

## 2) 1.1.4.2. Unani System of Medicine

Unani (or **Yunani** or **Unani-tibb**) is a traditional medicine system practiced in India and Indian subcontinent. It refers to practice of **Graeco-Arabic** medicine, which relies on the teachings of **Hippocrates** and **Galen** (physicians of Greece and Rome, respectively). The Unani medicine was developed into an elaborate medical system by **Rhazes** (Arab and Persian physicians).

The base of Unani medicine system is formed by the concepts of four humours, i.e., **Phlegm** (Balgham), **Blood** (Dam), **Yellow bile** (Safra), and **Black bile** (Sauda).

### History

The history of Unani healing started from **Claudius Galenus** of Pergamum (who lived in the 2<sup>nd</sup> century of Christian Era) and from Ancient Irania Medicine. But Unani medicine as a healing system was introduced by the **Avicenna** in the west. **Hakim Ibn Sina** described the same in his medical encyclopaedia, **The Canon of Medicine**.

Unani medicine first arrived in India in the 12<sup>th</sup>-13<sup>th</sup> century of Christian Era when the Delhi Sultanate was established here (1206-1527 CE and Muslim ruled over North India and then thrived under the Mughal Empire. **Alauddin Khilji** had many famous Hakims/Unani physicians in his royal courts. In further years, **Alauddin Khilji** took help from Indian Ayurvedic physicians and developed Unani system and Unani literature in India.

### Principles of Unani System of Medicine

The principles of **Hippocrates** formed the base of Unani medicine system. **Hippocrates** laid the facts that disease is a natural process, symptoms are the reactions that body produces towards the disease, and physician's role is to help the natural forces of the body. He introduced the method of checking patient's medical history. He also brought the **Humoral Theory**, which is his most essential contribution towards the medical kingdom.

The components whose loss in human body can cause a disease or even death are as follows:

- 1) **Al-arkan** or **al-anasir** (Elements),
- 2) **Al-mizaj** (Temperament),
- 3) **Al-akhalt** (Humours or body fluids),
- 4) **Al a'za'** (Organs or members),
- 5) **Al-arwah** (Pneuma or vital spirit),
- 6) **Al-quwa** (Faculties or Powers), and
- 7) **Al-at'al** (Functions).

Besides the above mentioned seven causes, given below are the **other causes** which influence the human body:

- 1) Atmospheric air,
- 2) Foods and drinks,
- 3) Physical or bodily movement and repose,
- 4) Mental or psychic movement and repose,
- 5) Sleep and wakefulness, and
- 6) Evacuation and retention.

### Humoral Theory

As per the **Humoral Theory**, four humours, i.e., **Dam** (blood), **Balgham** (phlegm), **Safra** (yellow bile), and **Sauda** (black bile) make up the human body. Depending on the mass of these four humours in a human body, their nature is expressed by the terms **sanguine** (for blood), **phlegmatic** (for phlegm), **choleric** (for yellow bile), and **melancholic** (for black bile). The nature of four humours is that blood is hot and moist, phlegm is cold and moist, yellow bile is hot and dry, and black bile is cold and dry. A person's health condition can be predicted by his/her humoral composition.

**Quwwat-e-Mudabbira** (medicatrix naturae) is a power of self-preservation or adjustment present within the body to maintain humoral balance. Deterioration of this power causes an imbalance in the humoral composition, thus resulting in a diseased state. The Unani physicians rely on this power. A person's health can be put back to normal by using Unani medications which help the body to recover the power to its optimum level, and thus, re-balance the humoral composition. Proper diet and digestion also supports in maintaining humoral composition.

### Diagnosis

Unani system emphasises on disease diagnosis through **Nabz** (pulse), which is a rhythmic expansion of arteries that can be felt by touching with fingers. The system also utilises diagnosis techniques through examination of **Baul** (urine), **Baraz** (stool), etc.

### Treatment

Unani medicine system follows the treatments mentioned below:

- 1) **Ilajbil Tadbeer (Regimental Therapy)**: This therapy involves venesection, cupping, diaphoresis, diuresis, Turkish bath, massage, cauterisation, purging, emesis, exercise, leeching, etc.
- 2) **Ilajbil Ghiza (Dietotherapy)**: This therapy involves having proper diet or regulating the food quantity and quality for treating some particular diseases.



- 3) **Ilajbil Dawa (Pharmacotherapy):** This therapy involves the use of drugs of plant origin. However, drugs obtained from animal or mineral sources can also be used.
- 4) **Ilajbil Yad or Jarahat (Surgery):** This therapy was used by the ancient physicians who developed this technique, and also various surgical instruments and techniques.

Raw form of single drugs or their combinations are preferred over compound formulations by the Unani medicine system. The compound formulations treat many complex and chronic diseases; still Unani system prefers single drugs. Unani medications are easily available due to the vast Materia Medica of Unani system. Since the crude natural or herbal drugs used in Unani system are toxic in nature, they are processed and purified by various techniques to eliminate the side effects they might produce; thus, Unani medications are representative of life. Unani medications have an advantage of patient compliance, thus the patients immediately recover and also the risk of drug reactions reduces.

### 1.1.4.3. Siddha System of Medicine

Siddha medicine system was founded by the **Dravidian** culture of the pre-Vedic period. It is the oldest medicine system, which utilises drugs obtained from vegetables. Siddha medicine system deals with the human body as well as with the inner soul. This medication system should not be used for earning money as it is a divine art based on truth.

#### History

Siddha medicine system is one of the ancient traditional systems practiced in India. The word **Siddha** originated from **Siddhi** (an object to be attained or perfection of heavenly bliss). Siddhi signifies **8 supernatural powers**, i.e., **Ashtama Siddh**, and **Siddhars** are the people having such powers. The various works of the authors of Siddha treatises (Sattaimuni, Yugimuni, Macha Muni, Kakabusundar, etc.) are currently available and also practiced.

#### Principles of Siddha System of Medicine

The universe is made up of **matter** and **energy** (two essential entities). The Siddhas call them **Siva** (male) and **Shakti** (female, creation). Matter cannot exist without energy in-built in it and *vice versa*. Matter and energy co-exist and cannot be separated. There are **5 primitive elements (bhutas)**, i.e., **mun** (solid), **neer** (fluid), **thee** (radiance), **vayu** (gas), and **aakasam** (ether). These elements should not be confused with modern chemistry. Different proportions of them are present in every substance. Earth, water, fire, air, and ether are the manifestations of these elements.

The human body is made up of different combinations of these elements. There are 3 substances (**dravyas**), i.e., **vatham**, **pitham**, and **karpam** which facilitate the body's physiological functions. The dravyas co-exist and function mutually in each and every cell of the body. The tissues are called **dhatu**s. Imbalances in the equilibrium of these dravyas cause diseases.

#### Tridoshas According to Siddha Medicine

All the body functions (physical, mental, and emotional) are controlled by the tridoshas:

- 1) **Vatham**
  - i) It is dry, light, cold, and motile.
  - ii) It is formed by aakasam and vayu.
  - iii) It controls the nervous actions (movement, activity, sensation, etc.).
  - iv) It predominates in the bone.
  - v) It dominates in first one-third phase of life when activities like growth, sharpness of function of sense are greater.

2) **Pitham**

- i) It indicates heat.
- ii) It is formed by thee.
- iii) It controls the metabolic activity of the body, digestion, assimilation, warmth, luster, intellect, etc.
- iv) It predominates in the tissue blood.
- v) It dominates in the second one-third phase of life.

3) **Karpam**

- i) It is smooth, firm, viscid, and heavy.
- ii) It is formed by munn and neer.
- iii) It controls the stability of body such as strength, potency, and smooth working of joints.
- iv) It predominates in other tissues.
- v) It dominates in the last one-third phase of life.

Given below are the 7 dhatus:

- 1) **Rasa** (lymph),
- 2) **Kurudhi** (blood),
- 3) **Tasai** (muscle),
- 4) **Kozhuppu** (adipose tissue),
- 5) **Elumbu** (bone),
- 6) **Majjai** (marrow), and
- 7) **Sukkilam** and **artavam** (male and female hormones).

**Diagnosis**

The diagnostic techniques practiced in Siddha system rely on "clinical acumen" of the physicians, thus, is different. The physicians diagnose a patient by **eight types of examinations**, which involve observing the patient's tongue, complexion, speech, eyes, palpitation, urine, stool, and lastly the pulse. Physicians practicing Siddha medicine system also employ the modern diagnostic techniques.

**Treatment**

The drugs used for treating imbalance of tridoshas are made up of the 5 elements. Equilibrium is restored by substituting a drug of the same constituent (guna). The imbalance is corrected by substituting with a drug of opposite nature. Some **examples** are vatham imbalance is cold and dry, so the treatment involved will be warm and oily; for inactivity of limbs, massage and activity are prescribed; warmth is produced due to increased pitham dosha, thus sandalwood is administered either internally or externally to decrease pitham.

Given below are the 5 types of vayus:

- 1) **Prana**: Present in mouth and nostrils (inhaled); aids in ingestion.
- 2) **Apana**: Present at anal extremity (expelled); aids in elimination and expulsion.
- 3) **Samana**: Equaliser; aids in digestion.
- 4) **Vyana**: Aids in blood and nutrient circulation.
- 5) **Udana**: Present in the upper respiratory passages.

**Materia Medica**

Siddhas obtained clarified and instinctive intelligence from yogic powers. They used this knowledge to explore the nature and exploit the natural resources to serve humanity.



They worked on the characteristic features of the products obtained from plants, animals, metals, and minerals. They wrote their works in poetic forms for future use of children. The students of Siddha medicine obtain knowledge about drugs, purification, processing, heat application, fixing dosage, toxicity, antidote, and clinical application from their Gurus, and this vast knowledge astounds the modern scientific world.

### Therapeutics

#### Mercury

Mercury holds a significant importance in Siddha medicine as it is used as a catalytic agent. Mercury is used with sulphur in a combination; sulphur controls the fluidity of mercury so that it gets converted into mercuric sulphite (insoluble in mineral acids).

Mercury is used in Siddha medicine system in the following 5 forms:

- 1) **Rasam** (mercury metal),
- 2) **Lingam** (red sulphide of mercury),
- 3) **Veeram** (mercury chloride),
- 4) **Pooram** (mercury subchloride), and
- 5) **Rasa chenduram** (red oxide of mercury is a poison, but when processed as **poorna chandrodayam** (by practicing Siddha becomes ambrosia).

#### Classification of Siddha Medicine

- 1) **Uppu (Lavanam)**: These drugs dissolve in water and when put into fire gets decrepitated giving off vapours (water soluble inorganic compounds). These have 25 varieties and are called **kara-charam**, salts, and alkalis.
- 2) **Pashanam**: These drugs do not dissolve in water and when put into fire give off vapours (water insoluble inorganic compounds).
- 3) **Uparasam**: These drugs do not dissolve in water. They are chemically similar to pashanam but their actions differ. **Examples** include mica, magnetic iron, antimony, zinc sulphate, iron pyrites, and ferrous sulphate.
- 4) **Loham**: These drugs are insoluble in water, melt in fire, and solidify on cooling. **Examples** include metals and mineral alloys such as gold, silver copper, iron, tin, & lead.
- 5) **Rasam**: These drugs are soluble in water, when put in fire undergoes sublimation, and changes into small crystals. **Examples** include mercury amalgams, mercury compounds, and arsenic.
- 6) **Gandhakam**: These drugs are insoluble in water, and burns off when put into fire.
- 7) **Ratnas and Uparatnas**: These have 13 varieties, such as coral, *lapis-lazuli*, pearls, diamonds, jade, emerald, ruby, sapphire, opal, *vaikrantham*, *rajavantham*, *spatikam harin mani*.

Some common preparations of Siddha medicines are:

- 1) **Bhasma** (calcined metals and minerals),
- 2) **Churna** (powders),
- 3) **Kashaya** (decoctions),
- 4) **Lehya** (confections),
- 5) **Ghrita** (ghee preparations) and **taila** (oil preparations),
- 6) **Chunna** (metallic preparations which become alkaline),
- 7) **Mezhugu** (waxy preparations), and
- 8) **Kattu** (preparation that are impervious to water and flames).

**Sulphur**

Sulphur is solidified by the Siddha method of purification to obtain calcined sulphur or red oxide of sulphur. It conserves the body in small doses. It acts as a diaphoretic and alterative (a drug used to alter the course of a disease). Therapeutically it is used as an external as well as internal remedy against skin diseases, rheumatic arthritis, asthma, jaundice, and blood poisoning.

**Arsenic**

Arsenic in purified and consolidated form is used against all fevers, asthma, and anaemia according to Siddha kalpa.

**Gold**

Gold is used as an alterative, nervine tonic, poison antidote, and a powerful sexual stimulant. Very little amount of it gets absorbed in the system. It should be taken care of that calcination of gold is freed from metallic state and luster; this ensures safe absorption in the system.

Thus, screening of these drugs and metallic minerals for their antiviral, immune stimulant, and immune-modulator activity can be done. Many HIV patients have taken Kalpha drugs for rejuvenation and long life. Therefore, it is believed that by thorough investigations of Kayakalpa therapy using modern parameters one can determine whether or not these drugs can be used for preventing or curing AIDS or other diseases.

**1.1.4.4. Homeopathic System of Medicine**

Homeopathic medications are prepared by successive dilutions with forcefully shaking and striking (**succussion**). It was believed by the Homeopaths that after each dilution the effect of medication is enhanced; and this preparation process was named **potentisation**. Dilution is carried on till the original substance completely fades away.

Before recommending any medicine, the Homeopaths ask the patients about their symptoms, physical and psychological state. Then they consult the **repertories** (homeopathic reference books) and select a medication based on the totality of the symptoms. Homeopathic medicines are considered safe and have no side effects. However, the patients are put to risk when Homeopaths advise them not to take conventional medicine (like vaccinations, anti-malarial drugs, and antibiotics).

**History**

Homeopathic medicine relies on the principle of *Similia Similibus Curanter*, i.e., **like cures like**. **Dr. Samuel Hahnemann** (a German physician) is the founder of this medicine system which is a complete healing system.

Regulation and prevalence of Homeopathy medicine system are different for different countries. Some countries practicing Homeopathic system do not require any legal regulations; while some other countries demand licence or degree from approved universities. In several countries, Homeopathy is covered to different extents by the national insurance coverage; while in other countries it is fully integrated into the national healthcare system. In many countries, the laws governing the regulation and testing of conventional drugs are not applied to Homeopathic medications.

**Principles of Homeopathy System of Medicine**

Every science guides the whole system by their some specific basic principles. Similarly, Homeopathy being a science of medical treatment has its own philosophy, and its therapeutics relies on certain principles which are much different from those of other school of medical science. **Hahnemann** discussed these fundamental principles in different sections of his medicine and philosophy as follows:

- 1) **Law of Similia:** Homeopathy medicine system relies on the therapeutic law, *Similia Similibus Curentur*, which means 'let likes be cured by likes'. In this



healing system, the patient is given such a medicine which will produce the same symptoms (as found in the patient) if given to a healthy person also. Thus, the symptoms of the patient are matched with the pathogenesis of the medicine; and the medicines which show greater degree of similarity, viz. *Simillimum* are selected and administered to cure the patient.

- 2) **Law of Simplex:** As per this law, simple and single drugs should be prescribed at a particular time. Thus, medicines act on healthy human beings individually and in simple form without the addition of any other substance.
- 3) **Law of Minimum:** As per this law, drugs are administered in minimum quantity because of hypersensitivity in disease. The drug action is always directed towards normal as a result of altered receptivity of tissue to disease stimuli. The medicines are required in minimum amount only to stimulate a reaction within the body. If given in large doses, physiological actions will occur within the body which would lead to undesirable side effects and organic damage. The smallest quantity of medicine helps it to reach the disease, which is of very subtle nature. A drug's healing action can be estimated by using minimum quantity of medicine so that no undesirable aggravation occurs.
- 4) **Drug Proving:** Drugs can be used therapeutically only if their healing power is known. A drug's healing power is its ability to produce disease symptoms when given to a healthy individual. A drug's healing power and curative properties can be known by its pathogenesis and can be determined by proving its effect alone on a healthy individual.
- 5) **Drug Dynamisation or Potentisation:** A disturbance or deviation in the normal harmonious flow of dynamic life forces is termed as a **disease**. Thus, the drug used for encountering a disease should also have dynamic action to act on the dynamic disturbance of life force. For this purpose, the drugs are dynamised or potentised by the process of **trituration** (for insoluble substances) or **succession** (for soluble substances). This redeems their dynamic curative power which was lying dormant within them.