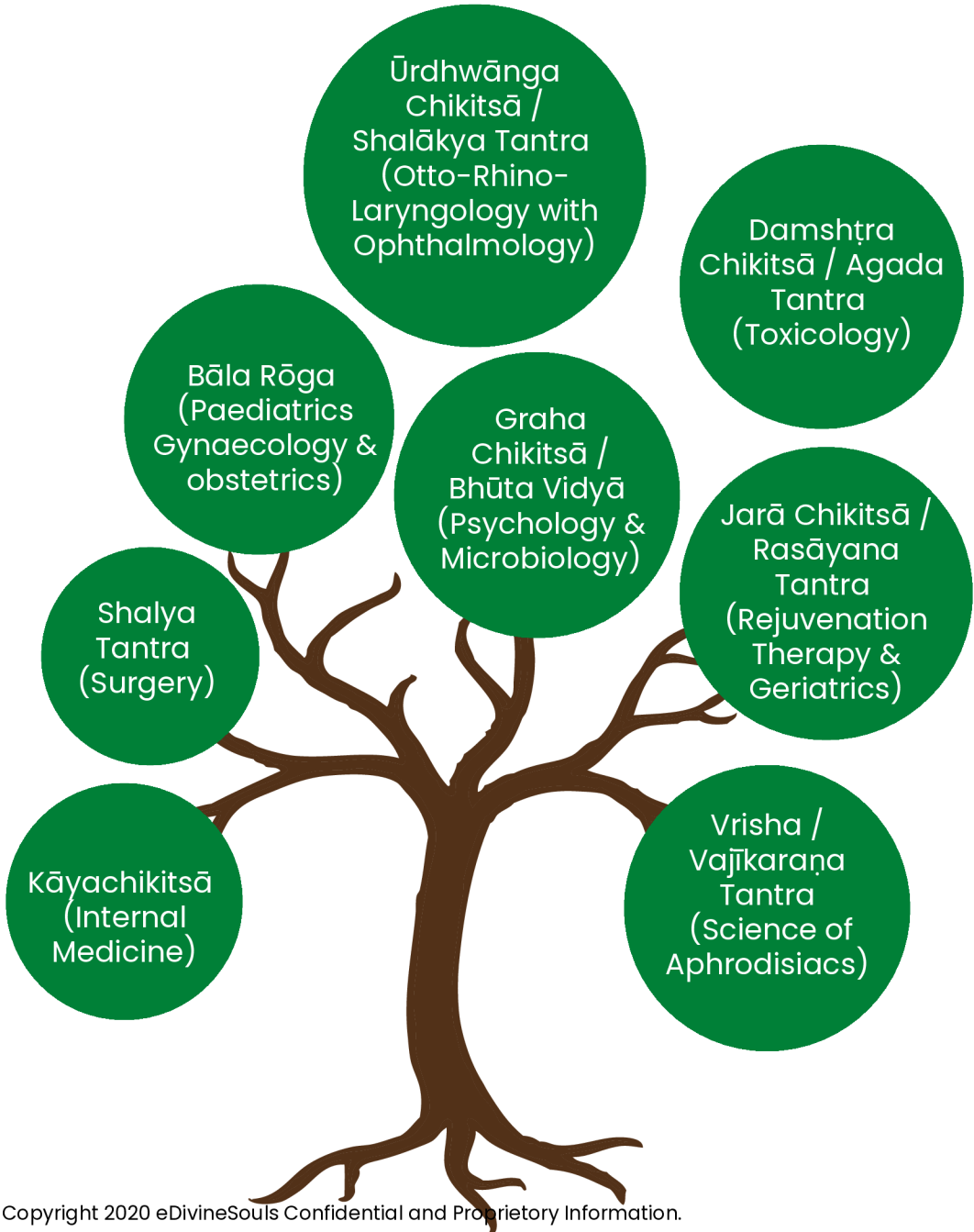


Controlling mind from  
unwholesome objects



External  
cleansing

# Astānga Āyurvēda



## **1. Kāyachikitsā (Internal Medicine):**

Deals with the principles and methods of treatment of diseases and disease syndromes of the entire body.

## **2. Shalya Tantra (Surgery):**

Deals with the study of surgical measures to extricate foreign bodies: stone, metal, bone, hair, nail, pus etc., with the help of different instruments, Agni Karma (Cauterisation), Kshāra karma (treatment with Alkalies) and to diagnose and cure surgical diseases – ulcers, etc.

## **3. Ūrdhwānga Chikitsā / Shālakya Tantra (Oto-Rhinolaryngology with Ophthalmology):**

Describes the diagnosis and cure of diseases of:- ear, nose, throat, mouth and eyes with the application of Shalākās (directors).

## **4. Bāla Rōga (Paediatrics Gynaecology & Obstetrics):**

Deals with antenatal and postnatal care of the baby, diagnosis and cure of diseases of children, care of the mother before, during, and post-pregnancy.

## **5. Damśhṭra Chikitsā / Agada / Visha Tantra (Toxicology):**

The diagnosis and treatment of diseases caused by poisons and toxins (spoiled food, poisonous plants, poisonous animals, poisonous minerals, metals and unsuitable food combinations).

## **6. Jarā Chikitsā / Rasāyana Tantra (Rejuvenation Therapy & Geriatrics):**

Deals with the maintenance of optimum the lifespan of the individual, alleviating diseases together with enhancement of life, intelligence and strength.

## **7. Vriśha / Vājīkaraṇa Tantra (Science of Aphrodisiacs):**

Special branch to promote the health and sexual life of healthy men and sexually weak patients to get healthy progeny.

## **8. Graha Chikitsā / Bhūta Vidyā (Psychology & Microbiology):**

Deals with the diagnosis of diseases afflicting the mind caused by supernatural forces / invisible agents: Devas (deities), demons (Daityas) etc., and their management by pacifying acts (Shantipaṭha), offerings (Bali Pradāna), rituals (Havana), etc.

This description can be correlated with Psychology and Psychiatry. Since we find a vivid description of the usage of several disinfectants drugs for fumigation, this branch can be correlated with Microbiology as well.



# Āyurvēda & Shad Darshanas

**Darśanas** – Systematically developed schools of Philosophy.

- They are the enlightened philosophic thought flows of great sages.
- 6 classical schools of our philosophy : “Shad Darshanas” accepting the Vēdas as the final authority.
- Āyurvēda draws its knowledge from all 6 theistic (Āstika) schools of thought.

The **6 schools of our philosophy** and their expounders are

- Sāṅkhya – Sage Kapila
  - Nyāya – Sage Goutama
  - Vaiśēshika – Sage Kanāda
  - Yōga – Sage Patanjali,
  - Pūrva Mīmāṃsā – Sage Jaimini
  - Uttara Mīmāṃsā / Vēdānta – Sage Vyāsa
- 
- **Out of Shad Darshanas:**  
Nyāya, Vaiśēshika and Sāṅkhya have greatly influenced the basic ideology of Āyurvēda.

|             |  |
|-------------|--|
| Nyaya       | • Logic & analytic philosophy                |
| Vaisheshika | • Few atomic building blocks & consciousness |
| Mimamsa     | • Critical interpretation of the Vedas       |
| Vedanta     | • The “essence” of the Vedas                 |
| Samkhya     | • Consciousness & Matter                     |
| Yoga        | • Meditation, Contemplation                  |

## Sāṅkhya Darśana & Āyurvēda

**Key Pramāṇas (means) to acquire real knowledge:**

1. **Pratyakśha** (Knowledge via direct perception)
2. **Anumāna** (Knowledge via inference)
3. **Āptōpadēha** (Knowledge by Seers & Scriptures)

## **Sāṅkhya Misery types are as Suśruta Samhitā - 3 categories of diseases.**

- Adhyātmika,
- Ādhidaivika
- Ādhibhoutika
- Prakriti and Puruṣha are the basic elements in the creation of the universe.
- The TriGuṇas are the three vital qualities of cosmic nature.
- They are responsible for the creation of the the universe and all the living beings.

## **Nyāya Darśana and Āyurvēda**

Pramānas are emphasized in general in this Darśana and Anumāna Pramāna in particular.

**i) Tadvidya Sambhāśha** – Symposium of like-minded personalities for discussion and deliberations are as both Āyurvēda and Nyāya Darśana.

**ii) Vāda Mārgas** – Methods of discussions and arguments are common to both of them.

**iii) Tantrayuktis** – Factors and principles which help in comprehensive learning is derived from Nyāya Darśana.

# Vaisheshika Darshana and Āyurvēda



# Padārthas –Substances



Prithivi (Earth),



Ap (Water),



Tējas (Fire),



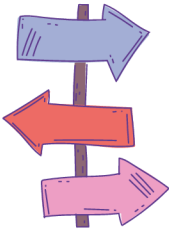
Vāyu (Air),



Ākāsha (Space),



Kāla (Time),



Diśā (Direction),



Ātmā (Soul),



Manas (Mind)

# Yōga Darśana and Āyurvēda



**Trishṇa (desire) is the cause for**

- Sukha (happiness)
- Duhkha (sorrow).
- Vēdanā – Pain,

can be checked by Yōga and Mōksha (salvation).

Satvāvajaya Chikitsā of Āyurvēda correlates to Chitta Vritti Nirōdhah of Yōga wherein both advocate withdrawal of the mind from harmful objects.

Yōga practice, Sleep (Nidrā), and Recollection (Smriti) in Charaka Samhitā are derived from Yōga Darśana.

# Pūṛva Mīmāṃsā and Āyurvēda

A person will attain Mōksha – salvation, if one follows rituals Yajña, Yāga etc. for which health (Arōgya) is key.

- Incantations (Mantras),
- Wearing of gems (Mani),
- Auspicious offerings (Mangala),
- Sacrifice of doshas (Bali) etc.

Useful in the treatment of various diseases are in Pūṛva Mīmāṃsā.

# Uttara Mīmāṃsā and Āyurvēda

- Concepts of Jīvātmā (soul) and Paramātmā (God),
- the effect of deeds of previous birth (Pūṛva Karma),
- Theory of Panchīkaraṇa,
- Creation (Sriśṭi),
- Salvation (Mōksha) in Āyurvēda is derived from Vēdānta Darśana.

# Main Purpose

9 स्वस्थस्य स्वास्थ्यरक्षणम्, आतुरस्य विकारप्रशमनम् च । च.सू.30/26

- Swastasya Swāstyā Rakṣhaṇam - Maintaining the health of the healthy first.
- Āthurasya Vikāra Prashamanam - Curing the ailment of the ailing.

We live for a stipulated and destined lifespan. In between, We needs to have a purpose of life.

## Aim

- To attain Dhatusamyata (state of homeostasis)
- Attainment of Life purpose - Purusharthas / Principles.
- Mainly salvation (Moksha)

**Homeostasis** - ability to maintain internally stability in response to the environmental changes.



# Puruśhārthas

Dharma  
(right teousness,  
moral values)

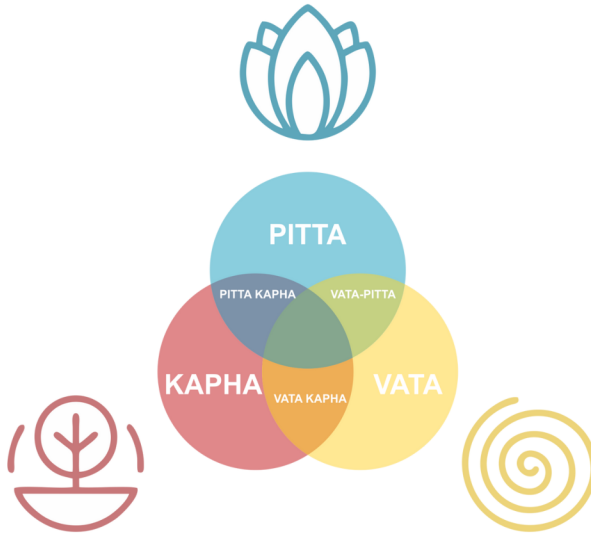
Artha  
(wealth)

Kama  
(desire)

Maksha  
(liberation/ salvation)

- Both Hindu Philosophies & Āyurvēda advocate 4 Puruśhārthas.
- To achieve them, Āyurvēda emphasizes the importance of Health (Arōgya).
- Āyurvēda thus emphasizes maintaining positive health rather than alleviating the disease.

# Swastha Lakshana (Signs of Healthy)



**Health is accomplished when 3 vital humours are in balance. Vāta, Pitta and Kapha Dōśhas**

- Agni – Digestive fire, is functioning optimally;
- Dhātus – 7 bodily tissues are functioning normally;
- Mala – waste products are produced and eliminated normally and the
- Manas – mind
- Indriya – senses
- Ātmā – consciousness  
working in blissful harmony.

# Health

**WHO: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease/infirmity."**

- Āyurvēda has an exhaustive and intricate definition with a simpler WHO definition.
- Ayurveda additionally emphasizes spiritual well-being.

## Āyurvēda Trisūtra (Aphorisms)

<sup>10</sup> हेतुलिङ्गौषधज्ञानं स्वस्थानुरपरायणम् । त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः ॥ च.सू.1/24

Involves entire management of health and disease with key importance in accomplishing Ayurveda's objectives.

- **Hētu** - causative factors of Arōgya (health) & Rōga (disease),
- **Linga** - characteristics of Swastha (healthy) individual and signs and symptoms of a Rōgi (diseased).
- **Auśhadha** - treatments, diet and lifestyle modifications required to maintain Swāsthya and mitigate the Rōga.

# Hētu (Cause)

- Proper seasonal and climatic conditions,
- Proper indulgence in objects of senses,
- Performance of the activities in righteous manner
- Elevated /deprived / contrary seasonal and climatic conditions,
- Over / less / unwholesome indulgence in objects of senses,
- Increased / decreased / disagreeable performance of personal activities

## **For Health / Swāsthya:**

- will together sustain the healthy condition of a person.

## **To cause a disease:**

- will all ruin the healthy state of a person and produce diseases.

## **Elevated climatic condition:**

- Heavy rain and floods in the rainy season,
- heat stroke in summer,
- too cold in winter.

## **Over indulgence in sense objects:**

- excessive eating, viewing, listening, smelling / touching;

### **Increased / Excessive Personal Activity:**

Overexertion / excessive exercise / any other activity performed beyond one's capacity.

### **Deprived climatic condition:**

- No rain in the rainy season,
- No heat in summer / no cold in winter.

### **Less indulgence in sense objects:**

- No / less eating, viewing, listening, smelling / touching.

### **Decreased personal activity:**

- Doing physical activities lesser than the required quantity.

### **Contrary climatic condition:**

- Rain in summer / winter heat in winter / rainy and cold in summer / rainy.

### **Unwholesome indulgence in sensory objects:**

- eating dirty / spoiled food,
- viewing very bright light,
- listening to high-decibel sound,
- smelling strong and foul odors,
- touching irritating objects.

### **Disagreeable indulgence in activities:**

- doing the activities in the disagreeable manner itself.

## ii) Linga (Signs & Symptoms)

**In a Swasta:** To be understood as per Health definition.

**In a Rōgi:** In all the diseased, signs and symptoms are observed. Expressions of vitiated Dōśhas.

### **Linga Types / Lakśhaṇas (symptoms):**

- Samānya (general)
- Viśiśhṭa (specific)
- Ariśhṭa (grave)

#### **Samānya Lakshaṇas:**

General/common signs and symptoms of diseases.

**E.g.-** pain and stiffness in arthritis, loose/watery motion in diarrhoea / elevated temperature, fatigue, restlessness, bad taste in the mouth, loss of appetite in fever.

#### **Viśiśhṭa Lakśhaṇas:**

Specific/cardinal features of a disease.

**E.g.-** the burning sensation in Pitta fever, cold, and cough in kapha fever etc.

#### **Arishta Lakśhaṇas:**

Symptoms indicating definite death of the patient.

**E.g.-** morning fever with severe cough, debility and loss of muscular strength.

## iii) Auśhadha (Medicine)

### For a Healthy (Swastha):

#### Maintain Health –

- Daily regimen (Dinacharyā),
- Seasonal regimen (Ritucharyā),
- Follow personal hygiene (Swasthavritta) principles,
- Avoid dietetic incompatibilities (Viruddhāhāra),
- Indulge in exercise (Vyāyāma),
- Stick to principles of personal conduct (Sadvritta)
- Observe life style recommendations (Āchāra rasāyana).
- Promotion of health (Ījō-vardhana) by Pañchakarma as per season
- Administration of Rasāyana and Vājīkaraṇa.

### For a Diseased (Rōgi):

Administering therapeutic measures for alleviating the diseases –

- Purificatory measures (Shōdhana)
- Palliative measures (Shamana),
- Dietetic modifications (Pathya-apathya)
- Lifestyle modifications.

# Āyurvēdic Literature

- All legendary accounts trace the origin to LORD
- ADI Brahmā and consider it as a part of Vēdic lore.
- In its original form was vast and varied in content.
- 1L verses, 1000 chapters in Brahma`s Āyurvēda NA now.
- The knowledge was transmitted over the generations by oral tradition.
- Long time then the knowledge was recorded as a document.

## Vēdas

- Oldest known written document.
- The term Āyurvēda does not occur in Vēdas; only terms: Āyushya and Bhaiśhajya.
- Observed that Atharva Vēda is more affluent with the medical references than the other 3 Vēdas.



# Purānas

- Purāṇas (Epics) consequent to Vēdic period propagated Āyurvēda.
- Evidence of references of origin of Āyurvēda, elaborations on Pañchamahābhūtas, Tridōśhas, Saptadhātus, ethics of a physician, Dinacharyā, Ritucharyā, description of diseases: Arśas (piles), Śwasa (Asthma) etc.,
- Herbs: Nyagrōdha, Kuśa, Plakśha etc., are seen in Brahma Purāṇa, Viṣṇu Purāṇa, Skanda Purāṇa and Garuda purāṇa.

# Smritis

**Smritis:** Manu Smriti, Nārādīya Smriti, described elaborately:

- Sadvritta (Code of conduct),
- Plants Classification,
- Asthi (bones),
- Layers of Tvak (skin),
- Pēśśis (muscles),
- Preventive dietetics,
- Lifestyle measures for healthy living.

## Rāmāyaṇa & Mahābhārata

In 2 great epics, we find exhaustive references of Rāja Vaidyas (Royal physicians), transplantation of organs, toxicology, and preservation of the dead body, varieties of diseases, medicinal plants and medicinal preparations.

## Samhitās (Classics):

- Our medical system was designated as Āyurvēda by the time of Samhitās.
- These are the compilations of all extant practical and theoretical medical knowledge.

## Important Samhitās

- **Charaka Samhitā:** Compiled by Agnivēśa, a disciple of sage Ātrēya and later redacted by Charaka. Predominantly deals with Kaya Chikitsā – Medical management of diseases.
- **Sushrura Samhitā:** Compiled by Suśruta, the disciple of Dhanvantari. Originally contained only surgical management.

Later Siddha Nāgārjuna appended and redacted the complete work in its present form by adding medical management and basics.

- **Kāśyapa Samhitā:** This ancient treatise is in a conversation form between Sage Kāśyapa and his disciple Jīvaka. Later redacted by Vātsyā. This work mostly elaborates on Bāla Rōga – Paediatrics.

### **Works of Vāgbhaṭa:**

- Aśṭāṅga Sangraha & Aśṭāṅga Hridayam also have equal importance with the above 2 and the Sūtrasthāna of this treatise excels in its illustration.
- These 3 treatises together – Brihatṭrayī à Big three treatises. **Bhēla Samhitā, Hārīta Samhitā** are the other important Samhitās. Subsequently, many books came into existence.
- A few important works are **Mādhava Nidāna** – exhaustive book on etiology, Shārangadhara Samhitā– ancient work on manufacturing formulations, Bhāva Prakāśa Nighantu– an encyclopedia on the materials used in treatment, **Chakradatta**– important work on treatment techniques, Rasaratna Samucchaya – an exclusive book on alchemy, Yōga Ratnākara – a rich reserve of formulations and dietetics.

# Āyurvēda Current Scenario (National)

- **1970, Indian Medical Central Council Act** aimed to standardize qualifications for Āyurvēda practitioners and provide accredited institutions for its study and the research was passed by the Parliament of India.
- **1971, Central Council of Indian Medicine (CCIM)** established under the Department of Āyurvēda, Yōga and Naturopathy, Unani, Siddha medicine and Homoeopathy (AYUSH), Ministry of Health and Family Welfare, to monitor higher education in Āyurvēda in BHARAT.
- **Our government** supports research and teaching via many channels at both the national and state levels, and helps to institutionalize the traditional medicine so that it can be studied in major towns and cities.
- The state-sponsored Central Council for Research in Āyurvēdic Sciences (CCRAS) is designed to research Āyurvēda.

- Many clinics in urban and rural areas are run by professionals qualifying from these institutes.
- We have over 350 institutions that offer degrees in traditional Āyurvēdic medicine.
- To fight bio-piracy and unethical patents, in 2001 the government of India set up the Traditional Knowledge Digital Library (TKDL) as a repository for formulations of various systems of Indian medicine, such as Āyurvēda, Unani, and Siddha. The formulations come from over 100 traditional Āyurvēda books.
- An Indian Academy of Sciences document, quoting a 2003-04 report states that we had 4,32,625 registered medical practitioners, 13,925 dispensaries, 2,253 hospitals and a bed strength of 43,803. 209 under-graduate teaching institutions and 16 post-graduate institutions.
- The **Ministry of AYUSH** was formed on 9 November, 2014.
- **National Āyurvēda Day** is on Lord Dhanvantari birthday, i.e., the 1st day of Dīpāvali (Dhanteras). Thus HEALTH is WEALTH. we misunderstood the day with money and possessions.

# Āyurvēda Current Scenario (Abroad)

- BHARAT attracted the attention of the world via its the great knowledge bank of ancient Indian wisdom including Āyurvēda from the 2nd century BC itself.
- Shreds of evidence show that students from the far East and even Europe came to the University of Takshashila to learn Āyurvēda.
- Recently, in the previous decades, this science got a very big boost in the West, due to its holistic approach and success rate in handling psychoSōmatic cases, non-communicable diseases (NCD) and for the promotion of positive health.

## **Countries Classified based on Āyurvēda practice:**

- Bhutan, Nepal, Sri Lanka, and Bangladesh where the system is practiced with recognition from the government.
- Argentina, Australia, USA, Germany, UK, Italy, Russia, Japan, New Zealand, Switzerland, Malaysia, Singapore, Arab countries - UAE, etc., where an increasing awareness about Āyurvēda as a healing system among the public.

**In the global scenario, Āyurvēda has an independent status in the neighboring countries.**

- In the USA, UK, Germany, and Australia, Āyurvēda is practiced, the system is very popular among people, but the law has yet to recognize it.
- Āyurvēdic medicines of herbal origin are only used under food supplement labels.
- Government via AYUSH is now increasingly engaging with other countries to globalize Āyurvēda technically and scientifically.
- It is entering into MoUs with various countries for co-operation in Traditional Medicine as well as for setting up of Academic Chairs in educational institutions abroad.

# Āyurvēdic education – Nation & Abroad:

**A. National level:** Āyurvēdic education undergone lot of changes. In 1970 Central Council for Indian Medicine (CCIM) constituted brought uniform curriculum. Regulation of the following courses at central level is done under the CCIM Act by the duly constituted body under the provisions of the IMCC Act.

## Courses:

**Āyurvēdāchārya – Bachelor of Āyurvēdic Medicine and Surgery (BAMS) :**

- 5 ½ years (include 1-year internship);
- 12th equivalent,
- 50% aggregate PCB.
- **For foreign students** – equivalent qualification approved by the university will be allowed.

**Āyurvēda Vāchaspati –**

- MD (Ay.) / MS (Ay.),
- 3 years.
- **Specialisation** – 17 subjects.
- PhD in the concerned subject of specialization after PG for 3 years.



- **In 2010, Provision for the PG Diploma courses of 2 years in specialities:** Pañchakarma, Kshāarakarma and Swasthavritta.
- Gujarat Āyurvēda University Jamnagar, Kerala University of Health Sciences and BHU courses in Āyurvēda pharmacy:
  - M. Pharm – 3 years; B. Pharm – 4 years; D. Pharm – 2 years
- Kerala University of Health Sciences and Rajasthan Āyurvēda University Courses: BSc. Nursing in Āyurvēda – 4 years + 1-year compulsory internship.

# Job Prospects:

Many promising opportunities now available to Āyurvēda graduates intenationally.

Areas to build a career are –

- Government jobs in hospitals and dispensaries,
- Academic (teaching at U.G. and P.G. institutions,
- Research (central, state, private institutions),
- Management and administration (govt. and private),
- Drug manufacturing (govt., private, autonomous, cooperative), Drug control (state & central govt), clinical trials (pharmaceuticals), medical tourism,
- Āyurvēda speciality centres (Pañchakarma, Kshārasūtra), National Āyush mission.

## **B. Abroad:**

Āyurvēda has attracted the attention of global population especially the developed countries since ages.

They were studying Āyurvēda along with religion and philosophy at premier Universities like Nalanda, Takśhaśila and Kāśī. Buddhist religious persons had carried Āyurvēda to the Asian countries, East Asian countries: Malaysia, Cambodia, Thailand, Myanmar, Japan, Singapore, Korea, and Tibet long ago.

Āyurvēda started to attract the attention of the general public and medical fraternity world over.

The main reason was the holistic approach of Āyurvēda, humanitarian approach, simplicity of the procedures, cure of chronic and incurable diseases, safer and nontoxic herbal resources.

Āyurvēda has a good foothold in Sri Lanka, In Nepal and Bangladesh, 5 years degree courses are conducted. Some are recognized by CCIM.

In America, Australia, the Netherlands, Japan and Italy has some form of recognized qualifications in Āyurvēda and their graduates have some form of recognition for their clinical practices.

Many associations have been formed to get recognition and accreditation to Āyurvēda.

Āyurvēda Physicians from BHARAT are regularly visiting to deliver lectures, seminars and consultations to New Zealand, Germany, Hungary, Russia, UK, Czech Republic, Brazil.

Many foreign nationals - Germans, and Greeks have studied Āyurvēda in Jamnagar and other places in BHARAT.

Those doctors and health practitioners use Āyurvēda formulations and Pañchakarma in their practice in their countries. Teaching institutions are also taking shape in these countries.

# Āyurvēdic Research:

Central Council for Research in Āyurvēdic Sciences (CCRAS), an Autonomous body under AYUSH is an apex body in India for the undertaking, coordinating, formulating, developing, and promoting research on scientific lines in Āyurvēdic Sciences.

The Council has been executing its research programs with a network of 30 peripheral centers.

Also conducting collaborative studies with various Universities, Hospitals, and esteemed Institutes.

## **Broad research areas:**

- Clinical Research,
- Fundamental Research,
- Pharmacology Research (Pre-clinical Safety / Toxicity and Biological Activity Studies,
- Medicinal Plant Research (Medico-Ethno-Botanical survey, Cultivation, Pharmacognosy),
- Drug standardization Research,
- Literary Research and Documentation.

**Outreach activities:**

- Tribal Health Care Research Programme,
- Swāsthya Rakshaṇ Programme,
- Āyurvēda Mobile Health Care Programme,
- Integration of AYUSH with National Programme for Prevention and Control of Cancer,
- Diabetes, Cardio-vascular disease and Stroke (NPCDCS),
- Information, Education and Communication (IEC) etc.

# CCRAS Achievements :

- **Clinical Research:** Validation and development of formulations for disease /clinical conditions like Fistula-in-Ano, Epilepsy, Filariasis, Hemiplegia, Malaria, Obesity & Lipid disorders, Bronchial Asthma, Chronic Bronchitis, Irritable Bowel Syndrome (IBS), Psoriasis, etc.
- **Fundamental Research:** Steps have been taken to develop a Standardized Questionnaire for Assessment of Prakriti and its relevance with the parameters of health and disease.
- **Pharmacology Research:** Pharmacological studies of about 400 Āyurvēdic drugs/ formulations and safety / toxicity study of 50+ Āyurvēdic drugs / formulations have been conducted.
- **Medicinal Plant Research (Medico-Ethno-Botanical Survey, Cultivation, Pharmacognosy):** Parts of major forest divisions surveyed. Around 2,500 folk claims collected and 14 books published out of Medico-Ethno-Botanical Survey.

- **Drug standardization Research:** The Pharmacognostical studies on 400 single drugs, Phytochemical studies of 220 drugs, Physico-chemical constants of 889 single drugs (samples) and 623 formulations (samples) carried out.
- **Literature Research:** Revival and retrieval of texts from ancient manuscripts / rare books, collection and compilation of references relating to drugs and diseases from classical treatises, lexicographic work, contemporary literature and publications related to Āyurvēda have been done.
- **AYUSH Research Portal:** Ministry of AYUSH, intends to disseminate the merits of AYUSH systems across the globe. A web based AYUSH Research Portal has been initiated to showcase the related information of these systems as evidence-based Research data.





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