

*Specially written for publication in souvenir*

## **CHALLENGES BEFORE AYURVEDIC EDUCATION, PRACTICE-SOLUTIONS**

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Science and technology today has reached the Himalayan heights and is further scaling towards the sky as the limit. Comparing the pace of science, Ayurveda is moving up at a snail pace. The people around the world and the natives have left Ayurveda long back for hunting a diamond, which is beyond the western sciences, and this has left them in despair resulting in the snail's pace. With the time proving that the diamonds are more at nature, they are now returning back to ayurveda, and it is time for Ayurvedic physicians to cater the needs of the incoming flow and patronage this science. Hence Ayurvedic faculty and the family must stop and look around and reassess their strengths and weakness, then rectify and proceed to meet the challenge.

In the present scenario, it appears that the business people are making more show and blow rather than giving a helping hand to the Ayurvedic people by providing basic infrastructure and facilities. In these conditions Ayurvedists are moving towards shortcut methods without much rational, revolutionary thinking about science and its required changes. As we are all aware that most of the young ayurvedists are moving much towards principles and practice of allopathy and other unethical practices rather than sticking to their own system.

The need of the moment is to give encouragement by enforcement to practice of Ayurveda and also by bringing in reforms in Ayurvedic education, which is essential to bridge the way for meeting our expectations. Before going to discuss the solutions, let us enumerate the practical problems in education as well as practice of Ayurveda in a nutshell.

### **Education:**

1. Basically, the fundamental subject required to understand the pathophysiology based on DDM (Dosha, Dhatu Mala theory) is atrophied and imparting is improper and insufficient in most of the ayurvedic colleges in the country.
2. Not being able to provide sufficient knowledge to the students regarding the analysis of human physiology and pathology based on Tridosha theory.
3. Lack of enlightenment of basic subjects like Padartha vijanan, which is just like the Biochemistry of the modern sciences.
4. Improper interpretation of Samhitas, either due to superstition or with imperfect modern knowledge.
5. Not being able to understand the assessment of a drug action in light of Rasa guna veerya vipaka theory, which is the backbone of the practice.

6. The dilemma of the student or practitioner is alike in the selection of a drug whether to follow the traditional practices or modern researchers.
7. Inability in diagnosing a case basing on Ayurvedic literature and inability to take help of modern laboratorial, technological facilities.
8. Further inability to use and interpret the modern gadgets into DDM theory.
9. Only observations of results are taken into consideration rather than changes occurring in the body.
10. Planners are keeping high targets without providing basic needs.
11. The students are having more phobias to practice Ayurveda keeping in view the comparative practices of allopathic medicine.

Coming to the practice of Ayurveda by graduates, there are several shortcomings not only in education but also in practicability and public fraternity. A few of them are enumerated below:

1. Not having sufficient basic knowledge of pathology and its sequence for planning to counter the disease.
2. Always trying to move in the lines of allopathic rather our own.
3. Thinking allopathy as a big boss and we as pigmies.
4. Unable to give fast relief in common ailments like cough and fever etc. as one available in allopathic medicines.
5. Lack of availability of pharmacological products to meet basic needs.
6. High cost of Ayurvedic products is contrary to the belief that Ayurveda is more affordable.
7. Unable to utilize the modern laboratorial gadgets for the interpretation on the Ayurvedic lines of treatment.
8. Lack of observations of effective treatments in institutes.
9. Unable to cope up with critical situations of a disease due to lack of knowledge of prognosis.
10. Unable to formulate a compound basing on rasa guna veerya vipakas.
11. Looking forward for 'chitka vaidyam' (quick remedies) or therapeutic indices of pharmaceuticals rather than looking into rationality.
12. More fear of failure rather than inspiration by success.
13. Unable to explain the prognosis and scope of treatment for the high aspirated patients.
14. Not interested in improving their skills by reading journals, attending seminars and meeting experts or visiting institutions with a thought that there is nothing to improve.
15. Concentrating more on commercial or financial pursuits without much commitment and dedication to principles of ayurveda.

If we go on enumerating there is no end to the problems being faced by an Ayurvedic student and practitioner alike, only a few of them have been mentioned above.

In a nutshell, I will suggest a few solutions for the improvement of Ayurvedic education to alleviate phobias in Ayurvedic practise by the younger generation.

1. To deal with and to explain Ayurveda in light of present day science we must have modern and allied subject knowledge.
2. All basic sciences like anatomy, physiology, botany, biochemistry, pathology and other laboratorial parameters must be taught at the level of graduation and post graduation.
3. Pharmacology and medicine of allopathy must be kept away from curriculum to keep away from unethical practices.
4. All modern subjects like anatomy, physiology biochemistry, botany and pathology must be taught by a post-graduate or by a doctorate in that particular subject (like MSc/PhD (botany), MSc/PhD(anatomy), MSc/PhD (Bio-Chemistry) etc.) and not by others.
5. The above subjects must be taught in addition to the ayurvedic curriculum.
6. An ayurvedic practitioner should have knowledge of interpretation of DDM by modern laboratorial parameters and should utilize all laboratorial investigations for the benefit of diagnosis and prognosis.
7. Ayurvedic practitioners has to establish specialized ayurvedic laboratories for the purpose of Mootra pariksha, mala pariksha, raktha pariksha, prakriti vivechana and components of dasavidha priksa for the better assessment and to help the physician.
8. Knowledge of proper botanical identification of plants in addition to the traditional ways.
9. Following strict GMP practices in pharmaceutical industry.
10. The physician must follow the principles of Tridosha virechan , dooshya, sthana samsraya vivechana, shatkriya kala vivechana in diagnosing a disease for the better samprapti vighatana. Though this appears to be difficult, it will become easy with practice.
11. Planning of the treatment must be based on the connection of doshic imbalance rather than use of patent drugs.
12. Dosha shamaka chikitsa must be followed by lakshanika chikitsa also, to give immediate relief to patients and to gain confidence.
13. Do not depend or rely upon 'chitka vaidyam' for practice, those give only cues but not cures. Hence physicians must be aware of them.
14. Restrain from unethical practices like mixing allopathic drugs in Ayurvedic products or prescribing allopathic drugs, in case where we are unable to treat a case refer to a specialist in that system, so that it enhances your moral courage and honor in the society.

Many of the people may differ from this view. A dentist, who is also a medical graduate never, prescribes opticals, similarly an ophthalmologist never prescribes or treats a cardiac problem, though to get money he can do so.

Similarly an ayurvedic physician must feel he is a specialist in the specific field and hence must show restraint, which will bring laurels to him.

15. Keep away from impossible, unproved, high claims regarding the treatment of asadya rogas. Hence Brahmacharya (indriya nigraha) is essential to keep away from unethical practices that lure us.

Though there are several problems and solutions to look at, only a few of them are mentioned. In this present scientific age, ayurvedic physicians must be able to prove that he and his science is more scientifically demonstrable.

An Ayurvedic physician must be able to take challenges ahead for betterment of the society and to improve the system for more applicability.

Be as pathfinder to all medical systems in the world, where there is no path for them in solving the problems of suffering mass.