A REVIEW ON AYURVEDA AND SIDDHA: INDIAN SYSTEMS OF MEDICINE

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ABSTRACT
The Indian System of Medicine is of great antiquity. It is the culmination of Indian thought of medicine which represents a way of healthy living valued with a long and unique cultural history, as also amalgamating the best of influences that came in from contact with other civilizations. Like the multifaceted culture in our country, traditional medicines have evolved over centuries blessed with a plethora of traditional medicines and practices. With an increase in lifestyle-related disorders there is a worldwide resurgence of interest in holistic systems of health care, particularly with respect to the prevention and management of chronic, non-communicable and systemic diseases. It is increasingly understood that no single health care system provides satisfactory answers to all the health needs of modern society. Evidently there is a need for a new inclusive and integrated health care regime that should guide health policies and programmes in future. India has an advantage in this global resurgence of interest in holistic therapies as it has a rich heritage of indigenous medical knowledge coupled with strong infrastructure and skilled manpower in modern medicine.

KEYWORDS: Ayurveda, Tridosha, Traditional medicinal systems.

INTRODUCTION
The Indian System of Medicine is of great antiquity. It is the culmination of Indian thought of medicine which represents a way of healthy living valued with a long and unique cultural history, as also amalgamating the best of influences that came in from contact with other civilizations be it Greece (resulting in Unani Medicine) or Germany (Homeopathy) or our scriptures/sages which gave us the science of Ayurveda, Siddha and also Yoga and Naturopathy. Like the multifaceted culture in our country, traditional medicines have evolved over centuries blessed with a plethora of traditional medicines and practices. A separate Department of Indian Systems of Medicine and Homoeopathy (ISM&H) was set up in 1995 to ensure the optimal development and propagation of AYUSH systems of health care. The Department of ISM&H was re-named as the Department of AYUSH (an acronym for - Ayurveda, Yoga and Naturopathy, Unani, Siddha, Homoeopathy) in November 2003. With an increase in lifestyle-
related disorders there is a worldwide resurgence of interest in holistic systems of health care, particularly with respect to the prevention and management of chronic, non-communicable and Systemic diseases. It is increasingly understood that no single health care system provides satisfactory answers to all the health needs of modern society. Evidently there is a need for a new inclusive and integrated health care regime that should guide health policies and programmes in future. India has an advantage in this global resurgence of interest in holistic therapies as it has a rich heritage of indigenous medical knowledge coupled with strong infrastructure and skilled manpower in modern medicine.

The Department of AYUSH under Ministry of Health and Family Welfare, promotes and propagates Indian systems of Medicine and Homoeopathy, and is committed to infuse the wisdom of traditional medicine with the methodologies of modern science, scientifically validating the systems and presenting them in the scientific idiom, relating their efficacy to modern life styles. The Department has, over the years, developed a broad institutional framework to carry out its activities. The National Medicinal Plants Board (NMPB) functions under the Department to coordinate activities relating to conservation, cultivation, marketing, export and policy making for the development of the medicinal plants sector. There are two statutory regulatory bodies, namely Central Council of Indian Medicine (CCIM) and Central Council of Homoeopathy (CCH) for laying down minimum standards of education, recommending recognition of medical qualifications, registering the practitioners and laying down of ethical codes. Four research councils, for Ayurveda and Siddha (CCRAS), Unani (CCRUM), Yoga and Naturopathy (CCRYN) and Homeopathy (CCRH) are responsible for the officially sponsored research activities. So far, eight National Institutes are existing at national level for teaching, research and clinical practices.

For Standardization and testing of Drugs, various agencies have been put in plan by the Government of India. Four different Pharmacopoeia Committees are working for preparing official formularies / pharmacopoeias to evolve uniform standards in preparation of drugs of Ayurveda, Siddha, Unani and Homeopathy and to prescribe working standards for single drugs as well as compound formulations. A Drug Quality Control Cell is working in the Department to deal with the matters pertaining to licensing, regulation and control of drugs and the spurious manufacture of Ayurvedic, Unani and Siddha drugs and other matters. Two apex Laboratories, namely, Pharmacopoeial Laboratory for Indian Medicine (PLIM) and
Homoeopathic Pharmacopoeial Laboratory (HPL) are functioning as Standard Setting-Cum-Drug-testing Laboratories for Indian Medicines and Homoeopathy respectively. Indian Medicines Pharmaceutical Corporation Ltd. (IMPCL), a Public Sector Undertaking, manufactures classical Ayurveda and Unani drugs. The Department also manages the CGHS Ayurveda Hospital at Lodhi Road, New Delhi.

Bringing AYUSH into the mainstream health care delivery system of the country has long been a major policy objective of the Department. Under the NRHM, AYUSH facilities are being set up in PHCs and CHCs and are being manned by qualified AYUSH physicians.

**Ayurveda and Siddha system of medicines**

Ayurveda and Siddha are ancient Indian medicine sciences dating back to five thousand years. Ayurveda became famous in North India, while Siddha system gained popularity in South India. Ayurveda is widely practiced in India and is well known into social fabric, as it is culturally linked with lifestyle of the local communities. The sources of Ayurveda are the Vedas, the oldest available classics.

Around 1000 B.C. the knowledge of Ayurveda was comprehensively documented in Charka Samhita and Sushruta Samhita. The basic premise of the system is that every individual is unique rather than being just another case of a particular disease. Ayurveda deals not only with the treatment of diseases but is in fact a complete way of life. Ayurveda is Sanskrit word derived from two words: Ayur which means life, Veda which means knowledge so meaning "science of life". According to Ayurveda every individual is made of five elements that are- Earth, Water, Fire, Air and Space.

The structural aspect is made up of these five elements, but the functional aspect is governed by three biological humors, known as doshas viz. Vata, Pitta and Kapha doshas. In this system of medicine, the body is identified according to the proportion of these doshs in the body. In ayurveda, health is considered as balance between body, mind and consciousness. This system recognizes three doshas, seven dhatus, three malas and agni.

Disease is the condition of disharmony between any of these factors. Rishi Agashtya is considered to be the father of Siddha Vaidya System of Medicines. The word Siddha came from the word siddhi, which means perfection of heavenly bliss. The persons who attained this were called as “Siddhars”. They wrote in Tamilian language for all branches of science. They also propagated Siddha system in Arabia, Persia, Turkey, China & other places. Siddha is the science which takes human and nature as part of closed system. The basis of Siddha science is...
understanding that earth, air, water, fire and ether correspond to five senses of human body are fundamentals to all living things. All created or evolved matters in the world whether it is animal or vegetable or mineral, they all fall under these categories. The human anatomy & physiology, causative factors of diseases, materials for the treatment & cure of the disease, also fall in the five elemental categories. These give rise to three doshas or humors.

The Siddha medicine is a form of south Indian Tamil traditional medicine and part of the trio Indian medicines - Ayurveda, Siddha and Unani. Generally the basic concepts of the Siddha medicine are almost similar to ayurveda. This is nearly 10,000 years old medical system followed by the Tamil people, both in India and abroad.

This system of medicine was popular in ancient India, due to the antiquity of this medical system, the siddha system of medicine is believed to be one of the oldest medical system. The system is believed to be developed by the 18 siddhas in the south called siddhar. They are the ancient supernatural spiritual saints of India and the Siddha system is believed to be handed over to the Siddharr by the Hindu God - Lord Shiva and Goddess Parvathi. So are the siddhars, the followers of Lord Shiva (Shaivaites). Siddhar's total nos are eighteen, with agathiyar being the first Siddhar.

The only difference appears to be that the siddha medicine recognizes predominance of vatham, pitham and kapam in childhood, adulthood and old age respectively, whereas in ayurveda it is totally reversed: kapam is dominant in childhood, vatham in old age and pitham in adults.

According to the scriptures, there were 18 principal siddhars. Of these 18, agasthiyar is believed to be the father of siddha medicine. Siddhars were of the concept that a healthy soul can only be developed through a healthy body. So they developed methods and medication that are believed to strengthen their physical body and thereby their souls. Men and women who dedicated their lives into developing the system were called Siddhars. They practiced intense yogic practices, including years of fasting and meditation. And believed to have achieved super natural powers and gained the supreme wisdom and overall immortality. Through this spiritually attained supreme knowledge, they wrote scriptures on all aspects of life, from arts to science and truth of life to miracle cure for diseases.

According to the Siddha medicine various psychological and physiological functions of the body are attributed to the combination of seven elements: first is saram (plasma) responsible for growth, development and nourishment; second is cheneer (blood) responsible for nourishing muscles, imparting colour and improving intellect; the third is ooun (muscle) responsible for
shape of the body; fourth is kollzuppu (fatty tissue) responsible for oil balance and lubricating joints; fifth is elumbu (bone) responsible for body structure and posture and movement; sixth is moolai (brain) responsible for strength; and the last is sukila (semen) responsible for reproduction. Like in Ayurveda, in Siddha medicine also the physiological components of the human beings are classified as vatha (air), pitha (fire) and kapha (earth and water)\textsuperscript{7}.

Siddha medicine means medicine that is perfect. Siddha medicine is claimed to revitalize and rejuvenate dysfunctional organs that cause the disease and to maintain the ratio of vata, pitta and kapha. The siddha medicine given to practitioners includes leaves, flowers, fruit and various roots in a mixed basis. In some extraordinary cases this medicine is not at all cured. For such cases they recommend to take Thanga Pashpam in it Gold is also added in an eating method. The Siddhars wrote their knowledge in palm leaf manuscripts, fragments of which were found in different parts of South India. It is believed that some families may possess more fragments, but keep them solely for their own use\textsuperscript{6,7}.

**More about Ayurveda**\textsuperscript{2,3,4,5}

Ayurveda (Sanskrit: आयुर्वेद; Ayurveda, the "science of life") the origin of most forms of natural and alternative medicine has its mention in one of the oldest (about 6,000 years) philosophical texts of the world, the Rig Veda. Ayurvedic medicine is a system of traditional medicine native to the Indian subcontinent and practiced in other parts of the world as a form of alternative medicine. In Sanskrit, the word ayurveda consists of the words ayus, meaning "longevity", and veda, meaning "related to knowledge" or "science". The history of Ayurveda can be dated back to the Vedic ages. It was Charaka and Susrutha who played a major role in evolving Ayurveda into a predominant treatment therapy. The manuscripts Charaka Samira, Susrutha Samira and Ashtanga Hridaya (A concise version of Charaka and Susrutha Samira) which speak about various natural healing remedies are believed to be over 1,200 years old. The power of Ayurveda lies in its ability to remove toxins from the body. Ayurvedic treatments of Kerala like Uzhichil, Pizhichil, Dhaara, Njavarakkizhi, Thalapothichil and Ilakizhi can effectively cure a number of skin diseases, neuro-muscular disorders, gynecological and respiratory problems to name a few.

Ayurveda advocates that every living and non-living being has five basic elements (Pancha Maha Bhoothas) in them namely earth, water, fire, air and earth. Akasha provides space and
scope for developmental changes and ensures growth. Vayu helps in shaping the physical mass into organs, limbs, constituents or tissues etc.

- **Agni-** Mutation and metabolism
- **Ap-** Helps to cool the system, moistens the mass
- **Prithvi-** Stabilizes the total mass and gives structural integrity to all organs and to the whole body

These basic elements which manifest itself in the human body as Vatha, Pitha and Kapha (the Tridoshas).

- **Vatha-** component which is possessing the qualities of dryness, movement, lightness, coldness etc and carries out functions like respiration, conduction, locomotion, transportation of various other components of the body.
- **Pitha –** component which is possessing the qualities of hotness, penetrating and sara etc, forms the agneya part of body, carries out functions like digestion, metabolism, vision, and other such functions.
- **Kapha-** component which protects and covers the body, characterized by stability, coldness, heaviness etc and carries out functions like protection, giving nourishment and providing strength etc.

  “Vayuhu pitham kaphamscheti trayo doshaha samasathaha…
  Thae vikrutha avikrutha deham gnanthi thae varthayanthi cha”

Every human being has his Prakruti (Constitutional Nature) determined by the dominance of Vatha, Pitha or Kabha or their combinations. Harmony in Prakruthi indicates good health. The cause of a disease is diagnosed and treatment prescribed by monitoring the Tridoshas, Dhatus (that which supports the body functions), Malas (the metabolic bi-products formed in the body), Agni (which is responsible for metabolism) and the Prakruti of the patient. The outcome of an Ayurvedic treatment is ideal health, a relaxed mind and rejuvenated body. Dhatus means that which supports the body functions. They form the basic functional tissues of the body and are seven in number: The seven dhatus in human body namely.
### Dhatus, Tissues, Bhootas, and Function

<table>
<thead>
<tr>
<th>No.</th>
<th>Dhatus</th>
<th>Tissues</th>
<th>Bhootas</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rasa</td>
<td>Plasma</td>
<td>Water</td>
<td>the liquid component which is formed as essence of digestion and nourishes</td>
</tr>
<tr>
<td>2</td>
<td>Raktha</td>
<td>Blood</td>
<td>Fire</td>
<td>shonitha or blood which is essential for living and nourishing.</td>
</tr>
<tr>
<td>3</td>
<td>Mamsa</td>
<td>Muscle</td>
<td>Earth</td>
<td>The muscular component which forms the mass and protects the internal organs</td>
</tr>
<tr>
<td>4</td>
<td>Meda</td>
<td>Fat</td>
<td>Earth</td>
<td>the component of fat, which acts as buffer, and acts as lubricant.</td>
</tr>
<tr>
<td>5</td>
<td>Asthi</td>
<td>Bone</td>
<td>Air and Space</td>
<td>the skeletal system which gives the basic framework for our body.</td>
</tr>
<tr>
<td>6</td>
<td>Majja</td>
<td>Bone Marrow</td>
<td>Fire</td>
<td>that which is filled inside the cavities of bone, compared to marrow.</td>
</tr>
<tr>
<td>7</td>
<td>Sukra</td>
<td>Semen &amp; Ovum</td>
<td>Water</td>
<td>the reproductive counterpart which helps in procuring offspring.</td>
</tr>
</tbody>
</table>

### Ojas

Ojas is the energy released when the food is transformed into elements for absorption into the body. The role of Ojas is to keep the Dhatus nourished and maintain its proper functioning. An imbalance in Ojas will lead to reduced immunity, vitality and even death.

### Conditions for Good Health

The objective of Ayurveda is to give the feeling of wellness, physically, mentally and spiritually. The basic concepts and fundamental principles aim at establishing such a condition through correct and thorough knowledge of healthy living. A person can function normally only when his Doshas, Dhatus, Malas and Agni are in a state of equilibrium. A balance in the Trigunas helps to keep the mind clear of ill thoughts, fear and anger.

When there is perfect harmony in the actions and functions of Doshas, Dhatus, Malas and Agni in a human being, along with a feeling of wellness or tranquility, the body is said to be healthy. When these factors either become increased or decreased, partially or totally, the body may become sick or even die.

### Benefits of Ayurveda

The benefits of Ayurveda are many:
• The Ayurvedic approach to an illness is holistic and therefore after an Ayurvedic treatment a person will find an improvement in their physical, mental and psychological conditions.
• The ingredients used in Ayurvedic medicines are mostly derived from herbs, plants, flowers, fruits etc. making it a remedy close to nature.
• There are practically no side effects for Ayurvedic medicine.
• Ayurveda has been found to be an effective cure for many chronic diseases.
• An Ayurveda treatment can bring about wellness to the entire body and will be in effect for a longer time than Allopathic treatment.
• Ayurveda not only helps in treating diseases but also in preventing the occurrence of diseases.
• Ayurveda gives guidelines on how to keep away diseases by means of simple dietary and lifestyle changes.
• Ayurvedic medicines are good even for healthy people since they are restorative in nature and helps in nourishing the body and enhancing mental ability.
• Ayurvedic treatment and medicines are comparatively cheaper than other systems of medicine.
• Ayurveda recommends readily available herbs and spices for minor ailments.
• Ayurvedic therapies can give relief from stress and rejuvenating the body.

**Diagnosis and Treatment**

Treatment in Ayurveda has two components - preventive and curative. Preventive aspect includes personal hygiene, a regular daily routine, appropriate social behaviour and use of rejuvenating materials, food and rasayans (drugs). The curative aspect consists of three major categories of drugs, diets and exercise and general mode of life. While prescribing medicines to a person the practitioner considers other factors like the condition of body and mind, temperament, sex, age, metabolic fire, workrest pattern, sleep pattern and diet. In the Siddha system, diagnosis of disease involves identifying its causes, which is done through examination of pulse, urine, eyes, study of voice, colour of body, tongue and status of digestive system of body.

The system emphasizes not only on the medical treatment of the diseases but also the patient's environment, meteorological consideration, age, sex, race, habits, mental frame, habitat, diet,
appetite, physical condition, physiological constitution etc. The Siddha system is effective in treating chronic cases of liver, skin diseases, rheumatic problems anemia, prostate enlargement, bleeding piles and peptic ulcer. The Siddha medicines include minerals like mercury, silver, arsenic etc. Ayurveda and Siddha industry. The number of registered manufacturing units for Ayurveda and Siddha is very large; there are 7000 registered manufacturing units. The industry has evolved from its past image. Initially only vaidyas used to prepare medicines at home with the help of mortar and pestle. Later on few pharmacies started preparing around 400 to 600 classical preparations. Then came the modern face of the industry where the focus shifted to the consumer sector. These industries concentrated on few medicines, which are widely used and easier and simple to prepare, and also other herbal products like health supplements, beauty care and other cosmetic products. Annexure 1(xiv) lists the essential drugs in ayurveda used commonly by dispensaries and hospitals in India.

There has been sophistication in drug design. The form in which drug is now available has also changed. Now it is available in the form of syrups, tablets, powders, aqueous extracts, medicated wines, alkalies and medicinal salts, distilled starches, ointments, jams, burnt products, medicated oils with special processing regimens, medicated butter oils and potentised tablets.

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