

ANNEX IV

OVERVIEW OF INDIAN SYSTEMS OF MEDICINE

Indian Systems of Medicine include:

- Ayurveda
- Siddha
- Unani
- Yoga
- Naturopathy

AYURVEDA

Ayurveda originated in India long back in pre-vedic period. *Rigveda* and *Atharva-veda* (5000 years B.C.), the earliest documented ancient Indian knowledge has references on health and diseases. Ayurveda texts like *Charak Samhita* and *Sushruta Samhita* were documented about 1000 years B.C. The term *Ayurveda* means 'Science of Life'. It deals elaborately with measures for healthful living during the entire span of life and its various phases. Besides, dealing with principles for maintenance of health, it has also developed a wide range of therapeutic measures to combat illness. These principles of positive health and therapeutic measures relate to physical, mental, social and spiritual welfare of human beings. Thus *Ayurveda* becomes one of the oldest systems of health care dealing with both the preventive and curative aspects of life in a most comprehensive way and presents a close similarity to the WHO's concept of health propounded in the modern era.

A perusal of its several classical treatises indicates presence of two schools of Physicians and Surgeons and eight specialties. These eight disciplines are generally called "Ashtanga Ayurveda" and are: -

- Internal Medicine (*Kaya Chikitsa*)
- Surgery (*Shalya*)
- ENT and Ophthalmology (*Shalakya*)
- Pediatrics (*Kaumar Bhritya*)
- Psychiatry (*Bhoot Vidya*)
- Toxicology (*Agad Tantra*)
- Geriatrics (*Rasayana*)
- Eugenics and aphrodisiacs (*Vajikarana*)

Concepts and Principles

The Body Matrix

Life in Ayurveda is conceived as the union of body, senses, mind and soul. The living man is a conglomeration of three humours (*Vata, Pitta & Kapha*), seven basic tissues (*Rasa, Rakta, Mamsa, Meda, Asthi, Majja & Shukra*) and the waste products of the body such as faeces, urine and sweat. Thus the total body matrix comprises of the humours, the tissues and the waste products of the body. The growth and decay of this body matrix and its constituents revolve around food, which gets processed into humours, tissues and wastes. Ingestion, digestion, absorption, assimilation and metabolism of food have interplay in health and disease, which are significantly affected by psychological mechanisms as well as by bio- fire (*Agni*).

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Panchamahabhutas

According to *Ayurveda* all objects in the universe including human body are composed of five basic elements (*Panchamahabhutas*) namely, earth, water, fire, air and vacuum (ether). The tissues of the body are the structural whereas humours are physiological entities, derived from its different combinations and permutations.

Health and Sickness

Health or sickness depends on the presence or absence of a balanced state of the total body matrix including the balance between its different constituents. Both the intrinsic and extrinsic factors can cause disturbance in the natural equilibrium, giving rise to disease. This loss of equilibrium can happen by dietary indiscrimination, undesirable habits and non-observance of rules of healthy living. Seasonal abnormalities, improper exercise or erratic application of sense organs and incompatible actions of the body and mind can also result in creating disturbance of the existing normal balance.

Diagnosis

In *Ayurveda* diagnosis is always done of the patient as a whole. The physician takes a careful note of the patient's internal physiological characteristics and mental disposition. He also studies such other factors as the affected bodily tissues, humours, the site at which the disease is located, patient's resistance and vitality, his daily routine, dietary habits, the gravity of clinical conditions, condition of digestion and details of personal, social, economic and environmental situation of the patient. The diagnosis also involves the following examinations:

- General physical examination
- Pulse examination
- Urine examination
- Examination of the faeces
- Examination of tongue and eyes
- Examination of skin and ear including tactile and auditory functions

Treatment

Treatment of the disease consists in removal of causative factors responsible for disequilibria of the body matrix or of any of its constituent parts through the use of *Panchkarma* procedures, medicines, suitable diet, activity and regimen for restoring the balance and strengthening the body mechanisms to prevent or minimize future occurrence of the disease. Normally treatment measures involve use of medicines, specific diet and prescribed activity routine. Use of these three measures is done in two ways. In one approach of treatment the three measures antagonize the disease by counteracting the etiological factors and various manifestations of the disease. In the second approach the same three measures of medicine; diet and activity are targeted to exert effects similar to the etiological factors and manifestations of the disease process.

Preventive Treatment & the concepts of Aetio-Pathogenesis

Ayurveda has developed a very vivid analytical description of the stages and events that take place since the causative factors commence to operate till the final manifestation of disease. This gives this system an additional advantage of knowing that possible onset of disease much before the latent symptoms become apparent. This very much enhances the preventive role of this system of medicine by making it possible to take proper and effective steps in advance, to arrest further progress in pathogenesis or to take suitable therapeutic measures to curb the disease in its earliest stage of onset.

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Types of Treatment

The treatment of disease can broadly be classified as

- *Shodhana* therapy (Purification Treatment)
- *Shamana* therapy (Palliative Treatment)
- *Pathya Vyavastha* (Prescription of diet and activity)
- *Nidan Parivarjan* (Avoidance of disease causing and aggravating factors)
- *Satvavajaya* (Psychotherapy)
- *Rasayana* therapy (use of immuno modulators and rejuvenation medicines)

Shodhana treatment aims at removal of the causative factors of somatic and psychosomatic diseases. The process involves internal and external purification. The usual practices involved are *Panchkarma* (medically induced Emesis, Purgation, Oil Enema, Decoction enema and Nasal administration of medicines), *Pre-panchkarma* procedures (external and internal oleation and induced sweating). *Panchkarma* treatment focuses on metabolic management. This treatment is especially helpful in neurological disorders, musculo-skeletal disease conditions, certain vascular or neuro-vascular states, respiratory diseases, metabolic and degenerative disorders.

Shamana therapy involves suppression of vitiated humours (*doshas*). The process by which disturbed humour subsides or returns to normal without creating imbalance of other humours is known as shamana. This treatment is achieved by use of appetisers, digestives, exercise and exposure to sun, fresh air etc. In this form of treatment, palliatives and sedatives are used.

Pathya Vyavastha comprises indications and contraindications in respect of diet, activity, habits and emotional status. This is done with a view to enhance the effects of therapeutic measures and to impede the pathogenetic processes. Emphasis on do's and don'ts of diet etc. is laid with the aim to stimulate Agni and optimize digestion and assimilation of food in order to ensure strength of tissues.

Nidan Parivarjan is to avoid the known disease causing factors in diet and lifestyle of the patient. It also encompasses the idea to refrain from precipitating or aggravating factors of the disease.

Satvavajaya concerns mainly with the area of mental disturbances. This includes restraining the mind from desires for unwholesome objects and cultivation of courage, memory and concentration. The studies of psychology and psychiatry have been developed extensively in *Ayurveda* and have wide range of approaches in the treatment of mental disorders.

Rasayana therapy deals with promotion of strength and vitality. The integrity of body matrix, promotion of memory, intelligence, immunity against the disease, the preservation of youth, luster and complexion and maintenance of optimum strength of the body and senses are some of the positive benefits credited to this treatment. Prevention of premature wear and tear of body tissues and promotion of total health content of an individual are the roles that *Rasayana* therapy plays.

SIDDHA

Siddha system is one of the oldest systems of medicine in India. Siddha system literature is in Tamil and it is practiced in Tamil speaking parts of India. Its principles and doctrines, both fundamental and applied, have a close similarity to Ayurveda, with specialization in Iatro-chemistry. Like Ayurveda, this system believes that all objects in the universe including human body are composed of five basic elements namely, earth, water, fire, air and sky. The food, which the human body takes and the drugs it uses are all, made of these five elements. The proportion of the elements present in the drugs vary and their preponderance or otherwise is responsible for certain actions and therapeutic results.

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The Siddha system is capable of treating all types of disease other than emergency cases. In general this system is effective in treating all types of skin problems particularly Psoriasis, STD, urinary tract infections, diseases of liver and gastro intestinal tract, general debility, postpartum anaemia, diarrhoea and general fevers in addition to arthritis and allergic disorders.

UNANI

Introduction

The Unani system of medicine is one of the oldest and most acceptable systems of medicine practiced in India and all over the world. Its main emphasis is promotion and prevention of health through cure of diseases. Unani Medicine is both very old and very modern. Hippocrates practised it over 2400 years ago. His medicine however included a great deal of ancient Egyptian medicine as well as important components of the ancient Mesopotamian traditions. Thus it can be said that many aspects of Unani Medicine are over 6000 years old. Unani Medicine is also very modern, as it has been and is still being practised as a traditional medicine in Europe, the Middle East and the Asian subcontinent. In the Middle East and in the Asian Subcontinent, Unani Medicine continues to serve millions of people as their only or main traditional medicine. Further, as modern medicine also originated from the ancient Greek traditions, new scientific concepts can readily be integrated into its practises. Thus Unani Medicine is both an ancient medicine and the traditional medicine of the future. . The first physician of the system was asclepedeus who learnt the principles of medicine from *Hazrat Idrees*. Another renowned physician was Galen who played a major role in propagation of the system far and wide.

Hippocrates put forward the humoural theory, which formed the basic framework of this system of medicine. His era marked the beginning of the Golden Period of the Unani system of medicine. He also initiated the concept of hospital and built the first hospital of the world in Hamas (Egypt) after travelling around the globe to find a suitable place.

A few Important texts of the system include *Kitab-ul-Hashaish* (1st Century B.C) *Kamil-Us-Sana*(10th century A.D.),*Canon of Medicine* (11th century A.D)

Umoor-e-Tabiyyah (Basic Elements of Life)

The human body is a complex structure comprising of seven *umoor-e-tabiyyah* i.e. basic elements. These are *Arkan* (Element), *Mizaj* (Temperament), *Akhlaat*(Humor) *Aza*(Organ), *Arwah* (Pneuma), *Quwa*(Faculty), *Af'aal*(Functions). For the proper functioning of the body, all the above-mentioned elements should be present and work in coordination with each other.

Ideology

The Unani System of medicine is based on the Humoural Theory. According to this theory there are four humours in the body i.e. *Dam* (Blood) *Balgham* (Phlegm) *Safra*(Yellow Bile) *Sauda*(Black bile). These are generated in liver by the nutrient components of the ingested food and liquids. There is a strong relationship between a body fluid and its associated humour so any imbalance in a humour will also cause changes in the composition and properties of its associated body fluid. Health is a state of body in which all the humours are in equilibrium and in accordance with their own temperament and the environment. Any alteration in the equilibrium leads to disease.

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Essentials of Health

Unani medicine has given great importance to the prevention of the disease than cure. There is an influence of surroundings and ecological conditions on health of human being. There are six factors, which are essential for the maintenance of good health called *Asbab-e- Sittah Zaruriah*. These essentials are as follows:

- Air (*Hawa*)
- Food and Drinks (*Makool-o-Mashroob*)
- Body movement and Repose (*Harkat-wa-Sukoon-e-Badania*)
- Mental movement and Repose (*Harkat-wa-Sukoon-e-Nafsania*)
- Sleep and Wakefulness (*Naum-o-Yaqzah*)
- Retention and Evacuation (*Ehtibas-o-Istafraagh*)

Diagnosis

Firstly, the practitioner takes a full case history. This will have many aspects, but generally includes observation of the patient, e.g., observing a patients posture and listening to their voice, observing the tongue and its coating, the eyes, the hands (skin colour, etc.) and the finger nails. It also almost always involves taking the pulse (*Nabz*), which often takes a little time, as the practitioner does not just take the pulse rate, but also looks for subtle changes in the pulse that may indicate present or threatening health conditions. In addition, the practitioner may press reflexes and examine the urine (*Baul*) and stool (*Baraz*) of the patient. The physician also takes into account the daily routine of the patient.

Principles of treatment

In Unani system of medicine, treatment is based on temperament and humours. In diseased condition, there is imbalance in body temperament and humours. Therefore, Unani physicians laid down the principles for the correction of temperament and humours. Every humour has a specific temperament as described earlier e.g. hot, wet, cold, and dry. So, the drug used for the treatment should possess an opposite temperament than that of diseased humour, resulting in normalization of temperament. A disease, which is cold in nature, can be cured by a drug, which has hot temperament.

Methods of treatment

Treatment depends on degree of variation from the normal healthy condition. Dietotherapy is advised if the variation is low from the normal healthy condition, but if the variation is so much that cannot be corrected by Dietotherapy alone then pharmacotherapy is advised and drugs are used according to the stage of the disease. In addition, diet-o- therapy is also advised, so, the disease can be cured easily.

Sometimes, regimental therapy and surgery are also advised along with Dietotherapy and pharmacotherapy.

So, treatment can be divided into four parts:

Dietotherapy (*Ilaj-Bil-Ghiza*)

Pharmacotherapy (*Ilaj-Bil-Dawa*)

Regimental therapy (*Ilaj-Bil-Tadbeer*)

Surgery (*Ilaj-Bil-Yad*)

YOGA

The tradition of Yoga was born in India several thousand years ago. Yoga philosophy is an Art and Science of living in tune with Brahmand- The Universe. By Yoga, Sri Aurobindo,

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means a methodological effort towards self-perfection by the development of potentialities latent in the individual.

Yoga is not a religion; It's a philosophy of life based on certain psychological facts and it aims at the development of a perfect balance between the body and the mind that permits union with the divine i.e. perfect harmony between the individual and the cosmos.

Streams of Yoga

There are a large numbers of methods of Yoga catering to the needs of different persons in society. They are broadly classified into four streams

- Karma Yoga, the path of work, involves doing action in a skilful way. In other words, it can be said as a way of enjoying work, doing it effortlessly. The success or failure should not be allowed to cause ripples in the mind.
- Bhakti Yoga the path of worship is a systematic method of engaging the mind in the practice of divine love.
- Jnana Yoga, the path of philosophy, is a systematic way of tutoring the mind about the realities of life by contemplation. This will strip off the garb of Avidya (ignorance) from our mind and the mind goes to its natural state of rest.
- Raja Yoga, the path of physical and mental control.

Raja Yoga

Maharishi Patanjali, the "Father of Yoga" compiled and refined various aspects of Yoga systematically in his "Yoga Sutras" (aphorisms). He advocated the eight-fold path of Yoga, popularly known as "Ashtanga Yoga" for all-round development of human personality. They are – Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana & Samadhi. These eight limbs are formulated on the basis of multifarious psychological understanding of human personality.

The practice of Yamas – Niyamas i.e. harmlessness towards all living beings, truthfulness, honesty, celibacy, non-hoarding of worldly objects, cleanliness, contentment, austerity, control of lust, anger and infatuation, study of holy books and practice of Japa and selfless action – all these pave way for increasing the power of concentration, mental purity and steadiness.

Basic Concepts

According to Yoga, most of the diseases Mental, Psychosomatic and Physical originate in mind through wrong way of thinking, living and eating. The basic approach of Yoga is to correct the life style by cultivating a rational positive and spiritual attitude towards all life situations.

Yoga takes up the cleansing of the body as the first measure to fight disease. Yoga performs it without the help of any drug i.e. by developing full efficiency and control of eliminative systems of the body. Yoga aims at preventing the disease and promoting health by reconditioning the psycho-physiological mechanism of the individual.

Yoga emphasizes the practitioners to withstand the environmental influences both external & internal as well as physical & mental processes. This practice cultivates strong immunity in them and makes them capable of offering an effective resistance to various environmental pressures and thus, maintains behavioural equanimity and intellectual stability.

NATUROPATHY

In fact, Naturopathy is a way of life of which we find a number of references in the Vedas and other ancient texts. The morbid matter theory, concept of vital force and other concepts upon

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which Nature Cure is based are already available in old texts, which indicate that these methods were widely practised in ancient India.

The whole practice of Nature cure based on the following three principles:

- Accumulation of morbid matter
- Abnormal composition of blood and lymph
- Lowered vitality

Naturopathy believes that all the diseases arise due to accumulation of morbid matter in the body and if scope is given for its removal, it provides cure or relief. It also believes that the human body possesses inherent self-constructing and self-healing powers. Nature Cure does not believe in the specific cause of disease and its specific treatment but takes into account the totality of factors responsible for diseases such as one's un-natural habits in living, thinking, working, sleeping, relaxation, sexual indulgence etc. and also considers the environmental factors involved which on the whole disturbs the normal functioning of the body and lead it to a morbid, weak and toxic state.

For treatment it primarily stresses on correcting all the factors involved and allowing the body to recover itself. A Nature Cure physician helps in Nature's effort to overcome disease by applying correct natural modalities and controlling the natural forces to work within safe limits. The five main modalities of treatment are air, water, heat, mud and space.

To conclude, all Indian systems of medicine use naturally available parts and products of plants, animals and minerals to achieve a common aim of promotion of health, prevention and cure of disease.