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**Siddha system**

**Introduction and Origin**

Siddha system is one of the oldest systems of medicine in India. The term Siddha means achievements and Siddhars were saintly persons who achieved results in medicine. Eighteen Siddhars were said to have contributed towards the development of this medical system. Siddha literature is in Tamil and it is practiced largely in Tamil speaking part of India and abroad. The Siddha System is largely therapeutic in nature.

**History**:

The original Home allotted to mankind by the Creator was in the temperate and fertile region of the East and pointedly in India. It is from here that the human race began its culture and career. India may, therefore, be safely stated as that the first country from which human culture and civilization originated and spread. The science of medicine is of fundamental importance to man’s well being and so it must have originated with man and developed as civilization. It is, therefore rather pointless to try to determine the exact point of time to which the beginning of these systems could be traced. They are eternal, they began with man and may end with him.

The Siddha was flouriest in south and Ayurveda prevalent in the north. Instead of giving the name of any of individual as the founder of these systems our ancestors attributed their origin to the creator. According to the tradition it was Shiva who unfolded the knowledge of Siddha system of medicine to his concert Parvati who handed it down to Nandi Deva and the Siddhars. The Siddhars were great scientists in ancient times. According to tradition, the origin of Siddha system of medicine is attributed to the great Siddha, Ayastiyar. Some of his works are still standard books of medicine and surgery in daily use among the Siddha Medical practitioners.

**Basic Concepts**

This principles and doctrines of this system, both fundamental and applied, have a close similarity to Ayurveda. 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 present 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 the waste products of the body such as faeces, urine and sweat. The food is considered to be basic building material of human body which gets processed into humours, body tissues and waste products. The equilibrium of humours is considered as health and its disturbance or imbalance leads to disease or sickness.

This system also deals with the concept of salvation in life. The exponents of this system consider achievement of this state is possible by medicines and meditation.

**Materia Medica**

The system has developed a rich and unique treasure of drug knowledge in which use of metals and minerals is very much advocated. Some idea about the depth of knowledge the system possesses in the field of mineral, *materia medica* can be formed from the detailed drug classification, briefly described below:

There are 25 varieties of water-soluble inorganic compounds called ‘UPPU. These are different types of alkalies and salts.

There are 64 varieties of mineral drugs that do not dissolve in water but emit vapours when put in fire. Thirty-two of these are natural and remaining is artificial.

There are Seven drugs that do not dissolve in water but emit vapour on heating.

The system has classified separately classes of metals and alloys, which melt when, heated and solidifies on cooling. These include items like gold, silver, copper, tine, lead and iron. These are incinerated by special processes and used in medicine.

There is a group of drugs that exhibit sublimation on heating and includes mercury and its different forms like red sulphide of mercury, mercuric chloride and red oxide of mercury etc.

Sulpher, which is insoluble in water, finds a crucial place in Siddha materia medica along with mercury for use in therapeutics and in maintenance of health.
The above classification shows detailed knowledge and study of minerals that this system has evolved for treatment. In addition there are drugs obtained from animal sources. The system has published and hand-book on Siddha treatment for common diseases and ailments.

**Chemistry in Siddha:**

In Siddha system chemistry had been found well developed into a science auxillary to medicine and alchemy. It was found useful in the preparation of medicine as well as in transmutation of basic metals into gold. The knowledge of plants and mineral were of very high order and they were fully acquainted with almost all the branches of science. The Siddhars were also aware of several alchemical operations divided into several processes such as – calcinations, sublimation, distillation, fusion, separation conjunction or combination, congelation, cibation, fermentation, exaltation i.e. the action or process of refining gold, fixation i.e. bringing to the condition of being non-volatile i.e. to the state of resisting the action of fire, purification, incineration of metals, liquifaction, extraction and so on. Even cupellation of gold and silver which is an essential process in Alchemy in which is claimed to have been discovered by the Arabs, was known to the Siddhars long before.

**Strength**

The Siddha system is capable of treating all types of disease other than emergency cases. In general this system is effective in treating all types of skin problems particularly Psoriasis, STD, urinary tract infections, diseases of liver and gastro intestinal tract, general debility, postpartum anaemia, diarrhoea and general fevers in addition to arthritis and allergic disorders.

**Diagnosis and Treatment**

The diagnosis of diseases involve identifying it 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. The system has worked out details procedure of urine examination which includes study of it's colour, smell, density, quantity and oil drop spreading pattern. It holistic in approach and the diagnosis involves the study of person as a whole as well as his disease.

The Siddha System of Medicine emphasises that medical treatment is oriented not merely to disease but has to take into account the patient, 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 that mistakes in diagnosis or treatment are minimal.
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The Siddha System also deals with the problems affecting the women’s health and a lot of formulations are available in the Siddha classics which can counter the problems for a better living. The care for women’s health starts from the first day of the girl child. The Siddha System strongly advocates breast feeding upto the first three months of the life. The Siddha System believes in the principle of “Food itself is medicine” and during this nursing period, lactating mothers are advised to take the food rich in iron, protein and fibre so as to prevent any nutritional disorders both to the child as well as the mothers. Once in 15 days, the mothers are advised to take simple remedies for de-worming so that they may not land up in anaemic conditions.

The Siddha System is effective in treating chronic cases of liver, skin diseases especially “Psoriasis”, rheumatic problems, anaemia, prostate enlargement, bleeding piles and peptic ulcer. The Siddha Medicines which contains mercury, silver, arsenic, lead and sulphur have been found to be effective in treating certain infectious diseases including venereal diseases. Practitioners have claimed that Siddha medicines are effective in reducing the highly debilitating problems that manifest themselves among patients of HIV/AIDS. More research into the efficacy of these medicines is presently in progress.

UNANI SYSTEM OF MEDICINE

Introduction and Origin

Unani System of Medicines originated in Greece and is based on the teachings of Hippocrates and Gallen and it developed in to an elaborate Medical System by Arabs, like Rhazes, Avicenna, Al-Zahravi, Ibne-Nafis and others.

Unani Medicines got enriched by imbibing what was best in the contemporary systems of traditional medicines in Egypt, Syria, Iraq, Persia, India, China and other Middle East countries. In India, Unani System of Medicine was introduced by Arabs and soon it took firm roots. The Delhi Sultans (rulers) provided patronage to the scholars of Unani System and even enrolled
some as state employees and court physicians. During 13\textsuperscript{th} and 17\textsuperscript{th} century A.D. Unani Medicine had its hey-day in India. During the British rule, Unani System suffered a set back due to withdrawal of State Patronage, but continued to be practiced as the masses reposed faith in the system. It was mainly Sharifi family in Delhi, the Azizi family in Lucknow and the Nizam of Hyderabad due to whose efforts Unani Medicine survived during the British period.

Unani System has shown remarkable results in curing the diseases like Arthritis, Leucoderma, Liver disorders, Nervous system disorders, Bronchial Asthma, and several other acute and chronic diseases where other systems have not been able to give desired response. Now the system has crossed national boundaries and is popular among the masses globally.

**Concept and Principles**

Unani treatment is based on its natural and remarkable diagnosis methods and is affordable. It is mainly dependent on the Temperament (Mizaj) of the patient, hereditary condition and effects, different complaints, signs and symptoms of the body, external observation, examination of the PULSE (Nubz), urine and stool etc. Unique and special treatment methods like Dieto therapy (Ilaj-bil-Ghiza), Climatic therapy (Ilaj-bil-Hawa), Regimental therapy (Ilaj-bit-Tadbir), make it a different and remarkable and popular system.

Regimental therapy includes venesection, cupping, diaphoresis, diuresis, Turkish bath, massage, cauterization, purging, emesis, exercise, leeching, etc.

Dieto therapy (Ilaj-bil-Ghiza) aims at treating certain ailments by administration of specific diets or by regulating the quantity and quality of food.

Pharmacotherapy (Ilaj-bid-Dawa) is mainly dependent upon local available herbal drugs which make the system indigenous. Similarly, surgery has also been in use in this system for quite long. In fact, the ancient physicians of Unani Medicine were pioneers in this field and had developed their own instruments and techniques. But at present only minor surgery is in vogue in this system.

In Unani Medicine, single drugs or their combination in raw are preferred over compound formulations. Further the materia medica of Unani Medicine being vast, the medicines are easy to get as most of them are available locally. The naturally occurring drugs used in this system
are symbolic of life and are generally free from side-effects. Such drugs as are toxic in crude form are processed and purified in many ways before use.

The Greek and Arab physicians encouraged poly-pharmacy and devised a large number of poly-pharmaceutical recipes which are still in vogue. In Unani Medicine, although general preference is for single drugs, compound formulations are also employed in the treatment of various complex and chronic disorders. Since emphasis is laid on a particular temperament of the individual, the medicines administered are such as go well with the temperament of the patient, thus accelerating the process of recovery and also eliminating the risk of drug reaction.

Dr. Siddiqui undertook the task visualized by Msh-ul-Mulk and his discovery of medicinal properties of a plant, commonly known as Asrol (Pagal Booti), led to sustained research that established the unique efficacy of this plant known all over the world as Rauwolfia serpentina, in neurovascular and nervous disorders, such as hypertension, insanity, schizophrenia, hysteria, insomnia and psychosomatic conditions, etc.

At present the Unani system of medicine, with its own recognized practitioners, hospitals and educational and research institutions forms an integral part of the national healthcare system. Today, India is considered a world leader in Unani Medicine.

NATUROPATHY

**Basic Concepts**

In fact, Nature Cure is a way of life of which we find a number of references in the Vedas and other ancient texts. The morbid matter theory, concept of vital force and other concepts upon which Nature Cure is based are already available in old texts which indicate that these methods were widely practiced in ancient India.

The whole practice of Nature cure based on the following three principles:
1, Accumulation of morbid matter.

2, Abnormal composition of blood and lymph.

3, Lowered vitality

    Nature Cure believes that all the diseases arise due to accumulation of morbid matter in the body and if scope is given for its removal, it provides cure or relief. It also believes that the human body possesses inherent self constructing and self healing powers. The fundamental difference in Nature Cure with other systems is that its theory and practice are based on holistic view point whereas the later’s approach is specific. Nature Cure does not believe in the specific cause of disease and its specific treatment but takes into account the totality of factors responsible for diseases such as one’s un-natural habits in living, thinking, working, sleeping, relaxation, sexual indulgence etc, and also considers the environmental factors involved which on the whole disturbs the normal functioning of the body and lead it to a morbid, weak and toxic state. For treatment it primarily stresses on correcting all the factors involved and allowing the body to recover itself. A Nature Cure physician helps in Nature’s effort to overcome disease by applying correct natural modalities and controlling the natural forces to work within safe limits. The five main modalities of treatment are air, water, heat, mud and space.

**Principles**

1. All disease, their cause and their treatment are one.

2. The basic cause of disease is not bacteria. Bacteria develop after the accumulation of morbid matter when a favorable atmosphere for their growth develops in body. Basic cause is morbid matter and not the bacteria.

3. Acute diseases are our friends not he enemies. Chronic diseases are the outcome of wrong treatment and suppression of the acute diseases.

4. Nature is the greatest healer. Body the capacity to prevent itself from diseases and regain health if unhealthy.

5. In Naturopathy patient is treated and not the disease.

6. In Naturopathy diagnosis is easily possible. Ostentation is not required. Long waiting for diagnosis is not required for treatment.

7. Patients suffering from chronic ailments are also treated successfully in comparatively less time in Naturopathy.

8. After emerging, suppressed diseases can be cured by Naturopathy.
Nature Cure treats physical, mental, social (moral) and spiritual all four aspects at the same time.

10. Nature Cure treats body as a whole instead of giving treatment to each organ separately.

11. Naturopathy does not use medicines. According to Naturopathy "Food is Medicine".

12. According to Gandhi Ji "Rama Nama is the best Natural Treatment", means doing prayer according to one’s spiritual faith is an important part of treatment.

**History, Development and its Status**

Nature Cure movement started in Germany & other western countries with "Water cure" (Hydrotherapy). Water cure was synonymous with Nature Cure in those early days. The credit of making Water cure world famous goes to Vincent Priessnitz (1799-1851) who was a farmer. Dr. Henry Lindlahr and others go to the extent of crediting him as "Father of Naturopathy". The word "Naturopathy" has been coined by Dr. John Scheel in the year 1895 and was propagated and popularised in the western world by Dr. Benedict Lust. A number of Doctors of modern medicine and others became Nature Cure enthusiasts and gradually added a number of modalities within the fold of Naturopathy and scientifically developed them. Nature Cure movement gained momentum in India as Mahatma Gandhi, "Father of the Nation" became much interested in this system and included it in his programmes. He has also established a Nature Cure Hospital in Uruli Kanchan, Distt. Poona, Maharashtra which is still functioning.

Naturopathy is a system of healing science stimulating the body’s inherent power to regain health with the help of five great elements of nature – Earth, Water, Air, Fire and Ether. Though the basic Nature Cure deals only with Pancha Mahabhoota’s, the recent developments advocates the practice of drugless therapies like Massage, Electrotherapy, Physiotherapy, Acupuncture and Acupressure, Magnetotherapy etc., Diet plays a major role, above all.

**Background**

Naturopathy adopts the following diagnostic methods; Full life case history – covering all the facts of life, since birth.

1. Facial diagnosis – the science of facial expressions by studying the various characteristic features upon the body.
2. Iris diagnosis – study of iris indicating the condition of various visceral organs.
3. Modern clinical diagnosis to some extent.
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The methods applied for cure in Naturopathy are the following:

1. **Water Therapy**: Water is the most ancient of all the remedial agents. It is employed in different forms in treatment and produces several types of physiological effects depending upon temperature and duration. Hydrotherapy is employed in almost all types of disease conditions.

2. **Air Therapy**: Fresh air is essential for good health. Air therapy is employed in different pressures and temperatures in variety of disease conditions.

3. **Fire Therapy**: Existence of all the creatures and forms depends upon “Agni” (Fire). In Nature Cure treatment, different temperatures are employed through different heating techniques to produce different specific effects.

4. **Space Therapy**: Congestion causes disease. Fasting is the best therapy to relieve congestion of body and mind.

5. **Mud Therapy**: Mud absorbs, dissolves and eliminates the toxins and rejuvenates the body. It is employed in treatment of various diseases like constipation, skin diseases etc.

6. **Food Therapy**: Most of the disease are amenable through food therapy. As you eat so will you be physically as well as mentally. Your food is your medicine. These are the main slogans of Nature Cure.

7. **Massage Therapy**: Massage is generally employed for tonic, stimulant and sedative effects. It is an effective substitute for exercise.

8. **Acupressure**: There are different points on hands, feet & body which are associated with different organs. By applying pressure on these selected points, related organs can be influenced for getting rid of their ailments.

9. **Magneto Therapy**: Magnets influence health. South and North poles of different powers and shapes are employed in treatment, by applying directly on different parts of the body or through charged up water or oil.

10. **Chromo Therapy**: Sun rays have seven colours – violet, indigo, blue, green, yellow, orange and red. These colours are employed through irradiation or body or by administering charged water, oil and pills for treatment.
Life in Ayurveda is conceived as the union of body, senses, mind and soul. The living man is a conglomeration of three humours (Vata, Pitta & Kapha), seven basic tissues (Rasa, Rakta, Mansa, Meda, Asthi, Majja & Shukra) and the waste products of the body such as faeces, urine and sweat. Thus the total body matrix comprises of the humours, the tissues and the waste products of the body. The growth and decay of this body matrix and its constituents revolve around food which gets processed into humours, tissues and wastes. Ingestion, digestion, absorption, assimilation and metabolism of food have an interplay in health and disease which are significantly affected by psychological mechanisms as well as by bio-fire (Agni).

**Panchamahabhutas**

According to Ayurveda all objects in the universe including human body are composed of five basic elements (*Panchamahabhutas*) namely, earth, water, fire, air and vacuum (ether). There is a balanced condensation of these elements in different proportions to suit the needs and requirements of different structures and functions of the body matrix and its parts. The growth and development of the body matrix depends on its nutrition, i.e. on food. The food, in turn, is composed of the above five elements, which replenish or nourish the like elements of the body after the action of bio-fire (Agni). The tissues of the body are the structural whereas humours are physiological entities, derived from different combinations and permutations of *Panchamahabhutas*.

**Health and Sickness**

Health or 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 factors can cause disturbance in the natural equilibrium giving rise to disease. This loss of equilibrium can happen by dietary indiscrimination, undesirable habits and non-observance of rules of healthy living. Seasonal abnormalities, improper exercise or erratic application of sense organs and incompatible actions of the body and mind can also result in creating disturbance of the existing normal balance. The treatment consists of restoring the balance of disturbed body-mind matrix through regulating diet, correcting life-routine and behaviour, administration of drugs and resorting to preventive Panchkarma and Rasayana therapy.
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 site at which the disease is located, patient's resistance and vitality, his daily routine, dietary habits, the gravity of clinical conditions, condition of digestion and details of personal, social, economic and environmental situation of the patient. The diagnosis also involves the following examinations:

- General physical examination
- Pulse examination
- Urine examination
- Examination of the faeces
- Examination of tongue and eyes
- Examination of skin and ear including tactile and auditory functions.

Treatment

The basic therapeutic approach is, ‘that alone is the right treatment which makes for health and he alone is the best doctor who frees one from disease’. This sums up the principal objectives of Ayurveda, i.e. maintenance and promotion of health, prevention of disease and cure of sickness.

Treatment of the disease consists in avoiding causative factors responsible for disequilibrium of the body matrix or of any of its constituent parts through the use of Panchkarma procedures, medicines, suitable diet, activity and regimen for restoring the balance and strengthening the body mechanisms to prevent or minimize future occurrence of the disease.

Normally treatment measures involve use of medicines, specific diet and prescribed activity routine. Use of these three measures is done in two ways. In one approach of treatment the three measures antagonize the disease by counteracting the etiological factors and various manifestations of the disease. In the second approach the same three measures of medicine, diet and activity are targeted to exert effects similar to the etiological factors and manifestations of the disease process. These two types of therapeutic approaches are respectively known as Vipreeta and Vipreetarthkari treatments.
For successful administration of a treatment four things are essential. These are

- The physician
- The medicaments
- The nursing personnel
- The patient

The physician comes first in order of importance. He must possess technical skill, scientific knowledge, purity and human understanding. The physician should use his knowledge with humility, wisdom and in the service of humanity. Next in importance comes food and drugs. These are supposed to be of high quality; wide application, grown and prepared following approved procedures and should be available adequately. The third component of every successful treatment is the role of nursing personnel who should have good knowledge of nursing, must know the skills of their art and be affectionate, sympathetic, intelligent, neat & clean and resourceful. The fourth component is the patient himself who should be cooperative and obedient to follow instructions of the physician, able to describe ailments and ready to provide all that may be needed for treatment.

Preventive Treatment & the concepts of Aetio-Pathogenesis

Ayurveda has developed a very vivid analytical description of the stages and events that take place since the causative factors commence to operate till the final manifestation of disease. This gives this system an additional advantage of knowing that possible onset of disease much before the latent symptoms become apparent. This very much enhances the preventive role of this system of medicine by making it possible to take proper and effective steps in advance, to arrest further progress in pathogenesis or to take suitable therapeutic measures to curb the disease in its earliest stage of onset.

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 Parivarjan** (Avoidance of disease causing and aggravating factors)

e. **Satvavajaya**(Psychotherapy)

f. **Rasayana** therapy(use of immuno-modulators 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-panchkarma 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 neuro-vascular 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 appetisers, 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 bear and tear of body tissues and promotion of total health content of an individual are the roles that *Rasayana* therapy plays.
Diet and Ayurvedic Treatment

In Ayurveda, regulation of diet as therapy has great importance. This is because it considers human body as the product of food. An individual’s mental and spiritual development as well as his temperament is influenced by the quality of food consumed by him. Food in human body is transformed first into chyle or Rasa and then successive processes involve its conversion into blood, muscle, fat, bone, bone-marrow, reproductive elements and ojas. Thus, food is basic to all the metabolic transformations and life activities.

HOMOEOPATHY

What is homoeopathy?

Homoeopathy (=homeopathy) is an alternative method of treatment, based on the nature’s Law of Cure, namely ‘Like Cures Like’. The truth of this law was discovered by a German scientist, Dr. Samuel Hahnemann in 1796, and has been verified experimentally and clinically for 200 years. Homoeopathy is the revolutionary, natural medical science. Homoeopathy is gentle and effective system of medicine. The remedies are prepared from natural substances to precise standards and work by stimulating the body's own healing power.

Why should homoeopathy be the first choice of therapy?

Homoeopathy is highly scientific, logical, safe, quick and extremely effective method of healing. It offers long lasting to permanent cure, treating the disease from its roots, for most of the ailments. Homoeopathy is the most rational science with respect to its concepts of health, disease and cure. Homoeopathy does not treat superficially by just driving away the symptoms but heals the patient from within. Undoubtedly, homoeopathy is the medicine of future.
Homoeopathy: The Holistic medicine:
The concept of disease in homoeopathy is that disease is a total affection of mind and body, the disturbance of the whole organism. Individual organs are not the cause of illness but disturbance at the inner level (disturbance of the life force, the vital energy of the body) is the cause of illness. Therefore homoeopathy does not believe in giving different medicines for different afflicted parts of body but rather give one single constitutional remedy which will cover the disturbance of the whole person. Homoeopathy treats the patient as a whole and not just the disease. Medical philosophy is coming more and more to the conclusion that the mere treatment of symptoms and organs can only help temporarily and that it is the healing power of the body as whole that has to be enhanced. Homoeopathy believes in holistic, totalistic and individualistic approach.

Homoeopathy: Magic of Minimum dose
Homoeopathy has a unique approach of the method of preparation of the drugs in which the end result will contain only the 'dynamic curative power' of the drug substance, devoid of any original crude substance. By a special mode of preparation called 'optimization', over 2500 homeopathic medicines are prepared from sources such as vegetables, animal, minerals, chemicals, etc. Hence homeopathic remedies with its ultra minute dose are non toxic, absolutely harmless and bring about SAFE AND SURE CURE. Homoeopathic remedies are dynamic agents influencing body's energy.

Homoeopathy: Ideal for Infants and Children
Most of the children’s ailments like Cold, Cough, Fever, Vomiting, Diarrhoea, Dysentery, Colic, Tonsillitis, Bronchitis, Asthma, Measles, Chickenpox, Mumps, Dentition problems, etc., could be very effectively and quickly treated with homoeopathy without producing any side effects whatsoever. Unlike antibiotics and other such medicines, homeopathic pills do not
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hamper digestion, nor lower body's resistance. Neither do they neither cause any allergies nor cause any damage even if taken over a long period. Homoeopathic pills being sweet in taste, is willingly ingested by children. **Indeed, homoeopathy is child-Friendly**! Besides, homoeopathy is effective also in temperament and behavioral problems seen commonly in children like irritability, obstinacy, temper-tantrums, fears, phobias, destructiveness; and thumb- sucking, nail biting, bed-wetting; as well as in mentally & physically backward children.

**Homoeopathy: Better substitute to Antibiotics...**

Homoeopathy is an effective alternate to antibiotics in infectious diseases, producing no toxic side effects and bringing about rapid recovery. Homoeopathy has definite treatment for most of the infectious disease such as Sinusitis, Tonsillitis, Bronchitis, Pneumonia, Tuberculosis, Meningitis, Otitis media (pus from ear), Gastro-enteritis (vomiting-diarrhoea), Dysentery, Urinary Infections, etc.

**Homoeopathy: Offers best treatment for Viral Infections**

Viral infections such as common cold, influenza, measles, chickenpox, mumps, viral hepatitis (jaundice), viral meningitis etc. are very well treated with homoeopathy. Allopathic system has no curative treatment for viral diseases except infusing antibiotics under the pretext of preventing secondary bacterial infection.

**Homoeopathy: Often avoids Surgery**

Homoeopathy is not against surgery. Surgery is an art and science by itself. Surgery is called forth in the conditions where medicines have limited or no role, and where surgical aid, operation can cure or improve the condition. There are number of diseases which are labeled as 'surgical', where homoeopathy works curatively and can avoid surgery. Some such ailments are: Septic recurrent Tonsillitis, Piles, Fissure-in-ano, Fistula, Appendicitis (except gangrenous), Chronic ear discharge, Vocal cord nodules, Polyp in nose-ear, Kidney & Biliary (small) stones, small size Uterine Fibroid, Ovarian Cysts, Warts, Corns, etc.

**Homoeopathy: Answer to Allergic diseases**

In modern life infections have diminished and various allergic disorders have grown rampant. Homoeopathy offers very effective treatment in all allergic diseases such as various skin
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diseases like Urticaria, Eczema, Contact Dermatitis, as well as gives unbelievably miraculous results in Asthmatic Bronchitis.

Homoeopathy: Excellent for Psychosomatic ailments

The psychosomatic disorders like Migraine, Asthma, Acidity, Peptic ulcer, Allergy, Ulcerative colitis, etc. are successfully treated with homoeopathy. Homoeopathy has long recognized the psychological origin of somatic (body) symptoms. Homoeopathy always examines patient's mental make-up in all cases and remedies are given acting at the level of mind and body together, thus eradicating the disease. Perhaps no other system of medicine has such a superb approach of tackling the mind-body disorders with definite therapeutic agents. Homoeopathic remedies are capable of influencing the state of mind. They can specifically act to alleviate emotional disturbance such as excessive anxiety, irritability, insecurity, obsessive traits, undue jealousy, suspicion (paranoid) fears, depression, neurosis etc. By relieving the emotions such as above, homeopathic remedies bring about harmonious state of health. Thus homoeopathy demonstrates the possibility of the highest goal of medicine, the therapy for the person rather than for the disease alone. Homoeopathic remedies can cure mental & emotional disturbed states.

Homoeopathic Opinion: A must ...

In this scientific era of health consciousness, the time has come that for the treatment of any disease which does not respond to any particular line of treatment, one must take a homeopathic opinion immediately. Often patients lose their early time going to one specialist to another helplessly, without permanent relief, and approach homoeopathy only when other medicines fail.

Homoeopathy: Not a last Resort

To obtain the best results and full benefits of homeopathic science, one should resort to homoeopathy in the early phase of sickness. Because of ignorance and lack of awareness in general public about the usefulness of homoeopathy in all kinds of diseases ranging from Cold to Cancer, many patients approach homoeopathy late. By this time the disease process advances to an incurable stage and homoeopathy can offer little then, to the otherwise curable disorders. However timely given homeopathic treatment could be a blessing to the ailing humanity.
Homoeopathy: A complete system of medicine.

Homoeopathy is not limited to certain diseases but is universally applicable to all kinds of diseases. It is time, when people must be made fully aware of the benefits and the scope of homoeopathy in various day to day diseases. Homoeopathy should be more and more made available to the benefit of ailing persons, as it can positively help 90% of the diseases we have today.

**Vinca Rosea**

Family Name: APOCYNACEAE  
Botanical Name: VINCA ROSEA  
Common Name: PERIWINKLE,  
Part Used: LEAVES, ROOTS  
Habitat: Grows throughout India and found as an escape in waste places and sandy tracts.  
Uses: Its alkaloids are hypotensive, sedative and have tranquilizing properties and are anti-cancerous. It helps in relieving muscle pain, depression of central nervous system and wasps stings.

**Neem**

For generations, Indian medical practitioners have made poultices from Neem leaves to cure skin diseases such as boils, ulcers, eczema, and ring worm. Pastes and extracts from Neem trees have also proven effective in treating various skin fungus conditions, including athlete’s foot and lesions in the mouth and vagina. More serious diseases such as chickenpox and smallpox have been treated with Neem tree pastes; and even people suffering from herpes and hepatitis B viruses have obtained relief from Neem tree preparations.
Oil made from the Neem tree's fruit and seeds are light to dark brown in color and somewhat bitter tasting; almost like a combination of peanuts and garlic. The oil contains quantities of steroids, including beta-sitosterol (used to treat men suffering from enlarged prostate glands) as well as linoleic and oleic acids (Omega 6 and 9), and is found to contain the well known Omega 3 fatty acid (used to prevent arterial sclerosis). In addition to its medicinal properties, Neem oil is also used as a base for variety of organic cosmetics including soaps, shampoos, hand and body lotions and creams. It is also used as an organic bio-pesticide repellant against insects such as Japanese beetles, meal worms, and aphids.

Name: **Ocimum sanctum**

Botanical name : Ocimum sanctum Linn (White variety)

Family : Lamiaceae

**SANSKRIT SYNONYMS**
Tulasi, Surasa, Svetatulasi.

**AYURVEDIC PROPERTIES**
Rasa : Kashaya, Tikta
Guna : Lakhu, Rooksha
Virya : Ushna

**PLANT NAME IN DIFFERENT LANGUAGES**
English : Holy basil, Sacred basil, White basil
Hindi : Tulsi
Malayalam : Tulasi, Velutta tulasi, Veluttatrittav.

**PLANT DESCRIPTION**
An erect much branched under shrub, grows up to 1 m in height. Leaves are pale greenish in color, simple, opposite, elliptic, oblong, obtuse or acute, serrate, entire, pubescent on both sides. Petiole slender and hairy. Flowers purplish in elongate recemes. Fruits nutlets, smooth, not mucilaginous when wet.
MEDICINAL PROPERTIES: Plant pacifies vitiated tridoshas, cough, asthma, bronchitis, fever, toxins, vomiting, lumbago, gastric distension, genito-urinary diseases, ringworm and skin diseases.

Useful part: Whole plant.