



Excellence Of Ayurveda And Challenges In Revival Of Ayurveda: Demand Of Present Health Needs

Dr. Shrikant Pandey*¹

*M.D. Siddhant darshan (Samhita & Siddhant) M.D. (ayurveda), Faculty of Ayurveda, IMS, BHU Email-
krsnpandey@gmail.com

ABSTRACT

Ayurveda is an ancient science for maintenance of health and cure of disease. It is explained in '*sutra*' form and not explained in detailed descriptive manner. In 21st century, the science of *Ayurveda* is getting demanded and explored. This exploration needs proper understanding and execution. Understanding can be enhanced by utilization of basics of modern science. Basic science may, not only help to understand but also validate wisdom of *Ayurveda*. For example, lifestyle disorders are the result of wrong diet and regimen in day to day life, in context to time, place, age etc. It is described in *Ayurveda* in detail. It is described in *Ayurveda*, at various place like in the description of *Dincharya*, *Ritucharya* and many other places, that specific diet and regimen should be followed according to *Prakriti*, *Kala*, *Desha*, *Vaya* etc. to maintain the health. The health or healthy condition of body is also defined in *Ayurveda* in detailed manner. A very big and important part of this science is oriented towards prevention of disease by promoting health. Along with this many solutions are described, in the form of lifestyle, to resolve the problems of lifestyle disorders.

There are so many other basic concepts are there, like above, in *Ayurveda* which need to be explored.

KEY WORDS: Maulik Siddhant, Contemporary science, *Dincharya*, *Ritucharya*, *Panchkarma*, *Rasayan*, *Sadvritta*, *Dhatu*, *Dosha*, *Shaman*, *Samsodhan*, *Basti chikitsa*

INTRODUCTION

Ayurveda is a holistic healing science, which comprises of two words, *Ayu* and *Veda*. *Ayu* means life and *Veda* means knowledge or science. So, the literal meaning of the word *Ayurveda* is the science of life. *Ayurveda* is a science dealing not only with treatment of some diseases but is a complete way of life. *Ayurveda* is well defining science on own parameters but "how the *Ayurvedic* protocols and principles works", it should be explained with contemporary sciences. If any quotes of *Ayurvedic* literature explain with contemporary sciences, then *Ayurveda* is more acceptable on international platform and quality of *Ayurveda* education will also develop.

For any disease condition improper regimen of food, activity and personal habits play most important role as per *Ayurveda*. Current human population is widely affected by lifestyle disorders (like diabetes, hypertension obesity and heart disease), skin disorders and disorders due to pollution. In the UK the death rate is four times higher from respiratory disease caused by an unhealthy lifestyle. The leading cause of death of Australian males was heart disease with 11,016 deaths, followed by lung cancer with 4,995 deaths, and chronic pulmonary disease killing 3,572. According to WHO statistical profile of India in 2012, IHD stood first among top ten causes of deaths. CVD and diabetes stood second leading cause for burden health status of Indian population. Death by broad cause group included CVD and diabetes in wide range. Like lifestyle disorders, allergic disorders, autoimmune disorders and chemical induced disease are increasing at flying speed all over the world. While Modern science is still searching health solutions for above problems, *Ayurveda* gave concepts of quality life and long life since antiquity.

The foremost aim of *Ayurveda* is to prevent disequilibrium of health and second one, is to manage disease. To achieve its primary aim it conceptualized principle of '*Dincharya*', '*Ritucharya*' and '*Rasayan*' on the basis of *kala*, *dosha*, *prakriti* to maintain bodily health and principle of '*Sadvritta*' to manage psyche. *Ayurveda* not only focus over body health but also considers well-being of mental health. Various kinds of physical and mental stress are sharing major contributions of health problems. This cause effect relationship was identified in ancient India and health was believed to depend not on personal health status but also, social health.

REVIEW

Dincharya: It refers to practice of group of activities each day. There are various rules of dos and dont's which are designed according to biological change in status of *Tridosha* (three reciprocal mechanism governing whole activities of living body) in whole day and night time. These rules ensures harmony in qualitative and quantitative status of *Tridosha* and hence maintenance of health each day.¹

Ritucharya: It refers to practice of activities according to seasonal changes. Each transition of different seasons poses change in status of *Tridosha* and strength of individual. Particular season causes change in *Tridosha* status in body causing

accumulation, aggravation and pacification of the same. For example, Vatadosha is accumulated in summer season, get aggravated and pacified in rainy season and Saradritu (transition of rains and winter season) respectively.²

Panchakarma: It is set of five types or methods of removal of accumulated dosha or toxins caused by daily practices of food, activities and seasonal impacts. It includes Vaman, Virechan, Vasti, Nasya and Raktamokshana. Each procedure causes removal of particular dosha accumulated by faulty dietary regimen and seasonal changes. Vaman removes excess accumulation of Kaphadosha, Virechan Pitta dosha and Vasti removes Vatadosha.³

Shaman: All the treatment protocols other than shodhan chikitsa comes under Shaman chikitsa. It works on the concepts of dosha, dhatu, mala. It generally practiced after having some problem in body.⁴

Rasayana: Rasayana is the concept of positive health i.e. it prevents ageing, imparts longevity and alleviates diseases. Rasayana drugs are supposed to rejuvenate both the body and mind. This therapy described in Ayurveda makes harmony in status of seven dhatu viz. rasa, rakta, mamsa, meda, asthi, majja and shukra.⁵

Sadvritta: It refers to set of practices which brings harmony in psyche (Mana and Atman) of an individual. These practices assure Shukhayu (social health) of an individual. This aspect is totally ignored in current system of medicine. Ayurveda gave due importance to social health to attain total health of an individual and its environment.⁶

Basti: This is a very unique treatment method given in Ayurveda. It is highly efficacious to cure disease as well as in prevention of diseases. It is rated very high among all the treatment protocols of Ayurveda. It is called backbone of Ayurvedic procedures.⁷

DISCUSSION

Basic sciences of Ayurveda

Every medical science has some basic principles on which the structure of the science is built and fabricated. In Ayurveda, the Basic sciences beautifully explain in form of “Mauliksiddhant” [Basic principles] according to the finding of the keen observers. These Mauliksiddhant are Dosha, Dhatus, Mala, Agni, Oaja, Prakrati, Dehbal, Ritu, Kaal, Desha, Nidanpanchaketec. To understand the depth of Ayurveda requires complete knowledge of these basic principles.

Current status of Ayurveda

Ayurveda is getting global at present by virtue of its qualitative strength, essential elements of health and important clues for consistent functioning of life. Ayurveda is basically more oriented towards the management of lifestyle disorders but due to very tough symptomatology, acknowledgement of Ayurveda is not easy for everyone. Philosophy and practice of Ayurveda cannot be totally defined through modern medicine parameters. The concepts are unique and can be understood only after an exhaustive study of basic concepts vis-à-vis the modern anatomical physiological knowledge. Whole world wants to know, what Ayurveda is, how is it work, what is the Basic sciences behind this medicine system. Apart from this, some community put question on authenticity of Ayurveda. So now Ayurvedic researchers have got the challenge to explore Ayurveda on background of contemporary science's fields. Then we can be able to present Ayurveda on global level.

How to emphasize reliability of Ayurveda on global level?

modern sciences researches in the field of Ayurveda explore the fundamentals of Ayurveda and express therapeutic value of this medicine system.

Explanation of imbalance in dosha in living human being on basic parameter helps to understand the etiology of disease as well as samprapty-vighatanchikitsa principles can be accepted on global level. Ayurvedic managements not only consider causal factors but also intervention of various factors like Desha, Kala, Vaya, Prakriti, Satmya, Satvaetc. Other side pharmacodynamic and pharmacokinetic explanation of Rasa aushadhi is requires for standardization. Then we can able to answer there toxic suspicious properties.

Requirement of modern sciences

Understanding of any science depend on their basic fundamentals. Utilization of step by step strategy to reach top of the floor is best way, in the same way modern sciences studies, explores the principles of Ayurveda and it's management is best way to understand this medicine system and to present in front of society. Basic sciences are required for development of Ayurveda. Some examples:

In Sushruta's harir, human body is explained, but currently dissection is more modified than earlier, so for better understanding, combination of anatomy is good for understanding of anatomy to student.

Siravedha can be explaining with scientific parameters with help of anatomy and physiology.

Panchakarma is an important part of Ayurvedic treatment, but explanation of these processes with biochemical parameter is necessity to prove efficacy in scientific community. In autoimmune disease, Panchakarma is very effective. So when Basic sciences researchers present changes at cellular level of Panchakarma, than thousands of patient can believe in this therapy.

Dashvidhaparikshyabhav, dashvidhapariksha, dvadashabhav are main tools for making diagnosis. In present scenario, Prakriti, vikriti, saar, sanhanan etc exploration on cellular, molecular level is more acceptable. Ashthavidha pariksha is necessary component for examination.

Tail bindu Pariksha is great tool for predict prognosis. But it should be explain on chemical parameters-density, composition of urine, interaction between urine and tail.

Agni, ama and sama are always required for choosing drugs. Biochemistry might be helpful to understand Agni, Ama and Sama.

So we suggest further exploration, interaction and interpretation of Ayurveda in the light of contemporary core/modern sciences that can pave the way for accreditation of Ayurveda worldwide as an established system of medicine. It is helpful to study the basic concepts, procedures and the mechanistic basic of therapeutic activity in Ayurveda.

CONCLUSION

Concepts of Ayurveda are tremendous and might be very helpful in highly challenging present health scenario. Although Ayurvedic concepts are entirely different to modern medicine concepts, study of both sciences might be helpful for each other specially for Ayurveda.

Modern sciences should be incorporated into a larger concept of progress toward independence than that 'knowledge is an essential competence' for Ayurvedic practitioner.

Modern science is an essential step to understand and action in complicated or unusual clinical problems. When Ayurvedic doctors learn properly modern sciences of Ayurveda as well as biomedicine, then they can move from understanding of Ayurveda to execution of Ayurvedic management as well as researcher can explain Ayurveda on global level.

If Ayurveda principles, treatments, procedure are explained with evidence than society cannot be ignore valuable knowledge of Ayurveda. And this acknowledgement can develop an internationally acceptable standard of education and therapeutic values in Ayurveda.

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