

Subjective and Indescribable Outlook on *Bharatiya Ayurvedigyan Parampara* (India's Tradition of Health Science) - Primordial, Prehistoric and Headway in Modern Time

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Human Civilization history is very complex and multifaceted. Humans evolve through the primitive animal phase to today's tech based *Homo sapiens sapiens*, through different stages of encounters and experiments. During all these phases humans faces the major challenge for survival through teething trouble diseases. Whole human race across the planet was in search of survival and health against the diseases to sustain on the planet. Different human races and cultures on the earth find different solutions according to geographical conditions and availability of the natural resources. Majority of land was obscured with water and snow in Stone Age of human history, except the tropical and meditarian sea costs. In *Prachina Akhanda Bharat* (Today's India and Indian subcontinent - topical countries) the main land was fertile yielding innumerable flora of plants and crops, and there was abundant supply food and medicines for survival. All these conditions of *Prachina Bharat* (Ancient India) are favorable to survive, grow and to develop, ultimately there is progressive level of knowledge and hence absolute scientific literature was generated in ancient India.

Veda, are those supreme levels of endowment of knowledge and wisdom and hence are considered as *Apaurusheya* (Diety/Almighty/God/divinity/spirit) in *Sanatana* Culture [Ancient Indian culture]. *Veda* (*Chaturveda* viz. *Rig-Veda*, *Yajurveda*, *Samaveda*, and *Atharvaveda*) specifically are said to be the root of all *Bharatiya Gyana Parampara* including *Upanishad*, *Purana*, etc (Indian Knowledge System-IKS) and hence the *Bharatiya Samskriti* [Indian culture] is termed as the *Vedic* or the *Sanatana* culture and this culture is supposed to be at the peak of developments amongst the all other ancient cultures of the world. It is believed that, all other cultures were influenced by Vedic culture of ancient India. *Chaturveda* are the basic foundation of these ancient cultures of India. All the customs and traditions of India have their roots in *Chaturveda*. If one goes through the literature of ancient India, one will find that Indian traditions looks toward the human life with different angle like economic, social, ethical, spiritual, medical etc. *Rig-Veda* is the ancient most creation and has a description of the different *Mantra*, *Sukta*, *Stotra* and prayers of different spirits and

deities. Most part is concerned with spirituality and mindfulness. *Yajurveda* narrates about the different methodologies to adapt for religious rituals and *Yagya* or *Homa*. The procedures are concern with the *Atmashuddhi* and *Prayaschitta* (Self-realization and improvisation). *Sama-Veda* defines the science to produce the sound [vocal and instrumental] which creates the harmony, peace, love and spirituality in the soul. It's the base of all the musical notes and *Bharatiya Sangeeta Shastra*. *Atharva-Veda* defines the use of different herbal plants along with the different holy and sacred *Mantras* for healing of different diseases.



Image 1: Schematic Presentation of *Chaturveda* and its connectedness with Human life, health and salvation

AYURVEDA: *Ayurveda* is the descendent scientific heritage of *Atharvaveda*, few ancient Acharya's consider Ayurveda as descendant literature of *Rugveda*; while few considered it as an independent literature and scientific heritage apart from the basic 4 *Veda*. Irrespective of these different belief and assertion, Ayurveda is the fundamental base for the Indigenous system of Indian Medicines. In fact, Ayurveda is one among all the parental science for different health care system across the globe today. Ayurveda classified the health care system into eight major or fundamental domains. *Kaya chikitsa* (General Medicine), *Bala Chikitsa* or *Kaumarbhritya Tantra* (Pediatric medicine), *Graha Chikitsa* (Psychiatry and Psychology Medicines), *Urdhvanga Chikitsa* (ENT and Ophthalmic Medicines), *Shalya Chikitsa* (Surgical and Parasurgical sciences), *Danshtra Chikitsa* (Forensic medicine and toxicology), *Jara Chikitsa* (Geriatric Medicines), *Vrusha* (Male and female Infertility/sterility medicines).

History of Ayurveda from Primordial time to Headway in Modern Time of cutting edge technology - Briefing at a glance (Table 1)

Table No.1: History of Ayurveda from Primordial time to Headway in Modern Time of cutting edge technology

Era/Historic period	<i>Acharya /Guru / Shishya</i>	Role/Contribution/Influence
5000 BC	Atreya Punarvasu	One of the Primary Acharya of Ayurveda on the canvas of human race defining the fundamental depth of Ayurveda science and start the <i>Guru Parampara</i> (Authenticated tradition of Classical learning) in Ayurveda.
	Kashiraj Divodasa [Dhanvantari]	One of the primary Acharya of Ayurveda defining the fundamental depth of surgical science and start the <i>Guru Parampara</i> (Authenticated tradition of Classical learning) in surgeries and wound management in Ayurveda.
2000 BC	Charaka Samhita	One of the chief physicians of ancient Bharat propagating the principal of Ayurveda medicine across the continent (<i>Bharatiya Upakhanda</i>). Defining the prime importance of Gut and gut associated health related principles of Ayurveda in clinical medicines.
2 Century	Sushruta Samhita	One of the chief surgeons of ancient Bharat propagating the principal of Ayurveda surgery and para-surgery across the continent (<i>Bharatiya Upakhanda</i>). Defining the prime importance of wound and associated principles of Ayurveda in clinical surgery.
6 th Century	Vagbhata	One of the prime Indian Philosopher, Scientist, Ayurveda Scholar, practitioner and researcher of Bharat of pre modern time, propagating the all fundamental principal of Ayurveda along with important of specialties in eight primary branches. Reconstruct and concise the vast Ayurveda fundamentals of learning and practice into single authenticate, and time tested literature without alternating the basic core of Ayurveda fundamentals; which is useful for all future generations to come.
7 th Century	Madhava	One of the prime Ayurveda Scholar, and practitioner of Bharat of pre modern time, reconstruct the Ayurveda fundamentals of diagnosis of timeworn and newer disease into single, authenticate, time tested compilation; which is useful as Ayurveda diagnostic guide in many diseases.
13 th Century	Sharangadhara	One of the prime Ayurveda researcher and pharmacist of Bharat of modern time, defining the all different methods of medicine preparation which are very unique in regards with Standard Operating procedure [SOP], Dose fixation of drugs and refining and updating of different procedures of Ayurveda drug and pharmaceuticals.
16 th Century	Bhavaprakasha	One of the prime Ayurveda researcher and ethno botanist of Bharat of modern time, defining the all different types and subtypes of plant available in subcontinent along with its uses, and practical application of drug. Categorization of herbal plants on the basis of vegetation and its clinical uses, and treatment of diseases. It's a primordial model for today's Ayurveda Pharmacopeia of India.
6-20 th Century	<i>Rasagrantha</i>	The era of Indian medical history having drastic transformation and use of different metallic ailments in medicinal use. In this era of Alchemic transformation, there is magnificent range of formulations developed and designed and even tested in human subjects for therapeutic safety and efficacy.
19 th Century	<i>Bhaishajya Ratnavali</i>	One of authenticate formulatory of Ayurveda medicine in modern history of Ayurveda science, compiling a wide range of therapeutics formulations of herb-mineral compounds. All modern day Ayurveda physicians and pharmacist use it as therapeutic index and guidelines for clinical practice and drug preparations.

18-21 st Century	<i>Vridhdha Vaidya Parampara</i>	Different Vridhdha Vaidya across the nation is practicing the Ayurveda and following the traditional methods of diagnosis (e.g. <i>Nadi Pariksha</i>) and traditional methods of drug preparation (e.g. Classical preparation of <i>Kupi-Pakwa Rasayana</i>) to cure the lethal diseases like cancer and producing good clinical outcomes.
21 st Century	Modern Ayurveda Practitioners and Scholars	Use of technologies and Internet on things (IOT) based applications helps to organize vast data collectively in synchronized manner. This helps today's Ayurveda students for easy learning and developing the quick system of diagnosis and understanding. <i>Nadi Tarangini</i> instrument is one of the examples for same.
21 st Century from 2 nd decade onwards	Cutting age technology era: Computer based data generation and analytical tools like Artificial Intelligence (AI) Based real time and analytical tech like Network pharmacology and OMIC based studies	Rapid development of AI technologies helps to manage enormous level of data base with wide range of variables. This functional autonomy of AI technology is highly useful for Ayurveda where there is large numbers of variables need to be taken into consideration (<i>Prakruti, Sattva, Sara, Satmya, Dosha, Avastha, Dushya</i> etc.). With the help of AI based data analysis new Ayurveda diagnosis of modern diseases are possible. (E.g. Autoimmune disease and there accurate Ayurveda <i>Nidana Panchaka</i>). AI driven tech along with DNA fingerprinting and morphological, pharmacognostical data base will help to identify the <i>Rasa Panchaka</i> of new herbal and dietary plants; which in turn help to decide therapeutic effects on the basis of Ayurveda <i>Dravya-Guna Vigyana</i> . AI with Network pharmacology and OMIC based studies finds the future in quick analysis of drug drug interaction (DDI) and pharmacokinetic of Ayurveda drugs. These may help to reintroduce the concept of <i>Prakriti Sama Samavaya</i> and vice versa.
Head way	Integrative medicines, AI driven and Robotic <i>Panchakarma</i> and surgical procedures in Ayurveda.	With evolution of time there is excellent scope for remarkable drug developments, for newer disease like Autoimmune and mental diseases. Integrative medicines along with Ayurveda <i>Panchakarma</i> and <i>Dinacharya-Ritucharya</i> will help to conquer many difficult health conditions in upcoming future.

Ayurveda evolved continuously with different pace at different point of time, of modern Indian history. The creation of *Nighantu Grantha* [compilation of plants and flora used for medicinal use in ancient India] and *Rasa Grantha* was the fundamental revival stage for Vaidya and Ayurveda practitioner. Now with the integration and synchronization of technology and use of *Agama Parampara* (traditions) of Ayurveda we can establish the scientific and time tested fundamentals and treatment protocols for modern diseases.

Uniqueness of Ayurveda: Ayurveda fundamentals are eternal and highly time tested. Ayurveda have provision of treatment in both direction of anti and homeostatic mechanism. It's highly unique in tissue preservation and tissue rejuvenation. Fundamental balancing of mind, brain, body, and soul (spirituality) is at core of treatment of each disease in Ayurveda. All these make the system of Ayurveda eternal and scientific over the time.

Ayurveda as a *Sarvabhaumik Darshana* (Inclusive and holistic science/philosophy):

Ayurveda is highly applied life science incorporating all philosophical and fundamental thought process of human civilization and applying all these fundamentals in treatment of disease and to improve the longevity to achieve the salvation (*Moksha*), the ultimate goal of human life. Ayurveda always emphasized on the *Chaitanya Samgraha* (Consciousness) to make human life fruitful and with the full of pleasure. All this approach towards human life and society make Ayurveda Inclusive and holistic and one among the top most of all the health and life sciences.

Roles and Responsibilities of next Generation Ayurveda scholars, practitioners, researchers and well-wishers and Indian citizens

World is looking for complimentary and safe therapeutics for management of the diseases. Ayurveda and Yoga have built the faith in different countries as scientific way of living. Bharat is the origin of both these ancient sciences and therefore the primary source of the knowledge of these two systems. It is primary moral responsibilities of Ayurveda scholars and physicians/clinicians to propagate the true and scientific Ayurveda in scientific and global communities. Robust and time tested researches and research design to

authenticate and bridge the gap of knowledge are needed. Though cutting edge technology help to create and analyse the different data; the authentication and validation of the analysis of data is ultimately require scientific and classical base of Ayurveda knowledge and expertise. Therefore all scholars, academicians, physicians and clinicians, pharmacist need to be expertise in their Ayurveda specialities and be honest and ethical in their job.

In our country, Ayurveda drugs are widely consumed as Over-the-Counter (OTC) medicines and are available in various medical stores. However, many of these stores are operated by personnel who do not possess a degree in Ayurveda or Ayurvedic pharmacy, leading to a misconception that Ayurvedic remedies are merely traditional home-based treatments (*Nuskhal Batwa*), rather than a scientifically grounded system of medicine. Furthermore, practitioners of other medical disciplines often use classical and proprietary Ayurvedic medicines without understanding the fundamental principles behind them, sometimes even questioning their mode of action and safeguard as heavy metals. Therefore, it is the moral responsibility of all qualified Ayurveda practitioners and degree holders to safeguard the fundamental right to prescribe Ayurvedic medicines. **"This right should be reserved exclusively for**

Ayurveda doctors and not for unqualified medical store personnel, self-proclaimed healers (quacks), or practitioners of other medical systems (including ALLOPATHY).” To achieve this, Ayurveda professionals must consistently educate patients and society about the scientific foundation of Ayurveda, emphasizing that it is a well-established medical science rather than just a collection of traditional herbal remedies. Constant advocacy and awareness efforts can help preserve the authenticity and integrity of Ayurvedic healthcare. Finally the documentation and publication of good data is essential for reproducibility

and utility of knowledge in generation ahead.

This article is editorial overview on Ayurveda *Gyana Parampara* and need of scientific writing on Ayurveda fundamentals to preserve the heritage of Indian knowledge system with the following key message-

“Read, think, analyse, write and Publish Ayurveda and enrich the heritage of Ayurveda in today’s context.”

We are extending our best wishes to Ayurveda scientific community and inviting to publish their scientific Ayurveda research papers in Journal of Bharatiya Ayurvedigyaana.

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