



REVIEW ARTICLE

APPROACH TO FUTURE AYURVEDA: PROBLEMS AND SOLUTIONS

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ABSTRACT

Ayurveda, the science of mind, body and soul has succeeded to bring wellness to millions of people since ages. *Ayurveda* mainly stresses on preventive and curative aspects of health, moreover it is science of life, and life starts from birth i.e. embryonic stage to fully mature or up to natural death and even few chapters after death too. Though *Ayurveda* is considered as eternal science, still it needs certain care and protection so that it remains flourishing always all over the world without any questioning or misunderstanding. For which we, the *Ayurveda* fraternity specially related to teaching are responsible to great extent, as stated earlier *Ayurveda*, science of life from birth, it too needs care right from birth, i.e. birth of an *Ayurveda* graduate starting from selection of candidate till the attainment of the degree. The lacunae arise from the birth of BAMS graduates, their confidence, interest and belief in *Ayurveda*, which totally depend on 5 years of duration spent in the institute. There are lots of problems for the students in the starting year which could only be solved by the faculties like, understanding the mood meter of the students, *Swasangya* and its understanding, concept of *Ayurveda* and its correlation with modern science, concept of *Ayurveda* and its explanation to the extent of belief and even more problem which can only be cleared during these 5.5 years and product that come out after this fruitful discussion will definitely love *Ayurveda* and will be interested in, and will do something for it. It is the duty of the faculty, to nourish the students by using certain strategies, techniques and newer innovations in academic procedure, to encourage the students towards *Ayurveda* because BAMS is a professional course, and one must give fruitful commitment to the system, which pave the way to earn their identity and fame as well. *Ayurveda* is not only the tree house of herbal drugs which are safe and effective rather it is also the rich source of many unique ideas, concepts and theories and approaches of ideal livings which are to be explored yet properly to incorporate in main stream of health care system or achieving a real positive health of society. Lastly every *Ayurveda* person should contribute for the welfare of the system to uplift the science in future.

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INTRODUCTION

Ayurveda the word when pronounced in holy mind the meaning comes outis science of life. Life means starting from birth, better to sayfrom embryonic stage to fully matured,natural death and even a few chapters after death too.*Ayurveda* can be considered as complete science of life evolved through the experimental wisdom and selfless dedication of our ancient Acharyas which is lacking in this era. Hence this science of life beginning from birth need utmost care and protection right from the birth, so that it remains flourishing all over the world without any questioning and misunderstanding. Care should be taken in the descent of *Ayurveda* which was flawless earlier starting from Brahma to Atreya, Dhanwantarietc., therefore this guru sishyaparampara prevailing today plays a great role in flawless descent of

Ayurveda as well as its brightest future i.e. mainstreaming *Ayurveda*.In other words care of *Ayurveda* should be taken right from the birth of an *Ayurveda* graduate and it totally depends on the institute and faculties who nourish them with their knowledge with prior understanding of the mood meter of the students which today is a big deal to be dealt. Here such problems will be highlighted and their solutions will be discussed under following heads:

Mood meter of the students

Students after entering into this course are almost always in the state of dilemma whether they should try for another option or other chance or not, sometime takes place the drop out (5-10% of total admission strength in a calendar year), and many times this state of mind changes into mood meter which can be classified as confusion, depression and anxiety. And the result of which is seen after the completion of 5 and ½ years duration,

this is then when takes place the birth of an Ayurveda graduate of followingtype:

- a. Maximumnumber of graduates opts for practice of modern medicine.
- b. Moderate portion opt out for mixed practice.
- c. Veryminor opt for pure *Ayurveda*practice. Here also 2 types
 - i. Majority practice Ayurveda with compound medicine available in the market.
 - ii. Negligible portion practice Ayurveda by preparing medicine by themselves.

Cause of such instances wholly lies on the head of the teaching methodology, where again comes certain problems like *swasangya* one of the *tantrayukti*, which means technical terms used in particular science like *tridosha*, *nidan* etc.in Ayurvedasuch asswasangya and all other *tantrayuktis*are essential for understanding *Ayurveda* because the*tantrayukti*s not only provides a system and framework of theory but also helps in diagnosing the disease as well as helps in proper understanding of *Shastras* or *vyadhi* or *chikitsa*because *tantrayukti* is nothing but planning of treatment of disease according to its cause, and diagnosing a disease with certainty*yukti*, hence called *tantrayukti*. As Ayurveda literature is of Sanskrit origin terminology in English is not adequate to define the terms like *Vata*, *Pitta* and *Kapha*. Like '*Agni*' could not be elucidated using the term 'Fire' as its factualAyurvedic sense is beyond the verbal meaning of English word 'Fire'. Henceforth the recommendable practice is to use the Ayurvedic terminology as such rather than translating it into English. Regular use of Ayurvedic terminology will familiarize it among the community as of other regional languages are in general use too. Ayurveda is a treasure of philosophical aspect, and failure to make it understandable is a big lacuna.In every *Samhita* the description regarding health care to great extent is parallel with philosophical science, for example, *Charak Samhita*, totally a medical text also proves the importance of philosophy in the field of medicine because of philosophical glances found in it, which need to be explained according to the need of time that too, to the extent of belief. Certain examples,

Concept of AGNI in Ayurveda

Ayurveda considers that *dehagni* is the cause of life, complexion, strength, health, nourishment, lusture, *Oja*, *teja* (energy) & *prana* (life energy) (Ch.chi.15/3). About the importance of *Agni*, *Acharya Charak*has mentioned that after the non functioning of *Agni*, the individual dies, when *Agni* of an individual is normal then that person would be absolutely healthy but if *Agni* of a person is vitiated the whole metabolism in his body will be disturbed resulting in ill health & disease.

Agni Pariksha – tj.k'kfDRk(Digestive capacity)

vH;gj.k 'kfDr(Assimilation capacity) :-

Name of <i>Agni</i>	Predominance of <i>Dosha</i>	Impact of digestion	Manifestation
<i>Vishamagni</i>	<i>VataDosha</i>	Sometimes digest the food quickly and sometimes slowly	Diarrhoea, dysentery, <i>vatadi</i> diseases, <i>Gulma</i> / abdominal tumor,colic, flatulence etc.
<i>Tikshnagni</i>	<i>Pitta Dosha</i>	Very quick digestion of food regardless of the type of food.	Throat, mouth cavity and lips become dry with a burning sensation (<i>BhasmakaRoga</i>)
<i>Mandagni</i>	<i>KaphaDosha</i>	Slow digestive power or digestive capacity irrespective of nature and amount of food.	Produce heaviness of the abdomen and head, excessive salivation, nausea, fatigue.
<i>Samagni</i>	<i>Vata-Pitta-Kapha</i>	Proper digestion	<i>Swasthavastha</i>

Concepts of Ayurveda and its correlation with modern medicine better to say inclusion of modern medical science in the curriculum though worth mentioning because Ayurveda itself is a complete science and whatever exist today was mentioned or known years ago to our ancient acharyas.

- The concept of compensatory mechanism such as in case of diarrhea fluid replacement is first choice of management, which has evolved from the concept of *AyurvedalkekU*; ao`f}dkj.ke~ which means similar or homologous material received from outside enriches the similar in the body.
- Giving blood in case of blood loss, which is already, stated that as like *Raktapaanam* in case *Raktakshaya*.
- Concept of *Pathya-apathya* (clinical die tics) is widely accepted in *Ayurveda*, *Yogratnakar* mentioned it as a part of *chikitsa*andis also followed by modern medicine in form of Do's and Don'ts during treatment.
- Adverse drug reactions what comes under the area of Pharmacovigilance, was already exist in *Ayurveda* in reference of *Viruuddhahara* concept (incompatible diet), and we have preventive measures for it also.
- Concept of allergy caused by endogenous and exogenous which can be said to be conceived from the concept of *Dooshivisha* and *Aamavisha*.
- *Ashmari* (urolithiasis) description is the specific contribution of *AcaryaSusruta*and included it in the eight *MAHAGADA* (Su. Su. 33/4) may be owing to its potentiality to cause complications of urinary system. *AcharyaCharaka* has advised medical management and *Susruta* advised both conservative and surgical removal of stone, which in modern medicine is considered as cystolithotomy.

Solutions

1.Selection of studentsas already mentioned in Ayurveda, special test for Ayurveda moreover.

- i. To reward those who have shown excellence in studies.
- ii. Who can successfully complete the course.
- iii. Who can effectively implement the objective of Ayurveda.

The selection process should identify those who are likely to be competent and effective healers and dedicated to cause and objective of Ayurveda.

2.Fresher oriented course in the starting for the fresher's besides freshmen social should be organized for at least two months where students should be explained regarding Ayurveda and its technical terms i.e. *swasangya* above all it should be cleared that*Ayurveda* is not only the tree house of herbal drugs which are safe and effective rather it is also the rich source of many unique ideas, concepts and theories and approaches of ideal livings which are to be explored yet properly to incorporate in main stream of health care system or achieving a real positive health of society.

3. Curricular strategies :- To design the curriculum the following principles should always be kept in mind the society need and the educational process should be focused on. The planner of education policy should emphasize to acquire knowledge and the ability to use that knowledge as well as to elaborate and explain the same to the extent of belief specially Ayurveda. The present education system stresses on yearly examinations and so do the students who are always seen working towards passing examination. The aim should be to develop the skill of solving a problem, making a decision and judgment as well.

4. Educational methods: Successful innovation in education requires certain essential elements like:

- a) Teachers with commitments and desire to improve teaching effectiveness.
- b) Such teachers should always be encouraged.
- c) Carefully designed plan for systematic instruction.

5. Educational session and their planning

Planning for an educational session is the first essential function of teacher. The session plan may be organized in three parts: -

- 1) Beginning-introduction of general aim of the session.
- 2) The middle part consists of information about the topic.
- 3) The ending part should recapitulate the object and summarize the whole session.

6. Small group discussions: The needs of learning in small group provide an alternative to the traditional lecture method of teaching and have become an established planned learning experience the concept of *addhyanadhyaapan* and *tadvidsambhava* should be implemented in the classroom where after completion of certain topics students should be asked to prepare a topic and do *adhyan* which should be followed by a seminar or discussion among a small group.

7. Use of technology in ayurveda: Learning resources plays an important role in effective use of some conventional materials and also increase their interest to explore the use of newer technology in student. Learning materials must possess the following ability:

1. Attention
2. Perception
3. Memory
4. transfer and applicability. Computer based application can play a very important role in assisting students to obtain essential information about any specific topic. since the computer capacity to store information is practically unlimited, the computer can be used in teaching medical knowledge, learning skill through computers, computer assisted consultation in ayurvedic practice and biostatistical software programs.

8. Assessment of the students:- Here emphasis should be placed on testing abilities of knowledge and skills, principles of clinical problem solving and practice of health care in community with the principles concepts of Ayurveda.

9. Research in ayurveda:- Research in Ayurveda education is meant to familiarize Ayurveda institutions, students and teachers as well. Knowledge of research in Ayurveda is not known to many people even students who join Ayurveda are not aware of this, so inclusion of research as a subject of discussion must be implemented in the curriculum of B.A.M.S which will definitely prevent their mental state to convert into mood meter because they are new generation pupil and need proof for anything that happens moreover Ayurveda is a science and hence should be explained in parlance with time for which if we need to include modern medical science we must use it as resource material for acquiring knowledge.

Conclusion

First and foremost requirement is improvement in teaching methodology, research work, documentation, and preparation of database and for this we need to form accurate policies and strategy to uplift status of *Ayurveda*. Teaching methodology plays an important role for promotion and may aid in the future globalization of *Ayurveda* in an authentic and wholesome way. So inclusion of modern medical science should be taken as a part of teaching methodology and such issues should always be encouraged and reflect its desired goals and outcomes for the benefit of ailments. Moreover in our classics it is clearly mentioned that in order to obtain knowledge it is very essential to go through different texts or classics and this habit should be introduced to the students in the very beginning.

Though *Ayurveda* adopts its own function oriented approach through well developed alternative theories of *Panchamahabhoota*, *Tridosas*, *Agni*, *Ama*, *Oja*, *Srotas*, *Sara*, *Prakriti* etc. Which cannot be fully explained in terms of conventional anatomy and physiology. However these theories can be justified by utilizing the different modalities of basic sciences such as Biophysics, Biochemistry, Biotechnology, Biostatistics, information technology, Medical chemistry, zoology etc. Therefore where so many sciences play a role to understand *Ayurveda* modern medical science would definitely help its upliftment provided all these concepts should be correlated with modern aspect but its originality should remain unchanged. Teaching methodology and teachers concerned plays an important role in controlling the mind of the students by their technique of teaching because teaching is not just a job but an art. One always learns from the example of some great persons. so for students teachers should always be a great example whom they could follow and lead a bright future.

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