

## CONCEPTS BETWEEN AYURVEDA AND ALLOPATHY IN RELATION WITH TREATMENT

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### ABSTRACT

*Ayurveda* is a comprehensive scientific system of medicine evolved in India. Initially it was developed through ancient wisdom, clinical experiences and experimentation in scientific manner. The term “*Ayurveda*” meaning ‘the knowledge of life’ comprises of two Sanskrit words viz. ‘*Aayu*’ meaning ‘Life’ and ‘*Veda*’ meaning ‘Knowledge’ or ‘Science’. *Chikitsa* is not only treating the disease, it also keeps health in healthy condition and treating the disease relating to physically, mentally and spiritually. Western medicine also known as Modern Medicine and Allopathic Medicine, Allopathic, this is the term originated from a Greek root where allopathic means- which brings different effects not related with the pathology of the disease. This system which has made a “conventional system of medicine”, allopathic is a disease care system and its job is to manage the disease.

**Key Words:** *Ayurveda*, Modern, *Chikitsa*, Treatment, Concepts.

### INTRODUCTION

*Ayurveda*; "Science of the Seers", rooted its existence years ago. It was introduced by the sages and seers who lived their life in hill tops, valleys, dense forests and remote places where normal humans couldn't even step in. They always thought about the goodness of mankind. They went in search of herbal plants, seeds and fruits which could remedy each of the sickness the common man was undergoing. Without any scientist or researcher to experiment using chemicals, these seers with their in depth knowledge identified such plants which could cure any disease permanently. Truly, all these herbal remedies were considered Godsend! The boon of *Ayurveda* is that it eradicates the root

cause. In modern era, western medicine has spread its wings into technology and innovation towards every disease that is reported on the earth. With the everlasting contribution of scientists, this form of medicines has been a call away for every person's emergency medical conditions. Various components and chemicals are worked on to bring the best out of it and then the medicine is produced. Western form of medicine with its intense effect from such chemicals is said to have spontaneous effect on the sufferer in no time, relieving him/her from the suffering.

**AIM:** To study *Ayurveda* and Modern in relation with treatment.

### OBJECTIVES

To study the concepts of *Ayurveda* and Modern in relation with origin, development, <sup>1</sup>\*Health of an individual is shaped by the complex interplay of biology, behavior, socioeconomic and environmental factors. As per World Health Organization (WHO) definition, health is not merely the absence of a disease or infirmity, but a state of physical, mental and social well being. Spiritual, emotional and environmental health is the additional components that must be taken care of while talking about true health. Allopathic, this is the term originated from a Greek root where allopathic means- which brings different effects not related with the pathology of the disease. A system of medicines- full of side effects, in lay man's words but anyhow this has become a synonym for evidence based system of medicine or modern medicine. This is the glittery of this system which has made a "conventional system of medicine" and the power of money behind this has brought it as a front line medicine and now frontline systems of medicines have become alternative medicine. Western medicine also known as Modern Medicine and Allopathic Medicine has helped save millions of lives. Through the advancement of science, modern medicine is the perfect tool in cases of trauma and serious illnesses. However, allopathic is a disease care system and its job is to manage the disease. When you walk into a doctor's office, they will ask you your symptoms, check your temperature and blood pressure, and then write a prescription. That prescription will often come with many side effects and that same prescription will not be a cure, but rather a symptom suppressor. So in reality, most drugs never really take care of the problem.

*Ayurveda* is a combination of two words *Ayu* and *Veda*, meaning the

knowledge of life. Their qualitative disturbance leads to *doshas* disharmony, resulting in the occurrence of various diseases. Hence, for control and regression of the disease, balance in the *tridosha* has been considered as a basic target for therapeutics in *Ayurveda*. The concept of *panchamahabhutas* has been found responsible for origin of all the living and non-living things, which means that every substance in this universe is made up of five basic elements; hence, every substance in nature has the potential to be a medicine. Despite using harsh chemical substances as in Allopathy, *Ayurveda* uses natural medicinal substances that are safer for human body. Knowledge base of *Ayurveda* originates from years of experience, observation, empiricism and intuition that are passed over generations. *Ayurveda* works by 'defense strategy' rather than 'offense strategy' by making the host body strong to deal with various physical and mental stresses to human body. By understanding the origin of the disease, *Ayurveda* targets eating, breathing, digestion, thoughts, memory and sleep, which are easy approaches helpful to gain good health. It works at mind level and is therefore able to motivate the patient at mental level, which is very important for improving treatment outcome in drug dependence and lifestyle disorders like diabetes mellitus, hypertension, insomnia and acid peptic diseases. Despite the huge advancement in technological and pharmaceutical sector in modern healthcare system, the world is witnessing a rising trend in global diseases. The basic reasons are allopathic medicine's incomplete approach towards health, inability to reach the root causes of chronic diseases and its general failure to provide safety and affordability. What is needed is a novel effective, safe and economical approach to assure complete

health in the society. In lieu of the fact that no medicine system is complete in itself and that, besides this, no integration exists between the traditional and modern medicine system until now, it seems imperative to introduce the concept of symbiohealth in today's world, which means symbiotic interaction of allopathy and *ayurveda*. The origin of life from pre-existing living things, as demonstrated by *ayurveda*, 'nasato vidyate bhavo, na bhavo vidyate satam' presents the same views as 'omne vivum ex ovo' of modern

science. It focuses on diagnosis, treatment and cure for acute illnesses via potent pharmaceutical drugs, surgery, radiation and other treatment modalities. Allopathy is based on major three steps: Hypothesis, experimentation and observation and finally the theory or the conclusion. It works in hand with technology that aid to devise diagnostic procedures, drugs with specific actions, vaccine, sophisticated surgical procedures and transplants, hence, imparting it the top position among all medicine systems.

2\*&3\*Here is the brief study of the points where *Ayurveda* and Allopathy differs from each other:

Points	Allopathy	Ayurveda
<b>Side Effects</b>	The name and its derivation suggest that, this is a system of side effects.	Completely natural, so there is no issue of the side effects.
<b>Approach</b>	Holistic approach is absent	Aims at holistic approach
<b>Evidence</b>	Considered as evidence based system of medicine-but not that true. The way allopathic physicians launches and withdraws medicines it never seems to be an evidence based system of medicines.	When <i>Ayurveda</i> follows the nature it directly means that it is following some natural wisdom and a universal truth, which need not to be launch and withdraw. This is the reason <i>Ayurvedic</i> Scholars have emphasized on the thought that <i>Ayurveda</i> has no end and no beginning even—no launch and no withdraw.
<b>Wholesomeness</b>	Believe to <b>replace/change</b> of the organs or systems in name of treatment, not much worried about the CURE.	For <i>Ayurveda</i> wellness is a complete package, not a scattered issue.
<b>Natural</b>	They believe in chemicals and synthetic things alone.	To follow the nature is the only way to achieve the complete wellness.
<b>Therapeutic Level</b>	On therapeutic level, modern day sciences seem to be confused for most of the time. These talk about the treatments and management...but never think about the CURE and REPAIR	<i>Ayurveda</i> considers Cure of a disease as the only way to go for the treatments. According to <i>Ayurveda</i> there cannot be less than the Cure in a medical science.
<b>Root Cause</b>	You keep on plucking the leaves of a tree and this tree will never end...because growth seems on its leaves	<i>Ayurveda</i> understands the root cause first and then applies the same understanding to root out the disease from

	and branches but the reason for this growth is only one- the Roots. Same applies on Diseases! Modern day medical sciences never understand this thing and they keep on suppressing the signs and symptoms alone- not concerned with the Root Cause of a disease.	the body, this is the reason. <i>Ayurveda</i> achieves the complete wellness and a state of cure and back to normalcy very easily.
<b>Diet &amp; Lifestyle</b>	Modern sciences are never successful against the diseases neither in curing these completely nor in preventing these.	<i>Ayurveda</i> is all about how to live- life. So diet and lifestyle are main concerns of <i>Ayurveda</i> . Medicines are not that important as important is diet and lifestyle according to <i>Ayurveda</i> and this is being followed completely by <i>Ayurveda</i> .
	Compiled from chemicals naturally available and artificial ones	Compiled from the naturally available plants and herbs
	Brings spontaneous relief.	Brings permanent cure for the suffering by penetrating deep into the cells or organ causing ill health.
	It is tested on animals to prove its efficiency. The effect of chemicals can lead to inefficiency and irreversible side effects both on the human and animals. Very few effects can be reversed to normal.	It is not tested on animals for its effect and action. Since it is all natural, it does not bring huge amounts of harm to the human kind. When it comes to the plant extracts, every opposite action has a plant to reverse the intensity.
	Modern western medicine grew up along with age and technology to treat the mankind.	Its existence dates back to centuries ago.
	Has cure to most of the diseases, while other life killing diseases are still under research to obtain the right medicine.	Has cure to almost every disease invariably.
	Starting from a simple fever to a complicated cancer, the medicines taken for the illness continue to give further side effects, which have to be treated with other medicines.	Has no side effect on the sufferer after the course of medicine is over. He/she can lead a natural life once the medication is over.

<sup>4\*</sup> Pathology, as proposed in *Ayurveda*, is the manifestation of *Mahabhautic*

imbalance leading to physiological disturbances of *Vata*, *Pitta* or *Kapha* resulting

in their disequilibrium. Identification of a *dosha* disharmony in terms of its deficit, excess or qualitative disturbance and consequently of *Mahabhuta*, and then its re-correction to its original state is required to restore health. Through the “*nanaushadhibhutam jagati kinchitdravyastiti*” dictum, *Ayurveda* identifies every object in the universe as a potential medicine based upon its *Panchabhautic* composition. The *panchabhautic* characteristic of medicinal materials used in *Ayurveda* (herbs and minerals) cannot be identified using the conventional *Tridosha* theory. *Rasa* and their elemental composition - The idea of *Rasa* as an attribute representing pharmacological properties of a substance has recently been brought under a scientific scrutiny. Ibuprofen and Oleocanthal are found to have similar pharmacological action despite obvious differences in their chemical structures. These substances produce a strong stinging sensation in the throat, and irrespective of their structural differences are found to have COX-1 and COX -2 inhibiting properties. Their similarity of action is attributed to their taste and not to their chemical structure. *Rasa*, therefore, acts as an intermediary between physician and patient for a logical identification of right medicine in individual clinical conditions where a diagnosis in terms of elemental imbalance is made. Besides *Rasa*, *Ayurveda* further identifies a few more attributes to determine pharmacological property of a substance. These include *Guna* (property), *Virya* (potency), *Vipaka* (post-digestion property) and *Prabhava* (special effect) and all these are needed to fully understand the complete pharmacological effect of a substance. The *Rasa* and corresponding attributes of a substance, independently or in coherence are used in *Ayurveda* for identifying the pharmacological effect and subsequently

for the clinical usage of a medicine. Different *Rasa* have also been described to produce variable effects on functions of *dosha*. This makes the consideration of *dosha* and *rasa* of a medicine very crucial in the practice *Ayurvedic* medicine.

<sup>5\*</sup> Reappraisal of *Ayurvedic* phytochemistry gives a strong support to the *Ayurvedic* fundamental constructs about the taste (*Rasa*), after taste (*Vipaka*), special effects (*Prabhava*) and pharmacological impacts (*Guna*) of medicinal plants. *Ayurvedic* pharmaceuticals are receiving a new thrust through a reappraisal of *Bhasma* preparations (preparations, where herbs, minerals and metals are incinerated to ash under supervised conditions) as novel nano-technological applications. Typical features of *Ayurvedic Bhasma* have been recently demonstrated through transmission electron microscopy and atomic force microscopy. The nano-particle size of *Ayurvedic Bhasmas*, has been confirmed in another study, where it is proposed that the nano-particles are responsible for its fast and targeted action. These nano-particles are proposed to be delivered to the target through rapid cellular internalization. It is observed that the nano- medical application of various drugs is proportionate to their particle size and shape. Smaller the particle, the quicker is the cellular internalization and consequent effects. It is interesting to reiterate here that the pharmacological efficacy of a *Bhasma* preparation is largely attributed to the number and type of *Putra* (traditional incineration process) used in its making. Increased incinerations, therefore, are able to reduce particle size and subsequently give rise to increased efficacy to a given *Bhasma*. Traditionally, *Ayurvedic* drugs are purified through *Shodhana* (biopurification), which are proposed to reduce drug toxicities through manual, physical or or-

ganic ways. Efficacy of *Shodhana* methods in reducing toxicity and enhancing safety of *Ayurvedic* preparations was tested as early as in 1981 when Singh *et al.* demonstrated an improved pharmacological property and reduced toxicity in a *Shodhana* treated *Vatsanabha* (aconite) sample. *Ayurveda* also presents some unique clinical applications of its fundamental concepts. *Rasayana* is one such concept having extensive potential applications. *Rasayana* drugs are described to have anti-aging effects. “*Labhopayo hi shastanam rasadinam rasayanam*”, is statement from the *Cha. Sam. Chik. Sthan. i/i/8* that says that *Rasayana*, are agents that are supportive to the qualitative improvement of tissues. Sharangdhara's statement “*rasayanam cha tajghyeyam yajjaravyadhi vinashanam*” is more apt for its description of the use of *Rasayanas* in *Jaravyadhi* (progeria), *Jara* (aging) and *Vyadhi* (disease).

## CONCLUSION

The very core of *Ayurveda* is formed from some very basic concepts e.g. *panchabhautic* theory, the *prakriti* concept which is used to describe the predisposition to and prognosis of disease as well as governs the choice of the therapy, balance and imbalance of the three *dosha* (*vata*, *pitta* and *kapha*) in the development of disease. Interestingly, *Ayurveda* further expands on these theories to plan interventions that would correct the imbalance. The actions of medicines are described through their various properties (like *rasa*, *guna*, *veerya*, *vipaka*, and *prabhava*) based inherently on their elemental composition. It is the need of the hour to use modern technology to explore the relevance of these concepts, so that they may be interpreted in light of contemporary scientific language to offer modern health care.

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