

CHAPTER 1

Fundamental Concepts of Ayurveda, Siddha, Unani and Homeopathy Systems of Medicine

1.1 AYUSH/INDIAN SYSTEMS OF MEDICINE

The Ministry of AYUSH was founded on 9th November 2014 to promote the optimal development and propagation of AYUSH systems of health care. Previously, it was known as the Department of Indian System of Medicine and Homeopathy (ISM&H) and was established in March 1995 and further renamed as Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy (AYUSH) in November 2003.

AYUSH department and ministry was created for development of Education, Practice, clinical trial and Research in Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy.

1.2 FUNDAMENTAL CONCEPT OF AYURVEDA

Ayurveda is considered as one of the oldest system of medicine in the world. In India it is now considered as one of the recognized system of medicine under Ministry of AYUSH (Ayurveda, Yoga, Unani, Siddha and Homoeopathy). Ayurveda is recognized globally as one the well-organized traditional system of medicine which focuses on holistic approaches of curative as well as preventive medicine.

The term Ayurveda is derived from two Sanskrit words:

Ayu/Ayur means Life

Veda means Sacred Knowledge.

2 Indian Systems of Medicine

Thus, Ayurveda is considered as Knowledge of Life. As per the Indian Knowledge system, Ayurveda is considered as Fifth veda or additional part of 4th veda Atharva veda.

Basic concept of Ayurveda was expressed in several Sanskrit verses as follows:

"Sarve bhavantu sukhinah, sarve santu niramayah, Sarve bhadrani pashyantu, ma kashchid dukhabhagbhavet."

means: May all be happy, may all be free from diseases, may all see goodness, and may none suffer from sorrow.

"Svasthanya svasthya rakshanam, aturasya vikar prashamanam."

means: The aim of Ayurveda is to protect the health of the healthy person and alleviate the suffering of the diseased.

"Ayur vedah swasthyamaayushyam, aarogyam, abhivridhischa."

means: Ayurveda is the science of life, promoting health, longevity, and well-being of individual.

"Shariramadyam khalu dharma sadhanam."

Translation: The body is the prime means for achieving righteousness and fulfillment of duties. "Samadosha samagnishcha samadhatumala kriyah, Prasannatmendriya manah, svasthya ityabhidhiyate."

means: The balanced state of doshas (bioenergies), agni (digestive fire), and malakriya (excretory functions), along with a cheerful mind and senses, is called good health.

1.2.1 BASIC PRINCIPLES

Three basic theories are associated with human anatomy, physiology, pathophysiology and pharmacology which are considered as pillars of Ayurvedic System of Medicines:

- i. Panchamahabhuta Siddhanta
- ii. Tridosha
- iii. Rasa, Guna, Virya, Vipaka and Prabhava

(i) Panchamahabhuta Siddhanta

According to Ayurveda, Human or every living and non-living entity is composed of 5 (Pancha) maha Bhuta (great element) of this universe. These are:

Prithvi /Earth: which symbolically represent form and shape of the body. This element symbolizes everything that is firm and stable within our body. It refers the skeleto-muscular system of our body.

Apa/Water: maintains moisture in our body, It refers diverse fluids or liquid components present in our body, including saliva, gastric juice, lymph, blood, and particularly water. Water, being a fundamental and essential element, plays a vital role in sustaining human life.

Agni/Fire: represents energy and heat. Agni refers transformation and metabolism of different matters including diet in our body. It also refers our digestion, metabolism, net energy metabolism

Vayu/Air: vital force control respiration; It encompasses the energy generated by various internal movements such as the heartbeat, inhalation, and exhalation. This element sustains the body's internal fire and keeps it burning.

Akasha/Space: It represents hollow spaces of our body including vacuoles or pores responsible for transportation.

Panchamahabhuta is basically represents human anatomy and physiology. It represents skeleto-muscular system, circulatory system, Digestive system and metabolism, respiratory system, vacuoles, cavities, synapses, joints.

(ii) Tridosha

In Ayurveda Tridosha concept highlights human physiology and pathophysiology. Tridosha include 3 humours, Vata, Pitta and Kapha. As per this concept our body is composed three humours and which are in a balanced ratio in individual. Combined effort of these three govern primary vital forces of body. The balanced state of these 3 (which is in definite ratio and varying person to person) is responsible for health and wellness of individual and imbalance lead to disease.

Each dosha is further a combination different element of Panchamahabhuta.

Dosha	Quality	Elements	Function
Vata	Light, Dry and Cool	Air and space	Regulates vital force, different tissues of the body, perception and control mind
Pitta	Hot, Moist and Light	Fire and Water	Digestion, absorption, distribution and excretion of food; regulate body temperature
Kapha	Heavy, Cold and Moist	Water and Earth	Act as coolant and buffer system, regulate excessive heat and dryness

4 Indian Systems of Medicine

- Tridosha ↔ dhatus = good health

- Tridosha =disease

dhatus

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.

Dhatu-mala-siddhanta

A living person is made up of the seven basic tissues known as Dhatu (Rasa, Rakta, Mansa, Meda, Asthi, Majja & Shukra) as well as the body's mala waste products, such as feces (purisha), urine (mutra), and perspiration (sweda). This concept signifies the presence of different tissues:

Rasa: Lymph

Rakta: Blood

Mansa: Muscular tissue

Meda: Adipose tissue

Asthi: Bones

Majja: Bone marrow

Shukra: Reproductive system.

(iii) Rasa, Guna, Virya, Vipaka, and Prabhava

In Ayurveda, pharmacodynamics of medicine is explained by five essential concepts known as Rasapancaka or Panchasheel: Rasa, Guna, Virya, Vipaka, and Prabhava.

- **Rasa:** refers to a therapeutic agent's characteristics, mode of operation, and flavor. Rasas exist in Dravya /Drug because of the "panchabhootas" that it contains.

The six rasas are made up of different Panchamahabhuta elements:

Madhura: Due to the higher amounts of "pruthvi" and "jala,"

Amla: because of the higher amount of "agni"

Lavana: Due to the high levels of "jala" and "agni,"

Thikta: Due to the increased presence of "akasa" and "vayu,"

Katu - because of the enhanced 'agni' and 'vayu' presence.

Kashaya: due to an increase in "pruthvi" and "vayu"

- **Guna:** The Guna refers the quality of medicines and affects the tridoshas, effect of Guna of drug supersedes its Rasa. There are twenty gunas as given below.
 - guru (heavy) - laghu (light)
 - mandam (slow) - theekshanam (fast)
 - seetham (cold)- ushanam (hot)
 - snigdha (oily)- rooksha (rough)
 - sleshmam - gharam
 - sandram - dravam
 - sookshmam (micro)- sthoolam (macro)
 - visadam - pichilam
 - sthiram (static)- chalam (mobile)
 - mrudu (soft)- katinam (hard)
- **Virya:** The potency by which a drug acts are known as *Virya* which refers the ultra chemical action of the drugs. It may be of two types-
 - **Ushna** (hot)
 - **Shita** (cold)

Virya influences the balance of tridosha. Shita virya indicates kapha and ushna virya indicates pitta.

- **Vipaka**

Vipaka refers the formation of end product after digestion and metabolic transformation.

It is of three types:

- Madhura/Sweet (affects Kapha)
- Amla/Sour (affects Pitta)
- Katu / astringent (affects vata)
- Prabava
- Prabava is an attribute of a substance that leads to behaviours distinct from and in opposition to those attributed to rasa, guna, virya, and vipaka. Prabava stands for the distinctive and unique behaviors of substances that are not explicable in terms of the pharmacological behaviours of their many independent constituent principles. This idea explains why the entire medicine is safer and more effective than its individual parts.

6 Indian Systems of Medicine

- It is hard to accurately describe the unique action of a medicine in terms of Rasa, Guna, Virya, and Vipaka.

Although not inexplicable in absolute terms, it requires explanation that goes beyond the Rasa Panchaka.

Some of the behaviors attributed to Prabhava have already been clarified in terms of either modern or traditional Ayurvedic concepts.

As a result, efforts should be made to continue proving a cause-and-effect connection between the medication activities related to prabhava.

Panchakarma (DETOXIFICATION PROCESS)

- Panchakarma refers 5 procedure of Detoxification and cleansing of human body which includes:

Snehan: Snehan refers oil massage. The entire body is massaged with medicated oil in a certain way that encourages the toxins to migrate toward the digestive system.

Additionally, oil massage helps to nourish the nervous system and reduce tension by making the surface and deep tissues soft and supple.

Swedan: Every day, shortly after the snehan, svedana, or sudation, is given. To further loosen the person's toxins, a herbal concoction may be added to the steam. Svedana enhances the flow of toxins into the digestive tract by liquifying them.

Vaman: Vaman is emesis or vomiting induced by Emetics. This procedure helps in cleansing of GIT and helps in eliminating excess mucous and toxins from the body.

Virechan: Virechan is the procedure of removal of toxin through purgation . Natural purgatives are used for this purpose

Basti: Basti is done by delivering medication using enema through rectal route. The therapy offers significant benefits, especially for complex and chronic disorders. Homemade decoction with oils, ghee, or milk are administered to the rectum depending on the type of sickness, and this produces incredibly beneficial results. This therapy is extremely effective against vata-dominant disorders like piles, arthritis, and constipation.

1.2.2 DIAGNOSIS

- In Ayurveda diagnosis is always done of the patient as a whole. The physician diagnose the patients internal physiological characteristics and mental status.

The diagnosis also involves the following examinations:

- General physical examination
- Pulse examination (essential for the examination and determination of Prakruti of Tridosha, determined with the help of 3 fingers)
- Urine examination
- Examination of the faeces
- Examination of tongue and eyes
- Examination of skin and ear including tactile and auditory functions.

However, in modern days pathological and other diagnostic tools are used for the diagnosis.

1.2.3 TREATMENT BRANCHES**Types of Treatment**

The treatment of disease can broadly be classified as

- Kayachikitsa (Medicine)
- Salyayantra (surgery)
- Salakya chikitsa (ENT)
- Kaumāra-bhṛtya /balyachikitsa(paediatrics)
- Vishagara-vairodh Tantra (Toxicology)
- Bhūtavidyā(Mental illness)
- Rasāyantra(Promotional health/rejuvenation)
- Vājīkaraṇatantra(aphrodisiac)

1.3 UNANI SYSTEM OF MEDICINE

Legendary Scholar Avicenna/*Ibn e Sina* defines Unani System of Medicine as "It is the science in which we learn various states of body in health and when not in health and the means by which health is likely to be lost and when lost, is likely to be restored"

Genesis of Unani Medicine

- The origins of Unani medicine are based on the doctrines of the ancient Greek (Unan) physicians Hippocrates and Galen.
- Further it was later developed and modified through systematic experiment by the Arabs, especially by Islamic scholar-physician Ibn e Sina or Avicenna.

8 Indian Systems of Medicine

- In time of Caliphate (the political-religious Muslim state which was initiated in 632 CE), the large number of Greek knowledge was translated into Arabic language. Along with different discipline, knowledge on principles of medicine was translated in Arabic. With additional contributions of medical knowledge from different parts of the Middle East and South Asia, Unani medicine is also represented as Arabian, or Islamic, medicine.
- Arabic scholars and physicians enriched the system of medicine with their own contributions and expertise.
- Unani Medicines was further enriched by incorporating the best practices available in the contemporary systems of traditional medicines practiced in Iraq, Persia, Egypt, Syria, India, China and other Middle East countries.
- It was further evolved into a more descriptive medical system in middle age era by Persian and Arabian physicians, like Rhazes (al-Razi), Avicenna (Ibn-e- Sina), Al-Zahrawi, and Ibn Nafis.

1.3.1 UNANI IN INDIA

- Unani system of medicine was introduced in India with the patronage of The Delhi Sultans (rulers). They employed and supported the scholars and physicians of Unani System. During 13th and 17th century A.D. Unani Medicine was its peak in India.
- However, the system faced severe challenge during the British rule in India.
- During British rule, it was mainly Sharifi family in Delhi, the Azizi family in Lucknow and the Nizam of Hyderabad due supported Unani System and also employed as a Royal medicine.
- The Unani system of the Medicine was further revived during the struggle of Indian freedom movement.
- Hakim Ajmal Khan, was also one of the foremost freedom fighters and renowned physician in the country who established an Ayurvedic and Unani Tibbia College (inaugurate in February 13, 1921 by Mahatma Gandhi) and Hindustani Dawakhana a pharmaceutical company for manufacturing of Ayurvedic and Unani medicine in Delhi in 1916.

- After independence the Unani System was officially integrated as Indian systems of medicine under the patronage of the Central Government.
- Today the Unani system of medicine has recognized practitioners, hospitals and educational and research institutions and considered as one of the AYUSH medicine.
- The Central Council for Research in Unani Medicine (CCRUM) is an autonomous organization under the Ministry of AYUSH, Government of India was established in 1978. The CCRUM as the apex government organization for research in Unani Medicine has been involved in research and clinical trials of Unani system of medicine.



Mohammad Ajmal Khan
(11 February 1868 –
29 December 1927).

1.3.2 PRINCIPLE OF UNANI MEDICINE

Unani medicine was originated in Greece almost 2500 years back and evolved as herbo- animo- mineral medicine (Approximately 90% herbal, 4-5% animal and 5-6 % mineral). With a deep philosophy and scientific concept this medicine was developed as a holistic medicine.

Unani system of medicine was evolved on the basis of four humors of Hippocratic medicine:

The four humors of Hippocratic medicine are:

- **black bile (Greek: μέλαινα χολή, *melaina chole*):** The word "melancholy" evolved from Greek μέλαινα χολή (*melaina kholé*) meaning 'black bile'. Excessive or unnatural black bile secreted by the spleen may results Depression.
- **yellow bile (Greek: ξανθη χολή, *xanthe chole*):** Excessive release of yellow bile causes aggression, and reciprocally excess anger leads to liver disorders and imbalances in the humours.
- **phlegm (Greek: φλέγμα, *phlegma*):** Phlegm is related to apathetic behaviour, as preserved in the word "phlegmatic".
- **blood (Greek: αίμα, *haima*)** The blood was believed to be produced exclusively by the liver. It was associated with a sanguine nature (enthusiastic, active, and social)



Different psychological expression due to predominance of 4 humours

The well-known Hippocratic four-humor theory serves as the basis for the Unani system's main principle. This assumes that the body is made up of four humors blood, phlegm, yellow bile, and black bile.

Basic physiological principles of Unani (*Al-Umoor al-tabiyah*):

According to these, human health is maintained by the harmonious arrangement of *al-umoor al-tabiyah*, or the seven basic physiological principles.

- Arkan (Elements)
- Mizaj (Temperament)
- Akhlat (Humors)
- Aaza (Organs)
- Arwah (Spirits)
- Quwa (Faculties)
- Afaal (Functions)
- these seven natural components maintain the balance of human health in the natural constitution by interacting with each other,
- Every individual constitution has a self-controlling capacity or power, called *tabiyat* (or *mudabbira-e-badan*; *vis medicatrix naturae* in Latin), or to maintain the seven components in equilibrium.

Arkan and *mizaj*: elements and temperament

Arz (earth), maa (water), nar (fire), and hawa (air) are the basic four simple, indivisible entities that create Arkan, which also makes up all other creatures in the universe.

The four arkan's activities and interactions (*imtizaj*) have predictable results.

Due to *ulfat-e-keemiyah* (the body's acceptance of a medicine) and *nafarat-e-keemiyah* (the body's rejection of a medicine), these elements regularly transform into different states of creation and degradation.

Expert Unani physicians/hakims assert that they are able to perceive, identify, and understand such states.

- The essential *mizaj* (temperaments) are of 4 types including hot, cold, moist, and dry.
- These are further compounded of those single temperaments like, hot and dry, hot and moist, cold and dry, and cold and moist.
- The *mizaj* is equilibrium of the individual's elemental combination, as regulated by *tabiyat*, provides a stable constitution or health.
- Therefore, *mizaj* plays an essential role in Unani to characterize a person's normal state (physical, mental, and social), as well as the nature of a disease.

Each of the four elements/Arkan has its own temperament/Mizaj as follows:

Element	Temperament
Air	Hot and Moist
Earth	Cold and Dry
Fire	Hot and Dry
Water	Cold and Moist

Principle of Akhlat/Humours:

As previously mentioned that, Unani Medicine was evolved on the doctrine of Hippocrates 4 humours and which was further refined by Galen and Avicenna.

Principle of Akhlat represented by:

dam (blood),

balgham (phlegm),

saфра (yellow bile),

sauda (black bile).

- These humours represent human dispositions respectively, sanguine, phlegmatic, choleric, and melancholic. Each person has a specific humoral makeup, determined by the predominance of a given humour. The quality and quantity of the humours in an individual is fixed and affected by environmental factors.
- The theory of humours (*nazaria-e-akhlat*), which is the pillar of practice of Unani medicine. Their continuous action and reaction causes the breakdown

12 Indian Systems of Medicine

of complex macromolecules into simpler compounds, which are further incorporated into the body as a fluid.

- Aaza (Organs)

Aaza refers various organs of the human body. The health or disease of individual human being's organ regulates state of health of the entire body.

- Arwah (Spirits)

Ruh (Spirit) is a volatile substance, produced from the inspired air, it regulates all the metabolic activities of the body. It burns the akhlat latifah to produce quwa (powers) and hararat ghariziyah, which is considered as a source of vitality for all the organs of the body. These are essential in the diagnosis and treatment of disease.

- Quwa (Faculties)

Quwa / Faculties are of 3 types including:

- Quwa Tabiyah (Natural power): refers the metabolism and reproduction. Liver mainly regulates the metabolism which control the cellular metabolism in other tissues and finally regulates the growth and development.
- Quwa Nafsaniyah (Psychic power): indicates nervous and psychic power and regulated by brain. This power helps in perception and helps in response to external stimuli.
- Quwa Haywaniyah (Vital power) enables all the organs to accept the effect of psychic power/ Quwa Nafsaniyah. This power is situated in the heart.

Afaal (Functions)

- This component indicates the functions and movements of all the organs of the body. In healthy individual, the various organs are not only in proper shape but also in their respective functions.
- This is essential to have full knowledge of the functions of the human body in full detail.

Prevention of Disease in Unani

Unani medicine emphasized on environmental influence in disease prevention. Six essentials pre-requisites (Asbab Sitta e Zaroriyah) have been mentioned for the promotion of health and prevention of disease which are

- Air (Hawa)
- Food and drinks (Makool wo Mashroob)
- Bodily movement and repose (*Harkat-wo-sakoon-e-jismiah*)
- Psychic movement and repose (*Harkat-o-sakoon nafsaniah*)
- Sleep and wakefulness (*Naum-o-yaqzah*)
- Evacuation and retention (*Ihtebas and istifragh*)

1.3.3 TREATMENT IN UNANI

Unani Medicine has mainly 4 categories of treatment strategies /therapy which are as follows:

Regimental therapy (Ilaj-bil-Tadbir): This is a special technique/physical methods of treatment to enhance the constitution of body by detoxification and elimination of waste materials and enhancing body's immunity to protect health. It includes:

- Venesection (Fasd)
- Cupping (Al-hijama)
- Sweating (Tareeq)
- Diuresis (Idrar-e-baul)
- Turkish bath (Hamam)
- Massage (Dalk, Malish)
- Counter irritation
- Cauterization (Amal-e-Kae)
- Purging (Ishal)
- Vomiting (Qai)
- Exercise (Riyazat)
- Leeching (Taleeq-e-Alaq)
- **Dieto therapy (Ilaj-bil-Ghiza):** In Unani, by regulating the quality and quantity of food several diseases are treated successfully. Certain foods are considered as laxative, diuretic and diaphoretic.

Pharmacotherapy (Ilaj-bil-Dawa)

This type of treatment involves the utilization of herbal, animal or mineral drugs which also has their own temperament and comparing them with the **patient's** temperament.

- Drugs are used in the form of powders, decoctions, infusion, Jawarish, Majoon, Khamira, Syrup and tablets etc. The system has set rules for prescribing alternative drugs.

Surgery (Ilaj-bil-Yad):

Even though the Unani system is credited with being a pioneer in surgery and having created its own tools and processes, this therapy has relatively little practical use. Only some minor surgery is currently performed with the technology.

1.3.4 VARIOUS UNANI FORMS OF DRUG

Preparation	Drug character
Saffof	Powder crude drug
Sharbat	Aqueous concentrate with sugar
Mazoom	Powder drug with honey
Jawarish	Concentrated mazoon
Araq	Distilled aromatic water
Kohal	Ophthalmic formulation
Marham	Drug in ointment bases
Joshanda	Decoction
Khaishanda	Infusion
Shiaf and battis	Suppositories and Pessaries

1.4 HOMOEOPATHIC SYSTEM OF MEDICINES

Homoeopathy is a recognized medical system in India through the **Homeopathy Central Council Act, 1973**. Homoeopathic system has blended well into the ethos and traditions of Indian holistic system that it has been recognized as one of the national systems of medicine.

Homoeopathy is derived from two Greek words:

Homoios (Like) and pathos(suffering);

Homeopathy can be defined as a “dynamic, holistic and vitalistic system of individualistic drug therapeutics, based on the law of similars, potentially capable to cure diseases that are curable and relieves symptoms of incurable nature”.

1.4.1 GENESIS OF HOMOEOPATHY

Homoeopathy was initiated by **Christian Friedrich Samuel Hahnemann**(10 April 1755 – 2 July 1843). Dr. Hahnemann was a qualified allopathic physician.

similia similibus curantur

In 1790, Hahnemann applied and evaluated the effect of antimalarial drug Cinchona in his own healthy body.



**Christian Friedrich Samuel
Hahnemann**
(10 April 1755 – 2 July 1843)

- Surprisingly, After taking the cinchona bark, symptoms of intermittent fever(malaria) were developed in his healthy body and also observed that disappeared on discontinuation.
- This observation leads Hahnemann to an idea that was published in 1796 as “Essay on a New Principle for Ascertaining the Curative Power of Drugs”, which was followed in 1810 by his famous work The Organon of the Healing Art/medicine.
- Further sequences of experiments lead to development of different principles of Homoeopathy

1.4.2 HOMOEPATHY IN INDIA

- India was exposed to homoeopathy by early 19th Century. John Martin Honigberger (1795-1869), Royal physician of the Punjab in the time Maharaja Ranjit Singhji published his book entitled, ‘Thirty five years in the East, Adventures, Discoveries, Experiments and Historical Sketches relating to Punjab and Kashmir, in connection with Medicine, Botany, Pharmacy etc., together with an original Materia Medica and a Medical Vocabulary in four European and five Eastern Languages’ in 1852,
- Honigberger introduced homoeopathic system of Medicine in India in 1839
- After which, In the middle of 19th century when homoeopathy was gaining popularity gradually, a landlord, Babu Rajendra Lal Dutta (1818-89) in the supported and established Native Homoeopathic Hospital and Free Dispensary. [Ghosh’18]
- In, 16th Feb, in 1867, Mahendra Lal Sircar (1833-1904), the great allopathic physician of Calcutta and patron of Indian science declared publicly about his belief on homoeopathic system of medicine.
- Within one year, he published the first homoeopathic journal of Asia, ‘The Calcutta Journal of Medicine’ in Jan. 1868. In 1867, the first homoeopathic hospital in Benaras was established by Mr. Ironside.
- In 1881, Pratap Chandra Majumdar associated with M M Bose and D N Roy established ‘The Calcutta School of Homoeopathy’ on the 14th February in 1881 which was further renamed as ‘Calcutta Homoeopathic Medical College’.
- In 1973, Homeopathy Central Council Act was enacted and recognized as one of the national system of medicine in India.
- On the 10th December 1975, National Institute of Homoeopathy was established for the purpose of research and clinical trials in Homoeopathy.

1.4.3 BASIC PRINCIPLES OF HOMOEOPATHY

Homoeopathy is based on following principles:

- principle of individualization
- Principle of similia
- Principle of simplex
- Principle of minimum
- Law of proving
- Law of dynamization/potentization
- Vital force

Principle of individualization

According to Homoeopathy, no 2 individuals are same (considering the physical /genetic makeup), so that the same disease affecting 2 different persons cannot be similar. Responses against same disease by 2 different individuals are different. So, two different individuals may received different medicine/remedy although suffering from same disease.

Principle of similia

This law explained that the selected treatment by medicine can cause a variety of symptoms in healthy people that are similar to those seen in patients.

- The Similia Similibus Curentur principle, states that likes should be treated similarly, supports this rule. According to the Law of Similar, every homoeopathic remedy has been scientifically proven to have the ability to cause a specific set of symptoms in healthy people. When these symptoms match those of a natural disease, the remedy acts as a therapeutic agent and aids the body in treating the disorder.

Principle of simplex

This principle governs that only one homeopathic medicine should be prescribed at a time from Homoeopathic Materia Medica and directs to choose and administer such a single remedy, which is most similar to the sick person's symptoms. Here drug profile is matched with patient's symptoms profile.

Principle of minimum

- Minimum dose should be administered, so that when administered, there is no toxic effect will be observed on the body.

Law of proving

- Drug Proving is *the systematic process of getting knowledge of the substances intended for the cure of diseases.*

- It is the process of finding the pathogenetic power of medicine by administering it in to the healthy individuals volunteer of different age and both the sex. It is also considered as Homeopathic Pathogenetic Trial (HPT).
- **Law of dynamisation/potentization**
- Main fundamental of Homoeopathy is based on the concept of potentization of medicine / Drugs by which they retain maximum medicinal powers without producing any toxic action on the body.
- It was found experimentally by Dr. Hahnemann that when he diluted drugs are powerfully succussed (a specified process in homoeopathy), they achieved strong and long medicinal powers.

this technique of producing drugs can acheive:

(1) - The toxicity of drug used in crude dosage have sequentially reduced

(2) – enhance the hidden (dynamic potency) medicinal properties of the drug.

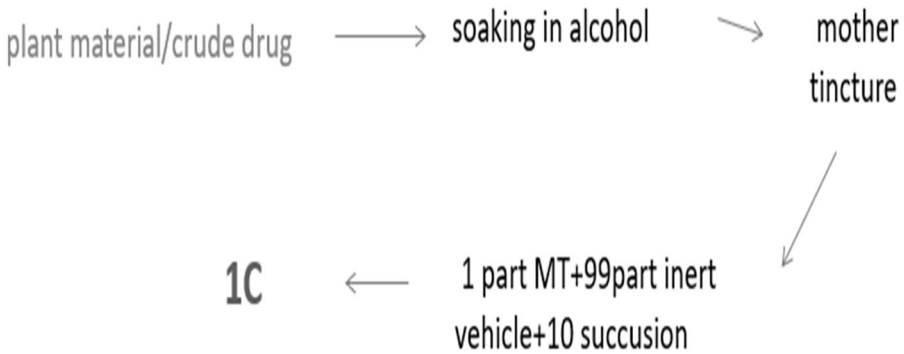
Method of Potentization

- Serial dilution
- Succussion
- Trituration

Serial Dilution: In serial dilution, mother tincture (extract of crude drugs) is serially diluted with the help of vehicle (alcohol/lactose etc.) Centesimal dilutions, frequently referred to as "C" dilutions, are the most typical form. One part of the Mother Tincture and nine parts of ethanol are combined in a brand-new vial to create the 1C, which is then vigorously shaken (succussed). As opposed to the Mother Tincture, which is a 1/10 dilution of the plant itself, the end result is a 1/100 dilution of the plant. By combining 1 part of the 1C with 99 parts of ethanol in a fresh vial and succussing, the 2C is produced. Frequently, the 3C is produced by succussing a mixture of 1 part of the 2C and 99 parts of ethanol in a fresh vial.

Similarly, 1/10 dilution is known as X or decimal dilution.

- **Succussion:** It is the essential step of enhancing potency of drug by continuous shaking and striking of the tincture with vehicle against a solid support.



Homeopathy's unique idea of a vital force recognizes the presence of a spirit-like energy that powers living things both in health and disease. This idea, which has nothing to do with religion, contends that a living cell's cytoplasm, mitochondria, nucleus, DNA, and RNA are not all that constitutes life, just as the components of blood, bone, and muscles are not all that constitute a living being. Homeopathy holds that every living thing possesses an inherent force that keeps its functions in balance and distinguishes between the living and the dead. The vital force defines the level of mental, bodily, and spiritual wellness in that living being.

1.4.4 DIAGNOSIS

- Homoeopath generally collect extreme details of case history
- Major symptoms location, sensation, modality and concomitant is investigated
- The study of detailed case history helps to build up a ‘symptoms picture’ of patient; this matched with ‘drug picture’

1.4.5 MEDICINE IN HOMOEOPATHY

Sources of Homoeopathic Medicine

Source	Example
Plant origin	Aconitum napellus, Strychnos nuxvomica, Allium cepa
Animal origin	Blatta orientalis, Tarentula hispanica, Apis mellifica
Mineral and chemical origin	Mag Phos, Natrum Muriaticum
Sarcodes	Adrenalin (secretion of medulla of supra-renal gland) Pancreatinum (extract from pancreas of beef)

Table contd....

Nosodes	Influenzinum, Anthracinum- lysate obtained without addition of antiseptic from the liver of rabbit suffering from Anthrax. Tuberculinum avis
Imponderabilia	Xray, Magnet, Moonlight

Sarcodes: Homeopathic medicines made from healthy animal tissues or secretions. In Greek, sarcode means fleshly.

Nosodes: Homeopathic medicines prepared from disease products from humans or animals; from pathogenic organisms or their metabolic products; or from decomposition products of animal organs.

Imponderabilia: Homeopathic medicines prepared from energy, emanating from natural and physical reactions. It means “not weighable”, i.e. which have no perceptible weights. They are energy forms such as sunlight (Sol), magnetic fields (Magnetis Polus Australis), radiation (X-ray).

1.5 SIDDHA SYSTEM OF MEDICINE

One of the earliest known medical systems is Siddha. This medical approach has its origin in Tamil traditional medicine from south India. Ancient India had a very strong following for this system. (Estimated age: greater than 10,000 years). The Siddha system of medicine is regarded as one of the oldest types of conventional medicine.

It was believed that Maharshi Agasthya introduced this system in Southern part of India.

The Siddha system, which has Thamizh antecedents and is related to that language, is the final example of an Indian classical language still in use today.

According to recent archeological findings, the Siddha system dates back to around 10000 BC. The Thamizh civilization, the only prehistoric civilization still in existence, is what makes up the Siddha system.

1.5.1 BASIC PRINCIPLES

The Siddha system of medicine considers the universe as a macrocosm and the human race as a microcosm. Man is, in other words, a tiny cosmos all by himself. According to this theory, man is made up of the same five fundamental elements that make up the universe: Earth, Water, Fire, Air, and Space. The genesis and formation of these fundamental components, as well as their involvement in the formation of every substance in the world and in people, are all explained by the Panchekaranam theory (Five Fold Combination) of Siddha science.

Each of these five elements is considered to have two qualities, namely subtle and gross, according to Panchekaranam doctrine. These factors can never function separately; they always coordinate their actions. Different chemicals can be created by combining them in different ratios. As a result, this theory asserts the existence of 96 fundamental components, which is the fundamental idea driving this holistic medical science.

- These 96 fundamental elements that make up the human body are primarily conditioned by:

Vaatham, Pitham, and Kabham are the three humours that make up Uyir Thathukkal (also known as Trithodam or Mukkutram). Udal Thathukkal, or the seven tissues that make up Saaram, Senneer, Oon, Konzhuppu, Enbu, Moolai, and Sukkilam, are the physical constituents. The 96 elements cover every human's physical, physiological, psychological, and intellectual characteristics.

Relationship between the basic elements (*Panchabhootam*), five sense organs (*Pori*) and functions of these sense organs (*Pulan*)

Panchabhootam	Sense organs	Functions of sense organs
Earth (<i>Nilam</i>)	Nose	Smell
Water (<i>Neer</i>)	Mouth	Taste
Fire (<i>Thee</i>)	Eyes	Vision
Air (<i>Kaatru</i>)	Skin	Touch
Space (<i>Aagayam</i>)	Ears	Hearing

The term "life force" is also known as "Uyir Thathukkal" (Three Humours). The three humours, or Vaatham, Pitham, and Kabham in Siddha, are in charge of creating, maintaining, and destroying the human body and health. Our body remains healthy while they are in the state of balance (4:2:1—the ratio in which they exist) but becomes ill or dies when this ratio is disturbed.

Vatam: 'Air' and 'Space' are represented by Vaatham. All mental and physical movements are controlled by it. Vaatham controls sensory and motor functions. **Vaatham** is distributed throughout the body, however it is most prominent below the navel.

Pitham: Pitham is in charge of maintaining health and represents the element "fire" (thee) in our body. It controls the chest and abdominal regions and keeps the body at the proper temperature for appropriate physiology. Within our body, it manifests itself in five different ways.

Kavam: Earth and water combine to form the compound Kavam. It is in charge of endurance, body build, strength, and joint movements. It controls the area around the head and neck. There are five variations of Kavam.

1.5.2 DIAGNOSIS

In order to make a diagnosis, an examination of eight items—known as "enn vakaith thervu" is necessary. Which are:

1. **Na (tongue):** White in kapha, ulcerated in anemia, yellow or crimson in pitha, black in vatha.
2. **Varna (color):** Vatha is dark, pitha is yellow or red, and kapha is pale.
3. **Svara (voice):** Low-pitched in kapha, slurred in drunkenness, high-pitched in pitha.
4. **Kan (eyes):** Muddy conjunctiva; pitta-related yellowish or red; kapha-related pale.
5. **Sparisam (touch):** Vata is dry, pitha is warm, kapha is cool, and different areas of the body perspire differently.
6. **Mala (stool):** Vatha is represented by black stools, pitha by yellow, kapha by pale, and raja by dark red.
7. **Neer (urine):** Early morning urine is examined; straw colour indicates indigestion, reddish-yellow colour in excessive heat, rose in blood pressure, saffron colour in jaundice, and looks like meat washed water in renal disease.
8. **Nadi (pulse):** The confirmatory method recorded by radial artery.

1.5.3 SIDDHA SYSTEM DRUG

The Siddhars used three types of drugs: Thavara (herbal goods), Dhathu (inorganic substances), and Jangamam (animal products). Dhathu medicines are further classed as follows: a) Uppu - (Water-soluble inorganic substances or drugs that give out vapour when put into fire), b) Pashanam - (Drugs not dissolved in water but emit vapour when fired), c) Uparasam - (Similar to pashanam but differ in action), d) Loham - (Not dissolved in water but melt when fired), e) Rasam - (Drugs which are soft) , and f) Ghandhagam - (Drugs which are insoluble in water, like sulphur).

- The medications employed in siddha medicine were categorised according to five characteristics: Suvai (taste) Guna (persona). Veerya (strength) Mahimai (activity) and Pirivu (class).