

**INDIAN TRADITIONAL MEDICINAL SYSTEM – AYUSH****Manisha Y. Sonalkar\* and Dr. Sachin A. Nitave**

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India.**ABSTRACT**

AYUSH system have a distinct identity and capability to manage health problems through a holistic approach. It is proven the inherent strengths of AYUSH in disease prevention and health promotion. This system deals with lifestyle related non-communicable diseases, metabolic disorders etc. With the support of Government of Bharat, AYUSH system have continued to grow and develop over the years, thus it catering to the health needs of the country. Indian System of Medicine are the well known global traditional systems of medicine. This review, has been made to provide general information pertaining to different aspects of these systems.

**KEYWORDS:** Ayurvedic, Siddha, Yoga, Unani, Homeopathic.**INTRODUCTION**

AYUSH can play an important role in realizing the dream of 'New India' by providing quality healthcare and medical care for its citizens. The objectives and functions of the Ministry of AYUSH include: To strengthen the implementation of national and community health programmes. Traditional Medicinal System (TMS) is one of the centuries-old practices and long-serving companions to the human kind to fight against disease and to lead a healthy life. India has a unique Indian System of Medicines (ISM) consisting of Ayurveda, Siddha, Unani, Naturopathy and Homoeopathy.<sup>[1]</sup> Health is a state of complete physical, mental, social and spiritual well being, not merely absence of disease. Quality health is the right of every human being but it relies on individual, social and environmental factors. Health is a positive concept and does not just mean freedom from disease. alternative medicinal systems are readily available from ages, and are now being reinvented and rediscovered to fill those gaps and all of them need a critical appraisal, scientific evaluation and test of time.<sup>[2]</sup> WHO defines

Traditional Medicinal System as defined by the World Health Organization, is the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement, or treatment of physical and mental illness.<sup>[3]</sup>

**AYURVEDA SYSTEM OF MEDICINE:** Ayurveda is also called the “science of longevity” because it offers a complete system to live a long healthy life. It offers programs to rejuvenate the body through diet and nutrition. It offers treatment methods to cure many common diseases such as food allergies, which have few modern treatments. However, one should be aware that Ayurvedic nutrition is not a “magic bullet” system but requires the full participation of the patient to succeed. It is an interactive system that is user-friendly and educational. It teaches the patient to become responsible and self-empowered. Principles of ayurveda are made up of 5 basic elements viz., Akasa (ether), Vayu (air), Tejas (fire, minerals, acids, alkalis), Jala (water) and Prithvi (organic substances & earthy matter). Combination of all these elements classifies into 3 types of basic diagnoses viz., Vata (ether & air); responsible for movement in the body & mind, Pitta (fire & water); functions associated with digestive processes, metabolic activity & body temperature, Kapha (earth & water); corresponds to anabolism of body tissues & stored substances. Final diagnosis can be defects in any one or more of these defects in different permutations, e.g. *Tridosha* is defect in all three principle which are not balanced, may be excess (hyper function) or deficiency (hypo function) of each component which needs to be corrected by adopting ayurvedic principles of treatment. Ayurvedic remedies to cure this malady include,

- a. Massage therapy: abhyanga with sesame oil daily, warm oil for feet & marma therapy (vital junction point’s treatment),
- b. Aroma therapy with mixture of warm, sweet & sour aromatic oils of basil, orange & rose for Vata purification,
- c. Regular exercise, yoga & meditation for at least 30 minutes daily between 6 am to 7 am,
- d. Consume all 6 types of tasting foods (sweet, sour, salt, bitter, pungent & astringent) and
- e. Facilitate well ventilated bed room without direct blow of the air. Ayurvedic medicine with its natural & traditional base has the potential to provide remedies to the many challenging health issues like drug withdrawals, adverse drug reactions and economic disparities without many side effects. Traditional, Complementary and Alternative Medicine

(TCAM) delays in seeking help from the allopathic practitioners and related health facilities by healing or slowing the progression of disease.

**Significance of ayurvedic medicine:** Ayurvedic methods can be applied to any disease of present day human life; few scientifically proven examples are outlined below.

1. Guidelines of Swasthavritta in ayurveda are remedies for obesity, which addresses & advocates that.

a. the obsession & compulsion for food intake should be strictly controlled; avoid sweet, salt & oily food in regular diet; avoid curd and take butter milk; boil and drink warm water;

b. avoid day time sleep,

c. walking, swimming, cycling etc;

d. ayurvedic medicines like Triphala churna or guduchi churna at bedtime with honey/ Brihat Pancha Moola or amla powder can be used.

2. According to ayurveda, sleep disorders are caused by tridosha, which result in impaired psychological tendencies. Lifestyle changes in accordance with nature cause enthusiastic, vivacious, regular, excitable & quick-change in individual mood, hence mind body practices have to be adopted for good sleep, like regular exercise, yoga & meditation; limiting toxins containing tobacco, alcohol, tea & coffee; and taking right food at right time in right amount.<sup>[4]</sup>

**YOGA SYSTEM OF MEDICINE:** A person with objective of achieving a physiological, psychological & spiritual goal. Sanskrit meaning of yoga is 'union' indicating integration of body, mind & soul. It is one step ahead of WHO's definition of health by adding 4th dimension to the health i.e., concept of soul. Yoga is divided into eight types viz., Bhakthi, Jnana, Karma, Raja, Hatha, Kundalini, Manthra & Purna yogas with specific purpose, it serves and involves eight principles viz., yuktha sikshana, bheda, desha, deha, kaala, vritti, shakthi & marga and methods involved are also eight types viz., asana, pranayama, bandha, yama, niyama, prathyahara, dharana & dhyana. Many a times it's quoted as 'astanga yoga. Yama and niyama are the principles that concern with personal conduct and social life.

Five principles of Yama Ahimsa (non-violence) 2. Satya (truthfulness) 3. Asteya (non-stealing) 4. Brahmacharya (abstinence) 5. Aparigraha (non-collectiveness).

**Five principles of Niyama** 1. Shaucha (cleanliness) 2. Santosha (satisfaction) 3. Tapas (austerity) 4. Swadhyaya (Good literature, knowing about self) 5. Ishwarpranidhana (dedication to supreme God) Asana is a sitting yoga practice in a particular posture steadily to improve stability and comfort at physical and mental health. Pranayama is a breathing exercise to control breathe or respiratory process. Pratyahara is yogic practice which means withdrawal of senses from sense organs and withdrawal of external surrounding in order to control mind. Observation, studying good books are some practices which improves for control of mind. Bandha and Mudra involves manipulation of certain semi-voluntary and involuntary muscles in the body which results in voluntary control and toning up of internal organs. Shatkarma/Kriya is cleansing or purification process which cleanse the specific organs in the body by detoxifying them using six actions namely Neti (neither this nor that), Dhauti (purification of oesophagus and stomach), Basti (cleansing of lower abdomen, colon), Trataka (fixing eyes on some object), nauli (cleansing of abdomen by turning abdominal muscles) and Kapalabhati (forehead and all other organs under skull to brighten by breathe exercise).

### **Significance of yoga**

Yoga not only limited to physical posture, breathing exercise or meditation but gives direction to food & eating habits; rejuvenation & recreational means; thinking & conduct. Yoga is a way of life, with its 5 components viz., Ahara (food), Vihara (relaxation), Achara (conduct), Vichara (thinking) & Vyavahara (behavior/action) should be adopted to promote overall championship of health.

**UNANI SYSTEM OF MEDICINE:** Greek philosopher Hippocrates created Unani system. Aristotle Greek philosopher ("Father of Natural history). This greek origin system carried to persia (Iran) where it improved by Arabian Physician. This system is based on Hippocrates theory of four humours i.e. Blood, phelgm, yellow bile, black bile. Pythagorian theory of four proximate qualities ie. States of living body like hot, cold, moist, dry (representsd by earth, water, fire and air) The greek ideas were put by Arabian physicians as seven working principles (Umar-e-Tabia) it includes elements: temperaments, humours, organs, life, spirit, energy, and actions. (it is responsible for health and disease condition). Unani system treating cause of disease and not its symptoms. History of patient recorded i.e. pulse reading, urine, stool examination. Disease is caused due to the imbalance between humours and accordingly

treatment is given. Polyherbal formulations are used. Other name are Arab medicine, Greco-Arab medicine, Loniah, Islamic medicine.<sup>[5]</sup>

Unani system of medicine is a medical system which deals with management of health and diseases. It provides preventive, promotive curative and rehabilitative health care with holistic approach. Hippocrates emphasized on natural cause of disease and recorded it in medicine knowledge to set the grounds for medicine and to develop as a systematic science. Unani system came to in Bharat in eighth century. India facilitate the growth and development of Unani system by recognising its utility and scope. The strength of Unani system of medicine is its holistic approach. For healing it consider individuals Pshycho – physical well being.<sup>[6]</sup>

Unani medicine system prescribed large number of drug for preventive purpose. It is used in healthy people when they enter in middle age period 40 to 50 years. Drugs are administered accompanied with precaution of not using cold and food and drink. Honey and saffron are example of prophylactic medications to protect the body from ill-effect of cold climate. Some prophylactic drugs are Glycyrrhiza glabra, Coriandrum sativum.

**Regimenal Therapy:** Regiman means systemic plan or treatment or therapy. Treatment through regimen by which care of sick person is taken and maintain general health of person. It comprises mostly non medicinal procedures by which lifestyles for preservation of health and treatment of disease are modulated. These includes changes in diet, physical exercise, lifestyle modification and measures to eliminate the morbid humours from the body or divert them by Cupping, Massage. Treatment is adopted when prevention fails and disease occurs.

**Pharmacotherapy:** According to Unani System of Medicine, the choice of drugs for treatment is governed by three laws: i. Quality of drug in terms of Temperament ii. Quantity of drugs interms of its weight and potency iii. Time of administration. Selection of drug depends on the nature and type of the disease. Surgery is also a part of Unani system of medicine.

**Drugs:** Natural sources drugs are used in Unani System Medicine. Unani drugs act by their temperament, basic qualities like hot, cold, dry, wet. Different dosage form of Unani medicine are tablets, pills, decoction, infusion, distillates, syrup etc.<sup>[6]</sup>

**Basic Principle:** According to the basic principles of Unani the body is made up of four basic elements i.e. Earth, Air, Water, Fire which have different Temperaments i.e. Cold, Hot, Wet, Dry. They give rise, through mixing and interaction, to new entities. The body is made up of simple and complex organs. They obtain their nourishment from four humors namely- blood, phlegm, black bile and yellow bile. These humors also have their specific temperament. In the healthy state of the body there is equilibrium among the humors and the body functions in normal manner as per its own temperament and environment. Disease occurs whenever the balance of humors is disturbed.

In this system also prime importance is given for the preservation of health. It is conceptualized that six essentials are required for maintenance of healthy state. They are i. Air, ii. Food and drink, iii. Bodily movements and response, iv. Psychic movement and repose, V. Sleep and wakefulness and vi. Evacuation and retention. The human body is considered to be made up of seven components, which have direct bearing on the health status of a person. They are 1. Elements (*Arkan*) 2. Temperament (*Mijaz*). 3. Humors (*Aklat*) 4. Organs (*Aaza*) 5. Faculties (*Quwa*) 6. Spirits (*Arwah*). These components are taken in to consideration by the physician for diagnosis and also for deciding the line of treatment.<sup>[7]</sup>

**Diagnosis:** Examination of the pulse occupies a very important place in the disease diagnosis in Unani. In addition examination of the urine and stool is also undertaken. The pulse is examined to record different features like- size, strength, speed, consistency, fullness, rate, temperature, constancy, regularity and rhythm. Different attributes of urine are examined like odor, quantity, mature urine and urine at different age groups. Stool is examined for color, consistency, froth and time required for passage etc.<sup>[7]</sup>

**Treatment:** Disease conditions are treated by employing four types of therapies- a- Regimental therapy, b-Dietotherapy, c-Pharmacotherapy and d- Surgery. Regimental therapy mainly consists of drug less therapy like exercise, massage, turkish bath, douches etc. Dietotherapy is based on recommendation of patient specific dietary regimen. Pharmacotherapy involves administration of drugs to correct the cause of the disease. The drugs employed are mainly derived from plants some are obtained from animals and some are of mineral origin. Both single and compound preparations are used for the treatment.<sup>[7]</sup>

**SIDDHA SYSTEM OF MEDICINE:** Siddha medicine is a form of south Indian Tamil traditional medicine. The term ‘*Siddha*’ has come from ‘*Siddhi*’- which means achievement. *Siddhars* were the men who achieved supreme knowledge in the field of medicine, yoga or *tapa* (meditation)<sup>[7]</sup> The materia medica of Siddha system of medicine depends to large extent on drugs of metal and mineral origin in contrast to Ayurveda of earlier period, which was mainly dependent upon drugs of vegetable origin. According to the Siddha concepts matter and energy are the two dominant entities, which have great influence in shaping the nature of the Universe. They are called *Siva* and *Sakthi* in Siddha system. Matter cannot exist without energy and vice-versa.

**Diagnosis:** Diagnosis in Siddha system is carried out by the well -known ‘*ashtasthana pareeksha*’ (examination of eight sites) that encompasses examination of *nadi* (es) and *neer* (urine).(pulse), *kan* (eyes), *swara* (voice), *sparisam* (touch), *varna* (colour), *na* (tongue), *mala* (face).

**Principle:** Siddha system also follows ashtanga concept with regards to treatment procedures. However the main emphasis is on the three branches - *Bala vahatam* (pediatrics), *Nanjunool* (toxicology) and *Nayana vidhi* (ophthalmology). The therapeutics in this systems can be broadly categorized into *samana* and *sodhana* therapies. The vamana therapy has received attention of the Siddha physicians.

**Treatment Materia Medica:** One of the major characteristic features of Siddha materia medica is utilization of mineral and metal-based preparations to greater extent in comparison to the drugs of vegetable origin. The mineral and metal-based drugs in Siddha System are categorized under the following categories: 1. *Uppu (Lavanam)*- drugs that are dissolved in water and get decrepitated when put into the fire giving rise to vapor. 2. *Pashanam* : drugs that are water insoluble but give off vapors when put in to fire 3. *Uparasam*: Similar to pashanam chemically but have different actions. 4. *Ratnas and uparatnas*, which include drugs based on precious and semi-precious stones 5. *Loham* - metals and metal alloys that do not dissolve in water but melt when put in to fire and solidify on cooling. 6. *Rasam*: drugs that are soft, sublime when put in to fire changing into small crystals or amorphous powders. 7. *Gandhakam*: sulphur is insoluble in water and burns off when put into fire. From the above basic drugs compound preparations are derived. From the animal kingdom thirty-five products have been included in the materia medica.



**HOMEOPATHIC SYSTEM OF MEDICINE:** Homeopathy is a system of medicine born in Europe in the last part of eighteenth century. The homeopathic doctors use homeopathic medicines, which are prepared following a well-defined procedure, starting from substances derived from the mineral, herbal and animal worlds. The techniques of preparation of these drugs include the dilution of the raw material, in hydroalcoholic solutions or in other excipients, and the potentization of the product into different grades. In some cases, the dilution is so high that it is almost impossible to find one molecule of the original raw material. Term homeopathy is derived from the Greek words (*hómoios*: similar) and (*páthos*: suffering, disease). Homeopathy has a holistic approach to healing, with as its central tenet that “like cures like” (in Latin: *similia similibuscurentur*). Homeopathy has its own views on illness, its own diagnostic and treatment principles, as well as products and practices. Established in 1796 by the German physician Samuel Christian Hahnemann, it treats patients with heavily diluted preparations of substances which in their undiluted form are thought to cause effects similar to the symptoms presented. Homeopathic medicinal products are also used in other therapeutic approaches with a different epistemological and methodological status, such as *anthroposophic medicine*, *homotoxicology/antihomotoxic therapy* and *isotherapy*. Homeopathy is widely used in all WHO Regions. The national regulatory framework and the place of homeopathy within the health care system differ from country to country, but the use of homeopathic medicines, mostly as non-prescription medicines, is growing in many parts of the world. The exact size of the homeopathic medicines market in economic terms, is not well known, but sales data reveal that homeopathic medicines represent a significant part of medical economies. Despite the growing use of homeopathic medicines worldwide, few of the WHO Member States regulate these medicines. It is usually taken for granted that the safety of homeopathic medicines should not be a major concern as these medicines are often highly diluted when administered. However, this is not always the case. Moreover, the variety of materials used (medicinal plants, animal and human materials, pathogens as well as minerals and chemicals) and other technical aspects of the production and manufacture of homeopathic medicines may constitute potential risks to their safety. Adverse events occurring during homeopathic treatment are rarely attributed to the homeopathic medicine itself. However, safety assessment should also consider possible impurities of the source material or contamination and failures of good manufacturing practice. Furthermore, because many homeopathic medicines can be purchased as non-prescription medicines in community pharmacies and health stores, without consultation with a healthcare provider, it has become increasingly important to provide sufficient and



accessible information on such medicines. Although homeopathic medicines are generally assumed to be benign, the level of authorization, appropriate labelling and quality assurance should take into consideration its extensive use, also within vulnerable populations such as the elderly, pregnant women and children. In recent years there have been a number of calls on WHO to support efforts to regulate the safety of homeopathic medicines.<sup>[8]</sup>

## CONCLUSION

This discussion regarding scientific merits, health benefits and cost-effectiveness of AYUSH medicine. For instance, the property of low or no side-effects is often considered as a merit of traditional medicine that drives its acceptance in the community. The drug should be the last rather than first mean of treatment, beginning with the natural healing method like AYUSH. The rich nutrient food intake will provide maximum protection against not only infections, asthma, and allergies.

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