PROGRESSIVE MARCH OF AYURVEDA FROM TRISUTRA TO THE CONTEMPORARY SCIENCE OF MEDICINE

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ABSTRACT
The journey of Ayurveda from the mythological and divine origin to the present day science of health and medicine is symbolic of the scientific approach of the seers of yore. In the beginning the Ayurveda was only the trisutra form comprising of the hetu (causative factors), linga (characteristics) and aushadha (medicine). The seers have shown their impeccable acumen and skill as they expanded the knowledge vistas as they adopted the pragmatic approach supported by the logical adoption of the tenets of Indian Philosophies mainly the six theistic philosophies. These six philosophical schools have influenced Ayurveda thinking and approach and thus form the foundation of the Basic Principles of Ayurveda. The significant tenets of the Epistemology (Pramana Vijnana) proposed by the philosophy of Nyaya and the theory of transformation (Parinamavada) propounded by the Samkhya form the base of scientific reasoning and development of Ayurveda. Today, there is further advancement in the knowledge in the form of research activity. Thus, there has been a complete and necessary transformation of Ayurveda keeping pace with the contemporary scientific advancements. This paper therefore aims at reviewing this sojourn of Ayurveda which shall suffice to the seekers of Ayurveda knowledge and pave the way for further progression.

KEY WORDS: aushadha, epistemology, hetu, linga, transformation, research, trisutra.

INTRODUCTION
The coveted science of life, Ayurveda is well known as the traditional Hindu system of medicine. The origin of Ayurveda cannot be pinpointed but the descent has been explained...
tracing the lineage of Ayurveda in terms of Hindu Gods and Seers.[1] As the beginning of Ayurveda is not known, it is termed as Nitya & Shashwat (everlasting).[2] This continuity of the knowledge is the proof of its relevance in the field of maintenance and preservation of the health of an individual and the treatment of the disease, the two aims of the Ayurveda science.[3] The stage of descent of Ayurveda was in the shortest of forms as it was only based on the triad of factors known as trisutra comprising of the hetu (causative factors), the linga (signs and symptoms) and the aushadha (food for the healthy and the medicine for the diseased).[4] The teaching methodology was also the traditional Indian style of the Vedas making the Guru (preacher) the final authority.[5] So, there was no place for arguments or counterarguments which have led to the inventions and discoveries in the form of Research. The present day scenario of Ayurveda has changed totally as the accepted beliefs are challenged and questioned and the search for the truth is a continuous process. This concept of research in Ayurveda aims at bringing Ayurveda at par with the other established and progressive sciences to cater to the demands of the ailing society. The need of Ayurveda is at its peak today as the world is looking for an alternate and holistic system of medicine that can be the boon to the mankind. This paper therefore aims to trace the glorious journey of Ayurveda from the divine descent to the contemporary science of medicine. Also, the current trends of scientific developments in Ayurveda system shall be discussed as and when the need arises.

**DESCENT OF AYURVEDA (THE TRISUTRA FORM)**

Ayurveda is a science having no origin i.e. it is said to be everlasting or Shashwat explained by the commentator, Chakrapani.[6] The Charaka Samhita enunciates that the science of life, Ayurveda has descended through the divine. The creator Brahma recalled the science of life and passed on the knowledge to the Daksha Prajapati who then transferred the knowledge to the Ashwinikumaras. The Ashwinikumaras were the physicians of the devas who then passed the knowledge to the Indra.[7] This was the divine ancestry of the Ayurveda propagation. The Ayurveda, however spread in the material world through the sage Bharadwaja who received the knowledge through Indra. The descent of Ayurveda is per se an example of the research as the adage ‘Necessity is the mother of invention’. The diseases spread to the mankind which prompted the seers of yore to search for the possible remedy which was eventually the science of life, Ayurveda.[7] This is noteworthy that the Ayurveda knowledge that descended was in the very concise form denoted by a triad known as trisutra. The trisutra Ayurveda involves the deliberation on the three aspects of the health and disease. The first and foremost
being the *hetu* meaning the causative factors i.e. the causative factors of health and the etiological factors of the disease. The causative factors have been summarized into one factor by the Vagbhatacharya. The one cause of the *Roga* (disease) has been explained as the *heena-mithya-ati yoga* of the *kala, artha and karma* while the cause of the *Arogya* (health) is the *samyak yoga* of the *kala, artha and karma*. The second factor is the *linga* i.e. the characteristics. The characteristics of health and the disease are covered under the *linga*. The definition of health is the homogeneity of the *dosha, dhatu, mala, agni, mana et al* characterized by the happiness and wholesomeness of the actions. The disease on the other hand is the vitiation of the *dosha* i.e. loss of normalcy in normal actions which is inferred by the manifestation of their actions. The *aushadha* is the material used to maintain the health i.e. the food along with the medicine that is used to mitigate the disease. Thus, it involves the principles of dietetics and pharmacology. Thus, it is clear that all that is narrated in *Ayurveda* is incorporated under the three factors validated by the great commentator Chakrapani. This concise form of *Ayurveda* was not sufficient enough for the commoners who sought to learn and propagate the *Ayurveda* knowledge and thereby necessitating the expansion of the *trisutra* form of knowledge. This expansion was accomplished with the application of the philosophical tenets.

**EXPANSION OF THE KNOWLEDGE VISTAS (THE PHILOSOPHICAL BACKGROUND)**

The Indian Philosophy has influenced the various knowledge streams of Indian origin like the science of *Yoga* and *Ayurveda*. The whole of the narrative of these six philosophies form the base of all the scientific developments including the enhancement of knowledge vistas especially the well known ancient holistic science of life, *Ayurveda*. the concept of the three primary entities was not enough to comprehend all the aspects of this science of medicine and health, thus the seers of yore meticulously included the six categories postulated in the philosophical schools namely the *dravya* (Substance), *guna* (Quality/Attribute), *karma* (Action), *samanya* (Similitude/Generality), *vishesha* (Distinctiveness/Peculiarity) and *samavaya* (Inherence) under the umbrella of the six causative factors. Thus the knowledge vistas of *Ayurveda* were augmented with the philosophical tenets.

It is significant to analyse the philosophical independence of *Ayurveda*. *Ayurveda* has a deep rooted relationship with the six Indian Philosophical systems. In spite of this close association; *Ayurveda* maintains its independent status as it has modified the principles of
philosophies to cater to its own objectives of health maintenance and treatment. Ayurveda aims to mitigate the ailment affecting the humanity in the form of the disease that poses a great threat to the human potential. Ayurveda considers the pain as disease while the health is termed as the coveted entity of pleasure. Just as the philosophies aim at the absolute cessation of the pain and suffering, Ayurveda also aims at the mitigation of human sufferings. The contributions of the six philosophies in the development of Basic Principles of Ayurveda with their major contributions is summarized as under

The contribution of the philosophical schools in the Ayurveda stream

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Philosophical school</th>
<th>Main principle/topic of discussion</th>
<th>Application in Ayurveda</th>
</tr>
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<tbody>
<tr>
<td>01</td>
<td>Nyaya</td>
<td>Pramana Vijnana (Epistemology)</td>
<td>The Pareeksha,^{12} Means of examination of the disease and the diseased. Also, the important tools of research methodology in Ayurveda. To be termed as hetu by Charaka.^{13} The significance of Shalya proved by these four methods of validation viz. Pratyaksha (direct observation), Anumana (Inference), Shabda (Authoritative testimony) and the Upamana (Analogy).^{14} All these four methods are widely applied throughout the Ayurveda theory and practice.</td>
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<tr>
<td>02</td>
<td>Vaisheshika</td>
<td>Shad padartha (Six categories)</td>
<td>Charaka calls these six categories as shad karana i.e. six causative factors.^{15}</td>
</tr>
<tr>
<td>03</td>
<td>Samkhya</td>
<td>Parinamavada (Transformation)</td>
<td>This theory is omnipresent in Ayurveda as visible in the context of Nyayas dealing with the formation of dhatu.^{16} Sushruta Samhita describes the whole of the evolution process in terms of the transformation of the three reals of satva, rajas and tamas termed as root cause or the moolaprakriti.^{17}</td>
</tr>
<tr>
<td>04</td>
<td>Yoga</td>
<td>Mana/Chitta (Psychology)</td>
<td>Yoga is the philosophy that deals with the methods to control the mind.^{18} Ayurveda describes the mind as an integral part of health complementing the physical body. The harmony of both is significant. The mental diseases like Unmada &amp; Apasmara have been described in Ayurveda validating the importance of mana and its treatment modality.^{19}</td>
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<tr>
<td>05</td>
<td>Karma Meemamsa</td>
<td>Karma (Rituals/Action)</td>
<td>The various rituals like that of the Samskara like the Shishyopanayana,^{20} (initiation of the pupil), Karnaavedhana^{21} et al. and the description of the Vishnuhashasranama,^{22} in the treatment of Jwara indicate the approval of the Karma as</td>
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proposed in the philosophical school of *Karma Meemamsa.*

| 06 | *Jnana Meemamsa* | *Atma* (Soul) | *Charaka* dedicates the whole of chapter to the elucidation of this topic. The chapter namely the *Katidhapurusheeyam Shareera* discusses the details of the *Atma, the soul* which is the crux of discussion in the *Jnana Meemamsa/Vedanta.*

With the passage of time the texts of *Ayurveda* were updated in tandem with the socio-economic and political situations influenced by the dominance of the religious systems. The introduction of the *Rasa Shastra* in *Ayurveda* system of medicine and the degradation of the surgical knowledge over the period of time are some of the historical facts suggesting the influence of the religious and political situations over the *Ayurveda* system of medicine.

**THE RECENT DEVELOPMENTS IN TEACHING & TRAINING OF *AYURVEDA***

Since its inception, a lot has changed in *Ayurveda* education. The systematization of *Ayurveda* education is one of the most important step in the development of *Ayurveda.* The various committees starting with the Chopra committee who stressed the need of positive scientific reforms in *Ayurveda* education followed by the Pandit and Dave committees suggesting the uniformity of curriculum and formation of 5½ years course including practical training paved the way for an all round development in *Ayurveda* education. The formation of the various bodies like the Central Council of Indian Medicine, CCIM, conducting the annual inspection of Colleges to assess the availability of basic infrastructure and training facilities to conduct various courses in *Ayurveda* has helped a lot to the accreditation of the *Ayurveda* education.

The curriculum of the courses in the graduate and post graduate level has included the topics based on the modern sciences that have helped the students learn the contemporary sciences leading to their absorbance in the mainstream practice. The graduates and post graduates of *Ayurveda* have been officially posted all over the country under the National Rural Health Mission or as the *Ayurveda* Medical Officers has inspired the youth to pursue *Ayurveda* as a viable career option. The official registrations have assisted in the identification of quacks and bring them to justice who erstwhile brought a bad name to the *Ayurveda* system of medicine. The various public service commissions advertise the posts for the *Ayurveda* services and pick up the best to serve the nation.
Ayurveda has now a global presence. Ayurveda system of medicine has crossed the oceans and reached all round the globe. There are several institutes running successfully and offering the Ayurveda courses to international scholars. There are a number of Ayurveda training centers in Europe, East Asia and Americas. There is official conduction of knowledge exchange programs as various top international universities have signed memorandum of understandings MOUs with Indian counterparts with regards to Ayurveda learning.

INTRODUCTION TO THE SCIENTIFIC CONCEPT OF RESEARCH IN AYURVEDA

All the progressive sciences have to march ahead with the environment of scientific validations and analysis. The introduction of research in Ayurveda is an important event as it makes the science up to date. There is no place for accepted theories and facts to be accepted as they are. The blind faith has to be replaced by the objective parameters and validation of the truth on the scientific basis. The research in Ayurveda also aims at the advancement of knowledge with the assistance of the modern scientific tools. It is the research in Ayurveda which can re-establish the supremacy of this holistic system of medicine. The times have changed so as the habits of the man and the environment. In these changing times, it is mandatory to adopt a pragmatic and valid scientific approach that is approved by all.

Keeping the Basic Principles of Ayurveda intact, it is mandatory for all the stakeholders in Ayurveda to innovate the newer, easier and economical methods of treatment looked upon by the ailing community. The globalization of Ayurveda poses a great challenge for all to perform or perish.

The Research in Ayurveda is the need of the hour as in the case of the Ayurveda pharmacology and pharmacy. There are many important medical formulations and the procedures conspicuously present in the classics but seem to be lost in the due course of time. It is the time ripe for the re-discovery of the historic but lost treasure. The Ancient books and inscriptions particularly the Aapotadesha Pramana have always been enchantingly detailed and possess far superior sense of understanding of the medical sciences than the present times but this knowledge has to be illuminated in the modern day light of science. The study of the natural phenomenon along with the drug trials and revival of the traditional knowledge in a modern light has been the guiding principle of Ayurveda research. The bodies like the CCRAS (Central Council of Research in Ayurveda Sciences) and the establishment of research institute at Delhi namely the All India Institute of Ayurveda show the commitment
of the Government to promote the research activities in Ayurveda and other indigenous and alternative systems of medicine. The main basis of research activity shall be the epistemological tools assisted by the scientific tools. The subjective parameters shall be replaced with the objective parameters.

DISCUSSION AND CONCLUSION

The science of life, Ayurveda has traversed a very long distance from its divinity to the current path of modern research based science. This advancement has been steady transition in tandem with the needs of the changing times. This transformation is unique as the changing scenarios have not altered the original fundamentals of Ayurveda which are its base of existence. The original principles of Panchmahabhoota, Dosha, Agni, Ojas et al have been the backbone of the Ayurveda theory and practice. The concept of research saw its entry into Ayurveda with the origin of Ayurveda per se in the form of the descent by the seers as when the problem arose. The ten points of examination like the Kaarana, Karana et al are mandatory for the planning of research.\[23\] Similarly, the seers of yore have described the qualities of a research scholar like the essentials of knowledge and other skills.\[24\] These evidences suggests the knowledge of the research and the desire to find new truths present in the classical texts of Ayurveda. Thus, it is the need of the hour to undertake serious and fruitful research activity to enrich the treasure of knowledge and to bring it to new light.

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