



Review Article

ISSN: 2454-5023
J. Ayu. Herb. Med.
2019; 5(1): 28-30
© 2019, All rights reserved
www.ayurvedjournal.com
Received: 07-02-2019
Accepted: 28-03-2019

Role of Ayurveda in Public Health: Compass and Challenges

Alisha¹, Singh. N. R.², Varsakiya Jitendra³

¹ MD Scholar, PG Department of Kayachikitsa, Ch. Brahm Prakash Ayurveda Charak Sansthan, Khera Dabar Najafgarh, New Delhi, India

² Head of Department, PG Department of Kayachikitsa, Ch. Brahm Prakash Ayurveda Charak Sansthan, Khera Dabar Najafgarh, New Delhi, India

³ Assistant Professor, PG Department of Kayachikitsa, Ch. Brahm Prakash Ayurveda Charak Sansthan, Khera Dabar Najafgarh, New Delhi, India

ABSTRACT

Ayurveda is an ancient medical science that has flourished from ages till date. It is the science that imparts all the knowledge of life. It defines health and aspects responsible for its maintenance and promotion. As we all know due to severe pollution, climate change, population rise and other socio-economic reasons our world is suffering a strong survival strain of all living being and nature. Maintaining the wholeness of nature and human health is a big objection in front of the world and it cannot be ignored either. *Ayurveda* indicate prevention and health promotion, and provides treatment for disease. Its main motive is to achieve desirable health and well-being through a comprehensive approach that addresses mind, body, behavior, and environment. It is the science and art of preventing diseases, prolonging life, and promoting health and efficiency through organized community efforts. *Ayurveda* has the outstanding potential to reverse the worsening health status across the world and it would be the best option to promote public health.

Keywords: *Ayurveda*, Health promotion, Public health, Survival.

INTRODUCTION

"Health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity."^[1] WHO definition of health as per the concepts of "*Swasthya*"^[2] *Ayurveda* is an ancient Indian system of medicine, which emphasis on prevention of body ailments rather than simply relieving pathological problems or symptoms. As in main concepts of *Ayurveda* "*Arogyam Mulamuttamam*," *Ayurveda* given most importance to *Arogya* (Health). The primary aim of *Ayurveda* is "*Swasthasya Swasthyarakshanam*" and "*Aturasya Vikaraprashamanam*," the context explains the importance of maintenance and promotion of health in healthy, along with treating diseases. "*Swasthya*" means health, "*Rakshanam*" means protection; "*Aturashya*" means of the patient, *Vikara*" means disease, "*Prashamanam*" means alleviation.^[3]

To achieve the goal of public health for diverged ethnicities, their socio-geographical specificity should be kept at the core along with individual specificities while framing the treatment guidelines and patient assessment for better outcome. Every person is different from another and hence should be observed as a different entity, as many variations in the universe, so many in the human beings.^[4] Health promotion concepts also enriched by an understanding of *Punchamahabhutas*, *Tridosha* theory, ecological health concepts, *yoga* and nutrition from *Ayurveda*. In *Ashtanga Hridaya*, it is well described that, *Dushya* (*Dhatu* - tissue and *Mala* - excreta), *Desha* (*Deha* - human and *Bhumi* - the locality), *Bala* (*Samarthyas* - stamina), *Kala* (diurnal and seasonal time), *Anala* (different state of *Agni*), *Prakriti* (*Vata*, *Pitta* and *Kapha*), *Vaya* (child, adult and old age), *Sattva* (mind), *Satmya* (food and geographical compatibility), *Ahara* (sweet, sour, etc.), *Avastha* (different phenomenal state), *Sukshmasukshma* (minute observation), *Esham* (diseases), and *Dosha Aushadha Nirupanam* (deciding the *Doshik* involvement and drugs) are the fundamental principles to be observed and *Ayurveda*, there are two types of medicines: those which promote resistance of the body and promote vitality and those which cure disease.^[5]

To attain the goal of public health for diverged ethnicities, their socio-geographical specificity should be kept at the core along with respective specificities while framing the treatment guidelines and patient assessment for better outcome.^[6]

Scopes: *Ayurveda* is widely used in India as a system of primary health care and flourishing worldwide in health promotion. *Ayurveda* intent at making a happy, healthy and peaceful society. Especially the simple regimens described in ancient classical texts are of immense use in handling public health problems faced by the present world today. *Swastavritta* is personal hygiene; it consists of *dinacharya* (daily routine) and

*Corresponding author:

Dr. Alisha

MD Scholar, PG Department of Kayachikitsa, Ch. Brahm Prakash Ayurveda Charak Sansthan, Khera Dabar Najafgarh, New Delhi, India
Email: alishadhaniya[at]gmail.com

includes tooth brushing, mouth wash, tongue scraping, bathing, exercising, eating, and sleeping and so on. *Ritucharya* are the regimens and diet which are to be followed in the different seasons of the year. *Sadvritta* is an orbit of social behavior and conduct of the individual based on religious rituals and practices. *Rasayana* and *vajeekarana* are the use of rejuvenating agents to prevent aging; they impart longevity, immunity against disease and assist in improving mental faculties. Secondary prevention emphasizes on early diagnosis and treatment which can be achieved by various modalities of diagnosis such *nadi pariksha* (examination of pulse), *darshana* (inspection), *sparshana* (palpation), and *prashna* (interrogation) etc. and treatment modalities such *shaman* (alleviation) & *sodhana* (purification). [7] Yoga is an atomistic science which embraces physical, moral, social, mental and spiritual well-being

According to *Ayurveda*, diseases manifest due to imbalances (attributed to stress) in this healthy state of body and mind. *Ayurvedic* treatment modalities are directed towards correcting this imbalance and focus on enhancing the digestion and eliminate toxins out of the body. It follows an integrated approach to the prevention and treatment of illness and tries to maintain or re-establish harmony between the mind, body, and forces of nature.[8]

In *Ayurveda* literature, *Vagabhata* and *Sharangadhar* emphasized this. Progressive deterioration of bodily features decade wise, thereby setting milestones of ageing. Now a day, we see no discipline is maintained by the people, due to their job pattern or there, busy schedule. People are gaining better, but unfitted to maintain health and self-satisfaction. Only way to become gratified and healthy *Dincharya* should be followed. Our stressful and busy daily routine is necessary to bring radical change in body, mind and consciousness.

Dincharya helps to establish balance in one's constitution (*Vata*, *Pitta* and *Kapha*). It also determines and regularizes a person's biological clock, aids digestion, absorption and assimilation and generates self-esteem, discipline peace happiness and longevity. *Dincharya* is the collective information of all the practices for promoting health and preventing disease that the ancient sages followed.

Ayurveda concerns chiefly with longevity, whose notion is not only limited solely to long-lasting life, but it circumscribes all the conditions to live in health and vitality in order to carry out a healthy death, meaning the natural final experience of the cycle of life. Thus, in *Ayurveda* the concept of public health, even encompassing all ages, focuses fundamentally on the individual capability of healthy aging intended as complete fulfilling one's life.[9]

Ayurveda recommend many therapies also for maintaining our mental, physical and spiritual health.

Ancient techniques, therapeutics (*Rasayana*), *Panchakarma*, Yoga are being accepted to accomplish the following goals of treatment –

1. Strengthen immune system.
2. Efficient detoxification system.
3. Responsive inflammatory system.
4. Optimal metabolic system.
5. Balanced regulatory system.
6. Enhanced regenerative system.
7. Harmonize the life force.
8. Free radical scavenging or anti-oxidant

➤ Noble contribution of Ayurveda to modern day health scenario: [10]

In this era of life style disorders *Panchakarma* and *Rasayana* therapy is the only hope for health care, WHO has accepted the same from traditional medicines.

- In prevention of the diseases – Metabolic, genetic disorders, allergic, auto-immune diseases, Seasonal variations, Aging / Geriatric.
- Alternative therapy- Allergic disorders, auto immune disorders, Rheumatoid arthritis & other collagen disorders, Parkinson's disease Alzheimer's disease, Skin disorders, Gastro – intestinal disorders.
- Complementary area of cooperation – Cancer, DM, IHD, CVA, Iatrogenic disorders, Br Asthma, Neuro - muscular disorders, Psychosomatic diseases – Ulcerative colitis, IBS, Psychological disorders – Stress syndromes, Anxiety neurosis, Sleep disorders, MSD, Joint Disorders and many more.

Challenges: The major challenge ahead of health promotion by *Ayurveda* is to produce competent *Ayurveda* medical practitioners; perhaps the existing system has not been completely successful in producing confidence among *Ayurveda* graduates for practicing pure *Ayurveda*. There may be several motives attributing towards this, including student's inability to understand basic principles and concepts of *Ayurveda* practice, improper infra-structure in *Ayurveda* institutions, unskilled teachers, etc. Another important provocation is the lack of adequate practical exposure in clinical practice.

Several other factors might contribute to such issues & discrepancies, for example:

- Lack of standardization and quality control of the herbal drugs used in clinical trials and use of different dosages of herbal medicines.
- Inadequate randomization in most studies, and patient's batch not properly selected. Numbers of patients in most trials are inadequate for the attainment of statistical significance
- Difficulty in establishing suitable placebos because of the taste and aroma etc
- Wide disparity in the duration of treatments using herbal medicines.
- In appropriate en-effective, unresponsive educational system
- Halfhearted Government support
- Substandard condition of Ayurvedic teaching Institutions
- Poor status of Government run Ayurvedic Institutions
- Loss of faith of Ayurvedic physicians in their own system
- Misconception among public regarding delayed effect of Ayurvedic drugs.
- Media creation of toxic effects of Traditional Medicines due the use of minerals and metals

- No linkage/ understanding / collaboration between the patron countries of Ayurveda to counter the negative market strategies

Despite these formidable obstacles many significant intellectual efforts can take to promote *Ayurveda* towards public health promotion. ^[11]

1. Create awareness about *Ayurveda* and *Ayurvedic* treatment principles.
2. Standardization and quality control of the herbal drugs with proper clinical trials.
3. Describe the line of treatments that are available to overcome stress and stress related disorders.
4. Evaluate the treatment methods with available scientific evidence and easy to take medicine by people.
5. Demonstrate their usefulness to address public health issues.

To Sum up:

World is eagerly waiting for the help of Ayurveda in solving their health problems. Govt. of India is ready to offer financial help for the development of Ayurveda as international brand . All the stake holders of Ayurveda i.e. researchers, practitioners, teachers, law makers, professional organizations of *Ayurvedic* practitioners should respond to call of the time

CONCLUSION

Public health today is gaining momentum all over, and is a good sign for traditional medical systems to get their place to fulfill the need of the day. Public health as a direction is mainly seen as a part of or an alike stream to community medicine. But the ancient texts of *Ayurveda* also describe certain principles of public health in its own idioms. Though the classical texts of *Ayurveda* describe many principles such as infectious disease, immunity, nutrition etc. which are very common issues in public but the present document is focus on the notion of public health and health in brief. *Ayurveda* is the greatest choice for achieving the goal of personal health along with public health.

REFERENCES

1. Constitution of the World Health Organization Am J Public Health Nations Health. 1946;36(11):1315–23. doi: 10.2105/AJPH.36.11.1315.
2. Acharya YT, editor. *Susrutha Samhitha of Susrutha with Dalhana Tika*. Varanasi: Chaukhambha Orientalia; 1992. (Sushrut, Sutrasthan 15/48)
3. Acharya YT, editor. *Chraka Samhita of Agnivesha, Sutra Sthana; Arthedashamahuliya*. Ch. 30, Ver. 26. Reprint Edition. Varanasi: Chaukhambha Orientalia; 2011. p. 187.
4. Paradkar HS, editor. *Ashtang Hridaya of Vagbhata, Sutra Stahna; Doshabhediya*. Ch. 12, Ver. 67-68. Reprint Edition. Varanasi: Chowkhamba Krishnadas Academy; 2006. p. 207.
5. Paradkar HS, editor. *Ashtang Hridaya of Vagbhata, Sutra Stahna; Doshabhediya*. Ch. 12, Ver. 67-68. Reprint Edition. Varanasi: Chowkhamba Krishnadas Academy; 2006. p. 207.
6. <http://www.ayujournal.org/text.asp?2015/36/1/3/169005> accessed date:1st March 2019
7. Janmejaya et al: The Concept Of Public Health In Ayurveda, IAMJ: Volume 1; Issue 2; March – April 2013 1.00pm.
8. https://apha.confex.com/apha/134am/techprogram/paper_133135.htm, accessed date:1st March 2019. 2.40pm
9. Eriksson M, Lindstrom B. Antonovsky's sense of coherence scale and its relation with quality of life: a systematic review. *J Epidemiol Community Health*. 2007; 61(11):938–44. doi: 10.1136/jech.2006.056028
10. Prof. M. S. Baghel- *Ayurveda India-global scenario.ppt* visited on December 13,2018..
11. https://apha.confex.com/apha/134am/techprogram/paper_133135.htm, Last accessed date 28 February-2019

HOW TO CITE THIS ARTICLE

Alisha, Singh NR, Jitendra V. Role of Ayurveda in Public Health: Compass and Challenges. *J Ayu Herb Med* 2019;5(1):28-30.