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Role of Ayurveda in the Prevention and Treatment of Various Diseases – A Narrative Review

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ABSTRACT
Incorporating nutrition, exercise, daily routines, psychotherapy techniques, massage, and botanical medicine, Ayurveda is the indigenous holistic healing system of India. It is a comprehensive approach to managing people health and lifestyle. In order to rapidly and efficiently restore health balance, Ayurveda places a strong emphasis on prevention of diseases. It is one of the four major, long-established ethnic herbal medicine systems with a substantial body of literature, along with Western, Chinese and Unani. It provides useful clinical insights on its own. Access to South Asian botanicals and native medicinal concoctions will be improved by gaining a foundation in Ayurveda. Ayurveda is a system of natural medicine that has its roots in India and dates back more than 5000 years. Through a thorough approach that covers mind, body, behaviour, and environment, its major goal is to attain optimal health and well-being. In addition to offering medical treatment, Ayurveda places an advance level of emphasis on prevention and health promotion from ancient time. It views meditation as the primary means of promoting awareness growth, which is necessary for reaching optimal health. The patient's psychophysiologic makeup affects how they are treated for their illness, which is very unique. For each season of the year, certain food and lifestyle advice exist. Common spices, herbs, and herbal blends are also employed in therapy, as well as "Specialised Rasayanas", which are used for rejuvenation, promoting lifespan, and delaying the ageing process. Toxins are eliminated from the body via a series of purifying techniques called "Panchakarma". Ayurveda has the ability to handle chronic illnesses that Western medicine has been unable to, whereas Western allopathic medicine excels in treating acute medical crises. Given Ayurveda's all-encompassing approach, emphasis on prevention, and capacity to treat chronic conditions, it may be predicted that broad adoption of the system will enhance the health of the global populace.

Keywords – Ayurveda, Harbal drugs, Prevention, Diseases

❖ **Relationship between Aurveda and Modern Science**

The fact that Ayurveda's knowledge system differs greatly from biomedicine is an unsettling aspect of the practise. At its foundation, Ayurveda is holistic, as Shankar notes [3,4,5]; biomedicine continues to focus mostly on individual system components, but Ayurveda never loses sight of the entire. Ayurveda starts with the characteristics of the entire organism, working its way down to progressively smaller subsystems. On the other hand, reductionist biomedicine is firmly rooted in the notion that the smallest elements must be regarded as the most essential in order to correctly formulate cause and effect theories, then constructing bigger structures from smaller ones. The main goal of the former is to explain how systems are integrated, whereas the later focuses on the structural elements and how each one functions. As a result, we arrive at two opposing points of view: one addresses the individual as a whole, viewing "Body, Mind, and Spirit" as an intrinsically "integrative" system; the other views inanimate molecules and supramolecular structures as fundamental, and as a result, wonders where the definition of life has vanished. It is obvious that there is a significant barrier in translating between these two drastically different conceptions of "organism" and "life." Intriguing from a scientific standpoint as well: how did a sound, coherent explanation of human physiology come to be, given how difficult it seems to be to comprehend in terms of contemporary research? Particularly when its reliability is demonstrated in the challenging duties of precisely identifying pathology and serving as the foundation for the prescription of – typically very effective therapies for – chronic illnesses.(6) Eating a custard is the ultimate test of its quality. Students who actually examine what at first glance appears to be a "pudding of Ayurveda" discover a rich and priceless medical system.(7) Even Nevertheless, Ayurveda first appears to be a

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perplexing 'pudding', even for committed students. For a few of us, its enigma proved captivating, and the task of explaining it, alluring. There is a single conceivable meaning to the mystery task. The potential of Ayurveda to treat chronically unwell people may lay in the very distinctions that set it apart from Western ideas. Indeed, there is great incentive to strive to solve the issue given Ayurveda's capacity to heal and even cure chronic ailments. Thus, the first and most important issue is, "How can basic Ayurvedic concepts be translated into contemporary scientific terminology?" Secondly, "Would the translations still reflect some value of wholeness if that were accomplished?"

❖ Herbal Medicines in Dietary Supplements

Herbal medicines and dietary supplements are common supplemental or alternative goods for consumers. These supplements include one or more dietary elements (such as vitamins, minerals, herbs or other botanicals, amino acids, and other substances) or their constituents and are meant to be taken in addition to a diet. These are marked as dietary supplements on the front panel and are meant to be used orally as a pill, capsule, tablet, or liquid. These goods might be anything from diet plans, dietary supplements, and separated nutrients to herbal goods, genetically modified "designer" foods, and processed meals including cereals, soups, and drinks. These botanicals are available for purchase in a variety of forms, including pills, capsules, powders, dried or fresh goods, liquid or solid extracts, tea bags, and more. For instance, different food stores frequently employ fresh ginger root; dried ginger root is offered in tea bags, capsules, or tablets; and liquid concoctions produced with ginger root are also available for purchase. A botanical may include one or more isolated compounds that are then marketed as dietary supplements, often in the form of tablets or capsules. Phytoestrogens derived from soy products are one example.

❖ Relationship between Aurveda and Chronic Diseases

On its own terms, when used to a variety of chronic conditions, skillfully performed Ayurveda may undoubtedly produce dependable, effective outcomes. Strong etiological hypothesis is required. The idea of "Tridosha," which refers to the three doshas—Vata, Pitta, and Kapha—as well as their functions in system, subsystem, and organ function are the foundation of this theory. Additionally, the six stages of dosha imbalance and the general sequence of events that occur when they go "out of balance," or "Shad kriya kala," are discussed. This is the key to Ayurvedic theory's success in treating chronic illness, as shown by a number of articles in this issue. Think of it as a "Trojan Horse," carrying the guards of health into the camp of sickness.

❖ Various Aspects of Aurveda

We need to set some ground rules before we continue. The eminent Dutch Ayurvedic scholar Meulenbeld has said that we should not even try to put Ayurvedic notions into scientific language, as we run the danger of undermining them. Accordingly, it is imperative that Ayurveda be given its own integrity at all costs. Shankar clarifies (see pages 3-5) that their characteristics should not be explained in reductionist terms, since doing so would just reduce them to their component elements. Even worse, it would try to "explain them away." Any effort to "define" an Ayurvedic notion should be avoided, especially when using vocabulary from contemporary science. Every Ayurvedic phrase transcends the boundaries of many fields of contemporary science; attempting to "define" an idea in specific scientific terms is just attempting to limit its applicability to reductionistally defined domains that do not include it! Generally speaking, the Ayurvedic terminology themselves "know not" such limitations. Gadgil highlights that the phrase may be used in a confusing range of contexts. It is our responsibility to clarify these, establish their links, and, ideally, demonstrate that, given the intricacy of inter-system interactions, even the seemingly unexpected expansions make sense. Keeping these things in mind, let's go on. When examined closely, doshas seem to be quite broad notions: Elephants, horses, and cows are among the animals to which Ayurveda applies them; its contributions to veterinary science are widely recognised; some people apply them to birds; doshas apply to reptiles. Priyadarshini applies them to insects in a Drosophila melanogaster essay [13]. They appear to be characteristics shared by all creatures in the animal kingdom. Some people use tridosha on plants and plant illnesses. The notion that doshas could be characteristics shared by all living things emerged from the belief that they were shared only by the plant and animal worlds. It is proposed that they are systemic characteristics that have existed in the primordial cells of all living things.[15, 14]

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Because systems thinking is by its very nature holistic, there is an allure to seeing doshas as features of systems. Thus, the notion that Ayurveda naturally depicts the whole function of an organism is upheld. Thus, "Decoding Ayurveda" and its basic ideas satisfy the first caution, which is that the notions into which we initially translate Ayurveda's core concepts are unfamiliar, reductionist, and physically based. These are more abstract, holistic systems ideas. The method is easily extended to subdoshas. Shadkriyakala demands an analogous strategy. What depends on is as follows: (i) When an organism encounters an excessively difficult task, dosha imbalance arises; and (ii) an organism can only adapt to a challenge by fine-tuning, or switching, some regulated function. Therefore, the key to comprehending dosha imbalances and Shadkriyakala is to grasp theories of system management.

Luckily, it seems clear that regulation and what we now understand about doshas are related. All basic processes of an organism must be tightly managed in order for it to be efficient and competitive. This includes all system functions related to doshas. Doshas are associated with processes in controlled systems.In [15] Subdoshas also link to subsystem control in this way. The picture that emerges is as follows: as organisms evolved and became more sophisticated, their regulatory systems had to adapt to control even more intricate subsystems, complete with more complex organs. As a result, the dosha system of Ayurveda, which was first limited to a single cell and was later refined into our own doshas, subdoshas, and organ doshas, which allow us to govern ever-more complex creatures. The evolution of the two is inextricably related since the concerned species would not have been viable without their regulatory systems. Though mostly ignored by bioscience, the evolution of regulatory systems is crucial to evolution itself; it is a component of "Complexity," a yet underappreciated advancement of the last 25 years. Complexity studies have yielded some important insights, nevertheless.In [16] One is that very atypical control techniques are induced in competitive agents by complicated surroundings and competition. Their regulatory frameworks become more complex and able to "model" their surroundings; they especially take on a hierarchical form. Such hierarchical regulatory frameworks are by their by nature comprehensive.

Therefore, the kind of holistic, hierarchical regulatory systems that are envisioned in "decoding Ayurveda" are quite natural. Each initial dosha has been changed by complexity-driven evolution into a hierarchy of interconnected regulatory mechanisms, with each layer directing the one underneath it. An example of this may be observed in the psycho-neuro-endocrine axis. It is impossible to break down such a structure into its component parts without losing some crucial interconnected function.(17) Once more, a holistic framework has been used to comprehend the core ideas of Ayurveda: the holistic aspect of Ayurveda is not being compromised. Instead, a chance-based, comprehensive model of the core ideas of Ayurveda appears: the demands of Meulenbeld and Shankar are met.

Thus, regulatory failure in hierarchical regulatory systems is implied by Shadkriyakala's key idea of "Doshas going out of balance," which states that consecutive phases of imbalance are represented by sequential stages of departure from equilibrium.

CONCLUSIONS

Although the list of concepts above is promising, it still needs to be completed by well-planned research programmes. The five mahabhutas, seven dhatus, and thirteen agnis are other essential Ayurvedic principles that should be incorporated into the theory of tridosha. It seems sense to carry out a vast theoretical study programme. At that point, a theoretical foundation for Ayurvedic Integrative Medicine will have been established, fulfilling the goal of deciphering Ayurvedic theory. Systems orientation is growing in the modern biological sciences. Understanding the specifics of biological function increasingly requires an analysis of regulatory and information systems, especially in supplementary medicine [18].19] The growing understanding of Ayurveda is remarkably congruent with the paths that contemporary theoretical biology is taking in the twenty-first century.

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