

# A...Y...U

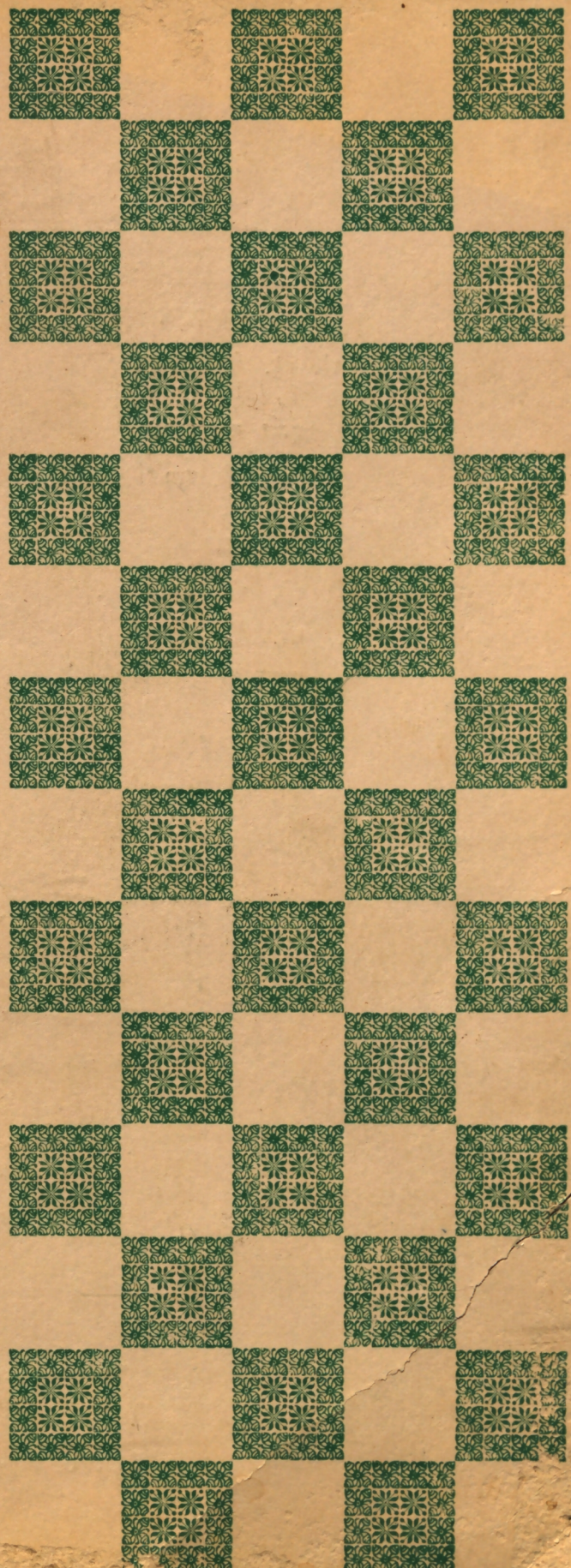
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प्रधान सम्पादक  
श्री वि. जे. ठाकर

प्रबन्ध सम्पादक  
श्री जी. बी. पारडे

सदस्य

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” वी. बी. म्हैसकर  
” मधुसूदन शास्त्री

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प्रकाशन-व्यवस्थापक

श्री एल. जी. सारडा

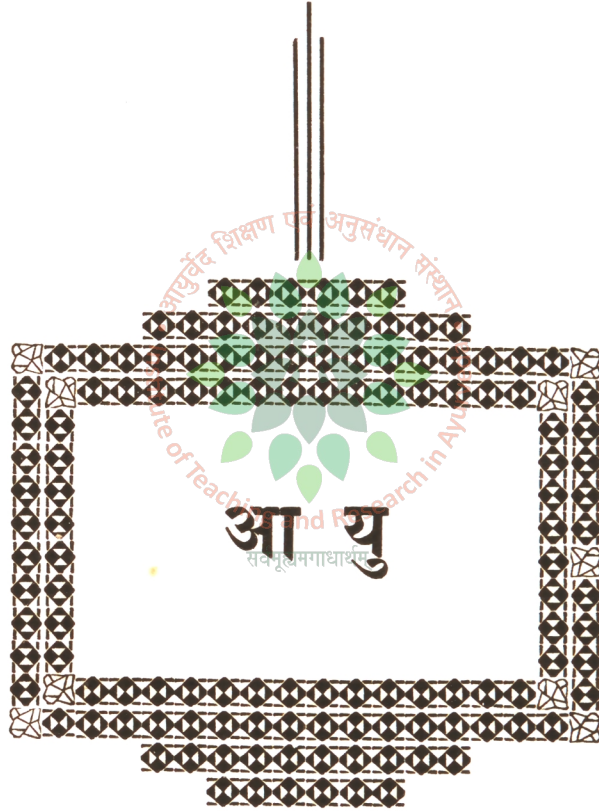
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## त्रैमासिक पत्र



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अंक ४

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संस्कृत विभागात्  
जे. ए. ए. विश्वविद्यालय  
काशी

## EDITORIAL

Readers might be eagerly awaiting to know about the discussions and deliberations which took place at the Seminar held in May last under the auspices of the Gujarat Ayurved University. Here, in this issue, we are presenting to our readers the proceedings of the Seminar.

The deliberations of the Seminar took place under three working groups entrusted respectively to co-ordinate the ideas and principles regarding (1) The fundamental doctrines and principles of preservation of health, (2) Principles of diagnosis & pathogenesis and (3) Principles and salient points of treatment in the three systems, viz. Ayurved, Yoga and Nisargopachar.

In the concluding general session, spheres of co-ordinations, steps for further development and necessity for creating a body to continue the activities in this direction and implement the resolutions were lime-lighted.

The proceedings will speak for themselves.

Shri Morarjibhai Desai, Rajyapalshri, Gujarat. and the Chancellor deserve special mention, who, by their presence and devoting time and showing lively interest in the deliberations and giving useful guiding hints, gave the Seminar not only grandeur and sanctity of purpose but also engendered enthusiasm and encouragement in the participants and organisers.

The sincere interest of Rajyapalshri Shriman Narayanaji in giving fillip to these systems, so that they can play vital role in the health

( II )

programme for common man, and make him free from drug-dependance, was quite evident. The Chancellor's desire and valuable guidance to see that the Seminar should deliberate with definite objectives and should bring out definite proposals which may serve as a guide for further development, helped much in the successful conduct of the Seminar. The resolution passed unanimously to establish a permanent body with Shri Shanker Rao Deo as its Chairman, and to empower it for further necessary action to implement the decisions was a welcome step.

Two articles relating to the same subject, which could not be accomodated in the last issue, due to their late receipt, are included here.



## CO-ORDINATION OF AYURVED, NATUROPATHY AND YOGA

The Gujarat Ayurved University had organised a Seminar last May, with a view to consider if co-ordination between the three indigenous systems of medicine was possible. The three-day Seminar was inaugurated by Shri Morarjibhai Desai, the then Deputy Prime Minister of India, on 25th May 1969. The day-to-day proceedings of the Seminar reproduced here will prove interesting and informative to readers.

To explore the possibilities of co-ordinating the methods prescribed in Ayurved, Naturopathy and Yoga for the diagnosis and treatment of diseases, and maintenance as well as promotion of positive health of the individual and the society, a Seminar was organised under the auspices of the Gujarat Ayurved University, Jamnagar. A six-member Committee under the Chairmanship of Vice-Chancellor, Shri Mohanlalbhai Vyas was constituted by the University, to work out the detailed programme for the Seminar (Annexure I).

Reputed physicians of Ayurved, Naturopathy and Yoga, from all parts of the country, were invited to take part in this Seminar. In all 32 invitees and participants took part in the Seminar (Annexure II).

### Inauguration

The Seminar was inaugurated by Shri Morarjibhai Desai, the Deputy Prime Minister of India, on 25th May 1969 at 10-30 a. m. It was presided over by Shri C. M. Trivedi, Chancellor of the University. Shri Shrimannarayan, Governor of Gujarat and Smt. Urmilaben Bhatt, Deputy Health Minister, Gujarat State, attended the Seminar as Chief and Distinguished Guests.

Messages wishing success to the Seminar were received from Shri Jaisukhlal L. Hathi, Minister of Labour, Employment and Rehabilitation, Government of India; Shri Hitendrabhai Desai, Chief Minister of Gujarat State; Shri Gulzarilal Nanda Ex. Minister of Home Affairs to the Government of India; Shri U. N. Dhebar, Chairman, Khadi & Gramodyog Commission, Bombay; Pandit Shiv Sharma, M. P.; Dr. C. Dwarkanath, Officer on Special Duty ( Ayurved ), ICMR, New Delhi; and Dr. P. N. V. Kurup, Adviser in I. S. M., Govt. of India, Ministry of Health, F. P. & U. D. ( Department of Health ). A summary of the messages is given at Annexure III.

Welcoming the Deputy Prime Minister, guests and participants, Shri Mohanlalbhai Vyas, the Vice-Chancellor of the Gujarat Ayurved University, said, " I am glad that Shri Shanker Rao Deo and Shri Morarjibhai Desai have chosen this University to be the venue of this type of a Seminar. Consequent upon the establishment of Gujarat Ayurved University it had been the general feeling that such a programme as that of holding a Seminar should be arranged here for the upliftment of Ayurved and allied sciences. It was contemplated to expand the field of Ayurved. When the proposal to hold a Seminar was made by Shri Shanker Rao Deo, it was supported by the Deputy Prime minister, the Governor of Gujarat and the Chancellor of this University whole-heartedly. In spite of the heavy load of work, exponents of Ayurved, Yoga and Naturopathy have come all along from different parts of the country to share their views in this connection. Yoga is a science of mind, Ayurved also deals with the treatment of both the body and the mind. The basis of Ayurvedic treatment lies in the elimination of both mental as well as physical **dosas**. Similar features are expounded in Naturopathy. According to Ayurved, Naturopathy and Yoga, the body is constituted of five **mahabhutas**, and **dosas** are their functional manifestations. For cure as well as prevention



of diseases all these three systems lay emphasis upon the elimination of the three vitiated **dosas** or poisonous material from the body when they get accumulated. Erudite scholars of these three systems who have assembled in this Seminar would consider as to how co-ordination can be brought about among all the three so that the ultimate results may be utilised for the welfare of the common man. I hope the participants will freely discuss all relevant issues without reservation and arrive at definite conclusions. ”

Shri Shrimannarayan the Governor of Gujarat, while welcoming the participants said, “ I am glad this University has been selected as the venue for such a Seminar which is the first of its kind in this country. It is Shri Shanker Rao Deo who mentioned to me some time back that in our country there are many Ayurvedic Institutions, Nature Cure Centres and Yogic Organisations imparting treatment for various types of diseases, and it will be useful if the activities of all these three systems are co-ordinated properly. If in Ayurved, the fundamentals and applied aspects of Naturopathy, and Yoga are incorporated, it would yield better results. Ayurved is the oldest system of medicine in our country and it needs to be revived and developed to serve the ailing humanity.

“ Some time back I had told a meeting at Ahmedabad that Ayurved is the “ **Swadesi** ” system of treatment. It is necessary to incorporate useful material from other systems in it. Ayurveda, Yoga and Naturopathy are based upon identical basic principles and represent our ancient tradition and culture. They can be very conveniently integrated. It will be to the advantage of Naturopathy to utilise the science of pulse examination ( **nadi vijnana** ) and some of the medicinal plants in the treatment of diseases. This experiment was carried out in many places and found to be very successful.

“Similarly, some aspects of Naturopathy, and the use of medicinal plants could be incorporated into Yoga, to the advantage of treatment of diseases according to this system.

“Shri Shanker Rao Deo has prepared a note which was circulated among the scholars of the three systems of medicine in different parts of the country. Gujarat Ayurved University was considered to be the venue **par excellence** for having this type of Seminar, and I was happy when Shri Chandulal Trivedi, the Chancellor of the University, readily accepted this suggestion and gave effect to it. The discussions that will follow, I hope, will have a salutary effect on all the three systems of medicine and ultimately people will be benefited by this co-ordination. As the matter stands at present, patients, some times get worried and confused regarding the system of treatment they should adopt for the cure of their diseases. They are driven to varicous types of physicians, all of them showing the excellence of their system and repudiating others. With the co-ordination of all these systems, patients will be able to derive the benefit of best treatment according to all the three systems.”

Smt. Urmilaben Bhatt, Deputy Minister of Health, Gujarat State, while appreciating the idea of having such a Seminar, stated that this University was doing pioneering work in the field of Ayurved and for the protection, preservation and promotion of Indian culture. She said, “I am very happy that experts on the three systems of medicine from all over the country have assembled here to share their views and draw up a detailed programme of work for bringing about co-ordination among Ayurved, Naturopathy and Yoga. As I understand, these three systems have much in common among themselves and it should not be difficult for the participants to provide certain concrete suggestions as to how the Government and the University should proceed in this matter.”

She added, "The use of anti-biotics, to-day, has gone far and wide, without realisation of their adverse effects on physical health as well as on the immunity of patients. People do not ponder over the unfavourable results of breach of laws of nature and those of pathyaapathya, and hence fall prey to illness. Such Seminars will help educate them regarding the ways and means of keeping healthy."

Shri C. M. Trivedi, Chancellor of the University invited the attention of the participants to the thought-provoking speech of Shri Shriman Narayanji and said, "The genesis of this Seminar has already been referred to by previous speakers and I may go a step further and say that the idea of holding the Seminar here was first mooted by Shri Morarjibhai Desai. I am sure the Seminar, which is about to be inaugurated by him will yield useful results and will help in bringing about co-ordination among all the three systems which will be ultimately beneficial to humanity. It is with this view that erudite scholars of three systems from different parts of the country are assembled here. The concept of health is identical in all the three systems. But this is not all. All of them lay down ways and means for the maintenance of physical as well as mental health, though there may be differences in the applied aspects of the therapy in these three systems. This Seminar should give an answer as to how such differences can be eradicated and effective co-ordination among all the three of them achieved. During the fourth Five Year Plan, funds have been allotted for the development of research and other aspects of Ayurved, Naturopathy and Yoga. It is of course necessary to allocate adequate funds with a view to give effect to the recommendations of the Seminar". He hoped that the discussion would be realistic and such as could be put in to effect without much difficulty. He also drew the attention of the Seminar to Gandhiji's book on 'Key to Health,' which he personally found most valuable.

He then requested Shri Morarjibhai Desai to inaugurate the Seminar and give guide-line on which the discussions should proceed.

Shri Morarjibhai Desai, Deputy Prime Minister, while inaugurating said, "The idea of this Seminar originated from Shri Shanker Rao Deo. Some months ago he discussed it with me and others. Each system has its own place in providing medical aid to the suffering humanity. Instead of opposing each other if they can be put together it would be more beneficial. The man of today has worries and doubts about the system of medicine he should adopt and it is necessary that such doubts should be removed from his mind.

"There is a good deal of uniformity among these three systems and aims and objects of them are also identical. The society will be benefitted by the co-ordination amongst these systems. I suggested this University to be the venue of this Seminar because it has included the development of Naturopathy as one of its programmes and the administrators and teachers of this University have great faith in Yoga.

"For human beings, maintenance of health is most important. But generally, people devote much of their attention towards every thing else except health, with the result that they fall victim to diseases and run after medicines. They do not resort to measures to avoid illness. Here Naturopathy has much to offer. Its basic principle is that the body should be used only for that purpose for which it is normally meant. In that case there will not be any disease. The composition of the body is such that if a disorder takes place, that disorder will be corrected by the mechanisation of the body itself, and health of the individual will naturally be restored.

"If people will get adequate knowledge as provided in Ayurved for the maintenance of health they need not go out for medicine. The principles of treatment of Naturopathy are included in Ayurved. No doubt,

Ayurved is a perfect science but our Vaidyas are not so perfect. So long as peoples' faith in Ayurved is not established, they will not be inclined to follow the prescriptions of this science. Allopathy enjoys Government support and it is provided with adequate funds for keeping this system of treatment up-to-date. People, therefore, have developed a faith in this system and there is always a tendency to go for the help of doctors. During middle ages Ayurved failed to keep itself up-to-date because of several reasons—because of stagnation, dogmas and superstitions, that had entered into the field of science and this has resulted in the loss of faith of people in Ayurved.

“The term Yoga implies **Isvara Sadhana, Isvara Darsana** or **Atmadarsana. Asanas, Pranayama** and other measures prescribed in Yoga have a great role to play. Even illness of the body can be cured by resorting to such measures.

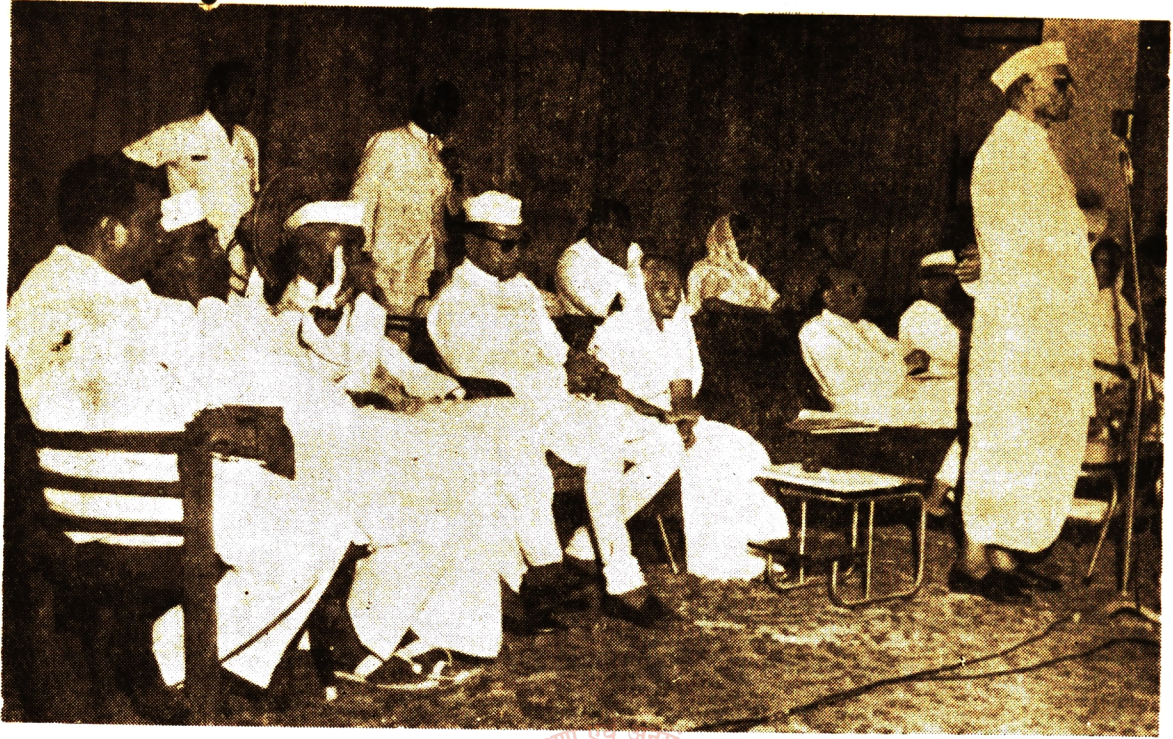
“There is an urgent need for all these three systems to be co-ordinated and all of them should work in harmony for the welfare of the people. Vaidyas should depend more and more upon the natural resources in curing the diseases of their patients. In Ayurved, minimum use of medicine is advocated. Death cannot be prevented, but it is necessary to remove the pain which invariably precedes death and also affects the individual during life time. I have myself experienced that if the laws of nature are properly followed there is no need for external help; but it is found in practice that people do not try to observe these natural laws and, therefore, there is need to provide some sort of help to them so that people can adopt proper path in future. Vaidyas should explain people to practice restraint and not to depend upon extraneous factors in the maintenance of their health and cure of diseases. Naturopathy can fully explain to the people as to how they should behave so as to avoid illness. Such measures may be

adopted by people themselves without the help of anybody else. Medical profession should not be commercialised and people should work with a spirit of service. Then only, they will be able to provide benefit to the people. At present the basic idea behind the medical profession has suffered a great because of its commercialisation.

“ Participants should consider as to how effective co-ordination can be brought about among these three systems of treatment of diseases so that it will be a strong source of peoples' welfare. There should not be any prejudice against anybody nor against any system. All these are on the same level. Only people should have faith in them. You should find out factors common to all these three systems. Followers of these three systems should adopt brotherly attitude.

“ Practice of Yoga makes one perform his duty efficiently. In Gita, Yoga has been defined as “Yogah Karamsu Kausalam”. A Yogi sees everything as equal. Self-restraint, is useful for the man who adopts it and also for those who are associated with him. All the participants should not merely talk of their own system but should try to understand each other.

“ Disease is caused by the accumulation of some unwanted poisonous materials inside the body. The body exercises its natural power to drive away this poisonous material and this process of fighting is externally manifested in the form of fever, cold, etc. we have given different name to various types of conditions but the treatment of all these conditions lies in the fact that the poisonous material which is advertently or inadvertently accumulated in the body should be taken out. This is the principle of Naturopathy. Thus, much emphasis is laid upon **Yuktahara** and **Yuktavihara** etc. If we go against nature, the dirt accumulates in the body and the body uses its power to drive it out which results in the production of diseases. Truly



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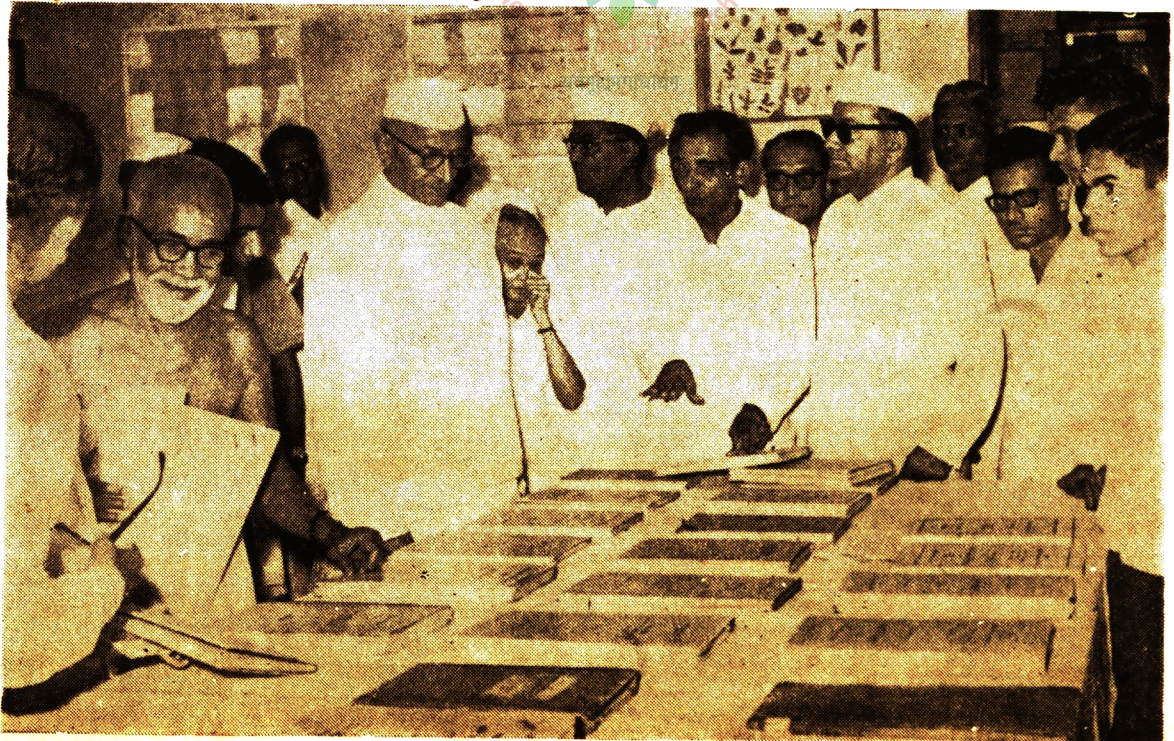


**Hon. Shri Morarjibhai Desai delivering the Inaugural Address.**

**GLIMPSES**



**A look at the P. G. Theses. Besides Shri Morarjibhai Desai, Shri Shanker Rao Deo (left) and Smt. Urmilaben Bhatt are also seen in the picture.**



speaking, this is a beneficial phenomena and one should help the body to perform its task. If we go on fast, energy of the body will not be required to be utilised in digestion but will be directed towards driving out the poisonous material. It is not necessary to depend upon the expensive dietetics while administrating nature-cure therapies. Fruits and milk are not available to common man. Naturopathy should try to keep the requirements of treatment to their minimum.

“This University is the first of its kind. Establishment of such a University was necessary because we had spent crores of rupees for Allopathy and still it has not reached the common man, and has become a very costly affair. This University should not go on the lines of Allopathy and should not make its maintenance very expensive. The ‘Kulpati’ of the University has to perform the ‘sadhana’ and should try to minimise the expenditure of the maintenance of this University. We may await the conclusions of the Seminar and I hope they will be beneficial to the University as well as to the society. With this hope I declare the Seminar open.”

सर्वमूर्खमगाथायम्

Shri Govindprasad Vaidya, member of the Syndicate of the University, thanked the Deputy Prime Minister and Chancellor of the University, the Governor of the Gujarat State, the Deputy Minister of Health, Smt. Urmilaben Bhatt, and other distinguished guests and participants who came for the Seminar.

With this, the inaugural session of the Seminar came to an end.

### Scholarly Deliberations

The Business Session of this Seminar was held at 3-30 p. m. on the same day. Opening the discussions Shri Shanker Rao Deo invited the



attention of the members to the need for bringing about effective co-ordination among these three systems. He requested members to maintain a liberal attitude during discussions and added that any rigid stand of the members would defeat the purpose for which this Seminar was convened.

Dr. Melkote in his speech said, " There are many research workers in our country carrying on scientific researches in various fields including medicine but very few of them have given their mind towards research into our ancient sciences. " He cited an example of Shri Ramananda Yogi who had demonstrated some **Yogasanas** and the state of **Samadhi** at the All India Institute of Medical Sciences where two American Doctors viz. Dr. Bagchi and Dr. Wenger along with Dr. B. K. Anand, Professor and Head of the Deptt. of Physiology of All India Institute of Medical Sciences, were present for investigation. Not only Shri Ramanand Yogi stopped his heart-beats for an appreciably long time, but also, demonstrated the reduction in metabolic process by **Samadhi**. While in sound sleep, the metabolic rate of a person is reduced to about 12%, but it was proved by the experiments on Shri Ramananda Yogi, that by samadhi, one can conveniently reduce the metabolic rate to about 40% which is a very great achievement in the field of science. Then he described the activities of the Patanjala Yoga Research Institute of which he is the Hon. Director. In this Institute they had treated over 400 cases of obstinate and otherwise incurable diseases. Most of the cases were suffering from Bronchial asthma, Diabetes mellitus and Heart-diseases and the effect of the yogic therapies on such diseases was considered by impartial scientistis who were evaluating the progress of these cases to be very significant. He then cited the example of a case suffering from Polycythemia in which the number of blood corpuscles is very much increased. The patient was treated in the Tata Cancer Research Institute and also in the All India Institute of Medical Sciences under the supervision of top experts who can

be safely said to be the cream of the profession. The patient was taken for yogic therapy and in about 3 to 6 months, the RBC count came down to 6.5 mill. and the patient is pulling on very well and continuing Yogic treatment uptil now. He emphasised that such achievements were not being brought before the world of science in proper form and felt that doctors of modern medicine should take to the study of such problems seriously.

Dr. P. M. Mehta presented a historical review of the three systems of treatment of diseases. He emphasised that these three systems had basically the same fundamental principles representing Indian culture, civilisation and religion, viz. **Dharma** (attainment of virtues), **artha** (earning of wealth), **kama** (enjoyment of the sensory objects) and finally **moksa** (salvation), which are the four virtues of human life according to Indian culture and civilisation. The period between 600 BC and 400 AD can be considered as the golden age of the development of Ayurved, he added, during which the fundamental principles enunciated in Ayurved were thoroughly investigated and laid down and the same were common to Ayurved, Yoga and Naturopathy. He then reviewed the progress of Ayurved in subsequent one thousand years. During this period, there were foreign invasions. These invaders brought with them what at present is known as the Unani System of Medicine. The Unani system was, no doubt, a product of Ayurved, and the fundamental principles and applied aspects of the former are derived from and based upon those of the latter.

Dr. Mehta went on to say that along with the advent of western civilisation and the British rule, the value of life was reduced in India and the profession of medicine was commercialised. It was at this stage that Ayurved was beheaded and its legs were cut off. The spiritual aspect of the science was taken away and only some saints in the caves of the Himalayas continued the practice of Yoga. Similarly, the **pancakarma** therapy,

which was considered as the **sine qua non** of the science, was taken away and now this is being practised only in certain parts of the country. It was, after this time that Naturopathy and Yoga were considered to be separate from Ayurved and not before that. Dr. Mehta continued to say that in America, one in ten persons was now suffering from Mental diseases and he had to keep himself fit for normal life, through the habitual use of tranquilisers. The same thing would happen in India if Yoga is not supported and included into the practice of Ayurved. Dr. Mehta then elaborated the various aspects of Yoga and Naturopathy as are identical with Ayurved. He said, "If there is a disease having its origin from the stomach then the same has to be corrected by emesis; a disease originated from the lower part of the colon, should be treated with **basti** (enema). Preparatory therapies for the administration of **pancakarma** are elaborately discussed in Ayurved. The accumulation of **dosas** or poisonous material in the body, due to seasonal changes, and also changes during the course of the same day, are to be taken out of the body in proper time if man has to maintain healthy life. This is also the basic principle of Naturopathy.

सर्वमूढ्यमगाधार्यम्

"About thirty chapters out of 120 in the Charak Samhita, are devoted to the description of one or the other aspects of **pancakarma** therapy. The variation in the constituents of the human body because of the climatic and other changes during seasons and different part of the day and night are described in detail in Ayurved and they are required to be studied scientifically." He then suggested that a World Health Corporation, based on these three systems of medicines should be established in India and he appealed to the dignitaries present in the meeting to exercise their personal influence to give effect to this suggestion.

Shri Ganga Prasad Gaur of Calcutta expressed happiness over the decision of the University to convene such a seminar at Jamnagar. He

observed that, in their teaching institution at Calcutta, they had already been teaching and adopting Ayurvedic medicines and Yoga practices along with Naturopathy and their students at Calcutta were being trained about the examinations of pulse, use of medicinal plants etc. He wanted that this co-ordination among these three systems of medicine should be in a limited manner only, so that naturopaths should not resort to extensive use of Ayurvedic medicines. He also cautioned against any effort to bring force upon one system to accept the fundamental principles and practices of Naturopathy, and said that nature is a very poor healer and patients who want nature cure treatment should have patience to wait for some time to obtain results. With a view to expedite this healing process according to Shri Gaur, some medicinal plants and yogic asanas should also be practised along with Nature cure therapies. But he was not in favour of any stimulant medicine being given to the patient. Thus according to him, **asavas** (alcoholic preparations) and **bhasmas** (metallic preparations) should not be used while treating the patients according to Naturopathy. He cited the example of Mahatma Gandhi having taken Sarpagandha while undergoing treatment according to Naturopathy. He advised nature cure physicians not to be rigid in their approach and to have a liberal outlook.

Dr. Venkatrao of Hyderabad said that on the advice of his preceptor he had learned Ayurved along with Naturopathy. Naturopathy according to him, is not different from Ayurved. Both these systems have the same fundamental principles. There will be some difficulty to explain these fundamental principles according to modern science, but this has to be done one day, he added. He also brought to the notice of the Seminar the paucity of funds for the development of Ayurved, Naturopathy and Yoga systems of medicine. To expect these systems to contribute appreciably, like Allopathic system of medicine for the health development programmes of the country, without adequate financial assistance, according to him, is simply unthinkable.

He suggested that in Ayurvedic University, the syllabus should be modified in such a way so as to include subjects of both Naturopathy and Yoga. He expressed regret that even after independence these systems of medicine were not given their proper status and Allopathy was receiving continuous support. He said, "While there is one college of Naturopathy, that too, not in proper condition, there are about 200 - 300 medical colleges all over the country. The Naturopathy College is given a grant which is absolutely inadequate." He suggested that booklets of Ayurved, Naturopathy and Yoga should be brought out for common man so that they can follow the principles laid down in these systems for the maintenance of their health and cure of diseases.

Dr. Melkote thereafter delivered an enlightening speech describing the fundamental principles of Ayurved as explained in **Sad-darsans** and **Prasnopanisat** and showed how they are valid even in this modern scientific age. He mentioned that the fundamental principles of these systems were the same but there were some differences in their applied aspects. Dr. Melkote emphasised the need for bringing about co-ordination amongst these three systems so that the practitioner of one system should know whatever is essential and useful in the other system. It was also necessary for carrying out scientific research into various aspects of Nature Cure, Yoga and Ayurvedic Systems of Medicine. He cited the various physical changes that take place during the practice of **asanas**. During **asana**, there is a stretching of the tendons and ligaments by which the deficiency of calcium, sodium etc., in these organs is made up.

Shri Shanker Rao Deo while supporting the views of Dr. Melkote said, "In our ancient culture, there is a valuable treasure of knowledge and this should be exploited to the best advantage of the science and humanity at large. We should not close our eyes to new things that are

coming to this Universe. Dogmas and superstitious ideas should be removed from our scriptures and ancient scientific literature. ”

Shri Vishnu Dev Pandit invited the attention of the members of the Seminar to his article published in the Souvenir and said that the fundamental principles of these three systems had their base in the Vedic literature.

Shri Nana Hari Joshi said, “ There is a misconception prevalent among our people that Ayurved is meant only for the cure of diseases. In fact, Ayurved emphasises the prevention of disease more than their cure. In Yoga there is emphasis upon the mind and the **Atman** in their various aspects, and procedures are laid down for the control of the mind. The same procedure is adopted in Ayurved also, and various psychic factors are described to have their effects upon the body of the individual. Such psychic factors are not only responsible for psychic diseases but also for diseases of the body of the individual. In Ayurved, even the mind is conceived to be composed of five **mahabhutas**. Concept of **ama** of Ayurved exactly coincides with the concept of poisonous material of Naturopathy.” He suggested that **pancakarma** therapy should be taught extensively in Ayurvedic Colleges.

Vaidya V. J. Thaker, Associate Professor, Basic Principles, of the Gujarat Ayurved University, stated that there were principles enunciated in Ayurved which were applicable to all sciences in all situations, known as **Sarvatantra Siddhanta** and common to both Naturopathy and Yoga as well. There is, however, according to him, some specialisation in the practice of these systems and effective measures should be taken to bring about co-ordination among them. There was more of agreement than disagreement in this regard, Shri Thaker said.

Shri Vaidya G. B. Pandey, Research Officer of the Ayurved University, enunciated that all the similarities and differences in both the fundamental principles and applied aspects of these three systems of medicines should be properly understood before drawing any conclusions. He requested all members to pin-point such similarities and differences.

Shri Shanker Rao Deo suggested that co-ordination among these three systems should be brought out in stages, otherwise there would be more of disagreement and less of agreement which would defeat the purpose for which the Seminar was convened.

Shri Saran Prasad held that Naturopathy formed a part of Ayurved. It was necessary that procedures laid down in Ayurved for **adinacarya, rtucarya** should be adopted in toto in Naturopathy. He was of the opinion that Ayurvedic classics written in Sanskrit posed the language difficulty and kept the systems isolated from others as it made Ayurved difficult to understand.

Shri Balkrishna Vaidya suggested that the intelligentsia of the country should practise **yogic exercises**. This will make them better and keep them fit for hard work, he added. Because of the advancement of science, the Universe has become very small so we should come out of **"manomayakosa"** and try to reach the stage of **"vijnanamayakosa"**. This was according to him, very necessary because of the natural disposition of the human beings at present. To support this, he elaborated the case of the onslaught of disease as given in the **Vimana** section of Charaka **Samhita**.

Smt. Pakwasa suggested that methods should be developed so that man lives longer to serve fellow human beings.

Shri Shriman Narayanji brought to the notice of the members the inappropriate trend of the people regarding medicine at present. He said, "There is an invasion of medicines and this can be successfully resisted, if **svadesi paddhati** is encouraged. Ayurvedic science represents the culture, civilisation and religion of this country." He suggested that everybody should keep in view, the dictum of **Isopaniset** and resort to enjoyment and work considering them all to be the abode and Ordain of God. He said, "Science is running towards Psycho-Biology and therapies should be selected in such a way that they will have their effects both on the body and the mind." He was very critical of the trend of Vaidyas who prescribe more and more of medicines and even more than what the the Allopaths do. Simultaneously he cautioned that Naturopathy which is developed in foreign countries and imported, is not suitable for Indian conditions. Nature cure therapies which have their basis on Indian scriptures and philosophy will be beneficial for the people of this country.

The Vice - Chancellor of the Gujarat Ayurved University Shri Mohanlalbhai Vyas suggested that all the connected problems should be discussed in detail and with a view to provide enough time to those interested in these topics for discussion, it was necessary for the Seminar to break into three small groups to explore the possibilities of bringing about co-ordination among Ayurved, Naturopathy and Yoga for the following:-

1. Maintenance of positive health;
2. Diagnosis of diseases; and
3. Treatment of diseases.

A list of members who participated in various groups may be seen at Annexure IV. Some members were interested in participating in



more than one group and they were permitted to do so. The topics allotted to each group for discussion may be seen at Annexures V to VII.

These three groups met separately in the forenoon and afternoon of 26th May 1969 and after a detailed discussion arrived at the following conclusions which were unanimously approved by the Seminar in the concluding session.

### Conclusions of Group meetings

It was generally felt that the basic principles underlying the theory and practice of Yoga, Ayurved and Naturopathy are based on the same science i. e. **saddarsanas** as taught through **maulika siddhanta** and **dravyadivijnana**. It must, at this stage, be made clear that whilst these three systems go back to the understanding of the reality of the universe and its evolution, the reality being consciousness, modern sciences have gone to the extent of understanding the reality of the universe but the idea of an universal consciousness as separate from matter does not hold good to them. To be more precise, the ancient Indian systems enunciate that consciousness evolves itself into **prakrti**, which in turn evolves into intellect or **mahat, ahankara, manas, pancatanmatras** and **indriyas**. The modern concept is that the whole universe consists of energy and consciousness as its by-product. This fundamental difference between the two systems persists everywhere and, therefore, the different approaches in the consideration of the causes of disease, its diagnosis and treatment. It is hence that a type of sensitive antagonism has developed between the protagonists of the ancient systems and the modern medical men in the consideration of etiology, diagnosis, prognosis and treatment, including the consideration of the usefulness of the various gadgets in vogue in the modern system of medicine. If we keep this difference in mind, the whole approach

to the subject in ancient India becomes patently clear, and the conclusions that one would be driven to arrive at also becomes clear.

A word is necessary to clarify whether Indian naturopaths are following the Naturopathy system of the ancient Indian type or are following the western type. In the absence of a consolidated literature meant mainly for the use of naturopaths, it can be said that the present day naturopaths are found to be following the principles of dietetics and the various techniques based either on the principles enunciated in Ayurved or according to the usage prevalent in some western methods. This Seminar generally feels that a time has come now when an earnest attempt should be made to bring together all the data available in the ancient Indian systems pertaining to Naturopathy and place it before the naturopaths and technicians for their use.

It should also be clearly said that the three systems enunciated above, whilst accepting the basic theories of the ancient Indian sciences, have specialised fields to function according to their own experience. There are many who are found to utilise the knowledge they have obtained by all the three systems in accordance with the knowledge they have acquired and the experience they have gained. It is hence that one finds a certain amount of variety in their approach to the various problems posed before us, but on a keen analysis, we do not find any fundamental difference between them either in their concepts or in the methodology of treatment.

### Group - I ( Svasthavritta )

The body of living being is composed of five **mahabhutas** and these **mahabhutas** are in a state of equipoise resulting in the maintenance of equilibrium. Any imbalance in the equilibrium results in disease and

decay of the body. For the maintenance of this equilibrium **samyama** or restraint in its various aspects is necessary in different fields of life.

**Ahara** or food plays an important role in the maintenance of this equilibrium. In Ayurved, Naturopathy as well as Yoga, food is described to be of three types viz. **sattvika**, **rajasika** and **tamasika**. One should avoid taking **tamasika** type of food and as far as possible resort to **sattvika** type. Most of the diseases are caused by the impairment of digestion for the cure of which fasting for specified periods depending upon the vitality of the individual is prescribed. Depending upon mental and physical work, an individual in his varied types of life may require different types of food in different seasons. The exact nature of the food required in such conditions should be worked out.

The **mahabhutas** may similarly get disturbed in their equilibrium due to various types of actions and environmental factors facing the individual. They are described in detail in Ayurved and remedial measures in the form of **dinacarya**, **ratricarya**, **rtucarya**, etc., have been prescribed. It is necessary to bring out cheap publications in simple language on these for the use of the common man.

**Vyayama** suitable to the mode of life according to age, sex, season etc., is necessary for the up-keep of health. Another important item is sleep (**nidra**). Generally six hours' sleep is quite essential for health. Five to ten minutes' rest or relaxation after mid-day meal is good for health. Some kind of recreation after the day's work is also desirable for general health.

For health, synthetic fibre and tight dresses should be avoided. Intake of all kinds of intoxicants should also be avoided.

The concepts of **dosic prakrti (vatika - paittika - slaismika)** and **pancabhautika prakrti (parthiva-apyā-agneya-vayavya and akasiya)** have already been accepted and it is desirable both for the diagnostic and therapeutic purposes to utilise these concepts fully and to provide adequate training.

Following should be popularised by means of suitable literature, audio-visual aids and periodical seminars :

1. **Sadvrta;**
2. **Yamas and niymas;**
3. **Vega - dharana viveka;**
4. **Rtucarya;**
5. **Asanas, pranayama, satkarmas, ekagrata, etc.**

It is necessary to draw up Health development programmes for **gramadani** villages. Such programmes would comprise training the villagers in rules of health sanitation, housing, endemic and epedemic diseases of the area, diseases caused by imbalanced diet, measures for correcting such imbalances, laying of botanical garden having medicinal plants etc.

It is necessary to prepare a syllabus of health preservation for being taught along with hygiene in schools and colleges, as also to bring out brochures or booklets for mass circulation and teaching. These publications should be brought out before the end of Gandhi Centenary Celebrations, i. e. by the end of September, 1969.

Its contents should be :

1. Definition and general rules of health,
2. Normal functions of the body,
3. Principal disorders, common ailments and their causes,

4. Simple measures and remedies for these disorders,
5. **Dinacarya** beginning with **usapana**,
6. Dietetics,
7. **Vega dharana viveka**,
8. Do's and don'ts,
9. **Sadvritta** and **acara rasayana**,
10. **Samyama**,
11. Simple **asanas, pranayama** and **vyayama**.

### Group-II ( Diagnosis of Diseases )

It was felt that at present, methods of diagnosis of diseases according to Naturopathy and Yoga are not sufficiently developed and there is an urgent need to develop these methods with the help of those described in Ayurvedic classics because the fundamental principle i. e. **Pancabhautic** theory is common to all.

In so far as Naturopathy is concerned, it was felt that proforma of signs and symptoms of diseases according to the **Pancabhautic** theory of Naturopathy should be prepared for the examination of the patient.

Similarly a proforma regarding the **mahabhautic** constitution of the ingredients of diet should be drawn up which will facilitate the diagnosis and treatment of diseases. It was felt that the main factor which contributes to the manifestation of diseases according to Naturopathy is the imbalance of **ahara** (diet), **srama** (vyayama), **visrama** (rest) and **manasika sthiti** (state of the mind). Naturopaths diagnose diseases on the basis of the following :-

1. Facial expression;
2. Constitutional peculiarities;

3. Dreams; and

4. Changes in the Iris (Iridiagnosis).

Similarly Yogis diagnose diseases on the basis of the following :-

1. Situation of the umbilicus;

2. State of **cakras**;

3. **Svarodaya**; and

4. **Antahksobha**

In so far as Ayurved is concerned, it lays emphasis on the psycho-somatic concept of diseases. For the diagnosis of disease, according to this system, the following concepts have already been accepted as fundamentals and further scientific research on these topics should be instituted :

1. **Kriyakala**;

2. **Dosagati**;

3. **Astavidha pariksa**;

4. **Dosapaka and dhatupaka**;

5. **Trividha pariksa**;

6. **Angapratyanga pariksa**;

7. **Pancavidha pariksa**;

8. **Indriya pariksa**;

9. **Dasavidha pariksa**;

10. **Catuhsraya pariksa**;

11. **Prakrti vijnana**;

12. **Sadhyasadhya viveka**; and

13. **Arista laksana**.

### Group-III ( Treatment )

The theories of the causation, symptomatology and the diagnosis of diseases according to all the three systems are based on the same fundamental

principles. On the question of treatment again all the three systems accept certain basic concepts but in their application, the methodology as well as the use of **dravyas** differ to a certain extent.

All the three systems accept the idea underlying the concept of **pathya** which includes **ahara** and **vihara**. The concept of the causation of disease due to the imbalance created in the body by the **dosa, dhatu** and **mala** is accepted by all of them, and whatever the treatment, it must necessarily attempt to modify this imbalance. This consists in the elimination or alleviation of **dosas**. There is variation in the method adopted in this connection. **Pancakarma**, method of elimination in Ayurved differs from that used by naturopaths or the **satkriya** by the **Yogi**.

There is generally a feeling amongst the public that the ancient Indian systems are more certain in their effects in so far as chronic diseases are concerned; but they are not so useful, life-saving or quick in their results when acute diseases overtake man. This feeling needs strongly to be contradicted. These three systems are useful and life-saving and are certainly better as they do not create further complications particularly in the shape of allergies which the modern biological medicines produce.

Yogic method though ancient in technique is most modern in the achievement of results. The system needs standardization as well as verification as each school adopts different techniques. Its claim to maintain and prolong healthy life is grand and its claim that it can cure every type of both chronic and acute illness needs fully to be substantiated. Whilst the technique adopted is simple, there being no limitations with regard to age groups, except the very young, that comes under its purview, the cost factor is almost eliminated. Its excellence and usefulness need further research.

It was generally agreed that Ayurved should be the base for teaching both the physicians as well as technicians, and Yoga and Naturopathy should be treated as specialized subjects for study in post-graduate courses.

The Seminar in its concluding session held in the forenoon on 27th May '69 strongly recommended to the Government of India and the State Government to allocate sizable funds for the implementation of recommendations out of the amount set apart for the development of the Indigenous Systems of Medicine, during the Fourth Five Year Plan.

With a view to following up the recommendations of the Seminar, an Action Committee of the following members was set up:

1. Shri Shanker Rao Deo, Chairman
2. Shri Mohanlal Vyas, Vice-Chairman
3. Dr. M. S. Melkote, Member
4. Dr. P. M. Mehta, Member
5. Shri Nana Hari Joshi, Member

The Action Committee was further authorised to co-opt specialists in different systems of medicine as members and to frame the constitution for the establishment of a National Council for co-ordination of Ayurved, Naturopathy and Yoga. It was authorised to set up the First Executive Committee under the constitution of the National Council.

Dr. M. S. Melkote, on behalf of the invitees and participants thanked the Government of Gujarat and the authorities as well as staff of the Gujarat Ayurved University for the excellent arrangement they had made for holding the Seminar at Jamnagar.

With this, the Seminar came to an end.





## Annexure I

### Seminar Committee

- |                            |           |
|----------------------------|-----------|
| 1. Shri Mohanlal Vyas,     | Chairman  |
| 2. Vaidya Balubhai Vaidya, | Member    |
| 3. Shri C. P. Shukla,      | Member    |
| 4. Shri S. T. Joshi,       | Member    |
| 5. Shri G. B. Pandey,      | Member    |
| 6. Shri B. D. Sharma,      | Member    |
| 7. Shri D. M. Joshi,       | Secretary |



## Annexure - II

## List of Invitees and Participants

## Special Invitees

1. Shri Morarjibhai Desai  
Hon. Dy. Prime Minister,  
Government of India, NEW DELHI.
2. Shri Shanker Rao Deo,  
Uruli Kanchan, POONA.
3. Shri Shriman Narayan,  
Governor of Gujarat, Gujarat State,  
AHMEDABAD.
4. Smt. Urmilaben Bhatt,  
Dy. Health Minister, Gujarat State,  
AHMEDABAD.

## Prakritika Cikitsa

5. Dr. Venkatrao,  
Nature Cure Hospital, Begumpeth,  
HYDERABAD.
6. Shri Agam Prasad,  
Nature Cure Centre, SAVARKUNDLA.
7. Shri Sharan Prasad,  
SAVARKUNDLA.

## Ayurved Cikitsa

8. Dr. P. M. Mehta,  
Sharda Flat, No. 5, Churchgate.  
A-Road, BOMBAY.
9. Vd. Bhagawan Dash,  
Ministry of Health, Govt. of India  
DELHI.
10. Vd. Veni Madhav Shastri,  
2 Shanker Nivas, 117 Shivaji Park  
Road, DADAR- BOMBAY.
11. Vd. Nana Hari Joshi,  
Samartha Kripa, Behind Plaza Cinema,  
DADAR - BOMBAY.

12. Vd. Pragjibhai Rathod, Krishna Society, BHAVNAGAR.
13. Vd. P. A. Ravindran, Principal, Ayurved College,  
KOTTAKAL
14. Vd. Balkrishna Dave, Tank Fali, Near Lal Baug,  
JAMNAGAR.

### University Participants

15. Vd. C. P. Shukla, Director, P. G. T. & R., Gujarat  
Ayurved University, JAMNAGAR.
16. Vd. V. J. Thakar, Associate Prof., Guj. Ayu. Uni.,  
JAMNAGAR.
17. Vd. B. D. Sharma, Research Officer, Guj. Ayu. Uni.,  
JAMNAGAR.
18. Vd. S. C. Dhyani, Lecturer, P.G.T., Guj. Ayu. Uni.,  
JAMNAGAR.
19. Vd. G. B. Pandey, Director of Pharmacy, Guj. Ayu. Uni.,  
JAMNAGAR.
20. Vd. M. S. Shastri, Lecturer, P.G.T., Guj. Ayu. Uni.,  
JAMNAGAR.
21. Vd. S. T. Joshi, Principal, Shree Gulabkunverba  
Ayurved Mahavidyalaya, JAMNAGAR.

### Yoga Cikitsa

22. Dr. Dev Vohra, Yoga & Health Training Centre,  
Govt. of India, Union Territory  
Administration, 605-Sector 16-D.  
CHANDIGARH.
23. Dr. Narayan L. Varandani, Yogic Chikitsa Anusandhan Kendra,  
JAIPUR-4.

24. Dr. M. S. Melkote, Narayanguda, HYDERABAD.  
 25. Shri Anandanandji, Yogic Chikitsalaya Anusandhan Kendra, JAIPUR.  
 26. Shri Ramanand Yogi, C/o. Dr. M. S. Melkote, Narayanguda, HYDERABAD.

### Other Participants

27. Vd. Chandubhai Shukla, DWARKA.  
 28. Miss Puspa Devi, JAIPUR.  
 29. Smt. Purnima Pakwasa, BOMBAY.  
 30. Smt. Mridulaben, BOMBAY.  
 31. Smt. Naliniben Morarji, BOMBAY.  
 32. Shri Vishnu Dev Pandit, AHMEDABAD.



सर्वमूह्यमगाधार्यम्



## Annexure - III

## Summary of Goodwill Messages received from Dignitaries.

1. Shri Jaisukhlalbai Hathi, Minister of Labour, Employment and Rehabilitation, Government of India  
NEW DELHI.

“I shall not be able to attend the Seminar because of my urgent official work at Calcutta on the same day. I wish all success of the Seminar.”

2. Shri Hitendrabhai Desai, Chief Minister of Gujarat State,  
AHMEDABAD.

“I shall not be able to attend the Seminar because of my tour programme in foreign countries on those days. I wish all success of the Seminar.”

3. Shri Gulzarilal Nanda, Ex. Minister of Home Affairs,  
Government of India, NEW DELHI.

“It would have given me great pleasure to participate in the Seminar, but I shall not be able to comply with your wishes owing to the engagements which I have already accepted. You have my best wishes for the success of the Seminar.”

4. Shri U. N. Dhebar, “Gramodaya” 3-Irla Road, Vileparle,  
BOMBAY.

“I am thankful to you for your kind invitation to participate in the Seminar. I have got a statutory meeting on the 26th. You will please excuse me. I wish the Seminar success.”

5. Pandit Shiv Sharma, Baharestan, Bamanji Petit Rd.  
Cumbala hill, BOMBAY.

"I was very keen to be present at Jamnagar both on the 23rd and the 25th of may 1969. But for the first time in my life, sheer fatigue due to continued flying, day after day, to various parts of the country, appears to have resulted in real exhaustion and indisposition. I wish the Seminar all success."

6. Dr. C. Dwarkanath, Officer on Special Duty,  
Medical Enclave, (Ansari Nagar)  
P. B. No. 494, NEW DELHI.

"This is to acknowledge receipt of papers relating to the three-day Seminar to discuss the concepts and fundamental principles of the practice of Ayurved, Naturopathy and Yoga. This is a step in the right direction. I wish the Seminar all success."

7. Dr. P. N. V. Kurup, Adviser, I.S.M., Ministry of Health,  
Government of India, NEW DELHI.

"Due to busy engagements at the headquarters I may not be able to attend the Seminar. I wish every success for the function."

8. J. M. Jassawala, Natural Therapy Clinic, Sunama  
House, 3rd floor, 140, Cumbala Hill,  
BOMBAY.

"I wish that something materialises in this Seminar as far as Indigenous Systems of Medicine is concerned. Wishing all success"



**Annexure IV****List of members who participated in various Groups****Group I. Health Preservation ( Swasthavaritta )**

- |                              |          |
|------------------------------|----------|
| 1. Shri Shanker Rao Deo      | Chairman |
| 2. Shri Bindu Madhav Pandit  |          |
| 3. Shri Agam Prasadji        |          |
| 4. Swami Anandnathan         |          |
| 5. Shri Vishnudev Pandit     |          |
| 6. Dr. Narayan K. Varandani, |          |
| 7. Vaidya Vinayakbhai Thakar |          |
| 8. „ B. D. Sharma            | Convener |

**Group II. Diagnostic Methods**

- |                          |          |
|--------------------------|----------|
| 1. Dr. P. M. Mehta,      | Chairman |
| 2. Shri C. P. Shukla     |          |
| 3. Shri Ramanand Yogi    |          |
| 4. Dr. Dev Vora          |          |
| 5. Vd. S. T. Joshi       |          |
| 6. Vd. Balkrishna Vaidya |          |
| 7. Vd. P. A. Ravindran   |          |
| 8. Vd. Nana Hari Joshi   |          |
| 9. Vd. Bhagwandas        | Convener |

**Group III. Curative Measures**

- |                            |          |
|----------------------------|----------|
| 1. Dr. M. S. Melkote       | Chairman |
| 2. Shri Ganga Prasad Nahar |          |
| 3. Shri Pragibhai Vaidya   |          |
| 4. Dr. Venkatrao           |          |
| 5. Vd. S. C. Dhyani        |          |
| 6. Vd. M. S. Shastri       |          |
| 7. Vd. G. B. Pandey        | Convener |

## SEMINAR PARTICIPANTS



L to R

**I Row :** Dr. M. S. Melkote, Dr. P. M. Mehta, Shri Mohanlalbhai P. Vyas, (Vice-Chancellor), Shri C. M. Trivedi (Chancellor), Shri Shankar Rao Deo, Shri Ramananda Yogi, Shri Ganga Prasad Gaur 'Nahar', Shri D. M. Joshi (Registrar).

**II Row :** Shri Balkrishna Dave, Shri Vishnu Deo Pandit, Dr. N. Varandani, Swami Anandanandji Yogi, Shri V. J. Thaker, Dr. Venkat Rao, Shri P. A. Ravindran.

**III Row :** Shri C. P. Shukla, Shri B. D. Sharma, Dr. Deo Vohra, Shri Bindu Madhav Shastri, Shri Agam Prasad, Shri S. C. Dhyani.

**IV Row :** Shri Bhagwan Das, Shri M. S. Shastri, Shri S. T. Joshi, Shri G. B. Pandey.



**Annexure V****Topics for Discussion for Group No. I**

The problems relating to the Personal Health and Public Hygiene and ways and means of their solutions in terms of the tenets, concepts and their applications in Ayurved, Yoga and Naturopathy, all co-ordinated into one whole should be discussed and recommendations to be made. All the three systems have propounded a particular way of living, besides, their respective intricacies about particular aspects of life. In spite of some apparent differences, peculiar to each of these three depending upon the difference between the basic subject material – physical, mental, and cosmological – their approach to life in general and to various aspects or problems of living in particular, appear to us to be bringing them on one ground and footing.

Ayurved holds Living Being, to be composed of four components viz : the body, (or Shareera) with its different parts along with their faculties or respective actions and functions, the means and senses of actions and perceptions ( i.e. the Indriyas ), the mind (i.e. Manas) and the soul (i.e. Atman). Both Yoga and Naturopathy also concur with Ayurved in this respect. Then, the concept of Pancha-mahabhootas and Chetana Tattva is also common to all. Naturally, the concept of health or Swasthataa, according to these three, should have a bearing on the well-being of Purusha, an integration of all the above four, (viz. Shareera, Indriyas, Manas and Atman). Our approach may be as indicated below :-

1. Where there is complete concurrence on the part of Ayurved, Yoga and Naturopathy.
2. Where there is a speciality of one system over the other two.
3. Where a concept of one or two systems, or even of all, of them, deserves to be put to trial or observation, or critical scientific study.

Ayurved has developed the subject of Diet or Aahaara as a science, which can be profitably practised by both Yoga and Naturopathy. This Ayurvedic Dietetics may be discussed in relation to health. We may also discuss the Saattvika-Raajasa-Taamasa classification of the diet.

Another important item is 'sleep' (Nidraa). It is quite essential for health. The modern age has very much altered both the time and amount of sleep, contrary to the concept of Ayurved, Yoga and Naturopathy. This change has adversely affected health. Excessive demand, today, of tranquillizers and sleeping pills is the proof of this sleep-disorder. We must, therefore, determine afresh the time and amount of sleep suitable for different categories of the society.

Brahmacharya, for the health and life, needs be restored in the society for happy healthy living and long life.

From the papers already received for the Seminar the following points emerge for discussion :

1. Determination of integrative <sup>सर्वमूह्यमगाधार्यम्</sup> concept of 'Health' and 'Swasthataa' according to Ayurved, Yoga and Naturopathy.
2. Correlation between the 'Doshic Prakriti' (Vaatika-Paittika-Shlaishmika) concept of Ayurved and 'Panchabhautika Prakriti' (Paarthiva - Aapya-Aagneya-Vaayavya-Aakasheeya - Prakritis) concept of Naturopathy, as envisaged by Shri Shanker Rao Deo.
3. Determination (qualitative and quantitative) of the Dosa or Panchabhoota responsible for a particular Prakriti, and how to devise or evolve some scientific method for this assessment.
4. Preparation of balanced diets suitable for various groups of society (viz. students, teachers, lawyers, office-goers, officers, farmers, military-men, field-workers, etc.) at different times, seasons and places.

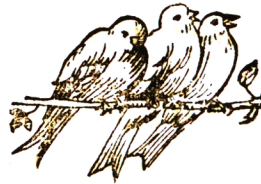
5. Determination in modern scientific terms of a particular diet being Saattvika-Raajasa or Taamasa.
6. Ascertainment of the peculiar property of a particular diet making it incompatible with another (in scientific terms).
7. Finding the possibilities of wide-range uses, in the society, of small amount diets. Such a project, if found feasible, would be beneficial to the nation in many ways. It would bring about saving of food grains as also medicines, etc.
8. Finding the ways and means of restoration of the correct time, amount and form of sleep.
9. Finding the ways and means of making the individuals and society Brahmacharya-conscious.
10. Finding the ways and means of making the individuals and society practice the following :-
  - i. Sadvritta of Ayurved;
  - ii. Yama and Niyama of Yoga.
11. Preparation of special Dinacharyas of each group of the society and efforts to make the same popular and practised as widely as possible.
12. Finding ways and means of making the Ayurvedic Ritucharya more and more popular.
13. Findings ways and means of making the Aasanas, Pranayama and like exercises more and more widely practised.
14. Finding ways and means of making the public more and more conscious about health.



15. Classification of diets into Saattvika, Raajasa and Taamasa groups.
16. Devising a scientific procedure of research on the concept of Tan-Maatras and Pancha-mahaahootas.
17. Laying a scientific procedure to ascertain the veracity of 'Hatha-Yoga' making the body immune to the pathological bacteria and to the diseases caused by them.
18. Laying a scientific procedure for ascertaining the veracity of the following :-
- i. 'Nauli' keeps the Naabhichakra and abdomen free from diseases.
  - ii. 'Traataka' remedies sight-weakness.
  - iii. 'Sheershaasana' makes the pituitary gland in head quite active and healthy and through it makes all the endocrines normal and healthy.
  - iv. 'Sheershaasana' strengthens heart and increases life-span as also memory, intellectual grasp etc.
  - v. 'Sarvaangaasana' 'Halaasana' and 'Karna-peedanasana' keep the body immune from the incidence of Tonsilitis, Goitre, Scrofula and Laryngitis-Pharyngitis.
  - vi. 'Praanaayama' imparts long healthy life and immunity from diseases of respiratory organs, abdomen, liver, spleen, kidneys, urinary bladder, rectum, endocrines etc.
  - vii. Other Yogic Aasanas and practices in various other conditions.
19. Laying a procedure for popularising the above, when proved as facts after proper trials, so that the society be benefitted in the proper maintenance of health and in attaining long healthy life.

20. Finding the elements, in the present day life, which are impediments in balancing the life and devising the steps to be taken up for removal of those impediments and for establishing balanced life.
21. Devising measures for the establishment in public life, of the human values like cooperation, love, tolerance, forbearance, patience, strength, humbleness, fearlessness etc, which are useful for health.
22. Preparation of Health Plans or Health Programmes for the Gramdāni villages. Such programmes comprise training the villagers about health rules (Sadvritta), sanitation, endemic diseases of the area, epidemics, deficiency diseases, measures for making up the particular deficiencies, laying of botanical gardens having drugs and herbs useful for the particular endemic diseases etc.
23. Devising any other measures (on the lines of integration of Ayurved, Yoga and Naturopathy) for the health and public hygiene especially in the Gramdani villages.

सर्वमूह्यमगाधार्यम्



**Annexure - VI****Topics for discussion for Group No. 2**

The following are some of the points for discussion and recommendations to be made by the Seminar on the above subject :-

1. Concept of disease according to the three systems.
2. Concept of Doshas in relation to the disease, from the view points of Yoga and Naturopathy.
3. Naturopathic concept of the production and accumulation of foreign material causing disease and its comparison with the Ayurvedic concept.
4. Naturopathic concept of the 'disease being caused by the foreign matter.' Any theory complementary or supplementary to it.
5. Naturopathy is held to be based on the 'Panchabhoota theory.' Can it be concluded, therefore, (if so, on which grounds), that disease is caused by the deficiency or excess of some particular 'bhoota', which when made up from outside, goes to cure that disease ?
6. What is Naturopathy-oriented etiology of diseases ?
7. Ascertainment of the role of 'Prajnaaparaadha' (प्रज्ञापराध) in the causation of disease from the integrative point of view.
8. Comparison of Naturopathy's 'Facial Diagnosis' with Ayurveda's 'Aakriti-Pariksha'.
9. Consideration of the effectivity of Naturopathy's Iridiagnosis (कानीनिका निदान).

10. Any other method of diagnosis current in Yoga and Naturopathy.
11. Consideration of adoption of the following Ayurvedic methods of diagnosis in Yoga and Naturopathy :-

1. दर्शन स्पर्शन परीक्षा

2. प्रश्न परीक्षा

3. अष्टविध परीक्षा

4. दशविध परीक्षा

5. अंग प्रत्यंग परीक्षा

6. निदानादी पंचविध परीक्षा

7. षड्विध परीक्षा

8. इन्द्रिय परीक्षा



सर्वमूह्यमगाधार्यम्



**Annexure – VII****Topics for discussion for Group No. 3**

The following are the points that emerge for discussions from the papers contributed for the Seminar, in the subject mentioned above :

1. Role of Pathya in the treatment according to all the above three systems.
2. Naturopathy believes that the accumulation of foreign material in the body causes disease and that the rational type of treatment would consist of the elimination of such foreign material. Comparison of this concept and method with Ayurveda's Samshodhan type of treatment.
3. Does this elimination method of treatment completely fulfil the purpose ? If not, does Ayurveda's Samshamana type of treatment provide a good supplement or not ?
4. Ascertaining whether the panchamahabhutas or Panchabhoota composed dravyas act not through their physical form but through something very subtle and conscious-like.
5. Determination of the efficacy of Naturopathy and Yoga on chronic and acute diseases of all type. And if they are found incapable of dealing with all such diseases quite successfully, then, finding out the alternatives or supplements to them in such circumstances.
6. Naturopathic processes and their correlation with Panchakarma.
7. Yoga and its utility in combating diseases.
8. Ayurved, Yoga and Naturopathy in their individual or combined application.
9. Treatment of sun-rays in various diseases.



10. Ascertainment of the validity of the claim of Naturopathy that it is a spiritual type of treatment which teaches to apply on one-self the principles of treatment, prevention or cure of the diseases with self-confidence without the intervention of a doctor or vaidya.
11. Ascertainment of the claim that disease is caused by the deficiency or excess of one or the other bhoota and that it can be cured by making up the deficiency or eliminating the excess (of the concerned bhoota).
12. Consideration of the possibility of isolating similarly acting bhoota elements from the compound structured substances (having some of the components incompatible to some others) and thus making the treatment more effective.
13. Laying scientific procedure for trying the effectivity of the following Yogic processess :
  - (1) "Dhauti" in indigesion, hyper-acidity, constipation, gas trouble, pyorrhoea, stomatitis, glassitia, rhinitis, sinusitis, asthma, cough, low-fever, first stage of tuberculosis etc.
  - (2) 'Basti' in weak digestive fire, constipation, indigestion, piles, enteritis, colitis etc.
  - (3) 'Neti' in Asthma, Rhinitis, Head-ache, Migraine, Hemicrania, weak-sight etc.
  - (4) 'Trataka' in weak eye-sight.
  - (5) Various Aasanas and Pranayama and Mudras in various other diseases etc.



### Summary of Recommendations

1. A World Health Corporation on the basis of Ayurved, Naturopathy and Yoga should be established in India.
2. Coordination among these three different systems should be brought out in stages.
3. The system of Naturopathy which is developed in foreign countries and imported is not suitable for Indian conditions. Nature-cure therapies which have their basis on Indian scriptures and philosophy will be beneficial for the people of this country.
4. There is similarity in the basic principles underlying the theory and the practice of Yoga, Ayurved and Naturopathy.
5. The exact nature of the food required in various conditions of life should be worked out.
6. Cheap publications in simple language describing the regimens enunciated in Ayurved should be brought out for the use of the common man.
7. For diagnostic and therapeutic purposes, the concept of doshic and pancbhautic prakriti should be utilised by all systems.
8. Observation of Sadvrta etc. should be popularised by means of suitable literature, audio-visual and periodical seminars.
9. Health development programme for Gramdani villages should be drawn up.
10. It is necessary to prepare a syllabus of Health preservation for being taught along with Hygiene in schools and colleges.

11. Brochures or booklets on the health rules described in Ayurved, Naturopathy and Yoga should be brought out before the end of Gandhi Centenary celebrations.
12. A proforma, prescribing the signs and symptoms of diseases according to Pancbhautic theory of Naturopathy should be prepared for the examination of patients.
13. A proforma regarding the mahabhautika constitution of the ingredients of diets should be drawn up.
14. Scientific research on topics like Kriyakala etc. which are required for the examination of patients and diseases should be instituted.
15. It is necessary to contradict the feeling of people that Ayurved, Naturopathy and Yoga are useful only in chronic diseases and they have no use in acute conditions.
16. Ayurved should be the basis for the teaching of both the physicians as well as technicians. Yoga and Naturopathy should be treated as specialised subjects for the study of Post-Graduate course.
17. The Government of India and the State Government should allocate sizable funds for the implementation of the recommendations of this Seminar from out of the amount set apart for the development of Indigenous Systems of Medicine during the IVth five year plan.
19. A National Council for coordination of Ayurved, Naturopathy and Yoga should be established.



# A Synthesis of Yoga and Naturopathy with Ayurved

**Dr. P. M. Mehta**

During the Scientific era of the Golden period of the Aryan Civilization, there was intense intellectual activities for the acquisition of all kinds of knowledge; it is but natural that the Science of Life and healing should attract the greatest attention. Charaka gave greatest importance to health for the fulfilment of the purposefulness of Life.

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ।

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च ॥ च. सू. १-१५.

Health is the supreme foundation of virtue, wealth enjoyment and salvation. Now diseases are the destroyers of health, of the good of life, and even the life itself.

The Caraka and Susruta the encyclopedic Ayurvedic classical productions of that golden age clearly manifest, that a vast amount of scientific research, critical thinking, patient investigation and experimentation must have gone before the conclusions were embodied in them. These must have covered a very wide range, as the vast country provided a variety of climate and geographical conditions. India had altitudes ranging upto 5 miles; it had rainless regions as well as countries having 500 inches of rain a year. It had hottest and coldest possible regions. It had its distinctive weather and vegetation. India had sent humanitarian medical missionaries in the neighbouring countries all round. Thus there is no doubt that it was not a local system or cult of medicine but universally recognized and reputed medical

science of the world. During this period, medical science attained its age of maturity and developed a rationally expounded thorough Science of health and disease and a systematic practice of remedies with full regard to dose, time, place constitution etc.

With its all comprehensive and Universal nature, humanitarian and compassionate spirit and due consideration of progressive purposefulness of life, Ayurveda, the Pierian spring of Life and healthful living, became the fountain head of all the branches of the Science of health and Disease.

The ancient empire of the science of Life built during the golden age of Aryan civilization ruled specilly the eastern world with supreme and sole sovereignty for more than a millenium i. e. from 600 B.C. to 600 A. D.

It had created eight separate states or subjectwise branches with specified speciality, each dealing with the particular work assigned to them. These branches were कायचिकित्सा (medicine), शालाक्य (disease of the upper part of the body, ear, nose, mouth and throat), शल्यशास्त्र (surgery), अगदतन्त्र (toxicology), भूतविद्या (Psychology), कौमारभृत्य (Pediatritcs) रसायन (rejuvenation) and वाजीकरण (virilification).

The natural hygiene the preliminary preparatory and basic part of Health preservation, and Yoga accomplishment being the ultimate, aspired and conclusive stage of liberation in the drama of life, were kept in direct association with the main body of the central Government, as every human being ever needed both of them.

After this golden period the medical empire was partitioned in two kingdoms viz. Ayurveda and Unani. This stage also continued for about a millenium. Though apparently separate systems of medicine, the spirit of the

concepts and precepts as well as practice of both remained nearly the same; as the Unani system being nurtured on Greek and Indian systems of medicine, had imbibed and maintained many of the principles of Ayureeda. Hence both the systems well co-operated, helped each other and developed further the all-comprehensive, humanitarian and scientific spirit.

With the European Renaissance and industrial revolution wrought by the upsurge of physical science, the west reawoke to a new life of scientific discovery, material advancement and political domination. Ever since, wealth, pleasure and power have guided the life of the west; and true wisdom, in which simplicity, beauty, goodness, compassion and an all beholding vision are foremost, gets paid only a liphomage.

The multifarious and marvellous achievements of the modern science produced the hypnotizing influence on man. Industrial revolution produced so many amenities of social and individual life and personal convenience and comfort, that man allocated physical sciences, the forefront status in the scientific movement. Man exerted all his efforts to subdue and control the forces of his environment and utilized them for the lascivious gratification of his ever-multiplying passionate greed. Thus this dark spot of the progressive science predominated and the man was submerged in it and began to behave as a purely selfish primitive creature. With the steady growth of the commercial spirit in the modern civilization curative medicine was found more lucrative; and so the precepts of the preservation of Health were nearly ignored and substituted by constant and continuous search for magic and wonder drug that can be the panacea of all the ailments that flesh is heir to.

The author of the principles of the Soviet Medicine writes 'From the 16th Century A.D. on, with the development of new economic order, medicine in the western world generally became a trade'.

Thus European Renaissance unconsciously introduced one eternal evil – trade spirit—even in the realm of medical world and established the monopoly and Monarchy of Mammon. This converted the ethical, moral and humanitarian spirit of the medical profession into money – minded business mentality. This infection of moneyvitiated progressive science was disseminated in every part of the world, wherever the western Civilization was able to spread.

With the incursion of the western power in India, the modern medicine that came along with it, overpowered both the prevailing sister Systems of medicine of India. It gave a deadly blow specially to Ayurved which was the parent medical system of this land. Not only it was subjugated and disintegrated but allured to be converted and to accept and follow the mercenary cult of Mammon of modern medicine. This morbid influence topsyturvied nearly all the sublime concepts and exalted ideals that had distinguished Ayurved as a noble, grand, inspiring, compassionate, benevolent, and humanitarian science of the universal goodness. The monarchy of Ayurved was crumbled and broken-up in many fragments; and each fragment endeavoured to establish itself as an autocratic Satrap as for example :-

- |                 |                               |  |
|-----------------|-------------------------------|--|
| 1. दैवव्यपाश्रय | Divine or Theurgical therapy. | as Faith cure.                         |
| 2. सत्त्वावजय   | Mental control                | as Yoga Therapy.                       |
| 3. पञ्चकर्म     | Purificatory Pented therapy   | as naturo-therapy.                     |
| 4. धार्मिक      | Spiritual                     | as Christion science, Divine. therapy. |
| 5. स्वस्थवृत    | None                          |  |
| 6. आहारचिकित्सा | Diet therapy                  | as Milk cure, whey cure.               |
| 7. औषधिचिकित्सा | Herbal therapy                |  |
| 8. रसचिकित्सा   | Rasa Therapy.                 |  |

Each member, after being independent, succumbed to the enchanting influence of the new monetary cult and devised every means and method for the profiteering purpose and even stooped down, to intermingle the ancient humanitarian fundamentals and concepts, with the modern fascinating theories and attractive apparatuses for the fulfilment of the selfish motive of personal profit. This hybrid spirit is constantly and continuously diffused as to permeate the popular atmosphere by the powerful press propaganda; and so the public opinion is saturated and concentrated with one strong belief that the particular cult they are attracted to, is the only science of Health and liberator of all diseases.

Bewitched by the impregnated atmosphere of ever-rising aspiration and career-craving of the modern times, Ayurved suffered severely. Not only its main concepts are reversed but the less lucrative parts of the concepts are ignored or less attended. The precept स्वस्थानुरपरायणम् (The supreme refuse of the healthy and the ailing) is not only reversed to आतुरस्वस्थपरायणम् but the original first part-health-is nearly ignored. Similarly the rule (हिताहितं सुखं दुःखं आयुः) is reversed and the first part completely obliterated. The reasons for reversal, preference and rejection are the monetary criterion of the present age. If a man is ill, he will be compelled to purchase the cure, but if he is healthy, he does not care to consult for further maintenance of health in this atomic age. His greed and ambitions multiply and he is too busy and occupied in his new adventures and activities to keep abreast with the money making race. Under these circumstances, he becomes indifferent to the natural hygiene, the first fundamental step for the foundation of sound health. When he thinks to serve god of money, he cannot serve god of health; and naturally the idea even of the fundamental of freedom for ever or final liberation becomes incompatible.

Thus the main body of Ayurveda which becomes gradually deprived of the use of both the upper and lower extreme limbs, appears mutilated



and torsolike; under these circumstances of mutilation it cannot bestow perfect health to man; and Ayurveda thus loses its ancient status, power and glory. Its mutilated body gradually becomes emaciated; and all the less lucrative limbs of the body of Ayurveda become atrophied. Only the profitable limb of drug therapy gets pseudo-hypertrophy under the evil influence of the mammon; and it manages to ingrain the idea of drug-therapy as the sole salvage in the mind of the modern man. To call this pseudohypertrophied drug-system the residual part of the body of Ayurveda or any of its segregated independent limb or member as the sole science of life and healthful living, is a very limit of ignorance or perfect misconception.

Both Ayurved and naturo-therapy have much similarity in the concepts of basic etiology of the disease and its treatment.

सर्वेषामेव रोगणां निदानं कुपिता मलाः । अ. ह. नि. १, १२

The basic etiological factor of all diseases is the provocation or irritation by the vitiated matter. The naturopathy also also believes that the causative factor of all disease conditions is the accumulation of toxins in the body.

Vagbhata further explains another therapeutic maxim that if the condition is not treated during this initial stage of accumulation, the body becomes predisposed to the incursion of all kinds of endogenous and exogenous diseases.

चयकाष्ठामुपाहृत्य कुर्वते ते ह्युपेक्षिताः ।

प्रायशः सुन्विरेणापि भेषजद्वेषिणो गदान् ॥ अ. सं. सू. ५-२९.

These vitiation conditions that have progressed upto the stage of (संचय) accumulation and are not treated by the persons who disregard medication, generally give rise to specific diseases in the long run.

In view of the natural happening of the collection of residuum of unwholesome refuse inspite of meticulous observance of regime of personal hygiene, Caraka Samhita gives priority to the description of the pentad of

purificatory processes before the description of the regime of personal health (स्वस्थवृत्त). Vagbhata says:

कृमादपङ्केऽपिमणौ पङ्कोऽवश्यं भवत्यतः ।

उत्तिष्ठेत यथाकालं मलानां शोधना प्रति ॥ अ. सं. सू. ५

By the passage of time, water will be definitely polluted by the settlement of sediment even in the clean water jar; so man must rise at the right or due time for elimination of morbid matter and thus to have depurification of the body.

Dr. Hans Selye in his classical book stress, while describing about two dozen common causes of the stress and strain to the body mentions climatic conditions and diurnal variations as causative factors of stress. Ayurveda also considers these two factors as important predisposing etiological factors and describes the season-stress relation in great details. Ayurveda describes the first stage of (सञ्चय) accumulation or storage as thesauruses, the second stage of (प्रकोप) irritation or provocation as alaram reaction and the third stage of (शमन) subsidence or tranquilization as Sedation, of the vitiation process occurring in sequence in different three seasons. They are as follows :-

Table

नाम	वातः	पित्तम्	कफः
सञ्चयः	ग्रीष्मै वैशाखै ज्येष्ठे च मेषवृषयोः	वर्षायाम् भाद्रपदे आश्विने च सिंहे कन्यायांच	हेमन्ते पौषै माघे च धनुर्मकरयोः
प्रकोपः	प्रावृड्शरदोः आषाढे श्रावणे च मिथुनकर्कयोः	शरदृतौ कार्तिके मार्गशिरसि च तुलावृश्चिकयोः	वसन्तऋतौ फाल्गुनचैत्रयोः कुंभमीनयोः
शमनम्	शरदृतौ कार्तिके मार्गशिरसि च तुलावृश्चिकयोः	वसन्तऋतौ फाल्गुनचैत्रयोः कुम्भे मीने च	प्रावृड् ऋतौ अषाढे श्रावणे च मिथुनकर्कयोः

It is emphatically advised to eliminate the vitiated matter during the (सञ्चय) accumulation stage: If it is not done so the milieu interne or body fluids and body-elements become predisposed to or favourable ground for extraneous etiological factors of various diseases.

### **Elimination of vitiated matter is the first fundamental of Ayurveda;**

First fundamental for the preservation of health is the constant application of the pentad of natural purificatory processes to restore and maintain the homeostasis of the body elements. A man has to encounter various wholesome and unwholesome factors during his daily routine of life. Many environmental affairs can be controlled and made suitable and wholesome, to maintain the psychosomatic condition of man at normal level. But seasonal variations, which are the specific characteristics of Indian weather are not under human control; they work as a cause of stress to the human constitution. India has three specific seasons, each again divided into two. The changing seasons cause variation and vitiation of the body-elements, and accumulation of मल or morbid matter in the body functions. But the living body is a self-stoking, self-adjusting, self-repairing, self-preserving, self-asserting, self-multiplying machine. It starts naturally to eliminate the morbid matter; elimination is the process adopted by nature. It is the law of nature of the body. Man has learnt the beneficial use of this primordial procedure of natural therapy from observation and experience. This fundamental principle is preached in all the systems of medicine.

The Naturopathy considers this eliminative procedure as all essential, basic and of paramount exclusive importance.

Here Ayurved has more advanced concept of classifying this morbid accumulation in three categories viz Vata, pitta & Kapha (वात, पित्त & कफ) and so organizing the method of elimination in accordance to the type of morbidity.

The pentad of eliminatory or purificatory procedures are (वमन) Vomition (विरेचन) purgation, (बस्ति-आस्थापन) eliminative or corrective enemata or clyster (चस्ति-अनुवासन) unctuous enemata and (शिरोविरेचन) sternutation. This being considered an important procedure, the preliminary preparations are to be made by making the person undergo (स्नेहन) Oleation and (स्वेदन) Sudation therapy. The actions and rationality of these two preliminary therapies are described beautifully and in full details in the first chapter of kalpa sthana of Caraka Samhita. One of the results of these two therapies is to drive all the morbid collection into the gastro intestinal tract. The store house for (कफ) Kapha is stomach, for (पित्त) Pitta is the upper intestinal tract and for (वात) the Vata is the lower part of intestines; hence vomition is advised for evacuation of morbid Kapha (कफ) from the stomach, purgation for evacuation of morbid Pitta (पित्त) from the upper intestinal region and enemata for eliminating morbid vata (वात) from the lower intestines; for elimination of morbid the matter from the head sternutation is carried out.

Likewise the features, which specially mark the different seasons of the year, are observed to characterize the different parts of a complete day and night. Hence Ayurveda has extended the application of its knowledge of season - vititation relation even to the varying phases of day and night - comparing every four hour period to one season.

तत्र पूर्वाह्ने वसन्तस्य लिङ्गम्, मध्याह्ने ग्रीष्मस्य अपराह्ने प्रावृषः, प्रदोषे वार्षिकम्, शारदमर्धरात्रे, प्रत्युषसि हेमन्तमुपलभ्येत् । एवमहोरात्रमपि वर्षमिव शीतोष्णवर्षलक्षणं दोषोपचयप्रकोपशमैर्जानीयात् ॥ सु, सू ६

Tracts peculiar to spring time exhibit themselves in the morning; the noon is marked by all the characteristics of summer; the evening by those of approaching monsoon; the first part of the night by those

of heavy rainy season, mid-night by those of autumn and the last four hours of night by those of winter.

In accordance to this concept, if subtle counter-measures are practised daily to get rid of the potential morbidity, the man may be able to enjoy the full health and prevent aging effect. This should be the subject of Reaserch.

In the eulogy of this purificatory procedures, the Caraka very enthusiastically states as follows :-

The wise physican should, after preliminary preparation of the body with the oleation and sudation procedures, carry out the purificatory procedures of vomition, purgation, enemata and errhines according to the season.

Thereafter the physician skilled in the science of climatology should administer alteratives and virilific remedies of tested efficacy systematically and as indicated. सर्वमूह्यमगाधार्यम्

Thus the body-elements being restored to the normal state, susceptibility to disease disappears, the body elements get aggrandized and the pace of age is slackened.

Caraka Samhita consists of 8 sections (स्थान) and 120 chapters. Two full sections, each with twelve chapters and six chapters from the first section i. e. 30 chapters in all or 1/4 of the whole classic has been devoted to the subject of the quinary purificatory procedure.

Thus one can realize the importance attached to the eliminative procedures in Ayurved for the constant preservation of Health.

About diet and dietetics Ayurved has its own very systematic specific and scientific approach. It is very instructive and needs a careful study and application specially in India.

Just as pentad of purificatory procedures are used for internal purification (अन्तःपरिमार्जन) so for external purification of the body (बहिःपरिमार्जन) are advised inunction, sudation, application, affusion, massage etc., applied to the external surface of the body.

There is much similarity in Naturo-therapy and Ayurved regarding rest, exercise, fasting, sleep etc.

### Yoga therapy and Ayurved.

To know oneself was the main mission of the Aryans; it led to the creation of the Vedic literature, six schools of philosophy of which Yoga Darshan (योगदर्शन) was one school. Patanjali wrote the authoritative book (योगसूत्र) Yoga Sutra having 185 सूत्र terse aphorisms grouped in 4 sections. Yoga practice is the highest cultured art of living and some people accepted it as the life-long devotion to it; यम ethical discipline and नियम self discipline were the foundations. They practised certain (आसन) postures to preserve physical health; the real importance of these exercises lies in the way they train the body and discipline the mind प्राणायाम Pranayama is the rhythmic control, of breathing and प्रत्याहार is the withdrawal and emancipation of the mind from domination of the senses and alluring sensual objects of the world. The achievement of प्रत्याहार enables man to reach the final three stages viz. धारणा concentration, ध्यान meditation and समाधि oneness with super consciousness. These three are really meant to join man to superman manifesting the real justification of the word योग that is derived from the root युज् to join.

Mind, in truth, is for mankind, the cause of bondage or liberation. It brings bondage if it is bound to worldly objects of desire; and leads to liberation when it is free from the sensual objects.

At this period some sages and rishes preferred to devote the whole life to the austere regime of Yoga discipline. It was a difficult regime for the common man as it was strictly disciplined regime of renunciation; this regime differed from the routine regime of Ayurved for the average man; and the followers of योग regime established their own specific sect. But this was done for a noble and philanthropic purpose and Ayurved recognised it as a mature and more cultured line of its own.

Ayurved has conceived that धर्म virtue, अर्थ wealth, काम enjoyment and मोक्ष liberation are the purposes of life; and health is of supreme necessity to fulfil these goals of life. It is thus natural that Ayurved will describe the regime of Yoga required for final liberation.

Ayurved has described this while maintaining the full co-ordination with the regimes required for the achievements of the first three goals. It did not believe in spending the whole life merely in parochial religious austerity. It prescribed the all incorporating regime for the four goals and hence the philosophers of the Veda consider Ayurved as the best science of life.

The science relating to life is regarded by the philosophers of Veda as the most meritorious of all sciences because it teaches mankind what constitute their good in both the worlds.

Any how Ayurveda included the basic eight essentials of Yoga viz. यम ethical discipline or universal moral commandments, नियम self purification by discipline in the form of regime of good as daily observances and used Yoga as a pragmatic science, dealing with moral, mental, ethical and spiritual well-being of man as a whole till he lives a worldly life; when he is mature and begins to long for liberation Ayurveda lays down specific regime and

the practical path of Yoga discipline for his ultimate liberation. Ayurveda gave the greatest importance to this stage of ultimate liberation of Yoga and designated the epithet of supreme physician who showed this path of liberation from the bondage of passions of good or evil act.

रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान् ।

औत्सुक्यमोहारतिदाञ्जघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥

Obeisance to that incomparable physician who destroyed the entire brood of psycho-somatic diseases, such as passions and the like, that perpetually afflict all embodied creatures and that give rise to the urge or desire, delusion and depression.

Ayurveda considered Yoga practice a sure and sacred remedy for relief from all kinds of bodily pain or mental agony.

Both in Yoga (a state of meditation) and final liberation, there is no existence of sensation; in final liberation there is absolute liberation, while Yoga leads to that part of liberation.

Caraka Samhita gives a succinct and lucid description of the Path of renunciation for the ultimate liberation from the world in two chapters.

With the varying phases of Ayurveda, Yoga section also suffered downfall. But following the rhythmic law of nature, there is again awakening for the knowledge of Yoga. If there is progressive astounding researches in the physical sciences and knowledge of all the external world, why should one not to have research in the innermost layer of the human mind. Probably if this soil of mind improves, all external efforts will favourably fructify and the world will experience eternal peace, health and happiness.





॥ श्री ॥

## योगसाधक आयुर्वेदीय प्राकृतिक निदान और चिकित्सा

लेखक :- वैद्य वेणीमाधवशास्त्री बा. जोशी, मुंबई ।

आयुर्वेदमें चार प्रकार की चिकित्साएं बतायी हैं ।

- १- रोगनाशिनी :- हम वैद्य-लोग हमारे जीवन के लिये जो चिकित्सा हमेशा करते रहते हैं ।
- २- प्रकृतिस्थापनी :- जो जन्मसे या रोगनाशन हो जानेके बाद वैद्य से रोगीको अवश्य करवा लेनी चाहिये ।  
(प्रकृतिदोषनाशिनी)
- ३- रसायनी :- प्रकृतिस्थापनी चिकित्सासे सम-प्रकृति बन जानेके बाद उस स्वस्थ के प्रशस्त रसादि धातुओं का लाभ होनेके लिये जो करनी होती है ।
- ४- नैष्ठिकी :- सर्वधातु-सारत्व निर्माण होनेके बाद अत्यंत दुःखनाश करनेके लिये जो करनी होती है जिससे योग साध्य होता है ।

### शरीर की भाषा

इन्हीं चारों चिकित्सा-प्रकारोंका निदान और चिकित्सा की दृष्टीसे संबंध बतानेका अल्पमा प्रयत्न कर रहा हूं । ये सर्व विषय समझने के लिये शरीरके चिन्ह शरीरकी भाषा है । भाषा से शरीर, स्वास्थ्य के लिये क्या चाहता है और किसका द्वेष करता है, ये हमेशाके लिये बताता रहता है । और शरीर के घटकोंकी क्या हालत है, कौन-सा द्रव्य अधिक है, कौनसा द्रव्य आवश्यक है, वह भी बताता है । वह द्रव्य शरीरमें शरीरकी जरूरत की अपेक्षा से अधिक हो गया हो तो उस द्रव्य के गुण और कर्मकी वृद्धि होती है । वह द्रव्य जितने प्रमाणमें ज्यादा हो उतने प्रमाणमें शरीरसे आत्मसात् न होनेकी वजहसे शल्यरूप होता है । वह गुण दुःखात्मक संवेदना बताता है । वह गुण बनानेवाले आहार-विहार से द्वेष निर्माण होता है, और वह द्रव्य कम करनेवाले उसके विपरीत-गुण-कर्म द्रव्यों की इच्छा निर्माण होती है । उदा०-शरीरमें शीत गुण बढ गया हो तो शीत द्रव्यों से द्वेष निर्माण होता है । उस समय शीत गुणों के द्रव्य शरीरमें शल्यरूप हो जाते हैं ।

“ चयो वृद्धिः स्वधाम्नेव प्रद्वेषे वृद्धिहेतुषु । ”

इस प्रमाणसे भी शीतद्रव्य ज्यादा हुए हो तो शीतके विपरीत उष्ण द्रव्यों की आकांक्षा बहुत जोरसे होती है । शीतगुणका अस्तित्व, द्वेष और उष्ण गुणेच्छा तीनों शरीरको त्रस्त करती है । इन तीनोंमें शीत गुणका अस्तित्व (वृद्धि) शरीरमें शल्यरूप होता — शरीरको चुभता है, ठंडा ठंडा मालूम होकर शरीरको त्रस्त करता है । इससे यह मालूम होता है की शरीरमें शीत गुण बढ़ गया है । शरीर कहता है “ शीत गुण बढ़ गया है” । शीत गुण का द्वेष यह चिन्ह ‘निदानपरिवर्जन करो’ ऐसी आज्ञा देता है, और उष्णकी इच्छा, उष्ण चिकित्सा (उपचार) करनेके लिये बताती है ।

यहां शरीरने रोग—निदान बताया । निदान (कारण) परिवर्जन भी बताया । (परिवर्जन की आज्ञा दी) । और उष्ण चिकित्सा भी बताया । उष्ण चिकित्सासे शीतोपरम हो जाता है । चिकित्सा सफल होती है, यह शरीरके भाषा का एक बोलका (संकेतका) परिचय थोडेमें हमने यहां कर लिया है ।

शरीरमें उष्ण गुण बढ़ जाता है, तब वह भी त्रस्त करता है । तीक्ष्ण गुणों से दाह गुरु गुण से जाड्य, बढ़ जाता है । ऐसे २० गुणों के द्रव्य शरीरमें हैं । और इन्हीं की वृद्धि और क्षय होते रहते हैं । इनका मिश्रण होता रहता है । निदानमें रोगके सब चिन्ह शरीरके दोष—धातु—उपधातु—मल—अवयव—इंद्रिय—मन—बुद्धि—आत्मा इन्हीं के बोल रहते हैं । इंद्रिय—मन—बुद्धि—आत्मा ये निजी—विकृतिके और शरीर विकृतिके संकेत व्यक्त करते हैं ।

२० गुणों की जैसी भाषा बनती है, उसी तरह पांच कर्मोंसे ही (उत्क्षेपण—अपक्षेपण—आकुंचन—प्रसरण तथा गमन) अपनी भाषा व्यक्त करते हैं । बीस गुणोंमें से दस गुण कफ के हैं, छः गुण वायु के और पांच गुण पित्त के हैं, यथा —

वात (६)  
सूक्ष्म  
लघु  
रूक्ष  
कठिन  
चल  
हिम

पित्त (५)  
उष्ण  
सर  
तीक्ष्ण  
द्रव  
बिस्त्र

कफ (१०)  
स्थूल  
गुरु  
स्निग्ध  
मृदु  
स्थिर  
हिम  
मंद  
सान्द्र  
पिच्छिल  
इलक्षण

दोष २० गुण मानें २० दोष ही है । व्यासतः दोष २० है, ऐसा समझनेमें गलती नहीं हो सकती । समासतः तीन दोष है । ऊपरके वर्गीकरणसे गुण समुच्चयसे तीन दोष और तद्गुणी-द्रव्य कैसा बनता है, यह समझमें आ सकता है ।

### रोग चिकित्सा

निदानदर्शक चिन्हकी शारीर भाषाकी दृष्टिसे शरीर क्या कहता है, और उससे चिकित्सा क्या करनी है यह छोटासा उदा० विद्वानोंके सामने रखकर स्पष्ट करता हूं । छर्दि यह रोग उदा० के लिये लेता हूं । छर्दि यह चिन्ह न दोषोंका है न धातुओंका । यह अवयवका है, आमाशयका है । आमाशयकी हमेशाकी गति अधोगामिनी है । वह हमेशा उसमें प्रविष्ट अन्न, जल व औषध उनको-योग्य पचन करके-नीचे भेज देता है । स्वस्थावस्थामें इस कर्मके सिवा दूसरा कर्म वह नहीं करता । परंतु इसी आमाशयमें जब शरीरका अस्वस्थ बनानेवाला दोष और आहारादि संचित होते हैं, तब वहां उपर लिखे हुए गुणोंके-विशेषतः कफ-गुणोंके अनुसार शीत गौरव चिन्होंसे "यहां कफ-संचित हुआ है," "कफ प्रकृपित हुआ है," वगैरह कहकर उसका द्वेष, और वह न लेनेकी इच्छा और लघु उष्ण द्रव्य व कर्म (लंघन)की इच्छा निर्माण हुआ करती है । यह चय-प्रकोपावस्थाका संदेश शरीरके संकेतसे मन बुद्धि और इन्द्रियोंने लिया नहीं, और लंघनादि चिकित्सा की नहीं, उल्टा गुरु-शीतादि लिया तो आमाशयमें कफ प्रकोप और स्थानसंश्रय होनेके बाद छर्दि यह विकार निर्माण होता है । शरीरमें कफ द्रव्यका ज्यादा संचय हो गया है इससे भी ज्यादा संचय होगा, तो शरीर पर आपत्ति निर्माण होगी । सब शरीर बिगड जायगा । इसलिए आमाशय उन दोषयुक्त द्रव्यको - जो शरीरमें अपनाना नहीं जा सकता, (नीचे ग्रहणीमें नहीं छोड सकता) उसकी गति उल्टी हो जाती है, उसकी उर्ध्वगति हो जाती है । उन दोषोंके आमाशय शरीरके बाहर मुखद्वारा फेंक देती है, जिसको उल्टी-छर्दि-बोला जाता है । शरीरने ही शरीरस्वास्थ्यके लिये यह चिन्ह निर्माण किया है । इसीलिये शरीर दोषोंका शोधन कर रहा है । दोषोंको बाहर भेज रहा है । यह समझकर निदान-परिवर्जन यानि आमाशयमें कोईभी आहार-द्रव्य भेजनेका बंद करना चाहिये । छर्दिमें पुनः पुनः ज्यादा दोष जाते हैं, ऐसा छर्दिका स्वरूप होता, तो शरीरका दोष निकालनेका प्रयत्न कम होता है । उसकी ताकद पूरी नहीं होती । इसलिये हम वैद्योंसे शरीर अपने प्रयत्नमें कुछ मदद चाहता है । यह समझकर इस अवस्थामें छर्दिकी दवा देकर आमाशयस्थ उल्टी करनेवाला दोष निकाल देना चाहिये ।

‘कफजायां वमेन्निकृष्णापिडिनमर्षपैः ।

युक्तेन कोऽगतोयेन

॥ १७ ॥ अ० हृ० चि० ६.

यह स्थूल रूप से बताया है । रुग्ण वमन सहन न करनेवाला होगा तो उपवास-लंघन-देना चाहिये और कफघ्न अन्नपान का उपयोग करना चाहिये ।

पित्तज छर्दिमें यह चिकित्सा उपयुक्त हो सकती है, पित्तादोष बाहर निकालने के लिये वमन की अपेक्षा विरेचन ज्यादा उपयुक्त होता है। इसलिये विरेचन से वह बाहर निकाल कर भी कम नहीं हुआ तो वमन देकर पित्त को निकाल देना चाहिये। “उर्ध्वगेन हरेत्पित्तम्” आहार में दोषानुसार और आमाशय की अधोगति निर्माण करनेवाली याने छर्दिनाशक आहारपान देना चाहिये।

“वातज छर्दि में आमाशय अवकाश में “कफ-पित्तो द्रवे धातू” नहीं रहते है। आमाशय से बाहर निकालने के लिये पाथिव आप्य द्रव्य नहीं है, इस शोधन-चिन्हकी जरूरत ही नहीं है। किंतु यह होता है। आमाशय में बाहर फेकने जैसे द्रव्य न होते हुए भी आमाशयको उल्टी गति मिली है। केवल उस का क्षोभ ही हुआ है। और क्षोभका कारण वात है वह शोधनरूप चिन्ह से फिर बढ़ता है। तो आमाशयावकाश में और उसके शरीर में जो वात है, उसका केवल शमन करना है जो ससैधव किंचिदुष्णसर्पिः पान से होता है।

हन्ति मारुतजां छर्दिं सर्पिः पीतं ससैधवम् ।

किंचिदुष्णम्

॥ अ० हृ० चि० ६

ऐसा ही वातशामक भोजन देने से वातशमन होता है।

प्रत्येक रोग में रोग का स्वरूप, उस के चिन्ह, इनका क्या अर्थ होता है, सर्व निदान-चिकित्साशास्त्रका विचार किया गया है; तो शरीर की भाषा का अर्थ समझकर उपचार किये गये तो रोगशमन अच्छी तरह से हो सकता है।

उपद्रव, अन्य रोगोत्पत्ति, रिष्ट चिन्ह, इनका भी अर्थ लगाकर चिकित्सा क्या हो सकती है, इसका विचार कर उपचार किये जायेंगे, तो रोग अच्छा नहीं होगा तो भी राहत जरूर मिलेगी। एसी अवस्था में रसायन-चिकित्सा ही उपयुक्त होती है।

उपद्रवैस्तु ये जुष्टा व्याधयो यात्यवार्यताम् ।

रसायनार्द्रिना

। १ ॥ सु० सू० ३३

रसायन-चिकित्सा से धातुओं के प्रशस्त विशुद्धतर घटक बनाने की प्रवृत्ति ही निर्माण कर विशुद्धतर बनाये जाते हैं। शोधन के उपरांत शेष रोगकर दोषों का भी पचन कर प्रशस्त धातुओं में रूपांतर करने की शरीर की प्रवृत्ति निर्माण होती है।

अभीतक रोगावस्थामें चिन्हों का कैसा प्राकृतार्थ किया जाता है, और चिन्होंने सूचित कौनसी चिकित्सा प्राकृतिक हो सकती है यह बतानेकी कोशिश की है।

दोषप्रकृति-स्थापनी चिकित्सा

दोष-प्रकृति यह विकार है, दोषप्रकृति याने प्राकृत शरीर नहीं है। प्रकृति याने आरोग्य।

दोषप्रकृति यह जन्म से ही विकृति रहती है। उस के लिये प्रकृति याने प्राकृत शरीर निर्माण होने के लिये चिकित्सा आवश्यक है। उदा० के लिये वात-प्रकृति विद्वानों के सामने रखता हूं। वात-प्रकृति व्यक्ति के शरीरावयव और केश स्फुटित धूसर रहते हैं, जिस में शरीर और केश के ऊपर वात गुणों का दर्शन होता है, वह कृश है, स्तेन है। प्राकृत शरीर अवस्था की अपेक्षा वात-दोष-प्रकृति में मांसादि वातुओं के घटक बहुत कम है। वह शरीर समावस्था में प्राकृत अवस्था में आने के लिये कुछ संकेत हमेशा निर्माण करता है। वात-शीत गुणका रहने के कारण "प्रदोषो वृद्धिहेतुषु।" इस नियमानुसार शीतदोष रहता है और उष्णप्रेमी रहता है। शीत परिहार यह निदान-परिवर्जन है, और उष्णेच्छा यह चिकित्सा है। कृश शरीर में प्राकृत शरीरकी अपेक्षा मांसादि घटक संचित करने के लिये हमेशा वह ज्यादा खाता है (बहुभुजः)। उसके मन में आसपास के निसर्ग से देखी चीज अपने को चाहिये ऐसी हमेशा उसकी इच्छा होती है। वह दूसरे की होनेके कारण और यह असमर्थ होने से वह छीन नहीं ले सकता, चोरी कर सकता है। गीत हास्य उसे प्रिय रहता है। उसका कारण शरीर पुष्टि के लिये वह उपयुक्त है। उसकी मधुराम्ललवणोष्णों की आकांक्षा रहती है। ये वात-विपरीत-गुण के रस है। अग्नि के अनुसार मधुरादि स्निग्धोष्ण द्रव्यों का नित्य सेवन, गीतहास्य हमेशा श्रवण करना, इस से यह चिकित्सा वात-दोषशमन और अग्नि का समत्व निर्माण होने तक करनी चाहिये। अग्नि सम हो जानेके बाद देश-कालविपरीत सर्व रसयुक्त ऐसा सम-आहार भी लेना चाहिये।

“तेषां तु खलु चतुर्विधानां पुरुषीणां चत्वार्यनुप्रणिधानानि श्रेयस्कराणि भवन्ति। तत्र समसर्वधातूनां सर्वाकारसमं, अधिकदोषाणां तु त्रयाणां यथास्वदोषाधिक्यं अभिसमीक्ष्य दोषप्रतिकूलयोगीनि त्रीण्यनु(न्)-प्रणिधानानि श्रेयस्कराणि भवन्ति यावदग्नेः समीभावात् समे तु सममेव कार्यम् ॥७४॥ -चरक वि० ३

इस चिकित्सा से वात-प्रकृतिवाले व्यक्ति की कृशता कम होगी, सम शरीर होगा और मधुराम्ल-लवणोष्णस्निग्ध इ० जो हमेशा इच्छा करता है, और वह लेनेसे जो सुखका अनुभव लेता है, वह कम हो जायगा। यह सुख सापेक्ष है। मधुरादिद्रव्योंकी शरीरको अपेक्षा रहती है और उनको लेनेसे शरीरको सुख लगता है, वे नहीं मिलेंगे तो वातके चिन्हसे दुःख ही रहता है।

सम-प्रकृति हो जानेके बाद आकांक्षा और आकांक्षापूर्तिमुख याने बाह्य-द्रव्योंपर निर्भर याने बाह्यद्रव्य सापेक्ष सुखको अवकाश ही नहीं रहता। प्राकृत शरीरके निसर्गमें जरूरत ही नहीं रहती। सम अवस्थामें विशिष्ट रसोंकी अपेक्षा रहती नहीं। उन रसोंकी न्यूनता दुःख नहीं, उनकी आकांक्षा नहीं, और आकांक्षा-पूर्तिका सुख भी नहीं।

सम प्रकृतिमें किसी भी विशिष्ट दोषों के गुणोंका आधिक्य रहता नहीं। कोई भी दोष शल्यरूप

होता नहीं । इसलिये दुःख शमन करनेवाले द्रव्योंकी आकांक्षा और तत्पूतिजन्य सुख भी नहीं । शल्य नहीं और दुःख नहीं । तो निःशल्य शरीरमें सुखसवेदनाएं ही सदाके लिये अखंड निर्माण होती रहती है । यह सुख उपदिनिर्दिष्ट बाह्यद्रव्यसापेक्ष सुखकी अपेक्षा निश्चित ही श्रेष्ठ है । और उस सुखमें ही वह मशगुल रहता है । यह सुख प्राकृतिक शरीरका स्वयं सुख है । शरीरके घटककी त्रुटि होती है तब भूख लगती है षड्रसात्मक आहारमें उसकी पूर्ति हो जाती है । शरीरमें शल्य न होनेसे, शल्य जिस अवयवमें रहता है उस शल्यकी तरफ मन खींचा नहीं जा सकता । मन, शरीरकी अपेक्षा आत्मासे संयुक्त रहनेकी अवस्था निर्माण होती है । रजतम ये दोष भी उसको वस्तु नहीं करते । (वात रजात्मक, पित्त संतापात्मक और कफ तमात्मक ।) आत्मा सत्वमूयिष्ठ रहता है ।

अब इसी तरहसे पित्त और कफ प्रकृतिमें पित्त व कफ शल्य उसका दुःख और उसकी शमनाकांक्षा देखकर और आकांक्षा पूर्तिकर रसादियोंका सेवन नित्य करनेसे सम मनका—सात्विक मनका—तथा प्राकृत धातुओंका शरीर निर्माण हो सकता है ।

दोष सम होनेके बाद उसी प्राकृत धातुओंका दर्जा बढ़ाना जरूरी होता है । शुद्ध-विशुद्ध-विशुद्धतर धातु सर्व सामान्य व्यक्तिके शरीरमें रहते हैं । सर्व धातु विशुद्धतर याने सार (उत्तम) रहना यह प्राकृत-शरीरके उत्तम बलका दर्शाक है । प्राकृत शरीर उत्तम बल रहना यही श्रेष्ठ आदर्श, आरोग्य है । स्वस्थ व्यक्तिको ऊर्जस्कर बनानेवाले द्रव्य सेवन करना चाहिये । यही रसादि प्रशस्त धातुओंकी निर्मित कर सकते हैं । उन्हीं को रसायन कहते हैं ।

स्वस्थस्य ऊर्जस्करं यत्तु तद् वृष्यं तद्ररसायनम् ।

लाभोगयो हि अम्तानां रसादीनां रसायनम् ॥ ”

( शस्तानां विशुद्धतराणाम् )

रसायन देनेके पहले पंचकर्मचिकित्सा से सर्व शरीर निर्दोष, शुद्ध कर लेना चाहिये । उसके उपरांत देश, काल शरीरके असार घटक देखकर सर्व शरीरके असार घटक गार बनानेकी क्षमता रहनेवाली औषधि देनी चाहिये ।

धातुओं के सारासारत्व लक्षणों से कौनसे धातु उत्तमसार है, मध्यमसार है और अल्पसार है यह मालूम होता है । मांससार क्षमावान् रहता है । तो मांस असार क्षमाहीन होता है । अपराधियोंको विना-दंड असमाधानी रहनेवाला होता है । वह कृश रहता है । शारीर श्रम से जल्दी थकता है । मांस-धातु-

असार होनेकी वजहसे उसके मल ज्यादा पैदा होते हैं । मांस धातु के मल थे ख-मल रहते हैं । प्रतिश्याय थोड़ेही कारणसे पैदा होता है । इसी तरह दूसरे भी चिन्होंसे मांसधातु असार समझनेसे, वह सारवान बनानेके लिये आमलकी रसायन आवश्यक है । शरीरके जो घटक न्यून हैं, अबल हैं, उनसे विशुद्धतर घटकोंकी निर्मिति हो सकती है । मांसधातु सारवान होनेसे क्षमा, भेदोधातु सारवान होनेसे दातृत्व, मांस-अस्थि सारवान होनेसे धृति, मज्जा धातु सारवान होने से स्मृति, रस-मांस इ० धातुओंके सार से बुद्धि बलवान् होती है । वह धी, धृति, - स्मृति - संपन्न पुरुष होता है । शुक्र धातु सारत्वसे शरीरांतर्गत सुख व आनंद के प्रवाह अधिक बढ जाते हैं । और आनंदमें उसका मन रममाण होता है । बाह्य उपकरणजन्य सुखकी जरूरत ही नहीं रहती ।

सर्व व्याधियोंका आदिकरण प्रज्ञापराध है ।

‘ धी धृति स्मृति विभ्रष्टः कर्म उत्कृष्टरुतेऽशुभम् ।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोषणम् ॥ चरक ।

धी, धृति, स्मृति संपन्न पुरुषसे प्रज्ञापराध न होने के कारण दोष-प्रकोप होता नहीं । रोग का कारण संभव ही नहीं तो रोग का अभाव ही रहेगा । सत्व गुणों की वृद्धि होती है ।

अंतरात्मानि सुखी रहनेके कारण व यह सुख, विषयसुखकी अपेक्षा बहुत उत्कृष्ट दर्जेका रहने के कारण, विषयसुख के लिये जो तृष्णा उत्पन्न होती रहती है वह इस व्यक्ति को उत्पन्न नहीं होती । इसलिये विषयसुख के लिये धीधृतिस्मृति-विभ्रंश होनेका समय ही नहीं रहता । यह अवस्था नैष्ठिकी चिकित्साके लिये अनुकूल भूमिका रूपसे उपयुक्त हो सकती है । चरकजीने कहा है विधियुक्त रसायनसे केवल दीर्घायुष्य मिलता है ऐसा नहीं, तो ब्रह्म भी मिलता है ।

न केवलं दीर्घमिहायुरश्नुते ।

रसायनं यो विधिवन्निषेवते ॥

गतिं स देवर्षिनिषेवितां शुभाम् ।

प्रपद्यते ब्रह्म तथेति चाक्षयम्” । ८० । चरक चि० १ पाद-१.

रसायनचिकित्सा से जिस शरीर के धातु विशुद्धतम हो जाते हैं, वह शरीर मन प्राकृत अवस्था के स्तर के उच्च बिन्दूतक पहुंच जाता है । सब शरीर सुखमय आनंदमय हो जाता है । दुःख-संयोग होता ही नहीं । दुःख ही क्या कोई भी वेदना की आवश्यकता रहती नहीं । उससे वह मुक्त होता है ।

मन सदा के लिये आत्मा से संयुक्त होता है । मन का आत्मा से सम् + आधान = समाधान-समाधि अवस्था में रहता है ।

“योगो मोक्षे च सर्वासां वेदनानामवर्जनम् ।

मोक्षे निवृत्तिः निःशेषा योगो मोक्षप्रवर्तकः” । चरक शा. अ. १

यह योगावस्था ही उसको प्राप्त होती है । नैष्ठिकी चिकित्सा, रसायन-चिकित्सा से जिस व्यक्ति के सर्वधातु सारवान नहीं बने तो नैष्ठिकी चिकित्सा की आवश्यकता रहती नहीं ।

“सतां उपासनं सम्यगसतां परिवर्जनम् ।

व्रतचर्योपवासौ च नियमाश्च पृथग्विधाः ॥ १४३ ॥

धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः ।

विषयेष्वरतिर्मोक्षे इयवसायः पराभृतिः ॥ १४४ ॥

कर्मणामसमारभः कृतानां च परिक्षयः ।

नैष्कर्म्यमनंहकारः संयोगो भयदर्शनम् ॥ १४५ ॥

मनोबुद्धिसमांधानमर्थतत्त्वपरीक्षणम् ।

तत्त्वस्मृतेरुपस्थानात् सर्वमेतत् प्रवर्तते ॥ १४६ ॥” चरक शा. २

इस उपायसे योगावस्था तक वह पहुँच सजाता है ही मोक्षका उपाय है । मुक्तोने दर्शित किया है । और कहा है “योग का और जन्मोत्तर मोक्षका यही एक मार्ग ऐसा है कि जिससे योग और मोक्ष-तक पहुँचा हुआ व्यक्ति पुनः वापस नहीं आया है ।

एतत्तदेकमयनं मुक्तैर्मोक्षस्य दर्शितम् ।

तत्त्वस्मृतिबले, येन गता न पुनरागता ॥ १५० ॥ चरक शा. २

योगावस्था और दोषप्रकृत्यवस्था में धातु अशुद्ध और दोषयुक्त रहते हैं । प्राकृतावस्थामें धातु शुद्ध विशुद्ध और विशुद्धतर बनते हैं । प्रकृतिस्थापनीचिकित्सा से धातु शुद्ध विशुद्ध और विशुद्धतर बनते हैं । रासायनी-चिकित्सा से विशुद्धतर और विशुद्धतम बनते हैं, तो नैष्ठिकी चिकित्सा से सर्व धातु विशुद्धतमही निर्माण होते हैं ।

“दुःखसंयोगो व्याधिः ।” और “निष्ठा याने अत्यंत दुःखनाश” नैष्ठिकी चिकित्सा से सर्वधातु विशुद्धतम होकर अत्यंत दुःखनाश होता है । याने तत्त्विक रूप से दुःखसंयोग रहता ही नहीं । आत्यंतिक दुःखनाश आयुर्वेद चिकित्सा का आयुर्वेद का, अंतिम ध्येय है ।





# A LIST OF OUR PUBLICATIONS

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