



Mihaela Paina āyurveda in India

Medical Pluralism (coexisting healing systems & practices)



- Biomedicine („English medicine“, „allopathy“, „modern medicine“): **M.B.B.S.**
- Homeopathy („homeo“): **B.H.M.S.**
- Indian Medicine:
 - **Āyurveda** („*vaidyam*“, „*ashtāngahridayam*“): **B.A.M.S.**
 - **Yunani** („*unani*“, „*Arabic medicine*“, „*Greek-Arabic medicine*“): **B.U.M.S.**
 - **Siddha** („*cintamani*“; only in Tamil Nadu, parts of Kerala): **B.S.M.S.**
 - **Naturopathy & Yoga** (drugless): **B.N.Y.S.**

- Temple healing ↔ astrology (*jyotsyam*): **B.V.A.D.**
- Sorcery (*mantravādam*)
- Folk (tribal) medicine: bone-setters, midwives, ritual healers, a.o.
- Tibetan medicine (“*sowa rigpa*“): **B.T.M.S.**

Mihaela Paina Indian healing practices

Structural Pluralism (coexisting legitimating methods inside a system)

- Indian Medicine:
 - **Āyurveda**: *vaidya* / B.A.M.S.-Dr.
 - **Yunani**: *hakim* / B.U.M.S.-Dr.
 - **Siddha** (*cintamani*): *cittar* / B.S.M.S.-Dr.
 - **Naturopathy & Yoga**: B.N.Y.S.-Dr.

- Temple healing ↔ astrology: *jyotishan* / B.V.A.D.
- Sorcery (*mantravādam*)
- Folk (tribal) medicine: bone-setters / osteopaths, dais / midwives, a.o.
- Tibetan medicine: *amchi* / B.T.M.S.

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Notions

āyurveda = complex of old South Asian healing practices traced back as far as 600 B.C.

- based on a specific humoral theory (*dosha, dhātu*)
- originally: confined to the Indian subcontinent and its vicinity
- at present: also in Europe, USA (*quasi-ayurvedical practices*)

paramparā = lineage (*guru/vansha paramparā*), succession, continuation

- transmission of knowledge: at home (*guru/family*) / in temple / at king's court
- heritage, tradition (colloquial sense)

vaidya = learned person, medicine man; **vaidyar** = plural, honorific form; **ashtavaidya** = title

- in opposition to 'English doctor' (biomedical dr.) or 'doctor' (B.A.M.S. / ayurveda dr.)
- „small“ castes (**herbalists, cooks**) – picking/buying/selling herbs, preparing medicines
- „big“ castes (**versed practitioners**) – diagnosing (anamnesis, examination), prescribing







Velayudhan Vaidyar Raghavan Vaidyar and his wife Vd. Gamgadhara Nāyar AV Nārāyanan Nampūtīr

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History of Indian medicine

- **prevedic era** (until 1750 B.C.E.): **Indus valley civilization** (urban, matrilineal)
 - **pox-god** cult, demonology, **fertility** cult, animism, **yoga, tantra**
 - **magic-religious medicine**: belief in demons (affliction), rituals
 - **hygiene**: irrigation systems, sanitation, fresh water basins, cremation
- **vedic era** (ca. 1750 – 500 B.C.E.): **aryans**
 - **rgveda, atharvaveda** (spirits, snake cult), early upanishad (esoteric)
 - **magic medicine**: atharva ('white' magic), **angirasa** ('black' magic)
 - **vital forces**: air (*prāna, vāyu*), fire (*agni*), **soul** (*ātman, purusha*)

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History of Indian medicine

- **ascetic reformism** (500 – 200 B.C.E.)
 - post-buddhist upanishad, dharmaśāstra, Pāṇini-Grammar
 - intellectual enlightenment
- **classical Hinduism** (200 B.C.E. – 1100 C.E.)
 - mahābhārata, rāmāyana, sāmkyakārikā (200 B.C.E. – 500 C.E.)
 - **sāmkyā-philosophy**: dualism of *purusha* (*soul*) & *prakṛti* (*matter*)
 - compilations of different sources of knowledge: Afghanistan, China
 - **carakasamhitā, suśrutasamhitā, ashtāngasangraha, ashtāngahraya** (turn of the era) (ca. 350 C.E.) (ca. 500 C.E.)
 - the word „**āyurveda**“ was used for the first time

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Ayurveda policies – colonial India

- health & education = areas which could legitimate and form the basis of a responsible **nascent Indian government**.
- gradually grasping over the criteria of (1822-1938):
 - **schooling**: joint colleges (1822), ayurveda colleges (1886)
 - **qualification** (eligibility, syllabus, degree): vaidyashastri, vaidyaka
 - **registration** of indigenous practitioners: Indian Medical Council (1933)
- following the British biomedical model, both in colonial and postcolonial India

Bengal presidency (Calcutta)	Madras presidency (Madras)	Bombay presidency (Bombay)
ayurveda-biomed. college (1822)	Ayurveda Pathashala K. (1886)	ayurvedic association (1890)
N.N. Sen & Company Ltd. (1884)	Arya Vaidya Sala Kerala (1902)	public examinations (1908)
C.K. Sen & Company Ltd. (1898)	Arya Vaidya Samajam K. (1902)	Vaidyak M.Vidyalaya (1913)
Ayurveda College Punjab (1898)	ayurveda examinations K. (1903)	Med.Practitioners Act (1938)
Ayurveda College Uttar P. (1899)	Ayurveda College Madras (1905)	
Shakti Aushadhalaya Dacca (1901)		

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Ayurveda policies – postindependence India

= control and regulation of what was now called **'Indian Medicine'** (IM)

Central committees	Regulations
Bohre committee (1945)	- special place, revival and protection for ayurveda
Chopra committee (1946)	- integrated course ayurveda-biomedicine, textbooks
Pandit committee (1952)	- unified syllabus, 5 years course, examination pass
Dev committee (1954)	- medical faculties, staff, 5.5 years course, textbooks
Udappa committee (1959)	- integrate course, universities, post-graduate course
Vyas committee (1963)	- unified syllabus
Central Council of IM (1970)	- B.A.M.S.-degree course (1971), post-graduate course

Ayurvedic research:

- identification of drugs
- survey of medicinal plants
- pharmacological studies
- drug standardization (raw drugs, manufacturing, finished products)


Indian Council of Medical Research (1962)
 Central Council of Research in **Indian Medicine** and Homeopathy (1969)
 Central Council of Research in Ayurveda and Siddha (1978)

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Impact of ayurvedic policies on vaidya:

The main reason is, there is a need of licence for the vaidya to treat. Now, the government recognition is a must. So, there is no use of teaching [disciples] now. We must look for their taste, also: after +2, then degree, then joining some ayurveda college, then learning under someone here, in the vacation. That is possible. (...) A situation like ours is not possible again - like śiṣya paramparā.

(Ashtavaidya Vaidyamatham Krishnan Nampūri, 44 years old, interview, Kōttanātu, March 2007)

A medical certificate brings a registration number. (...)

The main reason for the decline of traditional āyurveda at the moment: there are no followers to learn the traditional treatment from the vaidya.

(vaidya G. Nāyar, 67 years old, interview, Mēzhattūr, December 2003)

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Impact on high-caste vaidya


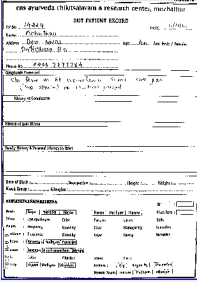







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Contemporary practice of āyurveda

consultation room and modern equipment case-sheet

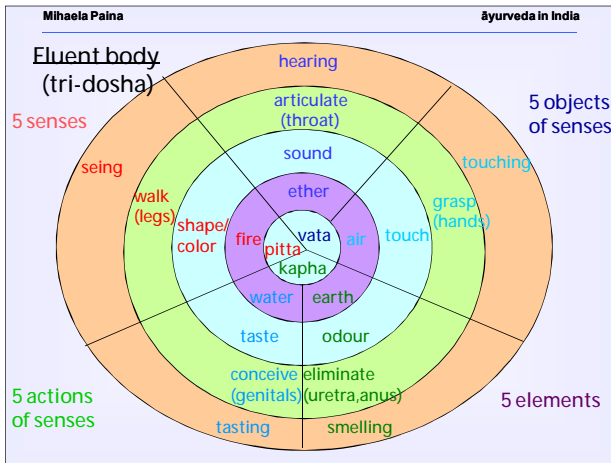
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Philosophy (eclectic): schools of thought

- **nyāya-logic (Gotama)**: *soul, mind, senses, body, activity, pain*
- **vaisheshika-school (Kanada)**:
 - **ātman (soul)** – eternal, static, conscious agent
 - **manas** (mind) – moving subtle substance
 - **kala** (time), **dik** (space), 5 elements, **atoms**
 - **ayus** (life) – **ātman** (embodied soul)
 - **mokṣa** (liberation) – **ātman** (divine soul)
- **sāṃkhya-doctrine**: **ayus** (life)=**puruṣa** (embodied **soul**)+**prakṛiti**

prakṛiti = (manifestation)

- buddhi**-s (intellect, cognition)
- aḥamkāra** (self)
- maṇas** (mind)
- indrya** (5 **senses**, 5 **actions**, 5 **objects** of senses)
- māhābhūta** (5 gross elements)



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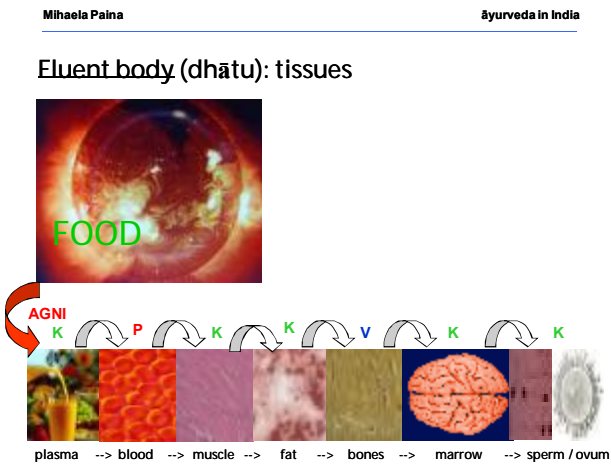
Health (balance) **Illness (increased dosha)**

kapha dosha = phlegm (cough, headache, overweight)

pitta dosha = bile, digestion (indigestion, dyspepsy)

v ta dosha = air, peristaltic (gas, flatulence, pain)

3 humours	properties			
v ta (wind)	cold	dry	light	mobile
pitta (bile)	hot	moist	light	intense
kapha (phlegm)	cold	moist	heavy	stable



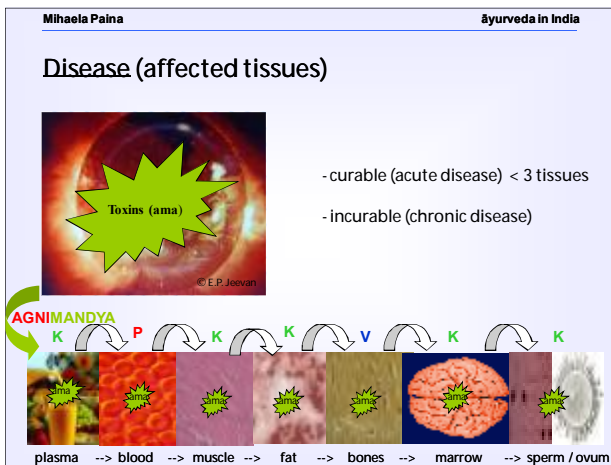
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Ethiology of disease:

- improper exposure of the body to:

6 tastes	↑ humours
bitter	vata
astringent	vata, kapha
pungent	vata, pitta
sour	pitta, kapha
salty	pitta
sweet	kapha
- time-cycles (seasons: dry/moist, cold/hot) (body-stages: child, adult, elder)
- objects of senses (tastes, sounds, odours,...)
- activities (over-eat, over-sleep, over-work)

the main cause is the FOOD (tastes, quantity, quality, frequency) ← diet advice
← herbs



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Therapy:

ama pacana (toxins cooking): 7-14-21-28 days

purvakarma (preparatory actions): 7-14-21-28 days

pañcakarma (five actions): 1-3-5 days


rasayana (revigoration): 28-56-84 days

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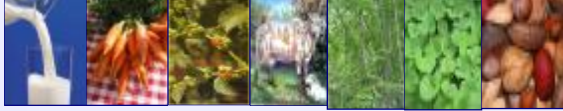
Diet / therapy

a. **ama pacana** (toxins cooking)

↑ by dosha - increase:



plasma --> blood --> muscle --> fat --> bones --> marow --> sperm/ovum



↓ by dosha - decrease:

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Ayurvedic medicines

a. **ama pacana** (toxins cooking)



herbal concoction pulver mixtures herbal capsules / tablets



medicated ghee medicated ghee + molases hand-rolled pills

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External therapy


b. **purva karma** (preparatory actions)

snehana (oleation)

irodha ra



abhyaṅgam




svedana (sudation)



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Internal therapy

c. **pañcakarma** (five actions):






K nasya (nose drops)

K vāmana (emesis)

P virecana (purgation)

V vasti (enema)

raktamoksha (blood letting)

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Internal therapy

d. **Rasayana** (revigoration): 28-56-84 days



Valya Madhusnuhi Rasayanam



Cyavanaprash, Dashamūla Rasayanam

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THANK YOU!