

FUTURE OF MEDICINE AND MEDICINE IN FUTURE Extracts from Babaji's book "MOMENTS IN ETERNITY"

This century has witnessed explosion of knowledge in every field of life. This is especially seen basic sciences and medicine. Progress in medical search was tremendous during last fifty years. So much so that is becoming impossible to keep pace with incoming information. This led to specialisation and super-specialisation. This form of medicine has definite advantages but slowly the adverse effects have started surfacing. Although, specificity and exactness are virtue 1 modern medicine the same are becoming its drawbacks too. This perfection itself is leading to its decline. A cardiac surgeon or physician will think of heart only, a neurologist only the brain, ear specialist, hand specialist - all these specialities are slowly but definitely losing the basic concept of man as a whole. Here the first, difficulty comes in, what are other reasons for this?

Modern medicine has leaned too much on basic sciences like physics and chemistry. In fact progress of modern medicine is mainly due to the basic sciences. This changed the way of thinking of modern doctors. We have started thinking in mechanistic way, in a piece-meal fashion. The important reason for this happening is that he modern medicine and its practitioners have lost the philosophical approach. We are using our knowledge, our' research laboratories as mechanical tools. Concept of family physician is lost forever. We no more understand the meaning of healing. We do not try to understand man, his body and mind, his family and his society too.

For these and many other reasons, scientists and thinkers world over have started worrying over this and are searching alternative ways of healing and they have founded their hope in Ayurved and Yoga. Fortunately, for us, Ayurved, for thousands of years, never allowed to divert its attention from the basic concept of healing. It had to be so because Ayurved is a science of principles based on philosophy. It has maintained it holistic approach towards man. Ayurved teaches only the principles and leaves practice to individuals. On completion of study Acharya tells his pupils - 'I have given you the lantern; now seek your own path.

Padarthvidyan Shastra

Padarthvidyan is Philosophy or Ayurved. This is mainly based on Sankhya Philosophy Ayurved considers man as replica of universe. Thus study of man begins with the study of universe. Laws of universe govern man, whatever minute changes that take place in universe affect man too. Hence laws of universe and nature must be understood well.

How the universe was formed? Evolution of universe from Avyacta up to Panchamahabhoota as per Sankhya Philosophy as a base for knowledge of the universe. These are whole universe is accommodated in these six padarthas. They are not static. Each padartha vanishes every moment and creates similar one the same instant. This is akin to law of conservation of energy.

What are the laws of universe? How universe functions?

Original thing does not get lost. It may change the form but base remains the same. Whatever possible

only will happen. Whatever happens has a reason behind it. Whatever happens is for good of universe.

Panchamahabhoota Siddhant

Akash, Vayu, Tejas, Aap, Prithvi are five mahabhootas. One can roughly surmise Akash as infinity, Vayu as gasses, Tejas as energy, Aap as liquids and Prithvi as mass. These are primary elements in universe and Ayurved based its theories taking these as primary units. Permutation and combination of these five make all dravyapadarthas. Every mahabhoota has specific properties. Man, made up of Panchamahabhoota also possesses a few properties of these. In health and disease, if one understands these gunas or lack of it, one can manage the patient smoothly.

Tridosh Siddhant

Ayurved embarks upon yet another theory - Tridosh theory Governance of body functions, metabolism, disease process and its treatment are all based on this theory.

Origin of Tridosh theory again is based on the forces in the universe. Changes take place in the universe and occur constantly. Universe has its own velocity. How does the universe remain intact in spite of movements, explosions and changes? How is the balance of forces maintained?

There are two main forces in the universe. Heat energy and cold. Thirds important force. Vayu keeps them in balance. Ayurved considered these three forces applicable to human body. Thus became Pitta, kapha and Vayu as vata.

Balance of these three is health and their imbalance leads to disease. Samyavastha is Prakriti while imbalance or Vikriti is disease. Tridosh are also Panchamahabhootatmaka.

Health and Disease in Ayurved :

Ayurved gives us some excellent principles as regards health.

Maintenance of health of the healthy (health promotion) and treatment of the disease if it occurs. Health covers all aspects of life. This is called Swasthya.

What is Swasthya?

This is the definition of health given in Ayurved. It covers all aspects of life. When all the body functions are normal all special sense organs are functioning well, and there is complete satiety of mind and Atman then only the person should be called Swastha or healthy.

For the maintenance of Swasthya Ayurved fixes daily routine in every detail. Daily diet, activity, Pooja, dhyan, are Prescribed at good length in the chapter devoted to Dincharya.

This chapter covers daily routine, also changes advised according to seasons.

Diagnosis and Treatment in disease Diagnosis is made as the basis of Tridosh Siddhant. Which of the dosha is disturbed? What guna is lacking? Which part of the body is affected, which dhatu is affected. After due consideration the treatment is prescribed. There is three fold treatment in Ayurved. Shodhan, Shaman, Rasayan.

Panchakarma Chikitsa

This is basically Shodhan Chikitsa. Shodhan means removal of a dosha from the body. These are five processes, hence the name Panchakarma. These are Vaman removal of Kapha from the stomach. Virechan - removal of Pitta, Vata from intestine. Basti introducing medicated oil or decoction by enema.

Nasya treatment in nasal cavity. Raktamokshan bleeding to remove disease.

Shaman Chikitsa

Medicinal treatment or drug treatment is shaman. The qualities of drugs – Rasa Guna, Veerya (Potency), Vipak, Prachav must be well known to the vaidya. These drugs increase or decrease the doshas in the body and give relief to the patient. Also the vaidya must diagnose the disease well.

Evolution of drugs and drug formulation will be worth considering here. In Rigveda and later in Atharvaveda certain herbs were advised in certain ailment. Thereupon Ayurved made tremendous progress towards drug formulation over centuries of experience. This continued till 14th century. During Moghul and especially British rule Ayurved was almost killed by purposeful negligence. Modern British drugs in minute extracts, showing quick results became extremely popular and Ayurvedic practice collapsed except for a few vaidyas who, very tenaciously kept alive.

Initially only diet changes were prescribed to treat a disease. When found lacking Acharyas started mixing certain herbs in food articles. Even this was not effective in many diseases. Hence combination of drugs came in vogue. of particular metals with proper formulation. Then they also learned how to reduce toxic side effects of the drugs or even to enhance some qualities of them. Great imagination and vast experience was necessary to develop Ayurvedic formulation, and Ayurvedic pharmacology was evolved.

There is a great debate going on whether one should use a medicine in crude form or pure extract form. It is a known fact that a crude natural medicine works better but the effect is very slow, while pure extracts are very specific and the action is instant. However, toxic side effects are far greater than a crude drug; judicious use of any forms of drugs will always be helpful to the patient. In acute condition a pure form of drug used intravenously will be life saving and switch over to a natural drug for long-term use is justified.

There is a wrong notion amongst people and even physicians that a particular drug is allopathic or Ayurvedic or Homeopathic. This compartmentalization has harmed the medical treatment. Charakacharya has mentioned that any substance on the earth can be used as medicine if vaidya knows its guna, karma etc.

Rasayan Chikitsa

This is a tonic to the tissues. Whatever defect remains in the tissues is to be replenished. This is the aim of complete cure in Ayurvedic therapy. Rasayan chikitsa in the disease is called Sadya Rasayan; Rasayan is supposed to be useful for rejuvenation of old but is seldom practised.

Such a broad outlook taken by Ayurved should certainly lead to its global acceptance. I do not wish to reduce importance of modern drugs. They have definite place in the treatment today. The correct approach to health is proper amalgamation of Ayurved and Allopathy. With further help of Yoga therapy we should be able to evolve a global medical science. In the western world many centres have come up using combined therapy. This has opened new vistas as they are getting more and more success. The difficulty is how one person can learn these different arts of healing, when study of one aspect of medicine takes lifetime. Moreover Ayurved is a difficult science to understand initially.

What should be the further approach? Modern institutes will have a key position to solve this problem of amalgamation. Modern medical graduates are more analytical and more receptive. If only they can study and understand Ayurvedic principles and philosophy acceptance will follow. Institutes can impart



RETURN BACK TO THE
WEBSITE

www.shaktiyogashrama.com



SHAKTI
YOGASHRAMA
GURUKULAM

this firsthand knowledge to the graduate. For therapy, there should be panel of specialists, Ayurvedic, Allopathic, Yoga, Homeopathy. They would prepare a case, after careful study of the patients and necessary investigations and after discussion prescribe the correct line of treatment for total cure. After a few years of such practice, automatically new global medicine will evolve which will be useful to mankind.

To quote an example a particular patient is suffering from Acute Bronchus-Pnenmonia, which is a serious illness. One should use antibiotics and supportive measures to save this patient. Then if there is still a lot of Kapha in his lungs and body, one should prescribe Varnan Chikitsa to remove Kapha and then use certain drugs as Shaman. If still the lungs are weak one should use Yoga therapy in the form of breathing exercises and Rasayan to bring his system to normal. This is total cure and aim of future medicine is complete healing.

Humility should not be just a mannerism. True humility is essentially an inner quality.

•••

Fear exists only where faith is lacking. Faith is the pathway to immortality as fear is the straight road to hell.

•••

In the state of Truth - it makes little difference whether you are a godly and religious person or a confirmed atheist.
