

**Review Article****ANALYTICAL STUDY OF INTEGRATIVE MEDICINE****Kumar Anil^{1*}, Pal Guru Sharan²**¹Medical Officer, NRHM, Gaya, India.²Associate Professor, Department of Samhita Siddhant, Nitishwar Ayurved Medical College Muzaffarpur, India.**KEYWORDS:** Allopath, Ayurved, Astrology, Homeopath, Integrative Medicine.**ABSTRACT**

Integrative medicine means combined work of various experts of various disciplines to create a holistic effect. Human is a combination of body, mind and soul. All three aspects of human should be cared and cured by healthcare systems. Body and mind are connected to each other. Physical problems create mental problems and mental problems create physical problems. There is a psychosomatic mechanism. Apart from modern medicine, Ayurved, Homeopath, Unani, *Yoga* and Naturopathy are popular healthcare systems in the society. Any one system is not sufficient to provide health and healing to all in all diseases. In modern medicine, there are several adverse effects of antibiotics and analgesics. World is looking towards Ayurved and homeopath, etc. for safe medicines. Now, it is great responsibility of various research councils like CCRAS, CCH, etc. to invent new drugs to cure new diseases. Interdisciplinary seminars are essential to exchange results find out by these research councils. Healthcare system in rural areas is very poor. This can be improved by using technology. Advanced and specialized healthcare can be provided in rural areas by Tele Ayush system. Ministry of AYUSH has done many works for globalization of *Ayurved* but the ministry has to do many works now for upgradation of *Ayurved* in India and abroad.

Address for correspondence*Dr. Anil Kumar**

Pant Nagar, Road No. 2

PO- Chand Chaura

Gaya- 823001

Mob: 9199346341

Email: dranilayu29@gmail.com**INTRODUCTION**

Integrative medicine means use of all appropriate healthcare systems to achieve optimal health and healing to whole person (holistic) i.e. body, mind and spirit. Integrative medicine does not mean that one doctor will provide all healthcare systems for all diseases. There is no doubt that any healthcare system is not perfect for all diseases and integrative medicine is need of today to heal badly diseased society. But meaning of integrative medicine should be understood clearly. In private Ayurvedic, Homeopathic and Unani colleges, maximum students remain absent in the classroom. They work at allopathic doctors and get a little knowledge of modern medicine and no knowledge of their own system of healthcare. After completing their degree courses, they want to do allopathic practice which has been learned by them. Such students become member of National Integrated Medical Association (NIMA) and demand for integrative medicine to prescribe allopathic medicine only. Allopathic doctors never demand to prescribe Ayurvedic or Homeopathic medicines. ICMR does research works regularly and provides the results to allopathic doctors for practicing.

In June 2016, Union health minister inaugurated a Center for Integrative Medicine & Research at AIIMS, New Delhi which will explore the use Ayurved and *Yoga* in treating various diseases.^[1] Integrative Medicine means patients who are taking modern medicine will be also treated by Ayurvedic doctor and *Yoga* expert simultaneously to provide a holistic approach. Apart from this, basic concepts of Ayurved and *Yoga* will be validated on the basis of modern parameters. Similarly, Golden Triangle Partnership (GTP) Scheme was launched by AYUSH department for validation of traditional Ayurvedic Drugs and development of new drugs. One person cannot be expert of all healthcare systems for all diseases. Therefore, specialization should be done by healers in their own healing system separately and different healers should provide healing to the patients according to their need. For example- for a patient of diabetes mellitus, what is appropriate in modern medicine should be given by allopathic doctors, what is appropriate in Ayurved should be given by Ayurvedic doctor and what is appropriate in Homeopath should be given by homeopathic doctors,

because every healer cannot be expert for all diseases in every healing system.

It is clear that medicines of Ayush systems are not sufficient to cure many diseases. Necessity is the mother of invention. CCRAS with its 30 regional institutes are doing researches in Ayurved for management of various diseases. CCRAS invented Ayush 82 and IME-9 for the treatment of diabetes mellitus. Many research works are going on in many private organizations also. Arya Vaidya Sala Kotakkal, Arya Vaidya Pharmacy Coimbatore and Patanjali Research Center Hardwar are private institutions which are doing researches in *Ayurved* day and night. Similarly, CCRH is doing many research works in homeopathy and CCRUM is doing many research works in Unani medicines. CCRYN is doing many research works in *Yoga* and naturopathy and CCRS is doing many research works in Siddha medicine. For Ayush doctors, when there will be options in allopathy for treatment then none will do research in their own system. However, painkillers and antibiotics are mostly used medicines in allopathic practices. Now, allopathic doctors also realize that there are huge adverse effects of painkillers like kidney problems and liver problems etc. Resistance is developing day by day against many antibiotics. The benefit to harm ratio of drug therapy should be assessed before prescribing it. [2] The benefit to harm ratio will be high if the disease is life threatening and drug is highly effective with negligible adverse effects. The benefit to harm ratio will be low if the disease is trivial and the drug is poorly effective with serious adverse effects. Nephropathy occurs after years of heavy ingestion of analgesics.[3] Regular use of antibiotics causes various adverse effects. Aminoglycosides cause 8th cranial nerve damage and kidney toxicity. Tetracycline causes liver and kidney damage. All antibiotics are capable of causing hypersensitivity reactions from rashes to anaphylactic shock. The common antibiotics causing hypersensitivity are penicillin, cephalosporin, sulfonamides, etc. Drug resistance is another problem of antibiotics. Resistance means unresponsiveness of a microorganism to an antibiotic. Resistance develops by a microorganism which was responsive before but unresponsive now due to prolonged use of an antibiotic. The common organisms developing resistance are staphylococci, coliforms, tubercle bacilli, etc. Antibiotics play a role in genetic mutation of microorganisms. Antibiotics cause super infection also. Antibiotics cause some alteration in the normal gut flora of the body. The normal flora contributes to host defense which inhibit pathogenic organisms. The pathogen has to compete with the normal flora to establish itself. Lack of competition allows a normal pathogen to invade the body. Greater the suppression of body flora, greater is the chances of super infection. The common antibiotics causing super infection are tetracycline, chloramphenicol, cephalosporin, etc.

Antibiotics which alter the flora may cause vitamin deficiency because some of vitamin B complex and vitamin K are synthesized by gut flora.[4] Thus, whole world is looking for safe treatment towards *Ayurved* and *Ayurved* is looking towards allopathy. There is great responsibility on the shoulders of research officers working in CCRAS, CCH, etc. to invent effective drugs and equipments for the management of various diseases.

Ayurved has holistic approach for health and healing the body, mind and spirit. *Acharya Charak* has mentioned that physical and mental problems are interrelated to each other.[5] Physical problem can cause mental problem and mental problem can cause physical problem also. Modern medicine also considers that body and mind are not entirely different entity. Both are interrelated. For example, trichotillomania and neurotic excoriations are psychiatric disorders expressed in the skin. Similarly, alopecia areata and telogen effluvium are dermatological disorders with a psychological component.[6] In *Ayurved*, *Pragyaparadh* is considered as cause of many diseases. *Pragyaparadh* means sin by wisdom. It has been mentioned in *Srimadbhagvat Geeta* that sense organs are greater than the body, mind is greater than sense organs, wisdom is greater than mind and soul is greater than wisdom.[7] *Yoga* should be adopted for wisdom and soul. *Ayurved* emphasizes on prevention of diseases to follow healthy life styles minimizing the expenses of treatment. Allopathic doctors also realize that prevention is better than cure. There is no medicine to cure many diseases e.g. diabetes mellitus, hypertension and AIDS, etc. The life of patients of these diseases can be prolonged by medicine but disease cannot be cured. Healthy life style should be adopted so that these diseases cannot be developed. Causes of diabetes mellitus are multiple factors including unsatisfactory diet, obesity, sedentary life style and increasing urbanization.[8] *Ayurved* emphasizes on healthy life style. It has been minutely described in *Ayurved* about life style which should be followed in different seasons[9] and day and night also.[10] It has been described in *Ayurved* about suppressible and non-suppressible urges.[11] Thus, primary focus of *Ayurved* is on prevention and secondary focus is on cure the disease.[12] Astrology believes in the influence of the celestial bodies on the animals and plants of the earth. Each and every movement that occurs in the skies has its repercussions on the activities that take place on the earth. The basic premise of the astrology is to study these changes and then seek out measures to offset negative changes. This can only be done by a careful study of the chart which shows all the positions of the main celestial bodies during the time when the person was born. Such birth horoscope chart is known as *Janma Kundali*. Though, astrology cannot change

anything that is in the *Kundali*, measures can be taken to plan future events in such a way that there may be very few negative repercussions of the activity.^[12] *Acharya Vagbhat* has frequently mentioned about *Grahas*, *Nakshatras* in *Astangahridaya*. *Acharya Vagbhat* has explained that when *Grahas* are favourable i.e. situated in favourable *Rashis* then, disease will be easily curable.^[13] Like astrology, there is great role of *Vastushastra* in our life. *Vastushastra* gives directions about how a plot of land should be chosen for residential, industrial, educational, commercial or any other purposes and how the buildings on the plot should be constructed and various amenities located there in, taking into account the movement of the sun and moon and suggests layouts in relation to the four magnetic directions i.e. north, south, east and west. According to the science, positive magnetic energy that initiates from the north east corner of a plot passes diagonally to the south west. Therefore, to contain the innate energy within a plot, the north east corner should be lowest part in the plot and south west the highest. The human body is also a magnet with millions of biomagnetic waves transmitted from and to the brain every split second and head is considered as the north pole and feet as the south pole of the magnetic body.^[14]

Ancient sciences like *Ayurved*, *Jyotish* and *Vastushastra* etc. had been destroyed by foreign invaders. If Ayurvedic doctors get right to prescribe allopathic medicines then basic concepts of *Ayurved* will be ruined again. There will be no research in *Ayurved* and there is no importance of CCRAS and many research officers working there. If allopathic doctor can prescribe Ayurvedic medicine and Ayurvedic doctor can prescribe allopathic medicines then, there is no need of separate degrees of MBBS, BAMS, BHMS and BUMS etc. and a new degree should be designed to mix all courses and doctor of such degree holder should be allowed to prescribe medicines of all systems. *Acharya Sushrut* has mentioned that one cannot be expert to know only one science therefore; experts should have knowledge of other sciences also.^[15] Research works should be done in collaboration with interdisciplinary experts but right to prescribe the medicines of another system should not be given to any doctor. Different healing systems should not be mixed in education and practice. Doctors of allopathy, *Ayurved* and homeopathy, etc. should be expertized in their own systems. All doctors should treat the patients by their own systems and if they feel that the patients need treatment of other systems then, they should refer there.

Giving reference of sub clause (iii) of clause (ee) of rule 2 of the Drugs and Cosmetics Rules 1945, some state government has directed the AYUSH doctors to prescribe some allopathic medicines. This is

time to discuss the utility of this clause now. This clause should not be weakness of AYUSH system. For their political benefit, some politicians support the AYUSH doctors who are demanding to prescribe allopathic medicines. Ruling party in some states has allowed AYUSH doctors to prescribe allopathic medicine for political benefit. Therefore, utility of this clause should be discussed now.

The condition of healthcare services in urban areas is almost well but this is not well in rural areas. It is a point of discussion to provide better healthcare services in rural areas. The condition of roads and electricity should be improved in rural areas so that well communication and good facility can be provided in PHCs and APHCs. There is problem of management at district level regarding drug supply and presence of doctors in hospitals which should be monitored properly. Government was planning the bridge courses for Ayush doctors to provide basic healthcare in rural areas. But there is no need of such courses. Advanced healthcare services can be provided in rural areas with the help of technology like Tele Ayush. Tele AYUSH system has been developed by the collaboration of AYUSH Ministry and ISRO. All PHCs and APHCs can be connected to the Centralized Advanced Center through Tele Ayush. Consultations of specialist doctors to the patients of rural areas and exchange of patients' records can be done by this system. Thus, advanced and specialized treatment can be provided to the patients of rural areas. Various CMEs and medical camps can be conducted and monitored in rural areas. Various government schemes like Ayushgram etc. can be implemented and monitored by Tele Ayush.

Now world is shifting towards holistic healthcare system. After great advancement in science and technology, experts of western countries also realize that human is more than a physical body. Therefore, providing health and healing to physical body is not sufficient. *Ayurved* is a holistic healthcare system caring body, mind and soul i.e. physical, mental and spiritual wellbeing. *Acharya Charak* has mentioned that *Satva* (mind), *Atma* (soul) and *Sharir* (body) are like a tripod.^[16] It means human is a combination of body, mind and soul. There will be no disease in the soul but negative thoughts should be removed to know the soul. Thus, site of disease is body and mind. *Acharya Sushrut* has mentioned that there are two sites of diseases- body and mind.^[17] Therefore, providing health and healing to body, mind and soul will be perfect healthcare. *Acharya Charak* has explained *Ashtang Ayurved* for body and mind and *acharya Patanjali* has explained *Ashtang Yoga* for soul. According to Charak, eight branches of *Ayurved* are as follows.^[18]

1. *Kayachikitsa* (Internal Medicine)
2. *Balroga* (Pediatrics)

3. *Grah chikitsa* (Psychology & Psychiatry)
4. *Urdhwanga chikitsa* (Eye, ENT & Oro-dental)
5. *Shalya chikitsa* (Surgery)
6. *Danstra* (Toxicology)
7. *Jara* (Gerontology)
8. *Vrish* (Aphrodisiacs)

Acharya Sushruta has also described eight branches of Ayurved in different series. [19]

Eight branches of *Yoga* are-

1. *Yama* (moral codes)
2. *Niyam* (personal disciplines)
3. *Asana* (yogic posture)
4. *Pranayama* (yogic breathing)
5. *Pratyahar*-withdrawal of senses from external objects
6. *Dharana*- concentration on objects
7. *Dhyana*- meditation
8. *Samadhi*- salvation

Thus, a team of experts of various healthcare systems can care the body, mind and soul properly. Now, new world of healthcare will provide perfect health and healing to the society.

CONCLUSION

Integrative medicine is need of today for holistic care of body, mind and soul. All healthcare systems including astrology and *Vastushatra* should come together to create a combined effect. All research councils should share their findings so that one doctor can refer to another for that facility. But specialization should be done in own healthcare system and healthcare services should be provided by healers by their own system. Advanced and specialized facilities can be provided in remote areas by Tele AYUSH system. Various training programs and government projects can be implemented and monitored by Tele AYUSH System.

REFERENCES

1. Pal Guru Sharan. Crossroads in Ayurveda. International Ayurvedic Medical Journal. 2016; 4(9): 2981-2984.
2. Sir Stanley Davidson. Principles and Practice of Medicine. Edinburgh; Churchill Livingstone; 2002.p.148.
3. K D Tripathi. Essentials of Medical Pharmacology. New Delhi; Japee Brothers Medical Publishers (P) Ltd; 2001.p.465.
4. K D Tripathi. Essentials of Medical Pharmacology. New Delhi; Japee Brothers Medical Publishers (P) Ltd; 2001.p.674-678.
5. Pt. Kashinath Pandey, Dr.Gorakhnath Chaturvedi. Charak Samhita, Vol-I, Vimansthan. Varanasi; Chaukhambha Bharati Academy; 2001.p.718.
6. Thomas B Fitzpatrick. Dermatology in General Medicine, Vol-I. New Delhi; Mc Graw Hill; 1999. p.478.
7. Jayadalal Goyanka. Srimadbhagvad Geeta. Gorakhpur; Geeta Press; 2009.p.97.
8. Sir Stanley Davidson. Principles and Practice of Medicine. Edinburgh; Churchill Livingstone; 2002.p.644.
9. Pt. Kashinath Pandey, Dr.Gorakhnath Chaturvedi. Charak Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Bharati Academy; 2001.p.139-146.
10. Pt. Kashinath Pandey, Dr.Gorakhnath Chaturvedi. Charak Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Bharati Academy; 2001.p.113-133.
11. Pt. Kashinath Pandey, Dr.Gorakhnath Chaturvedi. Charak Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Bharati Academy; 2001.p.150-172.
12. Pal Guru Sharan. Glimpse of Astrology in Ayurveda. International Ayurvedic Medical Journal. 2016; 4(8):2573-2580.
13. Arundatta, Hemadri. Astanghridaya.Varanasi; Chaukhambha Surbharati Prakashan; 2007.p.18.
14. Pal Guru Sharan. Glimpse of Vastushastra in Ayurveda. International Ayurvedic Medical Journal. 2017; Feb: 533-537.
15. Dr. Ambikadatta Shastri. Sushrut Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Sanskrit Sansthan; 2003.p.15.
16. Chakrapani. Charak Samhita. Varanasi; Chaukhambha Publications;2014. p.11.
17. Dr. Ambikadatta Shastri. Sushrut Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Sanskrit Sansthan; 2003.p.6.
18. Pt. Kashinath Pandey, Dr.Gorakhnath Chaturvedi. Charak Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Bharati Academy; 2001.p.589.
19. Dr. Ambikadatta Shastri. Sushrut Samhita, Vol-I, Sutrasthan. Varanasi; Chaukhambha Sanskrit Sansthan; 2003.p.3.

Cite this article as:

Kumar Anil, Pal Guru Sharan. Analytical Study of Integrative Medicine. AYUSHDHARA, 2016;4 (2):1125-1128.

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.