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The Economic Essence of *Ayurveda*

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Abstract

According to Hindu mythology, Lord Dhanwantari was created with nectar during sea churning means Samudra Manthan. He is regarded as the ruler of medicine. Following that, Ashwani Kumar, Lord Sun's son, was regarded as a medical science conservative. In the reference of different Sanskrit literature and in Ram Charit Manas, Sri Tulsi Das described about formation of human body. He used five essential ingredients to describe the creation of human body. According to various beliefs, the human body is composed of five fundamental elements that is, Earth (soil), water (jal), fire (agni), sky (akash), and air (vayu or oxygen). But, in the meanwhile, humans are mortal. Throughout history, great individuals have perished as a result of disease. This therapeutic procedure for the human body was created to address this issue. Some notable names in Indian history are regarded milestones in the origination and growth of Ayurveda, such as Sushruta, Agnivesha, Punarvasu, Charka, and Dridbalbha, which indicates how competent we were in medical surgery and physicological therapy during that period. It is regarded as the essence of Ayurveda, which is still practiced in modern culture. As time passed, the priority of social welfare shifted to economic relevance. Finally, its spirit permeated over the entire planet. A remark regarding the sensation of healing came to mind: "The imagination of a healthy body gives rise to a sense of healing"; this sense of healing leads to a notion of therapeutic knowledge. As a result, medical science was created. Medicine was required at various times throughout history. Our ancestors employed several sorts of therapy throughout the pre-vedic era.

Keywords: Economic, relevance, *Ayurveda*, ecocultural, medicine

INTRODUCTION OF AYURVEDA

Ayurveda is one of the oldest and most complete treatment systems, having started in India over 5,000 years ago. It is founded on the idea of maintaining physical and mental health by balancing the three *doshas*, or energy, in the body. *Ayurvedic* beliefs stress the use of natural therapies, such as herbal medications and lifestyle changes, to treat a wide range of health concerns.

Initially, the sensation of protection and healing leads to an interest in medical research [1]. The ability of a human being to assess various ways of treatment [2, 3] led to the development of *Ayurveda*, *Unani*, *Homeopathy*, *Allopathy*, and so forth. *Ayurveda* is also one of the most well-known ways of treatment [4]. *Ayurvedic* evidence is enacted in *The Atharva Veda* (the science of life), and it is also part of the additional topic known as *UPA-Veda*. Later *Ayurveda* has been practiced on this planet from roughly 3000 BC. Many texts identified that from 6th century BC to 7th century AD, there was the *Samhita Period*. There was systematic development of *Ayurvedic* treatment emerged in India. It was the evidence that how Indian culture was advanced during the time of ancient period. We have experienced ups and downs in the realm of medicine since the *Vedic* age. In Sanskrit, "*Ayur*" means "life", while "*Vedas*" means "science or knowledge" in Hindi [4, 5].

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Various pieces of evidence are cited to demonstrate how and why medical research is vital to us. How does it contribute to people's well-being? There is historical evidence that shows how Indians were important in the area of medicine. *Ayurveda* is made up of two basonyms *Ayur* + *Veda*, which means *ayu*, derived from the basic term *Aayur*, which means life, and *Vedas*, which means wisdom [5, 6].

In the Chark Samhita and Sutrasthanam, *aayu* is defined as a mixture of *sharir*, or the destructible body. *Indriya* are micro- and macrosense entities. *Satva*, or the intellect, and *Aatman*, or the invincible soul. The name *Veda* stems from the word *vid* which meaning knowledge. Thus *Ayurveda* approximately translates as the knowledge of life [1, 4].

Ayurveda may be traced back around 3000 years [3, 4]. When writing had not yet grown physically. It is said that *Vedic* knowledge was passed down or learned via meditation. Knowledge of numerous therapeutic procedures, prevention, and this revolutionary cause via divine revolution [4]. This revelation was written from the oral tradition into a book that was interlaced with other facets of life and spirituality.

The oldest scripts may have been inscribed on perishable materials such as *Bhojpatra*, the bark of Himalayan shrub, *Betul utilis*. Due to the perishable nature of *Bhojpatra*, the manuscripts could not be kept throughout time or needed the most extreme care. Later, scripts were engraved on stone and copper plates [4, 5].

Scholars of *Vedic* literature and ideology believe that sage Ved Vyas, via his spiritual enlightenment and thorough observation of the universe, would have been the first to develop *Ayurveda* in addition to other *vedic* literature [1, 2].

Objective of the Study

- To examine the economic aspects of *Ayurveda.*
- To develop a trade and commerce platform for *Ayurvedic* medication.

RESEARCH METHODOLOGY

The present descriptive and evaluative research piece was based on both primary and secondary data. Primary and secondary data for the proposed article were acquired through interviews, as well as various research papers, journals, books, the internet, and government statistics, among other sources. Data were obtained from a range of sources, including books, newsletters, reports, magazines, journals, newspapers, the internet, and existing literature, to understand the importance and contribution of the handcraft trade. As a consequence of using the review approach, the present research was based on numerous efforts made by companies for the welfare of society and the weaker sectors of society.

Vedas and its Relation to Cosmology

The *vedas* are divided into four primary texts, which are concerned with numerous facets of life. *Rigveda, Samveda, Yajur Veda*, and *Aartharva Veda* are the four *vedas*. The *Rigveda* is often regarded as the oldest extant treatise on the globe, dating back to 3000 BC. *Rigveda* elaborates on the notion of cosmology based on the concepts of *Sankhya Darshan, Tridosha*, and the *vata, pita*, and *kapha* theories (Figure 1) [1, 3].

According to *Ayurveda*, the equilibrium of the three primary elements in a person's body, such as *vata, pitta*, and *kapha*, cannot produce disease; nevertheless, if their balance deteriorates, the disease begins to dominate the body. As a result, in *Ayurveda*, a balance is achieved between these three components. Apart from that, *Ayurveda* emphasizes the development of immunity so that the individual is free of any ailments. In *Rigveda*, herbs and their medication as medicine and pathogens and *krimis* are also explored [4, 5]. Some ancient Indian physicians and surgeons included Charaka, Sushrut, Patanjali, Kashyapa, Agnivesa, Vagbhata, Jivaka, and Dhanwantri, as well as some modern names such as Ramdev Baba, a Patanjali follower, Balendu Prakash, and Sri Ravishankar [6, 7].

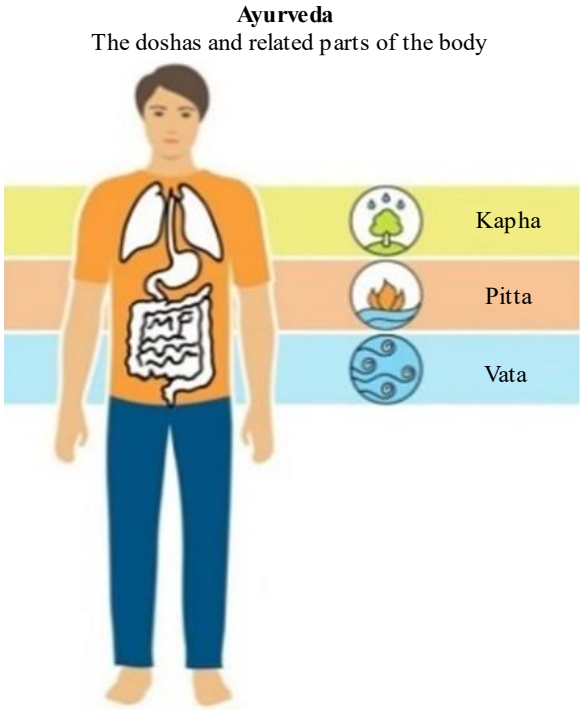

Figure 1. *Tridosha* and related body parts.

However, *Atharvaveda* has a significant reference to *Ayurveda*. As a result, *Ayurveda* is seen as a complement or addendum to *Atharvaveda*. *Ashtanga Ayurveda*, or the eight branch of *Ayurveda*, is described in detail in *Atharvaveda* [7].

History of *Ayurveda*

These two schools (Atreya-the school of physicians; and Dhanvantari- the school of surgeons) of thought contributed to a more scientifically verifiable and classifiable medical system. *Ayurvedic* practice peaked around 520 BC during the Buddhist period. *Ras-Shastra* and *Siddha* medicine flourished during this time period. This is evidenced by the widespread use of mercury, sulphur, and metals in combination with botanicals in the preparation of remedies (Figure 2). Prior to this, *Ayurvedic* remedies were exclusively made up of plants and minerals. Because of the rich progress of *Ayurvedic* formulations during this period and their high effectiveness, the science was highly patronized, with many foreign scholars visiting India to learn this craft, and by the time of Chandragupta Maurya's regime around 304–298 BC, *Ayurveda* had established India's healthcare system. This period might thus be considered as the golden age of *Ayurveda*; yet the Buddhist era could be considered as a watershed moment in the downfall of *Dhanvantri- Sampradaya*, which specialized on *shalya tantra* or surgery [8, 9].

After the legendary Kalinga conflict, Emperor Ashoka, motivated by Buddhist teachings, adopted the path of peace and spirituality, avoiding damage and violence. The judgement had a huge influence, and *Ayurveda Shalyatantra* was nearly non-existent by 250 BC. Atreya Sampradaya, or the school physicians, on the other hand, spread quickly [4, 5, 8].

As Mughals sacked historic institutions such as Takshila and Nalanda, which contained massive collections, many *Ayurvedic* treatises were destroyed. During the Mughal reign, the Mughals were famed for their indulgence in sensual pleasures. The *Rasayan* and *Vaajkaram* schools of *Ayurveda* were heavily patronized, carrying *Ayurveda* to extremes, and this persisted until India faced colonisation of our contemporary healthcare system [8].

Figure 2. Traditional way of making medicine by herbs.

As previously noted, the branch of *Ayurveda* is divided into two parts: *Dhanvantari Samhita* and *Charak Samhita*. According to the *Dhanvantari Samhita*, approximately 2600 BC, Sushruta, a sage, resided in the modern state of Uttar Pradesh in Kasi or Vanarash. He was constantly concerned about the people's well-being. He had dedicated his entire life to serving the people. As a result, he studied basic medical therapy under the supervision of Emperor Kashiraj Divodas. He created around 300 operations, the most notable of which are rhinoplasty surgery (nose), cataract surgery (eyes), caesarean surgery, abdominal surgery, and brain surgery [5].

With the assistance of his student, he had extended his doctrine throughout the subcontinent. His contribution not only to the evolution of surgery but also the invention of 121 tools is outstanding in the area of surgery, which is why he is known as the 'Father of Surgery' [5].

Sushruta Samhita is one of *Ayurveda's* three foundations. He performed surgery without using a knife and analyzed the dead corpse without dissecting it. The *Sushruta Samhita* was written approximately 600 BCE. However, various persons made multiple attempts to compose this book in various languages [5].

During the year 800 AD, Adam translated the Arabic language work '*Kitab shah shuns'*, also known as '*Kitab-I-Hind'*. Dr. Francisces Hassler translated *Sushruta Samhita* into Latin around the turn of the century, and Muller afterwards translated the text into German.

However, by the beginning of the 20th century, *Ayurveda* was acknowledged as a branch of medical science. The Los Angeles County Museum of Art US has a *Sushruta Samhita* written on *Bhojpatra. Sushruta Samhita* is one of *Ayurveda*'s three foundations. The surgery of nose reconstruction (surgical) is described in *Sushruta Samhita* Chapter 1.16. The cataract surgery had been written in depth in the *Uttar tantra* of this book [10].

"*All in all, Sushruta must be considered, The best surgeon of the pre-medieval age*".
—Allen Whipple, Ph.D. American Surgeon

In 2018, the Royal Australasian College of Surgeons has constructed an effigy of *Sushruta* (about 600 BCE) as the founder of surgery. As a result, it can be said that Sushruta brought the meaning of his name to life that is, Sushruta = well-known and reputable.

Ashtang Ayurveda

Around 1500 BC, different streams of *Ashtang Ayurveda* evolved. *Ayurveda's* eight branches are as follows:

a. *Kay chikitsa*, which can be translated as internal medicine.
b. *Shalyatantra* or surgery- *Shalyatantra* as head and neck surgery, ophthalmology etc.
c. *Vidya* is introduced as spiritual healing and psychiatry.
d. *Kaumarbhrutya* is a paediatric and gynaecology practitioner.
e. *Rasayan* is interested in geriatrics and rejuvenation.
f. *Vaajikaram* is the study of reproduction of carnal pleasures fortification.
g. At the time, *Ayurveda*'s streams were spread over two schools.
h. *Charak Samhita* is a key text in the *treya sampradaya*, or school of doctors.
i. *Sushruit Samhita* is a key work in the *Dhanvantari Sampradaya*, or school of surgeons.

***Ayurveda*'s Growth Journey before Independence**

The British Raj regarded *Ayurvedic* medicine as unscientific, enigmatic, and just a religious belief. As a result, there was also an attempt to eliminate this medical system (Figure 3). The teaching of *Ayurveda* at Calcutta Medical College was halted in the year 1835 [10].

During colonial control, however, several orientalists indirectly benefitted *Ayurveda* by retrieving vedic texts. Orientalists have helped to revitalize *Ayurveda*.

The Indian liberation fight, as well as later national insurrection and social reform movements, poured fresh life into the *Ayurvedic* medicinal system. During this period, several *Ayurvedic* practitioners formed a professional medical organization and began producing medical journals.

***Ayurveda*'s Growth Journey after Independence**

After independence, the Indian government attempted to merge *Ayurveda* with modern medicine. It was suggested that a unified medical system would be more beneficial than *Ayurveda* as a standalone science. During this time, Calcutta (Kolkata), Banaras (Varanasi), Haridwar, Indore, Poona (Pune), and Bombay (Mumbai) were developed as traditional *Ayurvedic* centres of excellence [11, 12].

Then 1960s witnessed a surge in the number of well-planned medical institutions and universities, particularly in Gujarat and Kerala, but the *Ayurvedic* medical system remained in the background. However, the *Ayurvedic* medical system received a boost in 2014 with the creation of the Ministry of AYUSH (Ayurveda, Unani, Siddha, and Homeopathy) [12].

The Minister of AYUSH has built an effective communication network with all stakeholders and has safeguarded the *Ayurvedic* medical system via teaching, research, and conservation.

Figure 3. *Ayurveda* and its medication in different *Bhojpatra.*

Ayurveda During Corona Pandemic

The COVID pandemic began in Wuhan, China, near the end of 2019, and spread around the world. We witnessed the epidemic, which has a detrimental influence on the global economy both directly and indirectly. We were confronted with a great catastrophe that resulted in profound changes around the planet. "Prevention is better than cure," we should all remember. Prevention is a self-awareness strategy that reflects human habits, while healing is a process that requires several types of treatments such as *Ayurveda, Homeopathy, Unani*, Allopathy, Physiotherapy, and Acupuncture technique, among others. *Ayurveda* is one of the oldest, most recognized, and most efficient of these therapy methods [13, 14].

Ayurveda is a preventative medicine discipline based on two concepts—*dincharya* and *Ritucharya*. We are mostly experiencing disease issues as a result of an imbalance of above-mentioned regimens. *Ayurvedic* science is based on plants [15]. It not only improves human immunity, but it also treats various crucial illnesses. Some ailments are not adequately treated by conventional medical procedures, but herb research provides an acceptable remedy for various diseases. Aside from the benefits of *Ayurvedic* treatment, there are certain drawbacks, such as the usage of hazardous metals, as discovered in recent research.

Economic Importance of *Ayurveda*

Ayurveda, one of India's oldest traditional medical systems, has garnered international reputation and an increasing economic influence. Here are a few examples of how *Ayurveda* helps the economy [16]:

1. *Kerala Tourism: Ayurveda* has grown as an importance component of medical tourism in India, attracting a considerable number of visitors seeking traditional types of treatment. As a result, employment prospects and income creation in the hotel and tourism industries have increased.
2. *Manufacturing:* The *Ayurvedic* market for herbal medicines, cosmetics, and wellness goods is expanding. As a result, a number of *Ayurvedic* manufacturing units have been established, leading to job creation and economic prosperity.

There is a rising global demand for *Ayurvedic* goods, which has led to an increase in *Ayurvedic* product exports from India [17, 18].

Ayurveda's popularity has also led to its commercialization, with numerous firms now offering *Ayurvedic* products and services. This, however, has diluted ancient *Ayurvedic* principles, and many items and services promoted as *Ayurvedic* may not be real. To guarantee that one is getting the most out of *Ayurveda,* it is critical to seek out reputable practitioners and goods [19, 20].

Despite its rising popularity, orthodox medicine has yet to acknowledge or approve *Ayurveda*. The dearth of comprehensive scientific study on the efficacy of *Ayurvedic* techniques and therapies is primarily to blame [21, 22]. More study is needed to properly comprehend *Ayurveda*'s advantages and limits, as well as its position in modern treatment [23].

Ayurveda is a wonderful and old healthcare system with much to offer in terms of boosting physical and mental wellness. Its popularity is expanding, and its beliefs and practises are becoming more widely known and embraced by people worldwide. However, before adopting *Ayurvedic* goods and services, it is essential to be vigilant about their quality and authenticity, and to check with a competent practitioner or healthcare expert [24, 25]. More scientific study is also required to completely comprehend *Ayurveda*'s advantages and limits, as well as to define its role in modern healthcare [26].

Healthcare

Ayurveda's growing popularity has resulted in the establishment of a significant number of *Ayurvedic* hospitals and clinics, which contribute to the healthcare industry and provide job possibilities for healthcare workers [27].

Agriculture

A large number of herbal plants and *Ayurvedic* compounds are cultivated in India. The growing demand for these components has resulted in the expansion of the agriculture industry, providing farmers with a source of income [28].

Creation of New Job

Ayurveda has the potential to create significant job opportunities in India, especially in rural regions where traditional medicine is still frequently practiced. There are many people working in the *Ayurvedic* sector, including practitioners, producers, and suppliers of *Ayurvedic* items. Furthermore, the increased demand for *Ayurvedic* treatments and products has provided possibilities for sales and marketing professionals, as well as those involved in research and development [29, 30].

Increasing Exports

India is one of the world's leading exporters of *Ayurvedic* goods, with yearly exports worth more than USD 1 billion. The growing popularity of *Ayurveda* and its products has led to an increase in demand for Indian *Ayurvedic* items in worldwide markets. This has generated new chances for Indian businesses to broaden their reach and grow.

Ayurveda contributes considerably to India's gross domestic product (GDP) since the *Ayurvedic* industry is one of the fastest-growing in the country. According to the Ministry of AYUSH, the *Ayurvedic* business in India is valued more than USD 7 billion and is increasing at a pace of 15–20% each year. This expansion is projected to continue in the future as demand for *Ayurvedic* goods and services rises.

Promoting Health Tourism

India has a variety of world-class *Ayurvedic* health resorts and spas that draw thousands of tourists each year. These visitors travel to India to experience the curative power of *Ayurveda* as well as to appreciate the country's natural beauty. The expansion of health tourism in India has produced job possibilities in the tourism sector, as well as contributed to the country's economy by producing foreign currency through visitor spending.

Promoting Rural Development

Because the bulk of *Ayurvedic* practitioners and manufacturers are located in rural regions, *Ayurveda* has the potential to play a key role in fostering rural development in India. The expansion of *Ayurvedic* sector has generated new work possibilities for rural communities while also improving access to quality healthcare. Furthermore, the growth of *Ayurvedic* sector has resulted in the formation of new markets for local goods and services, which has aided in the general economic development of rural regions.

Supporting Traditional Medicine

Ayurveda is a traditional medical system that has been practiced for thousands of years in India. The expansion of *Ayurvedic* sector has contributed to the preservation and promotion of traditional medicine in India, as well as the creation of new work possibilities for practitioners. Furthermore, the growth of *Ayurvedic* sector has resulted in the formation of new markets for traditional medicine, which has aided in increasing its popularity and promoting its usage [19, 20].

Fostering Innovation

The expansion of the *Ayurvedic* sector has also resulted in increasing investment in research and development, which has fueled *Ayurvedic* innovation. As a consequence, new *Ayurvedic* goods and therapies have been developed, which has not only enhanced the quality of care accessible to patients but has also contributed to the expansion of *Ayurveda.*

Overall, *Ayurveda* plays an essential role in the growth and development of numerous businesses and sectors, contributing significantly to the economy [23, 24].

CONCLUSION AND IMPLICATIONS

In recent years, there has been a surge of interest in *Ayurveda* and its health advantages. *Ayurvedic* activities, such as *yoga,* meditation, and herbal medicines, have been proved in scientific research to have considerable beneficial impacts on a variety of physical and mental health disorders. Herbal medicines employed in *Ayurveda*, for example, have been shown to be useful in the treatment of a variety of illnesses, including rheumatoid arthritis, anxiety, and depression. *Ayurvedic* treatments are also becoming more popular as an alternative to contemporary medicine. Many individuals believe that *Ayurvedic* therapies are safer and more effective than mainstream drugs. Furthermore, *Ayurvedic* treatments frequently take a more holistic approach to healing, addressing the underlying cause of the illness rather than merely treating the symptoms. It is crucial to remember, however, that the absence of standardisation and control of *Ayurvedic* medications may result in some items being of poor quality or even dangerous. As a result, before utilising any *Ayurvedic* therapies, it is critical to speak with a certified *Ayurvedic* practitioner or a registered healthcare expert.

In terms of consequences, the rising popularity of *Ayurveda* provides a chance for healthcare professionals and institutions to incorporate *Ayurvedic* techniques into western medicine and give patients with more holistic and tailored treatment. This integration can assist to solve some of conventional medicine's weaknesses, such as its inclination to treat symptoms rather than fundamental causes. Integrating *Ayurvedic* traditions with western medicine allows healthcare practitioners to deliver a more complete approach to care, improving patient results and overall health. Furthermore, *Ayurveda*'s acknowledgment and acceptance can assist to conserve and promote ancient knowledge and practises, as well as the cultural history of India and other nations where *Ayurveda* has origins.

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