



iJRASET

International Journal For Research in
Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 5

Issue: IX

Month of publication: September 2017

DOI:

www.ijraset.com

Call: ☎ 08813907089

E-mail ID: ijraset@gmail.com

Understanding the effectiveness of traditional medicine: a case study of haridwar patanjali yoga peeth centre.

Upasana Dwivedi¹, Dr. Harisingh Gour²

^{1,2} Research Scholar, Department of Anthropology, University, Sagar, M.P, 470003.

Abstract: Traditional medicines are mostly termed as alternative or non conventional medicine. Even all native medical system including Indian Ayurveda, Yoga, Siddha, Naturopathy, Homeopathy are commonly known as “Traditional Medicine”. These are not evidence based, yet people prefer them because of the popularity of these traditional medicines to cure many diseases mainly without any side effect. WHO (World Health Organisation) also acknowledges that traditional medical systems including diverse health practices, approaches, knowledge, and beliefs, plants or mineral based medicine, spiritual therapies, manual techniques and exercises, applied singularly or in combination are used to maintain well-being as well as to treat, diagnose and prevent illnesses. These are widely practiced and also popular in many developing countries because it is surrounded with wider belief systems all over the world. In India Ayurveda is found in unique form especially in Haridwar Patanjali Yoga Peeth Centre. Ayurveda is an ancient system that focuses on healthy living, based on the belief that human life consists of three life forces, and health problems arise while there is an imbalance takes place within the said forces. It uses diet, herbs, yoga, meditation, and self-knowledge to prevent and treat disease. Therefore, in the present paper I would like to understand the reasons behind the popularity of Traditional medicine pertaining to Haridwar Patanjali Yoga Peeth Center.

Keywords: Traditional Medicine, World Health Organisation, Ayurveda, illness, evidence based.

I. INTRODUCTION

India is the only country in the globe with officially recognized multiple systems of medicine, namely Allopathy; Ayurveda; Yoga and Naturopathy; Unani; Siddha; and Homoeopathy. The National Health Policy of 1983 also focuses on the Indian Systems of Medicines and Homeopathy. The Department of Indian Systems of Medicines and Homoeopathy (ISM and H) was established under the Ministry of Health and Family Welfare in 1995. This was renamed as the Department of Ayurveda; Yoga and Naturopathy; Unani; Siddha; and Homoeopathy (AYUSH) in 2003. According to the World Health Organization atlas (2002), “traditional medicine (TM)” refers to health practices, approaches, knowledge, and beliefs incorporating plant, animal, and mineral based medicines, spiritual therapies, and manual techniques applied individually or in combination to treat, diagnose, and prevent illnesses or maintain wellbeing. It is worth noting that the description of Traditional Medicine given by the WHO in 2002 may have altered in some respects since then. Mostly region use of Traditional Medicine like African region, the Americas, the South East Asian region, the Western Pacific region, the European region, Eastern Mediterranean region, and Australian region. Globally the interest in Traditional Medicine, specific to that region as well as of other geographic areas, has increased due to easy accessibility, flexibility, relatively low cost, low level so technological input, and relatively low side effects (WHO, 2002). So there is a definite need to mainstream Traditional Medicine into public health care. According to the WHO some of the major policy challenges include safety, efficacy, quality, and rational use of Traditional Medicine. Various policy measures have been and are being applied to the use of Traditional Medicine, in order to increase its acceptability, safety, and efficacy. These therapies and Ancient methods of healing are increasingly gaining acceptance in promoting positive health, preventing disease, and managing a disease which is present. Patanjali Yogpeeth, is one the most popular centre for traditional therapies specially in Ayurveda and yoga it is located in Haridwar, North India and inaugurated in 2006. It was founded by Swami Ramdev and Acharya Balkrishna. The trust aims to increase the propagation of yoga and Ayurveda as methods of health promotion and healing. The institution has a wide range of yoga activities which include yoga classes held as camps outside and in the institution for healthy persons and patients with television broadcasts of the classes as well; yoga classes at the institution which are free held every day conducted by trained teachers; yoga courses conducted by the university; research on yoga and distribution of knowledge through books, international conferences, seminars, and a monthly magazine “Yog Sandesh.”

In Patanjali yogpeeth centre treatment is an important activity, lots of inpatient and outpatient come for treatment. The age range of patients is wide, from young children to older persons. Some of the conditions most commonly seen are diabetes, hypertension, arthritis, acid-peptic disease, haemorrhoids, as well as persons with autoimmune diseases, cancer and neurodegenerative disorders. The important thing is that in patanjali all treatment which provided it is totally traditionally based.

II. RESEARCH METHODOLOGY

The Methodology is explorative and Ethnographic in nature since no work has been done on the topic from anthropological point of view. The present study is the qualitative research and focuses on the case studies of Patanjali Yog Peeth. The data is collected from primary and secondary sources. Firstly primary data collected through various structured and unstructured interviews with academics, doctors, patients as well as managers. I also used some other tools to getting the information such as, Questionnaire (for literate respondents), Case studies, Observations (participant and non-participant), Photography Secondly data is collected through brochures, websites etc. of Patanjali Yog Peeth. The objective of this paper is:

- A. To explore various Traditional Medical Systems in Patanjali Yog Peeth Centre and to understand their organisation and management.
- B. To study the factors which contribute towards the popularity of Traditional Medicine in Patanjali Yog Peeth Centre.
- C. To study how these therapies change the scenario of Haridwar.

1) *Findings:* There is a lots of traditionally medical system are present here like Ayurveda, Yoga, Panchkarma. Ayurvedic therapies is found in different form because it is situated nearby mountain and lots of jadi booti available here, this institution is also compiling a detailed “herbal encyclopedia” covering 5500 medicinal plants from all over the world and 3500 medicinal plants from India. Each plant will be detailed providing its’ botanical name, the name by which it is known in several other languages, with a detailed description of its medicinal uses, its location, along with accurate photographs and paintings. Even though there are a vast range of compilations available, this encyclopedia is expected to contribute information about the traditional use of medicinal plants (passed on as ‘home remedies’) in addition to those prescribed by vaidyas. In centre so many doctors are present in different area of specialization such as child specialist, cardiologist and so on not only treatment in patanjali education and research also existing. People come in different region specially for yoga because they believe these kind of therapies during interview mostly person belong from local like Haryana, Sonipat, Delhi, Gurgaon, and they suffered from different kind of problem like knee ache, cervical problem, BP, breathing problem, obesity, white spots, I face some problems during interview because patients were waiting of their number for checkups so mostly time I used questionnaire i asked questions and fill the answers from respondents I got so many reason people which come here and taking therapies firstly because they believe in ayurvedic medicine and second patients those come because they did not get relief from allopathic and other kind of medicine, patanjali is biggest centre lots of staff and nurses are working here, i also talked from nurses which they working in patanjali they are belong from different region all of them qualified in nursing course and after few months of training they are joined here salary of nurses is only 10,000 rupees, and some facilities provided through centre like conveyance, food, even residence also but work pressure is more because so many patient come in every day and they have to deal them. I also meet doctors they all are Bachelor of Ayurveda, Medicine and Surgery (BAMS), doctors are busy because they checkups their patients so I was waiting they concentrate on their patients but yes they also talked to me and that time i also use questionnaire and sometimes I used audio recorder , I meet different specialist mostly doctors are educated from Patanjali university and after that they joined and working here, because they want to go in this field, there opinion about traditional therapies is that this is a very cheap treatment for poor to rich people like yoga is very cheap every middle class family easily avail this therapies and if person have money doctor recommended Panchakarma therapies so all kind of therapies available in Ayurveda and people get easily to take this and most important thing is that it is no side effected and the best thing is that in here that they provide all therapies in traditionally formed, in patanjali patients come not only local even foreigners people come also according to doctors they very much believe in yoga, meditation they come and live so many times. Traditional therapies are found in now in everywhere but the thing is that it is not found in traditionally formed like patanjali because in here lots of traditional medical system are found but it found in very different form that is reason people come here and take therapies like in panchkarma therapies is divided in three forms first is porva karma, pradhan karma, prashet karma in poorva karva treatment three types of treatment found like panchana, snehana, swedana and in pradhan karma five types of treatment found like vamana, virechana, vasti, nasya, raktmokshana and last in prashet karma one treatment like

sansrajna karma found. The aims of the panchakarma treatment are to treat the diseased person with various purification procedures, prevent disease by enhancing the immunity, and to attain rasayana and vajikarna effect, to maintain the health and healthy individual. In shatkakarma centre of patanjali different treatments are found like jalneti, sutra neti, kunjar kriya, shankh prakashalna, tratka, yogindra in this treatment behind the objective is cleaning and purifying the body, strengthening the vitality, increasing the immunity, and removing the disorders caused by imbalance of tridosh (vatta, pitta, kapha). So all this therapies are traditional purification and rejuvenation therapies. In every department lots of workers are working and all are learned about these therapies very well, some works lives nearby haridwar like uttarkashi, dehradun, rishikesh but in here they are living permanently in patanjali they have their own rooms which is provided by centre. Patients which come in other place they also live in here for many days not for treatment even they like here's atmosphere they come and found relaxation mostly up to 40 to 60 age group people come here. So lots of factors which become popular of patanjali such as their different form of traditional therapies, different technologies, therapies process like in morning prayer than yog classes, meditation classes, and good atmosphere so all these things are which is different from others. In patanjali i also participate in one medical camp which is free of cost it was organised by centre place is Samudayik Kendra, BHEL, sector 4 Haridwar, in this camp 1 senior 3 junior are present firstly they welcomed by Bharat Heavy Electrical Limited (BHEL) workers. After a huge welcomed some people (organization committee) given lecture about ayurvedic medicine senior doctor (Dr, Arun pandey) said few words, duration welcomed programme only few members are allowed to presented there like some members of BHEL, yog guru, and doctors of others hospital. doctor Arun pandey knew me so i was also present there, after welcome programme medical camp start because people were waiting for checkups i also involved in this camp i was hearing conversation of doctor and patient in this camp not only middle class family even upper class people also come with their family all age groups present. In every age group persons attained this camp. People suffered from different kind of pain like woman were suffer from west pain, knee pain, ankle pain, obesity and men were suffer from high BP, low BP, stomach pain, sugar and girls come for pimple, white spots, obesity, doctors give advice and also given ayurvedic medicine but the interested thing is that for every problem doctors gave advice to doing yoga even one person (yog guru) his name Prabhat Arya he was learning some exercise for those person who suffer which particular pain. After two hour members of BHEL provide some refreshment for doctors during refreshment no members allowed for checkups but people are waiting outside after that it is start again now that time very few patient was there I talked some patient which are in outside specially women they belong from haridwar, they come here because it was free of cost and organised by patanjali so they believed in Ayurvedic medicine they suffered from some kind of pain not as such particular disease. After one hour of checkups it would be closed and lunch start after lunch all doctors went back to centre even me also almost certainly 60 to 70 people came in this camp. After come back junior doctor's report to their seniors. According to doctors patanjali organised this type of camp between to 15 to 20 days. So there is lots of activities are organised by patanjali and their doctors for health awareness and people believe these therapies. Foreigners also availing these kind of therapies because they believe yog, meditation and they very careful about their fitness. When foreigners come in huge form it is also affected to Haridwar's local people because they are living here and it is great opportunity for earning money not only shopkeepers even those people who working in patanjali centre as a gardener, sweeper, made, guard i also meet a one person he is a tea maker in morning he worked as a sweeper in patanjali and in afternoon he sit their own shop. There are a lot of people working in patanjali centre. So obviously its change the scenario of Haridwar and their local people also.

III. DISCUSSION

It is clear from above that the traditional medical system of India Ayurveda is important not only for the good health of its citizens but also for the environment and employment. This is only the system worldwide having the written manuscripts. Every medical system has own limitation in case of Allopathic and Ayurveda. In case of allopathic plays a major role in emergency treatment while ayurveda is good in the treatment of chronic disease. In patanjali centre is not only the Ayurvedic centre it is also a research centre, education centre, people know about the traditional therapies but they did not that how it is works and what is the procedure of all these kind of therapies lots of people not only Indian people even foreigners are also avail these things and they come here just because of they believe in Yog and Ayurveda. All these things are now in every country but it is not in same form as in here that is reason people come here, no doubt that behind all these Baba Ramdev has major contribution for Ayurveda now every people getting about Yog and Ayurveda from deeply. Ayurveda and yog faced pressure due to which came under such an extent that it could have got extinct but still it revived back because of its great heritage of curing disease and making healthy people to maintain their health. In patanjali so many traditional medical system found in a very different way which is attract to people so people living in here so many days and they got relax, every facilities provided by staff for people which come from outside. And most important

thing that scenario of Haridwar is totally changed through patanjali yog peeth centre so many local people males females all of working in centre. This is good for married women because they got opportunity, they do training about all therapies and after that they appoint here as a helper. So traditional medical system should not only be supported because of its old age system helping the man-kind but should also be given proper attention because it is the only system which is providing the desired results in many areas of medical sciences.

IV. CONCLUSION

Traditional medicine plays a vital role it is growing in India and especially in Haridwar Patanjali yog peeth centre, and Baba Ramdev is one of the men who make ayurvedic in mainstream therapies, and people getting benefit from all these traditional therapies now that time people avoid all kind of biomedicine because they know that it is affected our body this medicine works but not a long time now people turns to ayurvedic treatment. Ayurveda found in Haridwar in pure herbal form and there is no side affected behind them. These therapies avail all age group people easily, in patanjali traditional therapies is a very different from others there is a lots of centre open in Rishikesh for spa, meditation and yog classes but according to patanjali's doctor they are provide only massage and relaxation in all these centre you cannot find out ayurveda therapies like here. Even according to them they are affected negative impact of all these therapies they did not provide panchkarma therapy in rational form and when people get not relief so how can believe in all these therapies. But in here we provide each everything in pure form and people come again for treatment. Patanjali environment is very different it is very attractive lots of things like beautiful garden, some apartment's *yagyashala*, *yogshala*, all are very attractive but it needs more research and development with due consideration to the philosophical concepts behind them.

REFERENCES

- [1] AYUSH, Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy, Ministry of Health and Family Welfare, Government of India. Accessed it on 15th December 2008.
- [2] Annual Report (2013-2014) Ministry of Tourism, Government of India. March 2015.
- [3] Balkrishna A. Ayurveda: Its Principles and Philosophies. India: Divya Prakashan; 2006.
- [4] Chaudhury R.R., Herbal Medicine for Human Health, World Health Organization, Regional Office for Southeast Asia, New Delhi, India 1992.
- [5] Chaudhury R.R., Commentary: Challenges in Using Traditional Systems of Medicine, „British Medical Journal” 2001; 322: 167
- [6] Edzard E., Dixon A. Alternative medicines in Europe, in: Mossialos E., Mrazek M.e, Walley T. (eds), Regulating pharmaceuticals in Europe: striving for efficiency, equity and quality, Open University Press, Berkshire, England 2004.
- [7] Guttman G., Ziola pod kontrola, Apteki Dbam o Zdrowie – Portal Zdrowia, 2008. (http://www.doz.pl/czytelnia/a1041Ziola_pod_kontrola) Accessed it on 15th of April 2008.
- [8] G. Bodeker and G. Burford, Traditional, Complementary and Alternative Medicine Policy and Public Health Perspectives, ImperialCollegePress,London,UK,2007.
- [9] G. Bodeker, C.K. Ong, C.Grundy, G.Burford, and K.Shein, WHO Global Atlas of Traditional, Complementary and Alternative Medicine, World Health Organization, Kobe, Japan,2005.
- [10] Indian System of Medicine and Homeopathy Annual Report 2000-2001.
- [11] Kumar S., India's Government Promotes Traditional Healing Practices, „Lancet” 2000, 335: 1252.
- [12] Mintel International Group, Complementary medicines, Mintel International Group Ltd, London 1997.
- [13] P. V. Sharma,Caraka Samhita, Chaukhambha Orientalia, Varanasi,India,2011.
- [14] R.L.Bijlani, Medical Research, Jaypee Brothers Medical Publishers LTD, NewDelhi, India, 2008.
- [15] R.B. Saper, S.N. Kales, J. Paquinetal., “Heavy metal content of Ayurvedic herbal medicine products,” Journal of the American Medical Association,vol.292,no.23,pp.2868–2873,2004.
- [16] R.L. Bijlani, Medical Research, Jaypee Brothers Medical Publishers LTD, NewDelhi, India, 2008.
- [17] Telles S, Naveen KV, Balakrishna A. Use of Ayurveda in promoting dental health and preventing dental caries. Indian J Dent Res 2009;20:246.
- [18] Telles S. Alternative Dentistry: Ayurveda and oral health. In: Saini R, Saini S, editors. Dental horizons: Essentials of oral health. India: Paras Medical Publisher; 2011. p. 10-2.
- [19] U. Payyappallimana, “Role of traditional medicine in primary health care: an over view of perspectives and challenges,”Yokohama Journal of Social Sciences,vol.14,no.6,pp.57–77,2010.
- [20] WHO, Traditional Medicine Strategy 2002–2005, WHO, Geneva 2002.
- [21] WHO India, National Policy on Indian Systems of Medicine and Homoeopathy: 2002,
- [22] WorldHealthOrganization2002.(http://www.whoindia.org/LinkFiles/Policy_ISMhomeopathy.pdf) Accessed it on 4th October 2006.



10.22214/IJRASET



45.98



IMPACT FACTOR:
7.129



IMPACT FACTOR:
7.429



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089  (24*7 Support on Whatsapp)