

Unlocking Wellness by Ayurveda with Contrasting Modern Medicine

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Abstract

In the modern world, we are so subordinate to drugs that we are unable to imagine a single day without them. Like smartphones, we are also addicted to pharmaceuticals, which significantly impact our lives. Constant utilization of medicine makes resistance and dependence on the medicament. It moreover has diverse side effects that cause various health hazards. As people become aware of this, the utilization of herbal remedies has expanded worldwide. Our mother soil has given us endless assets of flora and fauna that are full of medicinal value. More investigation is needed to explore this unexploited treasure. Always herbs are showing up in better harmony with the human body with negligible side effects than other treatments. That's why the interest in traditional medicine systems is increasing day by day. Among all TMSs, Ayurveda is most prevalent and utilized by ancient times. The display survey highlights general information on diverse perspectives of traditional medicine systems. Further study is still required in the following areas, despite India's success in promoting its medication through expended research and a science-based approach: chemical biology, botanical, pharmacological, and toxicological.

Keywords: Resistance, side effects, herbal remedies, flora, fauna, traditional medicine system, Ayurveda.

INTRODUCTION

For numerous decades, there has been a continuous controversy between traditional medicine and modern medicine [1]. But people are becoming aware of the side effects of synthetic drugs, so nowadays the popularity of traditional medicine is increasing day by day. According to the WHO, 80% of the population of developed countries follows faithfully the TMS (traditional medicine system) for primary health care. Most of the traditional systems of India, Ayurveda, have their roots in folk medicine [2]. It works on the root cause of diseases with less or zero side effects, whereas modern medicine gives instant relief from pain, but it has several adverse effects. So, there are various advantages of Ayurveda over allopathy, which is a new boon in healthcare [3].

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TMS of India contains five well-recognized medicine system, which are Ayurveda, Siddha, Unani, and Yoga, Naturopathy, and Homeopathy, which is known as AYUSH. From other systems, Ayurveda is most common for its conceptual framework. It is also called mother of healing, as it gives the idea that maintaining good health is the first step in preventing illness. It maintains compatibility between body, mind, and spirit [1].

HISTORY

Ayurveda is the oldest holistic system, which originated more than 5000 years ago in India. Extensive utilization of Ayurveda widely spread in

India around 1000 B.C. It is a pure system not influenced by any other system. The word ayurveda combines two Sanskrit word that is “*ayur*” means life and “*veda*” means knowledge or science, which means knowledge of life [4]. It originated from Atharvaveda, a part of the Rig Veda, which is the Indian civilization’s backbone. For the treatment of diseases, there are 114 *hymns* or salutations, which are related to its definition. To assemble and support various aspects of Ayurveda several foundations are formed. “Dhanvantari Sampradaya”, a physician’s school, and “Atreya Sampradaya”, the surgeon’s school, are well renowned. The respective delegate compilations of these school are Charaka Samhita for the school of medicine and Sushruta Samhita for the schools of surgery [2]. The foundation of Ayurveda is placed by *Vaisheshika*, a school of Indian philosophy, and the school of logic named *Nyaya*. “Nyaya vaisheshika” and “Samkhya” are manifestation frameworks that derive their philosophical framework. Various perspectives of medicine and related subjects are previewed by the formers [2, 5].

PRINCIPLES

There are several fundamental principles of Ayurveda to be believed that entire things of the universe, including food and bodies, are composed of “*Pancha Mahabhuta*” – *Prithvi* (Earth), *Jala* (Water), *Teja* (Fire), *Vayu* (Air), and *Aakash* (Space or ether) that are shown in Table 1. In the human body, they are illustrated as the Doshas, Dhatus, and Malas [6].

Table 1. A Summary of Pancha Mahabhutas [2, 5, 7].

Elements	Action	Sense Organ	Facilities	Substance	Examples
<i>Prithvi</i>	Offer firmness, strength, and nutrients.	Nose.	Smell.	Anything solid and heavy.	Fried foods, cheese, cakes, banana.
<i>Jala</i>	Offer softness, coolness, and glossiness.	Tongue.	Taste.	Anything liquid, fluid, or watery.	Drinks, soups, fruits, vegetables.
<i>Agni</i>	Produce heat and light; helps in digestion.	Eye.	Vision.	Anything spicy and combustible.	Chilies, cloves, paper, ginger, and cumin.
<i>Vayu</i>	Offer motion and movement; cause dryness.	Skin.	Touch.	Dry and airy substance.	Cabbage, beans, biscuits, cookies.
<i>Akash</i>	Provides openness, natural space.	Ear.	Hearing.	Light and ethereal substances.	Hollow and light foods.

The three humours/energies – *Vata*, *Pitta*, and *Kapha* – are known as “*Tridoshas*,” which describe our inherited traits, individual characters, and tendencies, as shown in Table 2. When all the doshas are in balanced form, the body possesses good health; if any imbalance occurs, then the body possesses diseased condition.

Table 2. A summary of Tridoshas [2, 5, 7].

Dosha	Bhutas	Balance	Imbalance	Body Characteristics
<i>Vata</i> (catabolism)	Air and ether.	Inspiration, clear mind, emotional balance, enthusiasm.	Insomnia, cough, constipation, diarrhoea, poor memory.	It is characterized by dryness, lightness, mobility, etc. and constricts cellular transport, electrolyte balance, and elimination of waste products.
<i>Pitta</i> (metabolism)	Fire and water.	Proper digestion, sweating, motivation.	Indigestion, acne, skin diseases, addiction.	It expands body temperature, good appetite, optic nerve coordination, thirst, and hunger management.
<i>Kapha</i> (anabolism)	Earth and water.	Immune response, production of secretions.	Obesity, headache, swelling, irritability.	It causes nourishment, potency, lubrication, stability, considerate mentality, and lengthens sleep patterns.

The dhatus form the basic structure of the body, namely *Rasa* (tissue fluids), *Meda* (fat and connective tissues), *Rakta* (red blood cells), *Mamsa* (muscle tissues), *Asthi* (bone and cartilage), *Majja* (bone marrow), and *Shukra* (male reproductive substance), collectively known as *Saptadhatu* [7].

Tri Malas and *Trayo Dosa Agni* are other important factors of Ayurveda doctrine. For all metabolic and digestive functions of the body, *Mutra* (urine), *Purisa* (faeces), and *Sveda* (sweat) are formed in the body, which is known as “*Tri Malas*”. If there is an imbalance between Tridosha, then *Tri Malas* are not eliminated properly from our body, which causes various diseases like diarrhoea, constipation, GIT infection, rheumatoid arthritis, etc. [5, 8].

“*Agni*”, or digestive fire, is the parable of all the metabolic and digestive functions of our body. Among all the *Trayo Dosa Agni*, *Jatharagni* is the most important one, which is closely related to *Pitta* and *Vata* and helps in initial digestion. After that, the five primordial elements of food are digested by *Bhutagni*. Then the ultimate process is done, which gives *Ojas*, or immunity, to our body. *Agni* bridges together body, mind, and consciousness, which boosts proper digestion and provides us energy. It is increased by following a daily routine, meditation, pranayama, exercise, and dietary cleanse [9].

“*Srotamsi*” and “*Srotas*”, or sixteen channels, are vessels, hollow spaces, and tubular structures that help to transport or exchange substances. Among them, seven *srotas* transport seven dhatus, three transport *tri mala*, and the other three transport *Prana* (respiration), *Anna* (food), and *Udaka* (water). These sixteen channels carry air (*pranavahasrotas*), water (*ambuvahasrotas*), food (*annavahasrotas*), milk (*stanyava- hasrotas*), faeces (*purisavahasrotas*), urine (*mutravahasrotas*), sweat (*svedavahasrotas*), menstrum (*artavavahasrotas*), and the mind (*manovahasrotas*) [7, 9–10].

“*Ama*” is the toxins of the body that remain unmetabolized and can cause various diseases. *Kapha* in nature means immature or undigested. It can cause an imbalance between doshas and may block channels. Also, cause various kinds of diseases [9].

The universal constituent “*Guna*” refers to quality, which holds together *Prakrti* in a balanced state. There are three qualities of nature, i.e., *Sattva*, *Rajas*, and *Tamas*. *Sattva* is a balanced form of all qualities that gives happiness and calmness to the mind and keeps the body healthy. It bears positive energy, so it has a good reputation. The quality of generating activity refers to *Rajas*, which affect greed, egotism, sensuality, sexuality, etc. This type of movement causes pain. On the other hand, *Tamas* bears negative energy, which causes dullness, laziness, and lack of perception, so it has a bad reputation. But they are liable to each other, which is supportive, productive, and dominative [7, 9].

All these fundamental principles are connected to each other where one affects the other. These principles help us to understand the conceptual framework of Ayurveda.

DIAGNOSTIC APPROACHES

In the process of diagnosis, an interplay between the order and disorder of the patient is examined moment by moment. In terms of *Prakritisthata* (homeostasis), the physical and mental characteristics of patients should be overlooked by physicians [10]. The dhatus and doshas are caused by disease, which is also influenced by several environmental factors such as the patient’s lifestyle, food habits, living conditions, mentality, and sociality [2]. According to Ayurveda, the clinical examination involving the analysis of physical signs is known as *Astha Sthana Pariksha*, or eight-point diagnosis. The involved processes are *Vata/Sparsha* (analysis of nervous system), *Pitta/Drik* (digestive fire and metabolic secretion assessment), *Kapha/Akriti* (analysis of mucus and mucoid secretion), *Nadi Pariksha* (pulse diagnosis), *Jihva Pariksha* (tongue examination), *Shabda Pariksha* (body sound assessment), *Mutra Pariksha* (examination of urine), and *Mala Pariksha* (stool examination) [11]. It is the duty of the physician that he needs to assess all the physical signs to diagnose the disease [12].

THERAPEUTIC APPROACHES

In India, since ancient times, herbs and polyherbal formulations have been widely used in our health care system, which follows the ayurvedic literature “*Charka Samhita*” and “*Susruta Samhita*” [13]. The herbal remedies are derived mainly from plant, animal, and mineral sources, which are present as

polyherbal formulations and increase therapeutic effects through synergism with other plants [14]. Some examples of commonly used ayurvedic herbal drugs are amla, ashwagandha, haritaki, bahera, chirata, kalmegh, bhringraj, neem, tulsi, shatavari, haldi, adrak, lahsun, etc. The ayurvedic herbal drugs are formulated in various types of dosage forms, namely Asava, Arista, Arka, Leha, Avaleha, Bhasma, Churna, Ghrita, Vatika, Gutika, Taila, etc. [15]. These dosage forms are globalized in the world market by several well-known companies, such as Himalaya, Dabur, Patanjali, Vicco, Baidyanath, Emami, Charak, Zandu, etc. While taking medication, the patient must follow all the precautions as it may cause incompatibility in a diet because, for the diagnosis of disease, all the components of our body are essential as Ayurveda harmonizes our body, mind, and spirit [12].

AYURVEDIC BENEFITS OVER MODERN HEALTHCARE

Allopathic medications are manufactured chemically in industries and can cause a variety of health complications, while ayurvedic formulations are derived from natural sources and have no side effects. Modern medicine treats diseases by masking their symptoms to provide temporary relief, but Ayurveda heals diseases by treating their underlying causes and offering gradual treatment. Additionally, it is reasonably priced, making it accessible to middle-class individuals. With all these benefits, Ayurveda is superior to modern medicine. However, more education and awareness are needed to spread the word about Ayurveda's benefits to every person's life.

PRESENT SCENARIO & CHALLENGES

In today's world, the traditional medicine system has gained an important role worldwide. WHO estimates that most developed countries follow the traditional system in their daily lives as a first-line health care system. So, the WHO is trying to keep a set of guidelines for herbal remedies to maintain the system in an authorized manner [16]. Though Ayurveda is very familiar, it has several challenges that have diminished its global acceptance, as it has no evidence-based profile that is sure about the therapeutic values and efficacy of drugs. It needs various research and development to stand up Ayurveda in all aspects of the world. The controversy between the traditional medicine system and modern medicine depends on the efficacy of treatment, so a standard evaluation is needed to develop Ayurveda. The other problems are the lack of abundance of herbal medicine and its safety, efficacy, lack of genetic biodiversity, etc., which are major problems for Ayurveda [17].

FUTURE PERSPECTIVE

Numerous logical investigations have illuminated our information about the significance of Ayurveda. Relief from acute discomfort without any side effects is the primary motivator for shifting people's bias towards Ayurveda. Medication from allopathy may alleviate certain diseases, but it often makes other diseases more likely to occur. Ayurveda deals with different diseases and gives an error-free treatment without any side effects. These therapeutic plants continuously will be an important aid to doctors in the treatment of diseases. However, it still needs various research and developments, including standardization that increases the efficacy of the drug, which gives customer satisfaction; hence, the global market of Ayurveda has also increased [18]. Adopting ayurvedic ideals in our lifestyle, dietary habits, day by day, and seasonal schedules would prove to be very beneficial in the long run.

CONCLUSION

Current medical knowledge allows for the prompt treatment of illness, but it does not ensure long-term wellness. Whether or not it is TSM, we must practice these holistic approaches and be conscious of them now to ensure our future health and well-being. Further study is still required in the following areas, despite India's success in promoting its medication through expended research and a science-based approach: Chemical biology, botanical, pharmacological, and toxicological. Furthermore, it might contribute to the creation of new ethnopharmacological therapies that guarantee the opening of different wellness remedies that aid in illness therapy. Therefore, the review highlights different ayurvedic points to assist the reader in understanding why it should be used in the daily lives of all individuals.

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