5) Observations and Conclusions
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This discussion clearly shows that the Av is the first text that thinks of man from medical point of view and the Ayurveda gives its science. The seers of the hymns of the Av have minutely discussed the causes that cut short man's life and disturb the healthy condition. The Ayurveda has further developed the theory based on these thoughts. A comparative study of such type proves this.

The Vedic seers mainly aim at making life long. They never say that the span of the life is fixed, but they are sure that by prayer and by efforts man can elongate his life. The seers have thought of many causes that put obstacles in making life long. They are mostly named as Yakshman, or Roga. Various types of the rogas are described in different hymns of the Av. Sometimes the diseases are referred to by name. Their locations also are given. These descriptions of different parts of the body clearly bring out the knowledge of the human body to the seers. The Av gives various details of many diseases, yet it also speaks of unknown diseases. अज्ञातयष्ट्य.

For these diseases, the Av gives various causes. Mainly they are of three types. 1) This is the internal faults or deformity which are named as विष्णुमाण. 2) This is the germs or what are known as क्रम. These trouble man from outside or they enter the body through food, water or whatever is taken in. 3) Last is the wrath of gods or
troubling by the evil spirits. This type of disease is cured by pleasing the gods and controlling the evil spirits.

Later authors like Sushruta put much emphasis on shalyakriya - surgery. The Av speaks of it - but rarely. (except in [२००१]). Perhaps this thought is later, only its beginning is noted in the Av.

For driving away the diseases, Av tells that Sun, fire, water, wind and various herbs are useful. What is worth noting is that the Av tells only one plant to use at a time and not the mixture. The Av refers to 125 herbal and other medicines. It mentions 260 plants and 130 of them, we can trace to the Ayurveda also. Their names also are the same. The Av also tells of tying various amulets. These amulets are treated as destroying the ailment, destroying the enemies of any kind and nourishing and increasing the power. Many of them are made up of wood.

The Av tells many times that the disease is driven away by powerful mantra or speech. This speech is many times of gods like Indra, Brihaspati etc. The speech is treated as protecting and destroying the diseases. It means that the sages of the mantras were much confident about the power of their Mantra. They were sure that it will protect the patient. This confidence and faith in the mantras gave rise to चिकित्सा. The commentators of the Av carried this notion further, therefore we notice that Keshava gives
the whole procedure of Bhaishajya Karman, but he mainly
prescribes the recitation of the hymns and rarely refers to
the medicine proper. They Ayurveda also prescribes

\textit{द्रव्यपाश्रय} treatment, but mainly it relies upon
the use of medicine or what is called as \textit{युक्तिपाश्रय}
treatment of medicine. Basically, this also is from the Av,
but it was later developed and modified by the Ayurveda.
The Av told it in nutshell and root-form, Ayurveda
turned it in a new science. Ayurveda also tells \textit{सत्ताचार्य}
medicine. This means controlling the mind from going
towards harmful aims. It is the balance of mind. Thus
the Ayurveda gives equal importance both to the body
and to the mind. When mind is at control, body will not
take to harmful path, leading to diseases and end of life.
Therefore the notion of \textit{स्वस्थ्य} also includes the pleasant
and satisfied position of mind. It is the duty of the
best physician to console the mind of the patient and
give him assuarance, to drive away the fear of the mind.
This will lead to balance of the mind of the patient
and it is the right way leading to the curing of his
disease. The Av also speaks of the same idea. It gives
all this discussion with the final aim of peace. It is
the peace of mind that is wanted. It causes the sound
health, which in other words is the absense of diseases.
Vagbhata in sutrasasthana tells that the knowledge, strong
will-power, is the effective medicine for the ailment of
mind. (धीरेयात्मादिविश्वान्मनोदेशोत्पन्नं परस्य - सूत्रस्थानं ४.२६)
Mainly the diseases are those that cause pains. They are treated as inherited, physical, mental and natural.

This pain is done away only when the mind is at balance. Therefore the mind is the prime cause of health.

Thus the keen study of the hymns of the Ayurveda towards the perfection in the knowledge of the Ayurveda. It will be most useful to the physician of the Ayurveda. Though it is not possible to trace every disease to the Ayurveda, but the principles are there to guide and find out the way of difficulty. Ultimately the Ayurveda aims at this only.

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