
A
GLANCE AT AYURVED
(The Indian Medical Science)



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Preface

Man is craving for peace and happiness but he is fated often to face the contrast, only for the following reasons.

Infinite Peace and Bliss are not possible so long as there is the slightest insufficiency in life. In our practical life we usually experience one man's adversity being a chance for another man's prosperity. Many of our practical ways are faulty, objectionable and immoral too, in the eyes of people who intend to attain the highest ideal of the Realization of Infinite Bliss and Peace.

At present many of the ways followed dogmatically by the great organisations of nations, sects, faiths and isms, are faulty and are followed under the guise of bringing about the good of the whole of mankind.

Different unions of mankind are trying to gain power through developments in secular sciences leading to disasterous effects on the human society. These physical sciences are developing their spheres of knowledge in divergent peripheral directions; They bring to light a number of principles giving scope for keen hostile contests through superiority of inventions of weapons of destruction.

Bringing about concentric unity in such a way is absolutely impossible, owing to ignorance about the Unique Reality underlying and pervading the whole universe.

Even in such conditions man still desires to be happy. This desire alone is a directive to make him change his way of life. This thing brings about a change in his point of view towards the basic unity of the world and of mankind.

Knowledge of Reality alone will bring happiness to man and will give him moral satisfaction if he conducts his life accordingly.

How will it be possible in these present critical days when man has hatred against some of his fellow men ?

For understanding and realizing the unity of all mankind, creation of goodwill amongst them is the first thing to be undertaken. Honest, sincere and strenuous efforts by leaders, thinkers, respected people and authorities shall have to be undertaken in a peculiar way, so as to enable them to grasp the reality of the universe i. e. of mankind also.

All objective sciences create divergent feelings i. e. consciousness of innumerable principles in man. On the contrary subjective sciences like philosophy or spiritualism enlighten his life with the knowledge of the unique central principle i. e. ultimate Reality irrespective of one's faith or dogma.

Principles brought to light by Indian Sciences are the universal truths obtained by the shortest possible ways. By looking at the universe through the light of those Sciences alone one can arrive at the unity of mankind and fraternity in the real sense will be achieved and by no other ways.

This unique basis of philosophy has maintained unity in the multisectional Hindu society from times immemorial upto the recent past, since when the social diversity has become a capital for selfish political motives.

With this intention, broad casting of the idealism of Indian sciences to the world, the present work of introducing the Ayurved- the science of life - the Indian medical science - The Ultimate Reality of medical science is undertaken as the first step towards the ideal, namely, the lessening of human ailments so that the world may not be deprived of the benefits obtained by the Indian sciences.

Such an approach will remove pre-formed fetid conceptions or prejudices regarding Indian culture abroad.

A combined approach of Indian sciences includes in it, practically all the principles of all the isms and faiths in such a peculiar proportion as to enable human society to lead an orgai-nised life of peace in a peculiar order void of hostile competitions-Deep hearted thanks to the Rishees upon whom this medical science was bestowed by the Supreme to relieve the mankind of ailments. I hereby take leave of readers by expressing goodwill through the famous Indian scripture which says — May all be happy, hale and hearty ! May all have good, may none have sorrow!

-Author

Dedicated to
The Supreme Master
Whose Gracious Glance
Enlightens Man's Heart
With Real Knowledge
Bliss And Peace

A Word About The Work

Not to teach Ayurved but to preach it, is the aim of this book. The book is mainly meant for grasping the eternity of Ayurved and to rouse a curiosity in the minds of those who have no contact with Indian way of thinking.

It is impossible to study a thing by merely casting a glance at it.

Generally the original Indian concepts are not familiar to the Westerners. From the point of view of composition some difficulty arises in bringing lucidity in the subject, due to want of correct terms for accurate expression of ideas. This point may kindly be noted while going through the work.

I have expressed myself through the work as to how I understood Ayurved. Experts, thinker and truth seekers are at full liberty to evaluate this work as it is presented to them.

Difference of opinion may prevail, as usually it does, regarding the subtle scientific subjects. It depends upon one's own intellectual make up - an internal instrument of knowledge.

Other medical sciences are referred to in this book only for illustration. Some occasional remarks may kindly be taken lightly and may be considered as bold speculations about the effects of modern sciences upon human society, in the light of universal law of causation accepted by Indian sciences.

I am quite conscious of a number of inadequacies of varied types in the book - as evident from the long list of errata. Even in spite of proper guidance they are still lingering in the book for many reasons. More importance may be given to the thing contained than the container.

Irrespective of this, this adventure has been undertaken with the hope of taking a chance of avoiding such mistakes at least in the next edition if a possibility favours me. Valuable suggestions and difficulties if any will be attended to.

Reader is requested to appreciate some repetitions which have cropped in, as indispensable for maintaining the continuity of the discussion.

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Part 1
Principles of Ayurved
Chapter I
Science and Reality

All activities of all beings, of human beings in particular, are performed only to become happy by means of knowledge, and to be eternally happy by means of knowledge of the eternal Reality. Indian Sciences have aimed at this target and to the best of their ability, have facilitated man to disclose some of the phases of the unknown Reality.

Every science throws light on some aspect of law of cause and effect linked to one of the categories of objects in the universe.

What is 'knowledge'? It, in short, understands a new thing in terms of already known old thing, to understand outer things in terms of inner things, to understand outer reality in terms of inner reality. This much about the word 'knowledge' is sufficient for the purpose of our subject under discussion at present.

Every science has its own spirit to inculcate in mankind. That particular spirit is to be taken into consideration when the respective sciences are to be studied. For instance, when psychology is to be studied, physics or chemistry may have to be referred to, under certain limitations for understanding the truth. One should not apply criteria or standards of one science to those of other sciences of different categories.

The unique Reality shines in many phases in the form of universe. None of those phases can be stamped as 'Real'.

The original ultimate Reality is unknown and abstract; it is to remain unknown eternally, and hence it is beyond general consciousness. General consciousness is a particular mental state of limited existence related to a particular relative condition of the universe, outer and inner.

An example to the point will be a case of fever. An allopathic, an Ayurvedic, a bio-chemist a homeopath, a unani hakim etc, will understand fever in respectively

different ways. And, an astrologer will reveal still something strange. All of them are absolutely correct as far as their respective sciences are concerned.

A thinker may ask whose understanding might lead him to the understanding of the truth. The 'Real' as said above is unknown. Only the particular condition, i. e. 'fever' can be understood in terms of certain cause and effect laws, explained in the respective sciences. Such is the case of knowledge of the Reality underlying the objects in the universe. In spite of this fact man need not be disappointed, but should honestly and intensely try to understand the Reality to the extent of his capacity for being happy.

Modern medical science is based upon modern physics, chemistry and biology. Similarly Ayurved the Indian science of life is based upon the Indian physics. There is some propriety in saying ' Indian '.

There is fundamental difference in the two categories of sciences namely, the modern occidental sciences and the Indian oriental sciences.

The Indian sciences are more subjective than objective for the purpose of understanding them. They are deductions of the knowledge of the abstract Reality. They have deduced finite' knowledge from the 'Infinite'. They have understood the finite principles in terms of the ultimate Reality. As against the modern objective sciences which are trying to disclose the Reality through the knowledge of finite creation in the universe by means of instruments analyzing minute principles. They are able to do so by virtue of their developments in secular sciences. They are yet to correlate their experiences, so as to enable them to connect them in specific links of cause and effect to be expressed in terms of the Reality, the Ultimate Truth. Many modern scientists are studying the universe through objective phase, as opposed to Indian scientists who were keen enough about development of their mind and intelligence, the inner powers, subtle organs in the internal spiritual strata. The modern physical sciences are sensorially known through relativity of ex-centric consciousness; on the contrary the Indian sciences can not be satisfactorily known by sensorial ways, but by means of an in-centric spiritual light beyond consciousness. The term 'light beyond consciousness' may appear self contradictory speaking from general practical experience. These Indian sciences give much importance to self illumination, intuition and self contentment which are not included

in the domain of general consciousness. In this sense it is beyond consciousness. Thus Indian sciences have come-up to throw a flash of light on the knowledge of the reality through some of the phases of the universe.

No science can bring the truth completely to light. They can express certain links of cause and effect to some extent as more true or real than some other link of cause and effect. A science which exceptionally records exceptions to the rules discovered by it, is more true, real, advanced or developed than other science which has got to face a list of exceptions to the rules stated there in. As such, the latter is comparatively less true, less real, less advanced or less developed speaking from the point of view of the knowledge of the ultimate reality.

We can frankly and boldly say that the Indian sciences have known the ultimate Reality, which has been realized exceptionally by a few followers of modern sciences.

This statement may pinch a dogmatic and partial person whose eyes are dazzled by the light of modern inventions, in this present age of tremendous developments in the secular sciences. But a real honest thinker though a follower of different sciences will agree to this point, inspite of the outward pomp created by the great world wide organizations progressing towards the knowledge of the reality.

Multiphase universe is presented to the human mind in two ways, namely, individual finite and universal magnanimous forms through subjective and objective views, each being counter part of the other.

There are different sets of causes which may give rise to one type of effect as evident from thte universal creation. The omnipotent and Omniscient Supreme Spirit manifests through the multiphasic universe in as many ways as He Wills. All the ways of manifestation are definitely scientific. So the respective ways of the knowledge of the universal creation must also be equally scientific. One should not hold an imprudent view, that one's own preferred science is the only truth, and the other sciences of different catagory as unreal or purfunctory. Man in his complex evolution has developed a deviated or protracted sense of understanding which makes differenciations in each different category of ways of understanding the respective different sciences.

The Supreme Spirit is expressing itself in a real scientific way. It is left to man to understand the scientific aspect of creation of the universe.

Take for instance the following example. Hydrochloric acid is created in the stomach. Hydrochloric acid can be manufactured outside the body, synthetically in a laboratory by chemical reactions by virtue of knowledge of chemistry. Nature does not create the things in the body in the same way as they are prepared outside, but in the different way. There may be two or more ways of creation of one substance. One may then ask why should there not be two or more ways of understanding the link of cause and effect of the objects created in the universe. Why one of the particular ways should be stamped as 'scientific' and the other 'non-scientific'?

So to accept one objective science to be the only reliable science for determination of the truth is quite none appealing to general commonsense; and is an evidence of ignorance of manifestation of the Reality through multiphase universe. So keeping aside prejudiced opinion one should be ready to consider the matter through an impartial, honest and broad minded attitude.

The Supreme Spirit manifests in the form of the universe in a simple way and not in complicated or protracted way. It is for us to find out that Reality through simple ways and not necessarily through complicated ways.

Chapter II

Material Reality of the Universe

In the universe we come across two kinds of states. One is the state of activity i. e. kinetic, and the other is the state of non-activity i. e. apparently static state. It may be preactive or post active condition. In either of the states the previous state i. e. the cause is contained in the successive state i. e. the effect.

Let us consider an example of two similar objects placed on different altitudes. Both the objects are embodied with different properties. It is evident that difference in properties is due to their respective positions resulted from activity. It is obvious that the meaning of activity does not necessarily mean only motion or speed i. e. change of place of an object. Change of place is one of the forms of multifornd activities of the universe.

So activity is a natural property of the multiformed universal matter. In addition to these states namely kinetic and static the universe exists within two other states, namely, conscious and non conscious i.e. Trans conscious state and cogni-sible and non cognisable states, subjectively and objectively respectively. That means the conscious or non concious state is related to subjective phase of life from knowledge point of view and the congnisibility or non congnisibility is related to objective phase of life. All these states are homogeneously combined to manifest in the form of universe.

Some Indian realizers discovered that there are only two Supreme Principles which manifest in the form of universe. One the Potential Spirit and the other Kinetic Spirit. Out of the two, the latter is under influence of the former spirit. The Supreme Potential Spirit is Infinite, Unique, Ultraconscious, Imperceptible, and Spiritual, Eternal, embodiment of Happiness and the subjective entity. And the latter Kinetic Spirit, consisting of three properties or qualities or characters manifesting jointly in different proportions to express properties corresponding to the degree of influence, of the Potential Spirit on them i.e. on the three fundamental qualities.

The two principles namely the Potential and the Kinetic Spirits are the supreme cause of the universe.

The components of the Kenetic Spirit are as follows.

1. Extract: Extract of qualities of the Supreme Spirit subtle and abstract in nature. Principle of knowledge i.e. Know-ability, subjective and objective knowledge element.

2. Motivity: The Original motive force of the universe. Stimulus for every movement, for every kind of change in state, stage or character.

3. Inertness: Darkness, dullness, obstruction to the knowledge element mentioned above i.e. property of enmasking the light i.e. knowledge of the Supreme principle i.e. properties of the Supreme Spirit and an inert base for the prementioned two abstract principles.

Sankhya' philosophers state that, nothing can exist without these three fundamental qualities. And it seems that it is absolutely correct. For existance of any substance the following things must be present.

It should possess knowability i.e. property knowable by senses i.e. subtle minute principle. There must be some motive force for birth, life and death of a substance. Some imperceptible causes unite to effect perceptibility of an object. So also the same kind of motive force is quite necessary for preservation stage of the object till its death. In this stage the object has to pass through many states discharging different properties. Lastly the inert matter, a base for the abstract principles mentioned above to rest upon. Without the dull mass the existance of Extract principle and Motivity principles would be impossible. They require some dull matter on which they are to stand and discharge their properties. So dull gross matter to present itself for the remaining two qualities is an absolute necessity. Thus nothing can exist without these there fundamental qualities. One cannot imagine also an object in which one of these principles may be absent.

All these principles as Sankhyas name them are as follows. The Supreme Potential Spirit—Purush; the Supreme Kinetic Spirit — Prakrity. And the fundamental qualities namely Extract—Satwa; Motivity—Rajas and Inert or dull—Tamas. The tripod of existence of the universe. Thus the universe must be taken to have originated from these fundamental qualities activated by Supreme Potential Spirit.

In the beginning the three fundamental qualities namely Satwa, Rajas and Tamas are in equipotent condition. In that state they are unable to be understood or known. So this state of the three fundamental qualities is named as ' Imperceptible or Unknowable '. That state is the original state of the kinetic principle. The state of imbalance is a subject for knowledge, i. e. the state of perceptibility. Knowledge is a resultant effect of sense perception. It is reflex reaction from within, following some kind of stimulation of senses from outside objects. For stimulating the senses some activity is necessary, which can not occur unless some excitement is there, which in its turn can not take place without some uneven forces. So the equipotent state of the three qualities is imperceptible and non equipotent state is perceptible.

Then further the original spirit gives rise to the Great Intelligence principle. This principle consists of all the seedlings of all the objects and energies which are to manifest in future creation or evolution. Then category wise ' the universal Ego ' principle is evolved into respective types of Ego principle from the Great Intelligence Principles. Then the original fundamental qualities divide into two sets of principles namely animate and inanimate principles.

By predominance of Satwa and with Rajas animate set of principles are evolved. This set comprises mainly of knowledge principle and motivate principles and by predominance of Tamas with Rajas i.e. Dullness principle and motivate principle inanimate set of principles are evolved.

Vital or Animate set is comprised of the following things. Elements of the senses namely sense of sound, touch, sight, taste and odour; and elements of five organs namely of ingestion, excretion, protection, adaption and reproduction and mind representing both the things i. e. sense and organ.

Sankhyas have named them as follows. Senses-ear, skin, eyes, tongue and nose, Organs-Mouth, rectum, hands, feet and mind

Inanimate set consists of subject principles of the senses mentioned above and Great Elements i. e. matter of which the respective subject principles mentioned above are the properties or characters.

Sound, touch, sight, taste and odour as subject of senses and Cavity or Vacume, Wind, Light, Water, and Earth, all these names are significant of the matters found in our general present world.

These fundamental Elements are subtle in the beginning. The creation of these principles in to phases shows that they are counter parts of each other. Production of negative electricity as soon as production of positive electricity in Nature is one of the examples of this sort.

Upto this stage of the creation of the principles, the universe remains in casual form, noncognisable state. Because for cognisibility a fullformed being is required to be created. Then further evolution goes on of its own accord. The subtle principles unite with each other according to their affinity by mutual attraction of the elements and their corresponding senses and organs to form individual unit of life. This state of existence of the life unit is subtle. And allast coarse state is conspicuous. At the same time the universal principles also begin to disinti-grate to become finite and more finite but grosser and grosser progressively. Evolution of both the sets occurs simultaneously as individual and universal phases are textured with each other.

In every particle of the universe there are qualities of the Supreme reality. Sum of them perceptible, conceptual and some of them may be dormant or latent. Even in the smallest particle of the universe- there exist 25 principles i.e. Supreme Potential and Kenetic Spirit, Great intelligence, Ego, and five senses, five organs and mind and five subjects of senses and five great elements, but a differentiation is conceived due to predominance of some manifestation of the principles inherent in a matter. In short evolution of an object irrespective of its outward form consists .of the same qualities of its mother principles namely the Potential and Kinetic Spirits. That means the evolved matter along with its qualities is another form of the original principles. Thus the conclusion is that the smallest unit of the universe is the universe in miniature qualitatively.

In this way the original Reality correlates systematically with its whole creation, finite and infinite. That means any finite object can be understood in terms of the Ultimate Reality, but through a special and peculiar way.

This is the ever real knowledge of the universal creation. In this way the whole universe manifests in the forms of five elements.

The qualities of individual elements are as follows.

The Earth - The Earth element is considered firm, heavy rough, hard and odoursome.

The Water - Fluid, oily, sticky, soft, mucoid and tasteful. The Light or Fire - Heat, colour, appearance and shape. The Wind - Motive-force of all types, principle of touch. The Space Sound and cavity.

The details about the subject are not entertained here as it is beyond the orbit of our subject taken for consideration at present.

The classification of the whole universe into 25 principles is an extra ordinary and unique gift of the Indian Sciences of material reality to the world. The principles mentioned therein are eternally true and they are to exist till the universe exists.

Chapter III

Origin of the Universe

We have understood from the previous pages that the universe is composed of 25 principles only. The Indian realizers realised existence of a number of universes, i. e. a number of sets of 24 principles giving rise to respective type of universes on different planes of consciousness. The 25th principle the Supreme, Potential, Unique Spirit remains common to all the sets. Our present universe is one of them.

The atmosphere is full of radio active waves of varying intensities. But we are conscious of one of the waves at a time through a radio. Similarly many universes exist in one and the same cavity or space without obstructing the activities of other universes existing on different planes of consciousness i. e. existing within different spiritual intensities or consistencies.

. No theories individually can account satisfactorily for knowledge of the multiphasic universal creation, which occurs in two sections; magnanimus and individual sections. The complex universe exists in conscious and ultra conscious states through our subjective view and in knowledgeable or cognisable^e and unknowable or non-cognisable states through objective view from the point of view of knowledge.

We shall start to think the problem from a particular position of understanding. Let us accept the evolution theory, which states that the complex form of individual objects in the universe is the resultant effect of many series of cycles of . evolution of a prexisted simple object which has to exist in the new environmental condition. The Spirit or the Nature has to respond and fulfil the occasional requirement.

In this way we can presume that the human body is the resultant manifestation of the fundamental 25 principles through successive series of cycles of evolution. It is an outcome of the past environmental influence on the being under evolution through complex forces inducing it i. e. the body of the being, to assume the present form or shape of the human body which in its turn is to react to

the environments through complex activities, outside the body, inside the body and in the body matter itself.

Catagorical classification of the universal creation is the soul or the nature of the evolution.

Evolution takes place in many respects Eg. Evolution of material body or spiritual strata of beings, psychological, cultural, etc., in mankind. Evolution in plants or in other animate things or beings takes place through sections and subsections in the catagory. Thus evolution occurs in the universe through many cross sections on different planes of existence.

Mechanism of the evolution can be noted through the following points. In the complex beings the evolution takes place in the form of changes in the places of vital principles i. e. senses and organ or through their expansion, or by means of both, as the case may be i. e. according to the grade or stage of evolution.

We shall take into consideration the following examples.

In the complex beings the complex structure is evolved i. e. the finite part of the body may consist of many finite vital principles in it. Eg. Organ of ingestion does not mean the only organ the month which is main organ of ingestion. Skin, colon, lung tissue in inspiratory phase etc. are also included in it. The organ of excretion, rectum, kidneys, bladder, lung tissue in expiratory phase, perspiring glands, glands throwing out excretions etc. The organ of protection; Hands, nails, horns, teeth, beak etc. and will for existance, mechanism for attack on food or protection against strong etc. The organ of adaptation, feet, hair, fear of death, wings and root of tree etc. The organ of reproduction, Genital organ. Seedling i. e. Semen, regenerative force existing in the body cells. And will for preservation etc.

We witness the universe as ever unsteady or changing i. e. manifesting apparently in a new form embodying with new properties at every incidence of movement.

Why do all these movements occur?

The Supreme Potential Spirit through its Great Intelligence Principle inspires the machine to shine itself through the fundamental qualities. Different proportion of the fundamental qualities result in manifestation of respectively different objects or activities in the universe. The universal machine is set on cyclic movements. It may be circular or oscillatory in nature. This can be understood as Revolution. Revolution means evolution after evolution.

Each of these cycles of evolution the previous one is the cause of the next which in its turn becomes the cause of the successive cycle of evolution as exemplified in a bud changing into a flower which becomes a cause for fruit which in its turn becomes a cause for a seed and at last the seed giving rise to the original tree. Of course, the steps mentioned above are not supposed to be the evolution, but they are subsections in it. Example is significant of the nature of evolution.

Is there any relation between the two successive cycles of evolution? What is the principle that governs the evolution?

All these activities take place by virtue of eternally true law of causation which states that, ' properties present in causes can never be absent in effect and properties absent in causes can never be produced in effect. Entity will not become non entity and nonentity will never exist to be an entity.

So all the characters of future evolution must be present in their preexisted forms. That means the previously existing principles manifest in different forms through evolution and nothing else. And no new thing is ever created. So naturally we are bound to think that the Supreme principles alone shine in the form of the evolved universe. So the evolved universe i. e. finite creation can be learnt in terms of the light of fundamental 25 principles i. e. in terms of the Reality indirectly. So the human body i. e. its condition, activities etc. can be learnt in terms of ever existing five Great elements. So that medical Science with all its branches can be learnt in the light of five Great elements, the material reality of the universe.

Now we shall try to understand the mutual relation between the human body and the universe.

The universal creation correlates its innumerable finite units in creation with the magnanimous scale or forms homogeneously. Individual unit is fed by the infinite phase of the respective qualities. Activity takes place in individual section in order to maintain balance for the existence of finite section i. e. individual unit. The activities occur through life activities.

For the whole of life period the individual unit is digesting and absorbing the universe in its vicinity and gets itself nourished or developed. Originally it takes birth out of the universal matter in ultra-conscious condition. Some of the elements unite to manifest in form of a life unit i. e. birth. Throughout its life period it assimilates the outside universe and at last it disintegrates to fuse itself into the universe and vanishes i. e. death. In this way the universe and the being are related.

We have stated before that the smallest particle of the universe is the universe in miniature qualitatively. A living being is not an exception to the rule. The mutual relation between the universe and the individual takes place through in take and output of the matter i. e. qualities embodied in matter by way of transmission of qualities from universal to individual unit. In normal condition universal influence is digested by the individual. In abnormal cases an abnormal influence is not digested but succumbs to it to effect death.

Universal qualities exert influence on individual unit and induce a particular effect in it. So naturally different universal qualities will induce respectively different effects in different objects. This phenomenon takes place by a particular attitude of the principles. The Indian sciences discovered the law as follows. Similar qualities attract each other to get themselves increased and dissimilar qualities meet each other to decrease themselves in the proportion of the degree of their influence qualitatively and quantitatively. Now we shall consider the subject in more details.

A living body has got mainly three strata namely, 1 spiritual, causal 2 subtle, minute 3, coarse, physical.

Universal matter with its properties exists in a particular five elemental form. That matter is ingested and is converted into living body matter of different forms. The qualities will never be changed though the superficial outlook of the body matter is apparently seen different. By virtue of law of causation the properties of the cause must be present in the effect.

This action of transformation of outside matter of five elemental form into body matter takes place through the medium of deeper plane of existence of life. In this way the new matter in the body of individual is stabilised.

Now let us consider the problem in a different way. We have known that the universal matter is the reality in different forms. Superficial, cognisable, finite form of the matter is the temporary, superficial, unstable aspect or view of the Reality. Similarly the non-cognisable, subtle or causal form of matter is more lasting i.e. permanent or more stable view or aspect of the Reality of course from the point of view of knowledge.

Through these deeper planes or strata, the two superficial planes of the universal creation are joined or connected with each other for maintaining the balance in creation. So one must possess the knowledge of the deeper strata of the universe and of human body. Individual category of being exists in a specific range of condition of environments.

Ayurved aims at this point and learns the activities of human body i.e. knowledge of life, through the deeper plane or aspect or strata i.e. through casual condition of the superficial or know-able human body i.e. its end products and end activities etc, of the body.

The universe is divided into two groups, namely, animate and inanimate matters. If the complex universal inanimate matter is disintegrated, we find its molecules, and similarly if the living matter is disintegrated we must find molecules of living matter. We may call it a 'cell'. If inanimate matter is again disintegrated we will find individual elements. So also if we disintegrate the cell components we will find the elements of living matter. We shall call them Biological Elements, bio-elements.

The fundamental 25 principles manifest in the smallest units of the universe. They are embodied with the properties of the original principles i.e. five great elements.

How do these five elements take part in the formation of the human body and in what way they express themselves?

In the description the reader is likely to come across some unfamiliar words which will not be understood by him at this stage. The progress of the subject will solve the problem.

The Great Five Fundamental Elements manifest themselves in the body thus.

The Earth:- Coarse, stable, heavy, hard things like nails, bones, enamel covering on the teeth, flesh, tendons, skin, hair etc. and odour of the body and sense of odour i. e. nose are formed out of this element.

The Water:- Fluid, easily excretable, dull, oily, soft, moist, flabby things like Rasa, blood, fat, kapha i.e. consolidative phase or matter, Pitta, i.e. digestive matter, sweat etc. and tastes of body matter, sense of taste i.e. tongue and all watery "matter, heaviness, semen etc. are formed of the water element.

The Fire :- Heat and temperature of the body, digestion, pigment, lustre of the body, appearance, visualability of the body, anger, sharpness of nature, bravery, sense of sight i.e. eye are formed of the Fire Element.

The Wind : - Respiration, winking of eyelids, contraction and relaxation movements and inspiration, rhythmic movements, lightness of body, principle responsible for touch and sense of touch are formed out of wind or motivity element.

The Space :- Sounds in body and also from larynx, hollow vessels in the body i.e. capillaries or big vessels, perforated mass in the body and ears i.e. sense of sound are formed of Space Element.

Beings in different catagories vary differently due to the different proportions of the five fundamental elements in them.

In human catagory also the proportions of five elements are not present in uniform quantity or quality but in varying degrees. Naturally there appears corresponding difference in each individual subject. So naturally theoretically and practically the bodies possess different degrees of properties and react correspondingly in varying reactions to the universal influence.

After all what is ' life '?

Life is a reflection or reaction from within resulted on receipt of stimulus from outside. Here there are main three factors. One, the subject on which stimulus is to act, two, the stimulus itself and three, the outside matter. So reaction may vary according to the varying conditions of the three factors.

This is in short the concepts of Indian sciences regarding the universe and the human body through the view of material aspect.

Chapter IV

Material Essentialities of life

In the last chapters we noted that Reality alone shines every where in the form of the universe i. e. through its respective qualities in the form of the five Great Elements and a set of vital principles.

Now we need consider the problem from the point of view of the medical science.

A living being is a complex thing with two phases, namely physical or material, and subtle or spiritual. Both the Principles are combined homogeneously to enable it to perform some coordinated movements i. e. life activities.

As we have learnt above that Reality alone shines itself through its creation in the form of specific eternal qualities or characters, we shall try to find out those real, ever lasting, eternal qualities of Reality which manifest through a living body.

What are the principles responsible for the existence of a living being?

The human body is.' specifically evolved as a complex body to perform complex activities.

So we shall first take into consideration, the smallest uni. of life, namely, unicellular organism. Some imperceptible five elements as causes unite together to effect perceptibility i. e. existence or birth of a unicellular organism. It exhibits properties like movement, digestion, i. e. assimilation of outside matter etc. and lives for some period, and at last disintegrating forces influence and effect disintegration in the matter to cause death of the organism.

The principle responsible for the birth of a substance is the consolidation phase of living matter, and the principle responsible for transformation of outside five elements into body matter is the digestion phase and lastly the motivity phase responsible for all the activities 'inside and outside the body. The influence of extreme motivity principle induces the matter to disintegrate i. e. to decay and to die ultimately, which may be due to old age or due to any accident or some emaciation due to any of the causes such as wearing out etc.

Without these principles together, a living unit cannot exist even a moment in a " living " condition. Not only do these influence the three states of life namely, birth, life period, and death but they do so throughout the period of existence of a being, by virtue of predominance of the respective phase in childhood, youth, and old age respectively in the same order mentioned above. These phases of life are understood or noted as ' Vitiations ' in the Ayurved and are named Kapha, Pitta and Vata respectively. They are called vitiations because the slightest qualitative or quantitative change in their state itself becomes the state of vitiation of the body matter i. e. phase of ill health of the body. So Ayurvedic scientists named them as ' Vitiations '. But. We have chosen to call them "Existents "of living matter, an adjectival noun, and the exact significant term for them.

After an organism is born, the outside universe feeds the individual through its contact in the form of food and activity in various forms. The organism digests the food and develops by means of the digestion phase by means of which food is transformed into the body matter of various types. Similar elements in the body increase by similar outside elements. For doing so the motivity principle is absolutely necessary. Without this factor other factors are inert. Due to this motivity factor the outside matter is taken in, the inner matter circulated through the body matter, and unwanted residue is excreted or thrown out. So these are the most essential factors for a life unit to exist. We shall call them "Existents "of live-matter, so far as the medical science is concerned.

The Earth and the Water element manifest in the form of Kapha Existent, the Fire element manifests in form of Pitta Existent and the Wind and the Space element manifest in the form of Vata Existent,

In short Vata, Pitta and Kapha Existents are live-substances or matters of specific qualities in predominative condition. These are not pure unit elements. Each of them consists of the other two in slight proportion. As the whole universe is a complex thing and its smallest manifestation is also complex. Classification occurs by virtue of the predominance of a particular element.

Now we shall go to other essential characteristics of a living body. These three alone are not all and all. The living being has a position of relative existence in the universe. It must have a form, a shape, a covering to hold up its body matter. In

some cases the covering may be flabby, hard or strong according to the evolution stage and order in that category of the being.

What is meant by ' evolution '? It is a supernatural or Supreme Spiritual power influencing a substance to induce a change in its matter qualitatively and quantitatively, so as to make the substance fit to exist in the new environment, thereby creating or maintaining balance in the universal existence i. e. in the individual phase and in the universal phase.

We have already seen that the finite individual and the infinite magnanimous forms of the dual phasic universe are counter parts of each other. The evolution flow induces the. Finite to adapt accordingly. So*the complex form of the universal influence gives rise to a corresponding complex form in the evolution of an individual so as to enable it to exist.

Let us imagine that the outside universal form of the environment attacks or invades every organism, So naturally the abstract matter in the form of the three Existents namely Kapha, Pitta and Vata are not sufficient for that organism to live or to exist in the then occurring situations. So barriers are to be created as buffers so as to enable it to tolerate the environmental attack and digest it and transform it into its body matter if possible.

So different deeper coverings in the body are created by evolution. We shall call them ' Bio-Elements '. The more complex a being, the greater is the number of Bio-Elements. They are therefore created in the body so as to enable the being to face a complex environmental influence and to fulfil the requirements of life activities.

The outside food is to be converted into body matter, so naturally the outside matter is to occupy the inside of the body in different forms of the same properties. So its entrance in the body is systematically controlled and allowed to transform it into body matter from superficial stratum to deeper strata.

The Supreme Power does not allow outside matter to enter the deeper important organs of the complex living bodies immediately in the beginning without inducing the foreign body or food to undergo some change through some series of physico-logical actions like that of digestion by the body matter, so as to make the matter absorbable and unharmed to the body.

So by this knowledge, the Indian Scientists discovered seven main Bio elements created from superficial stratum to go into deeper strata in a circular position signifying eternity of the principle, and some Sub Bio elements in the human body.

The main Bio-Elements are named as follows: (1) Rasa i. e. Juice (2) Rakta-Red fluid i. e. blood (3) Maunse i. e. flesh (4) Meda i. e. Fat (5) Asthi i. e. Bone (6) Majja i. e. Neural matter or bone marrow (7) Shukra i. e. Semen, the Regenerative principle.

In more evolved bodies the existence of such Bio element in a qualitative and quantitative condition is not enough for preservation of life. So places are needed to be arranged to comply with Nature's requirements. So tissue elements formation and the formation of the vital organs i. e. Sub Bio-etc. signifying qualitative and material changes in the body have to take place. So by virtue of this nature different kinds of systems in the body are created. Different kinds of tissues, different kinds of glands secreting different secretions, different kinds of vital organs etc. have been produced.

Lastly the body possesses residual matter. It is to be thrown out making space for the preparation of new matter to succeed in place of the old excreted one.

How do these excreta become an essential thing for a living being? We shall see.

We understood from the previous pages, that every matter has some properties of itself, as it is a substance in the universe. That matter in its place has got its own properties which influence" the working of the body in a special way. Induction of peristalsis due to the residue in the colon is a well-known fact. But besides these types of reflex actions, there is another role played by the residual matter in the body, i. e. of controlling the excitement of the body machine and influencing its physiological activity by its own material properties. In the physiological activities residue is always occurring throughout the whole body, continuously. Suppose the residue is thrown out immediately when it is created, what will happen? The typical forces on one side phase of the action will be too active as there will be no dull matter to balance the other remaining phases of the

physiological action. A physiological activity is a kind of a typical circuit. Otherwise there will be more excitement, an unusual or an abnormal thing in the body. And eventually the body will suffer owing to overworking in a certain organ and in lessening its energy by virtue of the 'law of conservation of energies'. So naturally the health of the organ will be damaged prematurely. So to control the balance in the circuit is the most important work and that is done by the residues i. e. excreta in their respective places. In some organs or actions depression of an activity is replaced by stimulation by virtue of specific property of the residual matter. Some times residue is useful by their five elemental properties, eg. From the residual matter of blood, the Pitta Existent is created which is very useful for digestion in the body. So the excreta in situ are also important to make life exist. Excreta i.e. residues in the organs i. e. the end products are quite necessary for usual normal smooth activity. Eg. Lachrimal fluids in the eye, sebacious secretions in the ear, perspiration in the skin etc, are examples to show that excreta are also useful in the body machine.

What is life? Varied opinions in varied references are expressed by many thinkers.

'Life' is a vital unit performing con-centric circuit of actions. The main sign or symptom of life is 'to Live'. To live means not to die. There is a continuous circuit going on between the universe and its objects, i. e. in the living body and in the universe in the vicinity. The universe is assimilated by the body and is digesed and tranformed or converted into body matter. The matter may be solid, fluid or gaseous in nature or a sensory stimulation to senses etc.

If this activity is completely hampered even for a moment, the being is said to be 'dead,' as against 'living' when the slighost form of activity is taking place in the body irrespective of the stopping of activities of the vital organs like that of the heart or lungs etc; as revealed by recordable instruments.

In certain cases of influence of different kinds of spirits on hman beings, the hyper activities are shown inordinately abnormal or in contrast, inordinately lessened so as to enable one to think that the being is dead.

So Ayurved states that death means stoppage of the link of the flow of food transformation into the body matter through the order of the Existents, the Bio elements and the Excreta.

From the point of view of medical science strength or energy of a being is dependant upon the intensity of digestive element and not on muscular strength which is only one of its phases.

The capacity of preservation of the link of transformation of the food stuff into body matter, is the most important work of the digestive factor and this is well attended to when a man is under treatment for any disease.

Diseases occur when this link is weakened some where, either in the main digestive tract or some where in the flow of nutrition towards the end part of the body i.e. in the bio elements.

Chapter V

Importance of 'Existents' in medical science

It is clear that the human body is a complex creation of the universe. Its working is regulated by various systems, by various structures, glands etc. The body is full of minute life particles called cells. So the working of the living body is classified into two types of life activities. One, of life activities of individual cells continuously flowing on through out the whole body and the other phase of the activities is the organised life activities through systemic ways. This can be clarified by the following things. 1. A fatty tissue, 2. A cell of a gland secreting hydrochloric acid, and 3. A nerve cell. We know that each of these cells performs different functions in the body. The first helps the body in gaining weight, the second digests food taken in, and the third nerve cell transmits impulses from one part to another. That means the work done by each of these cells is quite of a different nature. In the light of the Ayurvedic science the first i. e. fatty tissue cell is of a category of consolidation phase i. e. of the Kapha Existent in the body matter. The acid secreting gland is of the category of digestion phase i. e. of the Pitta Existent in the body matter. And the third nerve cell is of the category of the motivity phase i.e. of the Vata Existent in the body matter. These three phases are in predominance respectively in each of the different types of the cells mentioned above. Now individually every cell itself is embodied with three existents. Life activities for their nutrition also occur for their individual existence.

In the treatment of a disease also one should take into consideration the category of the organ which is disordered. The category of a tissue or of an organ is differentiated by means of the predominance of the particular active Existent influencing the tissue or cell or organ.

Let us consider this matter to make it clearer. The causative factors of the milk secreting gland, those of H.Q. Acid secreting glands and those of a nerve cell or tissue and of an endocrine gland are not of one type, irrespective of possibility of the similar chemical or physical structure revealing in a laboratory. They differ in character or properties; eventually one is constrained to think or suppose that, the causative matter responsible for the formation of the matter of different characters must be of different types, as a matter and its characters are inseparable things

from each other. Though the modern sciences are unable to record such kinds of differences at present. Existence of such minute things has to be accepted as a typical entity, as it is the reality revealing through different activities. It is illogical to think that the causative factors responsible for creation of these different cells mentioned above are one and the same for all sorts of cells or tissues. This way of thinking leads us to note differences in the three different principal phases of living matter.

In the light of these characters all the cells, tissues, and other parts of the body are classified according to the predominance of the activities occurring by virtue of the corresponding properties existing in them.

It is clear now, that the five fundamental elements are the only cause of the material universe i. e. of a body of living being also. The three Existents are also combined form of the same five elements. The complex mass i. e, human body has been understood in terms of three Existents namely, Consolidation phase, Digestion phase and Motivity phase, as are named in Ayurved Kapha, Pitta and Vata respectively.

The words Kapha, Pitta and Vata are symbolic for the Existents i. e. eternal entities of a living matter of typical properties or characters in the body. As such they are significant of typical cause and effects, as character or property of a substance are inseparable from other. They are referred to by their respective symbolic words.

The Realizers of this science have realized the effect of influence of each and every universal object and its movements in the body in terms of Kapha, Pitta and Vata Existents. Eg. in the morning, at noon, in the evening, at the beginning of night, at mid-night, at dawn, before and after meals during daytime and at night, before sleep and after or during day time or night, when the body is performing a sort of activity, in case of different stages of life i. e. in infancy, childhood, boyhood, youth and old age etc; in case of different seasons in a year, in case of jungle area or barren area etc.

Vaidyas understood the condition of Kapha, Pitta and Vata of the body by means of normal signs and symptoms expressed by the body. In the same way by means of abnormal signs and symptoms one can understand the type

of disorder whether Kapha or Pitta or Vata is at fault and why. i. e, on account of what the disorder is caused. What may be the category of the disorder in respect to the Kapha, Pitta and Vata Existents.

The discussion upon the subject leads us to think that the Great Five Elements manifest themselves in the body in specific ways.

A body lives i. e. it ingests a part of the universe in many ways and forms through mutual contact. Normal contact of the body with the environment results in normal health.

So the abnormal condition of the contact of the body with the environment results in abnormal condition of health qualitatively and quantitatively.

The effect of every thing on the body can be. Recognized through signs and symptoms i. e. the nature of the abnormality can be understood in terms of the 3 existents i. e. Kapha, Pitta and Vata Existents, in Ayurved.

A body performs activity through two phases i. e. through individual cells i. e. the local phase, and through organised systems i. e. the general phase i. e. through bio-elements, so the effect of the abnormality of the abnormal contact is evident through symptoms and signs in both the phases, according to the predominating factors influencing the Kapha, Pitta or Vata phases in the body i. e. the causative factors of the body. Predominance of the Earth and the Water Elements will induce the same type of properties in the body i. e. the Kapha substance in the body will be increased so as to be capable of showing signs and symptoms of the increased state, i. e. it will have an effect on Kapha type of matter in the body in two phases, local and general. This thing occurs in accordance with the following law:-Contact of Similar qualities attract each other resulting in increase; and contact of dissimilar qualities effects a decrease proportionately in accordance with their intensity of influence.

The predominating substance of the Fire Element will have its effect on the fire element of the body. Similarly the predominating substance of Wind and Space elements will have their effect in increasing the Vata Existent in the body.

For treatment the Existents are very important. Eg. Let us take into consideration a case of hyperacidity. The HCl. Acid secreting glands secrete acid in excessive quantity or in quality.

In how many ways can the condition occur? The answer is that the gland may increase in size or some extra nerve stimulation may be there, due to sour food or some change in the character or property of matter in which the gland is embedded. As such the induction of abnormal reflex stimulation takes place due to such a change. These conditions may occur due to change in food predominating in Fire element of a peculiar character ingested for a long time.

These three types of conditions will be created by three types of outside causes affecting the Pitta Existents in the gastrium.

By understanding the causes and their effects a corresponding way of treatment can be instituted.

So the discovery of the theory of the three Existents is wonderfully useful to mankind - a gift of the Indian school of thought - piercing the Reality through many aspects or phases. The discovery of the three Existents helps us to understand the nature of the substances of the body itself, and of the substances outside the body i. e. medicines through their capacity of effecting a change in the body. Also the properties of unknown objects attacking the body resulting in creation of a peculiar phase of health can be understood by a Vaidya so as to enable him to use proper medicine to have a proper effect on the particular disordered existent created by the causative factor. This is a strange, extraordinary and wonderful principles within the domain of medical science, these three different Existents are not really entirely different from the living body. One may show philosophically that these are also deviated forms of the One Supreme Reality. But for the sake of the living body manifesting in different kinds of phases of its activities, we should accept these three, as separate per their predominating activity and should make use of the medicine in the light of these three Existents.

For Instance say, a body is invaded by a substance of a particular character, of Kapha type. It naturally affects the same matter Kapha i. e. it brings about increase of Kapha Existent in the body, qualitatively and quantitatively, or through deviated qualities materially. And simultaneously it will hamper the activities of Pitta and Vata Existents in the body according to the capacity of the new invading substance of Kapha property. The effect in decrease of the other two Existents may be slight or may not show remarkable change. So by knowing the invading substance or even by not knowing the causative factor, a Vaidya can treat the case

by the effect produced on the body by an unknown cause; according to the law of causation, i. e., from effect to cause.

Ayurved does not require the causative factors necessarily to be found out objectively. And hence Ayurved does not advocate the invention of specific medicines on the specific causative factors of the disease to make the matter characterless i. e. to remove the disease.

Ayurved strengthens the part of the living body matter in such a way as not to be unhealthy easily during the next attack. The stratum of the body is made up of a different type so that the causative factors do not thrive but become ineffective. This is one thing. The second thing is that, after all, the unhealthy part in the form of cells and tissues i. e. local and general parts of the body are to be treated efficiently. It can be done simultaneously efficiently with the knowledge of the body through the light of the theory of the three Existents, the deeper existence, as they are comparatively the Stable Reality of life. Whatever treatment maybe given, the disorder in the Existents is to be corrected. The other medical sciences are yet to understand the significance of these three Existents. Naturally they will not be in a position to treat the diseased body in this light consciously. This thought has not been included as yet in other pathies.

The second specialty of the Ayurvedic philosophy can be appreciated in the following way:-

The Five Great Elements are the Supreme cause of the material! universe. Evidently the three Existents - the combined forms of the five Great Elements - are the Supreme cause of the living body, for all practical purposes.

The normal condition of the body creates normal end-products in the body. Say blood, if it is at fault, the Existent which is responsible for the creation of blood must have been at fault, may be so with the two other causative Existents that means the root cause or the fundamental inward derangement in the condition of the causative Existents in the body must be in a disordered state. This may be due to any reason which can logically and materially be understood as discussed above.

So the Existents are the subtle forceful causes in the body. These must be correctly treated. One has not to bother about the correctness of their end-products. 5 If the proper condition of the root and trunk is maintained intact, care of the fruit

need not be taken normally, unless there is specifically some mistake in the fruit itself or at its origin.

So an Ayurvedic Vaidya need not bother about the knowledge of blood chemistry. The mistake will be corrected properly if the root cause of creation of the disease is removed.

Ayurved treats a body thus i. e. through the fundamental subtle causes.

This chapter tells that varied types of activities of a living body occur because of predominance of one of the existents. Secondly, it tells that the existing in the three respective categories of the body matter. Characters of the outside causative factors have to be considered in terms of the same three Existants which have the capacity of having an effect on the three Existants. So also the law of interactivity of the Existants and the five elemental environmental causes.

Chapter VI

DIGESTION

What are the physical necessities of a complex being?

It requires food in the form of the five great elements. Food has to bring about nutrition of the body matter of various types, i. e. Existents and bio elements.

How are we to know the presence of the specific elements in a particular object or food? The specific different tastes of substances represent the corresponding elements in it. They are as follows: (1) Sweet represents Earth and Water. (2) Sour represents Earth and Fire. (3) Salt represents Water and the Fire. (4) Bitter represents Space and Wind. (5) Pungent represents Fire and Wind. (6) Astrnigent represents Earth and Wind. These tastes have an effect on the following existents namely, On Kapha due to its formation out of the Earth and Water. On Pitta due to its formation out of the Fire and on Vata due to its formation out of Wind and space. We have learnt that the individual assimilates and digests the universe by contact through food and activities, and the outside universal matter is transformed into substances of other forms in the body. The human body is not an exception to this law. In Ayurved the action of transformation is dedicated to the ' Fire ' Element, which is existing in each and every substance in the universe animate and inanimate. We understood from the previous pages that every material body is composed of the five Great Elements. The Fire element is included in it as the third element. Every action of transformation of qualities takes place due to the active principle 'Fire' in it. Within the five elements the first two i. e. the Space Element and the Wind i. e. motivity element are subtle and the last two namely the Water and the Earth elements are gross or dull. The third, the middle element is conspicuously ever active, easily knowable in. practical life. This principle alone is responsible for transformation of dull substances inso subtle substances or vice versa. The science of chemistry also takes note of exothermic and endothermic reactions in chemical actions.

The Ayurved states, that the Fire element in every object is responsible for stimulating the Fire element in the body in the form of digestion. The Pitta Existant is the embodiment of Fire in the body. Due to this the Pitta Existent the body

possesses heat, as a specific temperature in a particular category in beings, and as appetite.

Now we shall study how that Fire element works in the body during health and ill health. We understood from the previous pages, that the Supreme Spirit does not allow outside matter directly to enter the body. So barriers are created. These barriers are in relation with the digestive function, because, the barriers are created by means of corresponding evolutionary activity of the Fire element in the body. Without the help of this Fire principle i. e. transforming element, there can not be the slightest change in the body matter.

Ayurved has given much importance to the Fire element. So much that it has mentioned all kinds of medical treatment as 'treatment of the Fire element.'

A Vaidya i. e. Ayurvedic physician is conscious of the fact that his subject for treatment is the Fire Element; on the fire element in the body; of the fire element of the disordered existent, by the fire element existing in medicine, and also on the fire element of the outside causative factor, if possible.

In the evolved complex beings unlike simple organisms a special group of organs in the body are created. One may call it the digestive tract or the alimentary canal.

The work done by the digestive tract is of varied types, mainly of disintegration, secretion, Alteration, absorption, transportation and transmission etc. So the 'Organ may be named 'Vital Tube ', or 'Vit-tube ', as it performs a vital activity.

Every action in the universe or in the body is a complete circuit by itself occurring in a localised part or in a generalised part i. e. the whole body, around some concentric nuclear force. In the outside universe it is signified by some typical principles, like the force of gravitation, the principle of osmosis, the force of adhesion or cohesion etc. All these activities of varied types occur in the vital tubes situated throughout the whole body, but more predominantly in the digestive tract.

Besides these actions which are mainly physical, the Vit-tubes contain, another important element of digestion, in the form of fire principle working minutely.

It may very well be expressed by the word 'Arc' we know the arc of the moon. So also we know an electric arc or carbon arc. An arc also means a part of the circumference. It suggests an abstract thing. An arc means a tiny brilliant lightening like fire or light, unstable, quick yet powerful in action.

The outside matter after being influenced by the Arc principle in the main digestive tract, is reacted upon by the tiny fire element performing the tiny work of digestion so as to convert food into body matter.

So due to this tiny arc of the fire element the digestive or transformative action takes place and the matter is directly transformed into specific body matter i. e. end products i. e. bioelements or excreta.

Conversion of outside food material of the five elements into body matter of varying types or forms i. e. into Existents, bioelements and excreta etc; is a certainty. Naturally we are constrained to accept the transforming agent i.e. respective arcs of digestive fire element working in the body, though one cannot find out objectively. One must accept the existence of that principle hypothetically without hesitation. Thus the outside matter according to its category is transformed into existents or bioelements etc. in successive order from the first to the last or in other ways also i. e. directly according to their mutual affinity for outside matter and inside body matter i. e. after the main digestive process is over, some of the objects which have a peculiar similarity with a particular bioelemental structure enter the parts or take the form of the parts in the body immediately. The structural similarity of an outside digestible matter with that of a bioelement in the body creates an affinity for each other by virtue of the general law "similar qualities attract each other",

This is the preliminary step of the knowledge of digestion per Ayurved science.

There is another way of assimilation of outside matter. The skin too absorbs some of the matter covering it. There is a type of pitta i. e. digestive element in the skin. The matter is thus digested and absorbed in the body. Every cell consists of the Pitta existent. This pitta existent of a peculiar quality existing in the skin acts on the substance or matter covering it and absorbs it. As such the qualities of the

absorbed matter are transmitted to have an effect on the local part or even on the body as whole.

Digestive power of a body depends upon its fire element.

In the main digestive organ i. e. ' the great vit-tube ' varied types of actions occur continuously by virtue of motivity principle i. e. Vata existent. Secretion, absorption, transportation, Alteration in addition to the complex action of digestion which takes place by means of the fire element i. e. the pitta existent existing in the different parts of the alimentary canal.

This activity occurs in all the individual cells and organs situated in the tract for the benefit of the whole general body.

There occur two types of digestions in the body. One in the cell body for their individual nutrition, and the other in the tract for the general body, for nutrition of systemic body i. e. for the organised bio-elements.

In this way the digestive action takes place through an 'arc' of digestion situated in cells in the general body as well as in the digestive tract, including all other minor parts or organs in it, like the vital organs liver, spleen, pancreas etc.

A cell is active only because it consists of the vital organ i. e. vit-tube with the Digestive Arc in it.

The outside five elemental matter of certain qualities or properties is transformed into body matter of various types, but of the same respective qualities. So the matter and its qualities or properties are filtered and secreted through these vit-tubes-organs situated in the specific organs in the body.

This Ayurvedic thought will not be understood easily. It will be understood clearly by the following example.

A new born child fed completely on mother's milk, will suffer from vomiting if the mother is given a substance in which the Pitta existent is in predominance. The matter ingested by the mother may not affect the nutrition of the milk gland, but the properties or qualities of the food taken are filtered through the secreted matter from the milk gland i. e. milk. Matter gets changed into substances of similar properties in the body after being

digested. The filterates are transported to the proper place where there is affinity for them in the body. On the other hand if a matter of different quality is ingested it will neutralise the abnormal effect created by pre-ingested matter, In the case of the example mentioned above if the mother will ingest Pitta diminishing objects, the milk will be changed in its character to undo the property of pre-acquired Pitta quality milk. In this way this mechanism has been expressed by Ayurved scientists through the word ' Vit-tubes ' Srctasas.

Digestion in the body takes place in two phases as mentioned above. The first or the main primary action of digestion takes place in the great Vit-tube i. e. in the alimentary canal. Then it is allowed to enter the body matter for secondary digestion in the different calagories of cells i. e. Bio elements, which are allowed to ha\ve their nourishment after acting upon the new matter directed to their respective places. The matter is transported to the cells through capillaries. At their distal part, the internal matter is let loose and allowed to enter the cell matter and the residue taken in and pushed ahead. This may be understood by virtue of the law of osmosis, in a limited sense. The Ayurved says that this circuit of action takes place due to the presence of Vit-tubes, the active vital organs.

Now we shall consider how the main digestive tract functions.

At first we shall consider the simple digestive function. The Five Elemental objects are taken in the body through the mouth. All the objects as well as food objects are classified in terms of the three Existents because of their capacity of having an effect on the human body i. e, on the Existents,

There are three types of objects.Kapha.Pitta and Vata predominating objects possessing the respective Fire element in them. Every element has its own Fire element. This individually existing Fire element in the outside substance stimulates the inner corresponding digestive Fire element, as the universal and individual phases are counter parts of each other. And the fire element so stimulated digests that particular part of food at the particular place in the active form of digestion. The Fire of the Earth and Water elements present in the objects taken stimulates the Fire in the Kapha Existent in the body at Kapha place. There the Kapha quality in the objects i.

e. the Earth and Water element parts of ingested objects are digested. Fire elemental part of the ingested food stimulates the Fire of Pitta Existent at Pitta place in the body and the Fire elemental part of the food is digested, and at last the Wind and the Space elemental Fire in the ingested food stimulates the Fire of Vata Existent at Vata place in the body and Vata part of the ingested food is digested. In this way objects containing Kapha, Pitta and Vata are digested in the three parts of the main digestive tract in their respective order from above down wards.

How was this found out by the scientists? It is quite interesting to know and a natural thing for a truth seeker who has the curiosity of looking at the universe and its activities.

Throughout one's life period, one has to face an attack from Nature against itself and it is to retaliate it within its sphere of activity according to the general rule 'action and reaction are equal and opposite'. It is natural that in the beginning there may be a strong attack in plain or simple struggle or invasion, of course, it is not so in a crooked struggle, as we experience in our practical life. On the other hand the strongest antiferces have to face the attack in the beginning, exactly the same condition occurs in the case of the digestive phenomenon.

Internal Nature's strong attack on hard, heavy object difficult for digestion is made in the beginning with an intense force. Then its force is milder on milder on objects presented for digestion and at last it is still milder on very light objects evidenced in the same rule mentioned above, as both the phases of the universe are counter parts of each other.

The Physiology of digestion

In the beginning the Kapha existent in the body is stimulated by the Earth and Water elements in the food. The Kapha Existent influences the matter and by its own Fire element digests those elements mentioned above and the matter is pushed in the place of Pitta existent for digestion of the Fire elemental part existing in the food. And at last the whole matter is led to the

Vata place for digesting the Wind and Space elemental part in the food. The Pitta and Vata existents in the body are stimulated by the Fire element, and Wind and Space elements present in the food matter. The Fire principle present in the Pitta and Vata Existents digests the respective elements in their respective places.

In the beginning Nature directs a heavy attack which becomes milder in form in successive order in the action of digestion of Kapha, Pitta and Vata objects respectively occurring at their respective places in the digestive tract.

In the beginning hard and strong things become victims to the attack then less hard, at last the light things succumb to the invasion by the digestive power in the body. Nature does not use its energy half hazily to lose it uselessly, but uses it accurately.

This is arranged by the Omniscient Supreme Spirit, through its Great Intelligence Principle as the Sankhya philosophy puts it.

It is interesting to note that HCl acid i. e. strong for chemical reactions, sharp [acting or burning matter is created within the place of the Kapha Existent in order to digest the matter of Kapha qualities i. e. of the Earth and the Water elements, i. e. hard and heavy objects difficult for digestion. Bile an alkali is present in the place of the Pitta Existent i. e. the place of embodiment of the Fire element, in order to digest the matter of the Pitta quality i. e. the substance in which the fire element is already predominant as Sour or Pungent food. They themselves contain some digestive elements so as to be digested easily. A kind of balanced activity is undertaken by keeping a substance of mild form in quality, in contrast to the condition of the first category mentioned above. Then further, both the types of digested material pass on to the third part i. e. in the domain of the Vata Existent. Where the Space and Wind elements in the matter are digested. Here the products so digested are given in charge of the Vata Existent i. e. motility Existent by virtue of which acute movements of the cells situated in that part take place effecting absorption of the proper matter through that part for pushing it further.

Really speaking the individual and universal phases are not against each other, nor do they struggle. They are complimentary to each other. But for the purpose of understanding the subject we have considered the point in this way. In case of mutual interrelation, the powerful force influences the weak. There the weaker in order to exist as a unit, is constrained to submit to the more powerful force. In this case we have metaphorically referred to it as a struggle or an invasion or an attack. We must know clearly that the interinfluencing activities are a part of the universal existence.

A Reader may ask for a proof about the nature of the activity hithertofore described. 'Some outside matter of a particular quality stimulates the same respective quality in the body. 'We know that a sweet object stimulates the end organs of the sweet tasting sensory nerves and a bitter object stimulates the bitter tasting end organs of the sensory nerves etc. Why does a sweet matter stimulate the end organ of the sweet tasting sensory nerves only and why does it not stimulate the end organs of bitter tasting sensory nerves? The modern medical science is not in a position to reply to one's satisfaction beyond the words, "It dose so"

But the Ayurved knows it quite correctly, of course. according to their science i. e. the way of understanding a link of causi and effect phenomenon.

In the future, discoveries by means of minute devices may reveal respective minute principles on the respective end organs of nerves of the taste, reactable by some minute set of principles present in an object, acting on corresponding nerve end organs to acknowledge respective tastes. But the underlying principle i. e. the deeper causative condition may not be known. But the Ayurved does know it, they knew that the Kapha existent controls the condition of the mechanism of taste, i., e. Kapha existing in outside matter has affinity for acting on the Kapha .matter in the organ of taste inducing sweet taste ' Similar qualities attract each other '. Thus the law is proved.

The Organ of taste is composed of the Water element i. e. Kapha existent predominantly. This peculiar Kapha existent consists of other elements also. The sweet matter i. e. Kapha matter stimulates Kapha in the organ of taste. Pungent - matter i. e. Fire element i. e. Pitta existent stimulates fire element present in this

Kapha existent of which the organ of taste is formed. In this way matters of all kinds i. e. of all the five elements having respectively different tastes stimulate respective element present in the organ of taste so as to enable one to acknowledge the specific taste.

To enjoy the taste of a particular object is a Kind of digestion and assimilation of that object or element significantly; a being assimilates the universe i. e. universal qualities, knowable or abstract qualities or absorbable qualities i. e. matter in minute forms. This is a kind of digestion. Whatever takes place in small or finite scale does so on magnanimous or universal scale.'

This strange discovery of the universal law of 'stimulation of qualities by similar qualities', by Indian sciences is quite significant of their right approach to the reality.

Now we shall revert to the subject under discussion.

Thus takes place the main digestive process and the main part of excreta is thrown out from the bowels and the fluid part of excrement i. e. urine is thrown out from the bladder which is filled up by the activity of kidneys, the organs situated in connection with the circulatory system. Nature decides the matter of a particular quality to be thrown out before it is brought to Kidneys where the urine is spilt up to trickle down into the bladder.

If sweet matter i. e. Kapha quality is ingested in excessive quantity naturally the urine is seen to be full of Kapha quality. If the sour food is taken predominantly i. e. Pitta quality the urine is seen to be of Pitta quality. And in case of pungent, bitter food in predominance the urine is produced of Vata quality* All the qualities are determined in the main digestive process previous to the activity of kidneys which perform mechanical activity of separation of unwanted liquid by virtue of the physico-cal principles such as cosmosis and Alteration etc.

Ayurvedic way of treatment works on the phase of the activity of the kidneys efficiently, but not on irreparably damaged kidney matter.

Secondary digestion

Thus the digested product i. e. juice prepared in the main digestive tract enters the heart (i. e. central part,) from which nutritive matter is circulated through the body. This is what is stated in the text. It is evident, that, they have included all the organs which are responsible for coarse or primary digestion in the body as a whole i. e. liver, spleen, and pancreas, lungs etc connected with the alimentary canal and with other systems also.

It clearly states that the vessels, capillaries i. e. vittubes carry the nutritive food consisting of three qualities of three existents to the end products i. e. Bioelements of the body. These are particles conveying abstract qualities in the form of minute matter to nourish the whole body in all respects. The capillaries contain in them the nutritive matter for the usual normal bioelements, namely Rasa-the Juice, the Red fluid-the blood and nutritive material for other parts of the three existents Kapha, Pitta and Vata i.e. Consolidative, Digestive and Motivity principles respectively and for the rest of the bioelements simultaneously, Nourishment takes place in direct manner or through system of channels i. e. from one to its next, through successive resultant effect as exemplified in the case of a bud ultimately transforms into seed, or milk into ghee through stages of curds, butter etc.

Mere knowledge of the chemical structures is not sufficient for understanding the activities of food Juice and other bioelements in the living body according to Ayurved.

Vata the motivity principle an abstract thing by which the body is fed, has to exist with some matter, otherwise an abstract thing cannot exist of itself without any material base. This is also a minute thing, but one can understand it with reason by accepting the existence of the principles in a cell as Existent of the body matter.

Chapter VII

Mechanism of Nutrition

Places of Existents:

Through the light of the digestive function in the human body places of the Existents are realized by the ancient scientists.

In successively three parts of the main digestive tract Kapha, Pitta and Vata Existents are situated respectively and food is digested.

Thus the digestion of the main Existents occurs and the original basal Existents in the body are fed and nourished and the residue of the old is carried forward for use in the body in other ways i. e. in the form of excreta. They are useful because of their own matter having specific properties.

Each of these three main Existents is divided into five types according to the different minute activities performed by each.

In the outer body they noted the three places of the three Existents vaguely. The whole trunk is divided into three parts from above downwards. Predominantly Kapha existent is noted in the part covering from sternal upper end upto the zyphoid process. From the lower end of the sternum upto umbilicus Pitta Existent is noted. In the remaining lowest part i.e. upto pubis Vata Existent is noted.

How were these places of existants discovered.

Leaving aside the question, how this was determined by the scientist's one can understand it by means of simple common sense, and also from the point of view of treatment. By means of the substances excreted through the neatest opening from the parts of the body. A simple emesis will throw out the substance of the same qualities as of Kapha qualities and affect Kapha condition of the body. And a purge will throw the matter similar in qualities of the Pitta and will affect pitta condition of the body. And the distal part of the alimentary canal is cosidered to be the-place of the Vata Existent, the third type of matter as its usual work of letting out the flatus and its .capacity of inducing excitement in the Vata work if the part is disordered in some way or other.

From the mouth upto the pyloric end of the stomach, the part is the place of the activity of the Kapha Existent, and upto the secum i. e. upto the end of the small intestine, the Pitta Existent is situated to influence and in the colon as a whole the Vata Existant is understood to have its place for controlling the motivity phase. In these places the digestion of Khapa, Pitta Vata part of the products i. e. food is carried on, and the respective matter is absorbed and released for their respective functions of their respective Existents in the body, in minute forms at various places in the body.

At first the primary digested material i. e. the new Juice of digested food enters the first Bio element the 'Juice' the Rasa per Ayurved, Then it performs its work and some part of the matter again receives some digestive action from the fire element existing in basal Rasa bio-element, so that the superior product be fit for transformation in the next Bio element, the red fluid i e. blood, the Rakta. Then it passes on to the rest of the Bio elements in succession namely the flesh, the fat, the bone, the neural matter then in the reproductive matter the semen. And according to the opinion of some.of the realizers, in the still further product i. e. the next to the reproductive principle " the Light of the Spirit ".—or Ojas.

Effects of Digestion

The main digestive action takes place in the three stages, as, noted in the previous chapter.

How these individual stages influence the body is to be-seen now.

The effect of matter produced at the end of the first stage of digestion stimulates the effect created by sweet matters on the-body. Then the matter passes on to the next part where a different type of digestive activity takes place. The effect of matter produced at the end of second stage of digestion stimulates the effect created by the sour matter on the body. At last the product is pushed forward in the third part of the digestive tract. The effect of matter produced at the end of the third stage of digestion stimulates the effect created by the pungent matter on the body. Ultimately the residue is thrown out.

The effects in terms of tastes mentioned above are significant terms. Each of them represents a typical effect on the body. That means the whole digestive action

changes the food matter of five elements into the three types of matter to influence the body in the three respective ways to produce the respective phases in the body.

The condition of the body is dependant upon the food as well as on activities.

What is the propriety of such a sort of knowledge of digestion? It is quite useful for bringing in the normal condition of the >>ody and for fixing up the way of treatment.

Take a case of hyper acidity. It produces some generalized systemic effect on the body. In this case the sour phase of the body is in predominance with the sweet phase decreased. The attitude of the body is required to be changed. Therefore excessively sweet phase of the body must be created by certain objects or by certain activities related to a particular time in connection with the digestive functions and with the atmosphere or environment. And simultaneously the sour phase must be decreased as much as possible. So matter creating sour effect on the body must not be supplied. Of course the expected effect can be braught in •through various ways mentioned in the treatment section. For removing a disease we are required to change the attitude of the body towards a particular matter or food in general.

A physician knows the digestive tract. By the help of this medium he can treat a specific condition of ill health in a specific manner to get a specific type of effect i. e. health. This can be clarified by a simile of an image of an object produced by a reflecting medium i. e. mirror.

1) The fundamental Knowledge of the attitude of the body especially of the digestive tract in terms of the three existents, works as"a reflecting surface. (2) Disorder in the existents i. e. the causative condition for ill health becomes the improper image.

(3)Application of knowledge of medicine in terms of the three existents is a kind of adjustment of an object, the medicine and

(4)The expected clear image i. e. the health.

Differentiation in the various parts of the body

Our body consists of different organs, e g, the heart, lungs, liver, pancreas, spleen, kidneys, brain, endocrine glands, other glands, and different bio elements, vessels, nerves etc.

Every part mentioned above performs individually a different type of work in the body. Naturally each part is made up of matter different from the other So their causative factors must also be of different types. Hence their nutritive requirements are also of different types. Ayurved classifies different parts of the body in three types in accordance with their situations in respect with main digestive function. So solid and fluid food matter containing necessary factors in specific proportion for nutrition of each as represented by tastes, have to be supplied to the body which exists in solid and fluid condition. If this not supplied in proper proportion, digested food falls short of some important factors required by certain organs and tissues, and hence organs suffer, and a particular physiological activity is decreased manifesting itself in some resultant presentation of imbalance in Existents or Bio elements All the types of the matter present in the digestive fluid is not used by all the parts or organs of the body. But they take that matter alone for which they have got an affinity.

So different vital organs take their nutrition in proportion from the original digested fluid; and get themselves nourished and become fit to perform their specific activity in the body machine.

The ultimate effect of digestion is denoted by three types namely the sweet effect, sour effect and the pungent effect. The digestive tract is divided into three parts according to the situations of the three Existents Kapha, Pitta and Vata. Organs of the body situated in the domain of the respective Existents receive their nutrition from the capillaries coming to them. They receive respectively different types of nutrition of respectively different qualities because of their respective different activities in che body.

Matter producing sweet effect in the body is required for the nutrition of the parts situated in the place of the Kapha Existent. Similarly matters producing the sour effect and pungent effect are required for nutrition of parts situated in the places of Pitta and Vata Existents respectively.

This is the normal physiological condition occurring in accordance with the law. Matters of similar qualities attract each other to nourish themselves and matters of dissimilar qualities repel causing decrease in each other according to their mutual influence.

Now we shall take into consideration an abnormal action-of digestion resulting from food of abnormal quality or disproportionately in quantity ingested for a long period.

If food predominantly sweet is taken, sweet effect will be produced on digestion in the body, naturally there will be nutrition to those parts of the body organs which require Kapha matter for their nutrition and at the same time the other parts which require sour effect i. e. Pitta matter and pungent effect i. e. Vata matter will suffer for lack of the sour and pungent matter. So the sweet phase of the body is increased excessively. And for the sweet quality assimilating organs some sour and pungent quality matter will be necessary for maintaining the balance of the fundamentally existing three Existants in the cells of those organs situated in the Kapha place. So this digestive phase taken into consideration is altogether hampered due to excessive ingestion of one type of food i. e. sweet food persistently. So the other organs or parts situated in the place of Pitta and Vata Existents within the domain of sour and pungent quality digestion effect respectively, taking active part in digestion, having been deprived of their nutrition, lose their normal capacity of digesting the substances. And the undigested matter i. e. offensive matter will be discharged by the digestive tract which will circulate it in the body. That putrid matter affects nutrition of those organs which again get spoiled progressively resulting in progressive loss of their specific digestive activity. Thus a vicious circle is established in the body. Naturally a number of diseases occur in which deteriorated Kapha Existant predominantly is in an excessive proportion or may affect Pitta or Vata existents resulting in inordinate decrease of Pitta or Vata. We can explain this by applying it to a condition named diabetes, non activity of pancreas, an organ situated in the place of the Pitta Existent. The sour food is required for its proper nutrition. As the body is full of the sweet phase created by sweet food of sweet quality the pancreas does not get proper nourishment of sour matter which is to stimulate the Fire element present in the pancreas to activate proper digestion of fire element received through the food. Eventually the

pancreas loses the sharp digestive activity of controlling the sweet phase of the body. Excessive ingestion of the Earth and the Water elements leads to indigestion of those elements as the fire element existing in Kapha existent in the body for stimulating the fire element existing in the Water and Earth elements which also decrease inordinately.

Partially digested matter becomes a type of putrid matter of a particular quality. It is discharged in the circulation. And the same offensive matter is brought into contact with the same organs which take nutrition from that fluid again to get them selves disordered progressively. So there occurs a permanent change in the matter of that part or gland or organ or tissue resulting in a change in its properties.

In the early stage the marginal vital energy is active but afterwards the organ fails to perform its usual work due to persistent lack of its proper nutrition responsible for creating sour effect in the organ. Then the sharp digestive fire is weakened. In this way the pancreas becomes inactive.

This explains clearly and in a simple way the mechanism of the occurrence of diabetes.

In the same way we shall understand the mechanism of liver diseases. By means of excessive food of the Earth and Water elements the digestion gets weakened. It may be due to indigestible mother's milk or due to outside feeding in infants. The undigested matter released by the digestive tract is reabsorbed by the liver which does not get the fire element or sour effect matter for its nourishment, for a long time. The liver matter gets itself changed and produces a different matter of the liver substance. The liver work is hampered. Cirrhosis, or Anaemia, etc are the results.

The T. B. bacillus seeks the kapha predominant organs e. g. lungs, milk glands, cervical glands, intestinal mucosa etc. It may seek its abode in other Kapha type of tissues also. Similarly the typhoid bacillus has the property of attacking the Pitta Existent as evidenced by lesions created in the intestine, the place of the Pitta Existent. This is all due to the law of universal activity. "Similar qualities attract each other" i. e. "matters possessing the qualities attract each other. In this way many of the diseases of organs or of any other parts of the body occur due to faulty nutrition

resulting from faulty digestion of faulty proportion of food matter of different qualities creating the Sour phase or Bitter phase of the body.

There will be a number of permutations and combinations of different matters of different qualities exerting corresponding influence on nutrition of organs of the body giving rise respectively to different phases of condition of the body i. e. ill health and diseases.

As we understood in our previous pages that man is universe in miniature. That means whatever is present in man is equally present in the universe. The ingested outside matter of a particular quality is acted upon by the body matter of the same quality or by matter of different quality, and the resulting matter is circulated in the body and presented to the parts of body for their nutrition. This eternal circuit is moving on through the body, and also through out the whole universe.

Happiness and knowledge is the embodiment of the spirit. Knowledge and happiness are the food of the spirit, the Soul.

The original Spiritual Reality present in man has created the universe or to be more correct, manifests itself in the form of universe, that means in the form of man also. This universe is presented to man again for purpose of Progress of knowledge and happiness, i. e. for nourishment of his Spirit, the soul. i. e. the manifestation of the Reality presents itself to itself in its individual form i. e. man. In this way the infinite circuit of action is completed. The same thing takes place in the minute creation of the universe.

The way of nutrition of the internal organs of the body is an image of the same universal principle mentioned above (i. e. nutrition of internal spiritual strata) Phenomenon of occurrence of knowledge simulates the phenomenon of nutrition of the physical body.

Man learns a new thing in terms of already known old things i. e. the new thing is assimilated inside and a new resultant reaction is effected. This new resultant knowledge becomes a nutritive entity to his deeper spiritual strata to enable him to learn further a new object in terms of the preassimilated knowledge and so on. So faulty knowledge i. e. faulty resultant conclusion's will misguide his consciousness and will create wrong knowledge' in his consciousness. Correct decisions will lead him to correct knowledge of a thing. That means we are to

understand tin's' phenomenon in other words as follows:- Proper i. e. healthy or correct condition of man's knowledge is dependant upon healthy i. e. correct condition of reflection from inside the spiritual strata in his consciousness i. e. healthy digestion of outside stimulus from within. This is the universal truth. The same phenomenon is seen to exist in the case of digestion and nutrition of a physical body.

Chapter VIII

The principles of therapeutics and pharmacology

A substance becomes a medicine to man by its peculiar application in curing diseases. This subject consists of knowledge of medicine and its application, i. e. its effects on a body, the nature of the substance, its way of action, and its effect on the Existents of the body etc.

The Ayurved science has classified assimilable substances in many ways. No. 1, some general substances like those of simple food used for the maintenance of life; No. 2, a group of those substances which when used will regularise the condition in an expected way. i. e. medicines having pacifying capacity. No. 3, the substances which when used are apt to produce some kind of excitement in the Existents at their places so that they may be easily thrown away from the body in order to regain balance among the Existents; No. 4, substances-which when used bring about direct change in the disordered Existents due to the strong action of fire element in them.

Now we shall discuss some of the points regarding the-action of medicines. How do these substances act on the body? Due to what principle are they helpful to our body in a diseased condition?

Earthly objects are materially of five elements in nature. But what are the active principles that indicate their nature? How shall we consider about the properties of each and every Great Fundamental Element, and see whether any of them is useful to us in determining the category of a substance?

The Space and the Wind elements, out of the five, are-absolute or abstract principles. Their properties are 'sound and touch' respectively. But to man the knowledge of these two properties of the substances is quite insufficient and it reveals no specific knowledge of differentiation in different substances. The Earth element has its own property of odour. Man's sense of odour can not distinguish separately different categories of the substances. So there remain the two Great

Elements namely Fire and Water elements which have in them the principles of sight and tastes as their properties respectively.

Out of these two, the tastes i. e. the properties of the Water Element are indicative of the structure of a substance per their five elemental form. Now another question of the principle of the activity remains to be thought of. We know the indispensable part played by the heat energy contained in the Fire Element. Chemical reactions are related to heat-energy and. in our general practical life also we use it for transformation of a substance into some other expected form.

As all the substances contain primally the Great five Elements. They contain necessarily Heat or Light or Fire Element, It is one of the most active principles in relation to body activities. It is present in the body in the form of the digestive element. It is equally present in food and also in all other substances.

The Fire element existing in outer matter stimulates the inner Fire Element as we have seen in the chapter on digestion.

In the medicinal substances the fire element is active. It influences the body by its positive or negative influence.

In case of the negative it influences the body as " cold " Effect' as against ' Heat ' effect on the body by medicines. This appears to be strange but it is absolutely correct". For instance:—

A covering of wet sandal wood paste on the skin and one of moist mustard powder on the skin will definitely create two different effects. The disorder created by these substances will be cured by applying medicines exactly of opposite nature on the lesion,

In mustard paste ' heat ' is the active principle and in sandal wood paste ' cold ' is the active principle. Some of the substances work by their active principle present in them. Some substances influence the body by certain Great Elements in them as evidenced by typical tastes which stand for predominance of the respective kind of element.

The tastes are namely:—Sweet, Sour, Salt, Bitter, Pungent and Astringent; representing. The Earth and the Water; The Earth and the Fire; the Fire and the Water; the Space and the Wind; the Fire and the Wind; and the Earth and the Wind respectively.

There is also another factors by which the working of a substance is understood. The effect appeared in a different way irrespective of the elemental composition. E. g. Pungent ginger effects like sweet matter on the body ultimately. 'The Ultimate Effect' of digestion of a substance. This can be noted by a specific action on the body, such as gaining in body matter or losing of it, or a different type of activity due to the influence of some stimulating forces. To some extent these things resemble anabolic, katabolic or some different type of metabolic actions respectively. Of course, from the Ayurvedic point of view these words do not represent thoroughly the real meaning underlying the words 'gaining', 'losing' and "some different type of metabolism" as is signified by words like anabolism, katabolism and complex type of metabolism respectively per modern medical science. Per Ayurvedic terminology these words are expressed in the following way. Sweet Effect, Pungent Effect and Sour Effect respectively in the same order mentioned above.

Such different kinds of effects of substances on the body are recorded in Ayurved.

All the kinds of food material consisting all the five Great Elements represented by the six tastes effect the body mainly in one of the three types of effects. These effects are mentioned in terms of the three effects produced by the three tastes namely the Sweet, Sour and Pungent.

There is a fourth type of effect and that is the "Super Effect" or "Super Influence" or "Extraordinary Influence".

We usually come across some substances exerting a typical effect beyond expectation. That means the effect experienced does not in any way tally with the action of the great Elements in it, nor with the Ultimate Effect of digestion, nor with the active principle existing in it, but in an altogether different way. It is called the "Extra ordinary Influence or Effect".

The degree of the effect produced by the physical Element or the Ultimate Effect of digestion or Active principle or Extra ordinary Effect existing in a medicinal substance is intense in the successive order mentioned above.

This makes us understand how a substance works on the body. On such a consideration of all these factors, classification of drugs is arrived at and has enriched the subject ' Materia medica. '

The description of drugs, there fore, is arrived at in the following ways.-

(1) According to their action on Existents or Bio-elements, (2) by Extra ordinary Influence, (3) by means of their capacity of inducing and extracting the putrid matter from the body, (4) by the Ultimate Effect of digestion, (5) by means of the Active principles, (6) by its attitude of curing certain diseases, (7) or by action on certain vital organs in the body etc.

A clearer understanding of the subject will be obtained when the subject is considered through many different phases or aspects of the medical science.

Many thinkers are of opinion, that “the medicines are active only when they are administered through the mouth, so that the tongue may have the taste of the matter which is to influence the body through its taste; “per meaning of a statement in Ayurved

Text— “Medicines are active by their tastes etc.” But

This is not altogether correct. The mouth means the ingesting organ. It may be the actual mouth or any other part such as the colon, the skin etc. i. e. any intaking or absorbing organ. Tastes are indicative of predominance of a certain Gr. Element in a substance, and that the Elements by virtue of their innate properties are to act on the body matter accordingly. Take the case of a man who has lost his tongue or who is devoid of it congenitally Then a question may arise whether substances will or will not work on his body owing to their Elemental composition. The fact is that they work accordingly irrespective of one's consciousness of taste of the substance to be eaten except some sensory reflex actions which would take place in case of presence of the tongue.

We shall now discuss an interesting point which will throw light upon the subject so as to be understood clearly in its own proper spirit.

What is meant by an Ayurvedic medicine?

There is no such hard and fast rule regarding the rights on a matter of medicine of a particular science. It depends upon one's knowledge or view with which a drug is expected to work according to the respective science.

Each and every substance is likely to become a medicine on some or other disease. There is an axiom in Ayurved, which states that, there does not exist a substance which is not a medicine. Hence by means of knowledge of properties, any substance can become a medicine if it is suitable for application at a suitable stage in a disease.

This does not mean that all substances can be stamped as medicines per any science.

A substance becomes Ayurvedic or Apathic medicine if it is use intentionally to have an effect in a specific way as stated in the respective sciences.

For clarification we shall take the following example of the use of the Kurchi plant in dysentery. Extract Kurchi is used in dysentery through Apathic view and on the same disease the root of Kurchi is used through Ayurvedic view. Both are the same things from a superficial point of view. But the principles of application differ in both the systems.

How does this thing happen?

The liquid extract Kurchi is a specific component an active principle made easily available from the Kurchi root. This principle i. e. extract in its usual dose may have an effect directly on the lesion, in a specific manner per Apathic view. And through Ayurvedic view Kurchi root is also used in the same disease, but it does not have its effect in the same manner as mentioned above i. e; directly on the lesion. Kurchi root as an Ayurvedic medicine exerts combined effect on the Existents directly and on the cells indirectly. But there is much difference in the work done on the body by the Kurchi active principle and that by the Kurchi root matter.

Ayurved science does not care for easy availability of an active principle present in a drug. But the total effect of the whole of the matter on the body as a whole is what the Ayurved expects.

When a disease appears in a specific place or a part of the body there does not exist any disorder necessarily in a single phase of the body or part or place alone in the lesion which takes part in the malady. For, a disease is a complex resultant manifestation of causes previously active since long through out the body.

A disorder in a body matter of the heart, liver or Kidney etc. is not the cause of the diseases of the respective organs^ They may be the effect of causes which may have been operating through the body with the help of some other components which are situated in the whole of the body for a long time i. e. long before the actual manifestation of the disease in a certain organ. In short a cause may not be situated in the lesion, per Ayurved.

A body becomes diseased or unhealthy, that means its five elemental usual qualities are deviated from those of the normal qualities of a healthy body. So, for such imbalance some corrective is necessary for the faulty matter to be digested If we use an active principle of a substance it will have its effect on the specific condition or phase of a disease; i. e. on the most superficial phase, the pathological end product or resultant product of the diseased phase of the body. But five elemental qualities i. e. the deeper phase of the body remains in a disordered condition. Only the resultant phase is supplied with some sort of alleviating medicine, and the causative condition remains the same. The resultant phase of the disease may recur and the succeeding condition may be stiffer or harder for treatment by the same medicine which had become useful in the first incidence. This may happen because the deeper cause or the phase of the body may not have been properly treated. The causative condition of the disease had remained in the same state, so as to have been capable of producing the same effect i. e. the same phase of the disease again.

In the natural condition Kurchi root consists of two parts, one the active principle, and the other the residual part. The Active part i. e. The active principle is entrapped in the residual matter by Nature to make the principle ' stable ' at the

place. So if we use the residual part as a medicine to supplement the active principle, naturally both the parts are absorbed in the body where there is an affinity for them. So the matter as a whole is taken to the necessary parts of the body and the active principle in its own proportion is stabilized in the body.

Thus on the outside of the lesion too all the necessities are supplied by the residual part and the active principle has its long lasting effect comparatively on the lesion directly. And the imbalance in the causative condition is minimised eventually and hence there is lesser possibility for the disease to recur, because the Fire principle in the spoiled Existents is also corrected through the Fire principle existing in the root matter which helps the body to regain the normal healthy condition. We understood the activity of matter on the body in the chapter of Digestion.

If again there is a strong persistent abnormal contact creating the same type of imbalance in the Existents and Bio-elements and if that causes the same disease again, the new influence will be too weak to produce the disease. It will do so in a weakened form, because of the stimulation of the fire principle in the body Existents.

In the case of actual application of the medicine the gap between the normal lethal dose and the toxic dose is wide through the Ayurvedic way of administration, and if at all some unusual effects were to occur, they would express themselves through some uneasiness at beginning of a disorder in the existent. So the unexpected new effect may easily be done away with before it becomes a serious form, for, toxic effects are to be manifested, through the Existents. The effects will be known before the nervous system is inordinately deranged beyond capacity for recouping its normal healthy condition. If the drug is used in the Allopathic manner the gap between the lethal dose and toxic dose is too little. So naturally the chance of being poisoned by medicine is more than by the application of the former Science.

This long discussion will point to the difference between the knowledge of application of medicine through the Ayurvedic view and other views of other paths.

The example of kurchi root and kurchi extract may not be the most accurate one, but significant differentiation in views has been pointed out.

Chapter IX

Causes of Diseases

Diseases are of two types one Innate and the other acute or instantaneous. Innate disease means the disease occurring in the body matter i. e. in existents in the usual process or way; and instantaneous diseases arise accidentally by external cause. Adventitious diseases occur in the bio elements directly in the beginning followed by a disorder in the existents. This disorder may occur owing to any out side causative factor which has a capacity to attack or invade the body matter. Virulent microorganisms or accident may be a cause of such diseases.

Here we shall deal with the first type of diseases, namely-innate disease.

Ayurved is conscious of minute form of change in the" qualities of the body matter on receipt of any environmental stimulus. There are also minute differences in the body matter of different individuals. So one type of contact of a uniform quality or of intensity may create respectively different reactions in different individuals. This occurs owing to the respective changes in the body matter.

Of course we are speaking here about minute principles. There are differences in body matter in every being e. g. a king, a beggar, a learned man and an unlearned man, a cultured man, and an uncultured man, a saint and a rogue, a man, a woman and a child etc. Reactions to environmental stimulus are different in each case mentioned above. A begger will not live in his normal usual health in a situation, which is fit for a landlord or a warrior.

So there arise different remedies for different people. This is rather impracticable or impossible. So the common items or factors^of life have been discovered by the scientists catagori-cally, and they have formed a science for the benefit of mankind.

Ayurved states that there occurs some change in body matter when it is acted upon by another outside matter or force and also when it is acting upon other outside matters.

Qualitative changes in the body matter take place at each and every movement of a body and in each and every condition of a body i. e, in the state of motion or otherwise e. g. in a sleeping state etc. and at each and every type of contact with an outside object.

Some of the traces have been understood by the present sciences. E. g. They can accept some change in blood following a sleepless night and in a state of anger etc.

Recently a scientist named Dr. Ungar of Baler University has shown that a black box phobia could be created in rats by injecting the brain fluid of a rat which was afraid of a black box. So the emotion of fear too has resulted in creation of brain fluid of a different nature or of typical character. Evidently the Ayurvedic theories have been proved to be the correct,

Indian realizers have found that the universe is composed of the three types of forces or matters or qualities and every individual object in it exists with one or more of the forces in predominance. So man since his embryonic state has one or more qualities in predominance. That particular proportion of the qualities is the standard for that being through out its life period. And efforts are necessary for maintaining that standard if normal balance is lost in an unhealthy condition, provided that the congenital standard is not necessarily a pathological condition.

We have learnt already that a being digests or assimilates the environment and continues to live. The being and the universe co-operate with each other through a typical relation i. e. contact. A being has senses, organs and a mind. The universe is composed of principles of: the subjects of the senses and the matter for feeding the being through the ingesting organs and it provides a place for life activities of the being. Thus there is the mutual contact of both the individual and universal objects. As normal contact will induce normal health, naturally abnormal contact will lead to abnormal condition of health proportionately to the quality and quantity of the abnormality of contact.

This is the main fundamental principle in respect of this subject.

Usually there can be three types' of morbid contacts; there by creating three types of disorders in the body, more than normal and subnormal contacts will correspondingly create diseased conditions. Besides these contacts there is another type of contact which also becomes a cause of a disease. And that is the deteriorated form of contact. An increased mass will discharge an increased influence of the properties, I 11 there is another type of abnormality i. e. complete change in matter resulting in change of the specific qualities to some extent; resulting in putrid matter or Putrification of matter. The Indian sciences are conscious of the change in properties in another form as an expression of the dormant or latent properties of matter in the previous state: i. e. the change properties in the effect must have been present in the latent condition in the form of previous causes. 'Nothingness' will not create 'Any thingness' or 'some thingness.' For example, the change of milk into curds will show some different properties. The properties were not revealed by the increased quantity of milk nor by the decreased quantity of milk but they are of a different type as seen in curds. The new properties of curds were dormant or latent in milk. Of course, there are some additional factors responsible for the change of milk into curds. In the same way a change does take place in the body matter.

Abnormal contact of senses with their subjects is one of the outer causes of a disease. Hearing of unusual sounds like those of explosions may induce a psychological upset which may create uneasiness in the body i. e. example of deteriorated contacts.

Abnormal contact of the objects in the universe with the organs, for instance, over ingesting of food may create uneasiness in the body. This is a fact experienced by all of us. The vague term namely abnormal contact requires elucidation still more. Abnormal contacts are of three types.

(1) Less than normal (2) More than normal and (3) deteriorated forms of contact. To eat too little, to eat more than required and to eat rotten things are the abnormal contacts of the types mentioned above respectively.

To lie or to steal are the deteriorated forms of abnormal contact of organs mouth and hands with the universe respectively. Not to work at all by hands and to

work by hands beyond one's capacity, are the abnormal contacts of the 1st and 2nd types respectively, mentioned above.

In this one should note that Ayurved has included the defect in conscience also. By such kind of abnormal contact guilty conscious is created. That psychological condition effects on the body which insted of getting flourished gets contracted in some local parts of the bady. Thus the normal flow of Vata is. Obstructed and deviated. The resultant effect manifests in some form of uneasiness in the body. Then a disease may establish if the same case remains persistant!}'. The mental condition like 'repentance' influences the body to undo the previous effect produced by the offence of the conscience.

In this way one can understand the three types of abnormal contacts of the rest of the organs and senses of the body with the universe.

In the same way not to respond to natural calls i. e. to withhold the stimulus for evacuations of the residues is also a deteriorated eontact of excreting organs. This condition leads to deviation of the flow of Vata existent in the body which is spoiled by residual matter. To perform conscious or unconscious activities of the body in distorted postures also excite Vata existent. E g. Sneezing in an abnormal position of twisted neck etc. may create dys-ease in the part of the body.

Raw food juice created by insufficient digestion occured due to Weak Fire Element or indigestible food or for in excessive quantity is also one of the innate causes of diseases.

This will dearly show the peculiar view about the causes of diseases per Ayurved.

At first the normal characters of the Exisents change and result in a condition of imbalance in the proportion of the existents. So the existents are the main target against which physician has to combat and fight with the help of the Fire element. Outer causes are of secondary importance to Ayurved. Ultimately what happens in a body attacked by a disease? The imbalance in the condition of the existents i. e. the imbalance in the deeper existence of the body. We are therefore required to improve the character of the changed existents and the resulting condition of health of the body will take place of its own accord.

Besides this there are many additional factors that cause imbalance in existents. Time or Nature i. e. Seasonal conditions. Positional fluctuations of the Sun between the tropics of Cancer and Capricorn exert an effective influence on the earth. This condition effects on the three existents in the body.

So also time in relation to digestion in the body and also different conditions in a day and night exert corresponding influence on existents in the body. And the past actions in the previous life of a being become a cause for ill health. From the point of view of spiritual science the past faulty actions done in a previous life by a man become a component part of his internal spiritual strata in the new succeeding life.

These impressions become one of the causative factors to some extent for one's succeeding life, for the formation of his physical body also. Hence men of similar dispositions are seen to lead their life respectively in different ways owing to the difference in this internal spiritual factor. This problem is a subject of a different science, which will be dealt with in that context.

At first the normal character of the Existents change or begin to change, then a peculiar phase of health which is called ill-health sets in i. e. indirectly a condition of change in qualities of the Existents is created. So these Existents become a cause of ill-health and they require to be treated.

As such the Existents themselves are considered as the paramount cause of a disease in Ayurved.

What type of effect do these abnormal contacts produce in the body ? The changes in the body matter are revealed by signs and symptoms as a result of imbalance in the usual proportion of the Existents.

Every being is a unit of the three Existents in a particular proportion. That proportion is the standard of health for that being. If that standard falls down, whatever be the reason the normal condition of health is changed into a condition of ill-health.

The effect of abnormal contact leads to a corresponding degree of change in the proportion of the Existents qualitatively and quantitatively or in

the third way namely materially i. e. putrefaction of the existents revealing through deviated qualities.

Counter action by reflex stimulation from hyper acidic gas-trium or burnt skin creates similar effect, i. e. the Pitta quality effect, on the parts of the body which are situated within the sphere of influence.

Nervous excitement in digestive tract may effect in stimulation of diaphragm, the Vata quality effect.

This kind of change occurs according to the general laws of ' cause and effect ' already mentioned. 'Similar qualities attract and enrich themselves while dissimilar qualities meet to decrease each other in proportion.

Chapter X

Stages of Diseases

In how many stages does a disease actually occur? Ayurved like the other medical sciences holds that there exists a gap of some period between the abnormal contact i. e. the beginning of the influence of causes on the body and the manifestation of a particular disease. Some period for incubation is necessary. The word incubation is understood in relation to the mutual activity of micro-organisms and the body per Allopathy. Here in Ayurved it has got a wider sense. All kinds of innate diseases manifest themselves by some stages in a particular channel.

By means of an abnormal contact there arises a corresponding abnormality in the body matter. It may be due to insufficient digestion by innate weak Fire element or due to excessive indigestible food or by some or other reason. The abnormality induces corresponding similar quality in the body i. e. an increase or decrease or putrefaction in the existents. This kind of change affects the usual natural places of the respective existents in the body. The condition develops through persistent abnormal contact of the causes. Then the condition gets irritated through the usual physiological activities occurring in relation to digestion of food or to effects occurring at different times in the day or in relation to condition of seasons in Nature etc.

Then the condition begins to influence the body and enters the circulatory system and creates secondary lesion in the weak parts by lodging itself in it i. e. for the changed matter. Then it influences the whole body machine and begins to expose itself and manifests itself through peculiar signs and symptoms of a certain disease.

These stages have been named in Ayurved as follows: — Accumulation, Irritation, Expansion, and Stabilization and at last

manifestation. Generally the diseases of the body matter of a certain etiology occur through this channel.

The disease is cured in the same way he. by breaking the link efficiently by a typical way of treatment.

Oceurance of diaeases

The subject will be more clear by dicussing a concrete example of oceurance of a disease.

Oceurance of diseases through disorders in the existents.

We have discussed this topic to some extent in the chapter on "Mechanism of nutrition " in one of the aspects i. e. diseases concerned with specific organs situated in the specific place in the digestive tract. An example of the organs situated in the domain of the Pitta existent was there cited. In this chapter we shall discuss the oceurance of diseases as a total effect of digestion in normal and in an abnormal condition and its power to create diseases in the body matter i, e. in existents and bio elements.

We shall think first of the Jungs as they are one of the most important organs of the Kapha existent situated in the Kahpa place i. e. within the place covered by the upper end of the sternum and the zyphoid process of the sternum.

The discussion will throw light on the Ayurvedic concept of the oceurance of diseases.

The lungs are formed out of the blood bio element at the time of its fundamental origin in the early embryonic stage; the stage is not presented to objective view. Some part of the blood is formed of the Pitta existent but the Pitta existent itself is formed of the residue of of the blood bioelement. There is such a close relaion between the blood and the Pitta existent.

Lungs get their origin from these matters. This very fact leads one to infer the activity of the lungs before getting any detailed information about their activities, that they must perform some kind of digestive activity in the boody.

The lungs are the main place of the Kapha existent from the point of position or stability or working of the Kapha existen_t in the body. The gastrium is also a place

of Kapha existent which gets produced there. It can be likened to a factory producing the kapha existent.

The Ayurved includes the activity of the lungs in the digestive activity, as evidenced by the statement, "the whole of the digested product enters the heart for circulating throughout the body for the purpose of nutrition ". This clearly means, that, all the pre circulatory activities and conditions or positions the body matter exist within the phase of digestive activity, that means the product exists in incompletely digested condition before reaching the left side of the heart from which the nutritive matter is circulated through the whole body. And more over the blood going from the right side of the heart to the body matter of lungs is not meant for their nutrition which takes place by means of other arteries in the circulatory system.

Now we shall try to understand the subject through the light of Ayurved.

The lungs have got a typical position in the body as compared with that of the other organs. The whole of the partially digested food matter with the impure blood in the venacava, is forced into and pulled back through a bed of a kind of gauze named ' Lung tissues ' by the right side of the heart. All the food juice is made to pass through the organ ' the lungs '.

There exists no other organ except the liver through which the whole food juice is carried compulsarily. In this case the right side of the heart does the mechanical work of a valved pump. The right side of the heart is also in contact of such an incompletely digested food juice. Thus the matters passing through the two sides of the heart are of two different qualities.

The food juice before reaching the lungs contains five elemental parts in an ununiform or uneven proportion. It is yet to be moderated so as to be fit for the use of the organs and tissues of the body i. e. bio elements etc.

The lung tissue performs a typical digestive activity. It stands first of all the organs in the body and faces the influence of the five elements present in food for which here is the last occasion to get reacted by the digestive activity of the body.

In the first stage of digestion we noted in the chapter of digestion that, the Earth and the Water elements present in body and in the food exert mutual influence over each other. The same thing takes place here also. The lungs have to face against a stronger attack of the Earth and the Water elements in the food

Naturally the lung tissue has to be prepared out of a stronger matter than the matter flowing through the capillaries in the lung tissue in order to face the mechanical force with the qualities of the five elemental food juice coming from right side of the heart.

If the matter may not be strong enough to hold the five elemental food juice, percolation may take place outside the vit-tubes. So the lung tissue is toned properly so that the matter is induced to pass through the vit-tubes in the usual manner of a flow. And the whole of juice is moderated or engaged, or brought in uniform condition.

The food juice passes through the distal part of the capilla-rise in the lung tissues i. e. vit-tubes which perform their usual vital actions of transference of properties or qualities between the lung tissue and the food juice. If the food juice contains more of the Earth and Water Elements i. e. Kapha existent, the tissue absorbs the matter and becomes itself saturated, and on the contrary if the food juice is lacking in those elements the tissue gives the matter with the qualities, from its own body matter to the juice in order to preserve the normal condition of the Rasa, the juice the first bio-element and to the blood, the second bio-element which carry nutrition to other parts of the body.

Now we shall treat this same topic from the point of the occurrence of Kapha diseases. Persistent intake of excessive Kapha matter in food induces saturation in the lung tissue with Kapha existent, along with already over existed Kapha condition in Rasa and Rakta i. e. 1st and 2nd bioelements respectively. And by reflex stimulation it induces the corresponding type of reflex action on the parts or organs in vicinity, situated within the sphere of its influence.

This is the Accumulation stage.

Then due to the changes in the seasonal or in other conditions of environments or ingesting of food of the same type or food of different types, happened to be ingested by some chance or due to occasional desires created due to seasonal conditions, such as desire of cold drinks in summer etc., excitation or irritation of the pre saturated Kapha existent takes place in accordance with the law of causation. E. g. In the increased Kapha State sour, salty, pungent or astringent or bitter matters will create respectively different effects in the body in combination

with the accumulated Kapha in the body. The different abnormal products thus created possess respectively, different qualities which influence the body in different ways to produce correspondingly different resultant effects in it.

The new putrid matter is impregnated with deviated qualities so as to enable it to affect the different systems or organs in the next stage. This is Irritation stage.

Then further it begins to expand or to circulate in the flow of nutrition. It should not necessarily flow through vessels in the circulatory system. Through reflex stimulation also it may expand its sphere of influence and affect other parts according to its capacity.

This is also a way of flow of vata existent. The product may enter the circulatory system to vitiate the body by its own quality. This is circulatory or expansion stage in which the product according to its affecting capacity or according to the affinity created or already existing in the organs for that morbid product or due to weakness of an organ etc. influences the body. Then this new type of abnormal matter i. e. disordered Kapha existent lodges itself in the new situation to create some uneasiness. This pathological condition stabilizes and at last manifests in form of a certain disease.

Thus the condition passes through all the stages.

In these stages the deviated signs and symptoms exhibit occasionally in form of prodromal symptoms of a disease.

In this way the condition of lungs is directly and readily affected by the Kapha existent. Similarly the decreased Kapha condition in the food results in decreased condition of the Kapha existent in the lung tissue which drags in the Kapha quality from the blood coming to it for its nutrition, and a phase of decreased Kapha existent in the body is produced.

It is interesting to note the effects of extraction of Kapha by vomiting administered for treating the increased Kapha condition of the body. The gastrum becomes devoid of Kapha matter as it is provided in less amount i.e. purposely withheld. Naturally the food juice also is effected. The nutritive juice is lacking in Kapha quality. So the over saturated condition of the lungs in increased Kapha

state begins to decrease on the other hand later on it begins to absorb Kapha from the food coming to it for its nutrition. Lungs require Kapha matter for their usual nutrition. Thus repetition of extraction of Kapha by vomiting ultimately decreases Kapha in the body.

In this way the stomach and the lungs i. e. places of Kapha existent control the Kapha condition of the body.

Patients with diseases in which emaciation is the main feature do not suffer or it is found that they had not suffered since long back from 'cold' or fluid expectorations from respiratory tract. And on the contrary the patients of anabolic attitude may complain of bronchitis, cold or headache etc., signs of increased Kapha existent.

In this way the Ayurved in holding the lungs and its activities in the digestive phenomenon is not at all wrong nor unreasonable nor impractical nor untheoretical.

This discussion about digestion of Kapha existent occurring in lungs from the Ayurvedic point of view will throw new light on the character of the causative conditions of diseases of the right side of the heart and of the lungs, it is ardently hoped.

Now we shall consider the course of adventitious diseases. Diseases occurring instantaneously, giving no chance to spoil the body matter in usual course of nutritional channel in existents and bio-elements. The disease takes place in the bio-element at first due to any kind of accident, then it may reveal in any form eg. shock, dehydration due to escape of blood etc.; in the form of general systemic affection or contact of forcible cold breeze while travelling through a speedy vehicle etc. resulting in local affection in the skin, or by cold etc. The effect may then be carried to the body matter to reveal in general systems in the body i. e. through existents and bio-element. Virulent quick acting microorganisms may attack one or more bio-elements immediately ¹ in the beginning. Then it may produce generalised symptoms. In these types of diseases Vata existent is active to play the havoc. The other two existents help it. If the condition remains for long period it may follow the usual natural course of occurrence of disease.

For treating such kinds of diseases efficient medication by quick acting medicines is necessary.

From the point of view of the modern medical science we can appreciate this typical digestive and assimilative activity of the lungs.

Digestion is the work of the Fire Element. Consuming is the work of fire, and consuming means oxidation of substances which get acted upon by the fire element. And oxidation of the food juice takes place in the lungs. This is a well known fact.

In this way we are constrained to accept the correctness of the Ayurvedic theories.

The extract of lung tissue is administered to increase the coagulability of blood. It imparts Its Kapha quality to the blood.

This is quite scientific from the Ayurvedic point of view.

The extract is also used through ointment to decrease coag-ulative property. In these case the digestive property of the matter situated outside the capillaries i. e. by counter irritation, is taken advantage of.

Chapter XI

Diagnosis of Diseases

This section comprises of knowledge of etiology, prodromal symptoms, actual signs and symptoms, differential diagnosis, trial treatment and prognosis of a disease. These things are investigated through some ways of examination of a patient for a disease.

Diagnosis of a disease means diagnosis of the condition of existents in different stages of a disease and of kinds or categories of diseases i. e. of different attitudes of body matter in relation to diseases.

We have already known that a disease i. e, imbalance of existents and bio-elements does not occur spontaneously but manifests through some stages in which corresponding type of symptoms are exhibited.

In the beginning we shall deal with an 'abnormal contact.'

Abnormal contact e.g. of faulty environments or of faulty food etc.:—If the patient is conscious of an abnormal contact which has a capacity to induce some kind of change in the body correlating with the type of the disease for which he has appeared before a Vaidya, then some direction about the effect of the abnormal contact is suggestive of probable cause of the disease. Then the Vaidya calculates some inference about the influence of the causes exerting over the body and determines some thing. Some times outer causative condition is never exposed at all. Then on investigation of previous symptoms one can draw conclusion of some causative entity and some inference is arrived at regarding the influence of causes exerting over the body. The inference is determined in the light of different stages of diseases dealt with in the last chapter. Then prodromal signs and symptoms of the disease presented before the actual manifestation of the disease are considered with the etiological inference and seen whether they tally with each other to arrive at a definite direction.

Then further actual signs and symptoms are thought of in the light of a disease in coordination with the points already considered through the previous investigation

Patient's condition of organs should be examined whether varied types of signs and symptoms are created to link them in one category, or in different categories, according to the complications created in the long run of the course of untreated disease.

Tendency of diseases should be looked for whether gaining of the matter or losing of it etc. or of putrefaction of the body matter, so as to enable one to take a direct step against the disorder.

In the text some prominent symptoms have been considered as diseases and classification of all the possible conditions having a capacity to produce the symptoms have been considered. After all disorder is to express through symptoms only. Just as we classify students in a class in many ways e. g. according to intelligence, according to merit in individual subject, according to physical structure such as weight, height etc. and in many other ways. Similarly the main symptoms have been held as standard for consideration of the condition manifesting through as many possible ways in the light of disorder in existents and bioelements.

Thus almost all symptoms have been classified in different ways i. e. according to individual existents or within the groups of two or three existents etc. In the text the following main symptoms have been included as separate diseases. E.g. Fevers diarrheas, coughs, purpura and dysentery etc. occurring through many conditions of existents and bioelements etc.

In this system of medicine importance to the knowledge of name of a disease is not given. The knowledge of condition of existents which is to be treated efficiently is considered to be of much importance.

Regarding this point the fact is worth noting here: - Disease may be the outcome of new environments which were perhaps not present in a healthy man on the earth long back say some centuries ago. The diseases occurring in future may not appear to exist at present, but may result through new environmental causes in the future acting on the then human body, as the universe with the environments is altering or changing continuously, owing to the eternal character of movement in the universal creation.

So one science can not be complete by taking the superficial phase of end products or end creation, the temporary or momentary aspect of the universal reality into account. Unless it deals with the deeper strata of the reality it can not reach to the maximum degree of correctness. The Ayurved stands in the latter class of the sciences.

The Ayurved can know the diseases exposing in the future and can deal them efficiently only due to their consideration of the deeper i. e. more real aspect of the reality of the matter.

So the text has boldly said that a physician should not feel ashamed of ignorance of the name of a disease, he should know the correct knowledge or the condition of existents, bioelements etc. then he is able to treat the case successfully and correctly to relieve the patient from his ailments.

The Examination of the patient is done by three ways— (1) by means of sight. (2) by means of touch and by means of investigative queries.

The condition of existents, bio elements and excreta is to be understood. The examination of excreta is also very useful. Excreta does not mean only faeces or urine; Every bioelement has its own excreta. From the condition of excreta also one can understand the condition of the matter at its source of origin. Then by touch i.e. palpation also many things are revealed Then by means of investigative queries one can understand the problem to determine the specific condition.

So by means of three fold ways of examination one can understand the condition of ill health. Diseases of bio elements have got a peculiar property of effecting or affecting their preceding or succeeding bio elements in a specific manner.

Some diseases occur owing to blockage of the vit. tubes in which faulty material enters. Thrombotic condition in vessels is a coarse example of the sort.

The nutritional flow from the first to the last bio element is blocked in some way or the other. It may not be evident necessarily by objective means.

It will compel one to understand it hypothetically by means of deviated signs and symptoms of nutrition.

Diseases occur due to protracted or deviated flow of Vata existent which is to be regulated.

Besides these there are conditions of excessive anabolic or catabolic nature or attitude of the body producing corresponding ailments. In acute emaciation or in excessive obesity pain in joints without rheumatism or arthritis etc. may be present.

This condition is called dependant or indepenat condition of diseases.

If disease is not treated for a long period or not treated properly for considerable period its roots pierce in other bio elements in deeper strata. In this case the treatment is required to purify that strata for getting proper cure. In some cases if the disease is not properly treated, the improper treatment stimulates or effects on the other types of body matter. Eg. A case of ' cold ' a condition of increased Kapha existent may exhibit some symptoms of heat in some other part of the body i. e. a condition of Pitta quality. So only plain or simple type of treatment is not useful. By any one type of treatment the other is affected to be worse.

Some times the ' cold ' is to be treated by means of the treatment on flesh bio element because of piercing of the disease in the deeper strata.

There are some diseases occurring due to enveloping or enmasking of existents by each other due to a new abnormal contact occurred in chronological order. It may not be necessarily the complication of the former disease but may be a special entity. This type of condition is also to be noted by a vaidya The science directs students by the following directions.

A patient should be examined for existents, bio elements, excreta, place of patient i. e. catagory of the place and place of disease in the body, strength of patient and of disease. Time, season for exposing of diseases, specific time of increasing or starting or of decreasing the ailment. Condition of Fire element. Diathesis. Age. Habits and acclimatization or any kind of

addiction to; mental tolerance or grade of culture. And food of the patient. Through these points one should think of a disease.

In short all the possibilities for occurrence of disease are to be taken into account by a physician.

Ayurvedic type of diagnosis is self instructive or suggestive of the treatment. When one says Kapha or Pitta is increased automatically one can understand that decrease is necessary and that expulsion or pacification is the only way.

Such a correlation or interrelation does not exist in any other pathy. Eg. If a case is diagnosed as bacillary dysentery, or typhoid or ascities etc. one has to refer specially the corresponding specific remedies over the conditions. The treatment section in the modern medical science is not developing in a particular direction but at its own accord i. e. by fluke or by accident, or by experiment etc. Due to this type of development of treatment section, the science never progressed hand in hand in the light of correlation among the sub sections of the medical science i. e. knowledge of specific attitude of body mechanism and knowledge of creation of diseases, and the knowledge of substances in capacity of medicine etc.

Diagnosis and treatment are the two sides of a coin of which the breadth is the the science itself. While the matter of the coin is the abundance of varied types of remedies i. e. of medicinal substances and other paraphernalia with the physician who stands for its currency value.

Only knowledge without medicines is of no use to mankind.

Chapter XII

Principles of Treatment

We learnt from the previous chapters that, an abnormal contact leads to increase or decrease or putrefaction of the consolidation or Digestion or Motivity phase of the body i.e. a condition of change in the Kapha, Pitta and Vata Existents respectively, qualitatively and quantitatively. The effect corresponds to the degree of intensity of category of the abnormal contact i. e. affecting capacity of the abnormal contact.

The ways of increasing the matter in the body are fixed, so also the ways of decreasing the body matter are fixed or definite.

Now one may ask ' how the matter in the form of body is withheld '. The Answer is that, the Supreme Spirit holds it through the Supreme Intelligence Principle. Some of the principles like the principles of osmosis, or force of adhesion or cohesion or nervous influence through constrictors or dilators etc. or any other principles accounting for a particular individual phenomenon help us to solve the problem to a limited extent.

From the point of view of the Indian science of material Reality the Wind, the Great Element, the Fundamental Motive Force of the universe represents the Vata Existent per Ayurved.

Practically the Ayurved holds the Vata Existent in the place of the spirit which is taken to be the spiritual power acting in the capacity of the universal consciousness to do the best possible in the situation for the benefit of an existence.

Through this view Ayurved gives much importance to the Vata existent. And efforts are done to regulate its condition i. e. to bring in the normal balance. It is the inspiring element for the remaining two existents which are helpless to hold the life if they are not aided to by the Vata existent. The next important principle held by the Ayurvedists is the Fire element, which is the transforming or converting agent in the digestive activity.

So it is evident that this system gives much attention to these principles. Now we shall discuss the matter further. Increase of matter is

dealt with extration of the matter i. e. putrid matter through the natural outlets nearest to the places of the situations of the putrid matter Eg. Mouth rectum etc. Vomitting will -wark for getting out the Kapha matter from its natural place i. e. gastrium. Similarly a purge will help us to get out the putrid Pitta from its natural place i. e. small intestine. And the last Existent the Vata is controled by the enemas administessed in colon the natural place of the Vata Existent.

As Ayurved science gives much importance to Vata exisent naturally Enemas to control Vata also got equally much importance. They say that treatment by enemas is too much effective and it alone becomes a major part of Ayurvedic treatment.

Ayurvedists have found only three important substances to work efficiently on the three existents. The substances are honey, ghee and sesame oil for controling the Kapha, Pitta and Vata respectively.

The remaining trace of the putrid matter is treated to digest there and there only in the place where it is. For this action strong medicines are used to stimulate the fire element in the body and in the existents.

In case of decrease in the matter nutrition is induced by so many ways eg. stimulating fire element by treating the blockage of vit-tubes if any, by substances which effect gaining of matter in the body etc.

Medicines are prepared in a peculiar manner so that the are impregnated with the properties of the drugs so as to facilitate Vaidya to use them in different stages of different diseases in differeut patients. Medication is facilitated by making use of the knowledge of effects of different condition of nature of the body i. e. on the existents etc. E.g. Medication on specific existents is executed at specific times in relation to day and night, different stages in digestion of the meals in order to obtain expected effect on the body.

Some times there is contra indication of extraction treatment due to weakness or oldage or pregnancy etc. So digestion of the putrid matter is undertaken.

Some times disease in an organ or in a part of the body is treated through a bio element from which the certain organ is originated, though no kind of disorder is seen to exist in that bio element.

Some times the putrid matter is expeled through the blood by means of veinesection. By this method a reflex blood rebound is stimulated. Generally all the putrid matter flows through the blood. So by means of veinesection link of development of a disease is cut down.

Thus varied kinds of ways of treatment have been expressed in short terms as follows.

Two fold treatment: — Extration and pacification.

Three fold treatments: — digesting the matter by the fire element in the medicine, digesting the matter by stimulating the fire element in the body matter itself and pacifying and extracting treatment.

Pentagonic treatment:—Vomittirig, Purging, Enema, Instilling nasal drops, Installation of oil on the head. Some add veinesection to these five insted of the last one.

Diseases are stabilized in the body for a long time varying from a period of as short as of few days to a couple of years or more, the condition making stiffer progressively. So to cure these types of diseases a special process on the body matter is made for softening or loosening the diseased matter, so as to make it capable for detachment. The meaning of softening and stiffening should not be taken literally but for the purpose of understanding the words are used. Softening is to be taken in the sense of easy accessiblity of medicines to effect expected change in them as againt the word stiffening, as ineffectiveness to any-kind of medicine.

So stiffer condition of disordered existents are to be softened or moistened or loosened by a peculiar process. It is called softening, moistising, and looseing of the disordered existents. It is done by oils,

simple plain sesame oil or aided by common salt and sweet matters etc. The oil with salt or sweet matters are administered through mouth or by enemas in a disciplinary manner with other treatment concurrently like steam bath etc. to get expected softening and for bringing the putrid matter so softened by oils with other substances, into the digestive tract for expulsion by vomiting, purge and explosive enemas in case of putrid Kapha, Pitta and Vata respectively. This process has to be repeated for a number of times to drive the faulty matter out of the body.

The question may arise as follows, the softening of putrid matter may occur due to respective process of medication but what is the proof for their entrance in the digestive tract ?

We learnt that matters of similar qualities attract each other. The Digestive tract is a spiritual organ of an intense qualities. And all the parts are joined with other parts of the body through vessels, nerves and in other ways also i.e. through lymphatic system etc. We can use one common but accurate word 'vit-tubes' for all these. It itself is a great vit-tube. So correlation between digestive tract and the rest of the body does exist through Existents bio elements etc. The action by virtue of the rule 'attraction of similar qualities' is intensified in the digestive tract than the action occurred in any other less spiritual parts in the body. So the putrid matter according to its capacity of entering into the circulation in the body flows towards the matter which has got affinity for it Thus the putrid matter enters the tract in the usual places of existents and is driven out by expelling process by repeating it for a number of times.

In the body subcircuits of activities are established around some vital centre. Digestive tract is one of these circuits qualitatively similar matters are attracted there.

This knowledge of Indian science regarding the vital attitude of the body for attraction of the putrid matter in the intestines is a genuine thing in the medical science.

Effect of treatment by extraction of putrid matter outside the body is comparatively more lasting than that obtained by other methods.

All these things are explained for the treatment in the general body. Now the disorders in the local parts are dealt with as follows.

Increase or decrease of the matter is effected through the inlets and outlets in the vicinity of the parts eg. Nose, ear, mouth are used for affections of the head.

In case of some of the local affections counter irritants, burns, leeches, cauterization by various objects such as different metals, fluids like oils. etc. or ash prepared by burning medicinal herbs useful on certain disorders.

The subject must be considered through many phases and aspects which have been dealt with in the previous chapter.

We have learnt In the chapter ' mechanism of nutrition ', the inter relation of the existents, of their places, of the effects of digestion at different stages and of substances in relation to the body i. e. existents and bio elements etc.

By taking into account the attitude of the digestive tract a physician is able to induce a certain expected phase in the body to combat a certain form of disorder i. e. imbalance in existents, bio elements and excreta etc. so as to bring in the expected balance in the components of the body i. e. normal healthy condition.

It is an ideal treatment which treats the body through its deeper medium to obtain real natural cure without hampering other systems in the least.

Ayurvedic treatment satisfies all the tests or criteria of a good treatment.

One might have watched from all these description a peculiar view of Ayurved for dealing the subject. They hold the complex total matter as an entity possessing different qualities or properties concurrently but predomination of one i. e. Vata Pitta and Kappa in a unit of matter. They donot take into consideration a single phase of the body i. e. superficially manifesting end products. The attention of Ayurvedists is directed to deeper

strata rather than to the superficial strata which is considered as an effect of the former cause i. e. deeper strata.

Another speciality of Ayurved is that they consider the fire element, the motivity element and innate causes of diseases, and treat those factors. And speciality of Ayurved lies in pacifying action of the body after extraction of .putrid existents through the gastro intestinal tract. They knew that the putrid matter by some process on the body eg. Oiling, loosening etc is attracted in the digestive tract as evidenced by respective signs and symptoms. Then the putrid matter is expeled out of the body.

Any way the Ayurved is a subject to be experienced. One wil- appreciate its knowledge only when one is impressed by its benefits obtained on its practice. Now nothing much is remained to be told. Only one last thing is that, readers or truth seekers are requested to enjoy the sweet fruit of the tree of Ayurved by themselves only. The science is not a novel but the actual experience collected by the realizers and promoters of this science from the times immemorial. At persent majority of Indians are enjoying the benefits.

Y/hile practising ' medicine ', one should not forget to take Ayurvedic view also into consideration, as it thinks about the problem through a deeper strata i. e. comparatively a more real aspect of existence of life, a predominant phase of life.

It is quite a "pleasant thing, to treat a case and also to get oneself treated through Ayurvedic view.

Chapter XIII

Principles of Vital Activities

Now one more interesting point regarding this subject has remained to be thought of. And that is, the principles around which the Ayurved science revolves or is centralized.

The principles of material existence of the universe have been discussed in the relevant chapters namely the second and the third of this work.

Now other principles responsible for vital activities have to be considered so as to make the subject more lucid from the point of real fundamental knowledge of the science.

What is meant by activity? It is a kind of movement for fulfilling some purpose. Movement means a change occurring between different objects or of different types of changes occurring in one object. The change may be positional or material. In this way we can understand that it is a relative condition.

So thus two or more objects come into contact to influence each other. Influence means to act on other objects through one's own properties. To possess some kind of property is an inherent character of every matter created in the universe. So to exert its force on other matters in its vicinity is the property of a matter. To exert one's force positively on other objects means influence of the former on the latter.

So what is the purpose of the influence ? It is to give its own properties to the other so as to change the other into those of its own qualities—if the latter is not of the same quality— so as to enable it to exist and enrich themselves. So the purpose of influence is to 'exist'. And the action of acting on the other objects is a kind of digestive activity. So influence means a kind of ' digestion '.

Exactly the same thing is meant by ' digestion ' occurring in the body. We have noted the same thing in the chapter of 'digestion ' and ' mechanism of nutrition ',

The body influences on the ingested food material and tries to induce its own properties in it so as to enable it to be one with the body itself. And all these things happen for the supreme aim ' to Exist '.

Different types of qualitative and quantitative conditions result from the complex activity namely ' Influence '.

How does this influence take place and through what principles? We shall see it now.

The principles are as follows.

1) Similar qualities attract each other and increase themselves in intensity and dissimilar qualities repel each other and decrease themselves proportionately in their respective degrees of mutual influence over each other.

2) Similar elements stimulate similar and corresponding elements in the body.

3) Abnormal contact spoils the corresponding places or types of places of the respective existents in the body.

4) The putrid matter is attracted towards the digestive tract and is expelled by means of extraction treatment.

On what grounds are we to accept these principles?

A student with curiosity and a truth seeker will not be satisfied without getting to know these principles from the point of the reality i. e. in relation to the deeper aspect of the universe!

Every object on the Earth is attracted towards the centre of the Earth.

We all know that individually the gravity of objects exert attraction among themselves in accordance with the degree mutual influence over each other.

The activity taking place in finite units is the image of the

Universal activity occurring on magnanimous scale is a well known thing. Gravity means weight i. e. heaviness i. e. a quality. So law is proved. 'Similar qualities attract each other etc'

But its broad application in other sections of the universal activities has not been taken into account by any of the scientists even by those who discovered the principle. It is the Indian sciences which could understand the extension of its operation through the other sections of the universal activities.

To Exist, Exist and Exist is the deepest aspiration and character of the inner most Unique Reality, the Spirit, the paramount cause of the universe. The law of causation states that the properties present in 'cause' must exist in the 'effect'. This is true in case of spiritual phase or influence also. Attitude of existence is predominantly present in the universe i. e. in the universal finite and minute objects also.

For 'existence' a consolidative force is necessary. Consolidation indirectly means attraction, that means the force of attraction as a property exists in a matter. Imperceptible or unknowable state of the original fundamental qualities began to manifest themselves i. e. began to become knowable or perceptible. The infinite abstract principles had to manifest themselves in finite and magnanimous form for existence. Naturally reinforcement of the qualities had to take place. Reinforcement means addition of force. Naturally two qualities of the one category must meet to increase themselves. And if two different qualities meet together what will happen? We are bound to infer that they will exert their influence over each other so as to vanish themselves and to remain in some resultant form of qualities in case of unequal different qualities come together. So naturally the rule has been wordified by the Ayurved in the following words, 'similar qualities attract each other to enrich themselves and dissimilar qualities meet to decrease each other in proportion to their mutual influence exerting over, each other. This is an axiom in Ayurved. This same principle of activity of the universe is the base for the universal activity of the arithmetical entity, the unity, namely addition, subtraction and remainder respectively in the same order mentioned above.

Thus the fundamental Unique Supreme Reality with Its Spiritual qualities manifestes in the form of universe. This means that the universe is a degraded form of the Potential Supreme Spirit. The pure properties of the spirit are enmasked or got degraded for the supreme purpose i.e. to 'Exist' the deepest faculty of the inner most spirit. So the summed up qualities induce positive existence, it may be said and a complete sub-raction induces death i. e. vanishing, imperceptibility or negative existence. And a remainder of a substraction may be understood by coming together of two different qualities influencing each other for manifestation in the form of varied types of varied characters in the universe.

These vital principles are the fundamental basic principles of the activity of the universe. Multiplication and division are the intensified forms of the same principles namely addition and substraction mentioned above. The Spiritual Entity influences the vital activity in the same way. E.g. the influence of a very little amount of a medicine effecting a cure in a big physical body, and loss of body matter from a big body by little abnormal contact etc. simulate multiplication and division in vital activities.

Tiius the first principle has been understood. About the second we may say that it can be understood in the light of the first and also through the discussion in the chapter of 'digestion' in this work.

Now for the third principle we shall start to discuss the problem in the following way.

All activities take place by the Will of the Spiritual Element through the principle ' motivity ' i. e. the Wind, one of the Great Element, or factor of the universe.

The same is the Vata Existent in the human physical body per Ayurved. All the activities occur in the vital vessels i. e. in the vit. tubes existing in or pervading the whole of the body.

Activities occuring through the channels established in the body like those of circulatory, nervous systems etc. are very limited or restricted to some of the catagories of activities or movements. E.g. the motive force in

muscles or influence on dilators or constrictors etc. by nerves in general or local parts respectively in the body or overflowing an organ with fluid in the vessels or absorbing of the fluid from the organs eg. inflammatory condition or dehydration in diarrhoea etc. by vessels in local and general parts through circulatory system in the body etc. are the coarse and minute forms of examples of the activities taking part in the body through some established channels in the body.

All the movements in the body can not be accounted for or can not be understood in the light of the knowledge of the channels in systems established in the body alone.

Different systems in the body are the products of the universal evolution i. e. a kind of categorically classified matter i. e. end product of the universal creation: But there exist fundamentally still many properties in the universe i. e. in the finite unit also All those faculties can not be governed by the evolved end products which [are specifically classified and separated and to exist in a different form of matter to influence on the body and to perform a particular activity by virtue of its special property acquired owing to the evolutionary change occurred in it and induced to work through a specific channel established for it. Here in these cases infinite spiritual power existing in matter is restricted and compelled to act in a specific way or channel.

In this way the systems in the body act intensely but within a limited sphere of activities. Moreover the form of progressive evolution is separating or going far away from its original Reality. So it is a progressive degradation of the universe from the point of view of the original Reality.

We have understood through previous chapters that the smallest i. e. a finite unit of the universe is the universe in miniature. So it does possess all the infinite qualities or properties of the universe i. e. of the Reality itself in a miniature form. So naturally it possesses all the extraordinary powers of the Supreme discovered up to the present day and those which are yet to be discovered in the future and also those undiscoverable by man owing to his limited consciousness or sphere of knowledge.

Vit. tubes are the vital or spiritual units performing the vital abstract activities of holding the life unit properly. All of their capacities can never be known objectively in any laboratory. This innate existence or position of the spiritual element helps us to solve the problem under question. A matter flowing through a restricted channel is a typical thing, however small or finite the matter be, still a spiritual deeper strata of a minute form exists basically and its influence is more powerful than that exerted through the superficial strata of the matter in a coarse form.

To influence by its innate capacity of intensity is an inherent spiritual property of a substance. So by virtue of this property a matter influences other objects in its vicinity either through an established channel enabling the substance to flow away or otherwise i.e. through a non established way i.e. by conduction or radiation. By its spiritual character the properties are radiated around the substances and they effect or affect the substance in their vicinity according to their affinity for the influence i. e. If the other objects are of similar types they may be enriched in the qualities or they may counteract the effect by inducing a new substance of some different qualities.

In this way we can understand a way of an activity and its capacity to influence on other objects through the vit. tubes in the body.

Now a question arises why and how do these activities influence and spoil the respective places of the existents. And under what circumstances or conditions they do not spoil.

One's common sense may say that the actual pushing in of the objects will create corresponding similar effects in the body i. e. in the digestive tract by stimulating similar elements in the tract. But it is rather difficult to believe in a thing or in a statement which says that an abnormal external contacts also influence the body and affect in the same way as is affected by internal abnormal contact i. e. by stimulating similar or corresponding existents and their places in the body.

We observe in our practical life, that a man susceptible to. Cold catches cold, or fever or bronchitis etc. immediately on exposure to cold weather or to cold water' in rainy season etc.

Other men may suffer from these diseases after persistent abnormal contact. The symptoms are exhibited of the increased

Kapha existent in its place i. e. spoiling of the Kapha place takes place.

Similarly if a man is exposed to October heat or becomes a victim for burns or is working near a furnace, he is prone to contract disorder in place of Pitta existent i.e. ulcers in. intestines, hyperacidity etc.

These effects are produced according to the capacity of affecting the body by similarity of the matter and properties with those of the respective places in the body.

The outside matter of specific qualities affects the skin and vit-tubes, through which the properties are delivered by means of channels of circulatory system or through channels of nervous system i. e. through reflex stimulation etc. or thirdly by radiation etc. according to the intensity of the properties to the rest of the body matter which is impregnated with the predominant properties which are received from the vit-tubes.

Any way predominant or forcible properties induce awakening i. e. the qualities effect attraction of the same quality and enrich themselves to expose in form of imbalance in the existents in the parts of the body i. e. in their prominent places in the body and in the digestive tract.

Why should the digestive tract be spoiled?

It is because the digestive tract is embodied with the matter of specific qualities with a more intense form. So naturally attraction of those qualities and of properties takes place. And the specific character of the ' digestive tract is such, that it digests the attracted matter as much as possible then it delivers and drives out the residual matter produced by the digestive activity occurring on the putrid matter received by the digestive tract through the internal circulation, The residue is attracted in the tract for expulsion. And in case the due treatment of expulsion is not attended to, the digestive tract and

the body again gets spoiled, because of the non expelled residue existing in the tract affects the new attracted matter from body towards the digestive tract for digestion. So the malady gets developed by compound interest type. So expulsion of putrid matter is the soul of Ayurvedic treatment and a speciality of the Ayurved. And thus the work of spiritual organ namely the great vit-tube i. e. the digestive tract is of much importance in the Ayurved. In this way the fourth problem is also solved.

The ways of actions in the body may not be evident to the objective view, but may be known by subjective ways sometimes a keen observer may note it.

In some diseases like the externally attacking, adventitious diseases in which abnormal contact is not so strong as to pass on to the internal side i. e. to enter the digestive tract they will create local affection of the sort i. e. of the same type of the effect on the parts contacted.

For example :— A man contracting a disease of ' cold ' due to his travelling open headed through a speedy vehicle by contact of cold air will not show any generalised symptoms of disorders in any of the existents in their respective places. Naturally the treatment through the digestive tract also is not useful. An application of hot pack or fomentation on the skin which had the abnormal contact of cold air will cure the disease.

Similarly microorganisms causing acute disease in the bio-elements will try to spoil the existents and their places after their influence is well established on the body. In these cases quick acting treatment is necessary to check the destructive action of the virulent poison or sepsis.

This is the way we get to understand the role of an abnormal contact played in vitiating a body in a particular and specific manner.

In this system of thoughts one can understand the universe its activities, normal and abnormal conditions of the human body, The normal and abnormal influence of the universe on the body. | Causative condition of

diseases, the substances like medicines and feed etc. and the treatment etc. in terms of the three existents i. e. indirectly in terms of the Reality itself, because, the knowledge of the Existents is deduced from the knowledge of the Ultimate Reality. Such a correlation does not exist in all the subbranches or subsections of any other medical science prevailing in the world at present.

What Ayurved has thought of is the most predominant phase of the medical science.

These principles had been brought to light by the Indian sciences; or we may say the same in other words, that, the Indian sciences learnt about the universe and its activities through the light of these eternal principles.

Like the principle of Gravitation, the knowledge of the circulation of juice and blood in the body through the heart occurred to the Indians before about two scores of centuries of years when they were discovered for the modern world. They understood it as an image of their universal activity on magnanimous scale. The modern scientists brought them within the scope of calculation by virtue of the nature of understating the finite phase of the universe and its activities.

Superficially the principles appear to be insignificant because, no troubles for complicated laboratory experiments are required as are required for securing knowledge of the universe through the objective sciences but their capacity of guiding mankind in the province of real eternal knowledge is subjected to many objections. On the other hand the capacity of the Indian sciences of directing the mankind towards the Reality, the ultimate aim of the universe i. e. of man is extraordinarily surpassing all other ways of getting the knowledge.

The ways shown by the Indian sciences are but a flash of thoughts enlightening one's heart subjectively. The principles inferred are the shortest possible ways for approaching the truth.

The simple principles were not brought to light by any-other science except the Indian sciences. And they covered up the sphere of knowledge

which had been discovered so far by the present modern sciences, of course, from the point of view of the principles. Nay! The modern sciences did never over take the Indian sciences, nor will they do it in future because of the direct or internal approach of the Indian science towards the reality, the embodiment of the soul i. e. of the truth seeker himself.

So one is constrained to presume that:—

The universe is governed by the rules brought to light by the Indian sciences and the universe is to be governed by! Hem only till the last moment of its existence until an another more reasonable or more appealing science is found to account for the universal creation than that done by the Indian sciences.

This discussion previously in the context would have made the subject complicated and unintelligible to a new man to whom it would have been difficult to have a broad grasp of the subject at that stage of development in the work.

In this part we have dealt with the eternity of the principles of Ayurved.

If a Super human power of creation of the universe is bestowed upon anybody of us by the Supreme, what would be the plan for eternal maintainance of the universe i. e. for inter activites among the finite creation in it?

What sort of attitudes will have to be induced in the outside objects and in the body? For digestion of food and that for reacting to the environmental influence, way of occurance of diseases, way of actions of medincines on the body and way of curing the diseases etc. Will be the problems before us.

The Real honest thinker will think the problem independ. Antly not dependant on any particular incomplete science prevailing at present. But at last he will be constrained to think that no other inspiration would be better than that enlightened by the Ayurved science.

Part 2
Comparative Valuation of Ayurved
Chapter I
Comparison with other Medical Sciences

To consider a thing in a correct sense one must know other similar things capable of misleading one from the other. Even to understand any disease correctly differential diagnosis is necessary. Similarly to understand one science one must study other similar sciences. Thus to understand the exact sense of Ayurved or other pathies say allopathy or homeopathy or any other medical science one must study the rest of the sciences from the fundamental points of view.

We shall therefore start to examine similar and dissimilar aspects or views of the respective sciences so as to enable us to differentiate the speciality of one science from the other.

Let us try to compare the general view of Allopathy with that of Ayurved.

There are fundamental differences between the Ancient Indian sciences and the modern sciences. We have already explained the matter in the first chapter.

Now we shall discuss the same in quite a limited way but sharply.

We have already mentioned in a vague manner the end products or bio elements to a certain extent. But they are definite in reference to a living matter.

The modern medical science considers a number of end products in different systems in the body in the light of chemical structures as the standard units of the end products of the body. It is evident from appreciation by the medical world of inventions in medicines i. e. chemicals acting upon end products of the body i. e. on certain chemical structures considered as standard in respectively different systems in the body, This fact itself will point to the direction of the progress and development of the modern medical science, occurring at present and to occur in future.

The modern medical scientists have not struck the deep fundamental roots of the complex origin of the complex universe. But their knowledge is directed to the sub branches of the tree of the fundamental knowledge of the creation of the universe. Such a knowledge may provide a temporary sweet fruit in the form of a temporary cure of a disease or relief of a nasty symptom etc. But it will not pacify one's hunger for KNOWLEDGE of the condition. One will be fully satisfied at heart if there will not arise any doubt about the perfectness of the preferred science.

By virtue of the modern inventions in sciences knowledge of the finite objects or principles increases without bringing correlation among varied principles discovered by the scientists.

The modern sciences discovered innumerable principles but definite in nature without correlating with each other as against the Indian sciences which discovered principles in a limited number, indefinite in nature but correlating with the knowledge of the Unique Ultimate Reality of the universe.

What is meant by the word Allopathy? It is a system of treating diseases by inducing a different tendency in body matter by a medicine.

This definition does not suggest any particular science to be its base. But it is an accepted presumption, that it is dependant upon the modern objective sciences, namely physics, chemistry and biology and also other things beyond these sciences i. e. acceptance of phenomenons of activities which can not be understood by applying any of the rules mentioned in the sciences mentioned above.

In the development of sciences difficulties arise first and then they are solved. Similarly in the development of modern medical science the scientists came across unusual conditions which were examined in the light of the knowledge of the basic sciences mentioned above. Then other sub-sections e. g. pathology, pharmacology etc. came into existences.

What we call ' water' is H₂O chemically. It is neither allopathic nor non allopathic substance, similarly the substance ' penicillin ' the fungal matter. It has enriched the allopathic materia medica. In this way most of the medicines

are found by fluke or by accident and further even by clinical observation by experiments in chemical laboratory.

Thus strictly speaking we may say that allopathy has no definite base as the Ayurved has its base on the Indian science of material Reality!

Now we shall take into consideration the main features of the science and compare the common and uncommon points with those in Ayurved.

1) Allopathy mentions a number of specific chemical structures i. e. end products in the different systems in the body as standard. And efforts are made to maintain that particular standard for normal health.

2) They invent specific active principles out of medicinal substances or chemicals to act upon the specific disorder in the body matter known by means of pathological examination.

3) Discoveries of different kinds "of dangerous micro organisms responsible for corresponding different diseases in different parts of the body, induced inventions of specific antibiotic, bacterio static or chemotherapeutic agents for dealing respective diseases created by respective causative factors.

4) Immunization to some organisms against respective diseases is being attained by introducing same matter in the body.

5) Injection therapy.

6) Material or organic diseases in different organs and their specific symptomatic treatment by some principles or drugs such as Anti diabetic, Anti anaemic.

7) Points of views of occurrence of diseases.

8) Predominant feature of the science is curative and not preventive.

9) Hygiene and Public health sections.

10) Medical jurisprudence.

11) Toxicology.

12) Role of Endocrine glands.

We shall discuss these points in detail and point out the Ayurvedic view.

1) Different structures of the body are the end products or superficial view or aspect or a phase of the existence of the body arising from the deeper existence of the being. Knowledge of these substances through the light of chemistry is the knowledge of the superficial aspect of the body. These may differ to some extent in different individuals in accordance with their respective conditions of life. E.g. habits, food and activities in relation to different zones on the earth etc.

Ayurved treats the existents i. e. the causative condition of life as standard. They are the deeper cause of the superficial form, the effect. A proper cause will have a proper effect. So Ayurved treats the disordered existents.

2) The knowledge of a pathological end products facilitated allopathists to discover a number of specific medicines to neutralize the specific conditions. As reactions to one stimulus in different individuals are different due to one's relatively different condition of life, inducing respectively different effects. So a number of medicines for one particular type of disorder had to be discovered. In some cases the medicine is useful and in others it is not. This difference is due to the difference in the causative condition existing in the body. So Ayurved is reluctant to understand the importance of specific medicines on specific diseases, eg. Anti asthmatic, Anti allergic, antirheumatic, anticholinergic, drugs like antihistamines, phenyl butazone or drugs like promazine derivatives acting on nerves etc. These drugs like depressor, neutralizers, or effecting on the body in different way work on superficial phase of the body matter and not on deeper more real strata.

3) Discoveries of different microorganisms induced inventions of respective antibiotic or chemotherapeutic drugs. This type of treatment is really valuable to check one of the phases of the diseases. The drugs directly

cut down the future disastrous effect. This is one good side of the treatment which is not devoid of disadvantages also. Besides the properties like antibiotic, chemotherapeutic etc. of the drug there exist many other latent properties in a substance. Eg. as a substance in the universe the drug is formed of five Great Elements. This Elemental form of the universe i. e. of the universal matter is a deeper or more stable and more effective phase of the substance. Through this view these properties of five elements are not taken into account when a drug is studied through the modern sciences. These five elemental properties are in action concurrently but no attention is attracted to this fact as they are to work through the subtle deeper medium. The effect takes place gradually and not so quick as seen in chemical reactions, the superficial surface phenomenon of conscious universal activities. Due to ignorance of the effect of five elemental properties of the drug on the body there appear systemic derangements following extensive use of antimicrobial drugs. The drugs may affect components of the blood and tonic treatment is necessary to regain normal strength. But such is not the case in Ayurvedic treatment which is manifold in action. Disordered existents are brought to normal condition; the existent itself becomes healthy and becomes so strong that it does not allow microorganisms to live in body matter to affect it again. No tonic treatment is required as the necessity. Fire element of the body is stimulated.

4) Immunization is an important feature of allopathy. An immunity is acquired by insertion of weak dangerous bacteria into Juice, blood or flesh bio elements which are given the chance to digest them, so that the vital part of the body may transform it into unharmed product to the body when the organisms happen to come in contact with the body in near future.

The reactions are those of digestion. Through Ayurvedic view also it can be accepted. But the Ayurvedists did not follow the way of injecting the foreign matter in the body matter directly. They think that the foreign offensive matter should follow the usual way of nutritional flow of the body. It should enter the body through digestive tract and there the main fire element should act on it and try to digest the matter systematically i. e. the Earth and Water elements present in the foreign matter to be digested in the first part i.

e. Kapha place. The Fire element in the substances in the next part i. e. Pitta place and the Wind and Space elements in the last part i. e. Vata place the tract. However some of the vaccines are administered through the mouth now a days and the effects are not discouraging.

Some times the inserting of vaccine by injections may produce serious effects in the body in case of its faulty manufacture or strong material.

5) Injection therapy is one of the specialities of the modern medical science. This way of medication is more useful in condition where the ingesting organs are inactive owing to some serious complication such as unconsciousness or due to shock, affections of throat etc. and quick improvement of the superficial end products of the body such as combating dehydration, collapse or for efficient penetrability of medicines in body matter through capillaries and some other indications. The drug is directly brought into circulation to get expected effect.

In this way the juice, blood or flesh bio elements digest the medicine inserted in them. Injudicious use of this type of medication the vital organs or organs of deeper penetrability also get spoiled immediately and the case takes up a complicated course progressively by means of harmful drugs entering other systems or organs. The signs and symptoms of the original disease are enmasked by other adventitious symptoms created by complex medications through injections etc.

6) They don't know definitely the causes of diseases of vital organs such as Liver, Kidney, Heart, Pancreas etc. Treatment is meant to control one of the pathological phase of the disordered body matter or of protracted activity. E.g. Insulin in diabetes, Liver extract in anaemias, Vitamins in avitaminosis etc. Ayurved tries to find out the fundamental causes which induce disorder in the body matter of the organ or in its specific activity by their capacity of affecting the specific existents in the body. And a corresponding type of treatment is administered.

7) There is no specific understanding of occurrence of diseases. They go on adding causative factors one after the other, such as, diseases due to infectious bacteria, virus, bacilli, spirochaeta, protozoan, parasite, deficiency, chemicals and many other types and systemic and constitutional diseases etc.

They are unable to understand correlation between different relative conditions or attitudes of the body and that of causative factor existing concurrently.

They note corresponding changes taking place in respective end products which are attacked by the particular causative factor e. g. The different stages in life cycle of malarial parasite effecting corresponding changes in blood cells, different stages of body matter in inflammatory process, blood picture in anaemias etc. They try to find out medicines to cut some of the links found out by means of pathological examination. Ayurved tries to know the condition of the body in the light of existents which when disordered give chance for the causative factor to influence on them. And the treatment is given to bring their normal balance or condition.

Why does Tb. bacillus affect lung tissue or typhoid bacillus affect intestine. A Uopathist cannot reply satisfactorily to this question with reasons. Ayurved says that they attack the tissue by virtue of the general rule of activity. 'Similar qualities attract each other etc' They attack Kapha existent in lung tissue and Pitta existent in intestine because the respective bacilli must have formed of a peculiar type of Kapha or pitta existents respectively. Otherwise there is no reason why should they attack the respective organs. Observation of their origin, e. condition or flora in which they are cultivated etc. and their attacking places may reveal to confirm our inference that they are formed of Kapha and Pitta matters respectively. And in addition, this view will suggest the future probable complications which would be produced by those matters in the body if it is not treated properly. No other medical science forwards such kind of correlation between the substances and their influence on the body.

This science has got curative feature rather than preventive one. It is quite natural, because they do not know the fundamental properties of the universal

objects e. g. effects of atmosphere or of other environmental conditions on the human body, the nature of the body and of Reality in terms of some definite principles so as to correlate all the sub-sections in a typical link of cause and effect. Ayurved has preventive feature predominantly. As it knows correctly about the items mentioned above in terms of the three existents. Ayurved gives stress on the directions given in the section named ' Preservation of normal health '. There will be no chance for man to become a victim to any disease normally if the directions are attended to.

Public health section is undertaken by the modern medical science. The success is obtained by means of efficient cooperation by people of different Nationalities through great organisations working for higher ideal i. e. for serving mankind. An increasing inter relation or close contact among the people in the world residing in different types of environments badly need in such kind of organised efforts to save mankind from attack of disease creating factors on people who may not be related to it. Let us clarify this statement in the following words.

A man or a group of people living in a place in a peculiar environmental condition carelessly happens to give a chance to create or to establish a disease or its causative factor which is propagated to the rest of the population in the world due to the close contact by speedy vehicles. Other people of weaker vital power become victims to that disease. In this way a number of people are likely to get affected by one person in the world. So efficient organization of people with higher idealism of doing good to the whole of mankind should work to check or to eradicate such things in order to save mankind from such disasters.

In the times of Ayurved the world was not so little to have close contact between distant parts as is experienced in this present age of industrialization. This all occurs due to common interests of group of people though living in different parts of the world. This phase of human life is to increase progressively. So they should gather to preserve or maintain their common interest such as of 'health.' To work for health for all people is also a higher ideal though not the highest one. So people whose such developed conscious is awakened should undertake this sacred work.

This was not the condition of the world in Ancient Ayurvedic time. If the advantage of the specialty of Ayurved is taken by the present sciences, mankind by the help of all the possible means and ways granted to them by Him without restricting themselves narrow mindedly to only one of the particular ways.

10) Medical jurisprudence is a section which is a very useful for dealing the matter in the court of judicature. In these present critical days a man may be required to face any situation liable for judicial intervention. In emergencies one is likely to suffer in the struggle. So to decision on some points. The modern medicine by virtue of its nature facilitates the judge to understand the situation from the perceptibility point of view restricting to legal points only. The modern medical science studies the finite phase of human body matter or activity. This helps one to understand the situation correctly. Regarding this branch of the medical science Ayurved which deals in vague things, falls short of giving any correct possible information.

11) Toxicology is also very useful thing in present age. In this present industrialized civilization man is likely to come across highly detrimental poisons, chemicals etc. Specific antidotes are of much value. This type of abnormal contact was not a problem at the time when Ayurved was in usual practice, as there was never a chance for oneself of coming into contact of such fatal things which are now easily available from the market. However Ayurved deals in this problem. They considered to a limited extent some of the herbal poisons such as nuxvomica aconite, snake venom and few other poisons which were present then i. e. say before a score of centuries.

12) Endocrine therapy:—Important role played by endocrine glands in physiological activities is beyond question their multiphasic action is more potent on varied parts of the body. Many a time's simple usual treatment is not effective. This thing suggests the consideration of other way to obtain expected health. All the medicines do not work uniformly on all organs, as we have stated in the work previously. So the causative factor for different organs are respectively different. Some diseases respond to endocrine therapy if there is deficiency of it in the body sometimes not without disadvantage.

Ayurved through its varied types of treatment thinks the matter in terms of the three existents only. They do understand significance of the complex symptoms created by disorder in the body matter though they are not conscious of the disorder in a specific part i. e. gland. They think the complex disorder through the fundamental aspect and treat accordingly. Success of treatment depends upon knowledge of the condition and of medicines.

Other sub branches of the medical science e.g. diseases of senses, midwifery, gynecology are dentistry etc. are well developed in modern medical science of course through the same principles which have been discussed previously.

Surgery is skilled crafts work on living body matter through the principles brought to light by that science. Ayurved will help to minimise the incidence of surgery to some extent.

Homeopathy:

Homeopathy is also a developed system of treating diseases. Main feature of the science is the treatment phase and is like that of symptomatic treatment. Minute signs and symptoms, mostly symptoms, are named by name of a particular substance which when given in excessive quantity to a normal healthy man creates those complex symptoms in him and by the same substance in minute dose prepared by a peculiar process, the symptoms are decreased or pacified and indirectly disease is cured. Feelings of patients i. e. psychological condition of the patients is given much attention to. Success depends upon the accuracy of the view of the doctor treating a case. There is no space for thinking, about the reality through a specific channel of reasoning for inference through some light of specific link of cause and effect-For a thinker it is no science at all, in the sense we understand the meaning of the word 'science', i. e. one of the ways of understanding the reality of the universe through a particular link of cause and effect. There is no specific link of cause and effect to enlighten a student with knowledge of any of the general phase of the universe or of its activity.

Generally we do not come across with such kinds of principles expressed through Homeopathy. In any other section of universal activities. Similar qualities attract each other etc. the rule forwarded by the Ayurved is slightly applicable to the activity of medicines on the body per Homeopathy. Experience of curing effect of medicine in minute dose on the similar disease i. e. similar symptoms created by it in excessive dose is a fact though a strange thing. In this case we may accept the inability of man's mind to understand the universal activity which is Infinite, most potent, spiritual etc. beyond consciousness of man.

Let us think in the following way to get the subject more clear. Take for instance a case of pneumonia.

It passes through three stages namely inflammatory, exudation consolidation or curing of the disease.

In order to avoid inaccuracy we shall name the medicines used per Homeopathic system by name A. B. C. for the three stages mentioned above respectively.

1st stage converts into 2nd stage. This thing does occur by virtue of cause and effect phenomenon occurring in the body resulting from inter activities between outer environments, body-condition, its activities and some other causes etc. Through the Ayurved effects of all the factors on the body can be understood in the light of knowledge of existents i.e. five elemental form. Through the Allopathy some thing can be said reasonably according to physics, chemistry or biology etc. But through Homeopathy one cannot say anything. Now let us consider other phase of the problem i. e. treatment phase. Through Ayurved the knowledge of medicine and that of unhealthy body i. e. disordered condition of existents correlates from fundamental point of universal origination. Through the Ayurvedic view fundamental inter relation of the medicines used in corresponding stages of diseases can be understood efficiently, of course, from the point of view of that science. Through Allopathy something can be understood to some extent through their basic sciences. But through the Homeopathy one can not understand any thing regarding this problem.

Suppose medicine A is useful in the 1st stage and B is useful in the 2nd stage. What is the corresponding inter relation between A and B medicines with the 1st and 2nd stage of the disease fundamentally from the point of material existence of the universe ?

Whether the principles of the 1st and 2nd stage or principles of A and B are the next succeeding stages or steps in the link of universal manifestation. or they are related in any other ways etc.

Homeopathy fails to reply reasonably to such questions beyond the fact that cure is experienced in respective conditions by such and such drugs.

Bio chemistry:—this is also a system of treating diseases within a limited sphere. They hold some fixed number of chemicals in a specific proportion, responsible for maintenance of the healthy human body. Disease, according to them, is a corresponding manifestation of disproportion or decreased amount of any of the respective chemical or chemicals on provision of which impregnated with different intensities, the particular condition i. e. symptoms of the disease are vanished i. e. indirectly disease is cured.

This is true in limited sense as compared with the vastness of knowledge of multiphase activities of multiformed universal matter i. e. mutual influence of environments and human body.

All the riddles regarding the subject can not be solved through the light of this theory.

More over superficial strata i. e. material condition of end product is given attention to.

Chapter II

Miscellaneous

This chapter will deal specially with specific problems, such as, allergy, cancer, vitamins and general view etc.

Allergy:—It is a kind of a peculiar attitude of dislike to some of the substances.

It is a kind of chemical idiosyncrasy. Contact of some substances result in abnormal physiological activities in local or general part of a body. Eg. in skin, in the digestive tract, in the respiratory tract or in the circulatory system etc. through some nervous activities in the parts affected.

There appear varied types of symptoms which disappear on administration of anti histaminic drugs. These drugs neutralize the poison affecting the body. This attitude of the body some times appears congenital and is some what difficult to treat for obtaining permanent cure.

Now we shall consider the problem through the Ayurvedic point of view. The known or unknown matter becomes indigestible in the body due to weakness of the fire element existing in the main digestive tract or existing in the bio elements. The condition reveals itself through deviated signs and symptoms of the three existents in the affected local part. Category of the unknown or known faulty indigestible substance is recognised by its capacity or property of attacking an existent or bio element by virtue of the universal rule of Ayurvedic physiological activity namely, ' similar qualities attract each other ' etc.

So the causative factors as well as the disordered condition of the body can be understood in terms of the three existents and a corresponding proper treatment can be instituted for obtaining efficient cure. Other types of treatment eg. depressants acting on the nerves in the local parts, or chemical antidote etc. give temporary relief. The malady is atlast overcome by innate power.

Anaphylaxis is a kind generalised reaction a more serious form of the same sort.

Anaphylaxis or idiosyncrasy may be in some cases imported i. e. acquired or may be hereditary in nature and is significant of lack of vitality, a deranged condition of the inner spirit.

This problem might not have been a serious one to Ayurvedi-sts in an olden times. Very little is mentioned regarding such an attitude of a body except some reference slightly significant of the problem through such following words or alike. ' One particular condition of existents is not equally beneficial to all the beings uniformly. A strong poison to one kind of life may be a suitable medium or flora or bed for culture for some other life,' etc.

The digestion of foreign matter through the usual natural channels i. e. in the main digestive tract ultimately may effect in converting the harmful matter into unharmed one, more readily than the digestion occurring in the bio elements due to direct access in bio elements which can not digest and assimilate the foreign matter i. e. comparatively raw matter given in their charge to digest.

The incidence of such kind of problem is more in a society living life full of artificial way than that present in society living in comparatively natural way. The terms artificial or natural ways denote the ways of life which concur or follow the same direction of Nature's activity.

The usual course of the creation of the body takes place in a peculiar way i. e. from deeper ultraconscious causative strata to superficial conscious strata. And not necessarily by virtue of the laws of sciences dealing superficial aspect like chemistry or alike which consider the world from superficial to deeper aspect directing man to handle the human body machine through that view. So the natural channels of creation and of manifestation are hampered. Thus no chance to Nature is given to execute its natural vital influence and it is compelled to follow a protracted flow of creation. In this way some sort of original spiritual power is lessened. Thus the body will react in a respectively different way to different substances. So this problem is more worrying to people whose numbers of generations have been brought up in an unnatural ways of life.

Cancer:—A deformity of body matter i. e. of tissues, may be observed in any part of the body but more so in soft tissues. There are varied opinions regarding the causative factors which are not definitely known or traced out.

Abnormal contact giving rise to a new structural change in the body matter is generally understood as cancer. Cause may be physical or chemical.

At present we can say from the presence of high incidence in people suffering from some chronic diseases for which many types of chemicals are ingested in form of medicines which influence the body tissues and create abnormal contact. The reaction manifests in form of a material change in usual bio elements. This change is called the cancer.

Artificially prepared complex chemicals to allay pain in chronic diseases or to neutralize some pathological end product or some kind of depressant drugs for controlling an activity of a disease etc. eg. alkalies in chronic hyper acidity; drugs for arresting glucose in the body for diabetes or drugs to control asthmatic attacks, etc. are the examples of the sort respectively.

To take such kind of medicines is not a natural thing inducing a normal contact with the body but it is an unnatural thing creating corresponding abnormal contact with the body i. e. with the different types of body matter.

Every matter in the universe is five elemental in nature-This property of a substance is not taken into account when a drug is considered through the science of chemistry. Besides the typical chemical properties of the drug other five elemental properties are also active to influence the body. The drug should get digested by the ' Fire ' element existing in medicinal substance and by the Fire element existing in the body. Then a foreign substance i. e. outside matter or food etc. become unharmed to the body to nourish it properly.

This is the fundamental Natural law. In the beginning the new drug is digested by the body matter in contact by the inner spiritual power i. e. marginal vital force. Afterwards in the long run the drug remains in raw condition and it is at full liberty to influence the body according to its capacity of disordering the body existents or bio elements etc. the blood, the capillaries and the surrounding body matter etc. get changed in form and hence change in their activity takes place automatically. The new form of body matter becomes a different unit entity to worsen the malady progressively and becomes a crooked problem to deal with.

In early stages it is cured easily even before it is known to be a cancer. In the case of an established form Ayurvedic form of treatment is some what more beneficial than that done by other ways practiced to day. Ayurved thinks of the problem from the point of view of deeper aspect of the body. Raduim therapy is a kind of treatment by fire element which strengthens Ayurvedic view.

Vitamins:— It is observed that there are some diseases manifesting following shortage of some of the articles in food. They discovered some minute principles present in the substances which when withheld from entering the body are revealed by a typical group of symptoms. The symptoms differ correspondingly with the deficiencies of respective principles called vitamins. Treatment of real nutrition in varied systems has been efficiently managed by providing the specific vitamins through mouth or by injections for efficient result in advanced stage. Through the light of Ayurved it is not a worrying problem, for they deal with matter from the beginning. The instructions given through the science for maintenance of the proper health avoid the condition.

Ayurved is not keen on thinking of the importance of finite objects acting specifically on some of the phases of body matter or on some of its phases of its activity. It takes into account the efficiency of innate power to convert the proper food into proper body matter for proper activity.

Really speaking every matter is spiritual or vital fundamentally. Its peculiar work of taking active part in the creation of body matter and in the physiological activities of the body concurrently is occurring continuously. The spiritual and material phase is separated by preparing substances artificially. If body is provided with proteins, fats carbohydrates etc. in form of pure chemical forms prepared artificially then vitamins are the necessity. But naturally existing food substances not being far off from their natural form provide the body with both the requirements namely spiritual i.e. vital and material. The requirements of the body in form of six tastes signifying respective fundamental elements in particular proportion provide the necessities of body nutrition through the general nutritional flow of body matter i. e. from 1st to the last bioelements. The vitamins can be graded through Ayurvedic view e. g. those working on Rasa the primary juice, the blood, the flesh, the bone, the neural matter and reproductive element etc.

The fundamental great elements are provided to the respective existents and bioelements to enable the body to live a normal life.

In case of malnutrition diagnosis of the condition will direct a vaidya to enable him to take proper step for getting proper effect i. e. to bring the patient to normal condition.

General: - We come now to discuss the subject in a different light. Consider the modern society with two or three generations brought up in a peculiar modern way i. e. in accordance with the modern medical science.

What picture is presented to us?

Here is a sketch of it:—they get all the necessary factors in pure form as required by the science for maintaining the health. The people get artificially immunised to many of the known microorganisms.

People get treated with specific medicines useful for specific disease of end products in different systems in body. People get vitamins with as much cultured food i. e. too much cooked food or food matter prepared to such a nearer form to that of bio elements as much as possible etc. to get their bodies well nourished readily.

Majority of the people in the modern society are leading a life through the light of material aspect rather than a spiritual one. They do not hold any higher ideal of realization of the ultimate Reality, because the modern sciences also are not yet developed to that extent so as to direct mankind in that direction. Abundance of physical comforts are bound to create a craving for sensual and sexual happiness. Thus the consciousness is never converged on nor does it concentrate upon a higher idealism but diverges in all other directions towards physical happiness having no end. In this way all kinds of attitudes of life activities, emotions and desires resulting abnormal contact in every respect.

A philosophy for so-called satisfaction may be advocated by those who are backing this view of material life. As their physical bodies are supplied with the substances to encourage the activities of the senses and organs. Material phase of life is developed due to developments in sciences. Nature will be prevented from its own right of executing its usual natural creation of the body matter i. e. through deeper, ultraconscious starta of the universe.

The universal activities occur through two phases; namely-conscious and ultraconscious planes. Most of the universal activities occur through ultraconscious planes and very little part of it is exposed or disclosed to general consciousness of man irrespective of extraordinary development in the mechanism of instruments for vision perception. Man by virtue of objective sciences tries to understand all the life activities. But they are not within the scope of his limited consciousness. The objective sciences fail to enter ultraconscious plane. That

province is beyond their reach. The riddle of the universal creation has not yet been solved by them i. e. by objective sciences which account for one of the respective phases of the universal existence. It is doubtful whether they will solve the problem in future. It is as good as intending to fill a vessel by water appearing in miraj at noon. In this way ignorantly men are intentionally trying to make the potent Nature impotent and trying to compel it to take a deviated way for creation of his own body. Only the superficial stratum is attended to and no proper connection between superficial and deeper strata is maintained. Mankind will be fated to that condition what we are afraid of in respect of their body and mind. Physically, mentally and spiritually man will be delicate by then and easily prone to vitiations in the body ' prematurely. ' Vitiations in body matter may take place by the slightest changes in normal contacts with the environment.

The fact that Indian races are not so susceptible to diseases as the European races are. This is a sufficient proof of what we mean to say.

Thus day by day man's physical and mental capacities are decreasing progressively with the increased comforts obtained by virtue of the development in the secular sciences which attend to the superficial feature of the life. This is verified in the plant life also. If the plants are given artificially prepared chemical manures they may be seen well nourished but devoid of their properties of working on deeper stratum of the existence of life i. e. they lose their specific potential medicinal properties which act on the body through deeper medium or stratum of body.

There is a greater vitality in spirituality i. e. in realization of oneself to be of the same nature as of the supreme Reality. This is vitalizing conscious, as against non vitalizing conscious which makes one feel himself of being composed of a number of dull principles discovered up to day, to be discovered in future and those which may not be discovered at all-reactable by a number of corresponding chemicals which are discovered upto day, which are yet to be discovered and which may not be discovered at allowing to man's limited sphere of knowledge.

Thus human race will predominate in its material phase of life instead of predominating in the spiritual phase of life. Evolution is bound to take such a disastrous turn if man will insist upon such sciences and continue to live in the light of those sciences.

In this way the man in this universe will degrade himself from the original spirit in progressive course of his evolution. It is definite that the original condition of the

universe is going to degrade or decline from its spirituality as the universe becomes older and older, day by day, just as a new thing slowly loses intensity of its properties as it becomes older.

Against all this, one may say that whether the author means to say that, man should live in as much a natural way as beasts do in the jungle. The discussion entertained above may not be misunderstood.

Man has to perform two fold activities in his life. One, to preserve his physical health and two, he has to develop his internal consciousness so much as to enable him to realise the ultimate supreme Reality of the universe. So cultural development is to be expected from human society. Hence natural food ingested by the jungle beasts is proper for them only to satisfy physical needs of the body. And on the other hand cultural food is essential for human beings for dealing very delicate problems regarding eternal culture of mankind. Man's life includes these two phases. And their is greater part of cultural phase in life. For enjoying material comforts in life, man must get a chance to enjoy them according to his capacity, without hampering any body's rights of enjoying the same, so that the suppressed physical or sensual desires may not create any kind of barrier to his spiritual progress for realization of the ultimate Reality.

That is attended to, by the thinkers or realizers in every society of every religion through some of the few social festivals, or laws governing the society. This is not the proper place to deal with the subject.

Moderately cultured food is an essentiality for human society which has to live in health, physically and mentally and spiritually. Here cultured means cooked food to facilitate easy digestion. If completely cultured food i. e. prepared to be of a form as much near to that of the superficial end products of the body, supplied for long time the innate digestive power of organs will gradually and progressively be lost.

Such a thing is not expected and on the contrary natural raw food also is not proper for man's normal standard condition.

The present condition of man's digestive power in the evolutionary flux has attained such a condition as can never revert to that of the original primitive man's condition. So we are constrained to work within the limits specified by Nature at present.

We can definitely infer from the point of view of evolutionary progress that the universe is going to degrade itself ultimately. Man by his intellectual capacity must try to prolong the period of healthy life of mankind as much as possible. This is not the proper place to discuss the subject in detail.

Hence the Ayurvedic view instead of the modern medical view is the only way to bring the golden mean i. e. to keep the correct balance in the spiritual and physical phases of life.

By means of Indian sciences a spiritual conscious is created in man as against physical consciousness which is created by the modern objective material sciences, which make man to be conscious of a number of dull principles in him.

To identify one self with the Supreme is certainly an ideal thing and also pleasant thing for man. And that is attained easily only by following the ways enlightened by Indian sciences.

Man is free to some extent to adjust his life according to his own knowledge secured by his experiences. But he can not dictate the universal spirit or compel it to follow his will. But he has to follow His Will. Man must submit to the Supreme. So life should be adjusted in such a way that the whole of human society should be capable to obtain Eternal happiness in an order by following the Eternal laws to understand the Eternal Reality.

If this principle is not taken into account future generations will suffer so much that they will hardly be in a position to live in the normal condition of M A N. From the point of material phase his body will be susceptible to any kind of slight change in Nature resulting in abnormal contact. And from psychological point of view man will be subjected to mental deterioration or derangement.

So the thinkers and leaders of the society should think seriously of this fact that the future generations do not live in a condition away from the original infinite vital and spritua power.

So mankind should be properly guided.

Chapter III

Ayurved in Practice

In this chapter we shall deal with many problems regarding the practical value in respect of the application of Ayurved to man all over the world.

It can be made to apply to any man in any country existing in any geographical zone on the earth at any time. But detailed and scrupulous study is required.

This is the work to be undertaken on national plane by some great organizations and their governments who have got honest and intense zeal to bring about good of man in the world. It is not a work which can be done by an individual person or an institution. But it requires cooperation of allmankind. Efforts done by an individual units fall short of extracting reliable information or report of the nature of all effects of Ayurvedic actions and of medicines on all of the human races under all kinds of climates and environments.

The physical and spiritual condition of the world, including human beings also, is changing every day. Hence this chapter takes some of the following points for consideration.

Limitations of Ayurvedic treatment during present age:—

Ayurvedic principles are eternal and universal. But their application has some limits due to changes occurring in the subject to whom they apply i. e. to Man and the environments in which they are to be applied, as well as changes in availability of material etc.

There are some limitations to the range of application of Ayurved for obtaining benefits by the Ayurvedic treatment to mankind during the present times.

This is a complicated business comprising of many points for consideration through numerous aspects of life existing in many categories of human beings living in varied environmental conditions on the earth.

First we shall consider the Ayurvedic view regarding an appropriate subject for Ayurvedic treatment.

Ayurved is meant for mankind desiring to follow a regular way of life leading to the realization of the Eternal, Unique Supreme Spirit the Reality for securing Eternal Happiness and Peace, the ultimate aim of man.

A healthy body as an essential factor is a need for attaining any ideal. It is meant for men who intend to live in the light of this idealism. Man has to live in society and maintain himself and his dependants in health, and satisfy all his desires which may otherwise hamper his way leading to the ultimate destination i. e. spiritual realization i. e. to make him free from all the bondages of the world.

The science of Ayurved has taken notice of the usual changes or abnormalities of contact with the environment and the human body i. e. the senses, the organs and the mind which are capable of creating diseases in the degree of abnormality of contact.

Ayurved has not to a large extent taken notice of unusual abnormal contact of deadly poisons manufactured in laboratories, easily available in market to kill insects and animals or of effects following explosions of bombs etc. Ayurved does not accept in its present condition the treatment of cases on the verge of mortality following ingestion of concentrated strong acids or poisons acting quickly on nerves and body matter.

These chemicals because of their absence did not present a problem for the then scientists nor did the physiological and mental condition of the present man who ingests the poisons, become a problem for thinkers at that times.

Evolution of man is the resultant effect of many previous conditions which are being changing due to the changing environments. Keen struggle for existence, intense efforts for maintenance, unnatural artificial living due to inordinate industrialization, selfish craving for sensual and sexual happiness, pomp power and self and such other things have resulted in an abnormal deviation from natural normal regular healthy way of life.

Vastness of man's sphere of life is experienced with the development of the science disclosing the compactness of Nature for free movement of human beings which was not imagined half a century ago.

Ancient man was vitally more powerful than the present man who has his food deteriorated in quality and in insufficient quantity and of low vital value. The way of cultivation of food crops is also becoming unnatural there by the corn is devoid of usual natural or normal vital value, naturally inducing corresponding effect on the human beings who eat it.

The ancient man was more spiritual than the present man living in the age of development in secular sciences. The mind of the present man has gone to such a

decayed condition that it requires a number of proofs to enable him to have a faith or belief in God, the Most spiritual entity from which the whole universe has been originated. That means his mind has become too feeble to accept its own spirituality, there by being unable to imagine the spirituality of the Supreme. Such kind of degeneration in conscious plane effects in devitalization of the man including his material body.

Longer and incessant traffic in the past was a rare incidence, as against that of the present age in which the world is coming near day by day for mutual contact of human beings living in different parts of the world. There by distant morbid causative factors are easily carried from one place to another. They invade mankind living in different environments, thus affecting men of low vitality.

As the world will grow older it will lose its spirituality and will be duller.

The previous thinkers had a peculiar spiritual consciousness; i. e. senses, mind and intellect through which the properties of objects were discovered from their own subjective thinking and observation. But such is not the case during the present age.

This is an age of progress of secular i. e. objective sciences.

Men in this present age have become weak and less tenacious so much that they can not stand to the pure and complete Ayurvedic treatment. We shall consider the following example. In the increased kapha condition of the body one is required to get the Kapha existent extracted by vomiting for a number of times, according to the Ayurvedic treatment. The patient in this present age will hardly agree to such a treatment. He will be doubtful whether he will be living till the complete treatment is over as his mental and physical tenacity has been decreased.

Though the condition described above is the fact, one should not mean that the Ayurvedic treatment will be out of date completely. It will remain undoubtedly but it will have to face some limitations. One should not be too dogmatic in stressing, nor be over confident in considering that the Ayurved alone is able to satisfy the need of medical aid to the whole world at present. So it must be considered as a phase a predominant phase of the human body in universal manifestation.

Eternity of Ayurved

What the Ayurved says about life i. e. about human body is eternally correct as it is the unconditional, objectively non channelled and the nearest possible way of the knowledge of the body in terms of the ultimate Reality itself. Knowledge given

by the modern sciences is not proved to be eternally true. It has changed from time to time and it is changing day by day and it will change in future according to the evolutionary changes taking place in the human body and in the outer world with developments in sciences by means of new discoveries and inventions taking place every time.

Now we shall consider human evolution in the following ways.

The present chemical structure or physical form of the human body is a mutual resultant effect of the universal and individual changes i. e. evolution taken place in the original or pre existing chemical structure or physical form of human body.

The present condition of environments did not exist in the previous evolutionary stage of universal creation; say two scores of centuries of years ago. And the same that is existing at present will not remain at the end of the next two scores of centuries, due to increased population having different habits, increased wants, increased industrialization etc. mentioned previously. So a change in many other forms of environments must take place.

The human body eventually must undergo a corresponding evolutionary change too for preserving its existence.

The present compositions of end products of the body are the resultant effect of the present and the near past environments with chemical form of food substances and way of life etc. which are responsible for corresponding contact with the human body. Naturally the new environmental conditions will create some difference in the chemicals which will react differently on different objects in the then new world i. e. on the human body also which will undergo a corresponding change in itself.

In this way the composition of the body and of the environments will be changing every age to age. So the science which is dependant upon the knowledge of finite parts or creation of the body and of the outer world will have to be adjusted to cope with the knowledge of the subject in relation to the human body and the world. In this way the principles invented or discovered previously will be toppled down or will be out of date to deal with the new conditions. Due to Discoveries of new factors, new inventions of drugs will have to take place for fulfilling the new needs of the new human body. Materia medica will have to be changed every age of evolutionary change without having a fixed knowledge as basis for the real

everlasting knowledge of the medical science. Thus the modern sciences have to hop from one principle to the other ever new age of science.

But the case of Ayurved is different. We shall consider it now.

The existents, the bio elements and the excreta stated in Ayurved are eternal elements of the living human body. They shall perform the same work i.e. physiological activities mentioned in Ayurved irrespective of their chemical composition.

The Existents are to exist; the Bio elements are to do the same work, the digestive system is to work in the same manner as it is understood to be working already at present. The universal general rules are to exist and govern the universe in the same manner as they are doing at present. The diseases are to express themselves in the same way according to the explanation given in the Ayurved. The medicines will be the same from the point of view of their properties, but for some corresponding evolutionary changes in them.

The finite phase of the body matter or of an activity may change but the total complex activity of the body and of the universe etc. will remain to signify the same eternal type of activity. So there is no need for scientists to find out new principles for satisfying the needs. The same previous natural medicines will be of use inspite of the corresponding evolution taking place with that of the universe.

Hardly the materia medica of Ayurved will have to face any change. We experience, the eternal reality of the ancient Ayurvedic scriptures as old as three thousand years, from the fact, that the old remedies still bear the truth even during this present, age.

Ayurved treats the body through original subtle fundamental principles which are responsible for the creation of the end products which are in accord with the corresponding stage of evolution of whatever grade it may prove to be.

So the ever changing knowledge of the finite end products is not necessary to an Ayurvedic vaidya. Life is a reality so is the Ayurvedic science is the reality of medical science in the sense that the both are unchangable and also interpretable in terms of the ultimate Reality, of course, through the light of the Indian sciences.

In this sense ' Ayurved ', the science of Life is the ' Reality of the medical science'.

Research and discoveries in Ayurved

We have stated previously that the Ayurved understands thermite end products or end activities of the body in terms of the original fundamental principles i. e. in terms of the Reality, indirectly.

Theoretically there is very little chance of discoveries of new principles as such in Ayurved. But practically there is ample scope for research in the Ayurvedic view in the strict literary sense of the word 'Re-search', i. e. 'search again'. A search. can be triads so as to enable one to apply the principles to new conditions or objects coming across in one's usual practical life.

Finding out minute principles in a substance described already in Ayurved, by means of modern scientific methods and instruments or by finding out peculiar chemical compositions, to enable one to use the particular principle in a particular phase of a disease is not the ' Research in Ayurved '. It is simply modernising the ancient Ayurvedic knowledge leaving aside the original spirit of the science.

Consciousness of the existents i. e the peculiar complex view or aspect of human body matter in terms of the fundamental elements is the speciality of Ayurved.

Ayurved is doomed by such present efforts of research undertaken by people or institutes and the Government who do not know what they are at. Their efforts help to enrich modern science instead of helping the uplift of Ayurved. Usage of herbal medicines or their extract or principles in treatment is no practice in Ayurved.

An evolutionist may confute or put an Ayurvedist to silence by stating that, the utility of Ayurved is doubtful, because of ancient Ayurved is devoid of developments which are occurring in the secular sciences and in the world correspondingly. His remarks are vain and thoughtless. The description of eternal reality in twentieth century A. d. can never surpass that preached by saints in twentieth century B.c even a bit.

The developing new modern sciences have as yet to cover a long way of leading directly to the Reality. But this is not the condition with the Indian sciences which have understood the universe in terms of Reality.

Re search in Ayurved should take place without hampering the spirit of Ayurved. Necessity may bring about discovery. The original Ayurvedic scriptures dealt with herbs which might not be conveniently available in emergencies in a developing society. Potability of herbs has a limit. So some other ways for

lengthening the potability and convenience for use had to be discovered. Hence powders instead of decoctions have come into use. These also have limits for their use. Then the scientists invented other methods for getting work easily done.

Medicines were prepared in conjunction with more stable matters like metals. Their properties were intensified by interactivities of matters by certain process. E. g. Intensely burning a substance for many times in fire directly or indirectly with medicinal herbs, awakens or activates the Fundamental Fire Element in the matter. The work is intensified and facilitated by means of little amount of medicinal matter. Trituration of medicines brings properties of other matter with which it is triturated for a long period. By this process properties are transferred from one matter to the other etc.

By such methods the properties of a medicine last inordinately for long period. The scientists have found the two most important metals as a medium namely Mercury and Sulphur.

Fermentation is also a method for preserving the properties in form of solution.

Ayurved in practical life

For preservation of the normal health, application of the principles of Ayurved in practical life of mankind is very necessary. It requires therefore a thorough consideration of the subject from the following points.

We have already mentioned in our book that every thing concerned with the human body can be understood in the light of the three existents. So the following points should be considered.

1. The place i. e. The natural zone and the category of land, barren, Jungle or medium etc.
2. Seasons in the country.
3. Usual food material available in the part.
4. General substances like fruits, vegetables etc.
5. Specific substances available in the part.
6. The way of living and the habits of the people.
7. Cultural condition of the people.
8. Availability of medicinal substances already mentioned in Ayurved.
9. Useful animals.

Knowledge of all these factors and their effects on human beings should be well studied in the light of the three existents i. e. in terms of the five Great Elements.

Then can one determine a plan for preserving the health of people in the varying seasons.

The Knowledge of medicinal properties can be made use of in cases of ill health caused by abnormal contact, as pointed out already.

The present texts of Ayurved deal with the treatment from the points of view of the Indians living in varied types of climates-The pharmacopia correspondingly differs from place to place. By means of social culture the knowledge of the common substances is had by tradition from ancestors to their succeeding generations, so great difficulty does not arise any where in India, The same pharmacopia may probably be useful for tropical countries. But a study and experience will be required. The rest of the world needs undertake a research in the subject.

This is a great work for the benefit of mankind. Scientist's leaders, wealthy people and Governments should co-operate and take the problem in their bands as they have already undertaken the schemes per modern medical science in their hands for the benefit of mankind.

There is one section in Ayurved named' Penta actional treatment, which can be tried for both the purposes i. e. for preventive and curative. It is a kind of over hauling of normal healthy body from Ayurvedic point of view. A routine way of treatment recommended by the Ayurved is very useful for pre_ serving normal health and prevention of disorders in the body matter occurring in different seasons. Such a practice may help radical cures of the would be disease in the coming season. This can be appreciated only by bringing the principles of Ayurved into practice.

These who have got a liking for this Indian science and intend to study this science may visit India where they will earn much of the subject and would get enough practice to start with.

Chapter IV

Epilogue

Ancient Indian scientists who lived four or five thousand years ago, without having any special instruments for obtaining knowledge brought to light the universal principles which have not been precluded a bit by the advance of modern sciences

This is a proof of the deep piercing insight of the Indians in the subject Ayurved.

Indian scientists consider the universe in its combined entity formed of spiritual and nonspiritual i. e. material phases of the Supreme Existence in terms of the ultimate inner most Reality of man, the Self i. e. the embodiment of the Reality.

The universe is presented to man in varied forms and ways. Finite and Infinite phases are presented to man's subjective and objective views,

For getting universal or eternally correct knowledge one must study the universe through these views. Other wise there will be limited or incomplete knowledge of the multiphasic universe. Without both the views knowledge will be restricted to a particular aspect and hence it will be partial. Hence one may not be so thoughtless to pass remarks with limited knowledge obtained by a partial objective view.

This Ayurvedic science is meant for experience and deeper study, so without experiencing it under proper guidance one is likely to be misled by improper results of observation to form an adverse opinion about the Ayurved science.

Practically speaking no science and especially the medical science should never be over looked by a really curious student who intends to serve the mankind. Merely through the objective view one will not understand Ayurved which had been bestowed by the Supreme Bestower on mankind. Those who will submit to Him will be benefited.

Forgetting a complete satisfactory success by Ayurvedic system, The physician who is to treat and the patient who is to be treated should both possess a firm faith in Ayurved. We shall say it as ' Ayurved conscious' or ' Five element conscious' By such kind of attitude of mind one is conscious of the effects of influence of universal objects on the human body.

The specific conscious will equally help them to understand the Supreme Reality through an impartial way.

Oldage is respected due to deeper and firmer knowledge obtained within the long period of life such deeper and firmer knowledge of subject is more important than shallow unreal wide spread knowledge of the subject. So Ayurved the oldest medical science may be considered by medical man who has to deal with patient's life. It is indeed a dignified and sacred job. So he should deal the problem with deep, firm or real knowledge through varied aspects or phases of the subject, rather than indefinite knowledge of a limited phase from a superficial aspect.

This is strange and grave subject, in that, a man can not follow every step in the light of an objective view enlightened by laboratory reports. In case of emergencies and in ambiguous conditions coming across in practical life it is impossible to obtain it completely. The followers of the objective sciences are compelled to rely upon their intelligence, intuition i. e. a subjective entity to some extent. One should not be reluctant to use his subtle powers too to the best of his capacity even dealing with chronic maladies to secure expected cure. There by one thing will be ascertained that he had used all the knowledge appropriately which is prevailing in the world for doing such an important humane job. And that he has not to repent in case of bad luck. He has to make use of the knowledge which has descended to him from the previous culture builders and from the scientists for relieving ailments of mankind.

During these present days man is being devitalised innately by the comforts conferred upon him by the developed sciences and from externally he is jeopardized by political, social and financial crisis. So the Existence of man himself is likely to be a problem before him. In such complicated situation he should not stickup to the only particular preferred science for relieving his ailments. He should not hesitate to take help of other sciences by giving up dogmatic narrow mindedness. So the mankind may not be deprived of the benefits obtained by the Ayurved which will make their lives Happy.

Part 3
The Concise Ayurved in Nut Shell
Chapter I
General

The last two parts of this book dealt with the Eternal principles of Ayurved from theoretical and philosophical points of view. In this chapter we shall deal with the practical side of the science by giving some of the extract of concise form of compilation of the vast subject treated in different texts of Ayurved.

At present there are two illucidative big volumes written by different authors, one by Charak Rishi and the other by Sushrut Rishi. There is another big compilation named Ashtang Ayurved. The concise form of it named Ashtang hridaya consisting of about 120 chapters comprised in six parts.

We shall take this book for our purpose to present the view of Ayurved before the readers.

Original Ayurved has considered the sphere of science through eight sides. 1) Treatment of Fire Element. 2) Treatment of children's diseases. 3) Treatment of diseases caused by influence of evil spirit. 4) Treatment of diseases of upper part of the trunk i. e. senses and organs. 5) Surgical treatment. 6) Treatment of bites, and of intoxication. 7) Treatment of Rejuvenation. 8) Treatment of sexual Debility.

The whole subject is descibed within six parts in the bock Ashtang hridaya. The sphere of the subject being broad we can not give attention to every chapter of it nor to every point. We shall deal the matter in such a way so as to enable the reader to grasp the peculiar view of the broad outline of Ayurved.

In the first part the book starts with salutation and submission to the Creator who having recollected preached Ayurved to Deities, who taught it to the Rishis to propagate it in mankind through their disciples for relieving mankind from diseases.

General principles, daily routine in different seasons, the effects of different seasons, of different periods of day etc. on human body; directions for preservation of health, properties of diffierent substances like general food, medicinal herbs etc. principles of pharmacopia, attitudes of Existents, their disorders, their general

treatment, list of medicines useful for extraction,, pacification of disordered existents, way of oiling, vomiting, purging, enema, instilling of nasal drop-, eyedrops, surgical treatment, veinesection, cauterization by ash or metals etc.

The second part deals with Anatomy, embryonic creation of faetus, creation of organs and their origin, signs of fatal prognosis etc.

The third part deals with diagnosis of diseases and the fourth, their treatment.

The fifth, Different Compounds for vomiting, purges, enemas,, treatment of faulty actions of vomiting, purging and enemas etc, and preparation of medicines

The last part deals with nursing of infants, their diseases, treatment of evil spirit.

A disease of eyes, ears, nose, head, ulcers, fissures, fistulae, glands, venereal, diseases toxins, bites etc.

Treatment for rejuvenation of oldage i. e. prolongation of pre oldage state and the treatment of sexual debility.

We shall deal the following points to some extent.

1. Basic knowledge of Ayurved.
2. Diagnosis and treatment of some diseases.
3. Treatment of Rejuvenation and sexual Debility.

Life exists because of the three Existents Vat a, the Motivity phase, Pitta, the Digestion phase and Kapha, the Consolidation phase. Normal condition of the three existents is responsible for normal health of the body.

The original proportion and the condition of the existents of a being is deived from the state of the existents of the parents at the time of union for conception.

The existents Kapha, Pitta and Vata are powerful in every one third part of digestion, of day and night and of the whole life period respectively.

Some qualitative and quantitative change takes place at every incidence of contact of the body with outer objects.

The properties of five elements of the outer universe, on contact effect correspondingly on the human body, which is also formed of five elements, by virtue of the universal law, 'Similar qualities attract each other to enrich themselves.' etc.

The General standard properties are as follows :—1) Heaviness 2) inert or slow acting, 3) coolness, a) oily, 5) solid, 6) moist, 7) soft, 8) steady 9) finite, 10) nonmixability, their contrasting properties 1) light, 2) sharp, 3) hot, 4) rough, 5) fluid 6) dry, 7) hard, 8) unsteady 9) coarse or massive, 10) sticky.

Effects of every activity of outer objects and of the body itself and of an object coming in contact with the body through ingestion can be understood in terms of the properties of the Great Five Elements i. e. in terms of the three existents. The ingestible substances influence the body by virtue of their embodied matter i. e. five elements revealed by specific tastes which stand for predominance of a certain great element in it.

In the first part we have dealt with the preliminary discussion in the chapter on 'principles of therapeutics and pharmacology'.

General properties and signs of tastes are as follows,

Sweet - Produces stickiness while eating, invigorating,, feeling of well being, contentment, liked by ants and flies.

Sour Salivation, sensation of thrill, souring of teeth, contraction of eyes, eyebrows.

Salt - Salivation, irritation of cheeks and throat.

Bitter - Decreasing stickiness. For some time, there is no sensation of taste.

Pungent - burning of tip of tongue and mouth, secretion from eyes and nose.

Astringent - Toughness in tongue, contraction of capillaries in throat.

effects on the humanbody.

Sweet - Normal - Life is adapted to it from the birth, it gives: strength, Complexion, Voice, spirit of man, nutritive, Milk gland stimulent, healer, heaviness, life lengthening, oily, deminishing vata, pitta and anti toxic.

Excess - fatness, decreasing digestive power, coma, diabetes, boils, abscesses, diseases of kapha existent and fat bioelement.

Sour - normal - increasing Appetiser, digestive for food, oily, gives taste, hot effect, cold feel, and feeling of satisfaction from food, moistening, creating diseases of kapha, pitta and haemorrhage.

Excess - Flabbiness, darkness before eyes burning, anaemia, oedema, erysipelas, pimples, blabes, thirst and fever.

Salt - normal-relieves stasis, hardness obstruction in capillaries vittubes, appetiser, taste giving, sharp, and sweating, softness, non healer.

Excess - debility, vessels, baldness, ripening of hair, folds on skin, skin disease, thirst,tonic effects,oedema, debility,

Bitter - normal - bad taste but produces taste on tongue, diminishes worms, thirst, toxic, skin disease, coma, Fever, excitation of fetid kapha, burning, absorbs fluids. Fat serous fluid from body faces, urine, lightness, increasing memory, cold, and dry, purifier of milk and of throat.

Excess - debility, impotence, diseases of vata Existent.

Pungent - normal- cures diseases of throat, allergic wheals on skin, - Skin diseases, oedema, dries ulcers, absorbs oiliness, moistness, appetiser, digestive, taste producing, absorbs food juice non consolidative, obstruction reliever, decreases Kapha.

Excess-thirst, diminishes semen, strength. Unconsciousness, Contraction of body, convulsions, pain in lumber, hip joints vertebral column.

Astringent-normal-Diminishes Kapha and Pitta, heavy, purifier of blood, for counter application, healer, cold, diminishes; moisture fat and obstructing to digestion of raw juice. Stasis, DRY, rough, skin cleaner.

Excess - constipation, flatulence, lessening of urine and faeces.

Tastes in the following order sweet, sour, salt, bitter, pungent and astringent influence the body in the following ways.

They increase strength in increasing degree from the last to the first. The first three decrease Vata Existent and the last three excite it. Sweet, bitter and astringent decrease Pitta and the rest three excite it. And the last three decrease Kapha and the first three excite it.

The following are the signs of predomination of an existent in a body originally, from the birth.

Kapha - Beautiful bigger form, well nourished, somewhat oily, calm, quiet, less anger, solid, oily body, none. Crazy, courageous and heavy body. Tight joints, firm minded, slow activities, etc. Excessive fertility, merciful and pardoning nature.

Pitta - Intolerant to heat and exertion, hot body, flushed face, delicate yellowish complexion, skin discolouration, much hunger and thirst. Whitening of hair, folds on skin etc. Soft haired, baldness, brave, excessive perspiration, residues and urine; fetid smell to armpits, chest, hand, mouth, less fertility, less sexual desire, less issues.

Vara- Lean, dry, rough body, less nourished feeble, cracked voice. Worn out, awakening, unsteady joints, eye brows, chin, lips, tongue, head, shoulders, hands, feet, organs unsteady, too talkative, prominent veins, tendons etc. quick anger, worried, excitable, cold limbs, trembling or static organs or body, dry rough hair, nails, mouth, hand and feet, un social, cracks on limbs and stoney noise in joints while moving. Less affectionate, Into-lernt to cold.

Ayurved clearly notes the human bodies predominating originally in one or more bioelements also.

Place of Existents Kapha - Head Neck, throat,
Gastrum, chest Main place; fat juice, nose, tongue.

Pitta - Main Place - gastrum Liver, spleen small, intestine near umbilicus;
heart, eyes; skin, sweat, juice, blood bioelements.

Vata - Main place colon; whole body, pelvic cavity, groins bones, ear, skin.

Normal Existents and their sub parts responsible for the following work.

Kapha - Solidity, Nourishment, gives strength, heavier,, fertily, tight joints, ciliness.

Five sub parts according to their work.

1. Cledak - moistening of all the body and of food taken. Main place
Gastruim, controls rest of the Kapha sub parts.

2. Awalambaka - controls serous fluids in the different cavities in the
body, nourishes the body through food juice place heart.

3. Bodhaka- that gives knowledge of tastes, place at the root
of tongue.

4. Terpaka - nutrifying to senses and organ, place head.

5. Shleshak - Place in joints, lubrication.

Pitta - Digestion, Vision, Temperature colour or complexion of the body,
Inspiration, memory, delicateness of body. Intelligence, bravery, taste.

Five Parts 1) Pachak - Middle part of Gastro intestinal tract. Digestion,
separation of residues, influence on the rest of the pitta parts. 2) Ranjak- gives
colour, redness to blood, place liver, and spleen. 3) Sadhaka - In Heart, Intelligence,
memory, grasping, ego etc. 4) Alochaka - place in eyes, vision, absorption of rays
light. 5) Bhrajak- colour of skin, place skin, digestion of substance in contact with
skin.

Vata - inspiror all activities, knowledge by senses, inspiror of the body and of words. Sound and touch, reveals mirth or misery, dries moisture, excretions, creating vessels, capillaries in embryonic state.

Five parts

1. Prana- Place Head, chest, ears tongue, mouth nose; intelligence, heart, holds senses and mind intact, spiting, inspiration, sneezing, eructation and deglutation.

2. Udana -Place chest, throat; umbilicus, inspiror of speech, singing, expiration, energizing, strength, colour of body, memory.

3. Vyana - Place- whole body, motivity; heart, proper flow of food juice, winking, sweat secretion, blood oozing through capillaries.

4. Samana - Place, intestine, digestive stimulant i. e. of Fire element present in great vit-tubes.

5. Apan - place Sigmoid colon, genital organ, chest, pelvis, colon, relieving faeces, urine, faetus, secretion of glands situated in the place.

General work of bioelements, and their places. Juice - Rasa - heart, Feeling of satisfaction or contentment to give nutrition to blood and to the whole body.

Blood — Liver, spleen, life activities, nourishment to body and flesh, complexion of body.

Flesh - strengthening to body structure, and nourishment to fat.

Fat - Kidneys, peritoneal flaps; oiliness, sweat production » stabiliy to body, nourishes bones.

Bone - Bones, teeth, hard things in body.

Nural Matter - Bone marrow, fluids in cavities and joints.

Reproductive Element - In semen and in the whole body, testes, ovaries.

Ojas - Light of the spirit-Heart and the whole body. It is essence of all the boby matter.

Sub bio element Milk, menstrual fluid in females of Juice bioelment.

Muscles, Tendones, and Vessels, of Fat. Skin of Flesh, hair of Bones.

Excrecta - Faeces - From Solid part of Food.

Work - holds body by holding Fire element and wind at their places.

Urine - from Fluid part of food.

Controls fluid contents of the body.

Sweat - gives nourishment to hair follicles.

From the description of the existents given above it will be evident that the three existents are not different entities. But the degree of qualities or properties differentiates them.

E. g. Excessive motivity is included in Vata existent but slow activeness is a sign of Kapha matter. While easy excretion or quickness of temperaments is a property of Pitta.

In this way the different properties in complex matter are taken into account as a unit entity to deal with by Ayurved.

Chapter II

General — Disorders and their treatment

Contact of outside objects or of an activity in form of different natural seasons, food, other substance or emotions, feelings etc. effect on the body correspondingly and induce it to reveal itself in form of respective disorders.

Naturally the moving body matter is decreasing like all other objects in the universe. If this phase gets increased beyond a certain limit or range there arises a condition of an imbalance of body matter. If the same type of contact persists for a long time the condition becomes comparatively stable to become a problem which follows the usual course of a disease from accumulation to manifestation stage.

Different human beings respond differently to the same or similar contact of the outside universe due to the constitutional predomination of different existents or bioelements in their bodies e.g. influence of a season effects in different ways in different individuals is the fact experienced by all.

Seasons, occasional conditions arising in practical life, desire for temporary relief of a troublesome conditions etc. are the factors which originate a change in the beginning.

Thus diseases occur.

Now we shall deal with general disorders and outline of their treatment.

Vata - Increase - Excitement, harsh sounds, rough voice, emaciation, blackish tint, cracks on skin, desire of hot things, sleeplessness, debility, shock, hard faces, convulsions, flatulence, displacement of organs, virling sensation, depression.

Decrease - Slow activities, unwilling to speak, dull pain in body prostration, neurasthenia.

Excitation - Displacement of organs, joints, cracks, dialation, no feeling of touch temporarily, motivity, thirst, trembling, feeling of pain like that in cuts, General pain, static contractions,

Constipation, lameness, tetany. There are about eighty Vata diseases i. e. predominant symptoms.

Treatment - Excess - Hot, oily, substances of the following properties heavy, flabby, solid, soft etc.

Oiling, steam bath, mild laxatives. Sweet, sour, salty, hot food, application of oil, massage, wines, oil enemas, things giving pleasure to mind, fatty flesh, soups of flesh, oily digestants, and appetisers.

In decrease, some sharp acting substances.

Pitta - Increase - yellow tint to face, urin, skin, eyes, hot sensation, desire of cold things, less sleep, unconsciousness, collapse debility of senses, yellowish vision, Plunger, thirst, feeling of inflammation.

Decrease - Indigestion, coldness, lessening of lustre, desire for curd, butter etc.

Excitations - Feeling of burning or heat, ripening, moistening, oozing of blood, bitter tongue, decaying, itching, unconsciousness, intoxicated, salivation, bluish tint, fetid smell. There are about 40 diseases of Pitta.

Treatment - Ample use of Ghee, purging by sweet and cold substances, sweet, bitter and astringent, substances, sweet, delicious food as well as smells. Milk, Ghee and purge are main remedies.

Kapha - Increase - whiteness, coldness, steadiness, heaviness debility, sleepiness, loose joints, relaxed muscles, Asthma, cough.

Decrease - Dryness, burning sensations in internal organs, feeling of emptiness in Kapha places, weak joints, thirst, debility, awakening and palpitation.

Excitation - In addition to signs of excess of Kapha, itching, static conditions, oiliness, no sensations of touch, obstruction in vit tubes, salt, sweet taste, moistening, oedema, indigestion, becoming chronic. There are about 20 diseases of Kapha.

Treatment - Sharp vomiting, and purging, In Increase-dry, little, sharp, hot, pungent, bitter, food, Awakening, indulgences in sexual happiness, exercise, anxiety, dry massage e. g. electric massage. Fat decreasing remedies.

In each of the diseases mentioned above there are two types: ripen disorders and raw. There are other types of disease occurring by inter enmasking of existents by counter effect in each other. Diseases occurring due to obstruction in vit-tubes etc.

Ayurved observes three main orbits or spheres of disease occurring in body matters. They say them the Ways of diseases, in middle, internal and the outer. The middle-Head, heart, genital organs weak points, joints, and vessels, tendons and nerves in connection with joints, middle orbit. The diseases occurring in that sphere

are as follows. Pthisis. paralysis, facial paralysis, diseases of head, pain in joints, secal region, bones, and contraction of the organs.

Internal - Gastro intestinal tract. Disease-vomiting, diarrhoea, cough, asthma, ascitis, fever, internal piles, anasarca, fibroids, growth, erysipelas, internal abcess.

Outer - Hands and feet, bio elements, skin. Disease - skin discolouration, abcess, pimples, growth, external piles, and oedema. Now we shall deal with disorders of bio elements.

Juice - Increased - Nausia, copious salivation, signs of increased Kapha Existent. Decrease - Exertion on speaking, intolerance to sounds, palpitation, pain in heart, faint on slight movement, convulsions, dryness, feeling of emptiness in heart, thirst.

Blood - Increase - Desire to drink blood, vessels full of blood, Decrease - Rough cracked skin, prostrated, loose flexible vessels, and desire for sour and cold substances.

Flesh - Increase - Thick cheeks, lips, genital parts, chest, arms and groins, etc. well nourished, heaviness in organs.

Decrease - Lean, dry, buttocks, and all the organs mentioned above, pain, flexible and soft vessels.

Fat - Increase - Oiliness, fatty abdomen, and flanks, fetidness, asthmatic, cough. Decrease - pain in joints, debility, pain in eyes. Lean abdomen spleen enlarged, dryness in joints, desire for fatty flesh.

Bone - Increase - Growth in bones and teeth. Decrease - Falling of hair, exertion, weak joints, pain in bones, cracks on teeth and nails, dryness.

Neural matter - Increase - Feeling of heaviness in eyes and in body. Decrease - Brittle bones, pain in joints in the falangs, feeling of emptiness in bones, virling sensation, feeling of darkness.

Reproductive - Increase - Excessive desire for sexual happines, calculus of semen. Decrease - Debility, dry mouth, lustreless, virling sensation, impotence, quick ejaculation of semen, pain in testes, less semen, haemorhage through urethra,

Diseases of Residues. Solid - Increase - Excessive faeces, flatulence, constipation, pain in epigastric rigion, heaviness. Decrease - Pain in chest, colicky pain.

Fluid - Increase Excessive quantity of urine, pain in bladder, reflex intestinal colic. Decrease - Change in colour, thirst, pain in bladder, haematuria.

Increase or decrease of any of the bioelement affects correspondingly on its precursing or succeeding bio elements.

There are 20 diseases of juice.

Main points of treatment - starvation.

Blood - 41 diseases, treatment of hemophilia i. e. Pitta in blood, purges, venesection.

Fleash - About 18 diseases, Treatment - extraction, curetting, excision, cauterization by ash or by actual hot substance.

Fat - About 18 diseases. Treatment of excessive malnutrition, or of excessive nutrition - whatever is necessary.

Bone - About 13 diseases. Penta actional treatment, in decrease - enemas of bitter substances, milk and ghee.

Neural matter - About 8 diseases, sweet, bitter food proper-extractions of spoiled existents.

Reproductive element - About six disease.

Treatment - Milk, Ghee, sweet, oily, substances.

The treatment mentioned above is not at all the complete one. The detail information can be had only by referring the texts.

Neural matter - Increase - Feeling of heaviness in eyes and in body. Decrease - Brittle bones, pain in joints in the falangs, feeling of emptiness in bones, virling sensation, feeling of darkness.

Reproductive - Increase - Excessive desire for sexual happines, calculus of semen. Decrease - Debility, dry mouth, lustreless, virling sensation, impotence, quick ejaculation of semen, pain in testes, less semen, haemorrhage through urethra,

Diseases of Residues. Solid - Increase - Excessive faeces, flatulence, constipation, pain in epigastric rigion, heaviness. Decrease - Pain in chest, colicky pain.

Fluid - Increase Excessive quantity of urine, pain in bladder, reflex intestinal colic. Decrease - Change in colour, thirst, pain in bladder, haematuria.

Increase or decrease of any of the bioelement affects correspondingly on its precursing or succeeding bio elements.

There are 20 diseases of juice.

Main points of treatment - starvation.

Blood - 41 diseases, treatment of hemophilia i. e. Pitta in blood, purges, venesection.

Fleash - About 18 diseases, Treatment-extraction, curetting, excision, cauterization by ash or by actual hot substance.

Fat - About 18 diseases. Treatment of excessive malnutrition, or of excessive nutrition - whatever is necessary.

Bone - About 13 diseases. Penta actional treatment, in decrease - enemas of bitter substances, milk and ghee.

Neural matter - About 8 diseases, sweet, bitter food proper extractions of spoiled existents.

Reproductive element - About six desease.

Treatment - Milk, Ghee, sweet, oily, substances.

The treatment mentioned above is not at all the complete one. The detail information can be had only by referring the texts.

Chapter III

Diagnosis and Treatment in General

We shall explain in the beginning the general Ayurvedic view. Ayurved is reluctant to name diseases by specific names. Ayurved is keen about the knowledge of the condition of the body matter i. e. of stage and category of existents and bio elements.

Unusual symptom is an indication of unusual condition of the body. Ayurved by its minute study understands some common basic state of the body matter i. e. of existents in varied conditions which give rise to a particular symptom. So Ayurved has mentioned some of the important symptoms as diseases.

1) Fever. 2) Hemophilia. 3) Cough. 4) Asthma, Hiccough. 5) Pthysis, 6) Alcoholism. 7) Piles. 8) Diarrhoea, dysentery. 9) Urinary diseases. 10) Diabetes. 11) Abscess, Growth. 12) Dropsies. 13) Anamia. Anasarca. 14) Skin diseases. 15) Diseases of Nenes. 16) Diseases of joints, tendons and vessels.

In this section Ayurved presents the knowledge of the subject through the following points.

1) General causes. 2) Prodromal symptoms. 3) Symptoms. 4) Diagnostic treatment. 5) Ayurvedic Pathology - Knowledge of the influence of the causes on the body matter from the beginning capable of producing a peculiar expected change in the existents and bioelements which manifest themselves in the form of the disease. This is confirmed diagnosis.

Cause - The things capable of producing a peculiar change in the existents known through the way enlightened in the fifth point above.

Similar things may be a cause for two diseases. This is dependant upon one's innate condition of the Fire Element E. g. Cold or unfresh bad food may create fever or diarrhoea in two individuals whose Fire Element in gastrum or in colon is feeble respectively or the food may not harm one whose Fire element is strong enough to digest the matter.

So causes may be known directly or indirectly, or be presumed. The important thing is that they affect the existents and induce them to manifest themselves in form of a peculiar disorder in the particular place in the body to reveal themselves in form of a particular disease.

All the digested food i. e. food juice which contains generally .all the factors for nutrition of the body matter of all kinds.

Naturally the food juice contains all the qualities with all the types of matters in minute form, as matter and qualities are inseparable. The different types of body matters absorb that matter which is useful to them which have got affinity for each other by virtue of the law, 'Similar qualities attract each other' etc. The same rule is true in case of disordered condition. The disordered food juice resulting from weak fire element or from indigestible food circulates in the body through the heart. The matter is absorbed by the organs according to their mutual affinity. This condition is considered as causative condition for a disease by the Ayurved.

They classify a disease of a certain disordered condition of existents and bioelements occurring by different causative factors inducing respectively different existents.

We shall take a disease named Pitta in Blood; in this condition Pitta quality matters spoil the blood by their qualities and three types of haemorrhage takes place from the body.

Allopathically hemophilia is an entity which is treated in a particular way without distinguishing one from the other. According to Ayurved haemorrhage having a character of expulsion from upward direction i. e. above neck, having a character of expulsion from downwards i. e. from rectum or genital organs, etc. and the third type having a character of oozing from skin on the body in addition to the two ways mentioned above, are the three separate entities which respond to the respectively different medicines. They are caused by different existent.

The offensive property of the blood obtained by the contact of pitta existent is to be attended to for treating the diseases.

Purge is necessary for upward type and vomiting is useful for downward type and both administered wisely are useful in the third type. Besides, there are many drugs which pacify pitta.

Anasarca and Ascitis: — Ayurved theory for understanding anasarca and ascities appeals to general reasoning. In both the diseases, they say that the Fire element of the water element in the fundamental five elemental body is disordered. Let it be due to any reason. The ultimate effect is the respective disease namely anasarca or ascitis in different places and bio elements e.g. in the skin and flesh in anasarca and vitules carrying water are obstructed from the upper and dorsal ends

by disordered Vata existent and the fluid is compressed in the cavity from the middle part of the vittubes that is ascitic.

According to Allopathy they account for these diseases a number of things E. g. Kidney disease, heart diseases, liver disease lung disease etc. ultimately effecting either in imbalance of osmotic pressure in different fluids in body or in internal pressure to induce oozing of fluid into respective cavities etc. But Ayurved considers the point from its fundamental origin and disorder. Of course the advanced stage can not be efficiently treated as it might be treated in the earlier stage.

Similarly, Diarrhoea, Dysentary, Asthma, Cough, and Hiccough etc. are the diseases produced by causative matter which induce deformity in specific existents and bioelements in specific places in the body. And the respective medicines effect correspondingly on the respective existents to get the expected ideal cure.

Ayurvedic treatment gives natural strength and vitality directly to the existents and bioelements i. e. body matter.

Cough:—The causes ultimately effect to obstruct Vata existent in the head, the chest and the throat.

Asthma:—It is considered to have its origin in gastrum. Obstructed Vyana by Kapha in vittubes carrying Prana, food and water.

Pthysis:—Disorder of the three existents excite inter links of bioelements and obstruct vittubes in some local parts or in the whole body. Tuberculosis is the superficial phase of disordered Kapha lodged in the chest i. e. lungs.

Piles:— Piles occur due to the weakness of Fire element and disordered Vata, Flesh, Fat bioelements and skin, at the place of sigmoid colon.

Diseases of urine - Occur due to disordered Vata spoiling bladder and Kidney. All Diseases of urinary expulsion of bio elements i. e. diabetes ultimately transform into diabetes of sugar output. Spoiled Kapha, sticky moisture, Fat, Juice and Blood bio elements are responsible.

Ascitis - Drastic purge for relieving obstruction in the vit-tubes is the main part of treatment aided by activation of Fire-element and correction of the flow the Vata existent.

Anaemia: — Powerful disordered Vata radiates Pitta and spoils Kapha, skin, Blood and Flesh.

Anasarca - Treatment for activating Fire element in respective bioelement and to correct the vata existent flow is the main point.

Skin diseases:-Spoiled existents go to periphery and spoil skin, blood, Flesh Juice, and induce expulsion from the skin.

Diseases of motivity principle - These diseases occur due to disordered Vata. The nerve concerned are affected and treatment is instituted in general body to improve the specific Vata condition of peculiar qualities.

According to Ayurved treatment is administered through various ways. E.g. Extraction, pacification, digestion by activating Fire element. All these are facilitated by penta actional treatment. Oiling Anti disease for correcting disordered existents etc.

In the texts treatment of disorders of one or more existents signified by groups of specific symptoms, by proper substances i.e. medicinal herbs is directed. A number such grouping is specified in every disease and its treatment.

Signs of complications and Prognostic signs are also mentioned in each case. Generally prognosis of a patient having a full fledged disease with complications, of weak fire with occurring in unfavourable seasons is worst. It is fairer correspondingly in lesser degrees of the factors mentioned above.

Chapter IV

Fever

Some sort of faulty or incompletely digested food juice, resulting from intake of faulty substances or from feeble Fire element enlodges in the gastro-intestinal tract from which it is delivered to the whole of the body. The main Fire element existing in the great vit tube having driven cut by 'Raw' matter in the gastrium follows the juice to digest it. So the body is hot and temperature is raised. Due to the faulty juice there is a kind of obstruction in the finite vit tubes existing in the whole body, so generally there is no perspiration.

Now we shall disintegrate the points mentioned above.

For fever there must be 1) Incompletely digested material. 2) Main fire element less active in main digestive tract but active in the body matter i. e. outside the tract. 3) The temperature is the action of digestion. 4) Due to blockage of vit tubes there is no perspiration generally.

Now we shall consider the allopathic view.

Fever is an indication of increased protein metabolism i. e. protein digestion. It may be imported from outside in varied forms of inanimate or animate matters. 2) Temperature is the indication of thermogenic chemical reaction. 3) They admit non perspiration indirectly, as evident from the treatment of fever by diaphoretics. Besides these views they forward other points such as, stimulation of heat centre etc. But these points are of secondary importance. The problem of the matter which stimulates the centre is important. This offensive capacity should be dealt with properly to get a complete, ideal and correct cure.

There remains only one point, namely the role of the main digestive tract which is a source of Fire Element by means of which the undigested raw material in the bioelements is digested. Conception about the mechanism of digestion is not yet accepted by allopathy. So regarding this point there arises some difference of opinion. Now we shall try to clarify this problem. In addition there is some difference in understanding the condition 'temperature'. Whether it is the indication i. e. effect of digestion or it is the sign of the activity of the fire element. There is too much difference in these two conceptions. The first is passive phase and the second is active phase of the problem.

If the first thing is accepted the physician i. e. science is helpless to think or to take any step to stimulate the digestion. In case of the acceptance of the second theory, one is at free to use his knowledge for stimulating the fire element to enable it to digest the undigested matter. Allopathy holds the first view and the Ayurved holds the second view and tries to solve the riddle by means of the fire element which is present predominantly in Great vit-tube i. e. main digestive tract which controls the fire element in finite parts of the body i. e. in the bio-elements.

Why should the main digestive tract be understood as the main seat of the Fire Element? The reply to this question will solve the problem ' Fever '. Suppose the faulty matter and the body componants i. e. end products, existing in systems of the body, which act upon the offenssive matter, are placed in a test tube. Can they create such kind of heat as we experience it in the body, so as to raise the temporature of the matters taken for experiment? The reply to this question is left for the scientists.

The reaction taking place in a glass test tube and that taking place in a spirtual organ can never be the same.

And also the reactions taking place in finite parts of the body independantly will be different from those taking place with the help of other central spirtual organ. In the first case it will be of less potent and in the other it will be more intensified. Exactly the same thing takes place in the body. The finite fire element present in the general body matter i. e. in bio elements tries to digest the offenssive properties of the raw matter circulating in the body. But their strength falls short to do the complete digestive activity. If these finite fire principle is backed up or is aided by the great never ending .store of fire principle, digestive action takes place for a longer period and in intense form. If by some kind of mechanism the connection between the two is cut off, from the same matter present in the domain of the finite fire principle, it is not able to create temporature. It is evidenced in the condition of collapse where there is progressive failure of circulation. If the connection between the main digestive tract with the bio elements is intactr the fire activity takes place effectively and continuously. So from all the discussion entertained above we are constrained to accept the Ayurvedic theory for the disease. The Main Fire element existing in main digestive tract should be attended to when a, disease Fever is to be treated.

Now we shall point out the way of diagnosis of fever.

Not only the raw matter does spoil the gastrium to produce fever but other abnormal conditions of Existents also do affect in the same way.

The disordered condition of individual existents or of two or three in combined form do affect in the same way as mentioned previously.

Prodromal symptoms of disease Fever are as follows.

Idleness, uneasiness, feeling of heaviness in the body; feeling of distaste or no taste, yawning, trickling of tears, pain in hands and feet indigestion, debility, excessive sleep, thrilling sensation, cramps in calves, exhausted, disregard to good advice, desire for sour, salt or pungent substances, dislike of sweet substances and children, thirst, intolerance to and desire of sounds, heat, cold, wind, water shadow and sun light without any reason.

Vata Fever - Indefinite time for starting, increasing and subsiding fever. Indefiniteness in pain and temperature, feeling of dislocation of joints, pain like that of compression in back, pain in bones, in abdomen feeling of heart block, pricking pain in chest, feeling of pressure on scapulae, no strength for mastication yawning, noises in ears, Head ache no taste, or astringent taste to mouth, dry and blackish red tint to skin, nails, mouth, eyes, constipation, salivation, indigestion, no desire for food, no perspiration, sleeplessness, lips and throat dry, thirst, dry vomiting; morous, trembling sensation, no sneezing, virling sensation, desire for hot things, delirium, tetany. .

: Meaning of Vata Fever means that kind of Vata matter¹ which spoils the vata existent in body in a peculiar type described' under the point Ayurvedic pathology. All the symptoms may not be present in each case, because the fever does not result from all the causes simultaneously.

Pitta Fever - Instantaneous high temperature, delirium, bitter mouth, stomatitis, inflammation of nasal mucous membrane, desire for cold, unconsciousness, virling, intoxicated, restless, diarrhoea. Vomiting of bile, haemoptesis, sour eructation, red wheals, yellowish or greenish skin, mouth, eyes, nails, faeces, urine, excessive sweat, fetid expiration.

Kapha Fever - Distaste, heaviness, blocking of vit-tubes, not high temperature. Salivation, sweet tongue, feeling of blockage in chest, stasis, spastic

condition, whitening of skin and other parts mentioned above, cold wheals, pimples, sleepiness.

These fevers start or increase at their respective time in the day or night.

The fever may be caused by two or three existents. In that condition it reveals the signs and symptoms of the respective existents.

Prognosis of fever with all symptoms of all the existents is worst if aided by the same type of season. It is fairer in the corresponding degree of lessening of the symptoms of existents and their intensity of affecting the body.

a) There are fevers due to burns, wounds, cuts, exertion; they are called accidental fevers, or acute fevers due to their sudden onset.

b) According to the inter influence of existents, there are fevers in which there is feeling of heat in the beginning or at the end.

c) Evil spirits can cause fever. Excessive anger, fright, misery, sexual desire also may create fever. Curse, or spiritual induction of fever is also a kind of fever.

Different Category of Fever is understood by following classifications.

(a) Physical or mental, (b) mild or severe (c) internal or external (d) normal and abnormal (e) raw or ripe. There are uneven and periodic fevers.

There are fevers which are not treated properly for a long time. The disordered matter follows the course of bioelemental flow, Then it is called bioelemental fever. E.g. Fever in juice bioelement, in blood bioelements, Flesh, etc. as revealed by their onset Conti-nous, daily once or on alternate day or once in two days and 29 once in three days etc. respectively. There is a stage of ripening of fever.

Normally Vata, Pitta and Kapha fever occur in Rainy, winter and spring season respectively. The same fevers in different seasons are abnormal fevers.

Sign of cure of fever - feeling of lightness in the body subsiding of temperature and mental depression, stomatitis sharp senses, no pain, sweating, sneezing, proper mental condition desire for food, mild itching on head.

Treatment - In the beginning when the patient is attended in the stage of accumulation expansion. Starvation is the first step for digesting the faulty matter. A chance should be given to the Main fire Element for digesting the pre existed faulty matter. Starvation of many degrees is recommended from complete withholding of any kind of food or drinking hot water or digestive decoction.

If the temperature is raised after meal vomiting is very useful. In case of excited Kapha symptoms, vomiting is of much value. Hot water is contra indicated in Pitta fever. Decoction of Pitta decreasing or pacifying medicines is given.

In Ripe fevers treatment of weakness of bioelement is useful.

In this sort of classification generally all the types of fevers are included.

Allopathy does not present such a minute study. Administration of broad spectrum antibiotics is considered the most important factor. Then other diaphoretics or producing the acidic or alkaline phase of the body fluid by corresponding medicine etc. is undertaken. They know very little about the corrections of the body matter which is spoiled in the process of production of the disease. So suppression of the inflammation in body matter does not show raised temperature but without repairing of the pathological lesion. There exists a chance of relaps of fever due to a abnormal contact.

There are number of herbs to digest the faulty matter creating respective number of fevers, all the information can not be included as it is beyond the orbit of this little book. Treatment in the light of Diagnosis is an independent subject.

Chapter V

Rejuvenation and Sexual Invigouration

Man is after some kind of happiness. It may be obtained from knowledge, power, wealth or he may indulge in sexual pleasure.

For attaining any of the things he must be physically healthy. It is a problem concerned with medical science. Ayurved provides mankind with extraordinary remedies for fulfilling this want of mankind.

For Realization man requires a long period for doing penance. Ayurved treats oldage and rejuvenates the body.

The life is prolonged as the body matter is renewed or rejuvenated. For this purpose man is required to undergo a certain process which is called vitalization process.

Another similar section named ' Sexual invigouration ' is dealt by Ayurved not for advocating the sexual pleasure but to fulfil the requirement.

Man is expected to enjoy all kinds of pleasures within the limits of religious control. But Man's life does not follow the proper guidance directed through the religious statutes written by realizers. But some deviation takes place. So natur. ally man becomes unhealthy in case of deviation beyond the normal range.

Unreasonable or excessive indulgence may not cause man to perish but a chance in future to improve him is expected by Ayurved.

On the other hand man may be weak from the beginning. He may be feeble to satisfy himself as well as his wife. So physical, moral, and psychological distortion may take place. All these things ultimately effect on health of the society. With this intention Ayurved has dealt this problem efficiently.

We shall discuss ' Rejuvenation ' now.

This section of Ayurved is an extraordinarily incomparable section to that of any other medical science. The subject brought to light will give some unexpected shocks to already accepted concepts by the modern science.

What are the basis of life ? No body knows, nor dare I say even in present age of advanced sciences which also fail to explain them. They specify some link of cause and effect of the superficial strata of the universe objectively. Now we shall describe the process of rejuvenation. There are. two systems for execution of this

process. One without the sunlight. It is a superior to the other system to be followed in general atmosphere. They have found some medicinal fruits of herbs aided by a number of medicinal herbs which work on the body matter which is completely renewed.

We shall present herewith some outline of the process.

A proper subject for getting rejuvenated is necessary. He must have firm faith in God. His mind must be pure and pious. He must have intense desire for getting rejuvenated.

In the beginning the body should be purified by Ayurvedic methods. After gaining the usual strength process should be started.

In the first system man is not exposed to the sun light and cold breeze. Sun light is supposed to be an essential factor of life in general. There are rare lives which do not require the sun light.

A little room is built in the midst of the other two rooms each covering the inner one with the distance of four yards between them.

Inlets are kept on opposite sides for entrance in order to avoid direct wind.

In this kind of vitalization, teeth, nails, hair, etc, are shredded and new teeth etc. are produced. It is stated the period for process may vary from 40 days to 3 months.

Medicines are prepared previously or are to be prepared fresh daily and injected.

In the second system. There are a number of groups of medicinal herbs. Which on ingesting act on the body to get it renewed. These medicinal substances work on deeper strata of existents of course the work is not cognisable like all other minute or subtle vital activities by objective means, Such as in laboratory tests or experiments on different categories of beings.

It may not disclose the medicinal properties which are known when used on human beings.

Medicines which work on superfine quality of the existents are used.

Many herbs for such processes are used according to one's own constitution such as, the Unfits of 1) *Embllica Officinalis* 2) *Terminalia chebula* 3) *Piper longum* 4) *Semicarpus Anacardium* with many other herbs to intensify the action on the body.

Many compounds are in such a process are used. They prepared for respectively different people of different constitution from the point of view of existents.

This process is called ' Renewing of the body and the medicines are called vitalizing medicines '.

It is admitted that the greatest vitalizing process is the devotion to the God, The supreme and Realization of It.

Treatment of Sexual Debility

This is also a speciality of the Ayurved. One may not agree with this view in the beginning. But after a deep study of the subject one will admit that this is also one of the specialities of the Ayurved.

Treatment by hormones is the main remedy for dealing with such problems i. e. rejuvenation and sexual debility per allopathic view. But this is only one side of knowledge of the multiphasic universe. The fact is that in the old age and sexual debility there is a lack of the respective hormones no doubt. But merely supply of their secretions or extracts into the body can not be the exact treatment.

The treatment should work on the causative factors of the body matter which is disordered.

On what factors does the health of the body matter i. e. of the vital organs or tissues depend?

The condition of the finite parts of the body i. e. the individual unit organs relatively depends upon the corresponding condition of the rest of the body. That means the health of the body organs or glands depends upon the health of the rest of the body and vice versa, i.e. health of the body is dependant upon the health of its finite individual unit organs. But the former half part of the statement is of primarily independant condition or original truth and the latter half part of the statement is of secondarily dependant condition from the point of view of real knowledge. But both the conditions are true for practical purpose because in practical life theory is only the basis of knowledge for minute study.

These facts are experienced in the relative activities of the multiphasic universe. E. g. Wind in the atmosphere shakes the big trees. Here, the movement of trees is the effect of the causative factor namely ' the wind ' and in the example of gentle breeze blown by fan the reciprocity takes place i. e. the movement of fan induces breeze of wind. So the first condition is primarily independant and powerful

and the other its inverse condition is less potent and hence of secondary importance, but the truth though of lesser degree.

We have seen in the chapter on " Mechanism of Nutrition " in part I of this book, that the body organs radiate their influence on food as well as on the rest of the body matter in such a way as to impart their own properties to the objects they are acting upon, so as to enable them to attract and absorb the substance to get themselves nourished. The food juice so prepared by the whole body activities consists of many vital principles fit for nutrition in the respective organs, for which they have got an affinity. In this way the normal condition of the body organs is dependant upon the relatively normal condition of the whole body matter i. e. existents, bioelements and excreta etc. This is one view of the problem from the Ayurvedic point of thought.

The second view is that the body requires normal matter with respective properties - as matter and properties are inseparable - for its nutrition. From this matter the nutritional flow i. e. intake of energy from outside universe is to take place for the purpose of existence of the individual life unit.

How do these properties of food nourish the body? We have explained this to some extent in previous relevant chapters.

The spiritual organ i. e. vitatubas which are not restricted to act in specific channels prepared by the evolutionary flow.

We will try to explain this in more detail. In case of acute want or desire for food or drink and say even for sexual pleasure, the contentment or satisfaction is experienced or enjoyed by the whole body though for a moment or two. Its inverse condition is equally true, but lesser in potentiality. Counter acting reflex from nourished and flourished body matter of superfine quality of existents or bioelements effects correspondingly on the respective types of body matter i. e. gland matter consisting superfine quality of existents, to nourish or flourish it.

To say that this phenomenon takes place by virtue of reflex action, is an incomplete answer, It is not enough to satisfy one's curiosity. As this minute phenomenon can not be shown in instruments at present by experiments in laboratory. And if at all a laboratory may be able to do so, it will be well and good. The laboratory experiments will automatically strengthen the Indian theory of spirituality in every particle of the universe i. e. in every particle of the body also.

The properties in food juice create corresponding effect on the vital organs and on the vittubes, which carry the minute or subtle substance the Prana, the spiritual subtle matter. These vittubes are innumerable, in the body. For every type of the body matter there are vittubes. These vittubes convey the subtle part of the matter with properties from one part to the other in the body. These vittubes must be stimulated properly to get work from them i. e. the work of contentment of the minute part of the body. This action can occur only when these vittubes are nourished and flourished properly. Superfine quality of nourishment is required for these vittubes. Ayurvedists have found such herbs as are ordinarily available so that their subtle part nourishes the subtle body matter of subtle vittubes which are nourished or flourished and are inspired internally. In this way the vital organs and the glands are vitalised in deeper strata so that they become fit to perform their own work i. e. specific natural and normal activities. On these principles the activity of rejuvenation and treatment of sexual debility takes place.

In this system of treatment i. e. by Ayurvedic way no harm to any organ occurs. But by treatment by hormonal secretions i. e. end products of the body i. e. by an effect on the causative matter, all other organs are compelled to get themselves acted upon though in some cases some other organ in a peculiar phase is benefited by the hormones. E. g. testicular extract acts on the heart in some of its incorrections.

The propriety of discussing the spiritual attitude of the body is that the medicines used for curing debility are all of sweet, matter but of superfine quality working on different categories of kapha matter in the body. The sweet matters which work on superficial bio-elements do not work on neural or on reproductive bio-elements in the body necessarily even though the tastes signify the same quality of substance, the different matters of different categories nourish and flourish the corresponding type of existents and bio-elements. There are as many numbers of qualities in each of the substances which act correspondingly on the respective category of the body matters. This view must be taken into consideration to solve this problem.

So for nourishing the glands through all phases, the whole body has to be well nourished with special attention to the nourishment to the superfine kapha matter in the glands and also in the rest of the body and then the total effect may take place in maintaining the proper condition of the glands.

Ayurvedists have found such herbs. Their work can not be observed objectively, nor can their work be judged by observation of the effects on the different categories of beings. The Ayurvedic treatment accounts for the total effect on the total combined body matter and not in a specific way as may be observed on a specific human organ or on an organ in other beings.

The main aphrodisiacs, the herbs, for dealing the problem of sexual debility are as follows:

1) *Physalis fluxosa* 2) *Adds Kenders* 3) *Peniculatus Wild* 4) *Hypoxis orchioides* 5) *Sidacardifolira* 6) *Sida Rhomfifolia* 7) *Orchid Masculosa*. 8) *Common Tellaw Lawrel* and many other

In this way we have described the concise Ayurvedic text in nutshell. A more inquisitive student is recommended to study Ayurved directly from standard text books.

May this benefit all!

