Chapter- II

AYURVEDA AND UNANI: A BRIEF PROFILE

As the study is restricted Ayurveda and Unani system of medicine belonging to the great tradition of medicine a brief background profile of both the systems of medicine is presented.

AYURVEDA

Ayurveda is the name which the ancient Indians gave to their science of medicine. The word "Ayurveda" (in Sanskrit) 'Ayuh' means 'life' and 'veda' means 'knowledge of science'. Literally therefore, Ayurveda means the science of life. (Sharma, 1979). Ayurveda is the science by the knowledge of which life can be prolonged or its nature understood (Kutumbaiah, 1999).

The Vedas are earliest sacred books of India. They are four in number, viz., Rigveda, Samaveda, Yajurveda and Atharva Veda. The Hindus believe that they were never composed by man and were taught by the Gods to the sages by word of mouth from a period of unknown antiquity.

There was no Veda called Ayurveda. Its existence is a myth. Susruta calls it an 'upanga' of the Atharva Veda. It was raised to the status of veda and appended to the 'Atharva Veda' to give the science of medicine the necessary sanctity and authority.
ORIGIN

There are two prominent versions of its origin. The medical school traces its origin to Bharadvaja, who received it from God Indra. The surgical school traces its origin to Dhanvantari who received it from Lord Indra.

According to Charaka Samhita, Ayurveda emanated from the creator, Brahma who revealed it in its entirety to Prajapathi, 'Lord of the Creatures' who passed it to Indra. The sage Bharadvaja was asked by other sages to go to God Indra to attain this knowledge for the good of mankind. He brought it to the terrestrial level. It was Bharadvaja who imparted this knowledge to Atreya. Sage Atreya discussed the topics of medicine with the scholars and sages in different symposia organized in various parts of the country. Most brilliant of his disciplines was Agnivesa, who documented these in a treatise- Agnivesa treatise. Afterwards this text was refined and enlarged by Charaka and became known as 'Charaka Samhita'.

Susruta Samhita provides another version of the origin of Ayurveda. Susruta along with the sages thus approached the immortal Lord Divodasa Dhanvantari, king of Benares, to appeal to him to provide relief from different types of sufferings which included bodily, mental, accidental and natural diseases. In response to the appeal, Dhanvantari instructed them in Ayurveda, a subsidiary branch of Atharva Veda. He told them that Brahma composed it in one hundred thousand slokas and a thousand chapters before he created man. He divided it with eight chapters, viz., Salya, Salakya, Kaya-Chikista, Bhutavidya, Kaumara-bhṛtya, Agada-tantra, Rasayana tantra,
Vajikarana tantra. Brahma first expounded Ayurveda to Prajapati, who taught it to the two Asvini Kumars. From these twins, Indra and Dhanwantari obtained the knowledge (Kutumbiah, 1999).

**Time Period of Origin**

It is believed that both the Schools of thought of Atreya and Dhanwantari existed during the same time. The Atreya School referred cases to Dhanwantari School, but there is no mention of cases being referred from the surgical school to Atreya. It shows that surgical intervention was made only when all other methods of treatment fails. According to Kutumbiah (1974), the schools of Atreya and Dhanwantari are supposed to have been established in the 6th century B.C. It was known as 'Atreya Sampradaya' school of physicians, and 'Dhanwantari sampradaya' school of surgeons.

**AYURVEDA LITERATURE**

The basic principles, theories and material medica of Ayurveda are described in numerous medical treatises. The most prominent were the Charaka Samhita, Susruta Samhita and Astanga Samhita of Vagbhata. The Samhitas of Charaka and Susruta form the classics of ancient Indian medicine.

**Charaka Samhita:** Charaka Samhita stands as the finest document of the creative period of ancient Indian medicine. The Charaka Samhita conforms to the tradition of Astanga Ayurveda. The treatise consists of eight divisions. Sutra, Nidana, Vimana, Sarira, **Indry**, Chikitsa, Kalpa and Siddha
sthanas. It provides information from the generation of the fetus to the functioning as well as malfunctioning of adult body, on the basis of three humours.

Charaka's text is important and revolutionary as it developed a rational attitude towards these problems. Charaka emphasized working to Yukti (rationale). He advised to move always with knowledge and emphasized the process of investigation which is essential for arriving at scientific truth.

Susruta Samhita: Susruta Samhita was written by Susruta, who probably was a contemporary of Charaka. This book is of tremendous value because in addition to medicine, it contains description of techniques of surgery, rhinoplasty and describes surgical instruments.

Astanga Samgraha: The Astanga Samgraha of Vagbht summarizes the views of Charaka and Susruta and added original scientific data concerning treatment of diseases.

FUNDAMENTAL PRINCIPLES

Ayurveda is based upon certain principles of physical, clinical and biological sciences. Ayurveda deals with the total human being comprising of 'tridoshas', 'dhatus', 'malas' and the relationship of its totality with the outside world of universe.
There are four key concepts in Ayurveda. These together guide the preventive, promotive and curative aspects of the practice of Ayurveda. These concepts are:

1. Pancha mahabhutas
2. Tridoshas
3. Dhatus
4. Malas

**Pancha Mahabhutas:** All objects in the universe including human body are composed of five basic elements of air, water, fire, earth and vacuum.

**Tridoshas:** Man is a microcosm of nature so the five basic elements present in all matters exist within each individual. According to the theory the five basic elements. Ether, Air, Fire, Water and Earth manifest as three humours known as tridosha, i.e. as 'vata', 'pitta' and 'kapha'.

**Vata:** From ether and air elements the bodily air called 'vata' is evolved. Function of vata or motion is to regulate proper use of energy by the different cellular structures of the body.

**Pitta:** Pitta comes from fire. It refers to energy and is concerned with the metabolic and biochemical processes which generate heat and energy within the body.

**Kapha:** Kapha comes from 'earth' and water. Kapha deals with cellular and intercellular structure of the human body.
The three humours not only govern the totality of all individuals but relate the individual to the cosmos. AH physical and mental functions of the body are governed by 'tridosha' and this theory is referred to as 'tridhosha theory'. A coordinated and balanced functioning of the three humours sustains life and helps keep good health.

When the body humours are disturbed, they disturb the body constituents which are 'dhatus'. Charaka speaks of disease as the imbalance of bodily constituents.

Dhatus'/Dhatus' refer to different vital body organs and parts. There are seven 'dhatus' in the body. These are Rasa (body liquids), Rakta (blood), Mamsa (muscular tissue), Meda (adipose tissue), Asthi (bone tissue), Majja (nerve tissue and bone marrow) and Shukra (generational tissue including sperm and ovum).

Malas: This refers to the waste products of the body. The food consumed by the human body brings into existence and builds further the above mentioned dhatus. During the metabolic process, each organ produces a specific waste as Mala as stool, urine, sweat, nails, hair etc. The Malas of food are faces and urine. The mala of rasa is kapha, that of blood is pitta, that of flesh is the waste in the apertures of human body e.g. dust of ears, eyes etc., of fat is sweat, of bones is hair and nails, of marrow is the waste matter in the eyes and oiliness of skin (C.S.V. II TS. 17&18). The theory of the waste products is that in proper measure, they serve to sustain the body and perform important functions, but when in excess of or below their proper measure they pollute the body ultimately destroyed it. According to
Ayurveda, diseases are of three types - innate, exogenous and psychic. Innate are those, which arise due to imbalance in three humours - vata, pitta and kapha. Exogenous disorders arise due to external factors, such as poison, polluted air, parasites, bacteria, viruses etc. The third type of disorder in psychic in origin. These are caused by unfulfillment of desires or facing the undesired (Verma V.1995).

DIAGNOSIS

In Ayurveda diagnosis is always done of the patient as a whole. The physician takes a careful note of the patient's internal physiological characteristics and mental disposition. He also studies such other factors as the affected bodily tissues, humours, the patients daily routine, dietary habits and condition of digestion. Details of personal, social, economic situation of the patient is understood. The diagnosis also involves the following examinations:

• General physical examination
• Pulse examination
• Examination of the faces
• Examination of tongue and eyes
• Examination of skin and ear including tactile and auditory functions

TYPES OF TREATMENT:

The treatment of disease can broadly be classified as

a) Shodhana therapy (Purification Treatment)
b) Shamana therapy (Palliative Treatment)

c) Pathya Vyavastha (Prescription of diet and activity)

d) Nidan Parivajan (Avoidance of disease causing and aggravating factors)

e) Satvavajaya (Psychotherapy)

f) Rasayana therapy (use of immunomodulators and rejuvenation medicines)

(a) Shodhana treatment aims at removal of the causative factors of somatic and psychosomatic diseases. The process involves internal and external purification. The usual practices involved are Panchkarma (medically induced Emesis, Purgation, Oil Enema, Decoction enema and Nasal administration of medicines), Pre-panchikarma procedures (external and internal oleation and induced sweating). Panchkarma treatment focuses on metabolic management. It provides needed purificatory effect, besides conferring therapeutic benefits. This treatment is especially helpful in neurological disorders, musculo-skeletal disease conditions, certain vascular or neurovascular states, respiratory diseases, metabolic and degenerative disorders.

(b) Shamana therapy involves suppression of vitiated humours (doshas). The process by which disturbed humour subsides or returns to normal without creating imbalance of other humours is known as shamana. This treatment is achieved by use of appetizers, digestives, exercise and exposure to sun, fresh air etc. In this form of treatment, palliatives and sedatives are used.
(c) Pathya Vyavastha comprises indications and contraindications in respect of diet, activity, habits and emotional status. This is done with a view to enhance the effects of therapeutic measures and to impede the pathogenetic processes. Emphasis on do's and don'ts of diet etc., is laid with the aim to stimulate Agni and optimize digestion and assimilation of food in order to ensure strength of tissues.

(d) Nidan Parivarjan is to avoid the known disease causing factors in diet and lifestyle of the patient. It also encompasses the idea to refrain from precipitating or aggravating factors of the disease.

(e) Satvavajaya concerns mainly with the area of mental disturbances. This includes restraining the mind from desires for unwholesome objects and cultivation of courage, memory and concentration. The study of psychology and psychiatry have been developed extensively in Ayurveda and have wide range of approaches in the treatment of mental disorders.

(f) Rasayana therapy deals with promotion of strength and vitality. The integrity of body matrix, promotion of memory, intelligence, immunity against the disease, the preservation of youth, luster and complexion and maintenance of optimum strength of the body and senses are some of the positive benefits credited to this treatment. Prevention of premature wear and tear of body tissues and promotion of total health content of an individual are the roles that Rasayana therapy plays.

Thus, health according to Ayurveda is balanced (inter-intra) state of all the Doshas, Dhatus and Malas. A healthy person enjoys equilibrium of the humour, the body tissue and excretory functions normally experienced by
man in the process of gratifying his sense, mind and soul. (GO1, ISM & H, 1991).

UNANI MEDICINE

The Unani system of medicine owes its origin in Greece. It was further enriched and developed by Arabs and Persians. 'Unani' is the Arabic name for 'Greece' which denotes the origin of the system.

It was the Greek philosopher-physician Hippocrates (460-377 BC) who relieved medicine from the realm of superstition and magic and gave it the status of science. The theoretical framework of Unani medicine is based on the teaching of Hippocrates. After Hippocrates a number of other Greek scholars enriched the system considerably. Of them, Galen (131-210 AD) stands out as the one who stabilized its foundation on which the Arab physician like Rhazes (Zakariya Razi, 850-925 AD) and Avicenna (Bu Ali Sina 980-1037 AD) constructed an imposing edifice. Some of the other luminaries are Avenzoar (IBn Zohar 1072-1162 AD), Ibn Nafees (1210-1288 AD), Ibhn el Beitar (1197-1248 AD), and Hussain (809-873 AD).

ORIGIN OF UNANI IN INDIA

In India, Unani system of medicine was introduced by the Arabs in 11th century. (Nizamia General Hospital, 2000) When Mongols ravaged Persia and Central Asian cities like Shiraz, Tabrez and Geelan, scholars and physicians of Unani medicine fled to India. The Delhi Sultans, the Khiljis, the Tughlaqs and the Mughal emperors provided state patronage to the
scholars and even enrolled some Unani scholars as state employees and court physicians. Some of the physicians who made notable contributions were Abu Bakar, Bin Ali Usman Kashmari, Sadruddin Damashqui, Bahwabin, Khwas Khan, Ali Geelani, Akbar Arzani, and Mohammed Hashim Alui Khan.

The system found immediate favour with the masses and spread all over the country and continued to hold and unchallenged sway for a long period even after the down fall of the Mughul empire.

During the British rule, Unani medicine suffered a setback and its development was hampered due to withdrawal of governmental patronage. But as the system enjoyed faith, among the masses it continued to be practiced. It was mainly due to the efforts of the Sharifi family in Delhi, the Azizi family in Lucknow, and the Nizam of Hyderabad that helped the survival of Unani medicine. Hakim Ajmal Khan (1868-1927) championed the cause of Unani system in India. The Hindustani Dawakhana and the Ayurvedic and Unani Tibbia College in Delhi are the two living examples of the Hakim's immense contribution to the multi-pronged development of the two Indian systems of medicine.

UNANI LITERATURE

The most famous works include, Hussain's (809-873 AD) 'Ten treatise on the eye' which is the very earliest systematic text book of ophthalmology. Avenzoar linked surgery, therapeutics and pharmacology into the homogenous whole. Rhazes in his treatise 'small pox and measles' gave a clear account of these two diseases for the first time. His compilation
'El-Harvi' runs in 25 volumes. Avicenna's "El-Quanoon" or 'Cannon of Medicine' has been the most famous books of world. It was the medical Bible for several Asian and European civilizations for more than six centuries. El-Majusi was the first Arab scholar who wrote extensively about surgery while Abul Qasim Al Zahravi was a great surgeon who wrote reference surgery book "El-Tasrif and he died in 1013 AD. 'El-Tasrif was translated into Latin and was a textbook in the universities of Europe. Another famous Arab surgeon was Ibn-el-Quff who wrote a book "El-Umda fi Sinaat-e-Jrahat". (Hussain et al 2003).

FUNDAMENTAL PRINCIPLES

According to Avicenna and other Unani physicians, the aim of the medicine is to preserve the existing healthful state of a person and to restore it when lost (Hussain et al 2003). In this system, the main object of therapy is to help and strengthen the 'Tabiyat Mudabbira el Badan' an inherent adjusting power of the body so that it may adjust its mechanisms and restore the norms of health which are lost. According to the Unani system of medicine the human constitution is composed of seven natural components, namely Elements (arkan), Temperament (mizaj), Humours (akhlath), Organs (aza) Power (quwa), Vital spirit (arwah) and Functions (afal). (Department of AYUSH, Government of India 2004).

1. Arkan (Elements)

2. Mizaj (Temperament)
3. Akhlat (Humours)

4. Aza (Organs)

5. Arwah (Spirit)

6. Quwa (Powers)

7. Afa'l (Function)

I) Elements (Arkan): These are four i.e. Air, Water, Earth and Fire. Actually these four elements represents several other elements found in the modern science. There are four states denoting the temperaments of these four elements

<table>
<thead>
<tr>
<th>Air</th>
<th>Fire</th>
<th>Earth</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hot &amp; Moist</td>
<td>Hot &amp; Dry</td>
<td>Cold &amp; Dry</td>
<td>Cold &amp; Moist</td>
</tr>
</tbody>
</table>

11. Temperaments (Mizaj):- The interaction between the chemical combination of four elements, produces various states which determine the temperament of an individual human being, plants, & minerals. Temperament (Mizaj) is simply defined as having the following states and their combinations:-

<table>
<thead>
<tr>
<th>Hot</th>
<th>Dry</th>
<th>Cold</th>
<th>Moist</th>
<th>Single—Compound</th>
<th>Hot &amp; Dry</th>
<th>Hot &amp; Moist</th>
<th>Cold &amp; Dry</th>
<th>Cold &amp; Moist</th>
</tr>
</thead>
</table>
Ill Humours (Akhlat):- The humours are actually the body fluids which are classified broadly in four. The fluids of the body contains various harmones, enzymes and humours etc. They are responsible for nutrition to the whole of body. These fluids are (a) Primary (b) Secondary.

(a) Primary fluids are four humour i.e. blood, phlegm, yellow bile and black bile.

(b) Secondary fluids are harmones, enzymes, and plasma etc.

IV. Organs (Aaza):- Organs are composed of cell, tissues, nerves and blood vessels. Various organs of the body and health in disease condition of each individual affects the state of health.

V. Pneuma-Gaseous material (Arwah):- The Pncuma is a life force which carries of different powers, without which human body is dead. This is a source of life and vitality.

VI. Faculties (Qawa):- Faculties/Powers are of three kinds.

a) Natural powers

b) Psychic powers

c) Vital powers

VII. Functions (Afaal):- Includes movements of various organs. It is necessary to ensure that various organs should be in proper shape and condition to perform proper functions.
The chief contribution of Hippocrates to medical realm is the humoral theory, which passed on to Unani. The humoral theory presupposes the presence of four humours, namely blood (dam), phlegm (balgham), yellow bile (safra) and black bile (sauda) in the body.

The temperaments of persons are expressed by the terms sanguine, phlegmatic, choleric and melancholic, according to the preponderance of the humour in them. The humours themselves were assigned temperaments - blood is hot and moist, phlegm is cold and moist, yellow bile is hot and dry and black bile is cold and dry. Every person is supposed to have the unique humoral constitution, which represents his/her healthy state. As long as these humours are in normal balance health is maintained and imbalance of humoral constitution results in disease.

According to Unani classics diseases are classified into four groups, viz., diseases due to altered temperament (Amraz-e Su-e Mizaj Sada) or metabolic diseases and others. Diseases due to altered humour (Amraze-Su-e- Mizaj Maddi) or infectious disease. Disease due to structural defects (Amaraz-e-Tarkeeb) which may be congenital and acquired. Diseases due to discontinuity of tissue (Amraz-e-Tafarruq-o-ltte) which require para surgical and surgical management (Nizamia General Hospital, 2000).

PREVENTION OF DISEASE: The factors are known as Asbab-e-Sitt-e-Zaiooriah (six essential factors), namely atmospheric air and climate (Hawa-e-Muhit), foods and drinks (Makool-wa-Mashroob), rest and activity of body (Harkat-wa-sukoon-e-badni), rest and psychological activity (Harkat-wa-
sukoon-i-Nafsani), sleep and wakefulness (Naum-vo-Yaqzah) and retention and elimination (istifragh-vo-Ihtibas).

**DIAGNOSIS:** The principles of diagnosis depend upon clinical observation of pulse (Nabz) and physical examination of excreta like urine (Baul) and stool (Oraz) etc.

**TREATMENT:** The various types of treatments in Unani medicine are:

1. Ilaj bil- Tadbees (regimental therapy)
2. Ilaj bil Ghiza (dieto therapy)
3. Ilaj bil Dawa (Pharmaco therapy)
4. Ilajbil Yad (Surgery)

1. **Ilajbil Tadbeer (Regimental Therapy):** Some drugless regimens are advised for the treatment of certain ailments i.e. Exercise, Massage, Hamam (Turkish Bath), Douches (Cold and Hot) and the Regimen for Geriatrics.

2. **Ilajbil Ghiza (Dietotherapy):** Different diets are recommended for the patients of different diseases.

3. **Ilajbil Dava (Pharmaco-therapy):** The basic concept of treatment is to correct the cause of the disease that may be Abnormal temperament due to
   
   I. Environmental factors
   
   II. Abnormal humours either due to internal causes or external causes which may be pathogenic micro-organism, through (a) drugs of opposite temperament to the temperament of the disease that is called Ilaj-
bil-zid or (b) drugs of similar temperament as of the temperament of the
disease that is called as Ilaj-bil-misl.

The drugs used are mostly of the Plant origin. Some drugs of
Animal and Mineral Origin are also used. Patients are treated either by
single drugs (crude drugs) or by compound drugs (formulations of single
drugs).

There are two types of compound drugs used in the treatment of diseases i.e.
Classical compound drugs which are in use for the hundreds and thousands
years and Patent/Proprietary compound drugs which have been formulated
by the individuals or institutions as per their research and experiences.

After complete examination of the patient, treatment is started. The
treatment not only normalize the existing imbalance but also improves the
natural defence mechanisms of the body so as to minimize chance of future
disease. Thus the treatment is generally both curative and preventive in
nature and effective.
FIGURE 2.1 TYPES OF TREATMENT IN UNANI SYSTEM OF MEDICINE