AHS-2
FRONTIERS OF AYURVEDA

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AIM OF AYURVEDA

IT IS TO FREE A LIVING BEING FROM SUFFERING AND BESTOW A LONG HEALTHY LIFE.
IF A PARTICULAR METAL IS NOT READILY AVAILABLE TO PREPARE A MEDICINE,
AN EXPERT IN GANDHARVA AYURVEDA GENERATES THE REQUIRED METAL
BY CONVERTING ANY OTHER AVAILABLE METAL.
IF NO METAL, IS READILY AVAILABLE
HE CONVERTS CERTAIN HERBS INTO THE REQUIRED METAL
AND PREPARES THE MEDICINE,
WITH THE SOLE AIM OF HELPING THE NEEDY PATIENT IN DISTRESS.
HENCE AYURVEDA VAIDYA=PRACTITIONER IS KNOWN AS DUKHAHARA.
DUKHAHARA IS OF TWO WORDS.
DUKHAH-SUFFERINGS
HARA=DESTROYER
IN OTHER WORDS DUKHAHARA IS ONE WHO FREES LIVING BEINGS FROM SUFFERINGS.
DUKHAHARA WORD
GRADUALLY BECAME
DUKH TARA
DOKH TARA
DOKTARA DOKTAR
AND FINALLY DOCTOR

WONDERS OF AYURVEDA

OUT OF SEVERAL BRANCHES OF AYURVEDA
CONSIDER ONE OF THE BRANCH OF AYURVEDA
and in that out of several preparations
ONE PREPARATION
AND ITS EXPECTED RESULTS.

"SUDHASAGARA LOHA BHASMA"
1.PLACE VERY MINUTE QUANTITY OF BHASMA = ASH OF 'SUDHASAGARA LOHA'
IN A FRUIT WHICH IS OVER RIPENED AND SPOILED AND
LEAVE THE FRUIT FOR ABOUT 2 TO 3 HOURS.
ONE WILL OBSERVE THAT RIPENED SPOILED FRUIT HAS BEEN CONVERTED INTO
A FRESH FRUIT.
2.IF AN OLD PERSON OF
SAY ABOVE 90 YEARS,
IS ADMINISTERED WITH
SUDHASAGARA LOHA BHASMA
ONLY ONE PRESCRIBED DOSE,
FOLLOWING THE SPECIFIED PROCEDURES,
THEN THE OLD PERSON;
1 GETS FRESH STRONG TEETH IN PLACE OF FALLEN TEETH.
2OBTAINS JET-BLACK HAIR ON THE HEAD IN PLACE OF WHITE HAIR OR ON A BALDHEAD.
3.IN PLACE OF WRINKLED SKIN,
OBTAINS A STRONG AND HEALTHY SKIN.
4.PERSON LOOSES OLD AGE AND BECOMES A YOUTH WITH FULL OF VIRILITY AND SHARP MEMORY.
5.BECOMES A STRONG AND
POWERFUL YOUTH.

SUDHASAGARALOHA BHASMA
WHAT ABOUT THE SECOND DOSE OF MEDICINE?
THE SECOND DOSE OF MEDICINE IS ADMINISTERED ONLY AFTER TWENTY YEARS PERIOD.
THE FIRST DOSE OF MEDICINE WILL STILL BE WORKING IN THE BODY.
IF ADMINISTERED AFTER EVERY TWENTY-YEAR PERIODS
PERSON BECOMES IMMORTAL.

TIME PERIOD FOR MANUFACTURE OF THIS MEDICINE

BY FOLLOWING ALL THE PRESCRIBED PROCEDURES
THE TIME TAKEN FOR MAKING SUDHASAGARA LOHA BHASMA IS
FOUR THOUSAND THREE HUNDRED AND EIGHTY DAYS ONLY.
HOW THIS MEDICINE WORKS?
BY ADMINISTERING THIS TO A PERSON
THE FOLLOWING PROCESSES TAKE PLACE;
1. NISHKRITI
2. REJUVENATING
3.PARINAMA STAMBHANA KRIYA AND
4. PARINAMA TIROGAMANA KRIYA.
ONE OF THE PROCESSES IS CONSIDERED FOR EXPLANATION
PARINAMA STAMBHANA KRIYA
PARINAMA =MANIFESTATION
STAMBHANA KRIYA=ARRESTING PROCESS

LIFE CYCLE CONSISTS OF THREE STAGES.
FIRST IT HAS TO GENERATE, THEN STAY FOR SOME TIME INTERVAL AND FINALLY DECAY.
THERE ARE THREE DISTINCT STAGES IN LIFE CYCLE.
THESE STAGES ARE CALLED CONDITION MANIFESTATION = AWASTHA PARINAMA.
AWASTHA PARINAMA =
CONDITION MANIFESTATION DO OCCUR EVERY MOMENT SYSTEMATICALLY AND REGULARLY.
IT IS AN ON GOING PROCESS.
DHARMA PARINAMA =
CHARACTERISTIC MANIFESTATION AND LAKSHANA PARINAMA = TEMPORAL MANIFESTATION DO NOT TAKE PLACE AT EVERY MOMENT AS THEY OCCUR SOMETIMES ONLY.
IN AWASTHA PARINAMA = CONDITION MANIFESTATION
THE CHANGE STARTS IN SUBTLE WAY, THEN GRADUALLY BECOMING LESS SUBTLE

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AND FINALLY REACHING PHYSICALLY VISIBLE STAGE.

WHEN IT REACHES THE PHYSICAL STAGE, THEN CONDITION MANIFESTATION IS PERCEPTIBLE.
BECAUSE OF SUBTLE CHANGES TAKING PLACE EVERY MOMENT, IT IS NOT POSSIBLE TO
PERCEIVE, THE CONDITION MANIFESTATION.
BUT IT IS ONLY INFERABLE/ IMAGINABLE.
THE MANIFESTATION OF CHARACTERISTIC IS THE SYMPTOM.
SUDHASAGARA LOHA BHASMA REMOVES THE INHERENT CAUSE FOR MANIFESTATION.
THIS INTURN STOPS SUCCESSION OF MANIFESTATION.
SYMPTOM THEN REMAINS STATIC.
CONDITION MANIFESTATION IS INDICATED BY THE CHARACTERISTIC SYMPTOM .
THE ABOVE EXPLAINS
"PARINAMA STAMBHANA KRIYA"
PARINAMA= MANIFESTATION
STAMBHANA=ARRESTING
KRIYA= PROCESS
EXPLAINING IN A CONCISE WAY SUDHASAGARA LOHA BHASMA ARRESTS THE SUCCESSION OF MANIFESTATION.

COMPLEXITY OF HUMAN BODY
THE CELL COULD BE COMPARED WITH A GALAXY IN THE UNIVERSE. AS THERE ARE ENDLESS VARIETIES OF GALAXIES, THERE ARE ENDLESS VARIETIES OF CELLS IN SHAPE AND FUNCTION.
THERE ARE CRORES OF CELLS IN OUR BODY.
THESE CELLS ARE MADE UP OF MOLECULES ANDTHESE ARE FROM ATOMS.
THE HUMAN BODY,
A MICROCOSMIC UNIVERSE OR WORLD, MAY ALSO BE COMPARED TO A BEGINNINGLESS AND ENDLESS TREE.

YOGIS CONSIDER THE FOLLOWING
AS AYUTA SIDDAVAYAVA SAMUDAY -
THE BODY, THE TREE AND THE ATOM, AND SO ON.
AYUTA SIDDAVAYAVA SAMUDAY WAS DESCRIBED BY MAHARSHI PATANJALI LONG TIME BACK..
PROPERTIES OF AYUTA SIDAVAYAVA SAMUDAY.
THESE IN TURN HAVE TWO DISTINCT TYPES OF CONSTITUENTS.
(1) COLLECTION OF GENERIC
(2) COLLECTION OF PARTICULAR
GENERAL FORM IS AN ESSENTIAL FORM. ESSENTIAL FORM IS FROM THE POINT OF VIEW OF WHAT IS ENDURED.
PARTICULAR :
PARTICULAR FORMS ARE WHICH COME ABOUT AND DISAPPEAR.
THESE ARE NOT ESSENTIAL FORMS.
HENCE HUMAN BODY CONSISTS OF SOME PARTS WHICH ENDURE FOR A LONGER DURATION AND OTHER PARTS APPEAR AND DISAPPEAR.
IN OTHER WORDS THEY HAVE SHORTER LIFE SPANS.
THESE ARE CREATED AND DESTROYED CONTINUOUSLY.
THEY HAVE DIFFERENT LIFE CYCLES WITH SHORTER LIFE SPANS, APPEARING AND DISAPPEARING WHILE PERFORMING THEIR RESPECTIVE FUNCTIONS FOR THE BODY AS A WHOLE.

SUMMARISING COMPLEXITY OF HUMAN BODY

"THE CONSTITUENT ELEMENTS OF THE BODY, WHICH SERVE DIVERSE FUNCTIONS IN THE GENERAL ECONOMY, UNDERGO CHANGE EVERY MOMENT IN EVERY CREATURE.
THOSE CHANGES, HOWEVER, ARE SO MINUTE THAT THEY CANNOT BE NOTICED.
THE BIRTH OF PARTICLES, AND THEIR DEATH, IN EACH SUCCESSIVE CONDITION, CANNOT BE MARKED.
SUCH IS THE STATE OF THE BODIES OF ALL CREATURES, - THAT IS WHEN THAT WHICH IS CALLED THE BODY IS CHANGING INCESSANTLY"
-SULABHA- -SANTI PARVA, SECTION CCCXXI- - MAHABHARATHA

THE INTER-DIMENSIONAL CONNECTION
OF HUMAN BODY
"THE CONSTRUCTION OF BODY CONSISTS OF PHYSICAL BODY, SUBTLE BODY, CASUAL BODY, FIVE KOSAS, FIVE GREAT PRANAS, FIVE SMALL PRANAS, AURA, THREE BONDAGES, THREE GUNAS AND SO ON.
OTHER ASPECTS TAKEN INTO ACCOUNT ARE -
SUBTLE CHANGES DUE TO PASSAGE OF TIME, CHANGES DUE TO AGING AND SO ON.

AYURVEDA
BASED ON
COMPLEXITY,
STRUCTURE,
SUBTLE ASPECTS AND
ENVIRONMENT
CONSIDERED DIFFERENT ROUTES TO ERADICATE DISEASES AND
TO ENHANCE LIFE.

BRANCHES OF AYURVEDA

OUT OF MANY BRANCHES OF AYURVEDA A PERSON MAY TAKE ONE'S LIFE TIME TO MASTER ONE BRANCH OF AYURVEDA.
AS AN ILLUSTRATION
TO BECOME A
"PRANACHARYA".

GODOHANA KRIYA
ONLY HIGHER STAGE YOGIS, SIDDA PURUSHAS AND ASCETICS COULD EMPLOY THIS METHOD.
WITH THE HELP OF YOGIC POWER, THE REQUIRED AYURVEDIC MEDICINE IS GENERATED IN THE BODY AND IS TAKEN OUT THROUGH ONE OF THE BODY PART AND IT IS ADMINISTERED TO THE PA-

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TIENT TO ERADICATE ALL DISEASES AND TO MAKE THE PERSON HEALTHY

PADMINEE VIDYA
SIDDA PURUSHAS COULD TEACH THIS MOST SECRETIVE PROCESS PADMINI VIDYA TO THE DESERVING PERSONS.
THROUGH THIS VIDYA EVEN THE MOST DREADED DISEASES COULD BE ELIMINATED.

MANTRAYUR VEDAM
WITHOUT THE HELP OF ANY MEDICINE DISEASES ARE DESTROYED THROUGH THE MEDIUM OF MANTRAS.THERE ARE A NUMBER OF VEDIC MANTRAS FOR ERADICATING DIFFERENT TYPES OF DISEASES.
RIGVEDA IS SAID TO CONTAIN A SET OF MANTRAS WHICH COULD GIVE LIFE TO A DEAD PERSON.
FOR OBTAINING THE DESIRED RESULTS VEDA MANTRAS SHOULD BE PRONOUNCED EXACTLY AS SPECIFIED IN SIKSHA AND PRATISAKHYAS.

DAIVA AYURVEDAM AND
ARTHA NAREESWARA

EMPLOYED BY SIDDAS, ASCETICS AND ASWINI KUMARAS.

MARMASTHANAYURVEDA
THIS METHOD IS BASED ON MARMASTHANAS - VITAL SPOTS AND + VE AND -VE ENERGIES.
FOR EXAMPLE, HUMAN EAR REPRESENTS THE ENTIRE BODY.
A PARTICULAR AILMENT IN A PARTICULAR BODY PART IS CURED THROUGH THE CORRESPONDING POINT IN THE EAR.
IN VILLAGES CHILDREN'S EAR IS PIERCED AT THE BOTTOM OF THE EAR AND A SMALL RING IS ATTACHED THERE.
THIS PARTICULAR LOWER PART POINT REPRESENTS THREE BONDAGES POINT
. THIS POINT CONTROLS THREE BONDAGES NAMELY VATA, PITTA AND KAPHA.

SHAOLIN TEMPLE
THE FAMOUS SHAOLIN TEMPLE OF MARSHAL ARTS WAS ESTABLISHED AFTER THE KNOWLEDGE IMPARTED BY A BUDDHIST MONK FROM INDIA IN SELF DEFENSE TECHNIQUES DEVELOPED OUT OF MARMASTHANA AYURVEDA AND YOGIC PRACTICE.

KALARIPAYATHU

AT PRESENT IN INDIA KALARIPAYATHU IS STILL ALIVE IN KERALA STATE.
THE MASTERS OF KALARIPAYATHU ARE EXPERTS IN THE USE OF MARMASTHANA TECHNIQUES BOTH IN FIGHTING TECHNIQUES AS WELL AS TREATING PATIENTS FOR DIFFICULT AILMENTS.
THESE MASTERS ARE LIKE ANGELS ON EARTH.

SUCHI AYURVEDA

SUCHI AYURVEDA IS BASED ON THE KNOWLEDGE OF MARMASTHANA AYURVEDA , CHAKRAS,
AND OTHER SUBTLE KNOWLEDGES .
THIS METHOD IS PRACTICED BY SIDDHA PURUSHAS AND ASCETICS.
IN THIS A POINTED SILVER NEEDLE LIKE OBJECT IS USED FOR CURING DISEASES OF THE HUMAN BODY.
THAT NEEDLE IS PIERCED AT ONE SELECTED PLACE.
THE NEEDLE REMAINS FIRM AND PERPENDICULAR TO THE SURFACE OF THE SKIN.
IT REMAINS AT THE SPOT WITHOUT THE SUPPORT FOR ABOUT FIFTEEN MINUTES TO THIRTY MINUTES OR SO.
AND FALLS DOWN AUTOMATICALLY WHEN THE PERSON IS CURED FROM ALL DISEASES.

TANTRAYUR VEDA
IN THESE HERBS, MANTRAS ARE USED IN COMBINATIONS TO ERADICATE DISEASES.

YANTRA AYURVEDA
A PARTICULAR SHAPE, BEEJA MANTRAS AND NUMERALS ARE EMPLOYED TO ELIMINATE DISEASES.

CHAYA AYURVEDA

PATIENT IS MADE TO SIT IN A CHAIR AND MEDICINE IS DROPPED ON THE SHADOW OF THE PATIENT FOR TREATMENT OF DISEASES.

PRANA VIDYA
YOGIS, SIDDA PURUSHAS COULD BE WELL VERSED IN PRANA VIDYA.
A PERFECT PRANA VIDYA EXPERT COULD GIVE LIFE TO A DEAD BODY.
HE COULD REMOVE DISEASES SPONTANEOUSLY.
MAHARSHIS WITH THEIR COMPASSION FOR HUMANITY DEVISED MANY SYSTEMS TO BESTOW, THE BENEFITS OF PRANA SAKTI = POWER OF LIFE FORCE TO THE EXTENT POSSIBLE.
THOUGH IN SMALL QUANTITIES BUT DAILY DOSES WOULD HELP PEOPLE FOR HAPPY LIVING.
SOME OF THEM ARE,

PRANA PRATISHTHA
THEY DEVISED SYSTEMATIC PROCEDURES IN THE RITUAL FORM FOR IMPARTING LIFE FORCE TO AN IDLE KEPT IN TEMPLES.
THIS PROCESS IS KNOWN AS 'PRANA PRATISHTHA'.
ONCE THE IDOL IS ENERGIZED WITH LIFE FORCE IT REMAINS SURROUNDED WITH AURA ALWAYS.
PERSONS WHO MAKE 'PRADAKSHIN' - MOVING AROUND THE IDOL TOWARDS THEIR RIGHT SIDE WOULD ENABLE THE PERSON TO GET THE BENEFIT OF LIFE FORCE AMONGST OTHER SPIRITUAL BENEFITS.

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COW

COW IS ENDOWED WITH PRANIC FORCE, WHICH SURROUNDS ITS BODY.
HENCE, MAKING PRADAKSHIN OF A COW TO HAVE THE SAME BENEFITS AS ABOVE.
FURTHER, COW DUNG IS A SOURCE OF HIGH PRANIC FORCE.
HENCE, THE PLACE OF WORSHIP IN VILLAGES IS SMEARED WITH COW DUNG.
THE COW DUNG PASTED ON THE FLOOR WILL NORMALLY HAVE AN AURA SURROUNDING THE PLACE TO A RADIUS OF ABOUT 50 TO 100 FEET.
IF THE COW DUNG IS COLLECTED AS PER PRESCRIBED PROCEDURE THE RADIUS EXTENDS.

THE TULASI
TULASI - THE HOLY BASIL PLANT ALWAYS EXTENDS PRANIC FORCE AROUND IT.
HENCE, THE PRACTICE OF MAKING PRADAKSHIN OF THIS PLANT WHICH IS KEPT ON A RAISED PLACE AND MAINTAINING CLEANLINESS SAROUNDING THE PLANT.

PIPAL TREE
THERE ARE SEVERAL TREES ENDOWED WITH PRANIC FORCE .
ONE SUCH PROMINENT PLANT IS PIPAL TREE.
PEOPLE MAKE PRADAKSHIN OF THIS PLANT.
USUALLY THIS TREE IS FOUND IN TEMPLE PREMISES TO ENABLE PEOPLE TO MAKE PRADAKSHIN.

YAJNAS / HOMAS
BY PERFORMING YAJNAS / HOMAS / AGNI HOTRAS, PRANIC FORCE IS CREATED AROUND THE PLACE OF PERFORMANCE.
BENEFITING NOT ONLY THE PERFORMERS BUT ALSO THOSE SIMPLY PARTICIPATE AROUND THE PLACE OF YAJNA.
MAHARSHIS WITH THEIR OCCULT POWERS COULD SEE THE PRANIC FORCE IN NATURE.

THEY MADE PERMANENT ARRANGEMENTS FOR ORDINARY HUMANS TO GET THE BENEFITS OF PRANIC FORCE.
FOR THE BENEFIT OF SATWAGUNA PEOPLE, MAHARSHIS DEVELOPED FOLLOWING SCIENCES:

MAHAPRANA LAKSHANA SASTRA
SCIENCE CONCERNING BIG PRANAS WHICH ARE PRANA,UDANA,VYANA,SAMANA AND APANA PRANAS.

ALPA PRANA LAKSHANA SASTRA
-SCIENCE CONCERNING SMALL PRANAS WHICH ARE DHANANJAYA,KRIKALA,DEVADATTA,KURMA

SWASA LAKSHANA SASTRA
SCIENCE CONCERNING BREATHING.

MRITYUN JAYA VIDYA
HIGHLY ADVANCED YOGIS AND SIDDA PURUSHAS EMPLOY THIS TO GIVE LIFE TO DEAD BODIES

SANJEEVANI VIDYA
THROUGH THIS EVEN CUT PIECES OF A DEAD BODY COULD BE MADE INTO ONE AND GIVEN LIFE.

PUNAH YAVANA PRAPTI VIDYA

WITH THE HELP OF ADRISYA - INVISIBLE HERBS AND FOLLOWING A PRESCRIBED PROCEDURE EVEN AN OLD MAN COULD BE CHANGED INTO A YOUNG PERSON WITHIN 45 DAYS.

GAANDHARVA AYURVEDAM

WITH THE HELP OF VARIOUS RAGAS OF MUSIC, PATIENTS ARE HELPED TO GET FREEDOM FROM DISEASES.

GANDHARVAYURVEDA
ONE OF SUPERIOR METHODS OF AYURVEDA.
IT IS FOR ERADICATION OF DISEASES AND TO IMPART LONGEVITY.
THE KNOWLEDGE OF 108 ADVANCED MERCURIAL PURIFYING PROCESSES IS ALMOST EXTINCT EXCEPT WITH MAHARSHIS AND ASCETICS WHO ARE BEYOND REACH OF HUMANITY.

EVEN OUT OF 18 MERCURIAL PURIFYING PROCESSES PRESENT DAY KNOWLEDGE IS CONFINED TO INITIAL 8TO 9 PROCESSES ONLY.
EVEN WITH THIS LIMITED KNOWLEDGE DISEASES COULD BE CURED VERY FAST.

MANASA AYURVEDAM

THIS IS PURELY BASED ON THE ACTIVITIES OF MIND.
THIS TAKES CARE OF THE INFLUENCE OF MIND OVER BODY
AND VARIOUS DISEASES.
"DUE TO EXTREME HATRED ONE IS AFFECTED BY DISEASES CAUSED BY PITTA".
FEAR, SORROW, ANXIETY AND SO ON CAUSE THE RAGE OF VATA HUMOR AND THERE AFTER GENERATING VARIOUS DISEASES DUE TO VATA.
WHEN A PERSON INDULGES IN SINFUL, THOUGHTS, CANNOT DIGEST THOSE THOUGHTS AND FEELS THE SENSATION OF VOMITTING.

MANUSHA AYURVEDAM:
IN THIS BRANCH OF AYURVEDA MATERIALS AND HERBS, WHICH ARE EASILY AND COMMONLY AVAILABLE, ARE EMPLOYED FOR CURING DISEASES.
A HOUSEWIFE USES EASILY AVAILABLE MATERIALS IN THE DAILY FOOD PREPARATIONS
AND A VAIDYA USING COMMONLY AVAILABLE HERBS.

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EXAMPLES
1) TULASI - SACRED BASIL PLANT
2) HALDI - TURMERIC
3) NEEM - NEEM
4) HONEY
5) TRIPHALA AND SO ON.

GANDUSHA
IN THIS OIL, GHEE AND POWDERS ARE USED IN THE MOUTH FOR ERADICATING DISEASES OF THE BODY.
THIS EMPLOYS DIFFERENT KINDS OF GANDUSHA NAMELY,
1) SNIGDHA GANDUSHA
2) SODHAN GANDUSHA
3) ROPANA GANDUSHA
AND SO ON.
NOTE: THE PRESENT DAY OIL PULLING IS ONLY ONE OF THE METHODS IN GANDUSHA.

AROGYA SASTRA
=SWASTHA JEEVANAM
= THE SCIENCE OF HEALTH.

IN THIS, PART OF AYURVEDA METHODS ARE DESCRIBED FOR MAINTAINING HEALTH AND LONGEVITY WITHOUT USING MEDICINES.
IT IS EXTREMELY HELPFUL FOR ALL HUMANS AND ESPECIALLY FOR HOUSEWIVES TO LOOK A F - TER THE MEMBERS OF HOME.
"FROM THE CONTENTMENT COMES THE ATTAINMENT OF HIGHEST HAPPINESS.
THIS IN TURN HELPS TO MAINTAIN A GOOD HEALTH.

DIVYA OSHADI = DIVINE HERBS
IN THIS USE OF POTENT, POWERFUL AND SPECIAL HERBS LIKE,
1) SIDDA OSHADHIS
2) DRISYA OSHADHIS = VISIBLE HERBS
3) ADRISYA OSHADHIS = INVISIBLE HERBS
4) MAHA OSHADHIS = GREAT POWERFUL HERBS
5) JWALANA AND ATI JWALANA OSHADHIS
ARE EMPLOYED WITH PRESCRIBED PROCEDURES FOR ELIMINATION OF DISEASES AND TO GIVE LONG LIFE.

RAKSHASA AYURVEDA
RAKSHASA = DEMONS
THIS IS CONSIDERED ASTHE LOWEST METHOD OF AYURVEDA.
THIS IS DEVELOPED TO CURE PERSONS ENDOWED WITH TAMAS GUNA AND RAJOTAMO GUNA.
IN THIS BRANCH OF AYURVEDA,
SOME OF THE METHODS EMPLOYED ARE:

(1) RAKTA MOKSHANA - TO REMOVE IMPURE BLOOD
(2) SASTRA CHIKITSA = SURGERY = SURGICAL OPERATIONS AND SO ON.

VARIOUS BRANCHES OF AYURVEDA INDICATE THAT ANCIENT INDIAN WISDOM IS LIKE AN UNFATHOMABLE OCEAN.
IT IS VIRTUALLY IMPOSSIBLE EVEN TO KNOW THE NAMES OF ALL BRANCHES.

DARK SHADOWS ON AYURVEDA
1. FOR THE LAST 1100 YEARS APPROXIMATELY THE KNOWLEDGE OF AYURVEDA HAD BEEN ECLIPSED.
2. INNUMERABLE NUMBER OF TEXTS OF AYURVEDA WERE LOST
3. MANY PALM LEAF BOOKS ON AYURVEDA WERE DECAYED
4. THE METHOD OF TEACHING AT GURUKULA - HERMITAGE RUN BY A RENOWNED AYURVEDA SCHOLAR HAS BEEN SHELVED
5. SCHOLARS IN VARIOUS METHODS OF AYURVEDA ARE IN EXTICNT
6. AT PRESENT VERY FEW PRANACHARYAS ARE AVAILABLE. OUT OF AVAILABLE PRANACHARYAS THEY MIGHT BE IN THEIR ADVANCED AGE.
7. THE KNOWLEDGE IN PULSE READING AND IDENTIFICATION OF ALL THE DISEASES:
ONE UNDERGONE SINCE BIRTH TIME AND PRESENT DISEASES IN THE BODY AND DISEASES IN NASCENT CONDITION AND THEIR CHARACTERISTICS DURING ADVANCED STAGE IS ALMOST LOST.

STATUS OF AYURVEDA
PRESENT DAY STATE OF AYURVEDIC COLLEGES IS IN VERY POOR STATE.
NOT A SINGLE PRANACHARYA IS COMING OUT.
HOW IS AYURVEDA AT PRESENT?
THIS IS LIKE THE SUN WHICH IS TOTALLY ECLIPSED.

-OM TAT SAT- PRATTIPATI RAMAIAH

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