

UNIT-7

Basic principles involve in the traditional System of medicine

Points to be covered in this topic

- ❑ AYURVEDIC SYSTEM OF MEDICINE
- ❑ SIDHHA SYSTEM OF MEDICINE
- ❑ UNANI SYSTEM OF MEDICINE
- ❑ HOMEOPATHIC SYSTEM OF MEDICINE
- ❑ METHOD OF PREPARATION OF AYURVEDIC
 - ❖ Arista and Asava
 - ❖ Gutika
 - ❖ Taila
 - ❖ Churna
 - ❖ Lehya
 - ❖ Bhasma

7.1 AYURVEDIC SYSTEM OF MEDICINE

7.1.1 Introduction

The word Ayurveda has been derived from two words: **Ayush** means 'life' and **Veda** means 'science'; 'hence', Ayurveda 'is the science of life'. The Ayurvedic system of medicine began in the **Vedic era**, which was approximately 5000 years ago.

7.1.2 Objectives

The main objective of Ayurveda is the **maintenance and promotion of positive health and the cure of disease** through medicine, dietary restrictions, and a regulated lifestyle.

7.1.3 Basic principles of ayurveda

Ayurveda is based on the following principles: -

- a) Panchamahabhutas
- b) Tridosha
- c) Panchsheel

a) Panchamahabhutas

According to Ayurvedic philosophy, all living and non-living things are composed of five fundamental elements, which are Prithvi (Earth), Jala (Water), Teja (Fire), Vayu (Air), and Aakash (Ether).

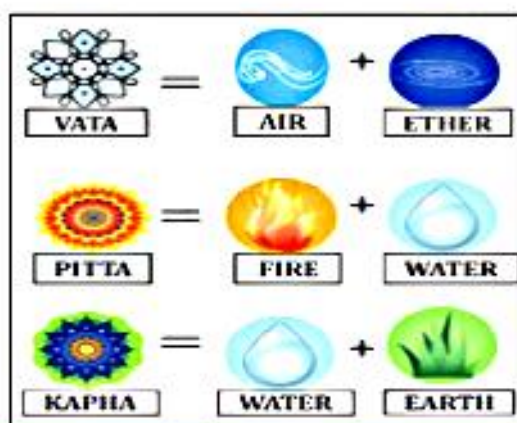
A combination of these elements is referred to as the Panchamahabhutas.

The Panchamahabhutas are the five basic elements that form the foundation of all cosmic creation, according to Hinduism.

a) Tridosha

There are three doshas in the body. They are **Vata, Pitta, and Kapha**. The philosophy of Ayurveda is based on the belief that every individual is unique and has their own specific constitution, or "**dosha**."

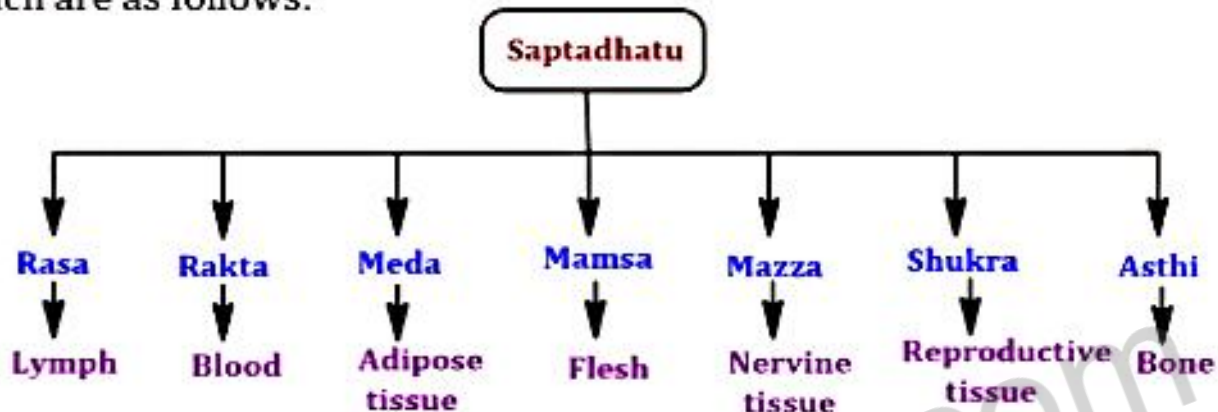
There are some special areas in the body in which each dosha predominates, namely:



- The large intestine for Vata
- Digestive organs for Pitta
- The chest for Kapha

It is believed that they are in harmony with each other, but in every human being one of them is dominating which, in turn is called as the Prakruti of that person.

Tridosha exists in the human body in seven forms called **Saptadhatu**, which are as follows:



a) Panchsheel

When Tridosha, Saptadhatu, and Mala are in balance with each other, it is called a healthy condition, while imbalance causes a pathological condition. Ayurvedic therapeutics is based on five pharmacological principles (Panchsheel) of the drug.

Pharmacological principles of Panchsheel:

1. **Rasa** - This describes the taste or essence of a herb, which can be pungent, astringent, sweet, sour, salty, or bitter.
2. **Guna** - This describes the attributes **or** features of a herb, including as hot or cold, oily or dry, light or heavy, etc. i.e. physicochemical properties of drug.
3. **Veerya** - This describes the herb's vitality or power. It signifies whether the herb causes the body to get warmer (ushna) or colder (sheetal).
4. **Vipaka** - This describes the herb's effects after digestion (post digestive effect). Vipaka comes in three varieties: astringent (kashaya), pungent (katu), and sweet (madhura).
5. **Prabhava**: This describes a certain plant action (pharmacotherapeutic action).

7.2 SIDHHA SYSTEM OF MEDICINE

The Siddha system of medicine is one of the oldest systems of medicine in India. It is believed that it was developed by the Siddhars, who were spiritual healers and mystics. Most Siddha literature is written in Tamil.



The term Siddha means 'achievements' and Siddhars means 'perfection' in life or heavenly bliss.

The origin of Siddha medicine is often attributed to the sage Agasthya, who is considered one of the founders of this system. In this system, mainly **minerals and metals are used**, but sometimes vegetables and animal products are also used.

7.2.1 Objectives

Siddha medicine aims to **restore energy balance** in the body, **prevent diseases**, and promote overall well-being through therapies, remedies, and lifestyle changes.

7.2.2 Basic principles of Siddha

The Siddha system of medicine focuses on the belief that the human body is made up of **five elements: earth, water, fire, air, and ether**. It emphasizes maintaining a balance between these elements to achieve optimal health.



The system also recognizes the existence of energy channels in the body known as 'Nadis', and the flow of energy known as 'Prana'. It is believed that any disruption in the flow of prana leads to illness, and the aim of Siddha medicine is to restore this balance.

Table 7.1: A few natural drugs are used in the Siddha system of medicine.

HERB	SCIENTIFIC NAME
Abini	<i>Papaver somniferum</i>
Ethi	<i>Strychnos Nux-vomica</i>
Alari	<i>Nerium indicum</i>
Gomathai	<i>Datura stramonium</i>

7.3 UNANI SYSTEM OF MEDICINE



Hippocrates

The Unani system of medicine is a traditional and holistic approach to healthcare that originated in ancient Greece and was refined in Persia (Iran) by Arabian physicians.

The foundations of the Unani system can be traced back to the renowned Greek physician **Hippocrates**, who is considered the "**Father of Medicine.**" His teachings focused on the correlation between health and the balance of four humors - **blood (Dam)**, **phlegm (Balgham)**, **yellow bile (Safia)**, and **black bile (Sanda)**.

Aristotle, another renowned Greek philosopher, also made significant contributions to this system of medicine. His work in **natural history** greatly influenced the understanding of the human body and its ailments within the Unani tradition.

7.3.1 Objectives:

The Unani system of medicine aims at treating the cause of disease, not its symptoms. Other objectives include restoring and preserving health, preventing diseases, and promoting well-being through a holistic approach that considers the individual's physical, mental, emotional, and spiritual aspects.

7.3.2 Various types of treatment are employed in the Unani system of medicine, such as:

- a) Ilaj-bit-Tadbeer (reimmental therapy)
 - b) Ilaj-bit-Ghiza (dietotherapy)
 - c) Ilaj-bit-Dawa (pharma co therapy)
 - d) Jarahat (surgery)
- **Regimental therapy includes** diuresis, Turkish baths, massage, emesis, exercise, leaching, etc.
 - **Dietotherapy includes** the administration of a specific diet or regulating the quality and quantity of food.
 - **Pharmacotherapy includes** the use of naturally occurring drugs (plants, animals, and minerals) and time-to-time surgery.

7.4 HOMEOPATHIC SYSTEM OF MEDICINE

The word homoeopathy is derived from the Greek words "homoios," meaning "like," and "pathos," meaning "treatment." The German physician and chemist **Samuel Hahnemann** created the homoeopathic medicine system in the eighteenth century. He proposed that the cause of the disease itself could be used for its treatment.



Dr. Samuel Hahnemann (1755–1843) was a German scientist known as the father of homoeopathy. Hahnemann forwarded the laws of similars, i.e., "like cured by like" (Similae similibus curentur).

7.4.1 Objectives of homeopathy system of medicine

- Safe and natural treatment
- Long-term healing
- Preventive healthcare
- Treat the whole person
- Individualized treatment
- Stimulate the body's self-healing abilities

7.4.2 Basic principles of Homeopathy

There are 7 basic principles of Homeopathy:

1. Concept of Individualization:

Diseases affecting individuals can't be similar.

2. Principle of similia: "Similia Similibus Curantur"—like be

cured by like. No two patients get the same remedy, even though they may have the same disease.

1. **Principle of Simplex:** Only one single, simple medicine at a time can be administered.

2. **Principle of minimum dose:** minimum dose of medicine at a time.

1. **The law of proving:** if a drug produces similar symptoms in a healthy person as those in a diseased person.



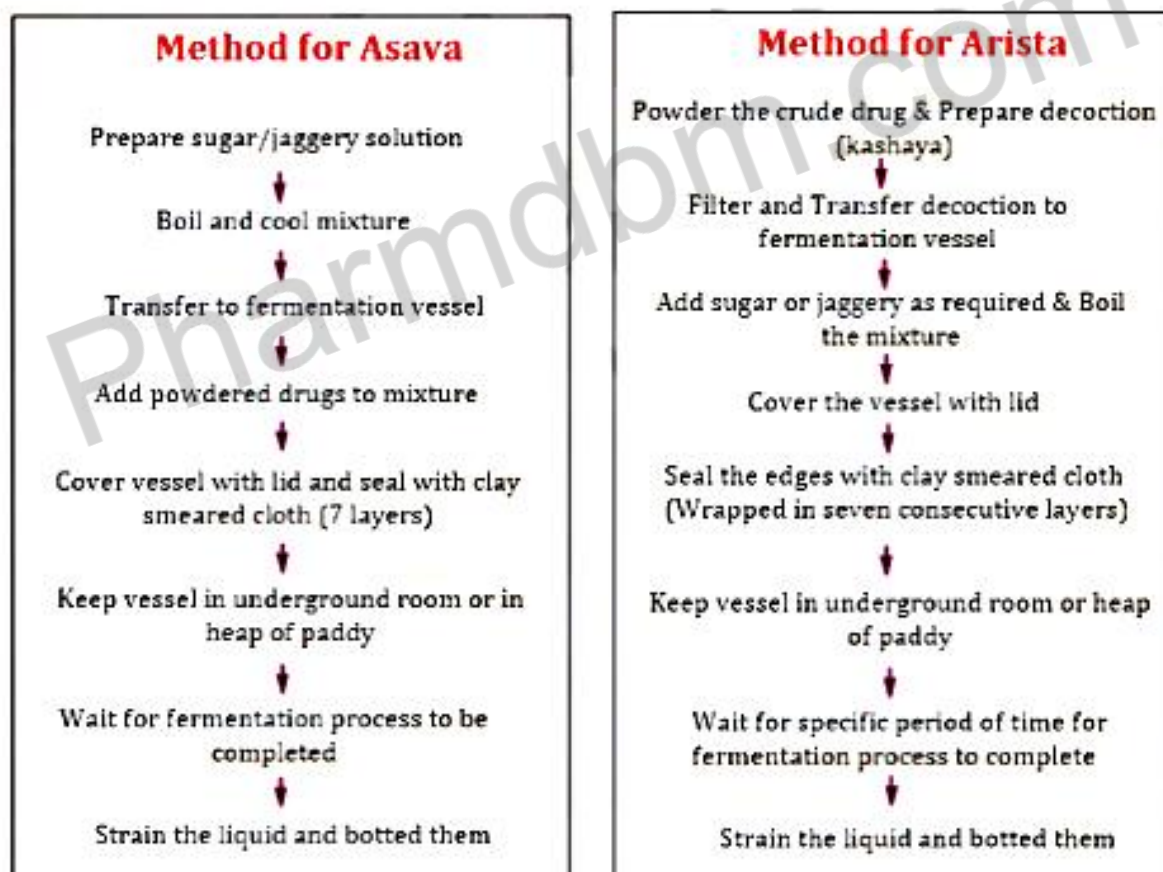
1. **Law of Potentization/Dynamics:** Subsequent doses are lowered, but the potency is increased. This procedure was called potentiation (dilution).
2. **Vital force:** It is a dynamic power that preserves life force.

7.5 METHOD OF PREPARATION OF AYURVEDIC FORMULATIONS

7.5.1 Arista and Asava

Asavas and aristas are made by soaking the drugs, either in powder form or in the form of decoction (kasaya), in a solution of sugar or jaggery for a specified period of time, during which they **undergo fermentation**, generating alcohol, thus facilitating the extraction of the active principles contained in the drugs.

Method of preparation for Asava and Arista



e.g.- **Asavas:** Vasakasava, Punarnavasava

Aristas: ashokaista, Dashamoolarista

7.5.2 Gutika

Gutika are available as **medicated pills**, prepared by combining vegetables, minerals, or animal drugs together. Gutika should be consumed within two years.



Method of preparation for Gutika

The drugs of plant origin are dried and made into fine powders separately, and minerals are made into bhasma or sindura. These are put into a khalva and ground to a soft paste with the prescribed fluids. When the mass is properly ground and is in a condition to be made into pills, sugandha dravyas, like kasturi and karpura, which are included in the formula, are added and ground again. . The criterion to determine the final stage of the formulation before making pills is that it should not stick to the fingers when rolled. Pills may be dried in shade or in the sun, as specified in the texture.

e.g.: - Lahsunadi gutika, Raj gutika, Pranda gutika, Marma gutka etc.

7.5.3 Taila

Taila's or medicated oils are prepared by boiling the oil with kashaya (decoction) and Kalka's (paste) of the drugs as prescribed in the formula. Their properties and efficacy are similar to those of herbal medicines, which contain the same active ingredients. Taila's are absorbed into the skin and provide local healing and relief by penetrating deep into the tissues.



Taila

Method of preparation of Taila

Kalkas (a fine paste of drug), Drava (liquid juice or decoction), and Sneha (oil) are added and mixed together. It is boiled and stirred continuously to prevent the adherence of kalka to the pot. When the taila is cooked through, froth forms on the oil's surface. The cooked material is strained properly and packed in well-closed bottles. Salts can be added only after the preparation is strained and mixed properly.

e.g.- Bhringaraja Taila, Maha Narayan Taila.

7.5.4 Churna

Churna is a term used in Ayurvedic medicine to describe a dosage form that consists of a fine powder of one or more drugs. These drugs can be any dried part of a plant, including the stem, leaf, root, bark, fruit, or any other part. Churna is usually taken orally, either by mixing it with water or other liquids or by taking it in the form of capsules or tablets.



Churna

Method of preparation for Churna

To prepare Churna, the drug was cleaned properly to remove impurities. Dry the drugs completely after that Pulverize or grind the dried drugs into a fine powder. Sieve the powdered drugs to remove coarse particles.
e.g:- Triphala Churna, Trikatu churna, and Sudarshan Churna.

7.5.5 Lehya

Lehya is a traditional Ayurvedic preparation in which a **semisolid mixture** of drugs is prepared by adding either sugar, jaggery (gur), or sugar candy to a prescribed drug juice or decoction.



Lehya

Method of preparation for Lehya

Dissolve jaggery, gur, or sugar candy in a liquid. Heat the liquid and stir continuously to prevent burning. Gradually add powdered drugs and stir to form a homogeneous mass. Pour hot ghee or oil into the mixture while stirring. Turn off the heat source and let the mixture cool down.

e.g:- Kutajavaleha, Draksavaleha, Vasavaleha, Bilvadileha, and Surnava leha.

7.5.6 Bhasma

Bhasma is a traditional Indian medicine that uses powdered forms of drugs prepared by calcination (heating the solids in air to change their original form) of metal, minerals, or animal products.



Bhasma

Preparation of Bhasma includes two methods such as

- I. Shodhana
- II. Marana

Method of preparation for Bhasma:

Sodhana

The process of purification is called sodhana in Ayurveda. The purification process is of different types and depends upon the type of drug. One is Samanya Sodhana, and another is Visesa Sodhana. Samanya sodhana is applicable to a large number of metals or minerals by heating the metals and immersing them in gomutra, taila, takra, etc.

Marana

This stage is regarding the preparation of bhasma. The drug that was purified by the sodhana process is ground with the juices of the specified plants or decoction of drugs mentioned for a particular mineral or metal in a khalva. After the specified period of time, small cakes (cakrikas) are made and dried well under sunlight. The dried cakes are kept on a shallow earthen plate in a single layer and closed with another plate. The edges of the plates are wound with clay-smear cloth in seven consecutive layers and dried. The closed earthen container is kept in a pit, half filled with cow dung. After that, the remaining portion of the pit is filled with cow dung cakes, and fire is put on all the sides. Once the burning is over, it is allowed to cool, and the earthen container is removed. The contents of the earthen container are taken out and ground into a fine powder in a khalva. The process of marana is repeated as many times as prescribed in the procedure. The fine powders are packed in airtight glass or earthen containers.

e.g:- Tamrabhasma, Pravala bhasma, Mukta bhasma, Suvarna bhasma and shankha bhasma.