CHAPTER - VI

INDIGENOUS PROFESSIONAL HEALTH CARE SYSTEM
(AYURVEDA, HOMOEOPATHY ETC.)
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 here cannot 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 their own well established and useful system 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 systems, the more effective medicines are produced for various types of health disorders, even for recently emerged disease like viral infection, cancer AIDS and various deficiency disorders. Thus now the majority of people have developed their faith in indigenous system of medicine. So the importance of these medicines cannot 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 system of medicine (ISM) covers both the systems, which originated in India and outside but get adopted in India in course of time. These systems are Ayruveda, Siddha, Unani Homoeopathy, Yoga and Naturopathy. These systems have become a part of the culture and traditions of our country.
ORGANIZATIONAL SETUP

The Indigenous system 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), Directorate (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 and assistant Director and number of Research officers.

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

**Table -6.1**

**Health Care Services in India**

<table>
<thead>
<tr>
<th>S. No</th>
<th>Facilities</th>
<th>Ayurveda</th>
<th>Unani</th>
<th>Siddha</th>
<th>Yoga</th>
<th>Naturo Pathy</th>
<th>Homoco Pathy</th>
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<td>(55)</td>
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<td>(2349)</td>
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* Figures in bracket are of Madhya Pradesh

**Source** - Indian system of medicine and Homeopathy in India 1998, Pub. by Planning Evaluation cell, Department of ISM and Homeopathy, Ministry of Health and Family welfare, Govt. 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 Directorate, 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 oficers
have been sanctioned, each under the charge of superintendent cum-district ayurvedic officer.

**AYURVEDA SYSTEM OF MEDICINE**

Human life and knowledge of preserving it as a going concern, in the face of overpowering and brute, physical and biological environment, must have come into being almost simultaneously. It has to be so; here cannot be any other plausible explanation, other than this, to account for the continuity of human race and survival of its several highly developed cultures and civilisations. All known culture of the post like Egyption, Babilonian, Jewish, Greek, Indus valley etc. had their own equally glorious and useful systems of medicine and health care.

In India, development and growth of such a body of knowledge known as Ayurveda, meaning science of life, was coeval with the growth and evaluation of Indian civilisation and culture. Vedas, which are considered to be the repositories of recorded Indian culture, have a mention of this knowledge both in theoretical and practical form. There is discussion of theories about the composition of living and non-living matter, the physical, biochemical, biological, psychological and spiritual components of man and vital motive forces working both inside and outside the body. In other ancient works under the Indigenous system, health care delivery is divided into two groups –

1. Indigenous professional system which is further divided as follows-
   (a) Ayurveda
   (b) Homeopathy
   (c) Unani
   (d) Other systems of treatment like Tibb, Siddha, Amchi, Yoga and Naturopathy.

2. Indigenous non professional system of folk medicine -
There are a number of distinctions between these two medical systems. In indigenous professional system, knowledge and information, based on observations, experiments and clinical trials while the indigenous non-professional system is an undefined system and are 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 systems, 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 medical system, practitioners of indigenous professional medicine frequently receive former training and degrees and they also have their own professional organisations. Mention of such current medical subject like anatomy physiology, aetiology, pathology treatment and environment factors. This medical knowledge has been the work of age. It is the outcome of great power of observation generation and analysis combined with patient labour of hundred of investigators spread over thousand of years. This knowledge has played so important part in the development of Indian culture that it has been documented in an integrated form in the Vedas, which are considered to have been originated from gods. Most of this mythological and medico-religious of Ayurveda is even today shrouded in the mist of antiquity.

Ayurveda means the science of life. Around 1500 B.C. Ayurvedas fundamental and applied principles got organised and enunciated. Aatharveda contains 1114 hymns or formulation for the treatment of disease. Ayurveda of the Indian science of life originated and developed from their hymns. In this sense Ayurveda is considered to have devine origine representing one of the oldest organised system of medicine for positive health and cure of human sickness. Making use of systematic careful observation and documenting detailed experiences over the post several thousand years, it has grown into a very comprehensive health care system with two major schools and light specialisation. It has a school of physicians and a school of surgens referred in literature as ‘Atreya Sampradaya’ and ‘Dhanvantri Sampradaya’ respectively.
Ayurveda is that knowledge of life, which deals elaborately and at length with conditions beneficial or otherwise to the humanity and to factors conductive to the happiness or responsible for misery or sorrow besides indicating measures for healthful living for span life. Ayurveda is also considered as 'Science of life'. This probably makes it the earliest medical science having a positive concept of health to be achieved through a blending of 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 rightousness, wealth, artistic values and spiritual freedom. Preventive and curative aspects of disease 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. Their 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 systems of medicine dealing with both the preventive and curative aspect of life in a most comprehensive way.

In course of time Ayurveda, which started as a magico-religious practice matured into a fully developed medical science with eight branches, which have parallels in the modern western system of medicine. The growth of these eight specialties gave Ayurveda another name of 'Astang Ayurveda'. In the last 50 years of development in the teaching and training it has developed into following sixteen specialties –

1. Ayurveda Siddhanta (fundamental principles of Ayurveda)
2. Ayurveda Samhita
3. Rachana Sharir (Anatomy)
4. Kriya Sharir (Physiology)
5. Dravya Guna Vigyan (Materia Medica & Pharmacology)
6. Ras Shastra.
7. Bhaishajya Kalpana (Pharmaceuticals)
8. Kaumar Bharitya (Pediatrics)
9. Prasuti Tantra (Obstetrics and Gynecology)
10. Swasth Vritta (Social & Preventive Medicine)
11. Kayachikitsa (Internal Medicine)
12. Rog Nidan (Pathology)
13. Shalya Tantra (Surgery)
14. Shalkya Tantra (Eye & ENT)
15. Mano Rog (Psychiatry)
16. Panchkarma.

Ayurveda medicine is one of the important parts of the splendid cultural heritage from our ancient civilisation. It is the summation of the nations' experience in the struggling against illness through centuries. It has played an important role in the prosperity in our nation and is still of includable value, with its unique and complete theoretical system. It stands firmly among the medical science of the world.

Treatment of the disease generally consist in avoiding factors responsible for causing disequilibrium of the body matrix or of any of its constituents parts through use of a medicines suitable, diet, activity and regime 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 and Ayurveda his to be individualised and in addition to meditaion it has to consider other factors such as diet, sleep, work and lest 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 of equilibrium state of the body.

In Ayurveda there are two approaches to 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 ecological factors of the disease process.

**HOMEOPATHY**

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

The Homeopathic way of healing was devised by the great German Physician Dr. Christian Frederick Samual Hahnemann in late 18th Century. He came across and old idea of the efficacy of 'Cinchona bark' in treating intermittent fever due to its tonic effect on the stomach and conducted experiments upon himself in order to get the truth. He deduced from the experiment that cinchona was used as a remedy for intermittent fever and it could produce symptoms similar to those of intermittent fever in healthy people, if taken for a period of time.

The law of 'Similia Similibus Curenture' or 'let likes be treated by likes' thus forms the basis of treatment under the Homeopathic method of drug therapy employed to cure the natural sufferings of person by the administration of drugs, which have been experimentally proved to possess power of producing similar artificial suffering or symptoms of disease in healthy human being.

In Homeopathy the main emphasis is on the remedial agents in illness and in health. It is a low cost system used non-toxic drugs only. It has established a reputation for successful treatment of chronic illness and in certain disease for which there is no or less treatment in other system. Doctor Samuel Hanemann, who is the founder of this system, enunciated the basic components and its principles in "Organ on the Art of Healing" in the year 1810.
Due to various reasons like cost-effectiveness and non-toxic nature of its drugs, Homeopathy is getting a very high recognition and acceptance from the people in India. Having its origin in the modern scientific age it has the benefit of basing its theory and concept on demonstrable scientific principles and procedures.

Its based on four cardinal principles –

1. The law of Similars.
2. The law of Direction of cure.
3. The law of Single remedy.
4. The law of minimum does.

Among this the most fundamental is the ‘law of Similars’. This law states that the symptoms experienced by the sick person are reactions of the defence mechanisms of the body which it mobilises in order to counteract a morbidic influence, be it a specific stress such as bacteria or viruses, or a nonspecific stress such as climatic changes, environmental pollution, mental and emotional disturbances etc. symptoms are the best possible reaction of the organism under stress. They are the means through which the organism tries to regain its lost balance. In order to help the organism to achieve this Homeopathic physician should assist and strengthen these reaction through his drugs rather than suppressing the symptoms.

The other three laws further define the above central concept by describing the different phases likely to be experienced in the process of treatment, selection of only the single agent most potent to create the same response in healthy individuals as are being experienced by the sick person and determining the minimum possible does to be given.

The system assumes that any disease symptoms syndrome is the reaction of the defence mechanism of human body against disease causing agents. The symptoms are the means through which the body tries to regain its lost balance. According to it the symptoms syndromes in a disease is not the disease per se but reaction of the defence mechanism mobilised by the body in order to counteract a morbific influence existing
in the body and causing the loss of balance of the healthy body. Thus the
disequilibrium in the normal functioning of the organs of body implies
sickness.

The classical approach to the problem is to individualise each patient
although they may be suffering from the same disease. The practitioner
has to have detailed and long interviews to find out specific characteristics
of the defence mechanism of each sick person. He has to study the
patient's mental, physical and emotional conditions. Such as examination
alone gives an understanding of the imbalance and associated complex
symptom of the sick person.

In Homeopathy the primary emphasis is given on therapeutics. It
takes a holistic approach towards the sick individual and treats his
disturbances on the physical emotional and mental levels at the sametime.
It aim is to bring back the lost equilibrium of the sick individual on all
three levels by stimulating and strengthening his body's defence
mechanism. The remedy for treatment is chosen on the assumption that
the patient is extremely sensitive to it and that this remedy can produce
the symptomatology of the sick person. In other words for treatment, it
believes that let the same substance which can produce specific symptoms
in a healthy individual cure those same symptoms in a sick individual.
The prescribed remedy strengthens the body's defense mechanism, which
in turn re-establishes order or balance again.

Deciding the procedure of the treatment the Homeopathic
practitioner follows the well-known principles of 'Similar Similibus
Currentur'. In simple terms it means let the same substance, which can
produce specific symptoms in a healthy individual cure those same
symptoms in sick individuals. Although the symptoms has arisen from
another cause i.e. Bacteria, Virus etc. The cure is based on the assumption
that the patient is extremely sensitive to that particular remedy and only to
that remedy, which can produce his symptomatology. Similarly,
Homeopathy has definite effective treatment for such disease as Diabetes,
Arthritis, Bronchial Asthma, Epilepsy, Skin Eruption, Allergic conditions
and mental or emotional disorders.
The sick person after taking treatment not only gets cured of the disease, but also simultaneously regains a perfect state of health.

**Advent of Homeopathy in India**

Homeopathic system of treatment was first introduced in India in 1938 by Dr. J.M. Honigberger. During his visit to India he cured Maharaja Ranjit Singh of Punjab through the native physicians failed to do that. The Homeopathic system of treatment spread successfully not only among the poor people but also among the civil and military personnel throughout the country. This system of treatment is economical and the medicines have got no side effects. So the people wanted the official recognition of Homeopathy and such a resolution was passed by the constituent Assembly in 1948 and latter on by the parliament. A number of commissions, committees and associations were formed in order to popularise it throughout the country. The Central Government as well as State Governments started taking more initiative to introduce it in fuller sense. As a result, a number of dispensaries were opened throughout the country to provide Homeopathic treatment for various diseases vary few of doctors were institutionally trained and qualified. People became concerned about how proper Homeopathic education can be imported, how the quality of Homeopathic drugs could be improved and how the knowledge could be reoriented and updated. There for the Government constituted Homeopathic pharmacopoeia committee in 1962 with a view to maintain uniform standards in preparation of drugs and to prescribe working standard for identifying purity and quality of drugs. Similarly Homeopathy central council Act, 1973 was enacted in 1973 and central council of Homeopathy was established in 1974 with a view to maintain and regulate uniform standards of education maintainance of Central Ragistar of Homeopathy etc. A Homeopathic Pharmacopoeia Laboratory was established at Ghaziabad (UP) in 1975 to maintain and prescribe standard of drugs. For conducting systematic and scientific research the central council for Research in Homeopathy was established in 1978. To set up a model Institute in the field of Homeopathic Education, the National Institute of Homeopathy was established at Calcutta (W.B.) in 1975. Homeopathic dispensaries were introduced in C.G.H.S. in 1967
UNANI SYSTEM OF MEDICINE

Unani System of Medicine originated in Greece. It was further enriched and developed by Arabs and Persians. ‘Hippocrates’ explained that the 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 of plant, Animal and Mineral origin for cure of the disease.

A galaxy of Unani Medical Luminaries has come to the forefront after Hippocrates, Aristotle, Herophilus, Erasistraus, Ibn sina, Dioscorider, Galen, Al Mamun Ibn Masswayh, Rhazee, Ibn Ishaq Ibn Al Baitar et.al. Have contributed a lot to this system of Medicine, Aristotles study on anatomy and embryology, Galens on the value of anatomy and experimental physiology, Ibn Masawayhs book on diettcs drugs, fever, stomach disorder, cartarrh, diarrhoea colic and alchemy and Avicenne’s Medical Book ‘Cahon’ are the bright examples of the development of Unani system of medicine. The esteemed of Rhazes medical works At Hauri was an Encyclopedia of Unani Tibb. He had written some important books like Al-kitabul mansuri and Treatise on small pox and measles. Apart from the eminent scholars the most renowned physician of all the time was Ibn-sina (Avi-cenna-900-1037 A.D.) an eminent physician, philosopher, scientist, statesman and poet who has kept this system of medicine alive for all times to come.

Three eminent bright scientist and scholars of India during this century have contributed their expertise and skill for all time to come cannot be ignored. Of them one research scholar was Hakim Ajmal Khan, who had established the famous institutes of Ayurveda & Unani in one campus in 1921 in Delhi. In his span a very short period he produced a Unani drug from ‘Rawalsia sarpentina’ for the cure in hypertension and in mental disorder after extensive research. Some active ingredients like Ajmalin and Ajmalinine are named after him. The second research scholar was Hakim Kabirudin Saheb, for whom we owe unconditional thanks for
Unani system for its existence in India. Hakim Kbiireedin Saheb had translated all the classical books of Unani system from Arabic to Urdu. This system is alive due to his sincere efforts and contribution. The third expert in Unani medicine was Hakim Abdul Razaque, who had established central council for Research in Unani Medicine a, pioneer institute in 1969 in India to undertake research in Unani medicines.

The Unani system of medicine is based on the ‘Humoural theory’, Humoural pathology which presupposes the presence of four humours namely-‘Blood (Dam), Phelgm (Balgham) Yellow bile (Safra) and Black bile (Sauda)’ in the body. The temperament of persons is expressed accordingly by the words Sanguine, Phlegmatic, Choleric, and Malancholic according to the preponderance of them in the body. Everybody has got a unique humoural constitution, which represent the health state of humoural balance of the body. The Unani medicine plays a vital role when the individual experience humoural blance. The correct diet and digestion can bring back the humoural imbalance. Its main emphasis is one diagnosis of a disease through ‘Nabz (pulse) Baul (Urine) Baraz (stool)’ etc. It has laid down six essentials, prequisite for the prevention of disease. They are known as ‘Asbab-e- sitte zaroorya’ viz. air, drinks, foods, bodily movement and repose, physic movement and repose sleep and wakefulness excretion and retention.

The modes are treatment are as follows –

(i) Ilaj bil-Tadbeer (Regimental Therapy)
(ii) Ilaj bil Ghiza (Dieto Therapy)
(iii) Ilaj bil Dawra (Pharmaco Therapy)
(iv) Jarhat (Surgery)

The regimental therapy includes venesection, cupping, sweating, diuresis, bath (Hammam) massage, metastasis, cauteristion, purging, vomiting, exercise and lurching etc. Dieto therapy aims at treating certain ailments by administration of specific diets, whereas pharmaco therapy deals with the use of naturally occurring drugs, mostly herbals though drugs of animals and minerals origins are also used.
The Unani system of diagnosis of disease and treatment restoring health revolves round the concept of temperament of ‘Mizaj’. The humours also have specific temperament. Changes in temperament are related to changes in the balance of humours. Any change in temperament brings about a change in the health of the individual. Thus imbalance of the harmony of humours and temperament alongwith failure of done or more parts of the body to eliminate pathogenetic waste causes diseases.

The diagnosis may involve –

(i) By perceiving of pulse and use of thermometer.
(ii) Examination of Urine.
(iii) Examination of stool.
(iv) Close observation of the condition of tongue, eye, lips teeth and throat.
(v) Emotional and mental status of the patient is also taken note of, as indicative of certain imbalance in the functioning of human body.

The drugs also assigned a specific- temperament i.e. hot, cold, moist and dry, etc. in different degrees. Use of drugs restores balance of humours by activising 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 action of this defence mechanism. In other words, drugs not only normalise the existing imblance but also improves the natural defence mechanism of the body so as to prevent or minimise chances of future disease. Thus the treatment generally is both curative and preventive in nature and effective. The Unani system recognises inoculation and immunisation as preventive measures against diseases. Regulation of diets constitutes important part of the treatment.

**Advent of Unani Medicine in India**

The Unani system is an age old and time-tested system, which was originated in Greece 5000 years back by the father of this system, the ‘Hippocrates’ (460-337 B.C.). This system is a much developed and
advanced system of medicine but it is widely prevalent misconception in the minds not only in the laymen but in the elite circles as well that Unani system only deals with drugs and cures the patients through the administration of drugs. Some people think that Unani physicians are those who simply fell the pulse and prescribe some medicines and are nothing more nothing less. However, this conception is entirely wrong, has arisen due to the fact that the surgical aspect of the science of medicine are continously neglected for a long period of its inception. On the other hand the surgical branch of this science forms in integral part. A glance at the book 'Al Tassif' written by Spanish Hakim Abul-Qasim Zohran' (Albucassis) will convince any body how much advanced the stage of surgery was during the days of Arabs. Unani physicians were the first to classify the disease on the basis of different anatomical and physiological systems of the body.

The next comes the pharmaceutical studies. The Unani system took the pharmaceutical section of the medicine to such a great heights that the credit of introducing a huge varieties of new things such as Alcohol, distillation, vehicles (Araqs) and syrups, making medicines more aromatic and palatable and refinement of pharmaceutical processes etc. go to them.

The Government of India recognised the marit of Unani system and attempts were made to develop it as a viable system of medicine for National Health Care. The Unani drugs are cost effective, safe and widely accepted by the people of India. Therefore, the State Governments established Unani collages, Unani dispensaries and hospitals.

The Quality of the drug is a thrust area of the system for therapeutic value. In order to improve the quality of drugs of the Government of India constituted various committees of ISM & H Unani pharmacopoeia committee is the main committee, which was reconstituted in 1988 for continuation and maintenance of Uniform standards and quality in manufacturing of Unani drugs.
AVAILABLE HEALTH CARE DELIVERY SYSTEM

Ayurveda, Homeopathy and Unani are the organised professional health care delivery system. Ayurveda treatments generally consist of avoiding factors responsible for causing disequilibrium of the body matrix or any of its part. While in Homeopathy, the diseases are caused by similar symptoms in a stronger form in the body from allopathy.

The state of these Indian System of Medicine is not satisfactory in study region. There are only 75 medical institutions available in the study unit. Jabalpur district is served by 38 hospitals followed by Mandla where 29 medical institutions are available. 20 doctors serves all over the study region. Only 30 beds are available in the study unit in these medical systems.

It is clear from above the discussion that over all position of the Indian Medicine System is not satisfactory. It is necessary to stabilised more new health units in the study area, under these system of medicine.