



Analysis of traditional Indian medicine system

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Abstract ...

A significant portion of the population, particularly in poorer nations, is receiving healthcare through traditional medical systems based on medicinal plants.

The use of herbal products made in their image is rising in developed nations as well. It is essential to acquire at least basic level knowledge on these systems' various elements in order to reap the greatest benefits and comprehend how they work. One of the most well-known traditional medical systems in the world is that of India. An effort has been made to offer general information about various elements of these systems in this study.

This is being done to help the readers understand how crucial the conceptual underpinnings of these systems are to the advancement of material medicine. The elements covered include data covers the Ayurvedic history, theoretical underpinnings, several fields of study within the systems, R&D aspects, drug production aspects, and effects of globalization. Also included are the fundamentals of the Siddha and Unani belief systems. All healing modalities that do not fit under the purview of mainstream medicine are included in AYUSH, which is an alternative kind of medicine. Ayurveda, Yoga, Naturopathy, Unani, Siddha, and Homoeopathy are all included in AYUSH. AYUSH has a significant ethnic, cultural, and historical connection to India.

Key Words...

Keywords: Indian System of Medicine, Ayurveda, Unani, Siddha, Indigenous systems of medicine, Traditional systems of medicine.

Introduction...

Ayurveda, Yoga, Naturopathy, Unani, Siddha, and Homeopathy are all referred to collectively as AYUSH. The six Indian systems of medicine (ISM) listed above are widely used and practiced in India and a few nearby Asian nations. The goal of the Department of ISM, which was established in March 1995 and renamed to AYUSH in November 2003, was to give these systems' proliferation more attention. History reveals, however, that the AYUSH system has had numerous ups and downs, from its traditional form of ISM to its current form of AYUSH. ^[14]

Ayurveda

The Sanskrit terms "ayur" (life) and "veda," which are combined to form the word "ayurveda," literally translate as "The Science of Life" (science or knowledge). The origins of Ayurveda can be traced back to ancient knowledge found in the Rigveda, and it involves a logical norm of harmonious life. And The Atharva Veda Although the origins of Ayurveda are lost in antiquity, its theories and

practises were idealized in India between 2500 and 500 BCE. Ayurveda has been a common practise among Indians, who often use it to develop their way of life via abundant experimentation and experience. The main goal of ayurveda medicine is that it “deals with both joyful and unhappy lives.” In addition to measuring life expectancy and quality of life, it also discusses what is proper and inappropriate in regard to life. [5]

Yoga
Yoga - In the past, India was the birthplace of yoga. It advises meditation exercises and lifestyle management through its therapies, which are based on a person's pulse and study of their Tridosha condition, in order to achieve tranquilly and advance their health. Yoga asanas (postures) are used to treat a variety of physical and emotional ailments in both clinical and nonclinical settings. [6] One of the most frequent reasons people seek therapy with complementary therapies is for mental health issues like depression, anxiety, and sleeplessness.

As a result, numerous surveys with a specialization in this field have been carried out.

[20]

Unani.
Greece is where unani medicine first emerged. It is thought that the famous physician and philosopher Hippocrates founded it (460-377 BC). Galen (130–201 AD) made contributions to its advancement. The foundations of anatomy and physiology were established by Aristotle (384–322 BC).

Discords, a well-known physician of the first century AD, significantly influenced the growth of pharmacology, particularly the use of medications of plant origins. In Egypt and Persia, the next stage of growth, took place (the present-day Iran). The Egyptians had a highly developed pharmacy; they were skilled in creating a variety of dosage forms, including oils, powder, ointment, and alcohol, among others. [7]

Siddha
The Siddha system of medicine, the foundational system of all systems of medicine, began and is still practiced in Tamil Nadu in southern India. Because it changed alongside Tamil culture, it is also known as Tamil Maruthuvam. The effectiveness and safety of Siddha remedies are well documented. [27] The Siddha system of medicine has been in India from the beginning of human history, around between 10,000 and 4000 BCE. It is similar to Ayurveda in that it was evolved through everyday knowledge of how to use natural resources to sustain health, and it is still the most traditional form of medicine in South India. One of the six streams of Hinduism, Saiva philosophy is the foundation of this medical practice. Siddha is a Sanskrit word that means "holy harmony," "attaining excellence," or "known fact," and the "Siddhas" are mythical creatures that attained intellectual abilities with consistent application of this kind of treatment. [5]

Homeopathy
The principles of "immunological memory" and "memory of water," as well as the parallels between the pharmacological properties of the drug and the sickness, form the foundation of homoeopathy. It treats the pathological condition by initially causing or exacerbating the pathological condition and then treating it with drugs that cause symptoms that are comparable to those of the disease.

This approach has been used for more than a century in India and is a crucial component of the country's traditional medical system. The Indian government has acknowledged it, and a number of organizations, research centres, and regulatory authorities support the spread of this system. [6] After ayurvedic and allopathic medicine, homoeopathy now has the third-largest government-supported infrastructure in India.

Theory

Five research councils of Indian System of Medicine:

1. Ayurveda
2. Unani
3. Siddha
4. Yoga and Naturopathy
5. Homeopathy.

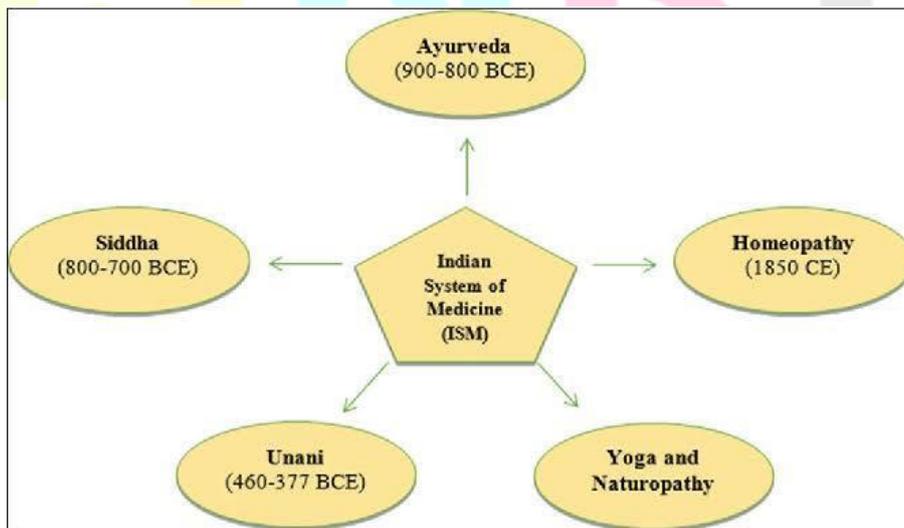


Fig 2. Five research councils of Indian System of Medicine.

1. Ayurveda.

Over the past few decades, research on Ayurveda has expanded through multidisciplinary platforms, leading to more ambitious projects in this area. Different drug lead compounds are being developed.

Ayurvedic medications are becoming more and more well-known over the world due to their historical acceptance, practical help, socioeconomic advantage, and ease of acceptance. Through significant study, ayurvedic medications are now certified of their quality, safety, stability, and effectiveness. The growth and administration of health-care concerns in India are being significantly influenced by the growing search for newer agents derived from medicinal plants, most significantly the bioactive chemicals. Ayurveda treats the patient as a whole, not just their illness.

This drug delivery system emphasizes how unique each person is in terms of their social class, bio-personality, biosynthetic makeup, and physiological conditions that may lead to a particular illness. Additionally, this makes it easier to investigate various human services problems using modern logical methodologies. Ayurvedic remedies are frequently poly-herbal blends of metals, minerals, plant- and/or animal-derived compounds. However, an old document that includes the current Ayurvedic Pharmacopoeia demonstrates that NPs predominate over other derived compounds.^[5]

Literally translated as "the science of life," Ayurveda. It is believed that circa 1500 BC, the foundational and practical ideas of ayurveda were established and enunciated. The Atharvaveda contains 114 hymns relating to formulations for the treatment of various maladies. It is the final of the four major bodies of knowledge known as Vedas, which forms the foundation of Indian culture. Eight specializations' and two major schools emerged from the knowledge accumulated and developed over ages. The first was the medical school known as "Dhanani Sampradaya" (Sampradaya meaning tradition), and the second was the surgical school known as "Atreya Sampradaya" in literature. The Charaka Samhita for the school of medicine and the Sushruta Samhita for the school of surgery both have their own representative collections.

The former includes a number of chapters covering many facets of medicine and associated topics. In this book, around 600 medications with plant, animal, and mineral origins are discussed. Ayurveda is seen as a whole medical system in India, not simply as an ethnomedicine that addresses the physical, psychological, philosophical, ethical, and spiritual well-being of people. Living in harmony with the universe and with nature and science is highly valued in this. It is a special and distinctive medical system because of its universal and holistic perspective. This approach places a strong emphasis on maintaining a healthy lifestyle in order to maintain good health. The practitioners of modern medicine have now incorporated this idea, which has been used for more than two thousand years. Take into account how important this component is. It should come as no surprise that the modern definition of health proposed by the WHO is very similar to the definition of health as described by Ayurveda.^[7]

Diagnosis and Treatment...

The two parts of Ayurvedic treatment are curative and preventative. Personal hygiene, a regular daily schedule, acceptable social behaviour, and the usage of rejuvenating products, foods, and rasayanas are all examples of preventive measures (drugs). The three main categories of drugs, diets, exercise, and general way of life make up the curative aspect. The practitioner also takes into account the patient's nutrition, temperament, sex, age, metabolic fire, work-rest patterns, sleep patterns, and physical and mental health while prescribing medications. In the Siddha system, diagnosing disease entails determining its causes, which is accomplished through examination of the pulse, urine, eyes, study of the voice, research of the body's colour, study of the tongue, and state of the body's digestive system.

The system places a strong emphasis on the patient's environment, weather considerations, age, sex, race, habits, mental state, habitat, nutrition, appetite, physical condition, physiological constitution, and other factors in addition to the medical treatment of the disease. The Siddha system is excellent in treating peptic ulcers, bleeding piles, chronic liver illness, skin conditions, rheumatic conditions, anemia, and prostate enlargement. Mercury, silver, arsenic, and other minerals are found in Siddha treatments.^[8]

Benefits of Ayurveda-^[8]

The benefits of Ayurveda are many:

- Because the Ayurvedic approach to sickness is holistic, a person will experience improvement in their bodily, mental, and psychic well-being following an Ayurvedic treatment.
- Ayurvedic medicine is related to nature because the majority of its constituent parts come from plants, flowers, fruits, and other herbs.
- Ayurvedic medicine has very few side effects, and it has been proven to be a successful treatment for many chronic illnesses.
- An Ayurvedic therapy will last longer than an allopathic one and can promote wellness throughout the entire body.
- Ayurveda not only aids in the treatment of illnesses, but also in their prevention.
- Ayurveda offers advice on how to prevent diseases by making small changes to one's diet and way of life.
- Because ayurvedic medications are restorative in nature and aid in nourishing the body and increasing mental ability, they are beneficial even for healthy individuals.
- In comparison to other medical systems, ayurvedic treatments and medications are less expensive.

Ayurvedic remedies can relieve stress and rejuvenate the body. Ayurveda offers easily accessible herbs and spices for minor diseases.

Yoga.

The practice of yoga for the potential treatment and prevention of medical disorders is known as medical yoga. Medical yoga integrates appropriate breathing methods, mindfulness, meditation, and self-reflection/study in addition to the physical components of yoga, which are significant and helpful for strengthening the body, in order to maximize benefits.

Yoga Chikitsa, often known as medical yoga therapy, is a condition of dynamic bodily, mental, and spiritual well-being. Yoga is most effective when it shifts the patient's perspective on their overall health and shifts the focus from reactive to proactive health management. The yogic notion of health, or "svastha," is when the body and mind's functioning are in balance so they can inwardly turn to achieve Self-realization. According to yogic philosophy, you are fully at "ease" when you are your true "Self." The source of "dis-ease" is the loss of the Self. Contrary to the Western definition of health, which is frequently "the absence of sickness," this is somewhat different. The yogic idea, in contrast, states that "illness is the lack of vibrant health." Accordingly, this way of thinking reaffirms the understanding that the nature of yoga is to find one's eternal Self of health, peace and well-being.^[18]

Yoga's historical birthplace is India. It suggests meditative exercises and life style management to achieve tranquilly and improve health through its therapies and diagnosis based on pulse analysis and Tridosha state analysis of an individual. Yoga asanas (postures) are used to treat a variety of physical and emotional ailments in both clinical and nonclinical settings. [6]

What Is Yoga

Yoga is an ancient practice based on a harmonizing system for the body, mind, and spirit to achieve inner peace and liberation. It is not a specific denomination or religion. Anybody, of any religion, can benefit from and deepen their practice of yoga. It is simply a tool to assist one alter oneself by encouraging conscious connection with oneself, the world, and the highest truth; it does not contradict one's particular views. Tantra, mantra, kundalini, bhakti, jnana, karma, raja yoga, and other ancient traditions of yoga all have their own methods for reawakening these linkages.

In order for our True Selves to manifest, to rest in our own true nature, and to be free of pain, "yoga," according to the traditional text of the Yoga Sutras of Patanjali, is the complete "inhibition of the changes of the mind" or quieting of the incessant chatter in one's mind. According to the sutras, illness is a hindrance to spiritual development and escape from suffering. [18]

Unani

Greek philosopher and physician Hippocrates (460–377 BCE), as well as Hippocrates (Buqrat) and Galen, laid the foundation for the Unani system of medicine, which Arabs urbanized into a beautiful medical discipline (Jalinoos). The method was further improved by Greek and Arab thinkers like Galen (131–212 CE), Raazes (850–925 CE), and Avicenna (980–1037 CE), who gave it the name Greco-Arab Medicine. The four states of living—hot, sodden, frigid, and dry—as well as the four humours of the Hippocratic Oath—blood, yellow bile, dark bile, and mucus—form the foundation of unani medicine. A substantial portion of the Indian population uses unani medicine, which was combined with Indian culture during the reign of the Mughal emperors.

Unani believes that the seven standards of Mizaj (temperaments), Anza (organs), Quo (resources), Arkan (components), Arawh (spirits), Aklath (humours), and Afal (resources) make up the human body (capacities). These criteria take into account both health and wealth [36, 37]. Greece is where unani medicine first emerged. Hippocrates, a famous physician and philosopher, is credited with founding it (460–377 BC). Galen (130–201 AD) made contributions to its advancement. The foundations of anatomy and physiology were established by Aristotle (384–322 BC).

Discords, a well-known physician from the first century AD, has contributed significantly

to the advancement of pharmacology, particularly with regard to drugs with plant origins. In Egypt and Persia, the next stage of growth, took place (the present-day Iran). The Egyptians had a highly developed pharmacy; they were skilled in creating a variety of dosage forms, including oils, powder, ointment, and alcohol, among others. [7]

Origin of Unani Medicine [10]

Ionian, which meaning "Greek," is the root of the term "unani," which means "native." Hippocrates and his associates, a 460–377 BC Greek philosopher, are also responsible for the development of Unani medicine, just as they are for Western medicine. Hippocrates' philosophy placed a strong emphasis on the fact that the human body is an integrated, whole system. His approach to healing was broad in scope and did not focus on particular clusters of symptoms. He investigated the links between the occurrence of sickness and variables such the environment, water, clothes, nutrition, and eating and drinking habits.

Additionally, he refuted the aspects of magic and superstition that had previously dominated those times' therapeutic notions. This approach offers excellent treatments for digestive, neurological system, and cardiovascular conditions. [5]

Quality Control and Standardization of Unani Medicine

The standardization and quality control of herbal medicines is described by the World Health Organization as "the process involved in the physicochemical evaluation of crude drug covering aspects such as selection and handling of crude material, safety, efficacy and stability assessment of finished product, and documentation of safety and risks based on experience."

The herbal raw material is influenced by a number of factors and needs to be carefully examined for the correct identification of the plants involved, as well as for seasonal variation (which affects when it is collected), ecotypic, genotypic, and chemotypic variations, drying and storage conditions, and the presence of xenobiotics. In order to ensure quality, efficacy, safety, and reproducibility, herbal pharmaceuticals must adhere to a set of standards or intrinsic qualities, consistent parameters, and certain qualitative and quantitative values.

Experimentation and observation are used to develop precise criteria, which are then used to provide a list of traits that the given herbal medication must possess.

[Ar10]

Diagnosis [7]

In Unani medicine, pulse analysis plays a crucial role in disease diagnosis. Additionally, a stool and urine analysis are performed. A variety of characteristics of the pulse are noted, including its size, strength, speed, consistency, fullness, rate, warmth, stability, regularity, and rhythm. Pee is evaluated for a variety of characteristics, including odour, quantity, maturity, and urine from various age groups. Stool is inspected for things including colour, consistency, froth, and passage time.

Because every person is seen to have a unique basic structure, psychic composition, defensive mechanism, reaction to external variables, and likes and dislikes, the Unani system of medicine examines the patient's entire personality when making a diagnosis. The theory envisions a harmonious, dynamic coexistence between people and their natural surrounds. It also views people as an essential component of the cosmos, whose bio-socio-psychological equilibrium is a condition for good health. [10]

Treatment [7]

Four different types of therapies are used to treat disease conditions: surgery, pharmacotherapy, diet therapy, and regimen therapy. Exercise, massages, Turkish baths, douches, and other drug-free therapies make up the majority of regimental therapy. Dietary advice individualized to a patient is the foundation of diet therapy. Drugs are administered as part of pharmacotherapy to treat the underlying condition. The majority of the medications used come from plants, while some also come from animals and minerals. The treatment involves the use of both pure and combined medicines.

Siddha

Between 10,000 and 4000 BCE, the Siddha system of medicine has existed in India since the dawn of human history. It is comparable to Ayurveda in that it developed via common knowledge of how to employ natural resources to maintain health, just like that system

of medicine, which is why South India still practices it as its most traditional branch of medicine. The Saiva philosophy, one of the six schools of Hinduism, serves as the basis for this field of medicine. "Siddhars" are believed to be superhuman beings who acquire intellectual capability via continuous use of this type of medicine. The term "Siddha" means "holy harmony," "attaining excellence," or "recognized fact." The 18 "Siddhars"—Thirumoolar, Ahappe, Agathiyar, Sunthara ananthar, Bogar, Machchamuni, Konganar, Korakkar, Therayar, Karuvooar, Nandi Devar, Idaikkadar, Iraamathevar, Sattamuni, Kuthampai, Paampaatti, and Aluhanna—were born in the year.

These 96 variables include voice, perception, and pulse reading, among others.

With the aid of minerals, metals, and to a lesser extent some plant items, perception is frequently utilized as a determining factor for the therapy of psychosomatic system. The Siddha system employs numerous powdered preparations of plant and mineral origin that have undergone diverse preparation techniques, including calcinations. [6]

The goal of Siddha therapy is to make the patient healthy by reestablishing the three forces' initial balance. The equilibrium can be easily recovered logically. One should utilize a material with attributes opposite to those of the aggravating force in order to diminish or restore it to its natural state when any one of the three forces is producing an illness. [9]

Basics of siddha medicine – [9]

Ayurveda and Siddha medicine share many of the same fundamental ideas. The only apparent distinction is that, according to Siddha medicine, vatham, pitham, and kapam predominate in childhood, adulthood, and old age, respectively, whereas in Ayurveda, the order is completely reversed: kapam predominates in childhood, vatham in adulthood, and pitham in adulthood.

According to Siddha medicine, the union of seven elements is responsible for the body's different psychological and physiological processes:

- Saram (Digestive juice). Saram is an acronym for Prana Vayu (Oxygen), which is responsible for growth, development, and nourishment; Cheneer (Blood), which nourishes muscles, imparts colour, and sharpens the mind; Ooun (Muscle), which determines the shape of the body; Kollzuppu (Fat Tissue), which regulates oil balance and lubricates joints; Enbu (Bone), which determines body structure, posture, and movement
- Semen, which is in charge of reproduction.

The astasthanam pariksha, or eight items, must be examined in order to make a diagnosis. These include Tongue: Na (black in vatha, yellow or red in pitha, white in kapha, ulcerated in anemia).

Svara (voice): normal in vatha, high pitched in pitha, low pitched in kapha, slurred in alcoholism. Varna (color): dark in vatha, yellow or red in pitha, pale in kapha.

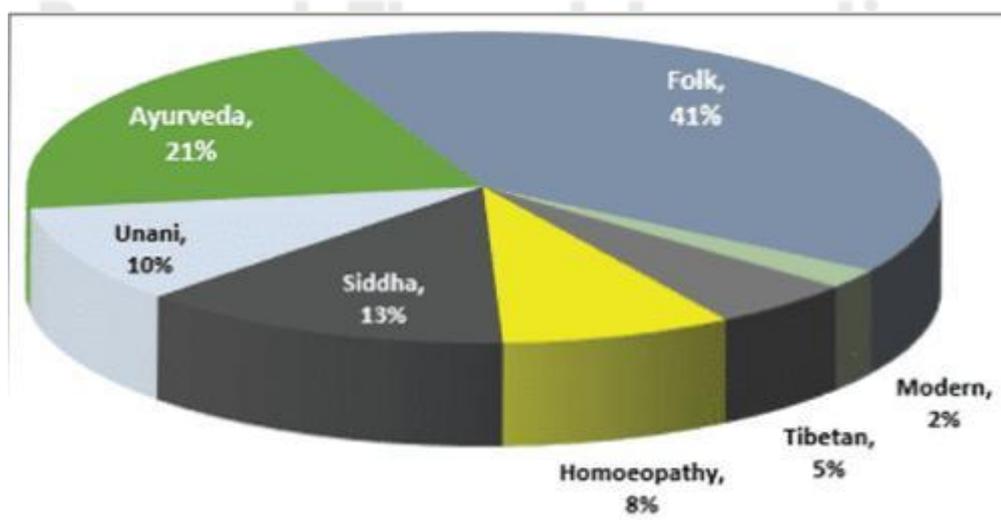
- Kan (eyes): yellowish or reddish conjunctiva in pitha; pale in kapha.
- Sparisam (touch): dry in vatha, warm in pitha, chilly in kapha, and perspiration in various body parts.
- Mala (poop): Vatha is indicated by black stools, pitha by yellow, kapha by pale, ulcer by dark red, and death by shiny.
- Neer (urine): Early morning pee is tested; straw-colored, reddish yellow urine indicates dyspepsia

The five ingredients make up the treatment for the imbalance of the Tridoshas. The five components are what make up the medications. Quilibrium is recovered by using a medicine with the same ingredients (guna). By substituting a medicine that is mostly of the opposite nature, the imbalance is corrected. As an illustration, the remedy for a Vatham imbalance that is cold and dry will be warm and oily. Massage and movement are advised for limb inactivity. Sandalwood is applied either internally or topically to diminish Pitham dosha because of its cool properties. If Pitham dosha is raised, warmth is produced.

Homeopathy

Hippocrates from Greece, who lived around 450 BCE, was the first to learn about homoeopathy, which is still one of the most contentious therapeutic philosophies today. German physician Dr. Samuel Hahnemann is best known for recognizing the modern use of homoeopathy (1755CE–1843CE). The Greek words "Homois," which means similar, and "pathos," which implies suffering, were combined to create the English word "homoeopathy." Homeopathy is a form of medicine that treats patients by administering combinations of chemicals whose effects on healthy people mimic the symptoms of the patient's specific condition. The approach is thought to operate on two key tenets.

German physician Dr. Christian Frederick Samuel Hahnemann first proposed "homoeopathy" as a systematic approach to medication therapy in 1805. During the 1790 German translation of a medical treatise by Scottish doctor and chemist William Cullen, he came across a footnote under Cinchona that attributed the drug's ability to treat fever to its astringent (decongestant) properties. [5]



The principles of "immunological memory" and "memory of water," as well as the parallels between the pharmacological properties of the drug and the sickness, form the foundation of homoeopathy. It treats the pathological condition by initially causing or exacerbating the pathological condition and then treating it with drugs that cause symptoms that are comparable to those of the disease.

This approach has been used for more than a century in India and is a crucial component of the country's traditional medical system. The Indian government has acknowledged it, and a number of organizations, research centres, and regulatory authorities support the spread of this system.^[6]

▪ Analysis of Indian System of Medicine AYUSH – Ayurveda

60% of the country's licensed doctors practice traditional and complementary medicine. In India, there are approximately 650,000 licensed practitioners of modern medicine and over 700,000 registered practitioners of traditional medicine, with a majority practicing Ayurveda.

formal approval of the AYUSH department and traditional medical systems.

Current health databases do not represent the oral or paper-based nature of the majority of traditional medical delivery methods. Despite being used for centuries with proven success, traditional medicine's usefulness has been hampered by a lack of knowledge about drug-herbal interactions, restrictions on what can be treated by practitioners, and a lack of digital records. [32]

Methods and Data background

AGE	0-10	10-20	20-30	30-40	40-50	50-60	60-70	70-80	80-90	90-100	
DISEASE	Cardiovascular Ears and Eyes Gynaecological Respiratory Skeleton Urinary Digestive Endocrine Nervous Sexual Skin										
SEX	Male Female										
REGION	North Chandigarh Delhi Haryana Himachal Pradesh		Punjab Jammu & Kashmir Uttarakhand Uttar Pradesh		West Gujarat Goa Maharashtra Rajasthan		Central Chattisgarh Madhya Pradesh		East Bihar Jharkhand Odisha West Bengal		South Andhra Pradesh Karnataka Kerala Tamil Nadu Telangana
CHRONICITY	0 to 3 months		4 to 12 months		1 to 5 years		5 to 10 years				
VIKRITI	Vata Pitta Kapha Tridosha Vata Kapha Vata Pitta Pitta Kapha										
EFFECTIVENESS of TREATMENT (EoT)	No relief		Condition aggravated		Little improvement		Significant relief		Condition relieved		
MEDICINE	Single ingredient					Multiple ingredients					
DISEASE PREVALENCE	Non Co-morbid					Co-morbid					

fig . methods and data background.

The multimodal Ayurvedic intervention adheres to the core values of the entire Ayurvedic medical system. Over the course of 18 months, an international consensus process with seasoned Ayurveda professionals from India, Germany, and Italy devised the Ayurveda intervention.

Additionally, it was based on old Ayurvedic writings.^[33]

Yoga

Stress, Anxiety, and Depression-^[34]

Stress and problems brought on by stress can be managed and prevented with yoga.

A systematic analysis based on eight studies found that, despite their excellent results, it is not possible to conclude that yoga is an effective treatment for anxiety or anxiety disorders in general. Nevertheless, there are positive effects, especially for obsessive compulsive disorder.

Yoga therapies have been shown to have positive benefits on depressive disorders by a systematic study.

- A study of patients who took antidepressants but were only involved in

Significant improvements in melancholy, rage, anxiety, and neurotic symptoms were seen in partial remission. The research backs up yoga's promise as a supplemental therapy for depression.

Yoga has been proven to reduce stress, anxiety, salivary cortisol levels, plasma rennin levels, and norepinephrine and epinephrine levels in the 24-hour urine. These may be the processes through which yoga reduces stress and diseases like diabetes, hypertension, and coronary heart disease that are linked to stress.

In 2008, researchers at the University of Utah showed that among control subjects and yoga practitioners, by functional magnetic resonance imaging (MRIs), that yoga practitioner had the higher pain tolerance and lower pain-related brain activity during the MRI. The study shows the importance of yoga in regulating pain responses and associated stress.

Coronary heart disease –

Patients in randomized controlled research with angiographically confirmed coronary artery disease who engaged in yoga exercise for a year demonstrated a reduction in the frequency of anginal episodes per week, an improvement in exercise capacity, and a reduction in body weight.

The yoga group required revascularization treatments less frequently. A year later, follow-up angiography revealed that the yoga group had considerably more lesions that had regressed than the control group. Thus, in patients with severe coronary artery disease, yoga practice enhances regression and slows the advancement of atherosclerosis. ⁽¹⁷⁾

Another prospective, controlled, open trial with coronary artery disease that has been medically proven by angiograms Patients demonstrated that yoga-based lifestyle changes improved with myocardial perfusion and the regression of coronary lesions, which translated into therapeutic advantages and symptom relief.

Hypertension

In hypertensive patients, consistent yoga practice lasting one hour per day was found to be useful in lowering blood pressure. It has been discovered that yoga, along with relaxation, biofeedback, transcendental meditation, and psychotherapy, has a strong hypotensive-lowering impact. Sukha pranayama at a rate of 6 breaths per minute decreased heart rate and systolic blood pressure in hypertension patients within 5 minutes of practice, according to a study from the Jawaharlal Institute of Postgraduate Medical Education and Research (JIPMER), Puducherry. This could be as a result of better baroreflex sensitivity, increased vagal regulation, decreased sympathetic activity, or correction of autonomic cardiovascular rhythms.

Obesity and Overweight.

Strong risk factors for diabetes, hypertension, and ischemic heart disease include being overweight or obese. The management of obesity has been demonstrated to benefit from yoga. Body weight, body mass index (BMI), and waist hip ratio decreased as a result of three continuous months of training in yoga asanas and pranayama by a yoga specialist.

Anxiety and Anxiety Disorders – ^[34]

The effects of yoga on anxiety and anxiety disorders have been the subject of one systematic review, one Cochrane review on meditation therapy for anxiety disorders (which cited one yoga study), one description of studies on yogic breathing (which are also covered in the systematic review), and one summary. Most studies reported positive results in favor of yoga interventions, especially when compared to active controls like relaxation response or when compared to passive controls like test anxiety. But as of right now, there are no metaanalyses that would distinguish this crucial issue clearly. Yoga was no more effective than mindfulness-based stress reduction at reducing anxiety in patients with cardiovascular illnesses, according to the AHRQ report, at least.

Unani-

Unani medicine and Orofacial Diseases – ^[36]

For the protection and maintenance of oral health, Unani medicine, like Ayurvedic medicine, advises the daily use of therapeutic techniques such chewing sticks for brushing teeth in the morning and after every meal.

However, the majority of the medications that have been included in Unani material medica and are frequently prescribed by Unani medical practitioners for the treatment of dental problems have not yet undergone rigorous scientific testing to confirm their alleged benefits. Because of this, there is a component of uncertainty about their effectiveness and safety that can only be eliminated through scientific validation.

Scientific verification of herbal remedies used in Unani medicine that have diverse effects on oral health:

Since the dawn of time, different ailments have been successfully treated with unani formulas that have undergone extensive testing. For their pharmaceutical applications, a variety of herbs and natural substances with anti-inflammatory, anti-microbial, antiulcerogenic, antioxidant, and wound-healing activities have been used ^[17]. The studies conducted recently to support some of the commonly used unani medications are discussed in this section. We also examine the many potential applications of the unani medical system in the treatment of orofacial illnesses. Different clinical effects of frequently used Unani herbs in the treatment of orofacial illnesses.

- Withania omni era, or asg, has been shown to have adaptogenic and anti-stress effects in experimental animals, providing effective defense against a range of chemical, physical, and biological stressors.

Babul (*Acacia Arabica* Willd): A gel containing *Acacia arabica* has demonstrated noticeably improved clinical benefits in gingival and dental plaque problems without causing any tooth discoloration. The periodontal pathogens *P. Gingivitis* and *P. Intermedia* were shown to be inhibited by its antibacterial activity when fresh isolates were used, which has significant clinical relevance.

Haldi (*Curcuma longa* Linn.) - Turmeric is a popular treatment for illnesses of the mouth.

The active ingredient in it is curcumin. Turmeric has demonstrated success in treating periodontitis, dental pain, detecting dental plaque, and acting as a colourant in pit and fissure sealants. It has been determined that turmeric extracts may be useful in the treatment of oral mucosal lesions that have the potential to be cancerous. It prevents/suppresses melanoma cell metastasis and may be helpful in turning off the tobacco plant containing carcinogens.

Siddha

A broad family of viruses called coronaviruses can make people or animal's sick. Numerous coronaviruses are known to cause respiratory illnesses in people, including the

from a common cold to more serious conditions like severe acute respiratory syndrome and Middle East Respiratory Syndrome (SARS). The coronavirus disease COVID-19 is brought on by the newest coronavirus. [38]

Symptoms: Fever, a dry cough, and fatigue are the most typical COVID-19 symptoms.

Aches and pains, nasal congestion, headaches, conjunctivitis, sore throats, diarrhea, loss of taste or smell, a rash on the skin, or coloring of the fingers or toes are some less common symptoms that may afflict certain people.

Usually minor, these symptoms appear gradually. Some people get sick but only have very little symptoms. The majority of patients (about 80%) recover from the illness without needing hospital care. Every fifth person who contracts COVID-19 experiences severe illness and breathing problems. Serious disease is more likely to affect older persons and those with underlying medical conditions such high blood pressure, heart and lung issues, diabetes, or cancer. But anyone can contract COVID-19 and get extremely unwell.

A lockdown has currently been implemented by the Indian government to stop COVID-19 and stop its chain of transmission. The government is also making excellent efforts to detect infections early and to provide prompt medical attention as well as proper preventive.

According to the WHO, efforts are being undertaken to incorporate a few traditional therapies along with COVID-19 standard treatment procedures because, as of now, no effective management to combat this illness has been identified.

According to traditional Siddha wisdom, using immune boosters to increase immunity is one of the most important methods for keeping well and preventing sickness. Therefore, these recommendations for qualified Siddha Medical practitioners recommend an approach to boost immunity and provide symptomatic relief in upper respiratory tract illness.

The patients were completely free of symptoms by the end of the 10 days of treatment, according to the tabulated results. Along with internal medications, a number of infectious disease prevention strategies suggested in classical Siddha literatures were also adopted, acting in concert to hasten recovery.

The outcomes and observations demonstrated how well the siddha therapy protocol used during the trial period managed COVID19 disease. Depending on the varied disease symptoms, a customized therapy programmed was created for each patient. If the patient has a dry cough, take two tabs of Thalish Adi vadagam and 30 ml of Kaba sura mutineer before meals, twice day. Acanthodei manapagu - 2 tea spoons with warm water, after meals, twice daily Two tabs of thalish Adi vadagam. The grading used Acanthodei manapagu - 2 tea spoons with warm water after meals, twice daily, to totally relieve dry cough.

score evaluation. If there was a fever, the following treatment was administered: Kaba sura mutineer, 30 ml twice daily, before meals. After meals, twice day, take 200 mg of Linga Chendooram, 2 grammes of Thirikaduku Chooranam, and 1 pill of Brahmada Birava Mathirai to bring your body temperature down to normal. 30 ml of kaba sura mutineer twice daily, before meals Herbal Smolder - often After meals, twice daily, 1 pill of Vasantha Kusuma Hara Mathirai, 2 tabs of Thalishadi Vadagam.

Homeopathy.

Describe homeopathy

Different forms of homeopathy exist. Clinical homeopathy matches a "remedy" to a particular condition.

The same treatment would be provided to everyone who has a condition like IBS.

A series of in-depth consultations are necessary for individualized homeopathy in order to evaluate the patient's symptoms and other potential health problems. The homeopath will choose the best treatment after a thorough consultation based on the patient's unique symptoms. Individualized homeopathy combines a consultation with a remedy, whereas clinical homeopathy only includes the treatment and skips the thorough consultation.

What did the scientists discover?

There were four randomized controlled trials (RCTs) including 307 IBS patients. For the treatment of individuals with IBS-C, two RCTs (129 participants) compared a homeopathic remedy (asafetida and asafetida with nux vomica) to a placebo treatment. The effectiveness of homeopathic medication on the severity of IBS symptoms was examined in four trials. Due to the small number of participants and poor reporting in this experiment, no inferences can be derived from the RCT comparing individualized homeopathic treatment to normal care. Since this study was conducted in 1990 and IBS customary care may have altered since then, it is difficult to relate the findings to contemporary therapies.

Due to the small sample size (n=16) in the homeopathic treatment arm of the three-arm study comparing customized homeopathic treatment plus usual care, supportive listening plus usual care, and usual care, no conclusions can be derived from the study. At a two-week follow-up, the combined data from two small studies (129 participants) revealed that clinical homeopathic treatment with the remedy asafetida might be superior than placebo for individuals with IBS-C.

However, because both investigations were conducted in the 1970s, when trial reporting was less thorough than it is now, we cannot speculate about the potential advantages of clinical homeopathy in light of these findings.

Treatment impact measurements

To analyse the data, Review Manager (RevMan 5.3.5) was employed. The mean difference (MD) with a 95% confidence interval (95% CI) was determined for continuous outcomes. Each dichotomous outcome's risk ratio (RR) and 95% confidence interval (CI) were determined.

Sensitivity research

According to the protocol, a sensitivity analysis would be conducted by study quality if a sufficient number of trials were found. This analysis would see if the findings of the primary analysis changed depending on which trials were included in the analysis.

Object of analysis problems

We did not foresee any cluster randomization-related problems with units of analysis. When there were several intervention groups, each intervention group was evaluated against the control group separately, and the control group's sample size was proportionally distributed among the intervention groups. We observed that each outcome would be analyzed at pre-determined durations of follow-up in separate meta-analyses if the data were presented at numerous time points in the trials. Less than three months, three months to

one year, and more than one year would be the three categories into which time points would fall. These intervals were selected to represent time periods in which a difference in the likelihood of responding would be anticipated.

Quality of the evidence

The results of the pooled analysis suggest that a homoeopathic treatment for IBS with a constipation predominance that uses clinical homoeopathy (non-individualized homoeopathic medicines) may be superior to a placebo. But care must be used when interpreting this result. The reporting quality of the two studies included in the pooled analysis (Rahlfs 1976 and Rahlfs 1979) was not up to par with contemporary expectations because they were conducted in the 1970s before the CONSORT statement was introduced (Begg 1996). (Schultz 2010). Due to the poor reporting, it is impossible to tell whether or not these trials were rigorously conducted and, thus, how likely it is that these results are an accurate representation of the treatment effect.

Rahlfs 1979 was found to have a high risk of reporting bias, and both studies were found to have an unknown risk of bias for the majority of the evaluated items. Due to the low quality of reporting in the included trials, the high or unknown risk of bias, the scant data, and the short-term follow-up, the quality of the evidence supporting the primary outcome (i.e., global improvement) was very low.^[40]

Conclusion

The relevance of the AYUSH system in providing healthcare services in rural India is evident given the appallingly inadequate state of the country's health infrastructure. AYUSH physicians and paramedics significantly restock the severely understaffed health workforces in rural India. Numerous safe and efficient therapies are being employed in a variety of ways to handle problems with community health. Many of the fundamental ideas found in the classical texts of Ayurveda and other medical systems like Yoga and Naturopathy are put to use and many of them are advocated in the implementation and planning of state programmes (PIP). Since health in India is a state-specific issue, this situation is not the same throughout the country.

To effectively mainstream AYUSH and revive regional health traditions in a way that is more uniform across the country, this issue needs to be resolved.

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