CHAPTER - FOUR

INDIGENOUS NON-PROFESSIONAL SYSTEM
Since long back indigenous health care practices and its faith have always been an integral part of our culture. Human life and knowledge of preserving it, in the face of overpowering and brute physical and biological environment, must have come into existence almost simultaneously. It has to be so, as there can not be any other plausible explanation, other than this, to account for the continuity of human race and survival and its several highly developed cultures and civilisation. Ancient Literature shows that all of the famous culture of the past likes Egyptian, Babylonian, Jewish, Greek, Indus valley etc. have there own well-established and useful systems of medicine. When we compare indigenous system of medicine with allopathic medicine system it is found that it have less side effects than allopathic. It is also important that the fast development in research in these system, the more effective medicines are produced for various types of health disorders, even for recently emerged diseases like viral infection (Hepatitis B), cancer, AIDS and various deficiency disorders. Thus now the majority of people have developed their faith towards indigenous system of medicine. So the importance of these medicines can not be denied as majority of population in rural or tribal as well as urban area, rely heavily on it. According to an estimate of World Health Organisation (WHO) the indigenous medical practitioner plays important role as for as rural health care delivery is concerned.

The term Indian Systems of Medicine (ISM) covers both the systems, which originated in India and outside but got adopted in India in course of time. These systems are Ayurveda, Siddha, Unani, Homeopathy, Yoga and
Naturopathy. These systems have become a part of the culture and traditions of our country.

**ORGANISATIONAL SET-UP**

The Indigenous systems of medicine are administrated and organised by Directorate of "Indian System of Medicine and Homeopathy". The Central level Indian System of Medicine and Homeopathy is under the direct charge of Union Health Secretary, assisted by Additional Secretary (Health), Joint Secretary (ISM), Director (ISM), Adviser (ASYN), Four Deputy Advisers two for Ayurveda and one each for Unani and Homeopathy. Two Assistant Advisers one each for Ayurveda and Homeopathy, under Secretary (ISM), Deputy Director, Assistant Director and a number of Research Officers.

In India there are 2854 hospitals, 49353 beds, 22735 dispensaries, 609400 Registered Practitioners under the Indian System of Medicine and Homeopathy (1998).

**Table - 4.1**

<table>
<thead>
<tr>
<th>Facilities</th>
<th>Ayurveda</th>
<th>Unani</th>
<th>Siddha</th>
<th>Yoga</th>
<th>Naturopathy</th>
<th>Homeopathy</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1998</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S.No</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>01</td>
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<td>189</td>
<td>204</td>
<td>08</td>
<td>21</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(34)</td>
<td>(01)</td>
<td></td>
<td></td>
<td>(12)</td>
<td>(47)</td>
</tr>
<tr>
<td>02</td>
<td>Beds</td>
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<td>4157</td>
<td>168</td>
<td>201</td>
<td>733</td>
<td>9436</td>
</tr>
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<td></td>
<td>(1160)</td>
<td>(60)</td>
<td></td>
<td></td>
<td>(590)</td>
<td>(1810)</td>
</tr>
<tr>
<td>03</td>
<td>Dispensaries</td>
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<td>966</td>
<td>357</td>
<td>42</td>
<td>55</td>
<td>7037</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2093)</td>
<td>(55)</td>
<td></td>
<td></td>
<td>(201)</td>
<td></td>
</tr>
</tbody>
</table>

*Figures in bracket are of Madhya Pradesh

**Source:** Indian System of Medicine and Homeopathy in India -1998, Pub. by Planning and Evaluation cell, Department of ISM and Homeopathy, Ministry of Health and Family Welfare, Government of India, 1999. (Table No.1.2 & 1.3 Pp. 60 - 61 and Table 2.2 Pp. 112).
At the State level in Madhya Pradesh, Directorate of Indian System of Medicine and Homeopathy is functioning with a Director, assisted by two Joint Directors, three Deputy Directors i.e. two for Ayurvedic and one for Homeopathy, one Assistant Director and one Superintendent for Ayurvedic Dispensaries, one Administrative Officer and one Assistant Statistical Officer. Nine Divisional Officers are also functioning. Whereas 33 District Officers have been sanctioned, each under the charge of Superintendent - cum - District Ayurvedic Officer.

MADHYA PRADESH
ORGANIZATIONAL SET-UP

Director

↓
Joint Director (3)
Principals (8)

(Ayurved-2, Homeopathy-1) (Ayurved-7, Homeopathy-1)

Dy. Directors (5)
Ayur-2, Homeo-1, Unani-1, Gen. Admn.-1

Superintendent
Ayurveda
Dispensaries

Divisional Officers
(Ayurveda-9)

Asstt. Director
Office.Supdt.-3

Admin. Officer
Stat. Officer
Fin. Officer
Supdt. Pharm.
Ayur-2, Unani-1

Asstt. Stat Officer
Jr. Accs. Officer

Supdt. cum Distt. Ayurvedic Officer - 45

Hospital
Dispensaries

Under the indigenous system, health care delivery can be divided into two groups:

(I) **Indigenous professional system:** which are further divided as follows:

(a) Ayurveda

(b) Homeopathy

(c) Unani

(d) Other systems of treatment like Tibb, Siddha, Amchi and Yoga and Naturopathy.

(II) **Indigenous non-professional system or folk medicine:** There are a number of distinctions between these two medical systems. The indigenous professional system rooted in a well-organised system of medical knowledge and information, based on observations, experiments and clinical trials, while the indigenous non-professional system is a non-codified system and is locally developed. Unlike the professional one, a particular folk medical system is confined to a relatively small group of people. But it is not surprising to find some similarities between two non-professional system which prevail in two isolated areas. Thus, a single group, practising indigenous non-professional system, has a much wider geographic extension than professional systems. Unlike the practitioner of folk medicines, practitioners of indigenous professional medicine frequently receive former training and degrees and they also have their own professional organisations.

**AYURVEDA**

It is that knowledge of life which deals elaborately and at length with conditions beneficial or otherwise to the humanity, and, to factors conducive to the happiness, or responsible for misery or sorrow besides indicating measures
for healthful living for full span of life.

Ayurveda is also considered as 'Science of life'. Thus probably makes it the earliest medical science having a positive concept of health to be achieved through a blending or physical, mental, social moral and spiritual welfare.

According to the ancient books of knowledge, health is considered as a prerequisite for achieving the supreme ends of life consisting of righteousness, wealth, artistic values and spiritual freedom. Preventive and curative aspects of diseases are considered as important components of the concept of positive health.

Ayurveda deals elaborately with measures of 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 related to physical, mental, social and spiritual welfare of human beings. Thus Ayurveda became one of the oldest system of medicine dealing with both the preventive and curative aspects of life in a most comprehensive way.

CONCEPT OF HEALTH AND SICKNESS

The philosophy of Ayurveda is based on Panchmahabhutas of which the body is composed of Charka Samhita and Sushruta Samhita are the basic classics of Ayurveda written during 5th Century B.C. Healthy person is one in whom there is equilibrium of humours and body tissues, with normal digestive as well as excretory functions, which are responsible to gratification physical senses and mental as well as spiritual forces. Absence of this equilibrium describes the status of disease or sickness.

The mental-spiritual forces are described as Sattva, Rajas and Tamas. Predominance of Sattva charactereness a man of pure and clear thoughts and
ideas. Dominance of Rajas imply that the person is full of activity and energy. Tamas is the quality indicating that the man is passive and ignorant. For a man to be healthy it is also necessary that there is functional equilibrium among these three components. Loss of this equilibrium describes a sick status.

Like mind, in case of physical body or senses also, there are three components of Vata, Pitta and Kpha. These are known as three humours. In a healthy person there are in functional equilibrium and loss of it leads to sickness. These three conditions, describing presence or absence of functional equilibrium, also define the status of being healthy or sick respectively.

Health and 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 causes can cause disturbance in the natural equilibrium giving rise to disease. This loss of equilibrium can happen by the type of food contents, undesirable habits and non-observance of rules of healthy living. Seasonal abnormalities, exercise or improper application of sense organs, and incompatible actions of body and mind can also result in creating disturbance of the existing normal balance. The treatment consists of restoring the balance of disturbed body matrix through regulating diet, correcting the routine and administration of drugs etc.

DIAGNOSIS

Ayurveda postulates that the human organism exists in a balance of elements, imbalance causing disease. Poor nutrition, excess of body wastes, or disturbance of the circulating fluid and vital organs are the primary causes to which therapy must be applied, both in prevention and cure.

As already mentioned the diagnosis involves consideration of the whole man. For this a comprehensive knowledge about the physical, physiological
and mental state of the patient is gathered and systematically recorded. This includes details about the persons temperament, his habits, diet, external living conditions and details about the disease itself. In other words, the diagnosis process largely involves two types of examination of the patient and examination of the disease.

In Ayurveda, diagnosis is done by questioning and eight examination viz. pulse, urine, faeces, tongue, eyes, visual/sensual examination and inference. All these examinations help to further confirm and sharpen the diagnosis.

**TREATMENT: METHODS AND APPROACHES**

Traditional Ayurvedic Medicine is one of the important parts of the splendid cultural heritage from our ancient civilisation. It is the summation of the Nation's experience in struggling against illness through centuries. It has played an important role in the prosperity in our nation and is still of incalculable value. With its unique and complete theoretical system, it stands firmly among the medical sciences of the World.

Treatment of the disease generally consists in avoiding factors responsible for causing disequilibrium of the body matrix or of any of its constituents parts, through use of medicines, suitable diet, activity and regiment for restoring the balance and strengthening the body mechanism to prevent or minimise future occurrence of the disease, while treating the whole man is considered including the disease in question. Treatment in Ayurveda has to be individualised and in addition to medicine it has to consider other factors such as diet, sleep, work and rest pattern environment, age, sex, appetite strength and vitality. Treatment is directed for correcting the causative factors through prescription of medicine, suitable diet and activity regime with the ultimate goal of restoring the balance or equilibrium state of the body.
In Ayurveda there are two approaches of treatment. In one of these the recommended therapeutic measures consisting of medicine, diet and activity antagonise the disease, while in the other approach, the prescribed measures create effects similar to the etiological factors of the disease process.

Ayurveda means the 'Science of Life'. The origin Ayurveda is referred to in Vedas. Ayurveda or the Indian Science of life originated and developed from the various vedic hymns describing fundamentals about the world and life, diseases and medicines. Around 1000 BC, the knowledge of Ayurveda was comprehensively documented by Charak and Sushruta. According to Ayurveda, health is considered a pre-requisite for achieving the goals of life. Ayurveda takes an integrated view of the physical and spiritual aspects of man; each impinges on the other.

The philosophy of Ayurveda is based on the theory of Panchmahabhutas of which all the objects and living bodies are composed of. The combination of these five elements are represented in the form of Tridosha, e.g. Vata (Ether + Air), Pitta (Fire) and Kaph (Water + Earth). These three Doshas are physiological entities in living beings. These are also known as three humours. The mental-spiritual attributes are described as Satva, Rajas and Tamas. The various permutations and combinations of satva, rajas and tamas constitute human temperament and personality. Ayurveda considers the human being as a combination of three doshas, (Panchamahabhutas) (5 elements) even body tissues (Saptadhatu), five senses (Panch-indriyas), Mind (manas), Intellect (Buddhi) and Soul (Atman). The doctrine of Ayurveda aims to keep these structural and functional entities in a functional state of equilibrium, which signifies good health. Any imbalance due to internal or external factors is a disease and restoring the equilibrium through various techniques, procedures, regimen, diet and medicine is the treatment.
In Ayurveda, questioning does diagnosis and eight examinations, viz. pulse, urine, faeces, tongue, eyes, visual/sensual examination and inference.

Ayurveda considers the human being as a microcosm (Yatha Pinde tatha Brahmande), yet the treatment has to be individualised. While prescribing medicines to a person, one has to consider other factors like condition of body and mind, temperament (Prakrati), sex, age, metabolic fire (Agni), work rest pattern, sleep pattern and diet. Treatment in Ayurveda has two components, (a) Preventive measures; and (b) Curative measures. Preventive aspects of Ayurveda is called Svasth Vritt and includes personal hygiene, appropriate social behaviour and Rasayana Sevana, i.e. use of rejuvenate materials/drugs. The curative treatment consists of three major categories of procedures (i) Aushadhi (drugs); (ii) Anna (diets); and (iii) Vihara (exercises and general mode of life).

**METHODOLOGY**

The block wise data for various medical facilities are collected from the office of Chief Medical and Health Officer of Betul and Chhindwara district. Secondary source of the district level data regarding available indigenous medical facilities was Director of ISM and Homeopathy, Bhopal. Office of the Supt. cum Ayurvedic officer was another important source of secondary data. Whereas block level data regarding available medical facilities in this system, have been collected from the office of BMO of the respective blocks. A medical facility here means that number of medical institutions, doctors and of hospital beds, which are important indicators of health care facilities of a geomedical unit. But ratio are computed and than ranked only of area served by each medical institution.
because the data available of doctors and beds are not adequate.

AREA SERVED

Area served by each medical institution is an important aspect in the geography of health care, so far it ratios are reckoned block wise of each medical institution (hospitals and dispensaries etc.) and the area it serves.

There are 100 Ayurvedic dispensaries in the study unit, out of which 58 are situated in Chhindwara district and 42 in Betul district. From the given block wise data (Table No 4.2) we found that Sausar block have 16 Ayurvedic dispensaries which is the highest among all blocks of the study region. Betul block has 11 dispensaries. At the same time Harrai, Chicholi and Ghoradongri blocks have only one Ayurvedic dispensary each. This way it is found that Ayurvedic medical institutions are more or less equally distributed in Chhindwara district. But as a whole these medical institutions are not sufficient in numbers according to population and even not distributed equally in the study unit.

Table - 4.2
Betul - Chhindwara Plateau: Ayurvedic Medical Institutions
1998

<table>
<thead>
<tr>
<th>S.No</th>
<th>Block</th>
<th>No of Medical Institutions</th>
<th>Area Served by Each Med.Inst.(Sqkm)</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Betul</td>
<td>11</td>
<td>91.18</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>Chicholi</td>
<td>1</td>
<td>431.63</td>
<td>18</td>
</tr>
<tr>
<td>3.</td>
<td>Ghoradongri</td>
<td>1</td>
<td>729.42</td>
<td>20</td>
</tr>
<tr>
<td>4.</td>
<td>Bhaionsdehi</td>
<td>7</td>
<td>110.34</td>
<td>4</td>
</tr>
<tr>
<td>5.</td>
<td>Athner</td>
<td>2</td>
<td>355.97</td>
<td>17</td>
</tr>
<tr>
<td>6.</td>
<td>Bhimpur</td>
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<td>234.08</td>
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<td>7.</td>
<td>Shahpur</td>
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<td>295.94</td>
<td>15</td>
</tr>
<tr>
<td>8.</td>
<td>Multai</td>
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<td>161.40</td>
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</tr>
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<td>9.</td>
<td>Prabhatpattam</td>
<td>4</td>
<td>230.45</td>
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<td>10.</td>
<td>Amil</td>
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<td>11.</td>
<td>Chhindwara</td>
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<td>121.85</td>
<td>5</td>
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<tr>
<td>12.</td>
<td>Mohkeda</td>
<td>4</td>
<td>171.64</td>
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</tr>
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<td>13.</td>
<td>Tamia</td>
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<td>16</td>
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<tr>
<td>14.</td>
<td>Junnardeo</td>
<td>2</td>
<td>542.98</td>
<td>19</td>
</tr>
<tr>
<td>15.</td>
<td>Parasia</td>
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<td>236.05</td>
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<td>Sausar</td>
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<td>21.</td>
<td>Pandhurna</td>
<td>5</td>
<td>164.58</td>
<td>9</td>
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</tbody>
</table>

Total Betul-Chhindwara Plateau 100 218.58

Source: District Hand Book, Betul & Chhindwara, 1998
BETUL-CHHINDWARA PLATEAU M.P.
AYURVEDIC INSTITUTIONS
1998

INDEX
AREA SERVED BY EACH INSTITUTION (In Sq.Kms.)

- < 100
- 100 - 200
- 200 - 300
- 300 - 400
- > 400

KILOMETERS
In Betul - Chhindwara plateau Sausar block ranks first with one dispensary serving 42.05 Sq. km. of the block area. Bichua block of Chhindwara district occupies 2nd rank where an Ayurvedic dispensary serves 56.62 square Kilometres area. Betul, Bhainsdehi and Chhindwara occupy 3rd, 4th, and 5th rank. While Chourai, Amla, Multai, Pandhurna, Mohkeda Prabhatpattam and Sahapur occupy the 6th, 7th, 8th, 9th, 10th, and 11th ranks respectively. It is important that the mining area of the study region, are poor in this aspect. Parasia, Chhindwara and Sahapur are the chief blocks where several coal mines are situated. Bhimpur, Parasia, Amarwara, Shahpur and Tamia have middle rank 12th, 13th, 14th, 15th and 16th respectively. Remaining five blocks i.e. Athner, Chicholi, Junnardeo, Ghoradongri and Harrai of the study unit are the most backward blocks in the respect of their serving area by one Ayurvedic institutions.

Spatial analysis of available Ayurvedic health care services shows (Plate - D1) that Sausar and Bichua block of the Chhindwara district and the Betul block of Betul district are predominant blocks in this aspect where serving area is below 100 square kilometres. But this ratio is better at most of the blocks of study unit where serving area by one Ayurvedic institution is between 100-200. But approximate 50 per cent of the total blocks of the study area have low or less (ranges 200 more) serving capacity.

**HOMEOPATHY**

Homeopathy is a system of treatment of diseases by drugs usually prescribed in minute doses that in a person would produce symptoms like those of disease.

Homeopathy is a specialised method of drug therapy of curing natural diseases by administration of drugs which have been experimentally proved to possess the power of producing similar artificial symptoms on healthy human beings.
Physicians from the time of Hypocrates (around 400 BC) have observed that some substances produce a few of the same symptoms that they were used to treat. However it was not until late 1700 that a German Physician, Dr. Christian Frederic Samuel Hahnemann examined this observation more thoroughly discovering the fundamental principles of what was to become Homeopathy. While translating Cullen’s Materia Media from English to German, Hahnemann became indignant over the theoretical explanation of the fever curing property of Cinchona bark as due to its bitter effects on the stomach. This explanation did not satisfy Hahnemann as there were plenty of other bitter drugs but not possessing fever-curing properties. He conducted experiments upon himself, which went in to history as the famous 'Peruvian Bark Trial'. After several of repeated tests Hahnemann observed a pathological effect, which appeared to resemble malarial fever. Following this clue, he started to prove several so called specific drugs on himself and other healthy volunteers and in every case he noticed the similarity of symptoms produced by the drugs to that of the natural diseases to which these drugs were supposed to be specific.

Thus Hahnemann concluded that any substance capable of producing artificial symptoms on healthy individuals, could cure the same symptoms in natural disease. This forms the basis of the theory of Homeopathy 'Similia Similibus Curentur' or let like be treated by like. He published his research works in the classical book 'materia medica pura' and 'Origin of Art of Healing'.

Homeopathy is based on the following cardinal principles

(i) The law of similar
(ii) The law of direction of cure
(iii) The principle of single remedy
(iv) The theory of minimum dose; and
(v) The theory of chronic diseases

The law of similar states that a medicine which can produce artificial symptoms on healthy human beings can cure the similar set of symptoms of natural diseases. The direction of cure states that during curative process the symptoms disappear in the reverse order of its appearance - from above downwards, from more important organs to less important organs etc. In the treatment of chronic diseases Homeopathy generally uses only a single medicine which has a true similarity of symptoms with that of the remedy. This process of selecting the correct remedy done on the basis of individualisation. The doses applied are the minimum possible one, just sufficient to correct the diseased state. The theory of chronic maiasams states that most of the diseases are due to three chronic latent affinities in the human being which normally remain dormant, but express their presence when conducive environment such as irregular living, constant exposure to unhealthy situation, emotional stress, atmospheric influences etc. over power the immune system/health.

Homeopathy does not give much importance to the nomenclature of disease for treatment. The concept is that the physical, mental and spiritual expressions of the sick form the totality of the disease. It is also believed that the external influences such as bacteria, viruses could not cause sickness unless the vital resistance of an individual is reduced beyond certain level.

TREATMENT

In treatment, primary emphasis is given to increasing the defensive mechanism of the individual through holistic approach of individualisation. Here the treatment is directed in correcting the imbalance in the immune mechanism and restoring health to the sick. Here two sick individuals are never considered identical for selection of medicine, though they may be suffering from the same
disease. Individualisation through a detailed and exhaustive case taking is the most important aspect in Homeopathy.

Homeopathy has definite and effective treatment for individuals with chronic diseases such as diabetes; arthritis bronchial asthma; skin, allergic and immunological disorders and for several other diseases, for which there is less or no treatment in other systems.

**AREA SERVED**

The Homeopathic medical institutions are very few in numbers in the study region. There are only 14 homeopathic dispensaries out of them 8 are situated in Chhindwara district and remaining 6 in Betul district.

**Table - 4.3**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Block</th>
<th>No of Medical Institutions</th>
<th>Area Served by Each Med.Inst(Sqkm)</th>
<th>Rank</th>
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</thead>
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<td>1.</td>
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<td>-</td>
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<td>Prabhatpattam</td>
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<td>-</td>
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<td>-</td>
<td>-</td>
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<td>20.</td>
<td>Bichua</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>21.</td>
<td>Pandhurna</td>
<td>1</td>
<td>822.90</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>14</td>
<td>1561.28</td>
<td></td>
</tr>
</tbody>
</table>

Betul- Chhindwara Plateau

Source: District Hand Book, Betul & Chhindwara, 1998

It is very much clear from the above table that the study region is very
BETUL-CHHINDWARA PLATEAU M.P.
HOMEOPATHIC MEDICAL INSTITUTION
1998

INDEX
AREA SERVED BY EACH
MEDICAL INSTITUTION
(In Sq. Kms.)

- < 400
- 400 - 800
- 800 - 1200
- > 1200

KILOMETERS
poor in the respect of homeopathic institutes. At the block level most of the blocks of Betul district have not homeopathic medical institutions. There are only 11 blocks which have homeopathic medical facilities are available remaining 10 blocks have not any homeopathic medical institutions.

The average serving capacity in the study region i.e. Betul-Chhindwara is 1561.28 square kilometres in this respect. Where Chhindwara district has 6th rank in Madhya Pradesh and serving 1476.87 square kilometres of area. Same time Betul district ranks 23rd in the Madhya Pradesh with 6 homeopathic institution serving 1673.83 square kilometres of area.

Seeing the block level position (Plate - D2) we found that Chhindwara block of the study region ranks first, with two Homeopathic dispensaries serving 304.64 (Table No.4.3) square kilometres of area as for as this system is concerned. Betul, Chicholi, and Shahpur obtain 2nd, 3rd and 4th ranks where a Homeopathic dispensary is serving 334.64, 431.63 and 591.89 square kilometres area respectively, while 5th, 6th and 7th ranks are occupied by Sausar, Parasia and Bhainsdehi where each dispensary serves 672.90, 708.15 and 772.44 square kilometres of area respectively. Remaining four blocks i.e. Amarwara, Pandhurna, Tamia and Harrai are very poor in the manner of providing the homeopathic treatment to its people properly. These blocks rank 8th, 9th, 10th and 11th and serving 813.88, 822.90, 1268.02 and 1659.76 square kilometres of area respectively.

Data shows that the overall position is not upto mark of this system in the study area, where only 11 blocks have the dispensaries of this system and remaining 10 blocks have not availability of any Homeopathic institution. It is notable that most of the homeopathic medical institutions are situated in town areas. Data shows that in the eastern part of the study area the situation is satisfactory but most the western part is poor in availability of such type of
institutions.

**SIDDHA SYSTEM OF MEDICINE**

Siddha is one of the ancient medical systems of the world. It was founded by Siddhars (saints) who were highly talented scientists and who perfectly understood the human mind and body during health and illness from embryonic life to death. The founders, who were known as siddhars, lived in various part of India, in general and southern India in particular, specifically around Tamilnadu. This system of medicine developed with in the dravidian culture which is of the pre-vedic period. The Siddha System is largely therapeutic in nature.

**BASIC CONCEPT**

The principles and doctrines of this system, both fundamental and applied, have a close similarity to Ayurveda. The difference between these two systems is more linguistic than doctrinal. According to this system the human body is the replica of the universe and so are the food and drugs irrespective of their origin. 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 in the drugs vary and their preponderance or otherwise is responsible for certain actions and therapeutic results.

As in Ayurveda, this system also considers the human body as a conglomeration of three humours, seven basic tissues and waste products of the body such as faeces, urine and sweat. The food is considered to be the basic building material of the human body, which gets processed into humours, tissues and wastes. The equilibrium of humours, body tissues and waste products is
considered as health and its disturbance or imbalance leads to disease or sickness.

**DIAGNOSIS AND TREATMENT**

The diagnosis of disease involves identifying its causes identification of causative factors is through the examination of pulse, urine, eyes, study of voice, colour of body, tongue and the status of the digestive system of human body. The system has worked out its colour, smell, density, quantity and oil drop-spreading pattern. Diagnosis involves the study of person, as a whole, as well as his disease.

The Siddha System of Medicine emphasises the medical treatment is oriented not merely to disease but has to take into account the patient, his environment, the meteorological consideration, age, sex, race, habits, mental frame, habitat, diet, appetite, physical condition, physiological constitution etc. This means the treatment has to be individualistic which ensures lesser chance of committing mistakes in diagnosis or treatment.

In India there are only 204 hospitals and 357 dispensaries working under this system. It is notable that there is not a single medical institute of this system found in the study area. Even in the State Madhya Pradesh there is not any institute is found under this system. Actually Siddha system of medicine is originated in South India and it is found in few south states i.e., Tamilnadu, Kerala, Karnataka etc.

**UNANI SYSTEM OF MEDICINE**

Unani System of Medicine originated in Greece (460 BC-377 BC). Arabs and Persians brought it to India. Unani is the Arabic name for Greece which denotes the origin of the system. Hippocrates established his philosophy of health on the word 'physis' which meant simply 'organism' and he postulated that life comprised a reciprocal relationship between organism and environment.
He explained that disease was a normal process and its symptoms were the reaction of the body to the disease. The chief function of the physician was to aid the natural forces of the body. He held that there exist in the body 4 humours that keep up the balance of it. He also laid emphasis on diet and drugs for cure of diseases.

**FUNDAMENTAL PRINCIPLES**

The Unani System of Medicine is based on the 'humoural theory', which pre-supposes the presence of four humours namely Blood (Dam), Phlegm (Balgham), Yellow Bile (Safa) and Black Bile in the body. The humours have specific temperament and the temperament of a person is expressed as being Sanguine, Phlegmatic, Choleric and Melancholic according to their preponderance in the body. Everybody has a unique humoural constitution, which represents the healthy state of humoural balance of the body. The correct diagnosis, treatment, diets and digestion can bring back the humoural balance. It has laid down six essential pre-requisites for the prevention of diseases. These essentials, known as' Asbab-e-sitta Zarooriya' are air, drinks, food, bodily movement and repose, psychic movement and repose, sleep (wakefulness) and excretion (retention).

**DIAGNOSIS AND TREATMENT**

The diagnosis of disease and treatment revolves round the concept of temperament of 'Mizaj'. Changes in temperament are related to changes in the balance of humours and temperament along with failure of one or more parts of the body to eliminate pathogenic waste causes disease.

Treatment is mainly done through drugs of herbal, animal and mineral origin which are supposed to have specific temperament (hot, cold, moist, dry etc. in different degrees). Use of drugs restores balance of humours
by activating self-preservation mechanism of the body. The system believes in
the presence of some natural self-preservation mechanism in human body. The
drugs are supposed to stimulate and strengthen the action of defence mechanism.
In other words, drugs not only normalise the existing imbalance but also minimise
chances of future disease. Thus, the treatment generally is both curative and
preventive.

At the State level there is only one Unani institution found in Madhya
Pradesh, which is situated in Burhanpur district. Same time there are 55
dispensaries working in the State under this system. Institution under this medical
system is not available in the study unit.

**YOGA AND NATUROPATHY**

Yoga is a way of life propounded by Patanjali in a systematic form. It
consists of eight components namely restraint, observance of austerity, physical
postures, breathing exercises, restraining of sense organs, contemplation,
meditation and samadhi. These steps in the practice of Yoga have potential for
improvement of social and personal behaviour, improvement of physical health
by encouraging better circulation of oxygenated blood in the body, restraining
the sense organs and thereby the mind and in inducing tranquillity and serenity
of mind. The practice of Yoga prevents psychosomatic disorders/ diseases and
improves individual resistance and ability to endure stressful situations. Meditation,
one of the eight components, if regularly practised, has the capacity to reduce
unwholesome bodily responses to a bare minimum so that the mind can be
directed to perform more fruitful functions.

Numbers of physical postures are described in Yogic works to
improve bodily health, to prevent diseases and to cure illness. The physical
postures are required to be chosen judiciously and have to be practised in the
right way to derive the benefits of prevention of diseases, promotion of health
and for therapeutic purposes.

Studies have revealed that the Yogic practices improve intelligence and memory and help in developing resistance to endure situations of strain and stress and also to develop an integrated psychosomatic personality. Meditation is an exercise, which can stabilise emotional changes and prevent abnormal functions of vital organs of the body. Studies have shown that meditation not only restrains the sense organs but also controls the autonomic nervous system.

There are only 8 hospitals and 42 dispensaries available in our country, under this system. These facilities are not available in the study unit even in the State.

Naturopathy is not only a system of treatment but also a way of life. It is often referred to as a drugless treatment of disease. It is based mainly on the ancient practice of the application of the simple laws of Nature. The system is closely allied to Ayurveda as far as its fundamental principles are concerned. There are two schools of thought regarding the approach to Naturopathy. One group believes in the ancient Indian methods while the other mainly adopts western methods, which are more akin to modern physiotherapy.

The advocates of Naturopathy pay particular attention to eating and living habits, adoption of purificatory measures, use of hydrotherapy, cold packs, mud packs, baths, massage and a variety of methods/measures based on various innovations.

A carefully supervised fast or partial fast is advocated to clear the system of its toxic build up. Water and/or diluted fruit juices are permitted. During that period a strict supervision is kept lest the patient develop untoward physical and emotional effects. The system believes that properly boundless organised way of life can deliver energy, health and happiness. For prevention
of disease, promotion of health and to get therapeutic advantages, it is required to adopt natural means and avoid distortion of nature.

In our country there are only 21 hospital, 55 dispensaries and 733 beds are available under this system. There is no availability of such types of institutions in the study unit as well in Madhya Pradesh.

**AMCHI SYSTEM OF MEDICINE**

The Amchi System of Medicine is also known as the Tibetan system of medicine and is in vogue in Laddakh district (J&K), Lahaul (Himachal Pradesh), Arunachal Pradesh, Sikkim and some regions of Himalayas. The system traces its origin to Ayurvedic system of India. The medical system since its delivery by Lord Buddhas, while meditating near Bodh Gaya in course of time, had accumulated a huge literature and Amchis of great fame and repute were produced. Therapy under the system is divided into treatment by herbs, minerals, animal organs, spring and mineral water, moxibustion and by mysticism and spiritual power.

The Tibetan system is patronised by His Highness the Dalai Lama. Tibetan Medical Institute of Dharmashala, Himachal Pradesh, was established by H. H. Dalai Lama in 1961 with a pharmacy, Tibetan Medical College, 10 bedded hospital, museum of drugs, surgical instruments, texts and medical and astrological paintings besides Wings for Literacy Research, Astrology and Astronomy. There are 14 dispensaries in India.

The Central Council for Research in Ayurveda and Siddha under the Ministry of Health and Family Welfare is having an Amchi Research Unit to carry out clinical research and to conduct survey of local drug potential.