For thousands of years, practitioners of Indian medicine have evaluated the work of their predecessors and adapted to new and changing environmental and cultural conditions. This statement works against the common perception that Ayurveda at its best is practiced today exactly as it was in the 5th century CE, after the composition of the three foundational texts of Ayurveda. What I will discuss here are sources from outside the main ayurvedic textual traditions that contributed to this incremental but powerful shift, from the Mahābhārata to contemporary times, the reactions to these changes, and the discussion, recognition, or rejection of this in ayurvedic practice.